SOME PEOPLE today assert that our religion should be kept behind closed door and that our faith is an impediment to our responsibilities as citizens. Catholic Faith is not an impediment but an asset, and is the very reason we should be involved and dedicated as citizens. That is because all of the noble aspirations enshrined in the Declaration of Independence do not gain expression out of a vacuum, but proceed from that faith vision which affirms the non-negotiable dignity of the human person.

There are many disturbing signs in our society that the vision given expression in the Declaration of Independence is being badly eroded, that our nation is losing its moral compass. Those truths which were self-evident to the founding fathers are ignored and even denied in an age of individualism and relativism. The social doctrine of the Catholic Church is needed more than ever, and it must not be hid under a bushel basket. Christians must speak the truth in love, in season and out of season, when it is convenient, and when it is not convenient. We reject violence and any assault on mankind’s inalienable right to freedom, not only freedom to pursue his religious faith, even if it is not Catholic Faith, but freedom from the oppression of the poor, the dying, and the unborn. The integrity of the family is of paramount importance at a time when family values, and the sanctity of marriage, are under assault. As people of faith, we must affirm these freedoms, and the responsibility of citizenship with no apologies to anyone. The fathers of our democracy won liberty inspired by and under the mighty power of God. May Almighty God grant us the grace to maintain these liberties in righteousness and peace, through Jesus Christ our Lord.

Father Bradford
¶ This sermon was preached at Mass on July 4, 2012.
can charm and bewitch the simple and ignorant, I wonder how Luther ever broke the spell.”

Saint Mary’s was chosen as the site for the first public religious commemoration of the Declaration of Independence when on July 4, 1779 the Founding Fathers of the Continental Congress gathered for the Solemn Te Deum service.

Saint Mary’s was the first Cathedral of the Roman Catholic Diocese of Philadelphia in 1810 and served in that capacity until 1838. The Old Saint Mary’s Rectory started a theological training center in 1832, which grew to become St. Charles Borromeo Seminary.

The burial ground predates the building of the church, having been purchased in 1759. In it are buried John Barry, father of the United States Navy, Stephen Moylan, General Washington’s quartermaster and aide-de-camp, Thomas Fitzsimons, a member of the Continental Congress and of the First, Second, and Third Congress, and a signer of the Constitution, and Mathew Carey, one of Colonial America’s prominent printers and who printed the first Catholic Bible in America.

SHORT NOTES

During the next few months we are using the Fifth Communion Service (747-749) composed by Leo Sowerby, at Sung Masses. With it we are using the Old Scottish Chant Gloria (739). Both are found in The Hymnal 1940.

A year’s-mind Mass will be offered for parishioner Helen Smith on Friday, July 11th at 3:00 p.m. at the Marian altar in St Theresa of Avila Church, West Roxbury. May she rest in peace.

Saint Anthony Shrine (Arch Street in Boston) offers a program specifically designed to serve the spiritual needs of parents whose children, of any age, have died because of illness, accident, suicide, or violence. The program is called The Emmaus Ministry. For information call 617-542-8057.

There are many outdoor concerts in our area during the Summer, and at the top of the list is the Metropolitan Wind Symphony, conducted by Lewis Buckley, retired director of the U.S. Coast Guard Band. The concerts this year are on Thursdays at 7:30 p.m., July 10th, 17th, 24th, and 31st. (There is no concert on Thursday, July 3rd.) The four concerts will be held at Hastings Park, Mass Ave. and Worthen Road in Lexington. There is also a concert on Sunday, July 20th at 6 p.m. at Pinebank Promontory, Jamaica Pond in Jamaica Plain. All concerts are weather dependent. Plan to bring lawn chairs or a blanket and a picnic basket if you desire. Two members of our congregation, Les and Jennifer Hunt, are members of the MWS.

The congregation bid farewell to Ian & Theresa Faley and their son Hugh at the end of June. The Faley’s have moved to the Seattle, Washington area, and their presence with us will be missed.

In the plan ahead department, we will observe the 17th anniversary of the founding of the Congregation with a PARISH PICNIC after Mass on Sunday, September 28th.
“I am a very spiritual person, Father, but I am not religious”. If only the Provost had received five pounds for every time he heard this old chestnut or some variation on it, he could by now have sponsored a top-of-the-range new amplification system to replace the tired old microphones and speakers that sorely need replacing in the Oratory church.

The first thing to be said in answer to this bromide is that religion is not a sentiment but a virtue. The human mind is capable of establishing that God exists, that He is infinite in all of His perfections and that everything in Creation receives its being from Him. We do not need Divine Revelation to tell us that every rational creature is therefore bound to render to the Creator the worship that is due to him as the source of all being and the principle of government of all things.

