
✠ Contra Mundum ✠

Volume VIII, Issue 9

April 2006

The Congregation of St. Athanasius

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

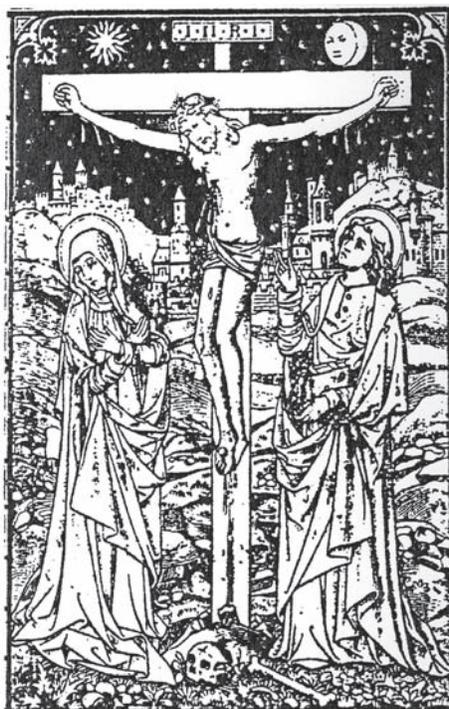
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NOTES FROM THE CHAPLAIN

IN the two immediate past issues of *Contra Mundum* I have given a brief description of the stages by which a soul progresses in its spiritual growth and development towards God. In the Middle Ages ascetical theology began talking about three major stages in which this happens. These stages are called the Purgative Way, the Illuminative Way, and the Unitive Way.

In the Purgative Way and in the Illuminative Way Almighty God is engaged in the work of redeeming the individual soul so that he can be of use in redeeming others. In the Purgative Way the soul was interested in *causes*. For example, feeding the hungry was an *issue*. The attempt to make the world a better place usually left out God, and the soul was also slow to realize that the world has no instinct to want to be better.

After a soul finally said “I give up, God, you do it” Almighty God was still primarily engaged in the redemption of this soul. But in the Illuminative Way the poor and hun-



gry are no longer causes or issues but particular suffering souls. If in the Purgative Way your concern was to set up organizations to feed the poor, in the Illuminative Way your focus is to feed this person at your door and not really be anxious to get anyone else to do it. The truth of the matter is that at this stage God is still primarily concerned not with my feeding the hungry but with saving my soul. Feeding the hungry person in front of me is the right thing for me to do if I am to be pure in heart. The goal of the Illuminative Way is to be able to say with St. Paul “I live, yet not I but Christ liveth in me.”

It is here that the soul enters the Unitive Way, when God no longer has to worry about the soul’s redemption but rather can use this soul to redeem others. Our Lord Jesus declared “Blessed are the peacemakers, for they shall be called the children of God.” That phrase “the children of God” refers to the Unitive Way. A child of God is a person in whose life others are able to see the values and characteristics of God. When you’ve been with this sort of person, after he leaves, it occurs to you “this is what Jesus must have been like.” And that is because Jesus is in that person in a marvelous way. Remember when Our Lord promised that “if you love me, my Father will love you and we will come and make our home with you”? This is what is meant. In the Unitive Way God Himself lives in their lives and characters.

And so these souls are peacemakers. The angels over Bethlehem called Jesus “the Prince of Peace.” For Catholic Christians, before peace is a concept it is a *person*. And souls in the Unitive Way live such a right ordered life (as opposed to a disordered life) that peace is the by-product or overflow. People are attracted to those that live a right ordered life in a disordered world. People seek them out for counsel. And those who follow the advice of

the peacemaker will come also to a life of peace.

Redeeming and reordering a world all messed up is God's business. And the peace-makers are those He uses to put order into what sin has disordered. But even living in the Unitive Way is not easy! Jesus said we had to take up our cross and follow Him. And He said, "Blessed are they which are persecuted for righteousness' sake." Because the world is disordered it will not tolerate either very bad or very good people. And if you are blessed enough to become very good you will know what this means! But you will also be very fortunate. That is because sin is overcome by suffering the consequences of other people's sins without sinning back. If this is happening in you it means you are participating in the redemptive passion of Christ. You are being saved by the Cross of Christ. You can look back and recognize that it was a big step forward to become willing that Christ be crucified for your sins. But to accept Christ as Lord and Savior meant also to accept the inconvenience, hardship, derision, and persecution. And that is the day you became useful to your Lord Jesus.

