

St. Anne, Mother of Our Lady—From a Sermon of St. John Damascene

Anne was to be the mother of the Virgin Mother of God, and hence nature did not dare to anticipate the flowering of grace. Thus nature remained sterile, until grace produced its fruit. For she who was to be born had to be a first born daughter, since she would be the mother of the first-born of all creation, in whom all things are held together.

Joachim and Ann, how blessed a couple! All creation is indebted to you. For at your hands the Creator was offered a gift excelling all other gifts: a chaste mother, who alone was worthy of him.

And so rejoice, Ann, that you were sterile and had not borne children; break forth into shouts, you who had not given birth. Rejoice, Joachim, because from your daughter a child is born for us, a son is given us, whose name is Messenger of great counsel and universal salvation, mighty God. For this child is God.

Joachim and Anne, how blessed and spotless a couple! You will be known by the fruit you have born, as the Lord says: By their fruits you will know them. The conduct of your life pleased God and was worthy of your daughter. For by the chaste and holy life you led together, you have fashioned a jewel of virginity: she who remained a virgin before, during and after giving birth. She alone for all time would maintain her virginity in mind and soul as well as in body.

Joachim and Anne, how chaste a couple! While safeguarding the chastity prescribed by the law of nature, you achieved with God's help something which transcends nature in giving the world the Virgin Mother of God as your daughter. While leading a devout and holy life in your human nature, you gave birth to a daughter nobler than the angels, whose queen she now is. Girl of utter beauty and delight, daughter of Adam and mother of God, blessed the loins and blessed the womb from which you come! Blessed the arms that carried you, and blessed your parents' lips, which you were allowed to cover with chaste kisses, ever maintaining your virginity. Rejoice in God, all the earth. Sing, exult and sing hymns. Raise your voice, raise it and be not afraid.

Source-http://www.crossroadsinitiative.com/library_article/162/St._Joachim_and_St._Ann____St._John_Damascene.html



Vision of St. Anne, Giovanni Battista Tiepolo, 1759

MATER MISERICORDIÆ MISSION

An Apostolate of the Priestly Fraternity of Saint Peter

Pastor: Rev. Fr. Joseph Terra, FSSP **Associate:** Rev. Fr. Kenneth Walker, FSSP
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Notitiæ July 21, 2013

Sunday Masses	
Propers: Readings:	Ninth Sunday after Pentecost, Class II, Green <i>I Corinthians 10: 6-13; Luke 19: 41-47</i>
Intentions:	9:00 am Low Mass; 11:00 am High Mass at Mater Misericordiae Mission, Phoenix 9:00 am: Pro Populo; 11:00 am: Tom D. Kestner
Intention:	9:00 am Low Mass at Saint Cecilia's Mission, Clarkdale 9:00 am: Pro Populo
Weekday Masses	
At Mater Misericordiae Mission, Monroe St. Church Monday-Friday: 6:30 am and 6:30 pm, Saturday: 6:30 am and 8:00 am	
Monday, July 22	Thursday, July 25
Propers: St. Mary Magdalene, Penitent Class III, White	Propers: St. James the Greater, Apostle Class II, Red
Readings: <i>Canticle of Canticles 3:2-5; 8:6-7</i> <i>Luke 7:36-50</i>	Readings: <i>I Corinthians 4: 9-15</i> <i>Matthew 20: 20-23</i>
Intentions: 6:30am: Samantha Nadackapadam 6:30pm: Susan Kestner	Intentions: 6:30am: Paul and Joan Maxwell 6:30pm: (High Mass) Paul & Joan Maxwell
Tuesday, July 23	Friday, July 26
Propers: St. Apollinaris, Bishop and Martyr Class III, Red	Propers: St. Anne, Mother of Our Lady Class II, White
Readings: <i>I Peter 5: 1-11</i> <i>Luke 22: 24-30</i>	Readings: <i>Proverbs 31: 10-31</i> <i>Matthew 13: 44-52</i>
Intentions: 6:30am: Jayantha Corea 6:30pm: Ray and Marie Spiotta+	Intentions: 6:30am: Matthew Johnson 6:30pm: (High Mass) Andrew Kuiper
Wednesday, July 24	Saturday, July 27
Propers: St. Christina, Virgin and Martyr Class IV, Red	Propers: St. Pantaleon, Martyr Class IV, Red
Readings: <i>Ecclesiasticus 51: 13-17</i> <i>Matthew 13: 44-52</i>	Readings: <i>II Timothy 2: 8-10; 3: 10-12</i> <i>Matthew 10: 26-32</i>
Intentions: 6:30am: Ray and Marie Spiotta+ 6:30pm: Paul and Joan Maxwell	Intentions: 6:30am: Garret Robinson 8:00am: Alex Richards
Confessions	
At MMM Monroe St. Church: Mon-Sat: 15 minutes before each Mass. Saturdays: 3:30-4:30 pm. Sundays: 8am, before the 9am Mass, between the 9am and 11am Masses, and after the 11am Mass. At St. Cecilia's: Saturdays: 3-4 pm. Sundays: Before the 9am Mass. Other times by arrangement.	

