The First World War began raging with the ‘guns of August’ in 1914, and August of 1939 saw the German Third Reich building up to its invasion of Poland in the first trigger to the Second World War. Yet for two reasons, one sacred, the other semi-secular, we can still look at August as the month of peace:

In the very middle of the month sits the major feast of the Assumption into Heaven of the Blessed Virgin Mary, the Queen of Peace. And the month of August itself takes its name from Gaius Octavius Caesar, entitled Augustus, ‘illustrious’ (<‘increaser’), by the Roman Senate in 27 BC.

Augustus changed his policies from terrorism to peace and inaugurated the so-called Pax Romana or Pax Augusta, which lasted until the time of Marcus Aurelius.

So, as we consider August the month of peace, we may fairly ask what we mean with this common

ly used and abused term peace.

For a prime characterization, Our Blessed Lord, in John 14.27, proclaims at a key point in His eucharistic discourse at the Last Supper:

**Peace** I leave with you, My **peace** I give unto you: Not as the world giveth, give I unto you.

And the Roman historian Tacitus puts the following famous quotation into the mouth of a British chieftain who is deploring the plundering and slaughtering that the Romans falsely call “empire”:

> ubi solitudinem faciunt, **pax** appellant
> where they make a desert, they call it ‘peace’

This indicates the temporal aspect of peace, a period of time relatively free of internal strife, and a spatial aspect follows from it by metonymy, a set of borders within which a state of peace prevails, here the

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1 Originally set for 26 August but delayed until 01 September
2 In Churches of the East, the Dormition of the Mother of God, her ‘falling asleep’ and resurrection before being taken up into Heaven.
3 alternatively Pax Augusti
4 Pacem relinquo vobis, pacem meam do vobis; non quomodo mundus dat ego do vobis.
5 anno Imperii Octaviani Augusti quadragesimo secundo; **toto orbe in pace composito**, sexta mundi ætate, Jesus Christus, aeternus Deus aeternique Patris Filius, mundum volens adventu suo piissimo consecrare, de Spiritu Sancto conceptus, novemque post conceptionem decursis mensibus, in Bethlehem Juda nascitur ex Maria Virgine factus Homo
boundaries of the Roman Empire.

Our Blessed Lord speaks, however, of His peace which differs from that of the world. How can we come to an understanding of God’s peace? For this, let us look at the word as it occurs in the Sacrifice of the Mass.

The Gloria of the Mass seizes upon the proclamation to the shepherds by the angelic choir at the birth of Christ: in terra pacem ‘peace on earth’, juxtaposed with gloria in the highest, the first, glory, to God, the second, peace, by a standard reading⁶, applying to men.

In the Roman canon of the Mass the commemoration for the deceased asks for them “a place of refreshment, of light, and of peace.”⁷

The embolism which follows immediately upon the Our Father after the Canon picks up as a refrain to the “…deliver us from evil” of the Lord’s Prayer (...libera nos a malo):

Deliver us, we beseech Thee, o Lord, from all evils...[and] kindly grant peace in our days.⁸

And to conclude the fraction, as he makes the sign of the cross over the chalice with a broken particle which he will mingle with the Precious Blood, he proclaims aloud:

The peace of the Lord be always with you.⁹

The chanted threefold Agnus Dei which follows concludes “…grant us peace”¹⁰

The immediately following silent prayer for peace by the priest brings us back to our first quote:

O Lord, Jesus Christ, who hast said to Thine apostles ‘My peace I leave with you, my peace I give unto you.’: Look not on my sins but on the faith of Thy Church and vouchsafe to put her at peace and unify her in keeping with Thy will...¹¹

Followed immediately by the Kiss of Peace:¹²

Peace be with Thee R. And with Thy spirit.

Pax tecum. R. Et cum spiritu tuo

Finally, Masses for the deceased have as the dismissal formula:

May they rest in peace.

Requiescant in pace.

¹⁰...dona nobis pacem. Masses for the deceased replace “…have mercy upon us/...miserere nobis” with “…grant them rest/...dona eis requiem” and the “…grant us peace/...dona nobis pacem” with “…grant them rest everlasting/...dona eis requiem sempiternam.”

¹¹ Domine Jesu Christe, qui dixisti apostolis tuis: Pacem relinqui vos, pacem meam do vobis: ne respicias pecata mea, sed fidem Ecclesiæ tuæ: eadem secundum voluntatem tuam pacificare et coadunare digneris...

