



LUMEN CHRISTI

Issue 10 • August 2020

THE NEWSLETTER OF THE CATHEDRAL OF CHRIST THE LIGHT



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the Gospel
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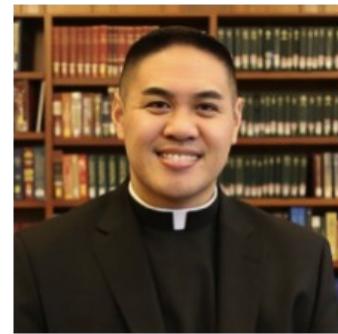
...and more!



From the Cathedral Rector

Dear Parishioners, Visitors, and Friends of the Cathedral

After about a month of successful public Masses, we unfortunately had to cancel Mass for a week after the State and County opened new restrictions on indoor activities. While we only had to close public Masses for one week, thanks be to God that our Cathedral Staff and volunteers were able to quickly develop and execute a plan for outdoor Masses on the Plaza! We are also able to celebrate our 12:10 PM weekday Masses outdoors, and all are welcome to stop by for some time with the Lord. I'd also like to remind everyone that the Cathedral church itself is open during normal hours outside our Sunday Masses for private prayer.



Confessions on Sunday morning are still available from 10:20 to 10:50 AM (just before the 11 AM Mass). For those who wish to come for confession, we ask you enter through the side door (closest to the old Gift Shop), so as to eliminate traffic around the Great Doors where the sanctuary for the outdoor Mass is located.

Keeping in mind everyone's safety as we continue to live during the COVID-19 pandemic, we have re-instituted our signup system for Sunday Masses to keep Sunday Mass attendance at around 100 people. Please check our website, ctlcathedral.org as well as our Facebook page (facebook.com/ctlcathedral.org) for all the latest updates. Signups for Sunday Masses are posted on both the website and the Facebook page no later than the preceding Monday.

Remember that the dispensation from Sunday Mass will continue to be in effect throughout the Diocese of Oakland. **If you are sick or are at risk of becoming sick, please stay at home!**

Finally, I want to thank all those whose generosity has literally helped keep our Cathedral afloat during the shelter-in-place. As we continue the resumption of public Masses, we hope that those who can return can continue their material and spiritual support of the Cathedral. We also invite those who cannot visit us to participate in our ministry by donating online at ctlcathedral.org/online-giving.

May God continue to bless you all, and **welcome back to the Cathedral of Christ the Light!**

The Very Rev. Brandon E. Macadaeg
Rector



LUMEN CHRISTI THE NEWSLETTER OF THE CATHEDRAL OF CHRIST THE LIGHT



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Staff Voices

FROM THE CATHEDRAL COMMUNICATIONS MANAGER

Dear Friends,

This past April, I was offered the chance to study for a PhD in Systematic Theology & Philosophy of Religion at the University of Cambridge in the United Kingdom, to begin in October of this year. I was also offered a place at the Catholic University of America in Washington, DC to study for a PhD in Systematic Theology beginning in September. I've kept these offers in my back pocket for the past few months, choosing to delay my decision so as to focus my efforts in helping the Cathedral through the COVID-19 pandemic. However, now that we have largely grown accustomed to our "new normal," coupled with the Universities' approaching deadlines for commitments, the time has come for me to make a well-considered and prayerful decision.

I have accepted the offer from the University of Cambridge. The pursuit of a doctorate in theology at one of the oldest and most prestigious universities in the world is an opportunity for which very few are qualified, and which even fewer can hope to receive. I have before me a wonderful chance to hone my God-given skills while doing what I love best—engaging the profound intellectual tradition of the Christian faith in concert with some of the most accomplished theological scholars on earth. Accordingly, I will resign from the role of Cathedral Communications Manager, with an effective date of 30 September. I plan on working at the Cathedral until that time, in order to assist

in the search for a new Communications Manager and to ensure that the transition occurs as smoothly as possible.

Friends and members of the Cathedral community: my service at the Cathedral, although brief, will remain one of the great blessings of my life. I have been fortunate to witness firsthand the joys and the struggles of pastoral ministry, to assist our Bishop in this time of unprecedented crisis, to work with the tireless and dedicated Cathedral Staff and volunteers, and to know many of the parishioners--whose frequent kind messages and emails have been an unexpected, humbling, and gratifying source of encouragement.

Most importantly, I am grateful to our Rector, Fr. Brandon, for his unwavering support for me and my meager offerings to parish life. He recognized my potential contributions to the Cathedral and expanded this job from a mere part-time assistantship to a full time managerial position. As a result, I have been able to do much more than just operate social media accounts or design new elevator posters. From the revamped and expanded Lumen Christi with its Lux Vera columns, to the establishment of a partnership with the Dominican School of Philosophy & Theology through the LEAP internships, to the creation of the weekly Homily Help Happy Hour (H4) seminars, to the development of our Cathedral reopening plan, and the formation of the Cathedral Young Adult Group, Fr. Brandon has been receptive to and supportive of my suggestions to strengthen the faith of our Cathedral community in the Lord.

Staff Voices

I leave the Cathedral with full confidence in Fr. Brandon's leadership. As the youngest Cathedral Rector in the United States with no other permanently assigned priests on his Parish Staff, his task is not an enviable one. Still, despite the many difficulties which come with the job, he continues to take decisive action to bring the Cathedral where it needs to be. I see in him the same clear-eyed, proactive, and strong decision-making skills which I learned from my best military mentors and which served me well in combat. For a young priest to take the helm of a Cathedral less than seven years after ordination imposes a steep learning curve that only the best pastors and leaders can negotiate. Fortunately for this community, Fr. Brandon is the right priest in the right place at the right time. It's been an absolute blessing to work for a priest who constantly strives for organizational improvement and unites his co-workers in a common pursuit of excellence, holiness, and Christian missionary zeal.

As I mentioned, I will remain here at the Cathedral through September to assist in the search for a new staff member to oversee Cathedral communications. We hope and pray to find another motivated, tech-savvy, dedicated Catholic to take this position and assist Fr. Brandon in making our Cathedral a true model of worship, witness, outreach, and community. Please pray for us as we discern the right person to join our Cathedral team.

As I look forward to moving back to Europe, striving to further actualize the gifts with which the Lord has blessed me, please keep me in your prayers as you have always done in these past eight months. Be assured of my prayers as well. Above all, please continue to pray for our priests and our community as we advance the Cathedral's mission of gathering people around our Lord Jesus Christ, the reason for our hope. And through the intercession of the Immaculate and ever-Virgin Mother of God, may the Light of the World continue to shine on each and every one of you.

sincerely,

A handwritten signature in blue ink, appearing to read "Joey Belleza". Below the signature, the year "780" is written.

Joey Belleza
Cathedral Communications Manager
(Outgoing)



UNIVERSITY OF
CAMBRIDGE

Connect with the Cathedral!

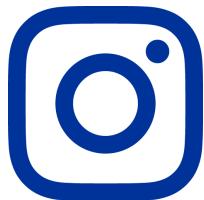
The Cathedral of Christ the Light utilizes many platforms to reach its parishioners as well as the wider community! Please be sure to follow our social media accounts, and check our website, **CTLCATHEDRAL.ORG**, for all the latest updates!



