



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. K. Fryar, FSSP

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Notitiæ August 19, 2007

Sunday Masses	
Propers:	12th Sunday after Pentecost, Class II, Green
Readings:	<i>II Corinthians 3:4-9; Luke 10:23-37</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) † Ingard Higdon
Intentions:	5:00 pm Mass at St. Catherine of Siena (6200 S. Central Ave, Phoenix) Jesus Padilla Jr.

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 20	Thursday, August 23
Propers: St. Bernard of Clairvaux, Abbot & Doctor Class III, White	Propers: St. Philip Benizi, Confessor Class III, White
Readings: <i>Ecclus. 39:6-14; Matthew 5:13-19</i>	Readings: <i>I Corinthians 4:9-14; Luke 12:32-34</i>
Intentions: Lashutka Family	Intentions: † Dorothy Marceau
Tuesday, August 21	Friday, August 24
Propers: St. Jane Frances de Chantal, Widow Class III, White	Propers: St. Bartholomew, Apostle Class II, Red
Readings: <i>Proverbs 31:10-31; Matthew 13:44-52</i>	Readings: <i>I Corinthians 12:27-31; Luke 6:12-19</i>
Intentions: Greg Thirkhill	Intentions: † Patrick Flynn
Wednesday, August 22	Saturday, August 25
Propers: Immaculate Heart of the Blessed Virgin Mary, Comm. St. Timothy & Companions; Class II, White	Propers: St. Louis IX, King Class III, White
Readings: <i>Ecclus 24:23-31; John 19:25-27</i>	Readings: <i>Wisdom 10:10-14; Luke 19:12-26</i>
Intentions: † Francoise Linskey	Intentions: † Olivia Soto

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. – Fr. Christopher Hathaway
Mon. – Fr. George Gabet
District Superior

Tues. – Fr. Christopher Blust
Wed. – Fr. Joseph Valentine
Thurs. – Fr. Karl Pikus

Fri. – All Seminarians
Sat. – Fr. Joseph Orłowski

Parish Announcements and Prayer Requests



- ❖ **Altar Servers:** Next Sunday, August 26th, the altar servers will be enrolled in the Archconfraternity of St. Stephen, a guild of altar servers established over 100 years ago. The Ceremony of Enrolment will take place at 1:00 pm at St. Thomas the Apostle, immediately prior to Mass.
- ❖ **Please register** your child(ren) for religious education classes by filling out the form that can be found in the back of the church. Classes will be on Thursdays from 7:00 pm to 8:00 pm 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.
- ❖ **Fr. Fryar** will be absent until August 24th. He is visiting his mother in Australia. Mass schedules will continue as normal.
- ❖ **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 Misericordiae 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 consider the message from St. Basil the Great below as you consider whether to participate.
- ❖ **Sunday Sung Mass Schedule** (Tentative) 1:00 pm at St. Thomas the Apostle: September 2nd, 16th, October 21st, November 4th, 18th.
- ❖ **Lost & Found Basket:** Are you missing a missal or something else? We do have a lost and found basket. For more information, please see Marsha Larson in the vestibule at St. Thomas the Apostle after Mass or send an email to the pastoral council at mmpc@phoenixlatinmass.org

Diocese



Bishop Thomas J. Olmsted has published an article in the Catholic Sun (August 16th) titled the ***Virtue of Fortitude***. An excerpt:

“Be not afraid.” Why do these words of Jesus, frequently repeated by Pope John Paul II, seem so right for our generation? Our late Holy Father certainly lived those words to the full. He also was convinced that they had particular relevance for us who are His friends and servants at the beginning of the 21st century. Every generation of Christians has faced frightening opposition and debilitating fears, from the bloody persecutions of the first three centuries to the violent attacks of radical Islamic terrorists in Iraq and neighboring countries in our own time. But even more dangerous to our faith today are the timid rationalizations and the fears of commitment that are so prevalent in hedonistic societies like our own. What is badly needed, as John Paul II indicated, is the virtue of courageous living, i.e. the virtue of fortitude.

