



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 August 26, 2007

Sunday Masses	
Propers:	13th Sunday after Pentecost, Class II, Green
Readings:	<i>Galatians 3:16-22; Luke 17:11-19</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) Christina Mulhern
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 27	Thursday, August 30
Propers: St. Joseph Calasance, Confessor Class III, White	Propers: St. Rose of Lima, Virgin Class III, White
Readings: <i>Wisdom 10:10-14; Matthew 18:1-5</i>	Readings: <i>II Corinthians 10:17-18; 11:1-2</i>
Intentions: Pauline M. Fenwick	Intentions: Mathew E. Mahar
Tuesday, August 28	Friday, August 31
Propers: St. Augustine, Bishop, Confessor, Doctor Class III, White	Propers: St. Raymond Nonnatus, Confessor Class III, White
Readings: <i>II Timothy 4:1-8; Matthew 5:13-19</i>	Readings: <i>Ecclus. 31:8-11; Luke 12:35-40</i>
Intentions: Lashutka Family	Intentions: Barbara Kolda
Wednesday, August 29	Saturday, September 1
Propers: Beheading of St. John the Baptist Class III, Red	Propers: Saturday of Our Lady Class IV, White
Readings: <i>Jer. 1:17-19; Mark 6:17-29</i>	Readings: <i>II Timothy 4:1-8; Luke 12:35-40</i>
Intentions: † Mary Alice Flynn	Intentions: The Holy Souls

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. James Buckley

Mon. – Fr. Kevin Willis

Tues. – Fr. Valentine Young OFM

Wed. – Very Rev. Josef Bisig Rector

Thurs. – Fr. Denis Bouchard

Fri. – Fr. Chad Ripperger

Sat. – unknown

Parish Announcements and Prayer Requests



❖ **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

- ❖ **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.
- ❖ **Altar Servers:** The altar servers at St. Thomas will be enrolled in the Archconfraternity of St. Stephen today. The enrollment ceremony will take place at 1:00 pm, immediately prior to Mass. Leaflets are available for you to follow along. Please return them to the ushers after Mass.

September 2007 Papal Intentions



General: That the ecumenical assembly of Sibiu in Rumania may contribute to the growth of unity among all Christians, for whom the Lord prayed at the Last Supper.

Mission: That following Christ joyfully, all missionaries may know how to overcome the difficulties they meet in everyday life.

What has happened to the sacristy?

Once, sacristies were recruiting grounds for priests. Now they are often community centers. Fr A. mourns the transformation and calls for a return to silence and prayer. [Article appeared in the May 2003 Newsletter of the Latin Mass Society of England & Wales. Reprinted with permission. <http://www.latin-mass-society.org/>]

At one time the room where the priest and other ministers prepared for the liturgy was called the sacristy – a holy place for prayer, preparation and peace. The priest said prayers while washing his hands and as he put on each vestment. The servers were quiet to enable the priest to think about the prayers he was saying. Great thought and the experience of hundreds of years meant that the servers had been taught the value of silence, and in many churches they wore gym shoes to move quietly and keep the sanctuary carpet clean! Silence was of the essence. Servers in those days were taught how to do things with reverence, and every gesture and action was done in a spirit of prayer. They learnt the prayers of the Mass and the hymns of Benediction and they knew how to respond to the prayers lead by the priest, with devotion – in a thoughtful and prayerful way. There was a sense of discipline and it wasn't just a question of getting things right. Common sense as much as Christian faith helped us to know these young servers needed formation, and parents, priests and senior servers all played their part in helping them come to an awareness of God's plan for them and for each one of us.

