
✠Contra Mundum✠

Volume XIX, Issue 7

February 2017

The Congregation of St. Athanasius

A Parish of the Archdiocese of Boston Serving the Personal Ordinariate of the Chair of St. Peter

<http://www.locutor.net>

IN THE KNOW

THE GOSPEL REMINDS ME of a fish story! Not far behind my family's summer home on Lake Michigan was a connected inland lake. It had a dilapidated boathouse, which hadn't been used in years. The boathouse sat on pilings offshore, making it a hazard to navigation, especially at night. When the boathouse was torn down they pulled up the pilings. And this created a deep hole in the lake bottom. The hole soon became the best place on the lake to catch a fish called pike. From a steady depth of twelve feet, the bottom suddenly fell to twenty-five feet in the hole, and then soon went back up to fifteen feet. The fish liked the hole! If a fisherman slowly drifted his boat over the hole an hour before sunset on a calm evening, letting out the proper bait at a depth of ten feet, he'd get his pike! Very few people knew about the fishing hole, and fishermen are notorious liars! They are not going to tell you where they catch fish! But they also poke fun at anyone who isn't "in the know." Catching fish, and being "in the know" link my fish story and the gospel.

Peter and Jesus were in a boat on the Sea of Galilee. It was *Peter's* boat. *He* was the fisherman on this



lake. Jesus was a carpenter by training. At the outset Peter calls Jesus "*master*," which is a title of respect for One he had heard preach and heal powerfully. But something happened that day. And at the end of it Peter called Jesus "*Lord*" in awe and reverence. Therein lies the tale. On this day the canny fisherman, who knew the lake and its fish like the back of his hand, did three things he would never have thought possible. He accepted fishing advice from a non-fisherman. He made a confession of sin. And he left his home and business to follow the Lord.

Here is how it happened. Having commandeered Peter's fishing boat, Jesus preached from it to the people on shore. Good idea! Sound

travels well over water. We are not told what Jesus said, but at the end of it He did something unexpected. Instead of taking up a collection or recruiting new disciples, Jesus took command of the fishing boat! "*Cast your nets out there.*" Peter made a respectful and smiling protest. "*Master, you have moved us with your insights into the Kingdom of God. But fishing is our business. Today just isn't a good fishing day. Besides, you don't understand that in the daytime the fish go deeper. We'll just have to wait until tonight. Let's go to shore.*"

We know what happened! We also know from this and other stories that Our Lord performed miracles that could be explained in some alternate way. That is the case here. All the fishermen thought it was sudden

good luck. The fish-laden boat came to shore amidst laughter, cheers, and maybe some rough jokes at the expense of so-called fishing expertise! What followed was a typical market scene.

In the midst of the merriment and commercial bartering, *one* man was silent. Something welled up in this man. Simon Peter alone realized that Jesus had been able to look into the heart of the lake. It wasn't luck. *He knew the fish were there.* Peter went on to conclude, "And He sees me as He saw them. Jesus reads my heart." Everyone else knew Simon Peter as a fishing colleague, a neighbor, family man, and business partner. But the *real* Simon was the one Jesus knew. From Him nothing was hidden. Jesus was "in the know," and Simon Peter could not bear the thought of it. Falling to his knees, in front of a shocked crowd, he no longer called Jesus "master" but "Lord." *Depart from me, for I am a sinful man, O Lord.*"

Peter revered Jesus. He had heard Him preach on many occasions, had witnessed Our Lord's miracles, at Cana, at the healing of the nobleman's son, and the cure of his own mother-in-law. That is why he was calling Jesus "master." But here was Christ's power and love seen in *Peter's own trade.* It touched his heart as nothing previously. All the sermons and miracles had prepared the way for this moment. They had increased Peter's esteem and reverence for Jesus. But seeing the power of Christ in his own familiar workplace brought Peter to his knees before

His Lord.

This doesn't just happen to fishermen! The power of Christianity in our own practical experience pushes all the buttons to work our complete conversion, whether you are dealing with compound sentences or compound molecules. In that place where we seek the truth and seek to express it, and earn our living from it, we can understand Christ's claim to be the wisdom and power of God. And when we do that we are ready to be Christian disciples.