@ctlcathedral.org



@ctlcathedral



@ctlcathedral



flocknote

Flocknote is a system that allows the Cathedral to contact parishioners immediately with the latest updates via text message. Signup is easy, and use of the service is **FREE** for parishioners! Flocknote is also the service that manages our Sunday Mass ticketing system!

Simply send the word "**OAKLIGHT**"
via TEXT MESSAGE to the number
84576

to complete your signup. You will then be able to receive immediate messages from the our Priests and Staff on the latest Cathedral news!

The Cathedral on Youtube!

The Cathedral of Christ the Light is now on Youtube!

In order to allow for a cleaner, shareable livestream experience, we have migrated our livestream platform from Facebook to Youtube. This shift has many benefits. First, Youtube is a more shareable platform, and the link to the individual livestreams can be sent to a wider array of people, especially those who are unfamiliar or do not want to sign up for Facebook. Second, Youtube allows the broadcaster to control chat and comments on the livestream. One of the more frequent complaints we received regarding our Facebook livestreams concerned the endless comments and emoji reactions that occurred during the Mass itself, which ended up being a distraction especially for those non-tech-savvy viewers who had difficulty using Facebook. By making use of Youtube's option to shut off comments, we can help ensure that the focus remains on the celebration of Mass itself, and not on typing comments.

Links to upcoming livestream Masses will be posted on our website as well as on Facebook. We also encourage you all to **SUBSCRIBE** to our Youtube channel, in order to get updates when the stream goes live.

The screenshot shows the YouTube channel page for "Cathedral of Christ the Light". The channel has 1.31K subscribers. The main navigation bar includes links for CUSTOMIZE CHANNEL, YOUTUBE STUDIO, HOME, VIDEOS, PLAYLISTS, COMMUNITY, CHANNELS, and ABOUT. Below the navigation, there are four video thumbnails for the 13th Sunday in Ordinary Time (English) and Vietnamese streams, each with a timestamp (1:16:58, 55:37, LIVE, LIVE). The channel art features a photograph of the cathedral's interior and exterior.

Video Title	Language	Published	Status
13th Sunday in Ordinary Time (English)	English	444 views • Streamed 1 day ago	LIVE
13th Sunday in Ordinary Time (Vietnamese)	Vietnamese	192 views • Streamed 2 days ago	LIVE
15th Sunday in Ordinary Time (English)	English	Scheduled for 7/12/20, 10:55 AM	SET REMINDER
15th Sunday in Ordinary Time (Vietnamese)	Vietnamese	Scheduled for 7/12/20, 7:55 AM	SET REMINDER

Support the Cathedral!

THE CATHEDRAL OF CHRIST THE LIGHT needs YOUR HELP!

Consider the following:

- In Fiscal Year 2019, over 86% of the Cathedral's total income came from the generosity of Parishioners and visitors who bring their offerings to Mass.
- Before the shelter-in-place order, and after important steps taken to decrease costs, the Cathedral was still budgeted to operate at a \$13,000 deficit by the end of 2020.
- Due to the suspension of public liturgies across California, the sharp decline in visits means that the Cathedral is losing around \$4,000 per week.

What does this mean?

The Cathedral is overwhelmingly dependent on the support of Parishioners and visitors; unfortunately, due to the difficulties associated with COVID-19, the Cathedral Parish is struggling to ensure the continuity of the sacraments and livestreamed Masses. Furthermore, the dramatic decline in income means that, even when normal operations resume, the Cathedral may not have the full resources to ensure that our liturgical, sacramental, hospitality, and faith formation ministries can immediately return to normal. To ensure that we get back on track as soon as possible, we once more must call upon your generosity.

Please visit:

ctlcathedral.org/online-giving

to make your one-time or recurring gift to the Cathedral. For those who prefer to mail their contribution, please send your offering to:

**The Cathedral of Christ the Light
2121 Harrison Street
Oakland, CA 94709**

Finally, remember that the Cathedral remains OPEN for private prayer during normal business hours outside Sunday Masses. You may drop your offering in any donation box in the Cathedral. Thank you again for your kind support for the Cathedral of Christ the Light. We look forward to seeing you all once the pandemic is over!

Who to Call?

We at the Cathedral of Christ the Light are happy to receive calls and correspondence regarding liturgical ministries and events which take place within our parish community! However, those seeking assistance from a Diocesan office often decide to call the Cathedral instead. Unfortunately, the Cathedral Staff has neither the personnel nor the expertise to address such matters. While we are proud to be the mother church of this Diocese, the Cathedral has no administrative role over other apostolates and parishes in the Diocese.

To assist future callers in understanding what the Cathedral can and cannot answer, we have taken the most common types of calls we receive and arranged them into "Do Call" and "Do NOT call" lists. We hope this helps all future calls connect more directly with the organization or office which can handle their inquiries best.

Do Call the Cathedral about:

- ✓ Liturgical celebrations (including Masses, Confessions, & Weddings)
- ✓ Certificates for Sacraments first received at the Cathedral
- ✓ Sacramental Records for the old Oakland parishes absorbed by the Cathedral (*St. Francis de Sales, St. Mary, St. Andrew, & St. Joseph*)
- ✓ Requesting Mass intentions
- ✓ Faith formation/Sacramental preparation/RCIA
- ✓ Cathedral events

Do NOT Call the Cathedral about:

- ✗ Questions for the Diocese or Chancery
(contact the Chancery at 510-893-4711)
- ✗ Inquiries regarding the Bishop of Oakland
(contact the Chancery)
- ✗ Questions regarding other parishes
(contact the appropriate parish)
- ✗ Questions about the Mausoleum
(contact the Mausoleum Office at 510-496-7271)
- ✗ Annulments or other canonical matters
(contact the Diocesan Tribunal at 510-267-8330)



THE CATHEDRAL OF
CHRIST THE LIGHT

Young Adults Group

Cathedral Young Adult Group

With support of Bishop Barber and Fr. Brandon, the Cathedral of Christ the Light has established a Young Adults Group! We were happy to have our first meeting with Fr. Brandon and the Bishop in the Cathedral Rectory, and we thank Bishop Barber for hosting us for our first, in-person yet socially-distanced event.

Unfortunately, due to limitations on indoor gatherings, we have been continuing our meetings over Zoom; nevertheless, Fr. Brandon has been doing an outstanding job forming us in a culture of prayer that will be the basis for all future activities and events.

When more restrictions are lifted, we hope that this Young Adult Group will help in spearheading our parish volunteer efforts, outreach programs, Cathedral events, and many other activities which will build up the life of our parish community.

Above all, we pray that our Young Adults will be a sign of the Church's vitality as they help gather people around our Lord Jesus Christ, the reason for our hope.

Please pray for the Cathedral and our Young Adults as we embark on our mission to build a community of faith, prayer, and service!

Meetings (via Zoom) are on Monday evenings at 7 PM. For more information, please contact Fr. Brandon, or Qui Ton at quiton1996@gmail.com.

