ONE OF THE many highlights of a late-summer trip to Europe was our visit to the Gutenberg Museum in Mainz, Germany. The inventor of the printing press, Johannes Gutenberg (c. 1393-1466) was born in Mainz and died there. So it was appropriate the museum should be located in that city.

The museum is impressive for many reasons, one of which is that it presents the whole history of printing worldwide. Mindful of the various Chinese dialects, which include 50,000 characters (of which only about 3,000 are frequently used) we can be grateful that the Latin language, and our English, have twenty-six letters in the alphabet. No doubt Gutenberg was also grateful!

The museum’s docent was informative and entertaining. He operated a Gutenberg press for our private group (and later provided a walking tour of the old part of the city, including the massive cathedral close by.) We were told Johannes Gutenberg was most likely clean-shaven even though all the portraits show him with a beard. We were also informed of the origin of the term ‘upper case.’ It referred to the cabinet near the printing press, whose drawers contained the movable type. The capital letters were in the drawers at the top, in the upper case.

Much has been made that the invention of the printing press precipitated a revolution. You can access the History Channel for a presentation on the seven ways the printing press changed the world. One change was how the printing of the Bible (1450s) led to the Protestant reformation (1517) and the Catholic response. That change is the focus of what follows.

You won’t find in The New York Times any appreciation of just how many museums and libraries devoted to ancient history contain manuscripts about religions and religious ideas. And these manuscripts are collecting dust on library shelves. Nobody pays much attention to them! The fact the Holy Bible is not on those shelves is due to its existence as the written record of a Living Lord Who continues to be involved with the order He created and with His people. Because the Church is people (not buildings) the Bible is the record of those people inspired in their response to Divine revelation. It is a surprise to some, but the Church wrote the Bible. Nobody else did! And therefore the Church teaches what the writing means.

This teaching has always been done, and principally in the context of the Mass. The Mainz Cathedral is a multi-media teaching device, with its stained glass windows, statues, paintings, and crucifixes. But you do not have
to go to Mainz! At any Mass, the Scriptures are proclaimed and then they are preached. Prior to the invention of the printing press, Bibles were painstakingly copied by hand, usually in a monastery, and often enriched with beautiful artwork. And prior to the invention, there was usually one Bible in every village, and it might have been chained to the lectern in the parish church. Lectors read from it, and then the priest (if licensed by the bishop to preach) gave a sermon based on the contents of what had been read.

So for 1500 years there was the closest possible connection between the proclamation of the Scriptures and the teaching sermon giving instruction about their meaning and application to the lives of parishioners. The invention of the printing press changed all that. The printing of the Bible allowed the Holy Scriptures to be divorced from the preaching. If you could afford it, you could have a Bible in your own house, and consequently make up your own mind what it meant. Many people did just that. Eventually for many people, the Bible, divorced from the Body broken and the Blood shed, became viewed as literature rather than the Church’s sacred story about the Living Lord.

As with all inventions, the good comes with the bad. The invention of the airplane opened many doors for commerce and travel. But airplanes could also bomb Mainz, and many other cities, in times of war. The invention of the printing press was no exception.

Many good things have come of it, first and foremost being an ever-increasing literacy in the general population.

C. S. Lewis once observed: “Odd, the way the less the Bible is read the more it is translated.” The King James Version was a product of the Protestant reformation in England. It is often recognized as the apex of the English language. The Douay-Rheims Bible (New Testament in 1582 and Old Testament in 1609) was translated from the Vulgate at the English College in Douai, and was an effort in support of Catholic teaching in response to the reformation. But the trend continued, downhill, with the mutilation of the text regardless of which ancient manuscripts were the basis of translation. The Jefferson Bible (1820, but only published in 1904) was a cut-and-paste job which omitted the Divinity of Our Lord Jesus Christ. The Dartmouth Bible (1950) was an oddity which eliminated half of the original text and rearranged the rest in order to “clarify” the scriptures according to the standards of two professors. The Swiss philosopher-theologian-physician Albert Schweitzer (1875-1965) (really a polymath: I have an old LP record of his playing Bach organ music) deprecated the so-called quest for the “historical Jesus.” But he was also critical of Catholic faith and doctrine.

