

CruX Fidelis



**Faithful Cross, above all other, one and only noble Tree,
none in foliage, none in blossom, none in fruit thy peer may be.**

Venantius Honorius Fortunatus c. 580



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Inside this issue:

From The Rector	1
The Price of Unity	2
Assumption BVM	5
Monthly Mass Intentions	6
Music Qualities of Growing Parishes	7
Weekly Mass Schedule	6

FROM THE RECTOR

Dear Friends in Christ,

As I write, I am preparing to leave for a week's vacation, but before I depart, I would like to remind you of some upcoming events at Mount Calvary. The Vestry, which has not met since May, will resume its monthly meeting on Tuesday, August 10, at 6:30 pm in the rectory.

On August 15, the Feast of Our Lady's Assumption occurs, and this year it falls on a Sunday. Weather permitting, we will once again observe the occasion with an outdoor procession after the 10:00 am Solemn Mass. Our full choir will be present that day as we observe the principal

Marian festival in the Church's calendar. Finally, I ask that you remember in your prayers three members of parish family who are currently in the hospital: Lillian Jenkins, Sue Starr, and our sexton, Kevin Alexander. Thankfully, each of them is improving, but nonetheless very much require our intercessions.

In my absence, Father Reamsnyder will be on call, assisted by his friend and seminary classmate Father Joel Prather, who will be visiting with his family from Texas. I'm sure you will greet them with Mount Calvary's customary warm welcome.

As always, each of you continue to be in my thoughts and prayers.



The Rev'd Jason A. Catania, SSC
Rector

THE PRICE OF UNITY

By Father Basil Maturin

*The following is an excerpt from Father Maturin's book *The Price of Unity*, published in 1912.*

At the moment of his conversion, St. Paul, as quickly as possible, escaped from the crowd, and in the solitude of, as some think, Mount Sinai, thought out seriously and deeply, for three years, the relations between the old religion which he had left, and the new into which he had entered.

... The change was overwhelming. In a way, it affected his whole character, yet, in a way, it did not. It transformed him, it endowed him with new gifts enriched, broadened, expanded his whole nature, it turned the narrow Pharisee, the typical Jew, who looked with religious contempt upon the Gentile world, and gloried in the Law, into the great Catholic Apostle. But the man himself was always fundamentally the same, the new was grafted upon the old. All that was good in him remained, all that was true in his old faith he clung to, to the end. There was the same enthusiasm, the same whole-hearted devotion to what he believed, perhaps a little of the same intolerance. May it not be said of him as he passed from his narrow creed to the larger faith of the Catholic Church, that he is a typical instance of the truth of our Lord's words, "I am not come to destroy, but to fulfill." His character, his faith, were not destroyed by Christ, but fulfilled.

It would be difficult to find an instance of a man so changed as Saul of Tarsus, breathing slaughter against the followers of the Nazarene, and that same man, Paul the aged, writing from

THE ASSUMPTION OF OUR LADY

This feast was originally a commemoration of the day of the death of Our Lady. It is, like most of her festivals, of Eastern origin. It is first mentioned by St Andrew of Crete in the 7th century in the East; and in the West, St Gregory of Tours (A.D. 594) seems the first to record it. In the East it is called the Falling Asleep of the Blessed Virgin. There are no clear facts of history upon which the date of the feast can be made to depend. No one knows either the place or her death or the date upon which the Blessed Mother joined her Divine Son in the glory of Paradise. The Eastern and Western Churches unite in the observance on this date, and practically since the beginning of the Feast of the Assumption, it has been regarded as the principal festival of Our Lady.

At a very early period the devout instinct of Christian people revolted from the idea that the body which gave flesh to the Eternal Son of God should go the way of common flesh. Baring-Gould, who was no Mariologist, well says: "It is repugnant to Christian feeling to think that the body of the Blessed Mother of Jesus should have become prey to worms; that Jesus who ascended up into heaven in His Human Body, should suffer the flesh of His Mother to see corruption. The natural instinct of the Christian proclaims the Assumption – that on the death of Our Lady her Divine Son assumed her, body and soul, to His heavenly mansions."

There is nothing in the belief of the Assumption which is, from the Christian point of view, improbable or unnatural. It is universally accepted by Christians of every name, Catholic or Protestant, that the bodies of the faithful in Christ will one day rise from their graves, be reunited to their souls, and be taken up into heaven to share our Lord's glory which He had with the Father before the world was. This what a belief in the Assumption of Blessed Mary takes for granted concerning here – this, and nothing more, except that what she shall all, by God's grace, enjoy at the end, has already been granted to her as a special privilege of her exalted position as the Mother of God. The instinct of the Christian heart, of which we have thought, has so operated these past 1500 years, that the belief that her body was taken up into heaven is now held by the Catholic Church, both East and West.

The Rev'd S.C. Hughson, O.H.C.