Lactantius, Christian apologist and mentor of the Emperor Constantine, speculated that the word religion derives from religare, meaning ‘to bind’. Although this particular etymology has been challenged, it certainly expresses a phenomenon that is manifested in diverse ages and cultures—the sense that somehow man’s good relationship with his Creator has been undone and needs to be re-connected. A tie that has been broken needs to be ‘re-bound’.

Left to his own devices, man will devise homemade answers to the quandary he finds himself in, and his own solutions to the problem of his awareness of some need for salvation. He might easily conclude that the existence of evil can be explained by the existence of some lesser malevolent god as well as the good God. Perhaps he will decide that salvation must consist in the spiritual soul somehow struggling free from what he perceives as its imprisonment in flesh and matter, and arriving in a realm of pure spirit, possibly via a process of reincarnation. Here we have the birth of man-made religions. Man’s intellect having reached the boundaries of what can be known by reason alone, it then carries him into the thickets of myth and superstition, a dark realm of gaping chasms where demons lurk in readiness to take advantage of his blindness.

Thank heavens, the God Who has endowed us with a mind capable of discerning His existence has not left us prey to myth and superstition. He has revealed Himself to us, along with everything we need to know and to do to be saved. The fullness of this Divine Revelation is not some shadowy gnosis, accessible only to an initiated caste of cognoscenti. Neither is it a book. ‘It’ is in fact a Person. The fullness of Divine Revelation is the Second Person of the Blessed Trinity made man. In the Divine Person of Jesus Christ God has revealed Himself to us as The Way, The Truth and The Life.

Our Lord and Saviour Jesus Christ has given to us a very definite religion. On Holy Thursday, we saw how He instituted the Sacrifice and the Sacrament of the Mass, commanding the Apostles whom he ordained to the priesthood on that same occasion to: “Do this in memory of me.” Having on different occasions instituted all seven of the Sacraments, He entrusted their administration and governance to the Apostles, and to their successors the bishops in communion with the successor of Peter.

Likewise the Gospel (the whole body of Catholic teaching) has been entrusted to the bishops in communion with the Pope, whose duty is to preserve this ‘Deposit of Faith’ from novelty and to teach it in its fullness in every age.

The devil is spiritual but, not religious. As an angel he is pure spirit. According to tradition he set out on life as one of the most splendid angels, the name Lucifer denoting his office as ‘bearer of the light’. And he is distinctly anti-religious. It was an irreligious act of rebellion against the Creator that occasioned his fall from grace. The Jesuit theologian Francisco Suarez is among those who have speculated that this calamity occurred after the angels had been given a preview of the creation of man. The devil was distinctly unimpressed by the idea of glorious spirit being ‘contaminated’ by contact with matter in a lesser creature. When it was further revealed that God would unite Himself with human flesh in the Incarnation, and that the angels would have to bow down and worship the Word made flesh, the thought of such an ‘indignity’ was too much for his pride to bear. The cry “Non serviam!” that issued from the fallen angels as they were
expelled from Heaven has echoed throughout history whenever sin has been committed ever since.

Father Suarez’s thesis would certainly help to explain the devil’s particular malevolence towards human beings. It might also throw light on the source of the insidious strains of dualism that have so persistently threatened to pollute the pure milk of Christian doctrine down the centuries.

Our Lord’s Incarnation puts paid to the pernicious notion that spirit is good and flesh is intrinsically evil. The Resurrection of His Body, in which His spirit and flesh were reunited, demolishes the argument that salvation involves the soul freeing itself from matter. His Ascension, body and soul, into Heaven should leave us in no doubt that Heaven is a real place in which our salvation will include the reunion of our bodies and souls for eternal life. Since the Assumption of Our Lady, there are already two bodies that we know of at the Throne of Grace.

Baptism sanctifies not only our souls but also our bodies, because through this Sacrament our bodies become living temples of the Holy Ghost. And so our bodies have an essential part to play in religion. Grace is imparted to our souls by the touch of physical substances such as oil and water to our flesh. We worship God through singing His praises with our lips, and we honour Him on our knees as we adore Him at the Altar. We achieve the higher level of Communion with Our Lord by receiving His Body in Holy Communion.

Through the Incarnation, places and objects take on a role in our sanctification. Whenever someone says: “Father, I can pray to God on a mountain or in the bath, I don’t need to go to church,” one has to explain as patiently as possible that, while praying in the bath is indisputably a laudable habit, you will not very often find the Mystical Body of Christ united around the re-presentation of the Sacrifice of Calvary taking place in a bathroom. We can and should pray to God in all places, but there is something unique and irreplaceable about worshipping Him at Mass, especially on a Sunday.