From server to priest

The most junior server could progress to becoming an acolyte, a thurifer, a cross-bearer, even Master of Ceremonies, perhaps just for one day a month to begin with and then who knows – the idea of becoming a priest might come to mind. It is often a long road from earth to heaven and it would be a long road from server to priest. Yet, the steps would be wonderful and rewarding: from altar server to Porter, holding the keys for the church, Lector or reader of God's word, Acolyte, Exorcist, Sub-deacon, Deacon and Priest. In the silence of the sacristy, God was speaking. In the serenity of the Mass Jesus called to His little ones. "Come to me and I will give you rest. Shoulder my yoke, learn of me. I am gentle and humble of heart". And some at least, would reply, "Yes. I will go unto the altar of God, the God of my joy and my youth". *Introibo ad altare Dei. Ad Deum qui laetificat juventutem meam.*

Now the sacristy has become a changing room and a utility room. The prayers once said there have been exchanged for chatter. The silence shattered by noise. The reverence battered by familiarity and, "Are you reading this week?" "No! I'm doing the chalice." "Who's doing the Bidding Prayers then?" "Well, if no one else turns up, I'll do them." We've becoming a "doing" church. Someone will do the collection. Someone else can do the gifts. She's doing the chalice and he's doing the readings. She's doing the flowers this week and team A are doing the teas after Mass! No wonder in all the activity the gentle voice of God grows faint. If the good Lord wants to call any altar-server to the priesthood, in the sacristy He'll have to shout in order to be heard!

Priestly vocation

Still, if God can no longer be heard in our sacristies because of all the noise and activity, perhaps He can at least use some other place to remind young men and others of what being a priest is all about. Our priests are called to be men of prayer, channels of God's peace, witnesses to the silence of the empty tomb; men who stand in awe of the greatness of God and whose hearts beat with the gentle hope of the coming of the kingdom. Priests prepared to preach the word of God with the courage of the martyrs and holiness of the saints. Priests who "take up their cross daily" in order to follow in the footsteps of the Master who leads them certainly to Calvary and the Cross, yet on the sure path that eventually leads to the empty tomb and the glory of Resurrection. Priests who can proclaim the Gospel without feeling the need to punctuate it with jokes. Priests who are unafraid to speak of the suffering and death of the Saviour of the world. Priests who do not hesitate to speak of Our Blessed Lady and who do all this with the generous love that flows through their vocation to celibacy, service and compassion. Oh, the glory that is given to God with soul wakes up to the real wonder and splendour of our Catholic priesthood and is truly grateful!

Reclaiming the sacristy

Perhaps if we capture again the silence for our sacristies, and abandon the humour of our homilies, and perhaps if we put Christ back at the centre of our liturgy instead of claiming the sanctuary as centre stage for the community, and perhaps if priests could be encouraged to live by the grace and with the dignity of their vocation, and if priests and lay folk could be content to complement one another rather than compete with one another – lay folk wanting to be parish co-ordinators, pastoral assistants and even chaplains! And some priests wanting to be just one of the lads! – then, perhaps, our young people, and even those not so young, might look at coming back to the Church, "to the God of their joy and their youth."