DEEPEN YOUR LITURGICAL LIFE THROUGH OUR HOMILY HELP HAPPY HOUR (H4)

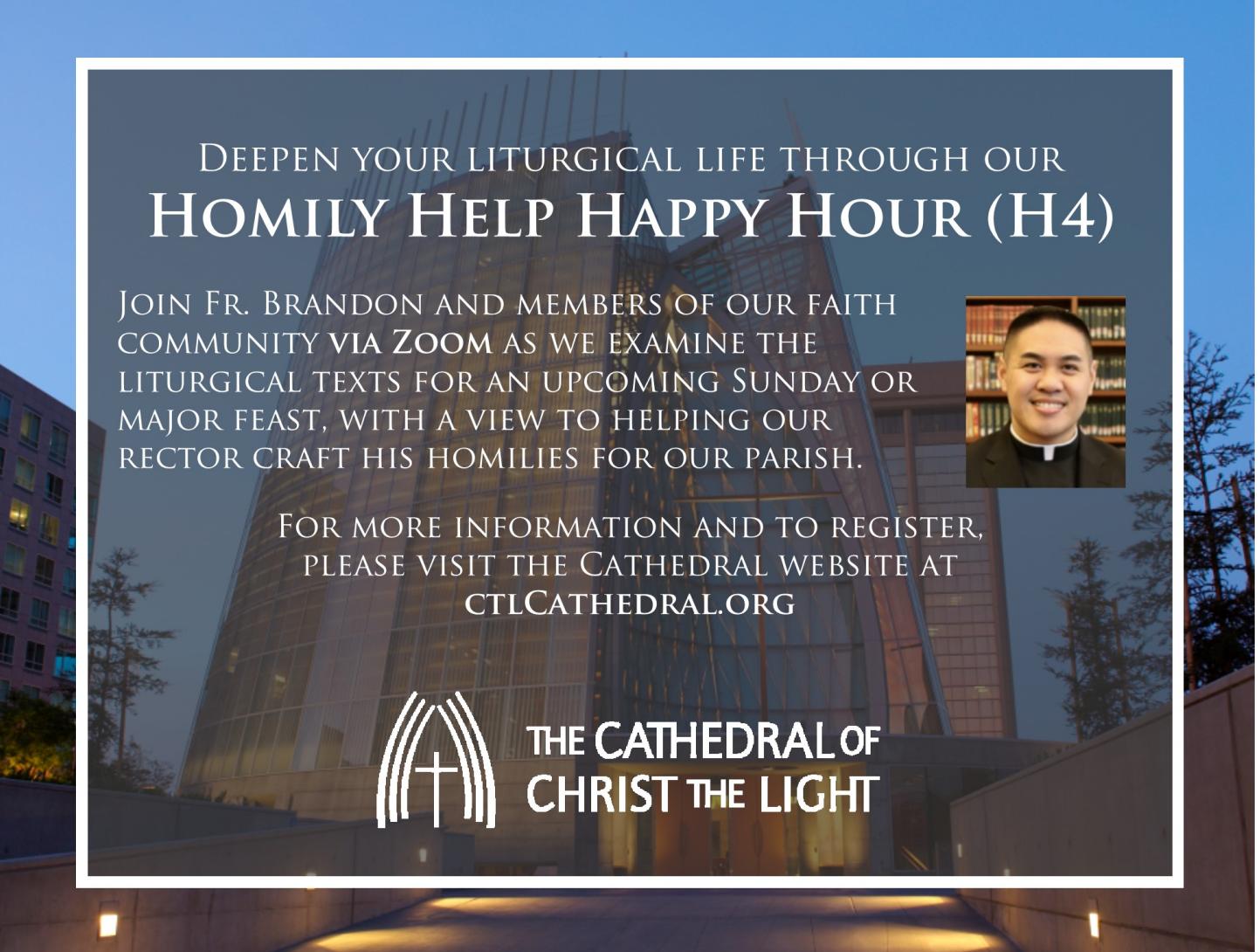
JOIN FR. BRANDON AND MEMBERS OF OUR FAITH COMMUNITY VIA ZOOM AS WE EXAMINE THE LITURGICAL TEXTS FOR AN UPCOMING SUNDAY OR MAJOR FEAST, WITH A VIEW TO HELPING OUR RECTOR CRAFT HIS HOMILIES FOR OUR PARISH.



FOR MORE INFORMATION AND TO REGISTER,
PLEASE VISIT THE CATHEDRAL WEBSITE AT
[CTLCATHEDRAL.ORG](http://ctlcathedral.org)



THE CATHEDRAL OF
CHRIST THE LIGHT



Since May, our Homily Help Happy Hour (H4) sessions have been meeting every Tuesday evening to discuss the readings for the upcoming Sunday Mass. We have a solid group of regulars who participate every each, as well as a few others who make frequent appearances as time permits.

The continuation of these sessions has been of great spiritual and intellectual benefit for all those involved, but also a wonderful help for Fr. Brandon, who really does draw from the insights gained in these sessions when he prepares his Sunday homilies. Those of who have been part of H4 have been blessed to see how our conversations are transformed into wonderful Sunday preaching. All are welcome to join!

The link to sign up can be found on our website, ctlcathedral.org.

LUX VERA

MEDITATIONS, MUSINGS, & MISCELLANEA FOR THE MONTH

featuring reflections on:

The Transfiguration • Lawrence of Rome • Augustine of Hippo • The Assumption of Mary

*“...Erat lux vera quae inluminat omnem
hominem venientem in mundum.”*

(Ioan. I, ix-x)

*“...He was the **true light** which
enlightens all who come into this world.”*

(John 1:9-10)

The Transfiguration

Sunday, 24 February 2013 may seem like a strange date to mention here. The Feast of the Transfiguration will never fall on it, and indeed, it's probably not a notable date for most people. It does, however, hearken back to a significant moment in my life. In early 2013, I was stationed with the US Army's Second Cavalry Regiment in Germany, and were were in the midst of a particularly intense training cycle in preparation for our upcoming deployment to Afghanistan. Our exercises, lasting several days or even weeks with little to no breaks in between, saw us often outdoors, away from the comforts of the base and our homes, training aggressively in the cold Bavarian winter to master the skills we would employ in combat.

Thankfully, as a welcome yet all-too-brief respite from the high-stress training of the previous weeks and months, we were given a four-day weekend at the end of February. Many soldiers (myself included) took advantage of the ease of travel across Europe to seek refuge in warmer, Mediterranean locales. On my part, the choice was obvious—I returned to Rome.

After hearing a simple 7am Sunday Mass at the chapel of St. Pius X in St. Peter's Basilica, I took my time wandering around the greatest church in Christendom

as I had done dozens of times before, praying before the body of Saint John Paul II, kneeling at the sepulcher of Saint Peter, bowing before every relic, meticulously examining every statue and mosaic and painting and inscription, happy to make new discoveries which I failed to uncover in my previous few dozen visits. Then at 8am, I promptly went outside to the north side of the Basilica, getting in line to climb the steps which lead to the top of Michelangelo's cupola, to enjoy once more one of the most spectacular panoramic views in the world. God had blessed us with sunshine that day, a wonderful contrast to the bleak German frigidity from which I had fled.

I savored every detail and took my time enjoying the great Basilica, not out of some fear that I might never return again, but because I knew that this was a profoundly important moment in the history of the Church.

Less than two weeks before, while I cursed the German winter, Pope Benedict XVI announced his intention to resign. It was a startling proclamation that struck me hard. Before his election, I had already read many of his books, and the experience of being led into the depths

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of the faith through his writings instilled in me the desire to pursue theology as a lifelong enterprise. His *Spirit of the Liturgy* put my own inarticulate and unformed disposition toward Christian worship into crystal-clear, illuminating prose. Even as a high school sophomore in 2005, I rejoiced greatly at his election, to the chagrin of my religion teacher. Benedict had always been a shining inspiration for me, and so I took this opportunity to travel to Rome to see him for the last time.