‘Like sheep in the midst of wolves’

Christ gives a dramatic image of the place of Christians in the world. He tells us (Mt. 10:16), “Behold, I am sending you like sheep in the midst of wolves.” These words of Jesus bring great comfort to those who meet fierce opposition as we seriously engage in the spiritual battles common to followers of Christ. But they are puzzling to non-believers and even to Christians who have not yet discovered and embraced the cost of discipleship; and they are a scandal to cafeteria Catholics who, by picking and choosing what beliefs they will “take seriously” and which ones they will “not accept,” avoid the cost of bearing witness to the tough yet defining truths of the Gospel in our day.

Jesus was “a sign of contradiction” (cf. Lk. 2:34) for people during His earthly life; it should not be different for His followers in any age. That is why we need the virtue of fortitude in order to remain faithful to our baptismal promises and to the vocation and mission entrusted to us by Christ . . .

The blessings of living a courageous life out of love for Christ and of forging the virtue of fortitude are clearly spelled out in the Catechism of the Catholic Church (#1808), “Fortitude is the moral virtue that ensures firmness in difficulties

and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions. It disposes one even to renounce and sacrifice his life in defense of a just cause." As Jesus says (Jn. 16:33), "In the world you will have trouble, but take courage, I have conquered the world."

Meditation on the Love of God and of Neighbor

St. Basil the Great, Bishop and Doctor (d. 379 A.D.)

They who have removed themselves from the cares of this world should watch over their own heart with all carefulness, so that they may not at any time deprive it of the thought of God, or defile the remembrance of His wonders with the images of earthly vanities. Rather, let the hallowed thought of God, impressed like a seal upon the soul, through the pure and continuous remembrance of Him, be ever born about with us. For it is in this way that the love of God will come to us, urging us on to the daily task of keeping the Lord's commandments, and preserved in turn by them from failing or going astray. He who is strongly possessed by an ardent desire to follow Christ, is no longer able to turn his mind to anything related to this life, not even to the love of parents and kindred, should this be in any way opposed to the precepts of the Lord. That this is so, we know from the words: *If any man come to me, and hate not his father and mother, he cannot be my disciple (Lk. xiv. 26).*

. . . To Paul also the whole world was crucified and he to the world (Gal. vi. 14). For when the love of God fills the soul it makes nothing of every kind of contest; and even should all men shoot their darts at it because of Him it loves, they would delight rather than torment it. For if we have a natural affection and gratitude towards those who have been good to us, and will suffer any hardship to repay them they good to us, and will suffer any hardship to repay them the good they have done us, what words can fittingly describe the gifts of God? So great is their number, we cannot count them; so great, so wondrous that even for one of them we should never cease to give thanks to our Benefactor.

But He is so good, so kind, that He seeks nothing in return, content that we love Him for what He has given us. And at the thought of all His goodness, if I may reveal my own mind to you, I am full of dread and of fearful anxiety, lest through failing in watchfulness of soul, or because of absorption in vain things. I may fall away from the love of God and become a reproach to Christ. For in reproach to the Lord the devil will pride himself on our contempt for God, on our indifference. And he who neither created us nor suffered for us, will yet hold us up as partners in his own disobedience, in his own neglect to obey the commandments of God. Such an insult, offered to the Lord, and that we should give cause to the enemy of Christ to mock Him Who died for us and rose again, is to me more grievous than the pains of hell.

For we must love the Lord God with all the power to love that is in us. And we must also love our neighbour; and we must love even our enemies, that we may be perfect; imitating the kindness of our Father Who is in heaven, *Who maketh his sun to rise upon the good, and bad (Mt. v. 45).* And it is an evil thing to waste the power of love on other things. And if the good of charity is limited to the name of charity, it is a ridiculous thing to pick one here and one there, and give a share of charity to these only and exclude endless others from the favour of our common love. But if the friendship we make with evil men, who accept it, should lead to evil under the pretext of friendship, we should then consider with whom we have joined ourselves. For if the Beloved Son of God is hated, what wonder if we too are hated by those in whom hate is supreme.

