



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

Pastor: Fr. Kenneth Fryar, FSSP **Parochial Vicar:** Fr. Federico Masutti, FSSP
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Notitiæ October 21, 2007

| Sunday Masses | |
|----------------------|-----------------------------------------------------------------------------------------------------------------------------|
| Propers: | 21st Sunday after Pentecost, Class II, Green |
| Readings: | <i>Ephesians 6:10-17; Matthew 18:23-35</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) |

| Weekday Masses | |
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| At St. Thomas the Apostle at 6:30 am (ending 7:15 am) and 7 pm on Holy Days of Obligation | |
| Monday, October 22 | Thursday, October 25 |
| Propers: Requiem Mass (Daily Mass for the Dead) Class IV, Black | Propers: Requiem Mass (Daily Mass for the Dead) Class IV, Black |
| Readings: <i>Apoc. 14:13; John 6:51-55</i> | Readings: <i>Apoc. 14:13; John 6:51-55</i> |
| Intentions: † Rufo San Juan | Intentions: The Holy Souls in Purgatory |
| Tuesday, October 23 | Friday, October 26 |
| Propers: St. Anthony Mary Claret, Bishop & Confessor; Class III, White | Propers: St. Evaristus, Pope & Martyr Class IV, Red |
| Readings: <i>Hebrews 7:23-27; Matthew 24:42-47</i> | Readings: <i>I Peter 5:1-4, 10-11; Matthew 16:13-19</i> |
| Intentions: Wendy Wood | Intentions: Fr. Frank Kurtz |
| Wednesday, October 24 | Saturday, October 27 |
| Propers: St. Raphael the Archangel Class III, White | Propers: Saturday of Our Lady Class IV, White |
| Readings: <i>Tobit 12:7-15; John 5:1-4</i> | Readings: <i>Eccles. 24:14-16; Luke 11:27-28</i> |
| Intentions: † Mariano Sanchez Jr. | Intentions: Bernadette Dunnigan |

| Confessions |
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| 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. Laurent Demets
Mon. – Deacon Roberto Cano

Tues. – Fr. James Gordon
Wed. – All Seminarians

Thurs. – Fr. Gregory Pendergraft
Fri. – Fr. Matthew McNeely
Sat. – Fr. William Lawrence

Parish Announcements and Prayer Requests



❖ **All Souls Day Remembrance Envelopes** are now available for those who would like their deceased loved ones to be included in the Masses during the month of November. Your envelopes will be placed on the altar during Mass.

❖ **Parish Directory:** Pictures for the Parish Directory will be taken at the Potluck on October 28th. If you want to appear in the Directory, please get your picture (or your family's picture) taken at that time or email a digital photo along with the information you would like included in the directory to: directory@phoenixlatinmass.org. Remember: this is the first directory of the Mission. What an historical opportunity! Don't miss out!

❖ **Mater Misericordiae's Second Teen Social:** Will be for teens in 7th through 12th grade. This second meeting will be held on Saturday, October 27th from 6-9:00 pm. Please pick up a flyer in the back for directions and more information about this event, or contact Sarah Copeland at 602-323-4734.

❖ **2008 FSSP Calendars:** Orders are now being taken for the 2008 FSSP Calendar (St. Thomas location only). The cost is \$12 and must be prepaid. Sign-up in the vestibule. Orders will continue to be taken for the next few weeks.

❖ **5:00 pm Mass at St. Catherine of Siena:** On Thursday, October 11, Fathers Fryar and Masutti met with Father David Sanfilippo, the Pastor of St. Catherine. Given that the recent Motu Proprio *Summorum Pontificum* permits the Tridentine Mass to be celebrated in regular parishes, and because there are requests that Mater Misericordiae Mission offer the Extraordinary Form of Mass in other parishes, Fr. Sanfilippo has decided that the 5:00 pm Mass at St. Catherine will be a mass of his parish and no longer a mass of the Mater Misericordiae Mission. He has recommended that we ask those who would like to continue to donate to the Mission to please send their donations directly to the Mission, at 2312 E. Campbell Ave, Phoenix AZ 85016. This could be done either weekly or monthly as you prefer. Please include your collection envelope or at least your envelope number so that your account will be properly credited. Only Mater Misericordiae Mission donation envelopes given at St. Thomas Apostle church in Phoenix, St. Cecilia church in Clarkdale and All Saints church in Mesa, and those sent in by mail will be recorded in our database from which we make the tax letters each year.

