
Ñ Contra Mundum Ñ

Volume II, Issue 4

November 1999

The Congregation of St. Athanasius - Roman Catholic, Anglican Use

<http://www.locutor.net>

Notes from the Chaplain

THE Church's year ends one month before the calendar year. At the end of the old church year we have a series of feasts which invite our consideration of things that are "other-worldly" or at the end of time. Beginning with Saint Michael's Day in September, there is the month of guardian angels (October), then All Saints' Day and All Souls' Day, and the Feast of Christ the King, the final act in God's plan.

As we approach the year 2000, some people are getting quite agitated about "end things." They are preparing for December 31st as for an approaching hurricane: stocking up on batteries, bottled water, non-perishable goods, and cash. It just might be a prudent thing not to be found in an elevator at midnight on December 31st. But other than that, the word from the Lord is that of the end neither the angels in heaven nor even the Son know the day or hour, but only the Father (Matthew 24:36). And He isn't telling!

What we *do* know is that the calendar date, January 1, 2000, as exciting as it looks, is a pure invention



ALL SAINTS' DAY, NOVEMBER 1

that the world community lives with for the sake of convenience. It doesn't accurately represent the years since the birth of Christ because of an error made by a sixth-century monk-mathematician-astronomer whose names you have never heard: Dionysius Exiguus (Dionysius the Little). How would you like to be known as the person who committed history's greatest numerical error? Without going into details, suffice it to say that by most reckoning the date is "off" by four or five years.

Dealing with the "end things" is not supposed to put us into a panic in any case. It is supposed to put an urgency into the act of living, not to

waste one hour of love or friendship against the day when we are left alone. Above all else, "the end things" have the purpose and give the opportunity for us to draw closer to Our Lord Jesus Christ and firmly live what we say we affirm, that all our hope is fixed on Him.

If November and December 1999, as observed by Christians, have that result, then it will be a salvific time indeed for us all, and much more profitable than having stocked up on batteries and bottled water and staying out of elevators!

Faithfully in Christ,

Father Bradford

SHORT NOTES

Our fall parish retreat, November 12-14, will be closed to registrations by the time you receive the parish paper. But as of mid-October we already had more people attending than last year. Please pray for those on retreat, that Almighty God will use to our good benefit and His glory this time spent apart. November is the time to get your Advent wreath supplies in order: candles, and perhaps a fresh bow or ribbon on your wreath. Church-goods stores are now stocking Advent calendars as well. But be sure your purchase is a *religious* calendar. Some of them

have all the Christian content of a Hollywood production number! On November 14, during the parish retreat, Father George Greenway will be celebrant and preacher. He is a priest of the Diocese of Springfield, and has been with us previously and is known to many of you. He is a former Episcopal priest. Also please welcome Mrs. Leila Cleary as organist for the service that Sunday. She has been helpful to us in things musical since our time at the Saint Mary's Convent in Dedham.

The next Holy Days of Obligation are December 8, the Feast of the Immaculate Conception (It is a Wednesday this year); Christmas Day, December 25th (a Saturday); and New Year's Day, the Feast of Mary the Mother of God. Note that January 1st is a Holy Day of obligation in the Archdiocese of Boston by decree of Bernard Cardinal Law. Our schedule of Holy Days is as follows:

December 8th Mass at
7:30pm

December 24th (Midnight
Mass) at 8:30pm

January 1st Mass at 11:00am

ALL SOULS' DAY NOVEMBER 2



SOLEMN REQUIEM MASS
at 7:30pm

Saint of the Month



St. Andrew the Apostle
30 November

SAINTE Andrew the Apostle, patron saint of fisherman, is remembered by the Church on November 30. A follower of John the Baptist, Andrew was first drawn to our Lord when John pointed to him and said, "Behold, the Lamb of God." At once Andrew began to follow Jesus, and thus it was he became the first of the Apostles.

Andrew brought his brother Simon Peter, a fisherman like Andrew, to Jesus. That the first two apostles were fisherman explains the early association of Christianity with fish and fishing, as much iconography reflects. St. Andrew is specially mentioned in John's Gospel for his part in the feeding of the 5000 and in the episode of the Greeks who wanted to meet Jesus (John 12: 20-22). In time Our Lord called Andrew and Peter to become Fishers of Men,

whereupon they left their nets for good. Tradition has it that after our Lord's Ascension Andrew went to Greece to preach the gospel. There, it is believed, he was put to death on a cross, not nailed, but tied. He suffered thus for two days before his death, still preaching to the people who gathered around him.

Andrew is the patron of Scotland, where his symbol is the thistle. He is also the patron saint of Russia.

What is a Saint?

"What is a Saint? Nothing is gained by watering him down to the level of that rather popular definition, an ordinary person who does ordinary things extraordinarily well.

