
✠ Contra Mundum ✠

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April 2007

The Congregation of St. Athanasius

A Congregation of the Pastoral Provision of Pope John Paul II for the Anglican Usage of the Roman Rite

<http://www.locutor.net>

"JESUS DREW NEAR AND WENT WITH THEM"

HERE is the story of the disciples on the road to Emmaus. It is three weeks into the Church's observance of Easter, and the Sunday gospels are still giving us what may be described as "initiatory experiences." At Mass on Lady Day last Monday I said that the great masters of fine art have painted every verse in the Annunciation story. Each moment in the story is to savor and ponder. That is no less true with Easter.

Let's do a quick recap. On Easter Day morning Peter and John made something of the strange way empty grave clothes were lying. And for John this produced an awareness that Christ is risen, even though he had not yet seen the Lord. Last Sunday we had the Gospel account of the disciples in the Upper Room. Christ appeared for the first time to them together, breathed on them His Holy Spirit, and invited them to see and touch the marks of the crucifixion. In today's Gospel incident (which may have occurred before the meeting in the upper room) the breakthrough



The traditional representation of Easter shows Christ in Hades, the place of departed spirits. The gates of Hades lie broken at His feet as he pulls Adam from his tomb. In this Albrecht Durer woodcut the personification of Hades is glowing out at Christ who has vanquished sin and death.

initiatory experience of the Risen Christ is in the breaking of bread.

But no matter the order of these events. They are all first experiences of the resurrection, and the freshness of discovery is still apparent in the written accounts even though they were written some years later. In all three stories the gentleness and solicitude of Our Blessed Lord Jesus come through. In three different ways on that first Easter Day, Jesus is remembered as caring for His flock,

that He should lose none of them. And as we remember the old story, you and I cannot help but be thinking of our departed Holy Father. Will you be thinking of him as I go on?

The flock of Christ was not predisposed to faith. Peter and John were thinking of nothing more than that there had been a grave robbery. The apostles in the upper room were sifting confusing evidence and no doubt planning their exit strategy from Jerusalem. And what about the two disciples on the road to Emmaus? They were ahead of the apostles. These people were beyond planning anything. They were actually in the act of walking to their home in Emmaus, seven miles outside Jerusalem. *They were voting with their feet!*

And it is right here that this wonderful phrase comes, describing the care and loving, condescension of the Lord to two of His own, but who are hurrying as fast as they can to get away from it all. "Jesus drew near, and went with them."

In reading St. Luke, we are, of course, in the know. We enter the scene when Cleopas and his companion (who is probably his wife) have still to discover the Lord. And we wonder about all those times when we ourselves are not in the know but nevertheless Jesus still draws near. For He is always close to His disciples. He places Himself in our

hands at Mass. But Jesus is also the unperceived Sharer of trouble and perplexity. Listen again to the beautiful words. "Jesus drew near, and went with them."

The Lord has just accomplished the most significant act in all history, an act which goes both ways through recorded time: back to creation, and all the way to judgment day. But after first harrowing hell and reaching down to Adam and Eve and saying "come with Me" the Blessed Lord begins ever so gently impressing the victory and His Risen Life on His beloved disciples. He does whatever works: collapsed grave clothes does it for John. The familiar sound of His voice calling her name for Mary Magdalene; for the whole college of apostles it is the invitation to see and touch His wounds, and He eats food in their presence. This is not because He needs earthly food anymore! It is because the apostles needed to see Him doing it. And for Cleopas and his wife it is Bible study and the breaking of bread. What the Lord has to announce is this crashing, decisive victory over sin and death. By right He leads, this *Christus Victor*, and we should follow singing His praises. And too bad for those who don't. But oh no! In His love for souls "He drew near, and went with them."

What happened on the road to Emmaus is a very precious part of the good news. It shows a pattern right from the start, and that will come down through history to us. Right down, we might say, to our dearly departed Holy Father, going out to all those countries to bring the Good News to so many people. Going to Communist Poland to say "you are not who they say you are." And time with little people, giving them

unforgettable moments. And in old age, literally bringing the Presence of Christ we could see, to all those who suffer and are ill and are old. Because Jesus Christ is his Lord and Savior, John Paul "drew near and went with them." That is the gospel right from the start.