¹² But that and ‘May they rest in peace’ covers only one usage, and a very ‘Roman’ one at that.

To understand the other uses of peace, we need to consider that it translates the Greek eirēnē, which normally also means an absence of fear and conflict, again much like its classical Latin counterpart in the Pax Romana.

But the translators of the Hebrew Bible into Greek, the Septuagint, gave eirēnē a much expanded meaning when they chose it as one way to render Hebrew šālôm, which we might translate as ‘peace’ but which means and implies far more than that.
This imparts to \textit{pax} and \textit{eirēnē} a very specific set of Judaeo-Christian meanings.

The word \textit{sālōm} and its various Semitic cognates, including Arabic \textit{'Islām}, refers to health, well-being and is thus used as a greeting, wishing health (\textit{salus}) to the recipient.

So we find a prime biblical use in numerous passages such as

And as they thus spake, Jesus Himself stood in the midst of them and saith unto them, \textit{Peace} be unto you. (Luc 24.36)

And from this the greeting at the Kiss of Peace.

Some take this also as the primary meaning of \textit{peace} in Jhn 24.13 which we saw earlier, i.e. making \textit{Pacem relinguo vobis} something like “Here is my farewell greeting to you”.

But our Blessed Lord makes clear in the same passage that His peace is not the usual ”peace” of the world, neither the \textit{Pax Augusta} nor the simple greeting, whether a sincere inquiry after one’s health or a simply “cool!” way to say “Hi!” or “Bye!”.

Jesus has raised \textit{Pax} to a messianic level, with a meaning of ‘salvation’.

Even when Latin Christian authors were trying to find a word that could convey the notion of ‘salvation’ they struck on \textit{salus} and \textit{salutare} but also kept in mind the Hebraism present in Greek \textit{eirēnē} and transferred to Latin \textit{pax}.

So when we encounter \textit{peace} in a Christian context, especially a liturgical or biblical one, we will find that many of its senses correspond to a transforming of the Semitic concept behind \textit{sālōm}, i.e. spiritual well-being, or, for us, salvation directly put.

A turn back to the embolism of the Mass, which follows the Our Father, now helps us to see a ‘new’ meaning of \textit{peace} if we look at the concluding purpose clause, i.e. what we may expect the Christ’s very different, saving, \textit{peace} to bring us:

…grant \textit{peace} in our days, so that, aided by the abundance of Thy mercy, we may both be ever free from sin and safe from all disturbance.\textsuperscript{13}

Christ has become our peace, our salvation, our security.

When he says these words, the priest kisses the paten on which the Sacred Body of Christ will rest.

Den Michael J. Connolly

\textsuperscript{¶} The Revd Deacon Michael J. Connolly is incardinated as Archdeacon in the Armenian Catholic Eparchy of Our Lady of Nareg in the United States and Canada. He teaches linguistics in Boston College and assists frequently in the Anglican Use. His most recent contribution to Contra Mundum was in March.

\textsuperscript{13} \ldots\textit{da propitius pacem} in diebus nostris : ut ope misericordiae tuae adjut, et a peccato simus semper liberi et ab omni perturbatione securi.

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\textbf{THE TRANSFIGURATION OF OUR LORD JESUS CHRIST}

Monday, August 6, 2018

Masses in St Theresa Parish at 6:45 AM and 4:00 PM

\textbf{ON SALVATION}

“If it is true that the followers of other religions can receive divine grace, it is also certain that objectively speaking they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation.”

Joseph Cardinal Ratzinger 
\textit{Dominus Iesus}
June 16, 2000

\textsuperscript{¶} The Declaration \textit{Dominus Iesus} on the unicity and salvific universality of Jesus Christ and the Church was ratified and confirmed by Pope St John Paul on June 16, 2000 and published by the Congregation for the Doctrine of the Faith on August 6, 2000.
+ We continue using the Fifth Communion Service (*Hymnal 1940* #747-749) with the Old Scottish Chant *Gloria* (#739) during the summer months. The composer of the Fifth Communion Service was Leo Sowerby, longtime director of music in St James Cathedral, Chicago. His concert overture “Comes Autumn Time” turns up occasionally on symphony programs.