OUR MISSION STATEMENT

Mater Misericordiae (Mother of Mercy) Mission glorifies God, uniting its members in faith, hope and charity through confession of the One Holy Catholic and Apostolic Faith and through participation in the Sacraments and Traditional Rites of the Missale Romanum of 1962, under the governance of the Bishop of the Roman Catholic Diocese of Phoenix and the Priestly Fraternity of Saint Peter.

SUNDAY COLLECT

Let Thy merciful ears, O Lord, be open to the prayers of Thy suppliant people; and that Thou mayest grant them their petitions, make them to ask such things as shall please Thee. Through our Lord.

SUNDAY EPISTLE: I Corinthians 10: 6-13

Brethren, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

SUNDAY GOSPEL: Luke 19: 41-47

At that time, when Jesus drew near to Jerusalem, seeing the city, He wept over it saying: If thou also hadst known, and that in this day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side; and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. Entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written, My house is the house of prayer, but you have made it a den of thieves. And He was teaching daily in the temple.



PARISH ANNOUNCEMENTS

❖ **Improvement Registry:** In an effort to improve the Mission, we have set up a "wedding type" registry to makeover the hall and the kitchen. We will need tables, chairs, and various kitchen supplies. If you are willing to donate any amount of these

items, please sign onto the registry at

<http://www.walmart.com/weddingregistry/> or click on the link to this location from the announcement column on our website. For the first name type in **Mater**, and for the last name type in **Mission**. If there are any questions, contact Ted Brennan at (602) 882-3838.

Firefighter Fund-From the Diocese:

Greetings,

In response to the great loss of life and the hardship to families Bishop Olmsted has authorized all parishes to invite parishioners to respond to the needs of the families of those firefighters who lost their lives fighting the fire in the Yarnell/Prescott area. The need for help is on-going and any help parishioners can give would be most welcome. Prayers for these families are encouraged as well. A restricted account has been set up at Sacred Heart Parish in Prescott and 100% of funds given will be distributed directly to the families of the 19 men who lost their lives.

Anyone parishioner who wishes to make a donation to the Families of the Firefighters for their on-going needs can make an offering and send it directly to the following address:

Firefighters Fund – Sacred Heart Prescott
Gene Murphy, Business Manager
150 Fleury Ave.
Prescott, AZ 86301-3141

If you have any questions, please contact Gene Murphy at gmurphy@sacredheartprescott.com

Thank you,
Sr. Jean Steffes, CSA
Chancellor/Office of Religious

FSSP PRAYER REQUESTS

July 21: Fr. Scott Allen
July 22: Fr. Philip Creurer
July 23: Fr. Kevin Young
July 24: Fr. Charles Vreeland
July 25: Fr. Robert Boyd
July 26: Fr. Angelo VanderPutten
July 27: Fr. Arnaud Devillers