Blessed Risen Jesus ever so gently going after two hurt souls trying to get away from a sad memory. They have turned their back on shattered dreams, set out for home, to live as best they can without faith. And it is right there that Jesus draws near. He's going to spend time with the apostolic college. That is as it must be. The college is crucial to the Church, for she will have an apostolic witness. But these two people on the road to Emmaus are small fry, ordinary people, like the ones you saw camping out in the streets of Rome this week. They too are objects of the Lord's infinite care and solicitude. And our Holy Father showed them so. Some television commentators were asserting that the Catholic Church has to get with the modern world and become more relevant. As they said this they were sitting on top of the colonnade overlooking St. Peter's. And didn't you just want to say "excuse me. Just look over your shoulder and into the square. How many of your secular heroes are going to draw four million people to their funerals? Perhaps a teenage girl put it best twelve years ago when she told the archdiocesan newspaper "there are a lot of people in America today who make fun of [the Pope] or criticize him, but to us, he's our hero because he dares to say the things that Christ would say if He were here." (*The Pilot*, August 27, 1993)

We know what eventually hap-

pened at Emmaus. Cleopas and his wife finally recognized the Lord. And the same means for knowing Him are available to you and me. The Scriptures, and the Blessed Sacrament, and all sacraments, are given us as integral parts of the faithful ministry of the Good Shepherd who in his teaching and pastoral office is the minister and guardian and presence of the Truth in every age. This past week we have seen what a difference it can make, what a difference twenty-six years have made. It is not a new story. It is the old story made new. And it has the same results. People from all over the world applauding as the Holy Father's casket is being borne into the basilica, and chanting "*santo subito*" sainthood now! those people are having a Biblical experience. For when we first meet Cleopas and his companion, they are looking sad and downcast in the bright daylight on the road. But when we leave them that night, they are stumbling across the fields by the light of the Paschal full moon, full of faith and joy, heading for Jerusalem, to share the good news!

¶ a sermon preached by Father Bradford April 10, 2005. A year's-mind for Pope John Paul II is April 2

SHORT NOTES

Congratulations to Eric Bergman of the Saint Thomas More Society in Scranton, PA. His ordination as a Catholic Priest is April 21. <http://www.stthomasmoresociety.org/>

Proceeds from the Lenten Coin Folders will be sent to Catholic Charities. Please return your folders after the end of Lent.

The Anglican Use Society is again sponsoring an Anglican Use

Conference May 31st to June 2nd. This year's conference will be held at Catholic University in Washington, DC. <http://anglicanuse.org/>

A reminder that the Easter Sunday collection at Mass is for the Clergy Benefit Trust of the Archdiocese of Boston. Proceeds fund the retirement needs of priests, including housing and major medical insurance.

The Pastoral Provision is having a Pilgrimage September 22-29 to Rome. Archbishop John Myers is leading it. <http://www.pastoralprovision.org/> or call 202-783-2062.

Mass on Easter Saturday, April 14th will be a year's-mind Mass for parishioner Ronald Jaynes. Mass is at 9am in the convent chapel.

David Burt has published *The Anglican Use Gradual*, *The Anglican Use Office*, and *The Miracle of Pentecost* on Lulu.com. <http://stores.lulu.com/cdburt>

Guest preachers during Lent were Deacon Michael J. Connolly, at Evensong on February 25 and Stations on March 16. He is Professor of Slavic and Eastern Languages in Boston College. And Fr. Romanus Cessario, OP, at Stations on March 31st. He is Professor of Systematic Theology in Saint John's Seminary and has been our parish retreat conductor. Many thanks!

St. Athanasius Day is Wednesday, May 2nd. Solemn Mass & Sermon is in the chapel of St. Theresa of Ávila Church, West Roxbury.