+ Father Bradford solemnized the Marriage of Dillon Knackstedt and Amanda Kenney in St Patrick Church, Jaffrey, N.H. on Friday, June 22nd, the service celebrated in the Ordinariate form. Other participants included Deacon Brian O’Hanlon, Steven Hardy, Ryan Hawkes, Rick Piwoworski, and Kevin McDermott as cantor. The couple will reside in Kalamazoo, Michigan.

+ Many thanks to Father Jürgen Liias who was our celebrant and preacher on Sundays, July 1 and 8. Fr Liias was the founding pastor of the St Gregory the Great Catholic Community in the Ordinariate of the Chair of Saint Peter.

+ On July 10th eight parishioners met at Fenway Park to watch the Boston Red Sox take on the Texas Rangers for Catholic Night at Fenway. It was a fun evening as they cheered for their beloved “Boys of Summer” while hoping for the slightest breeze on a hot, humid Tuesday evening.

+ On July 12th seven parishioners attended a screening of *Summer in the Forest* at the AMC theater in Methuen. The film, narrated by founder Jean Vanier, is a documentarty about the international Catholic L’Arche Community whose core members are adult men and women with and without intellectual disabilities.

+ A year’s mind Mass was offered for parishioner Helen Smith on Friday, July 27th in St Theresa’s Church, and attended by members of her family. May she rest in peace.

+ We begin the 21st year of the monthly publication of our parish paper *Contra Mundum*. Previous editors have been David Burt and Stephen Cavanaugh. The current editor is Susan Russo. Back issues are always available upon request and the entire collection is on our website under “News & Events.”

+ A new book by parishioner Peter Kreeft, *Doors in the Walls of the World: Signs of Transcendence in the Human Story*, was recently published by Ignatius Press.

+ Saint John’s Seminary hosts a gala concert of Sacred Choral Music from the Spanish Renaissance on Friday, August 3rd at 7:30 PM in the seminary chapel at 127 Lake Street in Brighton. The concert is presented by the 43-voice choir of Early Music Academy Boston, who are wrapping up a week of intensive study and rehearsal with guest tutors Andrew Carwood, Janet Coxwell, and David Woodcock. Featured works include Requiem by Victoria, and motets by Guerrero, Padilla, and Vivanco. The concert is open to the public and free, although donations are appreciated. Seminary music director Janet Hunt is the administrator for the course, as well as a member of the choir.

+ On August 7th parishioners will watch the Lowell Spinners take on the Vermont Lake Monsters at Lelacheur Park in Lowell, Mass. Game time is 6:35 PM and estimated ticket price is $10. If interested, please contact Corrine Paige.

+ On August 22nd parishioners will be going to the Methuen Memorial Music Hall to hear Dong-ill Shin perform. If you enjoy listening to the organ, then you won’t want to miss this recital performance on the house pipe organ initially built for the Boston Music Hall. Doors open at 7:30 pm. Tickets are $12 per adult and can be purchased at the door. If interested, please contact Corrine Paige.

+ The Feast of Saint Bartholomew, Apostle and Martyr, is Friday, August 24th.

+ In September we will have our annual joint evensong with St Paul’s Anglican Church, Brockton, to be held in the Chapel of Mary at Stonehill College, Easton. The date is Sunday, September 23rd with the service time at 4:00 PM.

+ Are you interested in going deeper into learning about the teachings of the Catholic Church and your faith? Would you like to take a closer look at the Catechism of the Catholic Church? The Archdiocese of Boston offers a Catechetical Certificate Program for those who are interested. Instructors are from St. John’s Seminary as well as spirituality talks given by priests and seminarians of the Archdiocese. If you are interested in learning more about this certificate, please contact Corrine Paige for further details.
THE LAWS OF THE Kingdom of Heaven are not wrapped up in parables but plainly set down, as in the Ten Commandments and the Sermon on the Mount. But the mysteries of the Kingdom are taught by Our Lord in parables, and conveyed in the sacraments.

It is more necessary to know the duties of our Catholic Faith than the methods of it, and yet it is the ways and methods of the gospel dispensation of Christ that need to be illustrated rather than the duties. The parables are designed to do just that: to teach us about the methods, the mindset, and the approach, to what will be our faithful duty. And the parable of the laborers in the vineyard is a case in point. [Matthew 20:1-16]

Concerning the Kingdom of Heaven we are to expect “many that are first shall be last, and the last first.” This isn’t a duty of our faith; it is one of the mysteries of how things work in God’s Kingdom. It is a mystery that seems to the uninitiated a contradiction, and so it deserves a fuller explanation. And that is the reason Our Blessed Lord gives this parable we have as today’s gospel.

