
‡ Contra Mundum ‡

Volume III, Issue 9

April 2001

The Congregation of St. Athanasius - Roman Catholic, Anglican Use

<http://www.locutor.net>

NOTES FROM THE CHAPLAIN

IS the centrality of the Cross in danger of being replaced by the Sermon on the Mount? There is a misplaced notion that it is the teaching of Christ, and not His death, that is of most value to the world. Jesus the teacher is admired by many. But how many are taught to bow before Him as the Saviour by Whose Cross and Precious Blood the world is redeemed?

It has been said that there was a cross in the heart of God before there was one placed on a green hill outside Jerusalem. God's love for His people is always being poured forth. The Incarnate Life was not a unique instance of Divine Love. But it was a unique showing forth of that love on the stage of history. God was always loving us in the same degree as it showed itself in Jesus. And that love will eternally continue.

People shrink from the centrality of the Cross not because of the brutality of a first-century Roman execution procedure. Life has inured us to such things. The Cross reveals the nature of sin. People talk lightly of sin as being in "bad form" or caus-



ing harm to others. But deep down it means self-assertion instead of God's way. And the Cross is decidedly not about talk. It shows what sin does when brought face to face with God.

Jesus placed Himself right in the firing line, and would not give in. So sin thought it could destroy Jesus by nailing Him to the Cross. And in doing that, sin, all sin, showed itself as something inherently hostile to God.

Still, we try to get "more comfortable" with the Cross by asserting that the men responsible for the death of Our Lord were exceptionally wicked. But these were ordinary people: petty, selfish, immoral, capricious. There is nothing new in any of that. They represented the best

government and highest religion of their time. It wasn't the worst in the world that crucified Christ. It was the best. And behind their particular sins was the underlying selfishness which is rooted deep in every heart. No. The truth is that it was ordinary "reputable" human nature that found itself face to face with God. And what happened was the Cross.

Human sin and Love Divine was not a new confrontation. Nor is it receding into the past. And whenever they come face to face, there is the Cross: the horror of the rejection of God's love and the catastrophic weight of sin. The Cross is what your sin and mine always means to God. All men and women when they sin "crucify to themselves the Son of God afresh." (Hebrews 6.6)

In the Cross of Christ we see the love of God in action, and what it suffers throughout history. A volcano may erupt for only a few hours, but in that time it shows the elemental fire at the core of the earth. The Cross on Calvary was the bursting forth through historical conditions of the very nature of the Eternal God. The Cross on that hill was eventually taken down. The one in the heart of God abides until human sin is no more. And you and I know where there is a place to start.

FATHER BRADFORD

SHORT NOTES

On February 25 Fr Bradford baptized Katherine Margaret Molloy, daughter of Daniel and Maureen, and granddaughter of Bob and Gloria. The service took place in the St Theresa of Avila Chapel. Congratulations to all.

Our apologies for the mix-up in the publication of times for Evensong on March 11th. Some people who came at 5pm could not stay, and we are sorry for the inconvenience.

Parishioners have been travelling far and wide. Winifred Payne has visited her family in Jamaica and Antigua. Winsome Perry went to Jamaica for the funeral of her step-mother. Our condolences to Winsome. David Burt visited Norme Vasquez and his mother in Guatemala. Terry Maltzberger has been to London, and the Molloy's to Ireland.

Sarah Weekes has announced this year's sight-seeing trip to benefit the Congregation. The destination is Myrtle Beach, South Carolina, and the dates are August 28-September 3. Details are available on a special flier.

Confessions are heard in the St Theresa of Avila Chapel each Saturday from 3:00 to 4:00pm and Fr Bradford will hear confessions on Thursday, April 5th after the 4:00pm Mass.

Holy Week is April 8-15. Watch for a complete schedule of services.

Easter Flower envelopes are now available in the back of the church. Use them to make your donations to the decoration of the chapel for the Queen of Feasts. Please give memorials to treasurer, Bruce Rand, no later than April 8th so that they may

be listed in the service leaflet. Many thanks.

Coin Folders may be returned after Easter Day. Monies collected will be sent to Catholic Charities.