SAD TO HEAR

Last year I remarked on how one of our Boston classical music stations (WGBH) had found nothing suitable to play on Groundhog Day (Feb 2nd)

and was apparently ignorant of all the music written for Candlemas (Feb. 2nd long before Groundhog Day) and sniffed that during a break they might be able to come up with something on the zodiac!

Now another radio station which claims better breeding has done something similar. In its annual "orgy" series, WHRB did a whole day on "spooky music" of which there is much in chamber, symphonic, and operatic compositions. But they included Fauré's *Requiem*, which by anyone's estimate is some of the most comforting and assuring music ever written.

If our "fine arts" radio stations are bewildered by the material in their own field, it is a sign that contemporary American society is increasingly brutish and uncouth at every level.

THE BRITISH MARTYRS

OVER the years 200 men and women have been beatified for their heroic witness to the Catholic Faith in the British Isles during and after the Protestant Reformation. Here we continue brief mention of some of these individual martyrs.

BLD. MAURICE MACKENRAGHTY
Priest and Martyr († 1585)

Father Maurice MacKengaghty, of Kilmallock, Ireland, was serving as a chaplain to an Irish earl when he was arrested by the English Protestant authorities occupying the country. Imprisoned in Clonmel, Father MacKengaghty exhorted his fellow prisoners, some to repentance, others to perseverance in virtue. In 1585,

Victor White, a Catholic resident of Clonmel, bribed the jailer to let him take the priest into his house for one night, the eve of Easter Sunday. Victor hoped to provide his fellow Catholics with an opportunity to receive the sacraments of penance and the Holy Eucharist from Father MacKengaghty, so as to fulfill their Easter duty. The jailer, however, betrayed them. At dawn, as the priest was hearing confessions in Victor's home, soldiers raided the house, seeking to capture the Catholics assembled there. Many escaped through the windows and back doors, and Father MacKengaghty hid himself in a pile of straw. But Victor was captured and taken to prison. Upon learning of Victor's capture, Father MacKengaghty turned himself in, offering himself in exchange for Victor's freedom. The priest was subsequently executed.

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BLD. MARGARET (Eleanor) BALL
MARTYR († 1584)

Not long after King Henry VIII had imposed upon England his own renunciation of the Catholic Church, he sought to impose a similar fate upon Ireland, obtaining from the Irish Parliament a ratification of his break with the papacy in 1537. Churches were confiscated and monasteries dissolved. In 1560, the Irish Parliament affirmed Queen Elizabeth I as supreme head of the Church in Ireland, and declared Anglicanism to be the state religion. Despite these measures, most of the Irish people remained faithful Catholics, loyal to the papacy. Among these was the

Congregation of Saint Athanasius
Archdiocese of Boston - Anglican Use

Palm Sunday, April 1st

10:30 a.m. . Blessing & Distribution of Palms
Solemn Procession - The Reading of the Passion
Solemn Mass & Sermon

Tuesday in Holy Week, April 3rd

10:00 a. m. . Low Mass

Maundy Thursday, April 5th

7:30 p.m. . COMMEMORATION OF THE LAST SUPPER
Convent Chapel
8:30 p.m. . Adoration until midnight
St. Theresa of Ávila Chapel