The saint is ordinary only so far as he is common, that is, compounded of flesh and blood, body and spirit, subjected to the same laws of birth, growth, decay and death as are all of us: but he is a saint just so much as he is extraordinary, living life on an extraordinary level.

That extraordinariness which differentiates the saint is his derivation of abiding holiness not from his own natural resources but in supra-normal ways from God. It is because he sees God that he works for Him, and that order is vital.

He is a fulfilled person, one who has achieved the fulfillment of all his potentialities, spiritually if not naturally: he has become a whole man entirely through the wholeness of Christ. His essential preparation for sainthood is the self-denial which Our Lord reveals as the basic law of Christian discipleship, which is

accomplished by the saint to such a superb and amazing degree that God is given full, unimpeded entry into his soul.

The saints, one and all, by long or short road, won their fulfillment through their self-emptying; there lies the simple secret.

When and wherever there is a unique piece of work to be done for the Kingdom of God the saints are there to do it by divine choice and response to grace: God requires some truth, effect, work, to be arrestingly expressed or performed at a certain moment of the world's history, and the saint is there to be His finger."

From the preface of the book
STARS APPEARING
by Sibyl Harton



**A PROCESSION
WITH CAROLS
FOR ADVENT**

Sunday, November 28 at 5:00pm

*Microcosm and
mediator*

Wishing to form a single creature from the two levels of creation -- from both invisible and visible nature -- the Creator Logos fashioned man. Taking a body from the matter which he had previously created, and placing in it the breath of life that comes from himself, which Scripture terms the intelligent soul and the image of God (cf. Gen. 1:27; 2:7), he formed man as a second universe, great in his littleness. He set him on earth as a new kind of angel, adoring God with both aspects of his twofold being, overseer of the material creation and initiate into the spiritual creation; king of all upon earth, but subject to the King above; earthly yet heavenly; temporal yet immortal; visible yet spiritual; midway between majesty and lowliness; a single person, yet both spirit and flesh -- spirit by grace, flesh because of his pride; spirit, that he may continue in existence and glorify his benefactor; flesh, that he may suffer, and through suffering may be reminded and chastened when he grows conceited because of his greatness; a living creature guided in the world by God's providence, and then translated to another realm; and, as the culmination of the mystery, deified through his obedience to God. So God in his splendor has bound together soul and body; and, though he separates them at death, he will hereafter bind them together again in a yet more exalted way.

St. Gregory of Nazianzus
4th Century
Cappadocian Father

**The Congregation of
Saint Athanasius,**

worshiping at

Saint Aidan's Church

158 Pleasant Street

Brookline, Mass. 02446-3149

Rectory: 192 Foster Street

Brighton, MA 02135-4620

Tel/Fax: (617) 787-0553

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Sundays 11:00am. Sung Mass, followed by coffee and fellowship in the sacristy.

Saturdays 11:30 - 1:30 Confessions in the chapel, Fr. Raphael Caamano. No appointment necessary.

Future Dates

Nov. 1, Mon.: All Saints' Day, Procession and Solemn Mass at 7:30pm. A reception follows the Mass.

Nov. 2, Tues.: All Souls Day, Solemn Requiem Mass at 7:30pm.

Nov. 28, Sun.: A Procession with Carols for Advent, 5:00pm.

Nov. 12-24: Parish Retreat.

Dec. 8, Weds.: Immaculate Conception, Mass at 7:30pm.

Dec. 24, Fri.: Christmas Eve, Midnight Mass at 8:30.

Jan. 1, Sat.: Mary Mother of God, Mass at 11:00am.

Here's where we are...



Contra Mundum

The Congregation of St. Athanasius
158 Pleasant Street
Brookline, MA 02446

Saint Aidan's Church, 158 Pleasant Street in Brookline. Parking Available.

Commonwealth Avenue: From east or west, turn onto Pleasant Street south to the church at the corner of Freeman Street.

Boylston Street: From east, turn onto Harvard Street, veer right onto Sewall Avenue and left on St. Paul Street. At the corner of Freeman, turn left to the Church. From west, you cannot make a left turn onto Harvard Street. Turn right around the fire station, cross Boylston Street and proceed northbound on Harvard Street. Follow directions above.

Beacon Street: From east or west, turn onto James Street and right onto Pleasant Street and proceed to church.

Mass Pike: Exit at Allston-Brighton tolls, take ramp for Cambridge Street-Allston to Harvard Street, Left on Harvard and left on Brighton Ave. which merges into Commonwealth Avenue. See directions for Commonwealth Avenue above.

MBTA Green Line B car, stop request at Pleasant Street. Walk four blocks south on Pleasant Street.

