
✠ Contra Mundum ✠

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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>

yoke (yōk), *n., v., yoked, yoking.* —*n.* 1. a contrivance for joining together a pair of draft animals, esp. oxen, usually consisting of a crosspiece with two bow-shaped pieces (ox-bow) beneath, one at each end, each bow enclosing the head of an animal.



Yoke (def. 1)

and festering, which makes for the hardness and heaviness of life.

For the Christian, however, the ordinary life we all live, with all its potential and real troubles, is lived from a different center. All that comes to us is taken to be Christ's to give or take as He sees fit. Although we have the capacity to enjoy some of those things and bewail others, all is turned over to the Master. Under His yoke, Jesus is all that matters, to love Him and obey Him. And when we do this, we find the load lighter, that in fact *we are being carried by Him*.

It is impressive to watch two lumbering oxen, each weighing 2000 pounds, slowly move side by side and wait patiently for the handler to place a right fitting yoke across their shoulders. He attaches various straps, wipes some spray near their eyes to keep away the flies, and, when all is ready, gently whistles and they move forward. His song, at its various pitches, tells them to move left or

NOTES

FROM THE CHAPLAIN

IT is a mark of the honesty and majesty of Jesus Christ that He never puts the hard work of discipleship into fine print in order to trap us into following Him! Right up front He talks about a yoke, and His hearers would have the familiar sight of a team of oxen, being harnessed in such a way that they were not free to move about, but needing to exert themselves over a period of the long work day at the task provided for them by their handler.

The yoke of oxen is at once an immediate analogy of the Christian life, in which our physical and intellectual strength is placed under the command of drawing the work that is the will of God. The resulting effort on the field represents the witness and impact of the disciplined Christian life in the world, while the restraint of the yoke upon the neck calls to mind the effort to shake off

unbridled sin, and the forming of Christian character through the acquisition of grace.

Christ tells us that the yoke is a burden we must endure. There is a burden of life we all bear anyway. The Christian bears it *as a Christian* attempting to see in his troubles the divine hand of our merciful and loving Savior. Bearing the yoke of Christ brings upon us troubles that are especially *Christian* troubles, with the derision and misunderstanding of those who hate the Catholic Church. And because it is *Christ's* yoke, what arises from it is warfare with sin, with all the struggles between nature and grace: doubts about self and about truth, anxiety about our future and eternity.

But Christ tells us that the burden of His yoke is light. When is a yoke light? Here is something new, and it makes us look up and take notice. Every one is under some kind of yoke. It is the yoke of God or the yoke of sin. The yoke of Christ or the yoke of self. Which is lighter? The whole weight of Holy Scripture attests that it is *sin* original, actual, lingering,

right, or even to back up. Their necks do not chafe against the restraint of the yoke, and it has become easy for them and their handler to use. And the day's work is done.

In the First Epistle of Saint John we are told that the indwelling Holy Spirit makes God's commandments not grievous, and that the Christian heart is drawn up to heavenly things. The victory over our self-centered heathenism gives glory to God, and the *Catechism* assures us that in this right relationship to Almighty God we will flourish.

It is when we are under His yoke, no longer trying to impress God and men, that we can be impressed by God (and less by men) and take on the shape and meaning that He has offered in His blessed Son Jesus Christ.

¶ *a sermon preached by Father Bradford on July 7, 2002.*

SHORT NOTES

Congratulations to Fr. David Mullen on the observance of his silver sacerdotal jubilee. He is Pastor of St. Brendan's Church in Bellingham.

David Burt, Steve Cavanaugh, and Leslie and Jennifer Hunt represented our parish at an Anglican Use Conference in Washington, D.C. at the end of May.

Fr. Daniel Mode, USN is a chaplain recently returned from Afghanistan and temporarily stationed in Newport, R.I. We enjoyed his visit on June 10 and he concelebrated Mass that day.

Congratulations to Msgr. Helmick, Pastor of St. Theresa of Ávila Parish in West Roxbury on his 70th

birthday on the Feast of SS Peter & Paul. Many happy returns of the day!

Terry Maltsberger has a new address. Dr. John T. Maltsberger, 1010 Waltham Street, Lexington, MA 02421. We wish him well in his new home.

Fr. Andreas Davison begins work as Parochial Vicar in St. Theresa of Ávila Parish this month. He was ordained priest by Cardinal O'Malley on May 26th this year. We all wish him well in his first assignment.

Arthur Swanberg will be visiting Boston in early August both for a family wedding and to be with us. We will have an August 12th picnic at the rectory in his honor. Arthur lives in Florida. A long time member of All Saints' Ashmont, where he served as senior warden, Arthur and his wife Marysia were members of our original group when we entered the Catholic Church in 1997.

CITIZENSHIP AND FAITH

NOT only is our faith not an impediment to our responsibilities as citizens, it is - rather - an asset. It is precisely because we are men and women of faith that we should be dedicated and involved citizens. The noble, national aspirations enshrined in our Declaration of Independence are aspirations totally congruent with our faith vision concerning the inviolable dignity of the human person.

