

# WEEKLY NEWS

✠ The Nineteenth Sunday after Pentecost ✠

## On Sundays

**Low Mass** is offered at 8 a.m. at Lady Altar after which silence is kept in S John's Chapel for **Centering Prayer**. At 10 o'clock we pray the **Rosary. Terce** is recited at 10.30 followed by **Solemn or Sung Mass** at 11 and **Coffee Hour** just after Mass in the Parish Hall. The **Sunday Forum** is then held in the adjacent Yarnall Room. **Vespers** is chanted in Latin at 3 p.m. in the church followed by the **Novena** to Our Lady of Clemency and **Benediction** of the Blessed Sacrament.

## Weekdays

**Daily Mass** is offered Monday through Friday at 12.10 p.m. (10 a.m. on Saturdays and holidays). **Vespers** is recited in the Church at 5.30 p.m. Monday through Friday and at 3 p.m. on Saturdays followed by **Shrine Prayers** to Our Lady of Clemency.

*Service booklets for all services are published and available on the Usher's tables and at [www.s-clements.org](http://www.s-clements.org).*

## WHAT'S A CEPHALOPHORE?

**T**omorrow, October 9th the Church commemorates Saint Denys or Dionysius along with Blessed Rusticus and Eleutherius his Priest and Deacon as legend has it. They had



been sent by the Pope Saint Clement our Patron to begin a mission in Gaul. The missionaries set their base on an island in the Seine near the city *Lutetia Parisorum*, which would later be known simply as Paris. The three were martyred by beheading and legend has it Blessed Denys took up his head and carried it several miles, preaching a sermon. When our most famous cephalophore finished his sermon, he promptly stopped and fell dead.

A shrine grew up where he fell, developed into a Church, then into a Benedictine Monastery, later into a Basilica. The building is said to be the first to manifest all the elements of Gothic Architecture.

Part of the legacy of Saint Denys, is a most blessed coincidence. An author of a number of theological works and letters used

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## About today's Mass

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All are called by God to enter His kingdom; no one is debarred from the wedding feast at which God celebrates the alliance of His Son with humanity redeemed by His passion.

It is the happiness of Christians that they can find in the Eucharist both an anticipation and a pledge of this heavenly banquet. They have put on "the new man" mentioned by St. Paul "created in justice and holiness of truth"; this "new man" can take his place at the festal board.

The parable of the wedding feast concludes with a sentence which applies to the whole of the narrative; all those who are "called" to belong to the people of God are not for that reason automatically saved.

-- Dom Gaspar Lefebvre, O. S. B, alt.

pseudepigrapha identifying himself with the convert Dionysius the Areopagite in the Acts of the Apostles. So when the Byzantine Emperor Michael II gave a copy of the *Corpus Dionysiacum*, to the Carolingian Emperor Louis the Pious, the great connection was made; the Episcopal Missionary Martyr of Paris, the great Mystical Theologian, and the Apostolic convert from the Areopagus were the very same person. Through this blessed coincidence these teachings were spread throughout Western Christianity with the confidence of apostolic witness and centuries of popular and royal devotion.

Blessed Robert Grosseteste the 13th century English Bishop of Lincoln made a translation of the four main books of the *Corpus*, providing also a very fine spiritual and academic commentary that continues to be used by students of contemplation and mystical theology.

Bishop Grosseteste, the *Lincolnesis* as he was called, entered into glory on October 9th, the feast day of St. Denys, with whose teachings he had become so intimate. Robert Grosseteste is commemorated as a Saint in the calendars of the Book of Common Prayer on this day.

Please enjoy in your meditation this week this opening prayer of S. Denys' *Mystica Theologia*.

Peace,  
Fr. Lanier



### CHAPTER I DIONYSIUS THE AREOPAGITE ON MYSTICAL THEOLOGY

Trinity beyond being, beyond divinity and goodness, guardian of Christians' divine wisdom! Show us the way towards that highest peak of mystical Scriptures exalted above unknowing and beyond brightness! There the simple, absolute, and changeless mysteries of the Word of God are covered in the brilliant darkness of a secretly-teaching silence, making the transcendent clarity shine (and more that shine!) in the darkest place, and completely filling sightless minds with the wholly unsensed and unseen brightness beyond all beauty. These things, therefore, are indeed requested by me.