
✠ Contra Mundum ✠

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April 2004

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>

NOTES FROM THE CHAPLAIN

THE German poet and philosopher Johann Christoph Friedrich Von Schiller (1759-1805) was an unbeliever. But he once remarked on the “Religion of the Cross! Thou alone dost interweave the twin strands of humility and strength.” Humility often wrongly translates as “easily pushed over” and strength as “domineering.” Yet as Schiller observed, these two seemingly irreconcilable opposites are joined in the Cross of Christ. And in combination they are the fundamental elements in Christian personality.

We can see how this is so from what we know of the affairs of three persons whose Christian character came to them from the Cross.

St. Joseph of Arimathaea, a ruler of the Jews, had been a secret follower of Christ. But when the Lord had died on the Cross, Joseph “took courage” and went to Pilate publicly and dared to beg the Body of Jesus. The “religion of the Cross” brought Joseph of Arimathaea to open fellowship with Jesus Christ at a very dangerous time to do so.



Nicodemus was another ruler of the Jews. He had first come to Jesus by night, a timid soul attracted to the Lord but afraid of the consequences. Afterwards, Nicodemus became sufficiently bold to defend Jesus before the Sanhedrin (John 7:50-51) but retreated against the majority thinking. It was only when Christ died on the Cross that Nicodemus also came in broad daylight, bringing the burial spices.

The third man who took fortitude from the Cross came on the scene later, but not by much. St. Stephen may have been led out of Jerusalem (on the Via Dolorosa?) to a place of

execution by stoning close by Calvary. And close by the sacred hill, the “religion of the Cross” again gave courage to Stephen to freely offer his life to the Savior Who had poured out His life for us all.

The Cross gave St. Joseph of Arimathaea the strength to begin his discipleship, to Nicodemus to advance in a faith he had tentatively accepted before falling back, and to St. Stephen who freely and gladly died for Christ Jesus. In the early days of April we have the Lord’s Passion before our eyes. May the “religion of the Cross” give us the courage to begin, to progress, and to finish our course in the faith of the Blessed Lord Jesus, for His sake, and the glory of the Holy Cross. “For He is our life and our resurrection, through Him we are saved and made free.”

FATHER BRADFORD

SHORT NOTES

Father Bradford will sit for confessions after the 4:00 p.m. Mass on Thursday, April 1st, in the Saint Theresa Chapel. The parish clergy hear confessions regularly every Saturday at 3:00pm.

A year’s-mind Mass for Ronald Jaynes will be offered on Saturday,

April 3rd at 9:00am.

The Easter Sunday collection benefits the Clergy Benefit Trust: which provides pensions and medical insurance for retired priests of the Archdiocese of Boston.

Travelling parishioners have included John Hodson (who sent a postcard from Barbados) Don and Helen Smith (who did likewise from Savannah) Terry Maltsberger on professional business in Switzerland, David Burt, who visited his son Douglas and family in San Diego after being our official representative in Houston at the dedication of Our Lady of Walsingham Church, and Dr. Michael Connolly, who arrived from Vancouver just in time to assist at evensong on February 29th.

Our PARISH RETREAT will be held April 30-May 1-2 at St. Benedict Abbey in Still River. Deadline for registration is April 14th. Cost is \$90 per person for two night's lodging, five meals, and honorarium. Our retreat conductor is Father Joseph F. Wilson. Please send us your registration soon.

In May Saint Athanasius Day is Sunday, May 2nd. Father George Greenway is our celebrant. Ascension Day is May 20th. Father Bradford will offer Anglican Use Mass on May 30th at St. Vincent Ferrer Church, New York City, with the permission of Edward Cardinal Egan.

Proceeds from LENTEN COIN FOLDERS will be sent to Catholic Charities. In 2003 Catholic Charities in the Archdiocese of Boston served 213,000 people (nearly 60,000 children) in eastern Massachusetts. 85 cents of every dollar contributed is spent directly on client services, thanks mainly to the work of 2,000

volunteers. Please be generous with your gifts. Lenten Coin Folders should be returned after Easter Day.

EVENSONG & BENEDICTION in Eastertide will be offered on Sunday, April 18th. at 5:00 p.m. in the Saint Theresa of Ávila Chapel.