A reminder that the Easter collection is designated for the work of the Clergy Benefit Trust of the Archdiocese of Boston. Out of this fund is provided the medical and hospitalization costs for the senior priests of the archdiocese.

Father George Greenway will be our celebrant and preacher on Sunday, April 29th. He is a great friend of ours and looks forward to being with us again.

PARISH RETREAT MAY 4-6

Our annual parish retreat is May 4-6 at Saint Benedict Abbey in Still River. The retreat conductor is Fr Romanus Cessario, OP, professor of theology at Saint John Archdiocesan Seminary, senior editor of the acclaimed *Magnificat* magazine, and noted author and lecturer. His most recent visit to us was as our preacher on Saint Athanasius Day in 1999.

Cost of the retreat is \$90 per person, and includes two nights' lodging, five meals on Saturday and Sunday, and an honorarium. Register with our treasurer Bruce Rand and make checks payable to the Congregation of St Athanasius. Deadline for registration is April 18th.

IN MAY

On May 2nd we observe the Feast of St Athanasius with a Solemn Mass in Saint Theresa of Avila Chapel at 7:30pm. We expect Fr James O'Driscoll and Deacon Michael Connolly to be with us for

our patronal feast. A reception will follow the Mass.

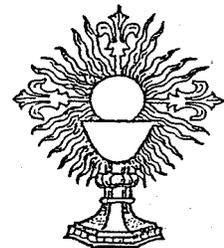
Fr. Bradford will be in Rochester, N.Y. May 19-21 for an Anglican use Mass and Evensong and some visitation. This will be the first time he has spent a weekend in Rochester, where he has said Anglican Use Mass since 1998. Please keep these good people in Rochester in your prayers, as you are in theirs.

Ascension Day is May 24th. It is a holy day of obligation. Solemn Mass and Sermon at 7:30pm.

THE DONKEY

When fishes flew and forests
walked and figs grew upon thorn,
some moment when the moon was
blood then surely I was born.
With monstrous head and sickening
cry and ears like errant wings,
the devil's walking parody on all
four-footed things.
The tattered outlaw of the earth, of
ancient crooked will;
starve, scourge, deride me: I am
dumb, I keep my secret still.
Fools! For I also had my hour; one
far fierce hour and sweet:
there was a shout about my ears,
and palms before my feet.

G.K. CHESTERTON (1874-1936)



Evensong and Benediction

SUNDAY, APRIL 22, 5PM
ST. THERESA OF ÁVILA CHAPEL

Saint of the Month



St. Richard of Chichester

1197-1253

Feast 3 April

RICHARD de Wych was an earnest English farm boy who had been sent to study with the Benedictines at Worcester before his parents died, and their property fell into ruin. Leaving his studies, he came back to the farm to help his brother and sister restore their lands to order. Refusing an advantageous opportunity to marry, he set out again, this time to study at Oxford. After a time he journeyed to Paris and Bologna for further studies, finally returning to Oxford again, where he

became Chancellor of the University. Yet again he returned to the continent and studied for the priesthood for two years with the Dominicans at Orleans. He was ordained to the priesthood in 1242 and came home again where he was soon elected Bishop of Chichester. This enraged King Henry III, who did not want to give up the rich income from the Church properties. A struggle ensued; the King confiscated the properties of the see, but was brought to heel by Pope Innocent IV (excommunication of the King was threatened) who confirmed the election and consecrated Richard a bishop in 1245. Building up the much dilapidated diocesan properties at Chichester, Richard lived for a time in the house of the parish priest, and cultivated figs in his spare time.

He brought his diocese to order, caused his clergy to behave themselves, and obliged the laity to attend Mass on Sundays and holy days, and to learn by heart the Hail Mary, the Lord's Prayer, and the Creed. Toward the end of his days he recruited many sailors in Sussex and Kent for the Crusades, but fell mortally ill at Dover and died on April 3, 1253. He was canonized in 1262 and his body was translated to a shrine behind the high altar of Chichester cathedral in 1276. This became a pilgrimage center for the rest of the Middle Ages, rivaling in popularity the shrine of Thomas a Becket at Canterbury. On his deathbed the much beloved bishop is said to have composed the following prayer, which the Beatles popularized after setting it to music:

Thanks be to you, my lord,
Jesus Christ,
For all the benefits that you
have given me;

For all the pains and insults
you have borne for me.
O, most merciful redeemer,
friend and brother,
May I know you more clearly;
Love you more dearly;
And follow you more nearly?