What was missing in all this is that the text of the Bible as literature had replaced the Person of Jesus Christ as the motivation for, and the source and destination of all that is in the Holy Scriptures. Writing in 1915, Anglo-Irish theologian and academic Alan Hugh McNeile (1871-1933) said “The Christ of history is known to us from the Gospels; the Christ of experience is known to us from the Gospels and from all the subsequent history of the Christian Church to the present moment, including for each individual the spiritual experience of his own soul. To say that the evangelists exhibited a “tendency” in allowing their spiritual experience to reveal itself in their narratives is to assume that we are able to determine what the “bare facts” were without it. But this we cannot do. If we penetrate to Q, or any other early stratum of Gospel literature, a radiance not of this world still emanates from the person of Jesus; and it is begging the question to assert that the evangelists “put the radiance in.” So far as we can see, the bare facts shone from the first with their own inherent light; and all that the writers of sources or of Gospels could do was to shew to the best of their power, in their several ways, in human language, how the light appeared to each of them.

Dr McNeile was defending the “holy” in the Holy Bible. Our religion never was about a book. It is about a Person, Jesus Christ our Lord. The Bible serves to tell us about our Living Lord. And the invention of the printing press, (for all its good benefits) blurred the distinction between the word written and the Word of God. The important thing to remember is that “The Word was made flesh and dwelt among us.” (John 1:14) And it still happens that way.

Father Bradford
AN EXERCISE OF FAITH IN THE WORD OF GOD

IT IS SOMETIMES said that the church is not a club for saints but a hospital for sinners. Everyone is taking the cure. The saints themselves especially acknowledged their own sins. It is the price of admission. To study the lives of the saints is to learn about the power of God to convert impossible people to his own glorious purposes. The weakness of God is stronger than men (1 Corinthians 1:25). It is the way of the Cross. We believe in the Communion of Saints, and we enjoy the daily company of this lively band. The whole multitude of witnesses, some famous but most obscure, is celebrated on All Saints’ Day, November 1st.

Our own departed friends, relatives and benefactors are also of great importance to us every day. Our fathers and mothers brought us to life, someone taught us about God and how to pray. Others awakened the sense of vocation. Teachers elicited great accomplishments. Doctors and nurses cared for us in sickness. Priests held up the Sacred Victim before our eyes. Many have given us friendship and love. Sometimes those who seemed to be enemies have done us the most good.

To pray for all these departed souls is an exercise of faith in the Word of God. It also draws us closer to them than could ever be possible here on earth. November is the Month of the Holy Souls.

Father Richard Phelps, SSC

This letter is from the October 15, 2005 edition of the parish paper of the Church of the Good Shepherd, East Chicago, Indiana. Father Richard Phelps was rector of the parish for many years, and a friend and colleague of Fr Bradford’s.
### A REPORT FROM OUR BUSINESS MANAGER

#### Congregation of St. Athanasius
Annual Report to Parishioners
Fiscal Year Ended June 30, 2023

<table>
<thead>
<tr>
<th>Operating Budget 2022-2023</th>
<th>2023</th>
<th>2022</th>
<th>$ Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Offertory</td>
<td>51,096</td>
<td>50,108</td>
<td>988</td>
</tr>
<tr>
<td>Flowers</td>
<td>772</td>
<td>477</td>
<td>295</td>
</tr>
<tr>
<td>Other</td>
<td>1,004</td>
<td>594</td>
<td>410</td>
</tr>
<tr>
<td><strong>Total Income</strong></td>
<td>52,872</td>
<td>51,179</td>
<td>1,693</td>
</tr>
<tr>
<td>Expenses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Compensation (Finance &amp; Clergy)</td>
<td>4,700</td>
<td>3,175</td>
<td>1,525</td>
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<tr>
<td>Music Compensation</td>
<td>17,515</td>
<td>13,765</td>
<td>3,750</td>
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<tr>
<td>Benefits/Health Insurance</td>
<td>11,821</td>
<td>9,907</td>
<td>1,914</td>
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<tr>
<td>Mileage</td>
<td>2,064</td>
<td>1,089</td>
<td>975</td>
</tr>
<tr>
<td>Data Processing &amp; Fees</td>
<td>520</td>
<td>480</td>
<td>40</td>
</tr>
<tr>
<td>Utilities</td>
<td>8,698</td>
<td>8,519</td>
<td>179</td>
</tr>
<tr>
<td>Office Supply &amp; Books</td>
<td>1,905</td>
<td>2,020</td>
<td>(115)</td>
</tr>
<tr>
<td>Printing &amp; Weekly Envelopes</td>
<td>159</td>
<td>333</td>
<td>(174)</td>
</tr>
<tr>
<td><em>(a)</em> Church Rental</td>
<td>5,350</td>
<td>1,800</td>
<td>3,550</td>
</tr>
<tr>
<td>Pastoral/Liturgical</td>
<td>1,186</td>
<td>1,387</td>
<td>(201)</td>
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<tr>
<td>Miscellaneous</td>
<td>447</td>
<td>1,676</td>
<td>(1,229)</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>54,365</td>
<td>44,151</td>
<td>10,214</td>
</tr>
</tbody>
</table>