Saint of the Month



St. Peter Chanel

1803-1841

martyred 28 April 1841

OCEANIA? A tiny group of islands in the South Pacific, two thirds of the way from Hawaii to New Zealand. They are virtually unknown now, but were first heard of by Westerners through the exploratory voyages of Dutch and British sea captains of the 17th and 18th centuries. These obscure islands are not far from Fiji, that refuge of escaped convicts from Australia early in the

last century. Cannibalism and head-hunting were commonplace in these islands until they were Christianized in the 1830s. (A Methodist missionary was in fact cannibalized in Fiji as recently as 1867.)

Futuna? A tiny island of Oceania, 8 miles long and 5 miles wide, still remote and not much visited. It is said that fewer than two dozen English speakers come to Futuna and its immediate neighbors in the course of a year. It is now a French protectorate, but even so, only 7% of the population even speak French, although Futuna, with neighboring Wallis, are now French protectorates. But Futuna was the place Peter Chanel was martyred.

Peter Chanel? Son of a farming family in Eastern France, he was born in 1803 and became a diocesan priest. A new missionary order, The Society of Mary (the Marists), just then forming, captured the imagination of this 28 year old man, and he joined their order. Can this young priest from the French countryside have had any inkling of the trials that lay ahead for him?

He was appointed to the very first group to sail for the Western Pacific, and he was landed on Futuna in 1837 with a Marist brother, Francis Nizier. They were 12,000 miles from home, and it took ten months to get an answer to a letter. They had to provide for themselves, learn the language without any written materials to help them, and to befriend the savages who lived there.

War between rival tribes and the practice of cannibalism had shrunk Futuna's population when Chanel landed there. The religion he found there was a primitive worship offered to terrible deities to pacify them.

Chanel courageously attended the sick, baptized the dying, and won from all the name of “the man with the kind heart”.

The ruler of Futuna, one Niuliki, at first took kindly to the young Marists, but when many of the native people were converted to the white man’s religion, he became troubled, and issued an edict against the Christians. When the king’s son began to take religious instruction and was on the verge of conversion, the troubled situation reached a terrible crisis.

At dawn on 28 April 1841 a crew of assassins attacked the Christian camp, wounding many, and surprising Fr. Chanel in his sleep. He was set upon, his arm was broken, he was struck in the head with a war club, attacked with a bayonet. When he was too slow in dying, and as he commended his soul to God, one of the assailants split his head with an axe.

Hurriedly buried, Fr. Chanel’s remains were later reclaimed by the French naval authorities from Tahiti, and carried back to France the next year.

Peter Chanel was beatified in 1889, and canonized in 1954 by Pope Pius XII. He was the first martyr of Oceania.

Had this idealistic young priest seen even a portion of what lay in store for him, would he have persevered in his missionary zeal? The four years he lived on Futuna must have tried his soul. He had been given the strength and courage to carry forward in the face of adversity, however, and, once stranded there in the Pacific, he knew he had no choice but to persevere in God’s work. This he did, day by day, up to the very

end, without quailing. Desmond Tutu, the Anglican Archbishop, has observed of martyrs that God seems to take them by the scruff of the neck and compel them forward to their destiny.

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 WILLIAM TIRRY, *Priest, Religious, and Martyr (c. 1608-1654)*

As a child, William Tirry, of Cork, Ireland, loved to spend his time praying in church. About the age of nineteen, he entered the congregation of the Hermits of Saint Augustine. After studying in Spain and France, and being ordained a priest, he returned to Ireland. On Holy Saturday, April 4, 1654, Father Tirry was captured by Oliver Cromwell’s anti-Catholic forces as he was vesting for the Mass of the Easter Vigil. Although confined to a dark dungeon, the priest continued to recite the Divine Office daily, and managed occasionally to receive Holy Communion. He spent the entire night before his execution watching in prayer, fortifying himself for the fight, as he described it. On the way to the scaffold, he prayed the rosary. Upon arriving, he admonished the Irish bystanders to remain steadfast in their Catholic faith, to conquer their passions, and to practice the virtues. The hangman interrupted

this address, but not before several Protestants had been moved to conversion by his words. Following Father Tirry’s death, a blind woman gained her eyesight upon touching the martyred priest’s habit.