At a time when there are disturbing signs that we are losing our mooring as a nation, at a time when self-evident truths are ignored if not denied, at a time when a rampant



individualism is waxing, and a sense of responsibility for one another is waning, at a time such as our own, the citizen who is inspired by the social doctrine of the Church is needed more than ever before.

What a gift is ours in that body of social doctrine which the Church preserves and constantly develops. We must never be ashamed of the Church's social doctrine, we must never hide it under the bushel basket of political expediency. Ours it is to speak, and to do, the truth in season and out of season, when convenient and inconvenient; ours it is to speak the truth, but to speak it always in love.

Let us never cease to affirm our rejection of violence, of all violence. Unlike Cain who murdered his brother Abel, we understand that we are our brother's and sister's keeper. That means that we live as one human family with God as our common Father. That means that the people of Turkey and the Sudan and China are not strangers to our hearts. Our love for everyone, wherever they live, and especially the poor, the weak, the sick, the dying, and our younger sisters and brothers not yet born, must know no bounds. To be unconditionally pro-life means to champion the cause of the unborn

and the dying, to make the support of the family of paramount importance, and to be unrelenting in our effective solidarity with the poor. This is who we should be as Catholic citizens, with apologies to no one.

BERNARD CARDINAL LAW
September 4, 1999

THE POWER OF CHRIST'S BLOOD

IF we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors. If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself, but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so how much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood, of the holy eucharist. The soldier pierced the Lord's side, he breached

the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy eucharist. From these two sacraments the Church is born: from baptism, the cleansing water that gives rebirth and renewal through the Holy Spirit, and from the holy eucharist. Since the symbols of baptism and the eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: Bone from my bones and flesh from my flesh! As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

ST.. JOHN CHRYSOSTOM
Catecheses

¶ *The Feast of the Precious Blood is traditionally July 1st*

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.

BLESSED JOHN DUCKETT *Priest and Martyr (1613-1644)*

John Duckett, of Underwinder, England, journeyed to the continent to study for the priesthood. As a seminarian at the English College of Douai, France, he gave much time to mental prayer, spending entire nights in contemplation. Four years after his ordination, Father Duckett was assigned to return to England. In preparation for his dangerous mission there, he spent two months in spiritual exercises at a Carthusian monastery in Belgium. On July 2, 1644, only a year after returning to England, Father Duckett was arrested by the Puritan authorities while en route to a baptism. The holy oils and the book of sacraments found in his possession were considered "incriminating" evidence. He and a fellow priest, (Blessed) Ralph Corby, were condemned to death for their priesthood. Father Duckett's joy in accepting his grim fate so impressed his jailers that they commented, "Assuredly this man dies for a good cause." At his execution, Father Duckett told a Protestant minister who stood ready to lecture him, "Sir, I come not hither to be taught my faith, but to die for the profession of it."

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BLESSED ROBERT MIDDLETON

*Priest, Religious, and Martyr
(1571-1601)*

After being raised as an Anglican, Robert Middleton, of York, England, became a Catholic, having been moved to conversion by the books he had read. The example and prayers of Robert's martyred Catholic aunt (Saint) Margaret Clitherow would have also influenced him. Robert was subsequently ordained a priest in Rome, and returned to England in 1598 to serve his Catholic countrymen. He was known for his meekness and holiness. The Elizabethan authorities soon captured Father Middleton and put him in prison, where he was kept continually shackled. During an interrogation, he declared that he was praying for Queen Elizabeth I to convert to the Catholic faith. At his trial, Father Middleton was condemned to death for being a priest. At his execution, he and another priest to be hanged, drawn, and quartered with him, (Blessed) Thurstan Hunt, succeeded in persuading several criminals facing execution with them to become Catholics before dying. Father Middleton's 1599 petition to be admitted to the Jesuit Order was granted prior to his death.

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Saint Thomas the Apostle.



ALmighty and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honor and glory, now and for evermore. Amen.
¶ *Feast Day July 3rd.*

On Salvation

"If it is true that the followers of other religions can receive divine grace, it is also certain that objectively speaking they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation.

*Dominus Iesus
June 16, 2000*

THE WOMAN WITH AN IS- SUE OF BLOOD

THE Lord met the woman before he was entreated. While passing by, he gave her an occasion of recovering health; while silent himself, he understood the case of the silent woman, and saw her wound even when she was hiding it. With her, it was in secret that the Lord carried on his important work of healing. And while he was making his way from being petitioned in public, her knowledge sprang from her faith, penetrated to his divinity, and discovered that great secret.