At noon on Roman Sundays, the Holy Father appears from the window of the Apostolic Palace and leads the gathered crowds in the recitation of the Angelus. He also delivers a brief homily about the readings of the day. That Sunday, the Second Sunday of Lent, gave us the story of the Transfiguration for the Gospel reading. It turned out to be a fitting point of reflection for Benedict's last Angelus. Amidst all the applause and cheering and spontaneous fanfare that accompanied such an unprecedented moment, the soft voice of the scholarly pontiff still managed to enter the hearts of all who heard him as he delivered a characteristically lucid, almost poetic, commentary on the Transfiguration. I reproduce his brief remarks here in full, because I can find no better way to express my own thoughts on this wonderful feast.

Dear Brothers and Sisters,

Thank you for your affection! Today, the Second Sunday of Lent, we have a particularly beautiful Gospel, that of the Transfiguration of the Lord.

Luke the Evangelist highlights in particular the fact that Jesus was transfigured while he was praying. Jesus experienced a profound relationship with the Father during a sort of spiritual retreat which he made on a high mountain in the company of Peter, James and John, the three disciples ever present at the moments of the Teacher's divine manifestation (Lk 5:10; 8:51; 9:28).

The Lord, who had just foretold his death and Resurrection (9:22), granted the disciples a foretaste of his glory. And the heavenly Father's voice rang out in the Transfiguration, as in the baptism: "this is my Son, my Chosen; listen to him!" (9:35). Moreover the presence of Moses and Elijah, who represent the Law and the Prophets of the Old Covenant, is particularly

significant: the whole history of the Covenant is oriented to him, Christ, who makes a new "exodus" (9:31), not toward the promised land, as in the time of Moses, but toward Heaven.

Peter's words "Master, it is well that we are here" represent the impossible attempt to put this mystical experience on hold. St Augustine commented: "[Peter]... on the mountain... had Christ as the food of his soul. Why should he have to go down to return to his hard work and sorrows while up there he was filled with sentiments of holy love for God and which thus inspired in him a holy conduct? (Sermon 78:3; PL 38:491).

In meditating on this passage of the Gospel, we can learn a very important lesson from it: first of all, the primacy of prayer, without which the entire commitment to the apostolate and to charity is reduced to activism. In Lent we learn to give the right time to prayer, both personal and of the community, which gives rest to our spiritual life. Moreover, prayer does not mean isolating oneself from the world and from its contradictions, as Peter wanted to do on Mount Tabor; rather, prayer leads back to the journey and to action. "The Christian life", I wrote in my Message for this Lent, "consists in continuously scaling the mountain to meet God and then coming back down, bearing the love and strength drawn from him, so as to serve our brothers and sisters with God's own love" (n. 3).

Dear brothers and sisters, I hear this word of God as addressed to me in particular at this moment of my life. Thank you! The Lord is calling me "to scale the mountain", to devote myself even more to prayer and meditation. But this does not mean abandoning the Church; indeed, if God asks me this it is precisely so that I may continue to serve her with the same dedication and the same love with which I have tried to do so until now, but in a way more suited to my age and strength.

Let us invoke the intercession of the Virgin Mary: may she help everyone always to follow the Lord Jesus, in prayer and in active charity. [end of speech]

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Lux Vera

While we are no longer in the liturgical season of Lent, we are nevertheless living in what we might call “the Long Lent of 2020.” In this way, the words of our Pope Emeritus ring true for us as it did when I first heard them in St. Peter’s Square. As great uncertainty and suffering continues to hold sway over our daily lives, we ought to increase our devotion to the life of prayer. As Benedict noted, and especially during all the trials of our present moment, the tendency to engage in either pure activism or to retreat totally from the problems of the world emerge as two attractive courses of action for those overwhelmed by, angry at, and terrified of what the future might hold. Prayer is the key which holds action and contemplation in balance, for it roots our concrete actions in the proper discernment of God’s will.

Christ was transfigured while he prayed. In prayer, his divinity and his humanity were brought into the full view of his closest disciples. In prayer, Christ shows us the unity of the two Testaments. In prayer, the Lord allows us to be transformed as well, as we conform our intellect and our will to those of the Father. In prayer, we plant the mustard seed for the transfiguration of the world; may we always work in prayer for the restoration of all things in Christ. • J.B.



Saint Lawrence of Rome (August 10)

Romae, via Tiburtina, natalis beati Laurentii Archidiaconi, qui, in persecutione Valeriani, post plurima tormenta carceris, verberum diversorum, fustium, ac plumbatarum et laminarum ardentium, ad ultimum, in craticula ferrea assatus, martyrium complevit; ejusque corpus a beato Hippolyto et Justino Presbytero sepultum fuit in coemeterio Cyriacae, in agro Verano.

This entry in the Roman Martyrology for 10 August refers to one of the better known and best-loved stories of the saints. In the pious retellings of this story throughout the centuries, Catholic children have often been told that, as he lay on the rack, Lawrence exclaimed to his executioners, “I’m done on this side; turn me over and eat!” (*Assum est—versa et manduca!*) For this reason, he has understandably become the patron saint of chefs, firefighters, and tanners. Interestingly, for his cool delivery of a joke in the midst of literally getting roasted, he has also become the patron saint of comedians.

The notion that Lawrence actually asked his killers to flip him over is probably an exaggeration; the idea that he was even put to flames has been questioned in recent years. A current theory holds that the phrase *passus est* (literally, “he suffered,” normally used as euphemism for “he died,” just as in the Nicene Creed) was misspelled as *assus est*—“he was roasted”—and the typo has happily endured in later literary and artistic commemorations of the saint. If Lawrence is not depicted on the rack itself, he is at least depicted holding an iron grill, or with fire in the background, while dressed wearing the full vestments of a deacon in a martyr’s red. Whether or not Lawrence was indeed roasted is something we cannot know with absolute certainty, and yet the theory about the scribal error nevertheless remains a theory. We cannot simply discount the fact that the “roasting story” was already known by Saints Cyprian of Carthage (a contemporary of Lawrence), Ambrose of Milan, and Leo the Great. What remains uncontested concerning Lawrence—that he was a deacon who served the Church of Rome with great fervor—is far more important.

At Rome, on the *Via Tiburtina*, the death of the blessed archdeacon Lawrence, who, in the persecution of Valerian, after having endured the many torments of imprisonment, several lashings, beatings with clubs, and branded with red-hot sheets of metal, and finally, being roasted on an iron grill, completed his martyrdom; his body was buried by the blessed Hippolytus and Justin the Priest in the catacombs of Cyriaca, in the Campo Verano.

Born in 225 AD what is now the Spanish city of Valencia, his parents were Orentius and Patientia, who themselves would later shed their blood for the name of Christ. As a young man, Lawrence came into contact with a well-known Greek Christian teacher named Sixtus in the city of Caesaraugusta (modern Zaragoza), and the latter quickly took Lawrence under his wing. Eventually, when Sixtus decided to move to Rome (where Christians still largely spoke Greek), Lawrence soon followed. In 257, Lawrence was ordained a deacon of the Roman Church at the age of thirty-two by his mentor, who had been elected Pope Sixtus II, Bishop of Rome.