"For great is your reward in Heaven." There are only martyrs in Heaven! But remember that *martyr* means *witness*. St. Augustine memorably said, "in the Lord's garden are to be found not only the roses of His martyrs. In it there are also the lilies of the virgins, the ivy of wedded couples, and the violets of widows." Each of us is going to die. And at that moment we will give our lives gladly into the hands of our merciful Savior. Or we can go into eterni-

ty full of bitterness and resentment. God gives us now to mortify our vanity, pride, and convenience. And when we cooperate with the ways He has provided, in the process we will be growing holy. It is a splendid, noble, and often heroic, thing. And it is why we were created.

Father Bradford

SHORT NOTES

Please return Lenten Coin Folders after Easter Day. Proceeds benefit Catholic Charities.

A year's-mind Mass will be offered for Ronald Jaynes on Saturday, April 22nd. The Mass is at 9:00am. May he rest in peace.

Father Bradford will sit for confessions after the 4:00pm Mass on Thursday, April 6th in the St. Theresa of Ávila Chapel. The parish clergy hear confessions each Saturday from 3:00-4:00pm.

Lenten weekday Masses continue on Tuesdays, April 4 and 11 and on Easter Tuesday, April 18th, at 10:00am in the convent chapel. Saturday Masses are April 1, 8, 15 (Altar Service only) and 22nd, at 9:00am

A reminder that the Easter collection is given to the Clergy Benefit Trust which provides a stipend and medical insurance for retired priests of the archdiocese.

Guest preachers during Lent have included Fr. Charles J. Higgins and Deacon Michael J. Connolly. Fr. Higgins is parochial vicar in St. Theresa of Ávila Church. Dr. Connolly is professor of Slavic and Eastern Languages in Boston College. Many thanks.

Many thanks to Steve Cavanaugh for the kind and thoughtful gift of a holy water vat and sprinkler to the Congregation. It will be used for the first time on Palm Sunday.



Congratulations to Sean Patrick Cardinal O'Malley upon his elevation to the College of Cardinals. A consistory was held on March 24th. A Mass of Thanksgiving will be offered by the Cardinal on Saturday, April 1st, in St. Theresa of Ávila Church at 5:30pm. A reception follows the Mass. Watch for the announcement of other services of thanksgiving around the Archdiocese of Boston.



Please return Easter Flower Envelopes no later than Palm Sunday, April 9th 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.

**Spring
Ahead**



**Fall
Back**

Daylight Savings Time returns on
April 2.

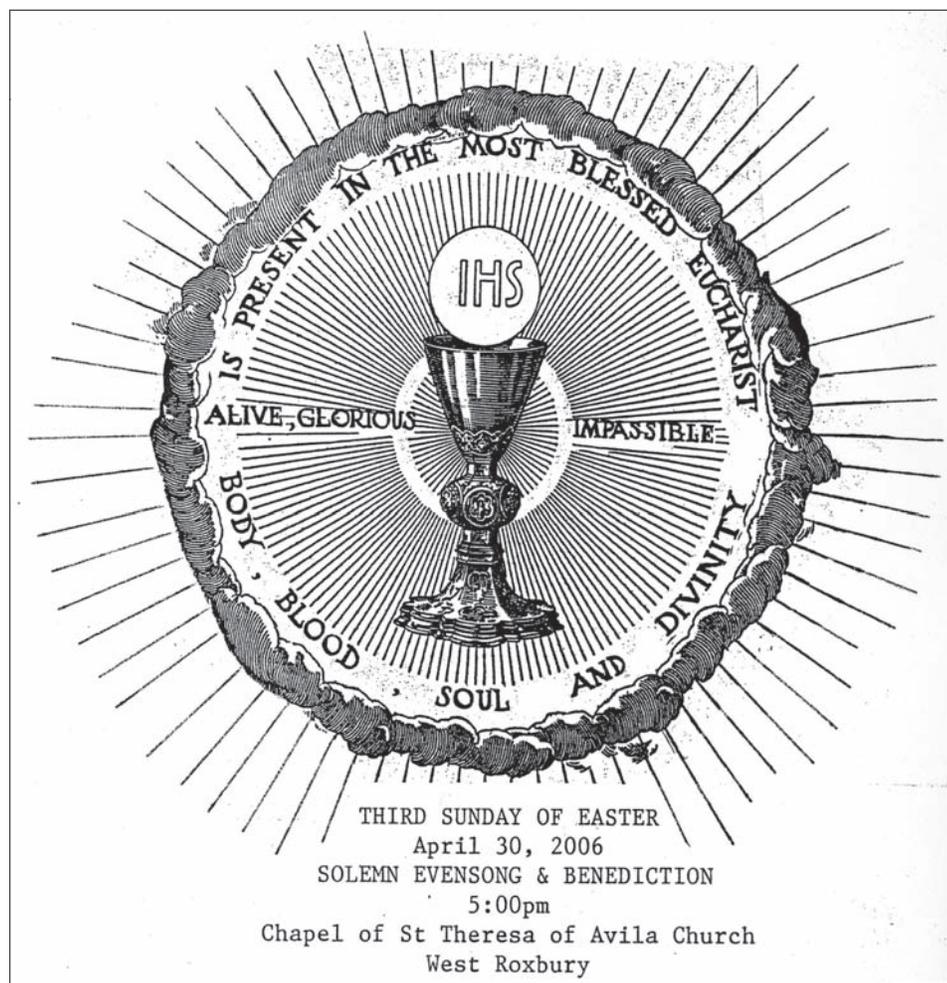
"HE THAT IS WITHOUT SIN"