Good Friday, April 6th

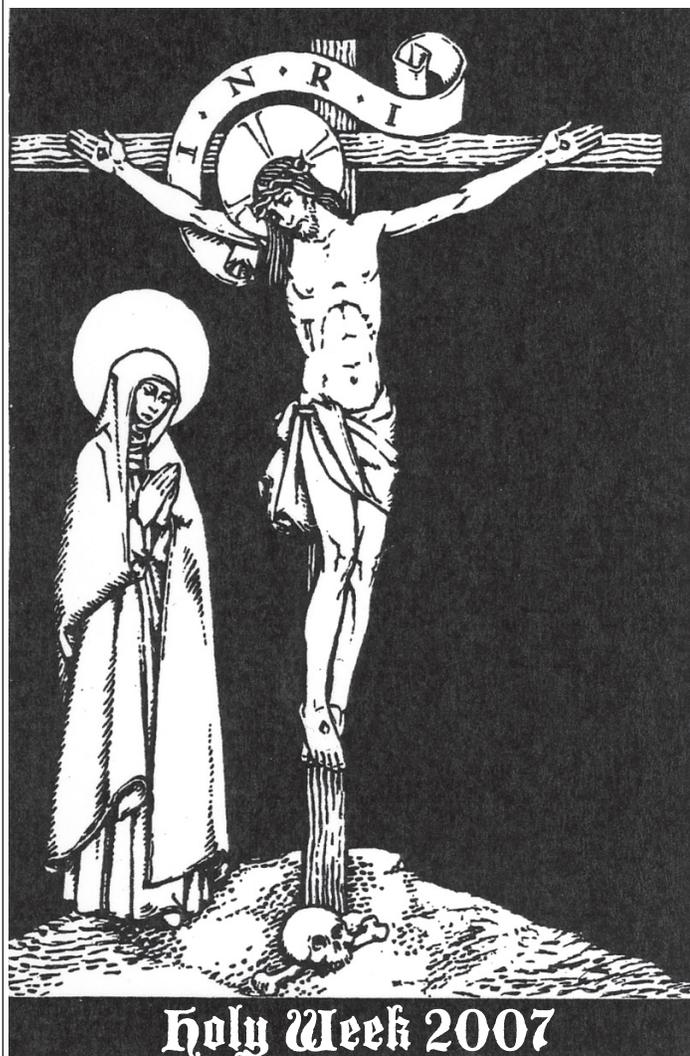
12 noon - 2:45 p.m. . THE THREE HOURS
Stations of the Cross
Seven Last Words & Meditation
Convent Chapel
3:00 p.m. and 7:30 p.m. . The Good Friday Liturgy
St. Theresa of Ávila Church

Holy Saturday, April 7th

9:00 a.m. . The Altar Service
Convent Chapel
3:00 - 4:00 p.m. . Confessions
St. Theresa of Ávila Chapel
7:30 p.m. . THE GREAT EASTER VIGIL
St. Theresa of Ávila Church

Easter Day, April 8th

10:30 a.m. . Solemn Mass & Sermon



housewife Margaret Ball. A native of County Meath, she had married Bartholomew Ball. Following her husband's death, she suffered the trial of being betrayed by her apostate son, the mayor of Dublin, who arrested her. Consigned to a dungeon in Dublin Castle, she died sometime in 1584 from the harsh treatment and conditions to which she had been subjected during her imprisonment.

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CHRIST IS RISEN ALLELUIA!

THEN Satan, prince and captain of death, said to Hell, "Get ready to receive Jesus, who boasts that he is the Son of God, but is a mere man who fears death and says, 'My soul is sorrowful even unto death.' Yet he has cured many whom I had made deaf, and has made those I lamed able to walk straight." Hell answered, "if you are so mighty, what sort of man is this Jesus, who fears death and yet defies your power? He says he is afraid of death because he wants to fool you, and woe to you forever and ever!" Satan answered: "I have tempted him and stirred up the populace against him. I sharpened the spear, I mixed the gall and vinegar,

I readied the wood of the cross. His death is at hand and I will bring him to you!" Hell: "is he the one who restored Lazarus, who was mine, to life?" Satan: "The very one!" Hell: "I adjure you by your power and mine, don't bring him to me! When I heard the command of his Word, I shuddered with fear and couldn't even hold on to Lazarus, who shook free of his bonds and took off like an eagle, springing up with unbounded agility, and getting away from us!"

Now a voice like thunder was heard, saying, "Lift up your gates, O princes, and be lifted up, eternal gates, and the King of glory will come in!" At the sound of the voice the demons ran and shut the bronze

gates and put up the iron bars. Then David said, "Did I not prophesy and say, 'Let them thank the Lord for his steadfast love, for he shatters the doors of bronze and cuts in two the bars of iron?'" Then again the voice rang out loudly, "Lift up your gates, etc." Hell, seeing that the voice had called out twice and feigning ignorance, asked, "Who is this king of glory?" David replied, "The Lord who is strong and mighty, the Lord mighty in battle, he is the King of glory!"