According to the *Liber Pontificalis* (a collection of the oldest documents of the Roman Church), the city of Rome was divided into seven regions with a deacon assigned to each. Their duties were several but well defined: in each region, the deacon was to gather the acts (written accounts) of the martyrs for preservation, to establish and maintain the cemeteries, to oversee the distribution of charitable goods, and to attend to the bishop when he preached or celebrated the liturgy. Lawrence was not only appointed one of these sevendeacons; he was appointed *first* among the deacons, responsible for ensuring the proper function of all the diaconal responsibilities in Rome. For this reason, he is commemorated as “archdeacon.” By all accounts, because of his diligence and his love for the poor, Lawrence, although not a native Roman, quickly won the love and esteem of the local Christian people.

In early August 258, the emperor Valerian initiated a period of intense persecution, ordering that all

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Christians, both clergy and lay, should be immediately executed and their property absorbed by the imperial treasury. On August 6, while celebrating Mass at the Catacombs of St. Callixtus, Pope Sixtus II, four deacons, and scores of priests and lay faithful, were arrested and subsequently decapitated by imperial forces. Lawrence, who was not present, became the *de facto* ranking cleric of Christian Rome; furthermore, as archdeacon, he oversaw all the temporal goods of the Church. Publius Cornelius Saecularis, prefect of the city, zealously carried out Valerian's orders. He sought out Lawrence, arrested him on the same day, and issued the young archdeacon a simple order: "Surrender the treasures of the Church." Lawrence, like "a sheep among wolves, cunning as serpents and innocent as doves" (cf. Matt 10:16), begged the prefect for three days to gather the treasure. Publius, perhaps expecting an exorbitant windfall, consented.

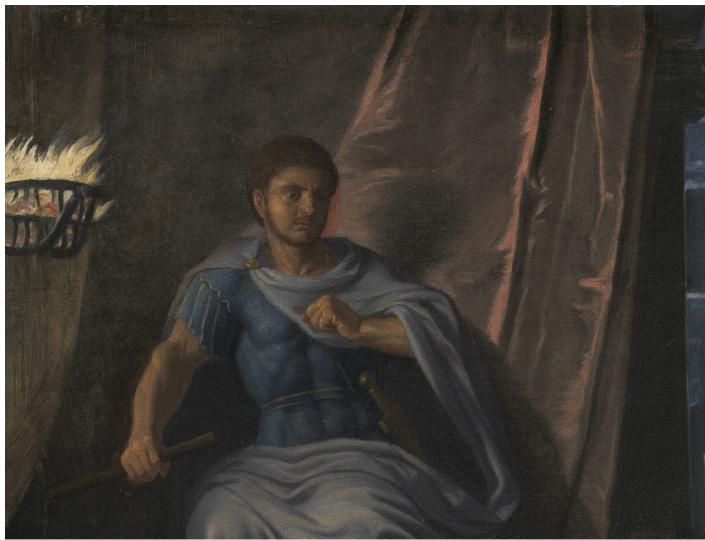
Lawrence worked swiftly. With the help of trusted Christians who had still avoided capture, he set off distributing the goods of all the diaconal regions to the poorest families in Rome. Three days later, accompanied by the poor, the sick, widows, and orphans, Lawrence approached the prefect, saying, "These are the treasures of the Church... The Church is truly rich, far richer than your emperor." Publius, realizing that he had been fooled, and intuiting that the ecclesial coffers had been emptied, flew into a fit of rage. Shortly thereafter, just as he had followed Sixtus to Rome, Lawrence followed his master into eternal life.

The embarrassment and fury which overcame the prefect could help explain why, although the other victims of Valerian's persecution were almost all beheaded, an especially cruel punishment may have been prepared for Lawrence. One of the arguments against the "roasting theory" is that Valerian's decree of persecution, preserved for us by Saint Cyprian, labels the captured Christians as *animadvertisantur*—"they are to be 'marked'"—the legal euphemism for decapitation. (Compare this with the description of Saint Paul's beheading as recorded in the Roman Martyrology for the Feast of Saints Peter & Paul:

gladio animadversus, martyrio coronatus est—"marked by the sword, he was crowned with martyrdom.") Lawrence, however, was simply described as either *passus* ("died") or *assus* ("roasted"); in other words, the texts themselves do not exclude the possibility of a more ignominious death for the archdeacon, such as the one recorded in the Martyrology.

In this time when the people of God are tested in their faith, when sacraments remain unavailable to many, and when the peace of civil society seems irreparably broken, our Rector has called us to beg Almighty God for the spirit of courage. Fr. Brandon reminds us that Sacred Scripture contains 365 instances of the phrase "do not be afraid"—enough for every day of the year. Courage is a virtue which is not gained once and for all, but must be constantly received from God and habituated in our souls each day. And when finding courage seems particularly difficult, the Church gives us the example of our martyrs. Lawrence, because his sufferings were so uniquely cruel, remains as one of the most famous and best-loved saints of Rome, and as a Christian who suffered persecution by civil power, endured torments of the body, and manifested an unquenchable love for the marginalized, he emerges once more as an apt patron saint for our time.

Saint Leo the Great (Pope, 440-461 AD), who himself was Archdeacon of the Rome before ascending to the papacy, wrote his 85th sermon for the Feast of Saint Lawrence. Leo, one of the greatest orators in the history of the Latin language, masterfully composed a moving and triumphant panegyric in honor of the local Roman hero whose fame had already spread from Spain to Byzantium and from the Alps to the Sahara. Unfortunately, the entire sermon is too long to reproduce here, and (to my knowledge) is not yet readily available in an acceptable, non-copyright-protected English translation. I will simply conclude with an exhortation—my translation of the end of Leo's sermon—in honor of Lawrence, but also an encouragement to all readers to take courage in the example and intercession of the martyrs (next page).



You obtain nothing and profit nothing, O wild savagery! His mortal spoils are taken from your torments, and, as Lawrence rises to the heavens, you and your flames fall into failure. The charity of Christ could not be overcome by flame; and yet the flame which scorched his body still burned cooler than the fire which blazed within him. You raged, O persecutor, upon the martyr: you raged, and still you glorified his prized palm branch when you added to his punishment. What could your genius invent that could not add to victor's glory, when the very instruments of torture have become the glory of the triumphant one? Let us therefore rejoice, dearly beloved, with a spiritual joy; and for the death of this most happy and illustrious man, let us glory in the Lord, who is "wonderful in his Saints" whom he has established as our protection and our example [cf. Vulgate Psalm 67:36]; and let us also rejoice in Him who throughout the whole world radiates his glory from the rising of the sun to its setting [Psalm 113:3], wherever the Levitical lights shine, for just as Jerusalem was made beautiful by Stephen, so too is Rome made splendid by Lawrence. Let us entrust ourselves unceasingly to his prayer and patronage: so that all of us who, as the Apostle says, "wish to live with holiness in Christ [and] will suffer persecution" [2 Tim 3:12] may be fortified by the spirit of charity, and strengthened in the perseverance of constant faith against all temptations, through our Lord Jesus Christ living and reigning with the Father and Holy Spirit forever and ever. Amen. • J.B.