Another type of dualism that many people fall into very easily is the thought that religion which includes worshipping God with beauty and solemnity is somehow incompatible with love of the poor and care for the disadvantaged. The God we honour in the Blessed Sacrament with incense and sacred music is the same God Whom we go out to look for in the needy. The Sacrifice of all sacrifices that is made present on the altar is the main source of strength for all of those acts of self-sacrificial love by which we should strive to bring Our Lord into the lives and hearts of our neighbours.

So please, as Christians, let us not be ashamed to be both spiritual and religious.

The Provost

¶ This article is taken from the May, 2014 (Vol 91, No. 1116) edition of The Oratory Parish Magazine, a publication of the Brompton (London) Oratory.
God of creation and judgment, and is not content with any mere Father-God of children or sinners, still less with the miracle-shy God of the Enlightenment and of Deism; a sort of parliamentary deity. And it would have the whole Christ, in whom this God was revealed to us, the Christ of the two natures, the God-man, in whom heaven and earth possess their eternal unity, and not the mere romantic Christ of the dilettante or the ecstatic Christ of the critic. And it would have the complete community, the orbis terrarum, as the medium wherein we grasp this Christ. For the fellowship of men is a fundamental fact, and through it alone comes the growth of personality. And Catholicism calls for the whole personality, not merely pious feeling, but also cool reason, and not reason only, but also the practical will, and not only the inner man of the intelligence, but also the outer man of sensibility. Catholicism is according to its whole being the full and strong affirmation of the whole man, in the complete sum of all his life relations. Catholicism is the positive religion par excellence, essentially affirmation without subtraction.

Karl Adam

The Spirit of Catholicism was Fr. Karl Adam’s great work originally published in German in 1924 and in various editions worldwide since then. This excerpt is taken from the Franciscan University Press edition of 1996.

**DESTINED FOR AN EVERLASTING UNION**

A NUMBER OF YEARS AGO a book was written about an incident in New York City involving two elderly men, the Collier brothers. Neither had married, and they had always lived on upper Park Avenue in the large home where they were born. One day neighbors realized they had not seen the old men for quite a long time. They called the police, who broke into the house and found the old men dead. The coroner determined they starved to death. Neither has been disabled. They simply sat in their home and starved.

The police also found a fortune in cash and negotiable securities all of it in plain sight. Those old men had starved with a fortune at their fingertips, simply because for some strange reason they refused to buy food.

In the tragedy of the Collier brothers we can see a parable of the Christian life. Because we belong to Jesus Christ through Baptism, we are surrounded by all the riches of heaven. They belong to us. But unless we use them, apply them to our lives, we too will starve spiritually, and forever!

Each of us Christians has the comfort of assurance that Jesus Christ has redeemed us and destined us for everlasting union with Him in glory. But none of us can see the whole future course of his life on earth. Only God can see there. Not one of us, therefore, can have absolute assurance that till his dying day he will always persevere in appropriating Christ’s redemption in his life.

Fr. Ray Ryland

1921-2014

† This is an excerpt that appeared in the June 2014 CHN Newsletter, a publication of The Coming Home Network. It was republished in a memorial edition to Fr. Ryland, who went to God earlier this Spring. May he rest in peace.

Fr. Ray Ryland was an Episcopal priest who became one of the earliest ordained as a Catholic priest under the terms of the Pastoral Provision of Pope St. John Paul II for the Anglican Usage of the Roman Rite.
JULY SAINTS

There are two feast days and an obligatory memorial observed on weekdays during July: The Feast of Saint Thomas the Apostle, St. Mary Magdalene, and The Feast of Saint James the Apostle. Anglican Use Mass is not offered on these days in 2014. In St. Theresa of Avila Parish, weekday Masses are at 6:45 A.M and 4:00 P.M. At St. Mary of the Assumption Parish the weekday Mass is at 12:10 P.M.

ST. THOMAS was a Jew, called to be one of the twelve Apostles. He was a dedicated but impetuous follower of Christ. When Jesus said He was returning to Judea to visit His sick friend Lazarus, Thomas immediately exhorted the other Apostles to accompany Him on the trip which involved certain danger and possible death because of the mounting hostility of the authorities. At the Last Supper, when Christ told His Apostles that He was going to prepare a place for them to which they also might come because they knew both the place and the way, Thomas pleaded that they did not understand and received the beautiful assurance that Christ is the Way, the Truth, and the Life. But St. Thomas is best known for his role in verifying the Resurrection of his Master. Thomas’ unwillingness to believe that the other Apostles had seen their risen Lord on the first Easter Sunday merited for him the title of “doubting Thomas.” Eight days later, on Christ’s second apparition, Thomas was gently rebuked for his scepticism and furnished with the evidence he had demanded - seeing in Christ’s hands the point of the nails and putting his fingers in the place of the nails and his hand into His side. At this, St. Thomas became convinced of the truth of the Resurrection and exclaimed: “My Lord and My God,” thus making a public Profession of Faith in the Divinity of Jesus. Tradition says that at the dispersal of the Apostles after Pentecost this saint was sent to evangelize the Parthians, Medes, and Persians; he

Jan van Scorel (1495-1562) was a Dutch priest and painter of portraits and religious themes, and was based in Utrecht. The painting of Mary Magdalene hangs in the Rijksmuseum, Amsterdam.