Then the King of glory came and poured light into the eternal darkness, and the Lord reached out and took Adam's right hand, saying, "Peace be to you and all your sons, my just ones!" Whereupon the Lord ascended out of hell and all the saints followed him. The Lord, holding Adam's hand, entrusted him to the archangel Michael, who led him into paradise...

Gregory of Nyssa, or, according to some books, Augustine, says about the above: "All at once, when Christ came down, the eternal night of hell was filled with light, and the dark gatekeepers, beset with fear, broke the shadowy silences between them and whispered: 'Who indeed is this terrible one who gleams with such splendor? Our hell never received such a one, never did the world disgorge the like into our cavern! He is an invader, not a debtor, a demolisher and destroyer, no sinner but a predator. We see a judge, not a suppliant, one who comes to fight, not to succumb, not to stay but to take from us what is ours.'"

THE GOLDEN LEGEND

¶ The Golden Legend, *Readings on the Saints*, was compiled by Blessed Jacobus de Voragine (d. 1298)



WEEKDAY MASS
IN EASTER WEEK

Monday, April 9th at 10am
Tuesday, April 10th at 10am
Saturday, April 14th at 9am
convent chapel

N.B. Fr. Bradford is usually celebrant of the 4pm Mass in St. Theresa of Ávila Church on Wednesday and Thursday, and at 6:45am on Fridays.

*Please
contribute
for Easter
Flowers.*



Regina Coeli

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 indeed, alleluia.

O GOD, 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.

THE RAISING OF LAZARUS

It was the amazing white, it was the way he simply
Refused to answer our questions, it was the cold pale glance
Of death upon him, the smell of death that truly
Declared his rising to us. It was no chance
Happening, as a man may fill a silence
Between two heart-beats, seem to be dead and then
Astonish us with the closeness of his presence;
This man was dead, I say it again and again.

All of our sweating bodies moved
towards him
And our minds moved too, hungry
for finished faith.
He would not enter our world at once
with words
That we might be tempted to twist
or argue with:
Cold like a white root pressed in the
bowels of earth
He looked, but also vulnerable - like
birth.

ELIZABETH JENNINGS

¶ *Elizabeth Jennings is a Catholic poet, born in 1926. It was the raising of Lazarus that precipitated the plot to kill Jesus. (see John, chapter 11)*

SAINT OF THE MONTH



St.. Aelfheah

(alias St.. Alphege of Canterbury),

Archbishop of Canterbury

(AD 953-1012)

SAINTE Alphege, or more properly Aelfheah, was, traditionally, born of a noble family in Weston near Bath

(Somerset), about the year AD 953. While he was still very young, he renounced the World and, notwithstanding the tears and entreaties of his widowed mother, retired into the monastery of Deerhurst, in Gloucestershire, where he served God with great devotion for many years. After a time, he moved on to Glastonbury, where he became Prior. Afterwards, wishing to lead a life of greater seclusion and austerity, he lived as an anchorite near the hot springs in Bath. Here, he was followed by many of his former disciples until St. Dunstan, who was then primate of all England, persuaded him to become Abbot of the community of secular canons living nearby. On the death of Aethelwold, Bishop of Winchester, in AD 984, the latter, further, called on St.. Alphege to take up the vacant dignity.

England was, at this time, a continual prey to the marauding Vikings. King Aethelred the Unready had recourse to repeated bribes, with which he hoped to purchase relief from their attacks; but Alphege sought to win them by the power of the Gospel. In AD 994, Olaf Tryggvason, King of Norway, and his men attacked London. The citizens bravely beat him off and he moved on to ravage the south coast, wintering at Southampton. King Aethelred sent Alphege and the Ealdorman, Ethelward, to visit Olaf there and request him to confer with the English King; and they brought the Norwegian to Andover, where Aethelred was then residing. Olaf was a Christian, but he was unconfirmed. So Alphege persuaded him to enter into a peace whereby he would confirm Olaf and King Aethelred adopt him as his son. In return, Olaf promised that he would

never invade England again; and he kept his promise faithfully.