IN this one brief passage, Our Lord Jesus indicates the sacredness of the whole moral law, and the danger of postponing conversion. It is a vivid and dramatic scene, especially when we are told Jesus "stooped down and with His finger wrote upon the ground." In fact, we are told He did this *twice* in a matter of a few moments.

What was on the ground? We are told a few verses earlier that Jesus was in the Temple. So He was writing on the great flagstones which formed the pavement of the Temple courtyard. And so we are reminded that once before the Finger of God had traced the commandments that are the foundation of the moral law.

If the Jews might not be impressed with what God was now again doing before their very eyes, at least they might be reminded of the sacredness of the Ten Commandments as a whole, and the truth that one commandment is as holy as another. *The Catechism of the Catholic Church* speaks of a "hierarchy of truths" not that one law is important and another less so but that they all fit together with some being foundational and others derivative.

In their odious desire to catch Our Lord in a theological trap, these men had found an adulterous woman. They boast that they have caught her "in the very act." (One wonders about the man so caught!) And they parade her before Our Lord in public in the Temple courtyard as if she were a trophy fish! But to the Lord the pride and callousness of



these men was more fatal upon their souls than the breaking of the seventh commandment was upon the woman's.

That is why Blessed Jesus turns it right back on the accusers. "He that is without sin among you, let him first cast a stone at her." And when He said this, we are told they "stole away one by one, beginning with the eldest." Why beginning with the eldest? Because they were self-convicted by sin in proportion to the number of their years.

It is a reminder to us that we do not grow good by growing old, but it is only that our sins, piled up by years, can be a burden that becomes more evident. It is rather by continued penitence and conversion of the heart, and the cultivation of virtue,

that we stay on the path that leads to salvation and do not find ourselves stealing away quietly from Jesus.

*a sermon preached by Father
Bradford on Monday of the Fifth
Week of Lent, 2005*

THE PASSOVER

ONE of the commands that God gave to Moses and Aaron was that they should use unleavened bread for the Passover celebration. Although under the new law it is not necessary that the Eucharistic bread be unleavened, the external aspect of the Host, according to the usage

of the Roman Church, is the same as that of the ritual bread prescribed by the ancient law. Thus, during the centuries spent in expectation of Christ, the Host was represented on the tables of the chosen people.

The blood of the paschal lamb was to be “put on both the side posts and on the upper door posts” in order that the death-dealing angel would recognize the houses of those who were to be spared. In the same way, the blood of Jesus Christ is put upon us: after we have received Communion, the gate of our heart is dripping with that blood which wards off the evil spirit.

Here, we no longer have an image but an invisible reality experienced by any faithful soul. That same temptation, that same roaring lion against which yesterday we were as helpless as a prey already captive and resigned, may be still lurking around us. It is still lying in wait; but our heart, protected by the Body and Blood of Christ, is armed against its assaults. Communion carries an adequate power that each one can verify in himself—a power at which we shall never cease to marvel. It is the flame in the darkness that the traveler kindles to drive away wild beasts.

The ancient Passover was instituted when the Hebrews were in Egypt, anticipating a deliverance to come. The new Pasch was instituted by the living Christ. He had at His disposal His flesh still untouched, His blood which had not yet been shed.