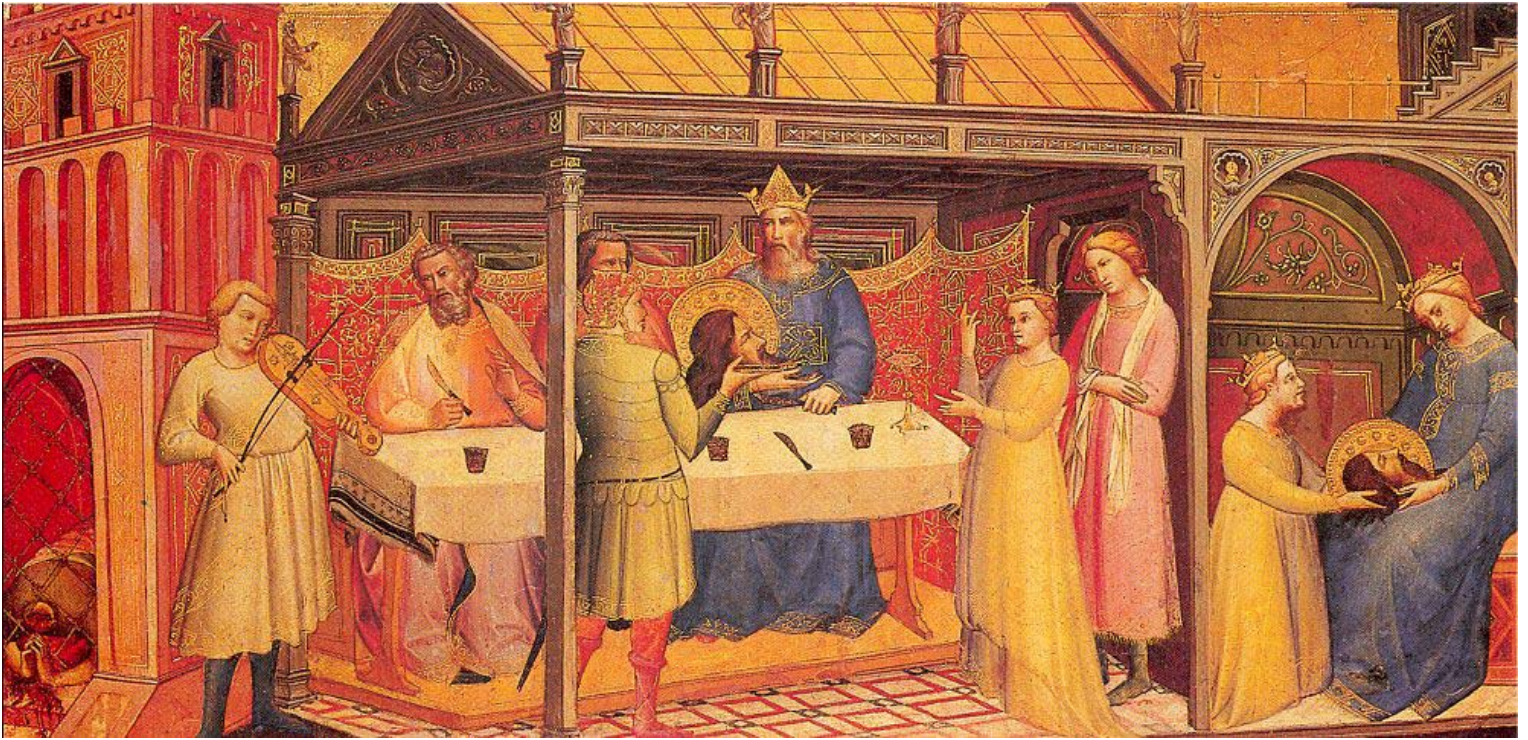
Next time you call in to the sacristy to get a Mass card signed or speak to the priest; next time you find yourself there among the prizes for the raffle, the vacuum cleaners and the lost property, perhaps you'll remember it was once a place of prayer, preparation and peace. A place where, once upon a time, many of today's priests were altar-servers.

Fr A.'s article was submitted anonymously. All priests and religious who wish to treat of some aspect of the crisis in the Church but think it wise to remain anonymous, can be assured of absolute confidentiality.

St. Augustine of Hippo, the "Confessions" (d. August 28th, 430 A.D.)

St. Augustine is known for many great works, including his "Confessions." The church recently received into her bosom an accomplished scholar who had been an ardent Calvinist minister for many years. This man literally read his way into the Holy Catholic Church. Foremost among those readings were the works of St. Augustine. The new convert had made a habit of reading the "Confessions" on an annual basis with his entire family. The words of St. Augustine, reflecting the grace given him, reverberate through eternity to convert hearts and minds to this day. We would do well to meditate on Augustine's "Confessions" and pray that our own will be so fruitful. Sample the richness of the "Confessions":