St. James the Greater - From the Catholic Encyclopedia

The Galilean origin of St. James in some degree explains the energy of temper and the vehemence of character which earned for him and St. John the name of Boanerges, "sons of thunder" (Mark 3:17); the Galilean race was religious, hardy, industrious, brave, and the strongest defender of the Jewish nation. When John the Baptist proclaimed the kingdom of the Messiah, St. John became a disciple (John 1:35); he was directed to "the Lamb of God" and afterwards brought his brother James to the Messiah; the obvious meaning of John 1:41, is that St. Andrew finds his brother (St. Peter) first and that afterwards St. John (who does not name himself, according to his habitual and characteristic reserve and silence about himself) finds his brother (St. James). The call of St. James to the discipleship of the Messiah is reported in a parallel or identical narration by Matthew 4:18-22; Mark 1:19 sq.; and Luke 5:1-11. The two sons of Zebedee, as well as Simon (Peter) and his brother Andrew with whom they were in partnership (Luke 5:10), were called by the Lord upon the Sea of Galilee, where all four with Zebedee and his hired servants were engaged in their ordinary occupation of fishing. The sons of Zebedee "forthwith left their nets and father, and followed him" (Matthew 4:22), and became "fishers of men".

St. James was afterwards with the other eleven called to the Apostleship (Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16; Acts 1:13). In all four lists the names of Peter and Andrew, James and John form the first group, a prominent and chosen group (cf. Mark 13:3); especially Peter, James, and John. These three Apostles alone were admitted to be present at the miracle of the raising of Jairus's daughter (Mark 5:37; Luke 8:51), at the Transfiguration (Mark 9:1; Matthew 17:1; Luke 9:28), and the Agony in Gethsemani (Matthew 26:37; Mark 14:33). The fact that the name of James occurs always (except in Luke 8:51; 9:28; Acts 1:13 — Greek Text) before that of his brother seems to imply that James was the elder of the two. It is worthy of notice that James is never mentioned in the Gospel of St. John; this author observes a humble reserve not only with regard to himself, but also about the members of his family.

Several incidents scattered through the Synoptics suggest that James and John had that particular character indicated by the name "Boanerges," sons of thunder, given to them by the Lord (Mark 3:17); they were burning and impetuous in their evangelical zeal and severe in temper. The two brothers showed their fiery temperament against "a certain man casting out devils" in the name of the Christ; John, answering, said: "We [James is probably meant] forbade him, because he followeth not with us" (Luke 9:49). When the Samaritans refused to receive Christ, James and John said: "Lord, wilt thou that we command fire to come down from heaven, and consume them?" (Luke 9:54; cf. 9:49). On the last journey to Jerusalem, their mother Salome came to the Lord and said to Him: "Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom" (Matthew 20:21). And the two brothers, still ignorant of the spiritual nature of the Messianic Kingdom, joined with their mother in this eager ambition (Mark 10:37). And on their assertion that they are willing to drink the chalice that He drinks of, and to be baptized with the baptism of His sufferings, Jesus assured them that they will share His sufferings (Mark 5:38-39).

James won the crown of martyrdom fourteen years after this prophecy, A.D. 44. Herod Agrippa I, son of Aristobulus and grandson of Herod the Great, reigned at that time as "king" over a wider dominion than that of his grandfather. His great object was to please the Jews in every way, and he showed great regard for the Mosaic Law and Jewish customs. In pursuance of this policy, on the occasion of the Passover of A.D. 44, he perpetrated cruelties upon the Church, whose rapid growth incensed the Jews. The zealous temper of James and his leading part in the Jewish Christian communities probably led Agrippa to choose him as the first victim. "He killed James, the brother of John, with the sword." (Acts 12:1-2). According to a tradition, which, as we learn from Eusebius (Church History II.9.2-3), was received from Clement of Alexandria (in the seventh book of his lost "Hypotyposes"), the accuser who led the Apostle to judgment, moved by his confession, became himself a Christian, and they were beheaded together. As Clement testifies expressly that the account was given him "by those who were before him," this tradition has a better foundation than many other traditions and legends respecting the Apostolic labours and death of St. James, which are related in the Latin "Passio Jacobi Majoris", the Ethiopic "Acts of James", and so on.

The tradition asserting that James the Greater preached the Gospel in Spain, and that his body was translated to Compostela, claims more serious consideration. According to this tradition St. James the Greater, having preached Christianity in Spain, returned to Judea and was put to death by order of Herod; his body was miraculously translated to Iria Flavia in the northwest of Spain, and later to Compostela, which town, especially during the Middle Ages, became one of the most famous places of pilgrimage in the world.