Peter knelt and made his confession, telling Jesus He had better leave, while fervently wishing nothing of the sort! And the Lord Jesus, Who knew where the fish were, did indeed also know Peter's heart. Scripture doesn't say, but Jesus is probably *smiling* as He responds with gracious words of love. "All is well. Now I can really get close to you, Simon. Your reserve and resistance are gone. No more fishing for fish! From henceforth, thou shalt catch men for Me and My gospel."

Father Bradford

¶ *This sermon was preached on The Fifth Sunday after The Epiphany, February 10, 2013.*

IN CASE OF SNOW on Sundays, please be careful. The church parking lot will be scraped and treated prior to the 9:00 A.M. Mass. If there is any problem, the property manager will call Fr. Bradford at home. You should make your own assessment of driving conditions before driving to Mass.



THE FLOWER

How fresh, O Lord, how sweet and clean
Are thy returns! ev'n as the flowers in spring;
To which, besides their own demean,
The late-past frosts tributes of pleasure bring.
Grief melts away
Like snow in May,
As if there were no such cold thing.

Who would have thought my shrivel'd heart
Could have recover'd greenesse? It was gone
Quite under ground; as flowers depart
To see their mother-root, when they have blown;
Where they together
All the hard weather,
Dead to the world, keep house unknown.

These are thy wonders, Lord of power,
Killing and quick'ning, bringing down to hell
And up to heaven in an houre;
Making a chiming of a passing-bell.
We say amisse,
This or that is:
Thy word is all, if we could spell.

And now in age I bud again,
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing: O my onely light,
It cannot be
That I am he
On whom thy tempests fell all night.

George Herbert

¶ *George Herbert (1593–1633) was one of the foremost Anglican devotional poets, and an Anglican priest. Several settings as hymns are found in The Hymnal 1940, and his poems appear in several of the volumes of the Breviary.*

The Presentation of CHRIST in the Temple,

or

THE PURIFICATION OF SAINT MARY THE VIRGIN

commonly called

CANDLEMAS DAY

Thursday, February 2, 2017



Saint Lawrence Church
Chestnut Hill
Blessing of Candles, Procession,
Solemn Mass & Sermon

7:30 P.M.

The Most Revd Arthur L. Kennedy, *preaching*

You may bring unused household candles for blessing

A reception follows this service

¶ We are honored to have as our Candlemas preacher The Most Revd Arthur Leo Kennedy, Auxiliary Bishop of the Archdiocese of Boston and Episcopal Vicar for the New Evangelization in the archdiocese. Bishop Kennedy was a longtime professor in the University of St Thomas, St Paul, Minnesota, and served as Executive Secretary for Ecumenical and Interreligious Affairs for the United States Conference of Catholic Bishops. Returning to his native Boston, he was appointed Rector of St John's Seminary. Bishop Kennedy also serves as a member of the Anglican Roman Catholic International Commission, third phase, which has held several meetings since 2011.

UNCEASING REMEMBRANCE OF GOD

TO PRESERVE the continual recollection of God, keep these holy words always before you: *O God, make speed to save me; O Lord, make haste to help me* (Ps. 70:1).

I am attacked by the passion of gluttony: I must say at once, *O God, make speed to save me; O Lord, make haste to help me*. I try to read but am overcome by a headache: I must call out, *O God, make speed to save me; O Lord, make haste to help me*. I am afflicted by insomnia: as I sigh and groan, I must pray, *O God, make speed to save me; O Lord, make haste to help me*. I have gained the grace of humility and simplicity: to keep myself from growing conceited, I must cry with all my strength, *O God, make speed to save me; O Lord, make haste to help me*.

This verse should be our constant prayer: in adversity that we may be delivered, in prosperity that we may be kept safe and may not fall victim to pride. Let this verse be the unremitting occupation of your heart. At work, in every task, on a journey, do not cease to repeat it. Meditate on these words as you drop off into slumber; through incessant use, grow accustomed to repeat them even when asleep; let them be your first thought as you awake; let them accompany you all the day long.