Nihil obtines, nihil proficias, saeva crudelitas! Subtrahitur tormentis tuis materia mortalis, et, Laurentio in caelos abuente, tu deficis flammis tuis. Superari caritas Christi flamma non potuit; et segnior fuit ignis, qui foris ussit, quam qui intus accedit. Saevisti persecutor in Martyrem: saevisti, et auxisti palmam, dum aggeras poenam. Nam quid non ad victoris gloriam ingenium tuum reperit, quando in honorem transierunt triumphi etiam instrumenta supplicii? Gaudemus igitur, dilectissimi, gaudio spirituali, et de felicissimo incliti viri fine gloriemur in Domino, qui est mirabilis in Sanctis suis, in quibus nobis et praesidium constituit et exemplum; atque ita per universum mundum clarificat gloriam suam, ut a solis ortu usque ad occasum, leviticorum luminum coruscante fulgore, quam clarificata est Ierosolyma Stephano, tam illustris fieret Roma Laurentio. Cuius oratione et patrocinio adiuvari nos sine cessatione confidimus: ut quis omnes, sicut Apostolus ait: "quicumque volunt in Christo pie vivere, persecutionem patiuntur," corroboremur spiritu charitatis, et ad superandas omnes tenaciones constatis fidei perseverantia muniamur, per Dominum nostrum Iesum Christum, viventem et regnantem cum Patre et Spiritu Sancto in saecula saeculorum. Amen.

(St. Leo the Great, Sermo LXXXV in natali S. Laurentii, from J.-P. Migne, *Patrologia Latina* 54:735-737).



The Assumption of Mary (August 15)

A common objection to our Catholic belief in Mary's Assumption is that it was only "invented" in 1950, when Pope Pius XII formally defined it as a dogma in the Apostolic Constitution *Munificentissimus Deus*. While the use of the pope's extraordinary teaching authority gave the doctrine the full certainty of belief, the celebration of Mary's Assumption on August 15 is counted among the more ancient practices of the Church which have survived the passing of centuries.

Before continuing, however, one should first distinguish *assumption* from *ascension*; whereas Christ ascended into heaven by his own divine power, the Blessed Virgin was assumed, that is, taken up by God, and not by her own power. Furthermore, the Assumption does not mean that the Blessed Virgin did not suffer earthly death; it only means that she did not experience bodily corruption in the grave. Whereas the bodies of our faithful departed still lie in the earth awaiting the final judgment, Mary was received into heaven by God, in both body and soul. Eastern Christians tend to hold that Mary, at the end of her life, "fell asleep" and was taken into heaven; thus, the Greeks call this event *koimesis* or "dormition," a possibility which is not excluded by Pius XII's definition. In any case, the doctrine of the Assumption is, in effect, the logical complement to the doctrine of the Immaculate Conception: just as the Virgin was preserved from the stain of original sin, so too was she preserved from the corruption of the grave.

Unlike the Immaculate Conception, however, the dogma of the Assumption endured far less controversy in the history of the Church. While great saints and Doctors of the Church debated fiercely over the Immaculate Conception (Thomas Aquinas changed his mind at least three times on the question, and Bernard of Clairvaux called it "a novelty which is the mother of imprudence, the sister of unbelief, and the daughter of lightmindedness"), the Assumption has a more solid historical pedigree. We already have evidence of written theological works speculating on the Assumption/Dormition from the third and fourth centuries. A pilgrim's itinerary from 570 points out a church "in which is shown the tomb from which they say the holy Mary was taken into heaven." In the year 600, the Byzantine Emperor Maurice ordered that the *koimesis*

should be celebrated on August 15; note that the Emperor himself did not institute the feast; he simply fixed the date of its celebration. Obviously, this implies not only an earlier existence of the feast, but also the earlier existence of the belief that Mary was taken up body and soul into heaven.

By the ninth century, the celebration of the Assumption had spread throughout both the Greek-speaking East and Latin-speaking West. In 847, Pope Leo IV instituted an octave for the Assumption and made August 15 a feast of precept (holy day of obligation), ranking only behind Easter, Christmas, and Pentecost. By the same time, the Divine Office already contained the antiphon *Assumpta est Maria in caelum, gaudent angeli laudantes benedicunt Dominum, alleluia* ("Mary is assumed into heaven; the angels rejoice, praising and blessing the Lord, alleluia") for Lauds and Vespers. By the fifteenth and sixteenth centuries, the Assumption had become the subject of so much Renaissance and Baroque paintings, mosaics, sculptures, and even churches, such that the fact of Mary's bodily assumption into heaven was simply taken for granted.

There are some who also like to argue from a "negative" standpoint, a kind of argument from silence which, although formally fallacious according to the strict rules of both Aristotelian and modal logic, can be convincing in a qualified way. The argument is based on the fact that none of the ancient Christian communities—who all vigorously defend the relics of their patrons—claimed to possess the body of the Virgin. The bodies of Peter and Paul were claimed by Rome; Chennai in India claimed Saint Thomas; Compostela claimed St. James the Lesser; Jerusalem claimed St. James the Greater, and so on. This honor was not reserved just to the male disciples; the prophetess daughters of the Apostle Philip were buried in Phrygia, while Mary Magdalene's body was claimed by the primitive church in Marseille. However, no historical church has dared to claim the body of the Blessed Virgin Mary. While there could be many other unforeseen reasons for this fact, some like to believe that the absence of any relics from someone so close to the Lord suggests her bodily assumption.

(continued next page)

In any case, with all this background for a feast and a doctrine that scarcely found any opposition in the history of the Church, we can see that Pope Pius XII's action in 1950 is not as innovative or revolutionary or authoritarian as some detractors (of either the Pope or the Virgin) would have it. In fact, one could even say that the belief in the Assumption was already proclaimed by the Church's universal ordinary magisterium. As a result, what Pius XII did was quite simple: reflecting on the tradition of the Church received up to his time, he wondered whether it would be fitting to proclaim the doctrine of the Assumption to be a divinely revealed dogma. And so, he elicited the opinion of the people of God. In 1946, the Holy See sent surveys to every Catholic bishop in the world; to Catholic colleges, universities, and seminaries; to every religious superior having ordinary jurisdiction over his or her professed brothers and sisters; and to many esteemed experts in philosophy, theology, and canon law asking two simple questions: "Do you... in your outstanding wisdom and prudence, judge that the bodily Assumption of the Blessed Virgin can be proposed and defined as a dogma of faith? Do you, with your clergy and people, desire it?"

After four years of collecting answers, the response of the global Church was overwhelmingly affirmative on both counts. Therefore, empowered by the acclamation of God's people, Pius XII fittingly invoked the papacy's extraordinary charism of infallibility on matters of faith and morals to declare "that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

Where Christ has gone before, we also hope to follow. As he died in the flesh, we too shall die, and we hope to rise like him in glory. However, as God, Christ himself has the power to rise from the dead and ascend to the right hand of the Father. We who are not God have no such power. Therefore, we look to the Blessed Virgin Mary, the greatest of all human beings after her Son, for an indication of the fate which awaits us. God raised her from the grave; we therefore hope that God will one day raise our bodies on the last day. Unlike the other saints, who still await the resurrection of their bodies, Mary lives in the fullness of her humanity in the presence of God. Therefore, as perfect and complete in her creatureliness, she is the manifestation of the

completion which we hope to attain at the resurrection of the dead. And because she is complete in heaven, ordered totally to the praise and glory of God, she remains the most powerful intercessor for those of us mourning and weeping in this valley of tears, our most gracious advocate who turns her eyes of mercy toward all who still carry their crosses on earth. Let us praise the Lord for giving us the example of the Blessed Virgin, knowing that just as Christ came in the world through her, it is through her that we come to Christ.