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SAINT ALBAN-BARTHOLOMEW ROE, *Religious and Martyr († 1642)*

A Protestant from Suffolk, England, Alban studied at Cambridge and then converted to Catholicism in Douai, France. Returning to his homeland, he became a monk in the Benedictine abbey of Ampleforth. He died a martyr at Tyburn. “What a small thing this is,” he said, compared to the much crueler death Christ suffered for me.”

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Please return Easter Flower Envelopes no later than Palm Sunday, April 4th so that memorials may be listed in the Easter day service leaflet. Your contributions support the decorating of the chapel for the Queen of Feasts.

CHRIST, THE MODEL OF BROTHERLY LOVE

THE perfection of brotherly love lies in the love of one’s enemies. We can find no greater inspiration for this than grateful remembrance of the wonderful patience of Christ. He who is *more fair than all the sons*

of men offered his fair face to be spat upon by sinful men; he allowed those eyes that rule the universe to be blindfolded by wicked men; he bared his back to the scourges; he submitted that head which strikes terror in principalities and powers to the sharpness of the thorns; he gave himself up to be mocked and reviled, and at the end endured the cross, the nails, the lance, the gall, the vinegar, remaining always gentle, meek and full of peace.

In short, *he was led like a sheep to the slaughter, and like a lamb before the shearers he kept silent, and did not open his mouth.*

Who could listen to that wonderful prayer, so full of warmth, of love, of unshakable serenity—*Father, forgive them*—and hesitate to embrace his enemies with overflowing love? *Father*, he says, *forgive them*. Is any gentleness, any love, lacking in this prayer?

Yet he put into it something more. It was not enough to pray for them: he wanted also to make excuses for them. *Father, forgive them, for they do not know what they are doing*. They are great sinners, yes, but they have little judgment; therefore, *Father, forgive them*. They are nailing me to the cross, but they do not know who it is that they are nailing to the cross: *if they had known, they would never have crucified the Lord of glory*; therefore, *Father, forgive them*. They think it is a lawbreaker, an impostor claiming to be God, a seducer of the people. I have hidden my face from them, and they do not recognize my glory; therefore, *Father, forgive them, for they do not know what they are doing*.



If someone wishes to love himself he must not allow himself to be corrupted by indulging his sinful nature. If he wishes to resist the promptings of his sinful nature he must enlarge the whole horizon of his love to contemplate the loving gentleness of the humanity of the Lord. Further, if he wishes to savor the joy of brotherly love with greater perfection and delight, he must extend even to his enemies the embrace of true love. But if he wishes to prevent this fire of divine love from growing cold because of injuries received, let him keep the eyes of his soul always fixed on the serene patience of his beloved Lord and Savior.

From the *Mirror of Love*
by SAINT AELRED, ABBOT

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.

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 (1623-1662)
French Catholic philosopher and mathematician

ALL THAT IS NECESSARY FOR
THE TRIUMPH OF EVIL IS THAT
GOOD MEN DO NOTHING!



O GOD who didst choose blessed Pope Pius to overthrow the enemies of Thy Church and restore the beauty of her divine worship: grant that his prayers may be our defence, and that we so cleave to the observance of Thy commandments that, overcoming all the snares of our enemies, we may enjoy everlasting peace.

*Collect for the Feast of
Saint Pius V
Feast day is April 30th*

There is a hill outside a city wall, on which once a Man laid down his life for his friends. Whatever else happened on that hill, the heart of God was there revealed, broken open for man to see within it: and all there was in it was love, love, love. And from that heart of God, through the Cross of Christ, that love has ever since poured out in forgiveness. It is a glorious thing

to take another human soul right up under the shadow of the Cross, and let that love and forgiveness steal down over it with peace and healing and restoration. Christ must and will do his own work, if we will but lead people there, and leave them with him.