St John Cassian

¶ *Saint John (c.360–c.430) was probably born in what is now Bulgaria or Romania, spent time in the Egyptian desert and later life near Marseilles. His mystical writings were a great influence on St Benedict and St Ignatius Loyola. His feast day (July 23) is not kept in the general Roman calendar.*

ST CYRIL d. 869**ST METHODIUS d. 885***February 14*

CONSTANTINE and his brother Methodius were citizens of Salonica. In their own country of Macedonia they met the Slavs. Constantine, who at the end of his life took Cyril as his monastic name, was employed on diplomatic missions to the Arabs and to the Khazars north of the Black Sea, who lived among other Slavs. He and his brother devised liturgical books in a language that has come to be called Old Slavonic, based on the speech of the Macedonian Slavs whom they met in their youth, but understood also in Moravia, a country whose boundaries correspond to those of the modern Czechoslovakia, where they went in 863 from Constantinople to preach the gospel at the invitation of the Moravian king. They had trouble there with other missionaries coming from lands where Latin and Greek were the only known liturgical languages, but their books in Slavonic were approved at Rome where Constantine was professed as a monk under the name of Cyril and died in 869.

Methodius continued to have trouble with missionaries coming from the Franks. Slavonic books continued to be in use in some places in Croatia and Dalmatia, but their future lay in Serbia and Bulgaria, close to the lands where Old Slavonic really was the vernacular speech, and above all in Russia, where it was used to translate not only liturgical books, but sermons, lives of the saints and other theological works. There and in Bulgaria and Serbia it became the



basis of a rich and varied culture. The Old Slavonic liturgy is still in use in these lands, and in some places by emigrants from them in Western Europe and America.

SHORT NOTES

✠ Many thanks to Kevin McDermott who sang the Announcement of the Birth of Christ from the Roman Martyrology at the Christmas Eve Mass.

✠ On the Feast of the Epiphany, Deacon Michael J. Connolly sang the *Noveritis*, giving the principal dates in the church year. Thanks also to Taras Lescheskin who was the soloist in Peter Cornelius' *The Kings*, sung during communion.

✠ Condolences of the parish go to David Burt on the occasion of the death of his niece Sarah Grayson. David is a member of the parish living in Falmouth, Mass, and active as editor of the journal of the *Anglicanorum Coetibus Society*. He is also a former editor

of our parish paper.

✠ Condolences also go to Tom and Anne Lloyd on the death of their son-in-law Derek Winston. Derek was the husband of the Lloyd's daughter Genevieve. The Lloyds were founding members of the congregation and live in Front Royal, Virginia where Tom was a professor at Christendom College.

May the souls of the faithful departed rest in peace!

✠ Lent begins March 1st. Order your Lenten devotional reading material now. Watch for copies of the *Magnificat Lent Companion* and *Lenten Meditations* by Fr. Stravinskis to be available for purchase as two of your options. Stations of the Cross and Benediction begin Friday March 10th at 7:30 P.M.



AFTER Mass on
Sunday, February 12, 2017

EVANGELISM AND GROWTH

The future of the Anglican Use in the Boston area lies with the Ordinariate of the Chair of St. Peter. Bishop Lopes has given us some major goals to reach to ensure our long-term viability. Your commitment is important as we hear and share ideas.

Luncheon will be served.

PRE-LENT *Septuagesima*

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

WITH the Septuagesima collect we move out of the commemoration of Christmas and Epiphany to the preparation for Lent, which is itself a preparation for Easter. The whole atmosphere changes and we find the emphasis laid on the thought of sin and God's steps to deliver us from it. Changes on this thought will be rung throughout the season. Already in the collect we are forcibly reminded of the punishment due to us, of God's mercy in coming to our rescue, and of the essential result of his clemency.

First we acknowledge that we are justly punished for our offences.