Those who have been attending Latin Mass at St. Catherine and who would like to receive the Notitiæ, either in English or Spanish, by mail, should send us their request. If you no longer intend to use your Mater Misericordiae Mission envelopes please be so kind as to let us know so we don't waste the generous donations of the Faithful to send them to you. Thank you all very much for your kind support over these months. We want to be available for you and continue serving your sacramental needs in the future. Please don't hesitate to contact us. We look forward to offering more services to the Spanish speaking community once we acquire our own church.

Adult CCD Liturgical Continuity and the Temple of Jerusalem

Fr. Masutti has continued his discussion emphasizing liturgical continuity between the Old and New Testaments with a closer look at the Temple of Jerusalem. To understand the Old Testament, it is necessary to bear in mind that it pointed toward the coming of the Messiah and His ultimate sacrifice on Calvary. The Temple's layout and ceremonies pre-figured Christ and the representation of his sacrifice through the Mass. The Temple built by Solomon contained four basic partitions (Ex. 38):

1. The Holy of Holies (innermost court)
2. The Holies
3. The Court of the Hebrews (composed of three smaller courts: priests, Israelites, and the Israelite women)
4. The Court of the Gentiles (outermost court)

Holy of Holies: God commanded Moses (cir. 1300 B.C.) to build the Ark of the Covenant which would house the "Shekinah" (burning presence) of God among the Israelites. God gave very specific instructions for the building of the Ark and the Tabernacle. The Ark contained the 1) manna in a golden ciborium, 2) the rod of Aaron symbolizing the priesthood, and 3) the Ten Commandments on the tablets of stone representing faith and morals. (see, Ex. 16:34; 40:18; Deut. 10, 31:26; Num. 17; Heb. 9:4; I Kings 8:9). Initially, the Ark was located in the tabernacle, which was a tent like structure that served as the predecessor to the Temple. In the time of King Solomon, the son of David (died cir. 938 B.C.), the Ark was placed in the Holy of Holies, the most sacred inner court of the newly built Temple in Jerusalem. (I Kings 6-10). The Feast of the Atonement (Ex. 28:38) was performed in the Holy of Holies once per year by the Chief Priest. Only he could enter this most holy of places to celebrate the sacrifice recalling the Passover once per year. (cf. Exodus 30:10; Leviticus 23:27-31, 25:9; Numbers 29:7-11). The Holy of Holies was veiled by a multi-colored veil that was so large it required 300 priests to hang it. The sacred must be veiled from the sins of man.

(Eccles. 50:5-11). The usage of veils for sacred objects and locations continues to be reflected in the church's liturgical rites. The Temple veil was multi-colored. Likewise, the church's liturgical colors reflect its colors: white symbolizes joy and purity, red symbolizes the fire of love towards God and the sacrifice of Christ; green symbolizes hope, violet symbolizes humility and penance; and black symbolizes mourning and sadness.

Holies: The next court contained a golden altar which was different from the altar of holocaust or sacrifice. The golden altar represented the image of Christ. Burning coals were spread on it with incense to represent the burning glory of God (the Shekinah and the Holy Spirit). Similarly, the church incenses her altars today. Animals were not sacrificed on the Golden altar. The sacrifice was not bloody just as the Mass is not bloody. The golden altar symbolized purity and innocence just as Christ was innocent. Once per year, blood was sprinkled on this altar to demonstrate its connection to the altar of holocaust. Likewise, the Mass is perpetually connected to Christ's sacrifice on the cross.