Saint Mary Magdalene Day is Tuesday, July 22nd.
ultimately reached India, carrying the Faith to the Malabar coast, which still boasts a large native population calling themselves “Christians of St. Thomas.” He capped his life by shedding his blood for his Master, speared to death at a place called Calamine. His feast day is July 3rd and he is the patron of architects.


**St. James**, the brother of St. John Evangelist, son of Zebedee and Salome, and nearly related to Christ, was called the Great to distinguish him from the other apostle of the same name who was bishop of Jerusalem, and is surnamed the Less, probably because he was the younger.

St. James was by birth a Galilean, and by profession a fisherman with his father and brother, living probably at Bethsaida, where St. Peter also dwelt at that time. Jesus walking by the lake of Genesareth saw St. Peter and St. Andrew fishing, and he called them to come after him, promising to make them fishers of men. Going on a little farther on the shore, he saw two other brothers, James and John, in a ship, with Zebedee their father, mending their nets, and he also called them; who forthwith left their nets and their father and followed him. It was in the same first year of Christ’s preaching that Peter and Andrew, at the command of their divine Master, took a prodigious shoal of fishes by a miraculous draught. James and John were their partners, though in another boat, and were called in to assist in hauling up the nets. Astonished at this manifestation of Christ’s power, they entirely quitted their business, the more perfectly to attach themselves to him.

How St. James was employed in preaching and promoting the gospel after Christ’s ascension, we have no account from the writers of the first ages of Christianity. It appears that he left Judæa some time after the persecution that was raised at the martyrdom of St. Stephen in the year 30, and returned again ten years after when he suffered martyrdom. He was the first among the apostles who had the honour to follow his divine master by martyrdom, which he suffered at Jerusalem, whither he returned, in the eleventh year after our Lord’s ascension.

 ¶ From the Rev. Alban Butler’s Lives of the Saints.

**St. Mary Magdalen** was well known as a sinner when she first saw Our Lord. She was very beautiful and very proud, but after she met Jesus, she felt great sorrow for her evil life. When Jesus went to supper at the home of a rich man named Simon, Mary came to weep at His feet. Then with her long beautiful hair, she wiped His feet dry and anointed them with expensive perfume. Some people were surprised that Jesus let such a sinner touch him, but after she met Jesus, she felt great sorrow for her evil life. When Jesus went to supper at the home of a rich man named Simon, Mary came to weep at His feet. Then with her long beautiful hair, she wiped His feet dry and anointed them with expensive perfume. Some people were surprised that Jesus let such a sinner touch him, but after she met Jesus, she felt great sorrow for her evil life.

St. Mary Magdalen was a repentant sinner. No wonder Jesus said of her: “She has loved much.” After Jesus’ body had been placed in the tomb, Mary went to anoint it with spices early Easter Sunday morning. Not finding the Sacred Body, she began to weep, and seeing someone whom she thought was the gardener, she asked him if he knew where the Body of her beloved Master had been taken. But then the person spoke in a voice she knew so well: “Mary!” It was Jesus, risen from the dead! He had chosen to show Himself first to Mary Magdalen, the repentent sinner.

St. Lawrence Church, 774 Boylston Street (Route 9).
Park in the church parking lot behind the Church, off of Reservoir Rd.

Directions by Car: From the North or South: Route 128 to Route 9. At signal for Reservoir Road, take right; Church parking lot is a short distance on left.

From Boston: From Stuart/Kneeland St., turn left onto Park Plaza. Drive for 0.2 miles. Park Plaza becomes St James Avenue. Drive for 0.3 miles. Turn slight left onto ramp. Drive for 0.1 miles. Go straight on Route-9. Drive for 3.5 miles. Turn left onto Heath Street. Drive for 0.1 miles. Go straight on Reservoir Road. Drive for 0.1 miles. Parking lot is on your right.

Directions by Public Transportation: From Kenmore Square station board Bus #60, which stops in front of the Church. Alternatively, the Church is a 15-minute walk from the Cleveland Circle station on the Green Line C-branch.

Contra Mundum
The Congregation of St. Athanasius
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