When Henry VIII fell out with the Pope at the time of the Protestant reformation Richard's shrine was desecrated and his bones scattered. Some relics were secretly saved, however, and are preserved in Rome.

Regina Cœli

From Easter Day until Pentecost

Joy to thee, O Queen of
heaven: alleluia
He whom thou wast meet to
bear: alleluia
As he promised hath arisen:
alleluia
Pour for us to God thy prayer:
alleluia
∇ Rejoice and be glad, O
Virgin Mary, alleluia:
℞ For the Lord is risen in-
deed, alleluia.

OGOD, who by the resurrection of thy Son our Lord Jesus Christ hast brought joy to the whole world; grant that through his Mother the Virgin Mary we may obtain the joys of life everlasting. Through Jesus Christ our Lord. *Amen.*

"We believe also in the resurrection of the dead . . . Now when we say resurrection, we mean a resurrection of bodies. For resurrection is a raising up again of what had fallen. But since souls are immortal, how should they be raised up? . . . This very body which is corruptible and subject to dissolution will itself rise again incorruptible."

ST. JOHN OF DAMASCUS (D. 749)

The mystery of Jesus

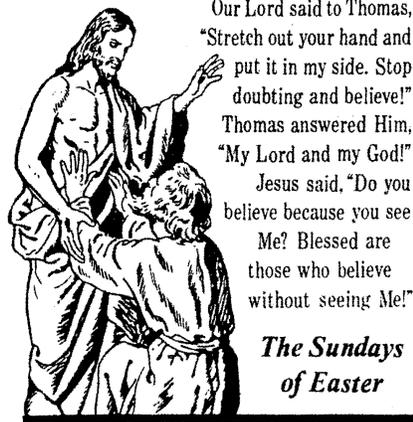
Jesus suffered in his Passion the torments which men inflicted on him, but in his agony he suffered torments which he inflicted on himself: *turbare semetipsum*. This is suffering from no human, but an almighty hand, and he who bears it must also be almighty.

Jesus sought some comfort at least in his three dearest friends, and they were asleep. He prayed them to watch with him a while, and they left him with utter carelessness, having so little compassion that it could not hinder their sleeping even for a moment. And thus Jesus was left alone to the wrath of God.

Jesus was without one on earth not merely to feel and share his suffering, but even to know of it; he and heaven were alone in that knowledge.

Jesus was in a garden, not of delight as the first Adam, in which he destroyed himself and the whole human race, but in one of agony, in which he saved himself and the whole human race.

He suffered this sorrow and this desertion in the horror of night.



Our Lord said to Thomas, "Stretch out your hand and put it in my side. Stop doubting and believe!" Thomas answered Him, "My Lord and my God!" Jesus said, "Do you believe because you see Me? Blessed are those who believe without seeing Me!"

The Sundays of Easter

We believe Lord, strengthen our faith

I believe that Jesus never complained but on this single occasion, but then he complained as if he could no longer restrain his extreme sorrow: 'My soul is sorrowful, even to death.'

Jesus sought companionship and consolation from men. This was the only time in his life, as it seems to me; but he received it not, for his disciples were asleep.

Jesus will be in agony even to the end of the world. We must not sleep during that time.

BLAISE PASCAL

LETTER OF JOHN PAUL II ON THE OCCASION OF THE 2nd CENTENARY OF THE BIRTH OF JOHN HENRY CARDINAL NEWMAN

To The Most Reverend Vincent Nichols, Archbishop of Birmingham:

On the occasion of the second centenary of the birth of the Venerable Servant of God John Henry Newman, I gladly join you, your Brother Bishops of England and Wales, the priests of the Birmingham Oratory and a host of voices throughout the world in praising God for the

gift of the great English Cardinal and for his enduring witness.