Father Hughson was an Anglican monastic and popular writer.

Assumption BVM

Sunday, August 15

10:00 a.m. Solemn High Mass and Procession
with the Mount Calvary choir

his prison in Rome: "Who is weak and I am not weak, who is offended and I burn not, I have become all things to all men, that by all means I might save some." Yet he was the same man still, though transformed.

Yet, be it noted this transformation was effected not by revolutionary means, though it did effect a revolution in him, as it did in the world to which he preached, but by conservative means.

A new, an infinite, a blinding truth, suddenly burst in upon his soul, amidst a number of old, and some of them but partial truths. The first effect of this amazing revelation must have been to blind him to everything else. It took, no doubt for the time, complete possession of his mind. "The Nazarenes are right, Jesus who was crucified is on the Throne of God." This new Truth made an appeal that had to be acted upon, and at once. He cannot go on persecuting this sect which he now knows for certain to be right. His mission is brought suddenly to an end, all kinds of complications involve him on every side, but for the moment this new Truth blinds his eyes to everything else, it rings through every chamber of his soul with pealing notes, which deafens his ears to every other voice.

But in time other things would begin to take their place in his mind. All he had learned and believed so ardently in the past. The training and habits of his whole life would begin to assert themselves. The Rabbinical interpretation of the Scriptures which he had learnt from his youth, the received explanation of certain Messianic prophecies, and the words of those prophecies themselves, would again make themselves heard. His old habits of thought, old memories and affections twined closely round the associations of a lifetime, the spiritual hopes and aspirations of one of the most ardent and religious natures, all began to awaken from the stunning blow they received on the Damascus road. By degrees his mind would assume its normal life, and his mental powers regain their balance, but with this difference, that a new and far-reaching Truth had taken possession of him, and, like a search-light, was pouring its brilliant beams into the deepest recesses of his soul, and bringing everything he had ever known and believed under its sway.

At first possibly it seemed to him that, if this Truth were to reign and rule him, everything else must go, it was so mighty, so startling, so different from all his traditional beliefs, that to all appearance it was impossible that anything of the old could remain with the new. It was so utterly revolutionary. But gradually the force of the past would assert itself, convictions that have held their sway all one's life are, not easily abandoned; doctrines, that have proved their worth and their truth by their results, are not lightly discarded. And this new Truth, as it was turned on all those other beliefs that he had hitherto held, began to take its proper place, as Lord and Ruler indeed, but as a wise ruler who seeks to make alliances with friendly Powers and not to consider all the subjects of his new dominions as enemies.

The mind makes an effort at a synthesis. Under the influence of the new Truth many old Truths are found to open and expand. Many things that were looked upon as ultimate truths proved themselves to have been but half-truths. Many puzzling anomalies in the old beliefs are removed. Unexpected relations are discovered between paradoxes that seemed irreconcilable, and things that were clung to in spite of their apparent unreasonableness, are found to have their

place. Connecting links are discovered between doctrines that to all appearance had no relation to one another, and all that was unreasonable is discarded, and things that seemed meaningless are shown to have their meaning. Dislocated fragments of unconnected truths take their place and find their true interpretation, and many a doctrine or practice that seemed at first sight as if it could no longer be held, if the new Truth is to be maintained, is found on the contrary to take a higher place. And all that cannot be reconciled with the new Truth must go, but it goes, so to speak, of itself it is pushed quietly aside without much of a jerk or a jar, in the splendid synthesis by which all gathers around the new, central, all-combining truth, and discloses its place and meaning.

In the outburst of the light that shone upon the mind of St. Paul, it must have seemed to him at first that the newly received doctrine of the Incarnation was irreconcilable with his old monotheistic faith; but he found, on the contrary, that it enriched and enlarged it. How was his mission to the Gentiles to be reconciled with the traditional belief that the Jews alone were the people of God? It would seem as if they were irreconcilable, and that one or other must be abandoned. He gives his solution in the Epistle to the Ephesians, and shows how, so far from being irreconcilable, one was the complement and expansion of the other. The new Truth throws a new light upon the old, and so far from destroying it, showed that it had a power of broadening and unfolding, like a seed under the warmth and light of the sun.

Now I have taken this instance of St. Paul's conversion as a typical example of what I venture to call the conservative method of dealing with a new Truth suddenly and unexpectedly taking possession of a soul. Of how, to a thoughtful man, who had hitherto lived in all good conscience in a system that was only partially true, and, mixed with what was true, had held certain traditional beliefs that were not true, of how such a man takes into himself the new Truth. It destroys all that was untrue, and it fulfils and unfolds to its utmost capacities the more or less crude conceptions of truth that he already held. It becomes the centralizing and developing principle of his life. It brings together the past and the present. It engrafts itself upon the old stock. It shows hidden depths that he had hitherto never seen, in his old beliefs. The new truth becomes a source of revelation of unperceived meanings in the old truths, but it preserves every fragment of truth which had ever been held in the past, and it destroys everything hitherto held that was not true. It winnows the threshing floor. As St. John Baptist says, it "gathers the truth into the garner, and burns up the chaff in fire unquenchable." In the synthesis that follows from the light of the new truth, all that is untrue, automatically, and I may say almost unconsciously, drops out.