After governing the See of Winchester for twenty-two years, Alphege was translated to that of Canterbury, on the death of Archbishop Aelfric in 1005. He was present at the Council of Enham, at which he inspired measures to be taken for the national defence. Not a moment too soon; for, only two years into his Archiepiscopate, Viking invasions began once more. A Danish fleet came to England, in two divisions. The first was commanded by Earl Thorkell, the second by his brothers Heming and Eglaf. From this time till the end of Aethelred's reign, the Danish ravages were unceasing. In 1011, the Danes took Canterbury, which was betrayed to them by Alfmar, the Abbot of St. Augustine's, whose life had once been saved by Archbishop Alphege. The Danes are said to have committed every sort of cruelty, the city was plundered and the cathedral burnt. They took many prisoners mostly to sell as slaves. Amongst them was Archbishop Alphege, who had remained at his post to reassure his people. He was kept in captivity, in the Danish base at Greenwich, for seven months in hope of a ransom.

In April the following year, the Witan met in London and agreed to pay the Danes £84,000 in Danegeld in order persuade them to leave. However, the Archbishop refused to burden the country further by allowing them to pay his extra £3,000 ransom. His captors got drunk one night and, angry at his defiance, they pelted the poor man with ox-bones. Their leader, Earl Thorkell, tried to save him, but his men were uncontrollable. The dying Archbishop was finally put out of his misery through a

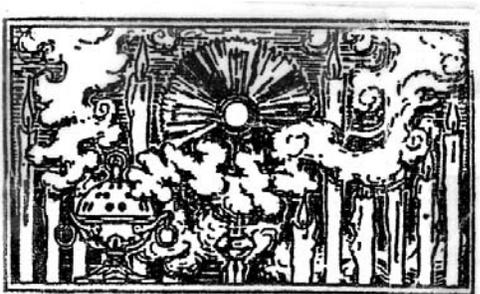
blow from an axe wielded by a sympathetic Dane, named Thrum, whom he had converted whilst a prisoner.

The murder took place where the current parish church of St. Alphege now stands in Greenwich. He lay there for several days, the Viking warriors refusing him a decent burial. However, when a dead stick, which had become anointed with his blood, grew green again and began to blossom - a power attributed to the pagan goddess, Dia Feronia - they relented and carried St. Alphege's body to London. Here, Bishops Ednoth of Dorchester and Elfhun of London buried him in St. Paul's Cathedral. By his countrymen, Alphege was justly esteemed a martyr and pilgrims flocked to his side. In 1023 however, London lost its most holy of relics. King Canute the Dane was prevailed upon by his pious queen, Emma, to make amends for the cruelty and sacrilege which the followers of his father had committed in England. He removed the body of St. Alphege to Canterbury Cathedral, where it was laid in a noble tomb, near the high altar, and the cathedral was enriched by many costly gifts from the King and Queen.

His principal feast is the date of his death, 19th of April; but his translation is also celebrated on 8th June. He is represented in art as an Archbishop, sometimes with an axe cleaving his skull.

<http://www.earlybritishkingdoms.com/adversaries/bios/aelfheah.html> 3/19/2007

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SECOND SUNDAY OF EASTER

Divine Mercy Sunday

April 15, 2007

Solemn Evensong and Benediction 5:00pm

Chapel of St. Theresa of Ávila Church

West Roxbury

The 2007 Anglican Use Conference

Thursday, May 31st to
Saturday, June 2nd, 2007
at Catholic University
in Washington, DC



www.stthomasmoresociety.org
www.anglicanuse.org

*The Anglican Use is
the Sacred Liturgy
approved by the Holy See
for use by Catholics
who have come from the
Anglican tradition.*

Fr. Peter Geldard

Catholic Chaplain at the University
of Kent at Canterbury, England
with

Fr. Charles Connor, Ph.D.

Rector, St. Peter's Cathedral in
Scranton, PA and EWTN Host
and

Linda Poindexter

Episcopal Priest for 13 years;
Catholic convert since 1999
on

"The Catholic Priesthood"

with

The Rev. Msgr. Bruce E. Harbert

Executive Director of the
International Commission on
English in the Liturgy (ICEL)
on

"The Priesthood and the Liturgy"

Reservations required:
Inquiries and Registrations:
Call (570) 343-0634,
or visit either of the websites
listed to the left.