The Jews celebrated the Passover in the memory of their deliverance. The Eucharistic sacrifice is also primarily the memorial of the

death of the Lord: “Do this in memory of me.” But the Jews could only eat the paschal lamb once a year; we may receive it every morning, if we are pure of heart.

FRANCOIS MAURIAC

Holy Thursday

Francois Mauriac (1885-1970) was a prolific novelist and essayist. He was a member of the French Academy, and won the Nobel Prize for Literature in 1952.

The Resurrection and the Mother of God

AFTER Jesus had been laid in, the tomb, Mary alone remains to keep alive the flame of faith, preparing to receive the joyful and astonishing announcement of the Resurrection. The expectation felt on Holy Saturday is one of the loftiest moments of faith for the Mother of the Lord: in the darkness that envelops the world, she entrusts herself fully to the God of life, and, thinking back to the words of her Son, she hopes in the fulfillment of the divine promises.

If the authors of the New Testament do not speak of the Mother’s encounter with her risen Son, this can perhaps be attributed to the fact that such a witness would have been considered too biased by those who denied the Lord’s Resurrection, and therefore not worthy of belief.

How could the Blessed Virgin, present in the first community of disciples, be excluded from those who met her divine Son after he

had risen from the dead? Indeed, it is legitimate to think that the Mother was probably the first person to whom the risen Jesus appeared. Could not Mary’s absence from the group of women who went to the tomb at dawn indicate that she had already met Jesus? This inference would also be confirmed by the fact that the first witnesses of the Resurrection, by Jesus’ will, were the women who had remained faithful at the foot of the Cross and therefore were more steadfast in faith.

Indeed, the Risen One entrusts, to one of them, Mary Magdalene, the message to be passed on to the apostles. Perhaps this fact too allows us to think that Jesus showed himself first to his Mother, who had been the most faithful and had kept her faith intact when put to the test.

POPE JOHN PAUL II

L’Osservatore Romano

A year’s-mind occurs April 2nd for the late Holy Father. May he rest in peace!

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 THOMSON

Priest and Martyr (c. 1560-1586)

William Thomson, of Blackburn, England, went abroad to study for the priesthood and was ordained in Reims, France, around the age of

twenty-four. After returning to England, he served the persecuted Catholics of his country in and around London, taking as his alias the name of his native place, Blackburn. Father Thomson's apostolate came to an abrupt end early in 1586. That day, he was celebrating Mass in a London home in the presence of two young men, William Heigham and Roger Line, both of whom had suffered disinheritance for having converted to the Catholic faith. Roger had recently married William's sister, (Blessed) Anne, who was also a convert and was to suffer a martyr's death fifteen years later. While Father Thomson was at the altar, government agents raided the house and arrested the three men. William and Roger were imprisoned. For his priesthood, Father Thomson was sentenced to death by drawing and quartering, suffering together with another priest, (Blessed) Richard Sergeant, at the London execution site of Tyburn on April 20, 1586.

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SAINTS EUSTACE WHITE and POLYDORE PLASDEN

Priests and Martyrs († 1591)

Eustace was born in Lincolnshire and Polydore in London. Both studied theology in Rheims and Rome. Ordained priests together in Rome in 1588, they joined the English mission. They were arrested for the crime of being Catholic priests and after enduring slow starvation and many barbaric tortures in prison at the hands of Topcliffe, they were executed in Tyburn.

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SAINT OF THE MONTH



St. Louis Marie de Montfort

(1673-1716)

APRIL 28

SAINTE Louis Marie de Montfort belongs in the company of holy men and women singularly devoted to the Blessed Virgin Mary. Pope Clement XI named him "a missionary apostolic," and Montfort spent much of his life preaching and teaching the recitation of and appreciation for the rosary, a full

acknowledgement of its necessity and the benefits in our lives. He called his consecrated life "a holy slavery of love," yearning for full union with Christ through devotion to Mary. He saw this devotion as a fulfillment of the baptismal promises.

He was born in Brittany (France) and studied under Jesuits at Rennes. He continued his preparation for religious life in Paris at the Sorbonne and the seminary at Saint-Sulpice.

He was ordained in 1700 and in 1710 was accepted as a tertiary in the Third Order of St. Dominic. He founded at least two (2) religious communities: Montfort Fathers (missionaries) and the Congregation of the Daughters of Divine Wisdom (nursing and teaching among the poor). See this website (www.montfort.org) for more information on these communities.