There is not much evidence that, in the days when this collect from the old Sarum missal was composed, leaders of thought were very worried, as we are today, about the purpose of punishment. They did not ask whether it was chiefly intended as a deterrent, frightening other people from the same misdeeds; or whether it was remedial, intended to cure the transgressor of his evil ways. To them it was sufficient that a crime had been committed. It merited a certain punishment and justice demanded that the appropriate

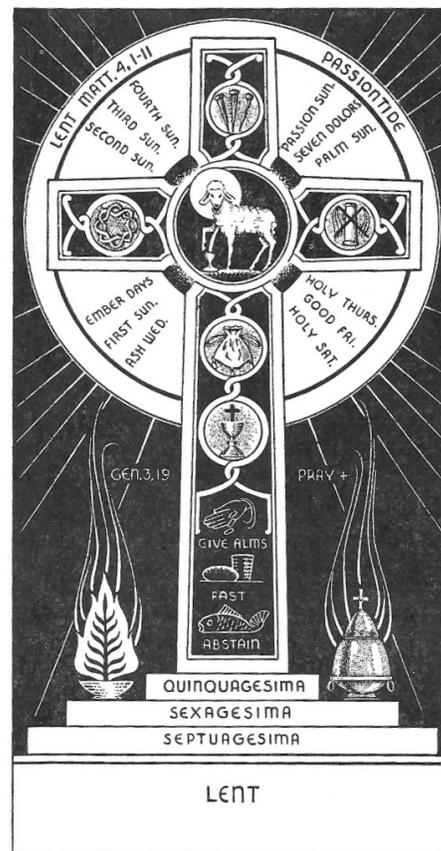
penalty should be inflicted.

It is the first step in the Christian religion to recognize that we are sinners and that we therefore deserve punishment. We are reminded of the penitent thief on the cross: 'We indeed suffer justly, for we receive the due reward of our deeds.' That is the acknowledgement from which we must all start.

If we recognize the justice of our sufferings, then there is only one thing left to do, and that is to throw ourselves on God's mercy. It may seem odd that in a religion that aspires to the highest morality we should be encouraged to ignore the claims of strict justice and to ask for something that is rationally quite outside it. The fact is that in religion we are expected to think, not primarily in the terms of strict logic, but in terms of personal relations. In such relations the supreme virtue is love, of which mercy is a reflection. Even in approaching God we are led to believe that 'mercy seasons justice.'

Whether it is ever possible to reconcile mercy and justice we may not feel able to decide; but we know that, as far as our understanding goes, the two qualities have been satisfied in Christ, who did not shrink from paying the fullest price for our sin and so purchasing us an immunity from its results.

Those results are three: its guilt, its power, and its stain. If Christ has paid the penalty and by linking us with himself has started us on a new life, then we have no right to harbour feelings of guilt: we must refrain from looking behind and keep our gaze riveted on the goal in front.



Similarly the power of sin is neutralized by the power of Christ who lives in us. In his person, as we have seen, the power that controls the whole universe is made available to us: beside it the power of sin is truly negligible.

The stain of sin is something more. It may remain long after the sin has lost its power. It is like the scar of an old wound: it is a record of our past history. Just as our body cannot be quite the same again, so our mind may not recover its old innocence until Christ has really made us all over again and we have become indeed a new creation.

This is all done out of God's infinite goodness. There is so much of it that it flows over into our nature and invigorates our individual personality. The result is that the whole process redounds to the glory of God. Those who are the recipients

of his bounty give him the credit of the change in themselves, and even others who only see it from a distance are constrained to exclaim, 'How good God is.'

If the chief end of man is to glorify God and enjoy him for ever, then in this we see the final end of all creation. The old Hebrews were continually urging God to fulfil their requests on the ground that if he did so all the surrounding nations would recognize his greatness and his prestige would be enhanced.

We may regard that as a little too naive for our present way of thinking, but if we are really sinners delivered by God we shall think all that redounds to his honour worthwhile. Like the Samaritan who returned to give thanks for his cure from his leprosy, we shall want to show our gratitude for the kindness that has restored to us our self-respect; and in all humility we shall wish by our lives to show how much we owe to the goodness of God.