The credence table, used in Mass - to the right of the altar - was prefigured by a table to the right of the golden altar that contained twelve flasks and loaves representing the twelve tribes of Israel. In eastern rites of the Church today, the bread is cut into twelve pieces and the altar is the same size as the Temple's golden altar. The table in the Temple contained a candlestick six feet high, weighing 100 lbs, with a center lamp and three lamps on each side. The side lamps were always lit from the center lamp representing Christ. The lamps also represent the seven gifts of the Holy Spirit (wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord). The center lamp was kept burning perpetually to foretell the coming of the Messiah, who would be the great light. See, the Canticum of Simeon and the first chapter of the Gospel of John which is read at the conclusion of the Mass. Lk. 2:29-32; Is. 52:10.

The Court of the Hebrews: This Court consisted of three smaller courts: the court of the priests, the court of the Israelites, and the court of the women of Israel. In the court of priests, the priests sacrificed animals twice daily at 9 am and 3 pm (Ex. 29:38,39; 35) to atone for sins on the altar of the Holocaust also called the altar of sacrifice. The priests served as mediators between God and the chosen people by offering sacrifices on their behalf as a form of penance. (Ex. 28:38). Their mediation foreshadowed the coming of the Messiah, who would be the High Priest and ultimate mediator between God and man.

The Court of the Gentiles: The outermost court or porch of the Temple was the court of the Gentiles. The uncircumcised were not allowed to pass beyond this to the inner sanctuary on pain of death. Since Christ's coming, baptism has superseded circumcision. Harkening back to the earlier practice in the Temple, the unbaptized are not permitted to enter the sanctuary to receive the hosts and the rite of Baptism, itself, commences outside the church or on the porch.

Present Among His People, Atoning for Our Sins

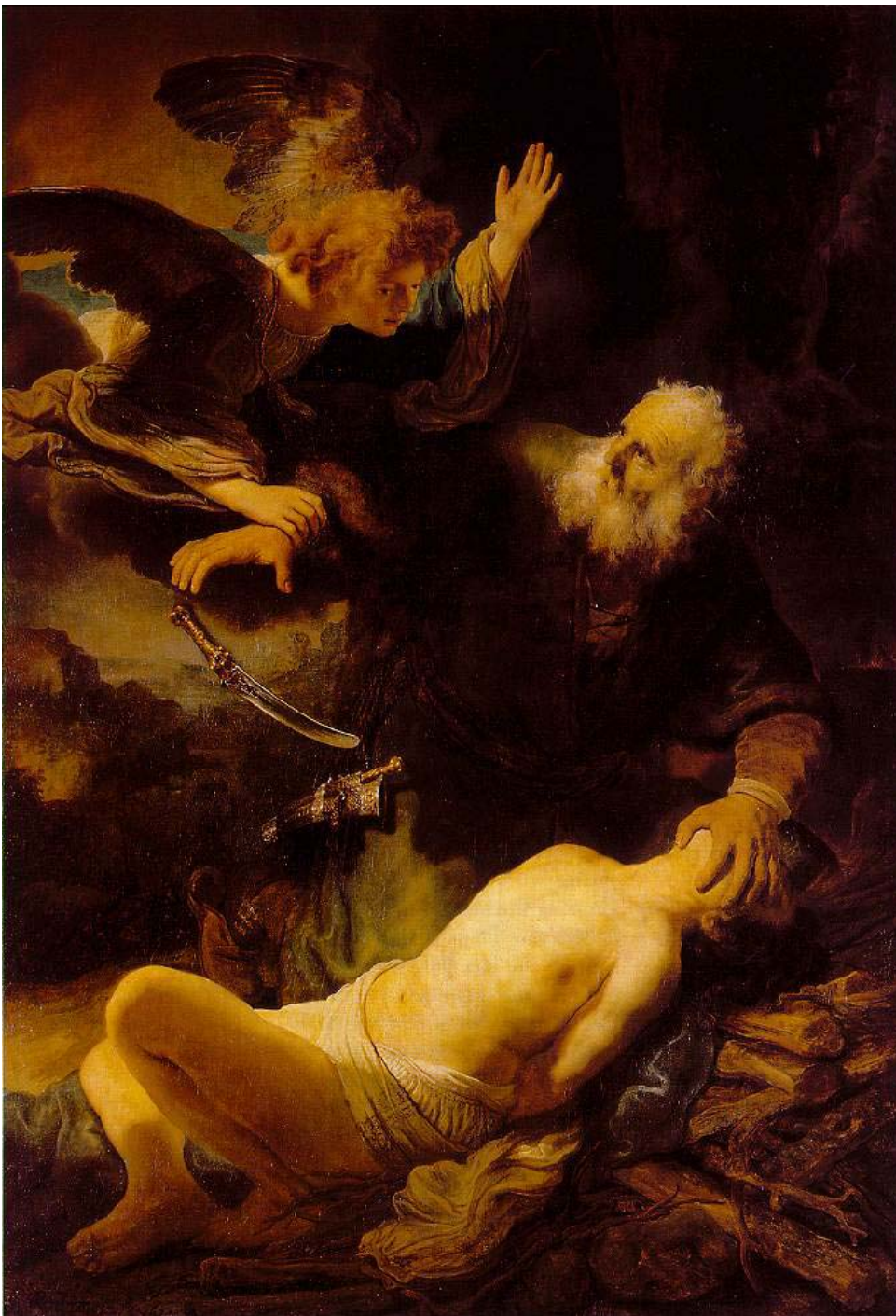
Excerpts from *Worthy is the Lamb: The Biblical Roots of the Mass* by Thomas J. Nash (Ignatius Press)