Great art Thou, O Lord, and greatly to be praised; great is Thy power and Thy wisdom infinite. [Ps. 145:3; 147:5] And Thee would man praise; man, but a particle of Thy creation; man, that bears about him his mortality, the witness of his sin, the witness that "Thou resistest the proud": [Jas. 4:6; I Pet. 5:5] yet would man praise Thee; he, but a particle of Thy creation. Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless until it repose in Thee. Grant me, Lord to know and understand which is first, to call on Thee or to praise Thee? And, again, to know Thee or to call on Thee? . . . And How shall I call upon my God my God and Lord, since when I call for Him, I shall be calling Him to myself? And what room is there within me, whither my God can come into me? Whither can God come into me. God who made heaven and earth? Is there, indeed, O Lord my God, aught in me that can contain Thee? . . . Do the heavens and earth then contain Thee, since Thou fillest them? Or dost Thou fill them and yet overflow, since they do not contain Thee? . . . What art Thou then my God? What, but the Lord God? For who is Lord but the Lord? Or who is God save our God? [Psalm 18:31] Most highest most good, most potent, most omnipotent; most merciful, yet most just; most hidden, yet most present; most beautiful yet most strong; stable,



**The Banquet of Herod, Lorenzo Monaco (c. 1400 A.D.)
Mark 6:17-29**

. . . And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee . . . she asked, saying: I will that forthwith thou give me in a dish, the head of John the Baptist. And the king was struck sad. Yet because of his oath, and because of them that were with him at table, he would not displease her: But sending an executioner, he commanded that his head should be brought in a dish . . .

yet incomprehensible, unchangeable, yet all-changing; never new, never old; all-renewing, and bringing age upon the proud, and they know it not; ever working, ever at rest; still gathering, yet nothing lacking; supporting filling and over-spreading; creating nourishing, and maturing; seeking, yet having all thing. Thou lovest without passion; art jealous without anxiety; repentest yet grieveest not; art angry, yet serene; changest Thy works, Thy purpose unchanged; receivest again what Thou findest, yet didst never lose; never in need, yet rejoicing in gains; never covetous, yet exacting usury. Thou receivest over and above that Thou mayest owe; and who hath aught that is not Thine? Thou payest debts, owing nothing; remittest debts, losing nothing. And what have I now said, My God, my life my holy joy? Or what saith any man when he speaks of Thee? Yet woe to him that speaketh not, since mute are even the most eloquent.

Oh! That I might repose on Thee! Oh! That Thou wouldest enter into my heart and inebriate it, that I may forget my ills, and embrace Thee, my sole good? What art Thou to me? In Thy pity, teach me to utter it. Or what am I to Thee that Thou demandest my love, and, if I give it not, are wroth with me, and threatenest me with grievous woes? Is it then a slight woe to love Thee not? Oh! For Thy mercies' sake, tell me O Lord my God, what Thou art unto me. "Say unto my soul, I am thy salvation." [Ps. 25:3] So speak, that I may hear. Behold Lord, my heart is before Thee; open Thou the ears thereof, and "say unto my soul, I am thy salvation." After this voice let me haste, and take hold on Thee. Hide not Thy face from me. Let me die [Ex. 33:20] – lest I die – only let me see Thy face.

Narrow is the mansion of my soul; enlarge Thou it, that Thou mayest enter in. It is ruinous! Repair Thou it. It has that within which must offend Thine eyes; I confess and know it. But who shall cleanse it? Or to whom should I cry, save Thee? Lord, cleanse my secret faults and spare Thy servant from the power of the enemy. [Ps. 19:12,13] I believe and therefore do I speak. [Ps. 116:10] Lord, Thou knowest. Have I not confessed against myself my transgressions unto Thee, and Thou, my God, hast forgiven the iniquity of my heart? [Ps. 32:5] I contend not in judgment with Thee, [Job 9:3] who art the truth; I fear to deceive myself; lest mine iniquity lie unto itself. [Ps. 26:12] Therefore I contend not in judgment with Thee; "for if Thou, Lord shouldest mark iniquities, O Lord, who shall abide it? [Ps. 130:3].

[Reprinted in Encyclopedia Britannica, Great Books of the Western World, Robert Maynard Hutchins, Editor In Chief]