J. W. C. Wand

¶ *William Wand (1885–1971) was the Anglican bishop of London 1945–1955 and an author noted for unsentimental piety. This excerpt is from Reflections on the Collects, published by A.R. Mowbray & Co., Ltd.; 1964.*

Bishop Wand was a knight commander of the Royal Victorian Order but as a cleric did not use the title "Sir."

THE STRENGTH AND LOVE OF JESUS

THAT LOVELESS SLUM you see in yourself is quite truly you—I won't pretend otherwise, but

it is you seen in the light of God. The "you" that he passionately loves, that he chooses to be most intimately possessed in a love-union—that you is the poor thing you experience as your true self. So, despair is the last thing to feel, rather a blazing surge of hope and gratitude that his love doesn't depend at all on our beauty and goodness.

But there is even more joy to it than this, because we just can't see our poverty unless he shows it...

So to see it is clear proof that he is present, lovingly and tenderly revealing himself to you. It's the contrast you are experiencing—can you understand? How do you know you are weak and unloving? Only, because the strength and love of Jesus so press upon you that, like the sun shining from behind, you see the shadow. This is the surest way to him. These are the only two essentials the soul can see—in this life we can't encompass both. Either we see all in the light of him, and primarily self, or we see only him and all else is dark... But it is up to you to accept his grace; only you can thank him for it, and let it draw you, as it is meant, to long constantly and trustfully for his purifying love.

Wendy Beckett

¶ *Universally known as "Sister Wendy" (b. 1930) Wendy Beckett is a British Catholic hermit and consecrated virgin and internationally known art historian. Her theology is often off the mark. This excerpt is taken from her "Spiritual Letters."*



CREATED FOR PRAYER

PRAYER is action; to pray is to be highly effective.

Prayer is the science of scientists and the art of artists. The artist works in clay or colours, in words or tones; according to his ability he gives them pregnancy and beauty. The working material of the praying person is living humanity. By his prayer he shapes it, gives it pregnancy and beauty: first himself and thereby many others.

Man is created for prayer just as he is created to speak and to think.

When you pray, you yourself must be silent. You do not pray to have your own earthbound desires fulfilled, but you pray: Thy will be done. It is not fitting to wish to use God as an errand boy. You yourself must be silent; let the prayer speak.

Tito Colliander

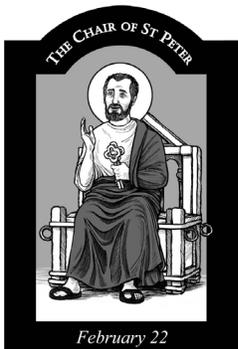
¶ *Tito Colliander (1904–1989) was a Finnish theologian and novelist and Orthodox layman. His most famous book is The Way of the Ascetics (1982), available in English. Above are two short excerpts.*

REFORMED AFTER THE FASHION OF CHRIST

TO "CONFORM" is the word [Saint Paul] uses as regards our attitude to the world, and to conform is the easy way of suiting myself to what is done around me; I do as others do, I follow the flowing tide, I take the line of least resistance. But to "reform" is to react with deliberate effort against the tendency of my nature and of all surrounding

The Chair of St. Peter the Apostle

Wednesday, February 22, 2017



Title Feast of the Ordinariate of the Chair of St. Peter

Solemn Mass & Sermon
7:30 P.M.

Fr. David Barnes, *preaching*

¶ Fr. Barnes is formerly pastor of St. Mary Star of the Sea in Beverly and is now Catholic chaplain at Boston University.

influences. By reforming, I take the line of greatest resistance.

I cannot create my soul, nor can I annihilate it, for thus to act is the high and incommunicable privilege of God; but as I have been given my soul, I have a power of forming it after what fashion I will. I am limited, indeed, to this single act; but this is only just such a limitation as can give a definiteness to my work that would otherwise be wanting. If we could annihilate ourselves at will, how impetuously would the impetuous rush upon their ruin and the scrupulous hover doubtfully over their self-slaughter.

It is the form, then, that I can influence, and therein I find work enough, for it is the form that molds the action of the soul. Here it is good for me to consider that, unless I take

deliberate care, I shall simply copy the life around me. I shall conform to the spirit of the world in which I am immersed. But to achieve that newness of mind whereby I am formed after the fashion of Christ, I must make careful scrutiny of myself, and, contrasting myself with that divine Model, reform my soul gradually to that perfect pattern.