His writings included many hymn verses, sermons, letters, the rules of two religious communities, and several books: *The Love of Eternal Wisdom*, *The Secret of Mary* (see text at www.catholic-forum.com/saints/stl05002.htm), and *The True Devotion to the Blessed Virgin Mary*. *The Secret of the Rosary* (available in paperback edition), is a dissertation on the rosary, the main part of which is divided into 50 sections, each one a numbered rose ("first rose, the prayers of the rosary... third rose, Saint Dominic," etc.).

He was buried in the basilica dedicated to him at Saint-Laurent-sur-Sevre. He was beatified in 1888 and canonized on July 20, 1947 under Pope Pius XII.

EASTER SUNDAY

Christ and the Rabbit

Early in the morning on the first day of the week, a rabbit nibbled gently at the tender shoots in the garden of the Resurrection, enjoying a quiet, dew-drenched breakfast. Suddenly a massive stone rolled away from the nearby tomb and the rabbit stood transfixed with utter terror as the Risen Christ came forth, The Lord appeared like lightning, His raiment white as snow, and so the legend tells us, the blinding light turned the rabbit's brown fur coat snowy white and caused the color to drain from its eyes. So profoundly shaken was the rabbit by this event that even to this day rabbits are seen to tremble. But the Lord looked upon the humble rabbit with His eyes of gentle love and the rabbit was filled with the gentleness and peace which have come to characterize his species in the animal kingdom. In this way the white Easter "bunny" became a symbol of the transforming power of Christ's Resurrection. While Mary Magdalene and the disciples could only guess what had happened, a humble rabbit had witnessed the stunning Truth and become a new creature. On this holiest day of the year, when the power of Christ's Resurrection is made real again in our midst, let us expose the darkness of our sins to the blinding light of Christ. May we too be transfixed and transformed by the awesome Easter grace of the Lord. And may our lives be truly changed into the goodness and holiness of our risen Savior,

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
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.



WE GIVE Thee thanks our Father, for the holy Resurrection which Thou hast manifested to us through Jesus, Thy Son, and even as this bread which is here upon this table was formerly scattered abroad and has been made Compact, so may Thy Church be reunited from the ends of the earth for Thy Kingdom, for Thine is the power and the glory, for ever and ever. Amen

*4th century, attributed to St
Athanasius, Bishop of Alexandria*

HOLY WEEK 2006

Palm Sunday, April 9th

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

Tuesday in Holy Week, April 11th

10:00am Low Mass, Convent Chapel

Maundy Thursday, April 13th

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

Good Friday, April 14th

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 15th

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 16th

10:30am Solemn Mass & Sermon, Convent Chapel





Easter

Most Glorious Lord of life, that on this day
 Didst make thy triumph over death and sin;
 And having harrowed hell didst bring away
 Captivity thence captive, us to win:
 This joyous day, dear Lord, with joy begin,
 And grant that we for whom thou didst die
 Being with thy dear blood clean washed from sin,
 May live forever in felicity.

And that thy love we weighing worthily,
 May likewise love thee for the same again;
 And for thy sake that all like dear didst buy,
 With love may one another entertain.
 So let us love, dear love, like as we ought.
 Love is the lesson which the Lord us taught.

EDMUND SPENSER

Edmund Spenser (1552?-1599), English poet, was regarded by his contemporaries as the foremost poet of his time.

The 2006 Anglican Use Conference

Monday, June 5th
 Tuesday, June 6th, 2006
 St. Clare Catholic Church
 2301 N. Washington Ave.
 Scranton, Pennsylvania 18509

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.

Avery Cardinal Dulles, S.J.

Laurence J. McGinley Professor, Fordham University
 on
 "Conversion to Catholicism"

with

Dr. David Mills, Editor, Touchstone Magazine, and formerly a professor at Trinity Episcopal Seminary in Ambridge, Pennsylvania and

Fr. Carleton Jones, O.P., Pastor of St. Vincent Ferrer Church in New York City, and the past Assistant Provincial of the Dominicans in the Northeast Province

Meet Pastors from Anglican Use Parishes, recent converts to Catholicism from the Episcopal Church, and Pastoral Provision Candidates for Ordination to the Catholic Priesthood.

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.

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

Rectory
 767 West Roxbury Pkwy., Boston, MA
 02135-4620

Tel/Fax: (617) 325-5232

Web: <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 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.



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