As Newman pondered the mysterious divine plan unfolding in his own life, he came to a deep and abiding sense that "God has created me to do Him some definite service. He has committed some work to me which he has not committed to another. I have my mission" (*Meditations and Devotions*).

How true that thought now appears as we consider his long life and the influence which he has had beyond death. He was born at a particular time - 21 February 1801; in a particular place - London; and to a particular family - the firstborn of John Newman and Jemima Fourdrinier. But the particular mission entrusted to him by God ensures that John Henry Newman belongs to every time and place and people.

Newman was born in troubled times which knew not only political and military upheaval but also turbulence of soul. Old certitudes were shaken, and believers were faced with the threat of rationalism on the one hand and fideism on the other. Rationalism brought with it a rejection of both authority and transcendence, while fideism turned from the challenges of history and the tasks of this world to a distorted dependence upon authority and the supernatural. In such a world, Newman came eventually to a remarkable synthesis of faith and reason which were for him "like two wings on which the human spirit rises to the contemplation of the truth" (*Fides et Ratio*, Introduction; cf. *ibid.*, 74).

It was the passionate contemplation of truth which also led him to a liberating acceptance of the authority which has its roots in Christ, and

to the sense of the supernatural which opens the human mind and heart to the full range of possibilities revealed in Christ. "Lead kindly light amid the encircling gloom, lead Thou me on", Newman wrote in *The Pillar of the Cloud*; and for him Christ was the light at the heart of every kind of darkness. For his tomb he chose the inscription: *Ex umbris et imaginibus in veritatem*; and it was clear at the end of his life's journey that Christ was the truth he had found.

But Newman's search was shot through with pain. Once he had come to that unshakable sense of the mission entrusted to him by God, he declared: "Therefore, I will trust Him... If I am in sickness, my sickness may serve Him, in perplexity, my perplexity may serve Him... He does nothing in vain... He may take away my friends. He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide the future from me. Still, He knows what He is about" (*Meditations and Devotions*). All these trials he knew in his life; but rather than diminish or destroy him they paradoxically strengthened his faith in the God who had called him, and confirmed him in the conviction that God "does nothing in vain". In the end, therefore, what shines forth in Newman is the mystery of the Lord's Cross: this was the heart of his mission, the absolute truth which he contemplated, the "kindly light" which led him on.

As we thank God for the gift of the Venerable John Henry Newman on the two hundredth anniversary of his birth, we pray that this sure and eloquent guide in our perplexity will also become for us in all our needs a powerful intercessor before the



throne of grace. Let us pray that the time will soon come when the Church can officially and publicly proclaim the exemplary holiness of Cardinal John Henry Newman, one of the most distinguished and versatile champions of English spirituality.

With my Apostolic Blessing.

From the Vatican, 22 January 2001.

IOANNES PAULUS II

ADULT CHRISTIAN EDUCATION SCHEDULE

April 1 & 22

Evangelism: The dynamics of personal conversion.

May 13 & 20

Christian Life: Prayer and a Rule of Life, Deacon Michael Connolly.

June 10 & 24

Worship and Liturgy: The History of the Eucharist

July 8 & 22

Old Testament: The Historical Books.

The Congregation of Saint Athanasius,

The Revd. Richard Sterling Bradford,
Chaplain

worshiping at

Saint Theresa Convent
Chapel

10 St. Theresa Ave.

West Roxbury, Mass.

Rectory: 192 Foster Street,
Brighton, MA 02135-4620

Tel/Fax: (617) 787-0553

Web: <http://www.locutor.net>

Sundays 10:30am. Sung Mass, followed by coffee and fellowship in the convent solarium.

April 8-15. Holy Week, Watch for a complete schedule of services.

April 22, Low Sunday, Solemn Evensong and Benediction, St. Theresa of Ávila Chapel, 5:00pm.

Future Dates

Weds., May 2, St. Athanasius Day, Solemn Mass, 7:30pm in St. Theresa of Ávila Chapel. A Reception follows.

May 4-6, Spring Parish Retreat, St. Benedict Abbey, Still River, Fr. Romanus Cessario, OP, conductor.

Thurs., May 24, Ascension Day, Solemn Mass and Sermon at 7:30pm.