Jesus is showing us God is no debtor to man, or to man’s values. Just because one person begins first it does not follow he ends first. The messenger Cushi started out ahead of Ahimaaz to bring news of the war to King David. But Ahimaaz chose “the way of the plain” and got there first! The younger St John outran St Peter and arrived at the Easter tomb first, but whether it was in deference to the older man as leader of the apostles, or because at this point St Peter simply had a greater courage because he had a more desperate need to know, he was first to enter the empty tomb. Many times the first wind up last.

There are many who start slow in religion, but by the blessing of God arrive at greater attainment in insight, grace, and usefulness, than those who begin earlier and with such great initial promise. That is the way it can happen in the Kingdom of Heaven, and we should not be surprised when it does happen just that way.

Father Bradford

This sermon was preached in St Theresa of Ávila Church on Wednesday, August 17, 2011.

TRAINED TO DETECT A PERSON

ON THE EVENING OF THE last day of his October 1995 visit to the United States, John Paul II was scheduled to greet the seminarians at Saint Mary’s Seminary in Baltimore. It had been a very full day that began with a Mass at Oriole Park in Camden Yards; a parade through downtown streets; a visit to the Basilica of the Assumption, the first cathedral in the country; lunch at a local soup kitchen run by Catholic Charities; a prayer service at the Cathedral of Mary Our Queen in North Baltimore; and finally a quick stop at Saint Mary’s Seminary.

The schedule was tight so the plan was to first make a visit to the Blessed Sacrament. When his wishes were made known, security flew into action. They swept the building, paying close attention to the chapel where the Pope would be praying. For this purpose, highly trained dogs were used to detect any person who might be present.

The dogs are trained to locate survivors in collapsed buildings after earthquakes and other disasters. These highly intelligent and eager dogs quickly went through the halls, offices and classrooms and were then sent to the chapel. They went up and down the aisles, past the pews and finally into the side chapel where the Blessed Sacrament is reserved. Upon reaching the tabernacle, the dogs sniffed, whined, pointed, and refused to leave, their attention riveted on the tabernacle, until called by their handlers. They were convinced that they discovered someone there.

The Revd Albert J. Byrne

This article originally appeared in the parish bulletin of The Cathedral of St Catherine of Siena, Allentown, Penn.

The feast day of St Augustine of Hippo is Tuesday, August 28th. He is one of the four great Latin Doctors of the Church.
Observe how fitting it was that even before her assumption the name of Mary shone forth wondrously throughout the world. Her fame spread everywhere even before she was raised above the heavens in her magnificence. Because of the honor due her Son, it was indeed fitting for the Virgin Mother to have first ruled upon earth and then be raised up to heaven in glory. It was fitting that her fame be spread in this world below, so that she might enter the heights of heaven in overwhelming blessedness. Just as she was borne from virtue to virtue by the Spirit of the Lord, she was transported from earthly renown to heavenly brightness.

So it was that she began to taste the fruits of her future reign while still in the flesh. At one moment she withdrew to God in ecstasy; at the next she would bend down to her neighbors with indescribable love. In heaven angels served her, while here on earth she was venerated by the service of men. Gabriel and the angels waited upon her in heaven. The virgin John, rejoicing that the Virgin Mother was entrusted to him at the cross, cared for her with the other apostles here below. The angels rejoiced to see their queen; the apostles rejoiced to see their lady, and both obeyed her with loving devotion.

Dwelling in the loftiest citadel of virtue, like a sea of divine grace or an unfathomable source of love that has everywhere overflowed its banks, she poured forth her bountiful waters on trusting and thirsting souls. Able to preserve both flesh and spirit from death she bestowed health-giving salve on bodies and souls. Has anyone ever come away from her troubled or saddened or ignorant of the heavenly mysteries? Who has not returned to everyday life gladdened and joyful because his request had been granted by the Mother of God?