Assumpta est Maria in caelum: gaudent angeli laudantes benedicunt Dominum, alleluia!

• J.B.



Saint Augustine (August 28)

Hippone Regio, in Africa, natalis sancti Augustini Episcopi, Confessoris et Ecclesiae Doctoris eximii, qui, beati Ambrosii Episcopi opera ad catholicam fidem conversus et baptizatus, eam adversus Manichaeos aliosque haereticos acerrimus propugnator defendit, multisque aliis pro Ecclesia Dei perfunctus laboribus, ad praemia migravit in caelum. Ejus reliquiae, primo de sua civitate propter barbaros in Sardiniam advectae, et postea a Rege Longobardorum Luitprando Papiam translatae, ibi honorifice conditae sunt.

Saint Augustine remains one of the most influential men in all intellectual history; even today, Christians and non-Christians alike read and re-read his works as they investigate the ancient sources of contemporary ethics, politics, and anthropology. Christian philosophers and theologians plumb the profound depths of his writings as they examine the still-debated questions like original sin, justification and salvation, philosophical proofs for God's existence, the nature of the Eucharist, liturgical music, interpretation of Scripture, ecclesial governance, and the Blessed Trinity. Whether one criticizes his work or loves it, Augustine is almost universally revered as an *intellectual authority*, and as a result he is one of many people to whom many quotes—some wonderful, some less so—are falsely attributed. Here are a few examples:

Misquote 1: *Roma locuta est—causa finita est* ("Rome has spoken—the case is closed")

In recent years, this quote has been invoked (mostly in internet debates or in apologetic contexts) as a plain defense of the absolute and unquestionable authority of the Bishop of Rome. While Augustine himself certainly showed great deference to the successor of Peter, the misquote is normally used to construe the pope like a dictator who can (and should) rule by direct decree over all the Christian--an idea far from Augustine's mind (and later known as the heresy of "ultramontanism"). The passage from which the misquote is derived comes from a homily preached to his people regarding the Pelagian heresy which had taken hold among many in Augustine's community:

At Hippo Regius, in Africa, the death of the illustrious Saint Augustine, Bishop, Confessor, and Doctor of the Church, who, having been converted and baptized in the Christian faith by the blessed Bishop Ambrose, sternly defended the same faith, opposing the Manichaeans and other heretics, and after completing many great works for the Church of God, went to his reward in heaven. His relics, robbed from his hometown and taken to Sardinia by the Vandal barbarians, was later brought to Pavia by Luitprand, King of the Lombards, where they were honorably placed.

Jam enim de hac causa duo concilia missa sunt ad Sedem Apostolicam: inde etiam rescripta venerunt. Causa finita est: utinam aliquando finiatur error! Ergo ut advertant monemus, ut instruantur docemus, ut mutantur oremus. (Sermo CXXXI, ch. X, in J.-P. Migne, Patrologia Latina 38:734).

And on account of this cause, the two councils sent messages to the Apostolic See: and whence the reports have returned. The cause is over: would that the error be over someday! Therefore, let us warn them, that they be admonished; let us teach, that they might be instructed, and let us pray, that they might be changed.

The “cause” or “case” (*causa*) is the controversy over Pelagianism itself, while the “two councils” refer to two gatherings of North African bishops held successively at Mileve and Carthage in which the “cause” was debated with great fervor. In the end, both councils ruled against Pelagianism, and the acts of the councils were sent to Rome (“the Apostolic See”) for confirmation. The bishops of North Africa received the Roman approbation, and so the “cause”—the legal “case,” as it were—was over, at least from a strictly juridical point of view. However, Augustine knew that the task was not yet accomplished; it still fell to him and the local bishops to admonish, instruct, and change the Pelagians, so that they might be reconciled with the Church. This is a far cry from the direct, monarchic, and ultramontane mode of papal government which the misquote is often used to justify; rather, what Augustine takes for granted is a hierarchical ecclesiology in which the higher and lower orders cooperate for the sake of the common good.

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Misquote 2: *Qui bene cantat bis orat* (“He who sings well prays twice”). Also paraphrased as *cantare amantis est* (“singing belongs to the lover.”)

When I was a child, my mother (God bless her) used to repeat the phrase “he who sings prays twice” in order to convince me to sing at Mass. (In my defense, I never opposed liturgical singing *in toto*; I simply could not stomach the pandering, off-Broadway-style tunes which were characteristic of suburban “children’s liturgies” in the 90’s.) Thus, it was a great relief when I later learned that, contrary to popular belief, Saint Augustine not only had nothing to do with this saying attributed to him, but the phrase made its first appearance in a 16th century Protestant hymnal!

The correct quote comes from Augustine’s commentary on Vulgate Psalm 73 (modern Psalm 72), in which he says, “he who sings praise does not only praise but praises gladly; he who sings praise does not only sing, but also loves the one of whom he sings.” The general sense of the real quote is thus rather close to that of the misquote, but the idea of all singing as “double prayer” is a bit of an exaggeration; we’ve certainly all heard enough bad singing in church to know that it simply can’t be true.

Misquote 3: “When in Rome, do as the Romans do.”

This phrase is normally taken as a piece of popular wisdom which exhorts strangers to respect and adapt to local customs when visiting foreign lands. This general sentiment is true enough, but the real Augustinian quote refers not to a general appreciation of local idiosyncrasies, but to the different modes of liturgical practice. In his *Letter to Casulanus*, Augustine recounts an exchange between himself and the bishop who converted him, Saint Ambrose of Milan. Augustine’s mother, Saint Monica, who had come to Milan with her son by way of Rome, noted a difference in the penitential practices of the two cities: in Rome, Saturday was a day of fast (and remained days of fast during Ember Weeks), whereas it was not so for the Church in Milan, which had many of its own customs not inherited from Rome. The pious Monica, always attentive to the right worship of the Lord, was perplexed by the variant practices and wondered how they could be reconciled.

Augustine, sensing Monica’s distress, posed the question to Ambrose, who replied, “When I am here, I do not fast on Saturday; when I am in Rome, I fast on Saturday. In whatever church you visit, conform to its custom, if you would avoid either receiving or giving offense.”

Centuries later, Saint Thomas Aquinas—himself a great medieval interpreter of Augustine—will say that “custom has the force of law, and abolishes law, and is the interpreter of law.” The same idea is expressed in the Ambrosian phrase often misattributed to Augustine. Customs constitute the very cultural form of a local population; they are often unwritten, and function as the unstated cultural assumptions which guide the formation of written positive law. Custom is indeed more fundamental than written laws, and appeals to immemorial custom have frequently overruled written laws that contravene established custom. When speaking of the liturgy, of course, the primacy of local custom does not mean that individual groups of the faithful can arbitrarily pick and choose their own way of doing things; rather, custom grows organically from the traditions planted by those who first brought the Gospel to the greater community.

Augustine, Bishop and Confessor

Enough about what Augustine did not say; entire books could be written about the ways in which the great Doctor of the Church has been misquoted and misconstrued. More worthy projects include examinations of the things he really said; however, this is no easy task. As one of the most prolific authors of all time, Augustine has left us enough material on which to reflect until the end of time, and narrowing down his contributions to a phrase will certainly do more to obscure than illumine the saint’s brilliance. Nevertheless, there is one beloved quote that was really written by him, and in some sense captures the essence of our fallen condition in a way that only Augustine could. This line will be the point of departure for the rest of our reflections.