The Congregation of Saint Athanasius

The Revd. Richard Sterling Bradford, Chaplain

Saint Theresa Convent Chapel

10 St. Theresa Ave.

West Roxbury, Mass.

(Enter through the side door.)

Sundays 10:30am. Sung Mass

Fellowship and Coffee in the Lounge after
Mass

Rectory:

767 West Roxbury Pkwy.

Boston, MA 02132-2121

Tel/Fax: (617) 325-5232

<http://www.locutor.net>

St. Theresa Church and Convent Chapel,
West Roxbury, MA 02132 Pine Lodge
Road (off St.. Theresa Avenue)

Park either in the church parking lot or on Pine Lodge Road. The side door of the convent is open during the time of our services.

Directions by Car: From the North: Route 128 to Route 109, which becomes Spring Street in West Roxbury. Spring Street ends at a traffic light at Centre Street in sight of the church. At this light bear left onto Centre St.. and immediately turn right at the next light onto St.. Theresa Ave.

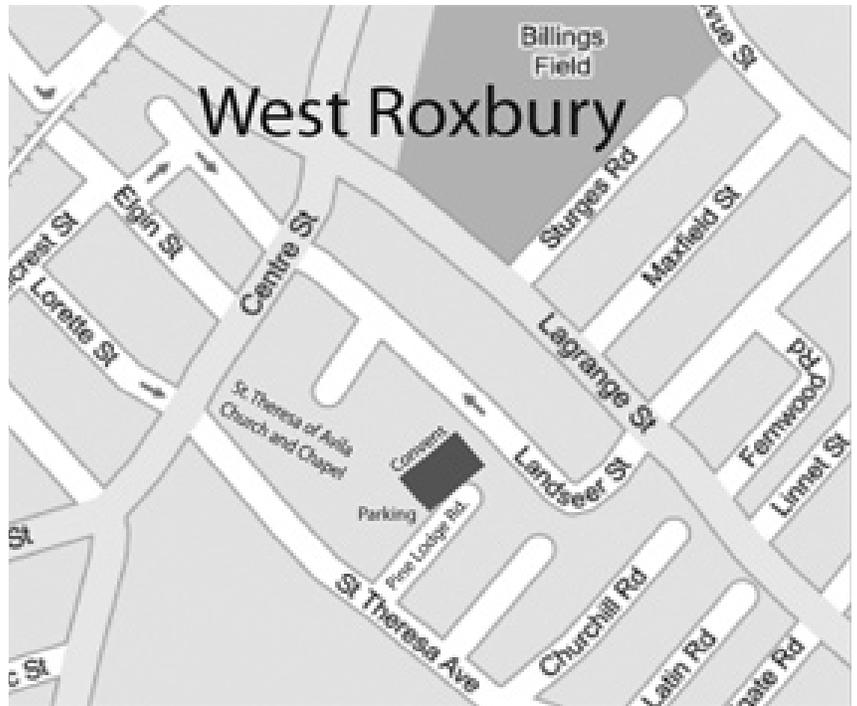
From the South: Route 1 north through Dedham to Spring Street. Turn right onto Spring Street then follow the directions above.

From Dorchester and Mattapan: Cummins Highway to Belgrade Avenue to Centre Street left on St.. Theresa Ave.

From Boston: VFW Parkway to LaGrange Street. Turn left onto LaGrange Street, crossing Centre Street and turn right onto Landseer Street. Turn left into the church parking lot.

Directions by Public Transportation: Orange line to Forest Hills terminal. Bus to West Roxbury. #35 bus to Dedham Mall. #36, #37, and #38 also stop at St.. Theresa's.

Commuter train to West Roxbury Station is a short walk to St.. Theresa's. Departs from South Station, but no Sunday service is available.



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10 St. Theresa Avenue
West Roxbury, MA 02132