Oh, happy is that woman! In the midst of such a great multitude she was so much alone with Christ that only she was aware both of her restoration to health and his exalted power! Happy is she who found such access that no one could stop her. Happy she who by such a path struggled and crept up to her Creator, before she was upbraided by anyone because of her sore, and before she was free from its repugnance. She knew that with men and through their power the way to full health was closed to her. Men are more accustomed to shrink away from wounds than to cure them. God cleanses human wounds; he does not despise them. He does not shrink from human sores, but heals them. Nor does he detest the suppurations from the human body; rather, he cleanses them.

¶ *a sermon by St. Peter Chrysologus
Archbishop of Ravenna and Doctor
of the Church. Feast day July 30th*

For Our Country

ALmighty God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen.

SAINT MARIA GORETTI

SINCE her canonization in 1950, the Church has held up Maria Goretti as a model of adolescent virtue and chastity. This is significant in an era when women were supposed to be submissive to males. In Maria's case, near grinding poverty intensified her vulnerability and the expectation of her compliance to abuse. Nevertheless, the twelve year old Maria fought off her attacker and later died as a result of her struggle.

Today, as Catholics and as members of society at large, we understand a great deal more about the dynamics of exploitation and the



trauma associated with assault. Survivors have courageously helped us to ponder the depths of their ordeal. In turn, our validation and support can help them to heal. From there we must endeavor to make our society a place where children are provided with the safest of all possible environments.

While the social conditions that exposed Maria to cruelty and exploitation have changed, they have not been eliminated. Nowadays children are vulnerable to exploitation by the media with impossible images of attractiveness and power. They are enticed to mimic lifestyles and choices that can diminish their innocence and threaten their freedom long before maturity. Together, our task is to see that all our children have safe and wholesome settings to learn and grow with wisdom and values.

One further aspect of Maria Goretti's legacy calls for continued reflection in the Church and in our culture at large. Maria forgave the man who assaulted her. Her forgiveness was an act of profound courage

and reflects the depth of Maria's integrity as a disciple of Christ. Maria's forgiveness would later bring her attacker to personal conversion and eventual reconciliation with Maria's mother and family.

Maria is called a martyr because she witnessed to her faith, but her martyrdom cannot be solely defined by her resistance to assault. Her martyrdom also gives witness of her forgiveness extended to her assailant.

More than a century later, the story of this brave girl continues to inspire courage and faith. What Maria gave her assailant is something we can give to each other. Forgiveness - we cannot lose sight of that possibility. It remains our hope because it defines us as Catholics.

St. Maria Goretti, pray for us!

¶ *Fr. Thomas J. Powers is Pastor of St. Maria Goretti Parish in Lynnfield. He was preacher at Evensong on the Feast of Christ the King, 2006.*

The Congregation of Saint Athanasius,

The Revd. Richard Sterling Bradford,
Chaplain

Sunday Mass 10:30am
St. Theresa Convent Chapel
10 St. Theresa Ave.
West Roxbury, 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.

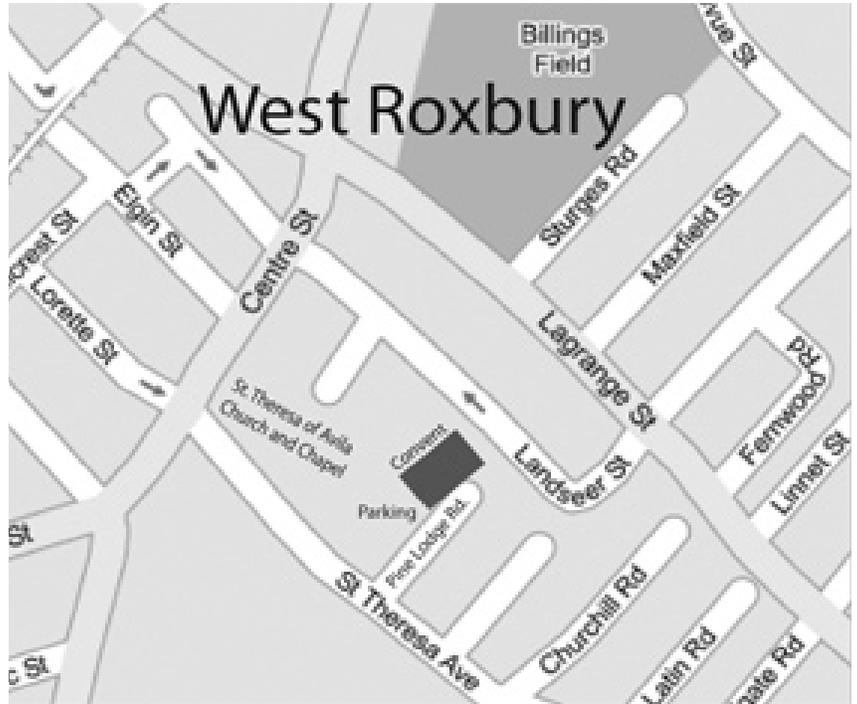
From the South: Route 1 north through Dedham to Spring Street. Turn right onto Spring Street then follow the directions above.

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