#### Net Income (Loss)
-1,493  7,028  (8,521)

**Notes:** *(a) Parish entered into a Church Rental agreement FY23. Minimal increases/decreases in expenses leading to an overall good fiscal year.*

#### Cash Balances

<table>
<thead>
<tr>
<th></th>
<th>2023</th>
<th>2022</th>
</tr>
</thead>
<tbody>
<tr>
<td>Operating Checking</td>
<td>30,944</td>
<td>32,790</td>
</tr>
<tr>
<td>Depository at RCAB (Savings account)</td>
<td>12,834</td>
<td>12,722</td>
</tr>
<tr>
<td><strong>Total Cash</strong></td>
<td>43,778</td>
<td>45,512</td>
</tr>
</tbody>
</table>

Our parish business manager is Christine Coulsey.
SHORT NOTES

Many thanks to Father Bradford who hosted a reception on Saint Michael’s Day, and which was attended by Bishop Mark O’Connell, who was with us for the evening Mass in honor of the congregation’s 26th anniversary. Thanks also to Judie Bradford, Peggy Evers, and Jim Reedy, who hosted or brought items for Sunday morning coffee hours in October, and to Judie Bradford who hosted a reception after Evensong & Benediction on October 15th.

Many thanks also to Fr Armano who was Deacon of the Mass, and Steven Hardy, Subdeacon, on September 29th. Fr Armano was also our celebrant on October 22nd.

An Every Member Canvass letter and pledge card were sent to parishioners and friends during October. Please return your filled-in pledge card at your early convenience. This will be much appreciated by the parish finance council.

Father Allan Hawkins went to God on October 4th at age 89. He was one of the earlier Pastoral Provision priests who brought his formerly Episcopal Church of Saint Mary the Virgin in Arlington, Texas, congregation and property, into the Diocese of Fort Worth. May he rest in peace.

On Sunday November 26th, our longtime, now retired, organist James Reedy will be the recipient of the Cheverus Award given for distinguished contributions to the parish over many years. The award is presented by the Archbishop of Boston in a 3:00 PM service in the Cathedral of the Holy Cross. You may want to consider attending the service. Congratulations to Jim! Previous recipients from our parish include David Burt and Steve Cavanaugh.

Saturday Mass is offered at 8 AM at the Marian altar in St Theresa of Ávila Church. There is no Mass on November 18th. Year’s-mind Masses will be offered for Deacon Thomas Burke on November 11th and Joe LoPiccolo on November 25th.

Marcia Rand is recovering from illness in The Bostonian Nursing and Rehabilitation Skilled Nursing Center, 337 Neponset Avenue, Dorchester, MA 02122. You might consider making a visit or sending a card or flowers.

Saint Andrew’s Day is November 30th. He is commonly referred to as “the introducer to Christ.” And so his feast day determines the beginning of the new Church Year (on the Sunday nearest to November 30th).

Advent Sunday is December 3rd. Begin using Year B Sunday lectionary, and Year 2 for weekday liturgies. Stock up now on candles for your Advent wreath. Several Advent books will be available for your reading. On Advent Sunday the Sunday service begins with the Litany in procession, and we will sing the Fourth Communion Service at Mass.