“*You have made us for yourself, O Lord, and our heart is restless until it should rest in you.*”

Those more familiar with Augustine’s work will recognize the phrase. *(Continued next page)*

Lux Vera

Those more familiar with Augustine's work will recognize the phrase. Taken from the beginning of his autobiographical reflection called *The Confessions*, the saint not only notes the "restlessness" of the entire human race; it is also an indictment of Augustine's own sinful past, his youthful arrogance, and his misdirected intellectual ambitions. Augustine was a convert; born to a pagan father (Patricius) and a Christian mother (Saint Monica), he was educated in the great Latin rhetorical tradition. Nominally, he entered the catechumenate as a young man, but did not receive a true formation in the faith of Christ. As a rising academic, he taxed the resources of his middle-class parents to attend prestigious schools of grammar and rhetoric in Madauros and Carthage, with the hope of gaining a position in the Roman imperial administration. At the age of 18, he took a mistress (who remains unnamed in all Augustine's works) who eventually bore him an illegitimate son named Adeodatus (literally, "given by God"). He lived with the unnamed woman for 14 years, only putting her away when he arrived in Milan (which by then had become the capital of the Western Empire) in order to pursue a more advantageous marriage (a common practice among social climbers of the day).

Throughout his youth, he remained an adherent of Manicheism, a dualistic belief system which posited two, not one, eternal principles from which all things proceed: a good god who was the creator of all things spiritual and good, and an evil god who created material beings. His saintly mother, however, strongly opposed her son's Manichean allegiance and prayed unceasingly for Augustine's deliverance. It took decades, but Monica's prayers were eventually answered. In Milan, Augustine came under the influence of the bishop Ambrose, and it was from him that the North African rhetorician found the answers to the questions regarding human nature, guilt, sin, and grace that he could not find in the academics, nor in the Manichaeans, nor in the Platonists, nor in the classic sources of pagan antiquity. Slowly but with great patience, Ambrose instructed Augustine in the Catholic faith, carefully peeling away the remnants of his pagan and Manichean heritage, instilling in him the virtues that would serve him and the Christians of North Africa very well.

In the year 387, at the age of 33, Augustine was baptized by Ambrose in the Cathedral of Milan at Easter, along with his son Adeodatus. Having received the faith from

one of the great teachers of the Church, Augustine, Monica, and Adeodatus endeavored to return to their home in Africa via Rome, setting off for Carthage from Ostia, the port city at the mouth of the Tiber. It was in Ostia that Monica contracted the illness which would end her earthly life. In the course of a conversation between mother and son about eternal life, the two were granted a shared mystical experience, in which they felt in a deep way the immensity of God, described by Augustine as "He-who-is" (*Id ipsum*), that is, pure unqualified existence itself, beyond all created things and eternal. It was on account of this experience that Monica abandoned her desire to be buried with Patricius in North Africa; her last recorded words to her son were, "Bury my body wherever you will; let not care of it cause you any concern. One thing only I ask you, that you remember me at the altar of the Lord wherever you may be." Monica was buried there at Ostia near the tomb of a local martyr, Saint Aurea, and in the passing of the centuries, the location of the tomb was almost forgotten. In 1430, after her tomb was rediscovered, her relics were brought to Rome by order of Pope Martin V and reinterred with great honor in the parish which bears her son's name.

Augustine's grief over the death of Saint Monica impelled him to write *The Confessions*, which to this day remains one of the so-called "great books," the foundational texts of Western culture. It is the first instantiation of the autobiography as a unique literary genre, but the work is much more than a self-written story; its depth of spiritual insight, its vivid imagery, and Augustine's exquisite Latin composition makes it a perennial classic with few works to rival its importance in the Western canon. However, there is more to Augustine than just *The Confessions*. Upon returning to Hippo Regius in Africa, Augustine—who intended to live the rest of his days as a lay monk—gained a new reputation among the Christians as a great orator and defender of the faith, and he was so well regarded by the locals that in 391 he was brought, apparently against his will, to the cathedral of Hippo, where with tearful humility he accepted ordination as a priest from the hands of Bishop Valerius. Four years later, he was made coadjutor bishop, and the following year, he succeeded as Bishop of Hippo Regius after the death of Valerius.

(Continued next page)

Lux Vera / Cathedral Information

It was as a bishop that Augustine composed his greatest work, *City of God* (in which he examines not only the distinction between sin and grace but also the relationship between civil and ecclesiastical power). He also carried on many notable epistolary correspondences and preached prolifically; around 350 authentic letters of Augustine have been preserved to this day, while he is estimated to have delivered over 900 sermons. These letters and sermons, covering a wide variety of controversies and topics, remain one of the greatest treasures of the Church bequeathed to civilization. By all accounts, Augustine was a model bishop, who governed his flock with justice, taught them the faith, corrected the errant, and built up the kingdom of God in his church at Hippo Regius.

Augustine was indeed the bearer of a restless heart: from seeking academic advancement in North Africa, to pursuing an administrative career in the imperial court; from his adherence to Manicheism, to his slow acceptance of Christianity; from his home in North Africa to the feet of Ambrose in Milan and back again; from his desire to live the monastic life to his begrudging ordination as a priest and consecration as bishop—the life of Augustine is a story of that restless wandering which each of us experience in our own lives, an inquietude never satisfied by worldly things but that can only be placated by the eternal God, “He-who-is.” Even as a bishop, his life was never free of controversy and struggle. He wrote vehemently against the Manicheans and Pelagians, and when he died in 430 AD, he was busy organizing the defense of Hippo against the invading Vandals, a Germanic tribe that not only wished to take over parts of the Roman Empire, but also held fast to the Arian heresy.

Saint Augustine is justly honored as a Confessor—not simply on account of his *Confessions*, but because he suffered for the faith ever since his baptism. He was not killed during the Vandal invasions (for which he would be venerated as a martyr), but he certainly endured the strain of episcopal office in a time when three heresies—Pelagianism, Arianism, and Manicheanism—still ran rampant in North Africa, and at the end of his life, he steadfastly carried the burden of both civil and ecclesial governance in Hippo Regius, expending his final energies for the people of God entrusted to his care. He is a Saint for every age, a Doctor for ever controversy, and a Confessor whose example ought to give hope to all who struggle to find the love of our Lord in the difficulties of life. Through his intercession, may we persevere through all our struggles, always confidently looking forward to eternal rest in the heart of Jesus. • J.B.

LITURGY & SACRAMENTS AT THE CATHEDRAL OF CHRIST THE LIGHT

SUNDAYS (Outdoors)

Saturday Vigil: [Not public]
Vietnamese Mass: 8am
English Mass: 11am
Spanish Mass: [Not public]

OTHER MASSES (Outdoors)

Monday-Friday: 12:10pm
Saturday: [Not public]

RECONCILIATION Tuesday & Thursday 11:20 AM - 11:50 AM

Sundays 10:20 AM - 10:50 AM

EXPOSITION OF THE BLESSED SACRAMENT SUSPENDED UNTIL FURTHER NOTICE

CATHEDRAL PARISH OFFICE HOURS CLOSED TO PUBLIC UNTIL FURTHER NOTICE

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