Father Maturin (1847-1915) was an Irish-born Anglican priest, preacher, and writer who later became Roman Catholic. He died on board the Lusitania, during the First World War.

AUGUST MASS INTENTIONS

August is the Month of the Assumption

1 TRINITY IX

2 St Alphonsus Liguori, BCD

3 Invention of St Stephen, M

4 St Dominic, C (Monthly Requiem)

5 Our Lady of the Snows

6 TRANSFIGURATION OLJC

7 St Cajetan, C

8 TRINITY X

9 St John Vianney, C (Vigil)

10 ST LAWRENCE, M

11 SS Tiburtius, M & Susanna, VM

12 St Clare, V

13 SS Hippolytus & Cassian, MM

14 Vigil (St Eusebius, C)

15 ASSUMPTION BVM (Trinity XI)

16 St Joachim (Octave)

17 St Hyacinth, C (Octave)

18 St Helena, QW (Octave)

19 St John Eudes, C (Octave)

20 St Bernard, Ab. D (Octave)

21 St Jane Frances de Chantal, W (Octave)

22 TRINITY XII

23 St Philip Beniti, C (Vigil)

24 ST BARTHOLOMEW, Ap. M

25 St Louis, KC

26 St Zephyrinus, PM

27 St Joseph Calasanza, C

28 St Augustine, BCD

29 TRINITY XIII

30 St Rose of Lima, V

31 St Aidan, BC

Our Parish

Keith, our Episcopal Visitor

Those who suffer for the Faith

The Order of Preachers (Dominicans)

Our Lady's Shrine at Walsingham

Christian unity

The Guild of All Souls

Our Parish

All parish priests

Our Parish

The conversion of unrepentant sinners

Sisters of St Mary, Greenwich, NY

Eugene and John, Bishops of Maryland

The Society of Mary

Our Parish

All fathers

The unemployed

Christians living in the Holy Land

The Joseph Richey House

The Cistercians at Spring Bank, WI

The All Saints Sisters

Our Parish

The Toronto Oratory

Our Parish

All Christians rulers

Benedict, Bishop of Rome

City of Baltimore

Archbishop Edwin O'Brien

Our Parish

The Church in Latin America

The Society of the Holy Cross

AUGUST MUSIC SCHEDULE

15 August Assumption BVM

10:00 a.m. Solemn High Mass and Procession

Mass for Four Voices - William Byrd
Ave Maria - Robert Parsons

The full choir will return for this pre-eminent Marian Feast.

Ten Qualities of Growing Parishes

From an address to the Convention of the Diocese of Rhode Island. All of these qualities may not be found in any one parish, but growing parishes tend to have several of them. We might well think about how our own parish would be evaluated with these in mind.

1. They changed their attitude. They got honest with themselves, owning their responsibilities instead of acting as victims.
2. They are people of abundance instead of scarcity. They speak of God's blessings in their life, of gratitude and thankfulness. They experience the joy of giving instead of complaining that they don't have enough.
3. They place a high priority on Christian formation for all ages, acknowledging that instructed believers make faithful disciples.
4. They see newcomers not as sources of money, but as people who are seeking a Christ-centered community.
5. They create an environment of mutual responsibility, member to member, organization to organization.
6. They develop achievable goals, and rely upon shared ministry to accomplish them.
7. They move from triangulation and gossip to effective ways of communication.
8. They unashamedly give voice to the Christian faith: to the sinful failings of the human condition, redeemed through the transforming love of the Word made Flesh.
9. They use new technologies in the service of evangelism and proclamation.
10. They expect people to worship every Sunday; hearing the Word of God, and receiving the Bread of Life.

Weekly Masses

Sunday	8:00 a.m.	Low Mass
	10:00 a.m.	Sung Mass
Monday	12:00 Noon	Low Mass
Tuesday	12:00 Noon	Low Mass
Wednesday	11:30 a.m.	Mass for Healing: Joseph Richey House
	6:30 p.m.	Low Mass, followed by Bible Study
Thursday	12:00 Noon	Low Mass
Friday	12:00 Noon	Low Mass
Saturday	10:00 a.m.	Low Mass

Upcoming Special Events

Wednesday, August 4	6:30 p.m.	Monthly Requiem Mass
Saturday, August 7	10:00 a.m.	Mass and Society of Mary Rosary
Sunday, August 15	10:00 a.m.	Assumption BVM: Procession and Solemn High Mass (with the choir)

Mount Calvary Church
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TIME VALUE - PLEASE EXPEDITE