She is a bride, so gentle and affectionate, and the mother of the only true bridegroom. In her abundant goodness she has channeled the spring of reason’s garden, the well of living and life-giving waters that pour forth in a rushing stream from divine Lebanon and flow down from Mount Zion until they surround the shores of every far-flung nation. With divine assistance she has redirected these waters and made them into streams of peace and pools of grace. Therefore, when the Virgin of virgins was led forth by God and her Son, the King of kings, amid the company of exulting angels and rejoicing archangels, with the heavens ringing with praise, the prophecy of the psalmist was fulfilled, in which he said to the Lord: At your right hand stands the queen, clothed in gold of Ophir.

St Amadeus of Lausanne

St Amadeus (1110-59) was an abbot, papal legate and imperial counsellor. He was Bishop of Lausanne, and is best known for his sermons on the Blessed Virgin Mary, of which this is an excerpt.

The Feast of Saint Lawrence is Friday, August 10th.
sis on which we form our conception of God...

That God exists, I do know. But what his essence is, I regard as beyond my understanding. How then am I saved? By faith. Faith is sufficient for the knowledge that God is, not what he is — and of the fact that he rewards those who seek him (see Heb 11: 6). So knowledge of the divine essence consists in the perception of his incomprehensibility. What we worship is not that of which we comprehend the essence, but that of which we comprehend the essence exists...

Worship is consequent on faith and faith is grounded on God’s power. You say that the believer has knowledge as well as faith. Yes, but his knowledge has the same basis as his faith, and conversely faith has the same basis as knowledge. We know God from his power. Thus we believe in him of whom we have knowledge, and we worship him in whom we have faith.

Saint Basil

¶ St Basil (c.329-379) was Bishop of Caesarea and was a powerful supporter of the positions of the Nicene Creed. He is one of the Four Greek Doctors of the Church.

A PRAYER

O GOD, MAKE THE DOOR of this house wide enough to receive all who need human love and fellowship, narrow enough to shut out all envy, pride, and strife. Make its threshold smooth enough to be no stumbling block to children, nor to straying feet, but rugged and strong enough to turn back the tempter’s power. God, make the door of this house the gateway to thine eternal kingdom. Amen.

¶ Inscription over the door, St Stephen’s Church, Gloucester Rd London

SUMMER ALTAR FLOWERS

OUR SUMMER ALTAR FLOWER chart is available for sign up and may be found on Sundays at the coffee hour. Choose any dates appropriate for family anniversaries, etc. Two arrangements of a substantial size are needed for the high altar. If you prefer, sign up for one smaller arrangement for the Marian altar. Or both!

Flowers may be from your local florist, or your own garden, and you may take them home with you after Mass. But be sure to sign up to avoid duplication of flowers one week and none the next. PLEASE INDICATE HIGH ALTAR, MARIAN ALTAR, OR BOTH.

FROM A BIBLE GIVEN TO WORLD WAR II SERVICEMEN

“AS COMMANDER-IN-CHIEF I take pleasure in commending the reading of the Bible to all who serve in the armed forces of the United States. Throughout the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel, and inspiration. It is a foundation of strength and now, as always, an aid in attaining the highest aspirations of the human soul.”

Franklin Delano Roosevelt
President of the United States

¶ This is a portion of a “Letter to the Editor” in an early May 2018 edition of The Boston Globe.

The Congregation of Saint Athanasius
The Revd.
Richard Sterling Bradford, Chaplain
Saint Lawrence Church
774 Boylston Ave.
Chestnut Hill, Mass.
(Parking lot behind church)
Sundays 11:30 AM
Sung Mass
Fellowship and Coffee in the Undercroft after Mass
Rectory:
767 West Roxbury Pkwy.
Boston, MA 02132-2121
Tel/Fax: (617) 325-5232

SATURDAY MASS IN THE ORDINARIATE FORM
is celebrated each week at 8:00 AM at the Marian altar in St Theresa of Ávila Church, 2078 Centre Street, West Roxbury. Enter the main church via the pavilion or the St. Theresa Avenue side doors.
St. Lawrence Church
774 Boylston Street (Route 9)
Chestnut Hill, MA 02467

Park in the church parking lot behind the Church, 30 Reservoir Road, Chestnut Hill 02467 (for GPS)
Directions by Car: From the North or South: Route 128 to Route 9. At signal for Reservoir Road, take the right; the Church parking lot is a short distance on the 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. 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.