. . . Recall that the tabernacle and Temple each consisted of an outer courtyard, an inner holy place and an innermost holy of holies or most holy place. The furnishings of the holy place included the altar of incense, a lampstand and the table with the "bread of the Presence", or "shewbread" (Ex. 25:30), that is the twelve loaves of bread that represented the twelve tribes of Israel. [The extreme holiness of the shewbread is confirmed by the fact that when the desert tabernacle was moved, the ark and the table of shewbread (literally - bread of the presence) were the only items to have three covers (Numb 4:5-8) . . . the shewbread is . . . a prefigurement of the "Real Presence" residing within church sanctuaries].

But during the Old Covenant, Yahweh was most intimately present on earth in the most holy place, his mercy seat positioned atop the Ark of the Covenant and flanked by two angels (Ex. 25:8, 17-22). Today's Catholic churches in the New Covenant also possess a special presence of the divine. Jesus Christ remains . . . uniquely and miraculously present . . . in the most sacred space in a church, serving as the New Covenant analogue to the most holy place in the ancient Temple. In the Old Covenant . . . only the high priest could enter the most holy place, and then only once a year on the Day of Atonement (see Lev. 16). If he attempted to draw near to the mercy seat on any other day, he would die (Lev. 16:1-2) as would any other Israelite who attempted to usurp his high priestly role (Num. 3:10, 18:7). Through his definitive Sacrifice, Jesus tore down the barrier of sin between God and man, symbolized by the rending of the veil of the Temple when he completed his suffering on Calvary for us (see Jn. 19:30). Now we can not only draw near to God through Baptism in becoming temples of the Holy Spirit (see I. Cor. 6:19) and worshipping the Eucharistic Christ in the tabernacle, we can draw even nearer by actually partaking of him in the Eucharist!

In the New Covenant, the faithful can also suffer death - a more serious spiritual one - if they draw near to the Eucharist and partake of our Lord in an unworthy manner (see I. Cor. 11:27-30; CCC 1385, 1861). . . . In addition to housing God's special presence, the Old Testament tabernacle provided a place at which Israel could offer sacrifices. One of the most significant sacrifices in prefiguring Christ's Sacrifice on Calvary and its re-presentation in the Mass was the twice-daily sacrifice of lambs known as the "Tamid" ("continual") offering . . . (Ex. 29:38-39, 42-43). As a burnt offering, the Tamid was intended, in some sense, to make atonement for Israel (see Lev. 1:3-13), so that communion with God could be restored or renewed. A burnt offering would also consume the whole sacrifice, prefiguring Christ's total Self-Offering. In addition, to the Catholic mind, the offering of grain and wine along with the Tamid lambs (Ex. 29:40-41) might evoke images of the Lamb of God's being later offered under the appearances of bread and wine at Mass.