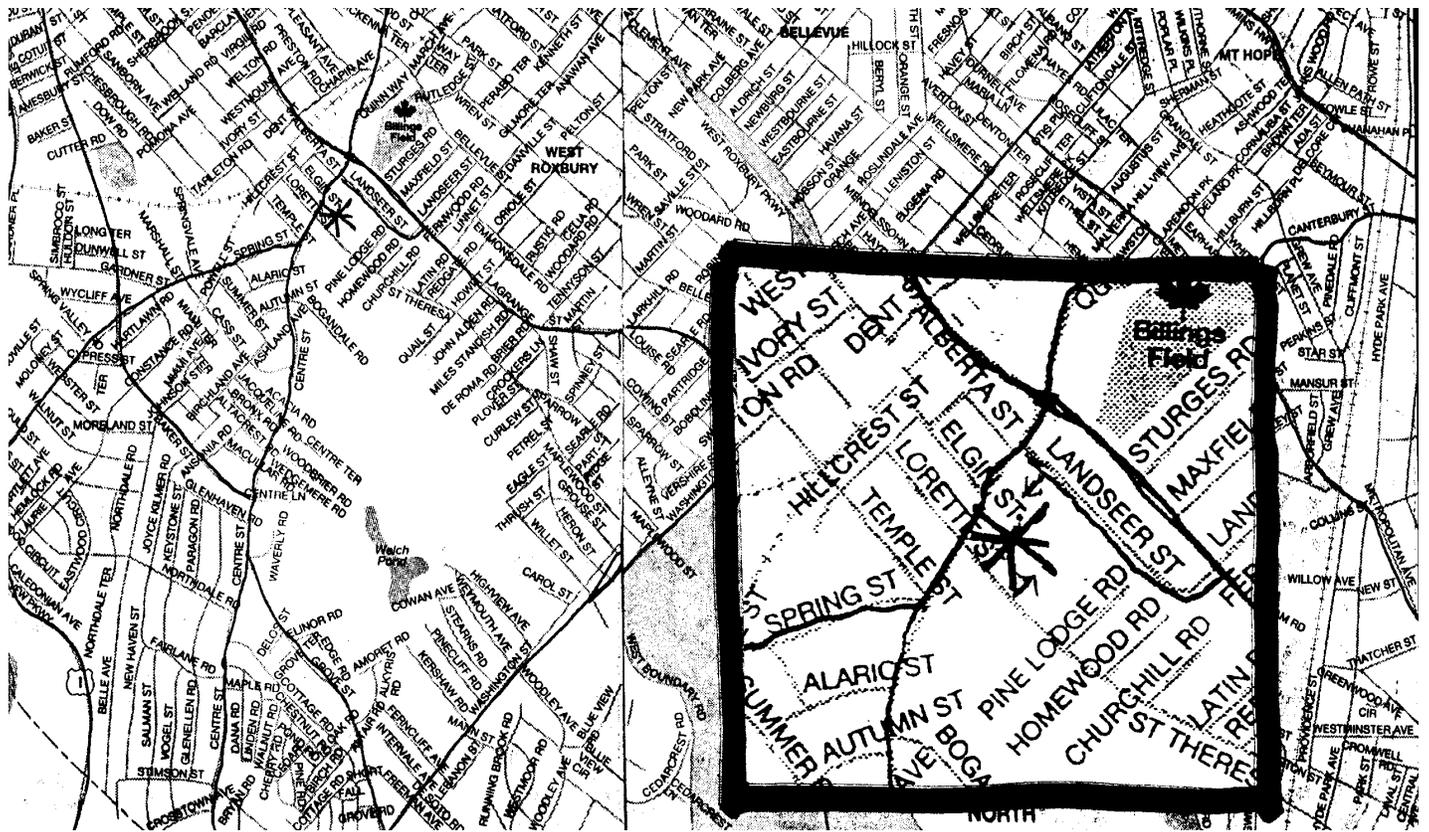
The Congregation of Saint Athanasius

7 DAY MYRTLE BEACH, SC

August 28 - September 3, 2001

\$589.00 pp TWIN / \$579.00 pp TRIPLE / \$689.00 pp SINGLE





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