Many thanks to Dr Janet Hunt for assembling choristers for Evensong & Benediction on Sunday October 15th. She will do it again for the evening service on November 26th. You should consider attending these lovely services, and inviting friends who might worship other places in the morning to join you.
Someone has said that the heart has reasons that the intellect does not understand. Who doubts the deep intuitions of love? Divine love, especially, which springs from light and produces fruits of light. It teaches better than any other light or gift what the beloved is: his innermost thoughts, his secret desires and his hidden designs. The soul that loves sees through the eyes of the Beloved and feels the holy throbings of the Sacred Heart.

For without the light that we’ve lost (as I’ve described), we are walking in the dark. We don’t know the truth; we don’t know our sinfulness; we don’t know the graces and gifts we have received from God’s infinite goodness. If we had this knowledge we would not be weak but strong and persevering. We wouldn’t be brought down by the devil’s wickedness and rascally temptations or by the nagging of our selfish frailty or by the world’s flattery or by the difficulties of the rule. No, by the light of most holy faith we would pass through them all with a courageous heart.

Saint Catherine of Siena

St Catherine (1347-1380) was a Dominican nun and theologian. Canonized in 1461, she was declared a Doctor of the Church in 1970. This excerpt is from The Letters of St Catherine of Siena Vol. II, published in 2001 by the Arizona Center for Medieval and Renaissance Studies. The editor was Sr Suzanne Noffke, OP, (+2020) who edited all of St Catherine’s writings.

I long to see you constant and persevering in the sincere holy resolve you have taken in your heart and spirit, the resolve to serve God in truth. Without perseverance you would not receive the fruit of your efforts, since it is only perseverance that is crowned. So you see that this glorious virtue of perseverance is really essential for us. Because we need it so badly, then, how can we have it? I’ll tell you.

Every virtue has life because it is motivated by charity. Without charity we would not receive the fruit of grace even though we might have an act of virtue. So we must be motivated by love in our acquisition of virtue. But we cannot attain true love unless our heart and will are stripped of selfish love for ourselves.

This selfish kind of love, this pampering we give our selfish sensual passion, robs us of the life of grace. It dims our mind’s eye. In fact, it is a cloud over the pupil, the light of most holy faith. We lose our sense of taste, our desire. Virtue once seemed good to us. Once it gave us pleasure to see it in virtuous people, and we sought it for ourselves in Christ crucified. But now that this selfish love has taken over, it seems just the opposite. Selfish love makes us weak and fearful; we are afraid of our own shadow. This is why we don’t persevere in what we have begun as long as the root of selfish love is still alive in us.

One earthly love is especially characterized by deep intuitions and a capacity of unsurpassed comprehension—maternal love. In it are accumulated all the qualities that form souls of light: the maternal heart is pure and loving, simple in dealing with children, and forgetful of herself in order to give...
herself to her children and sacrifice herself for them.

Souls whose supernatural love has these characteristics are souls of light in whom Jesus rests, because their love is a reflection of the infinite love of the Father and the maternal love of Mary. One might say that there are three classes of light-flooded souls: virginal souls through their purity, souls that have become as children, following the way of spiritual infancy through their simplicity, and maternal souls through the intuitions of an intense, sacrificial love. Surpassing these three classes in excellence are those souls who royally combine these three aspects, and who, like Mary, are pure as virgins, simple as children, selfless as mothers. In these souls Christ finds his perfect re- pose in light. Therefore, he is reflected in them like a sun of love that reflects its superb splendor in the pure, tranquil mirror of a serene lake.

Archbishop Luis Maria Martinez

Archbishop Martinez (1881-1956) was a philosopher, theologian, poet, and renowned director of souls. He was Archbishop of Mexico City and Primate of Mexico. His cause of canonization has been opened.

This article is from Only Jesus, translated by Sr Mary St Daniel, BVM in 2001 and published by the John Paul II Institute of Christian Spirituality in Jacksonville, IL.
St. Lawrence Church
774 Boylston Street (Route 9)
Chestnut Hill, MA 02467

**Parking** is in the church parking lot behind the Church. Use 30 Reservoir Road, Chestnut Hill 02467 for your GPS.

**Directions by Car from the North or South:**
Route 128(95) to Route 9 east. At the signal for Reservoir Road, take the right; the Church parking lot is a short distance on the left.

**Directions by Car 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. The 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
10 St. Theresa Avenue
West Roxbury, MA 02132