There is a basis for such liturgical anticipation. In offering the Tamid, Israel recalled the "unfinished business" of the Aqedah, the sacrifice of Isaac in Genesis 22. God praised Abraham for his faithfulness and said that he would one day provide a Lamb on that mountain (Moriah), a lamb Abraham and his Hebrew descendants understood would bring about a universal blessing.



Abraham and Isaac, Rembrandt, 1634

goat – also a sin offering by imposing his hands on it, yet without killing the goat (Lev. 16:10, 20-22). The goat would thereby symbolically take on the sins of the people and carry them away into the wilderness. (The term “scapegoat”, meaning one who conveniently bears the blame of others”, derives from the second goat of this ancient ritual.) The high priest would further offer a burnt offering for himself and also one for the people on the Day of Atonement (Lev. 16:3, 5, 24).

The sacrifices served a contemporary purpose while also prefiguring the New Covenant. Goats and bulls were the images under which Egyptian demon gods were worshipped, a misguided spiritual worship the Israelites had assimilated during their four hundred years of enslavement in Egypt. For example, consider the golden calf incident following God’s giving of the Ten Commandments. The solution? Egyptian gods were to be sacrificed, not offered sacrifices in idolatrous worship.

The repeated sacrifice of bulls and goats on the Day of Atonement indicated their inability to atone satisfactorily for Israel’s sins and that this ordinance forever (Lev. 16:29), like that of the Passover celebration, would one day be transferred, “for it is impossible that the blood of bulls and goats should take away sins” (Heb. 10:4). Could someone fulfill both ordinances, simultaneously serving as the Passover Lamb of God, who delivers us from the bondage of sin and Satan, and the scapegoat who atones for our sins?

The prophet Jeremiah affirmed that it would take a “new covenant”, a covenant better than the one initiated after the Exodus from Egypt, for God to remember Israel’s sins “no more” (Jer. 31:31-34). Complementing Jeremiah’s new covenant prophecy, the prophet Isaiah taught that a suffering servant lamb (Is. 53:7) would deliver Israel from sin. [see, Is. 52, 53.]

For the Israelites, who focused particularly on Isaac’s heroic self-sacrifice, the Aqedah was not simply a past event to be recalled, but a future pledge of divine blessing . . . The Tamid served as a daily reminder to Israel that God would yet one day provide a special lamb on Moriah. In addition, the Tamid also recalled the Passover sacrifice, for in offering the Tamid “they shall know that I brought them out of the land of Egypt that I might dwell among them; I am the Lord their God” (Ex. 29:46). In turn . . . a well-known rabbinic commentary written after the time of Christ linked the Aqedah and Passover: “And when I see the blood [of the Passover lamb], I will pass over you (Ex. 12:13) – [for] I see the blood of Isaac’s Aqedah.” The implication is that, as the Passover lamb’s blood delivered Israel from slavery, and the Tamid served as a daily offering for atonement, the universal fulfillment of the Aqedah would come through the blood of the lamb that God would provide on Mount Moriah . . . The blood of Jesus, the Lamb of God would provide that universal redemption through his Sacrifice of Calvary, fulfilling the Aqedah, Tamid and Passover sacrifices. In addition, the perfected work of the Tamid would continue in Masses thereafter, the ongoing application of the merits of Christ’s sacrifice, being made present for the ongoing reconciliation of the faithful with God.

The Day of Atonement sacrifices, described in Leviticus 16:1-34, shed further light on how Christ would redeem the world. Each year the high priest would offer a bull to atone for his own sins and two goats for Israel’s sins. He would apply the blood of the bull and one goat – sin offerings to the Yahweh’s mercy

seat in the most holy place. The

high priest would offer the other