Father Bede Jarrett, OP

¶ Fr Jarrett (1881–1934) was an English Dominican priest and founder of Blackfriars Priory, Oxford.

This excerpt is taken from *Classic Catholic Meditations*, a 1941 classic recently made available by Sophia Institute Press, 2004.



YEAR'S-MIND MASSES

February 18th for Mary Marks, mother of Anne Johanssen

February 25th for Janet Ray, founding member of the Congregation of St. Athanasius

Memorial Masses are offered on Saturdays at 8 A.M. and also by arrangement with the chaplain.

The Congregation of Saint Athanasius

The Revd.

Richard Sterling Bradford,
Chaplain

Saint Lawrence Church
774 Boylston St.
Chestnut Hill, Mass.

(Parking lot behind church.)

Sundays 11:30 A.M.

Sung Mass

Fellowship and Coffee in the Undercroft after Mass

Rectory:

767 West Roxbury Pkwy.
Boston, MA 02132-2121

Tel/Fax: (617) 325-5232

<http://www.locutor.net>



The first day of Lent
commonly called

ASH WEDNESDAY

March 1, 2017

Blessing & Imposition of Ashes
Litany of Penitence

Solemn Mass & Sermon
8:00 P.M.

*Begin Lent in Church on
Ash Wednesday*

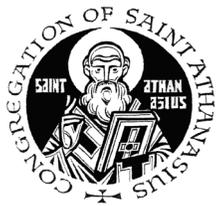
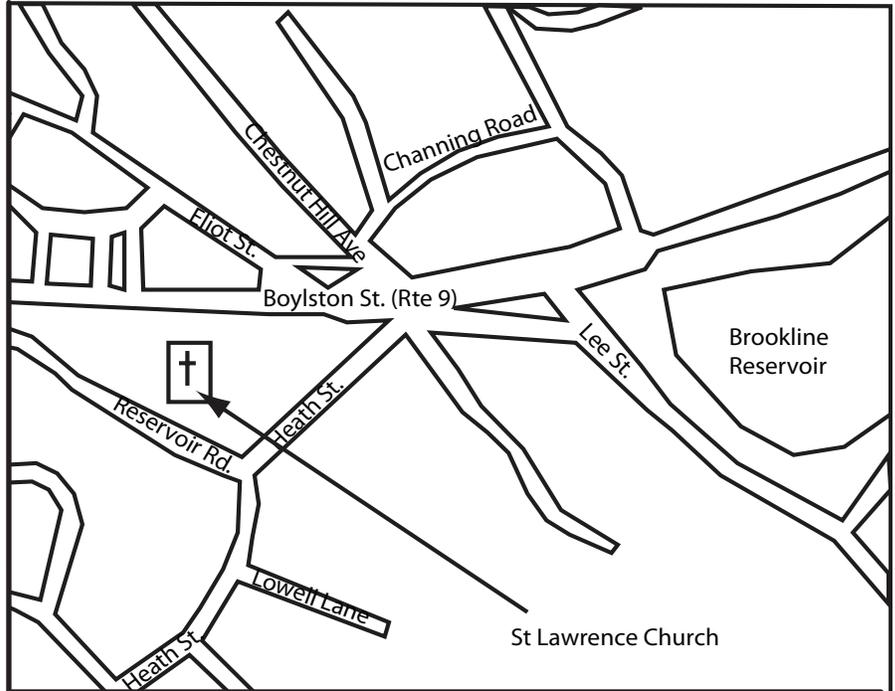
St. Lawrence Church, 774 Boylston Street (Route 9).

Park in the church parking lot behind the Church, off of Reservoir Rd.

Directions by Car: From the North or South: Route 128 to Route 9. At signal for Reservoir Road, take right; Church parking lot is a short distance on 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. 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.



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 The Congregation of St. Athanasius
 10 St. Theresa Avenue
 West Roxbury, MA 02132