SAMUEL M. SHOEMAKER

HOLY WEEK 2004

Palm Sunday, April 4th

10:30am Blessing & Distribution of Palms, Solemn Procession, the Reading of the Passion, Solemn Mass, Convent Chapel

Tuesday in Holy Week, April 6th

10:00am Low Mass, Convent Chapel

Maundy Thursday, April 8th

7:30pm Commemoration of the Last Supper, Convent Chapel
8:30pm Adoration until midnight, St. Theresa of Ávila Chapel

Good Friday, April 9th

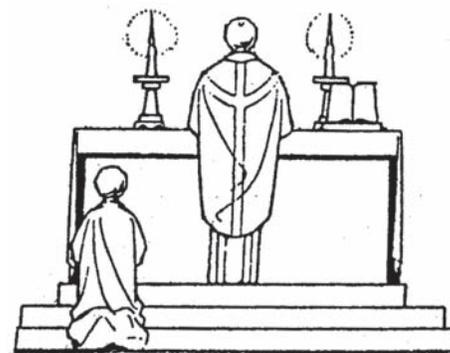
12 noon — 2:45pm The Three Hours, Stations of the Cross Seven Last Words & Meditation, Convent Chapel
3:00pm and 7:30pm The Good Friday Liturgy, St. Theresa of Ávila Church

Holy Saturday, April 10th

9:00am The Altar Service, Convent Chapel
3:00 — 4:00pm Confessions St. Theresa of Ávila Chapel
7:30pm The Great Easter Vigil St. Theresa of Ávila Church

Easter Day, April 11th

10:30am Solemn Mass & Sermon, Convent Chapel



WEEKDAY MASSES

Saturday, April 3rd at 9:00am
Tuesday in Holy Week, April 6th at 10:00am

Holy Saturday Altar Service at 9:00am

Easter Tuesday, April 13th at 10:00am

Easter Saturday, April 17th at 9:00am

The Congregation of Saint Athanasius,

The Revd.. Richard Sterling Bradford,
Chaplain

Saint Theresa Convent
Chapel

10 St.. Theresa Ave.
West Roxbury, Mass.

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

Spring
Ahead



Fall
Back

*Set your clocks AHEAD one hour
on Saturday night April 3rd.*

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.

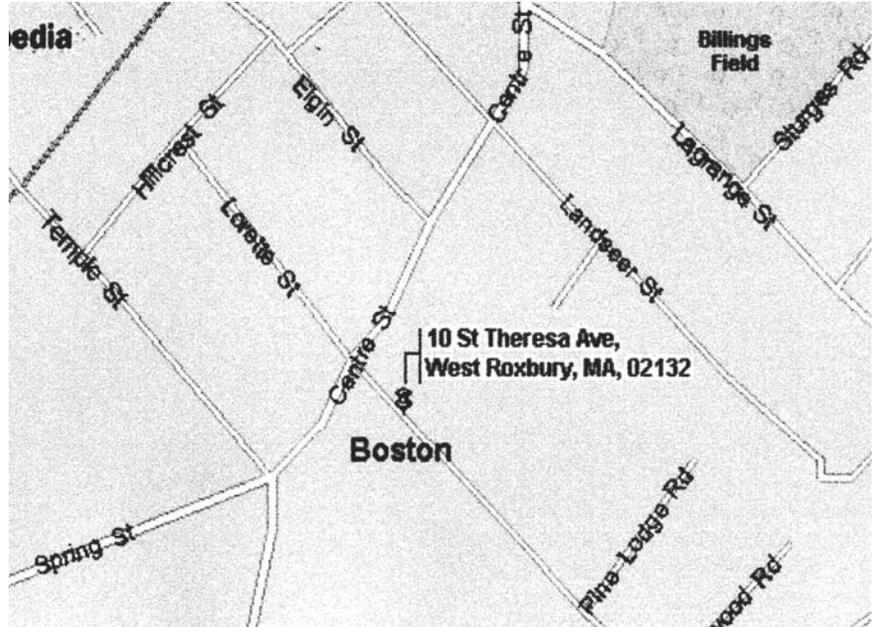
Directions by Car: From the North: Route 128 to
Route 109, which becomes Spring Street in West
Roxbury. Spring Street ends at a traffic light at
Centre Street in sight of the church. At this light
bear left onto Centre St.. and immediately turn
right at the next light onto St.. Theresa Ave.

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 High-
way 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