No building can stand if its joinings collapse; neither can the church grow and increase if it is not bound together by the bonds of peace and love. Nothing is so in accord with our nature as to live in peace with one another to, need one another to love our kind. And we need each one of us the help of one another more than one hand needs the other. [emphasis added] When I consider these bodily members of ours, that no one of them suffices of itself, how can I regard myself as sufficient for my own life? And we hear more accurately when the sound comes through the passages of both ears, and the grip of the hand is stronger when the fingers are joined together. In short nothing done by nature, nothing that is done of our own free will is done outside the concord of those members which are of the same kind. ***Even our prayer is weaker than when we pray in common.*** [emphasis added] Consider the natural common affection of the night-birds (bats), how they cling together like a garland, and do not regard a life that is garland, and do not regard a life that is single an solitary as more to be esteemed than a life united by peace and love. Nothing separates us from each other, unless we wish it ourselves. For we have one Lord, one faith, the same hope. If you think of yourselves as the head, the head cannot say to the feet I have no need of you (I. Cor. xii. 21). Of if you think of yourselves in another relationship, you cannot say to us who have been placed with you in the same body; We have no need of you. For one hand needs the other, and one foot steadies the other, the eyes see more clearly and distinctly through seeing together.

Do not let a thought such as this take hold of you: 'We are apart from the common miseries and so what need have we to mingle with others?' For the Lord Who separated the islands from the content by the sea has joined the island dwellers with those of the content by charity. What divides the flatterer from the friend is principally this: the flatterer speaks only to please, the friend will not pass over in silence what is displeasing. Do you know what you should do for your neighbour? That which you wish others would do to you. Do you know what evil is? It is that which you do not choose to suffer from another. Since you heard from God the words: By this shall all men know that you are my disciples, if you have love one for another (Jn. Xiii. 35). And since the Lord, about to complete the work of His Incarnation, left as a parting gift His peace to His Disciples: by saying: *Peace I leave with you, my peace I give unto you (Jn. Xiv. 27)*, I cannot say that without love toward others, and without, as far as in me lies, peace towards all men, I am worthy to be called a disciple of Christ.



The Good Samaritan, Johann Karl Loth, c. 1676

Luke 10:23-27

. . . *And who is my neighbor?* . . .

And so our charity should be the same to all men and common to all; as a man naturally will have a care for each of his members, desiring that all his body shall be equally healthy; since pain in the members afflicts the whole body. For he who loves one member of his company more than another reveals by this the imperfection of his own charity. Likewise, two things are unprofitable in company or in a family; Unseemly quarrelling and particular affections. For enmities arise from strife, and envy and suspicion because of particular friendships. For where there is a deprivation of equality, you have a cause and a beginning, among those deprived of envy and hate. And just as the good God has bestowed His light equally on all, and makes His sun to rise on good and bad alike (Mt. v. 45), so those who imitate God, pour out on all alike the warm rays of their charity. For where charity fails and disappears, beyond any doubt hate will take its place. And if as John says *God is love* (I Jn. iv. 16), it then must follow that the devil is hate. He therefore who has charity within him, has God within him; so he who cherishes hate within in him, cherishes the devil within him.

And because this is the nature of charity, we must show the same charity and equal charity to all men; and show likewise to all men the honour and respect that is due to each. And just as in our bodies the pain in one single member affects the whole body, and this too though some members are more important than others (for we are not equally injured by a hurt to the toes as by one to the eyes: though the pain be the same in both), in the same way we should show equal love and sympathy to all alike with whom we live together; while nevertheless showing, as is befitting, greater esteem to those who are the more deserving of it. And also among those joined to one another by the bond of common spiritual life, let there be no greater affection between them because of bodily kinship; not even if one is the full brother of the other, or the son, or the daughter. For whoever in this follows the impulse of nature, such a person is not yet perfectly withdrawn from the natural affections, but rather is still ruled by the flesh. To God be glory for all ages and ages. Amen.