
✠ Contra Mundum ✠

Volume VIII, Issue 11

June 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

<http://www.locutor.net>

NOTES FROM THE CHAPLAIN

IF the Solemnity of the Most Holy Trinity is our Church calendar's observance of a theological statement, there are two adjunctive festivals of great devotional expression: Corpus Christi and Sacred Heart of Jesus. It is not by accident that these days follow in the weeks after Trinity Sunday. It is by design. The great core dogma of the Holy Trinity proclaims among other things that Our Lord Jesus Christ is fully God, nothing lacking. It is also the Catholic assertion that God Incarnate is fully man, nothing lacking. Corpus Christi and Sacred Heart give the faithful the opportunity to express in worship these theological truths.

I want to say something first about Corpus Christi, and then more about Sacred Heart. Corpus Christi is the festival giving thanks for the gift and presence of Our Lord in the Blessed Sacrament. As the great sixth chapter of St. John's Gospel instructs us, Jesus Christ is not merely the bread which gives life. He can do that because first He is the bread *which has life in itself* as an everlasting



CORPUS CHRISTI

Sunday, June 18, 2006

Solemn Mass & Sermon

10:30am

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at 5:00pm

Solemn Evensong & Benediction

Chapel of St Theresa of Ávila

Church

a reception follows the service.

store of life. It is not so much that we take the life of Christ into ours but that we are taken up into His, which is the life which never dies. With the crowd at Capernaum we say to Jesus "*Lord give us this bread always.*" The Blessed Sacrament is possible because Jesus Christ is the Second Person of the Holy Trinity and at the Incarnation the Lord was made flesh and dwelt among us. It is all possible because Jesus is God.

With devotion to the Sacred Heart the focus is on the Sacred Humanity of Christ. Just as the heart is the seat of human love, the physical human heart of Jesus reveals the fundamental fact of religion: that God loves us. The devotion arose only in the Seventeenth Century and began with a vision.

"Behold this heart which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify Its love. In return, I receive from the greater part only ingratitude, by their irreverence and sacrileges, and by the coldness and contempt they have for Me in this Sacrament of love ... I come into the heart I have given you in order that through your fervor you may atone for the offenses which I have received from lukewarm and slothful hearts that dishonor Me in the Blessed Sacrament." So declared Our Lord Jesus to Sister Margaret Mary Alacoque in 1675.

None of this should have been new to Christ's followers. They had known all along that when God became man it was a man like ourselves. In Christ God saw with human eyes. When He stretched out His hand to save it was a human hand He stretched out. The gospels do not hesitate to describe Our Lord's human feelings. Seeing the money changers in the Temple, it

says “*Jesus, looking round about on them with anger.*” When the seventy returned from their first successful missionary journey it says “*At that time, Jesus was filled with gladness.*” We all know the shortest verse in the Bible. “*Jesus wept*” at the tomb of His friend Lazarus. In such ways the gospels reveal the anger, joys, and sorrows of a human heart. Nor does the Sacred story hide the disappointments. “*Jerusalem, Jerusalem, still murdering the prophets and stoning the messengers that are sent to thee; how often have I been ready to gather thy children together, and thou didst refuse it.*”

A special vision had been given to Sister Margaret Mary Alacoque, but the full reality of the Incarnation was obvious to the early Church Fathers. St. Ignatius of Antioch described Our Lord as “who is God in man, true life in death, both out of Mary and out of God.” St Athanasius said that it was impossible to divide the Incarnate body of Christ from the Divine Word and worship either in isolation. In medieval times there is St. Bernard of Clairvaux whose warm enthusiasm of temperament was inspired by the Sacred Humanity of Christ in the Passion.

Devotion to the Sacred Heart of Jesus took definite shape only after the Protestant reformation. But the evangelical Protestants could never bring themselves to deny the love of Jesus in His manhood. It was an aspect of Christian devotion too deeply seated, too moving, and too reasonable to be denied expression. The evidence is to be found in such places as the hymns of Isaac Watts and John Newton. The Presbyterian Richard Baxter (1615-91) could write as follows:

“And yet doest thou not know him! Why, his Hands were pierced with the sting of thy sins, that by these marks thou mightest always know him ... Hast thou forgotten since he wounded himself to cure thy wounds, and let out his own blood to stop thy bleeding? Is not the passage to his heart, yet standing open? If thou know him not by the face, the voice, the hands: If thou know him not by the tears and bloody sweat, yet look nearer, thou maist know him by the Heart: That broken-healed Heart is his, that dead-revived heart is his, that soul-pitying, melting heart is his: Doubtless it can be none’s but his, Love and Compassion are its certain Signatures.” *The Saints’ Everlasting Rest (1650)*

Later St. John of the Cross and St. Theresa of Avila made singular contributions to the expression of Christ as personal God. And in the outcropping of all these Catholic writers and teachers came the Devotion to the Five Wounds, the Stations of the Cross, the Rosary, devotions to the Sacred Heart, and the prayer we know and love called the *Anima Christi*. None of us who have seen Mel Gibson’s movie *The Passion of the Christ* will forget that beautiful scene at the Cross when the centurion removes his helmet to receive on his head the baptismal flow of water and blood from the pierced side and heart of Jesus. St Bonaventure would approve.

It was St John Eudes who gave the devotion to the Sacred Heart a firm doctrinal basis, and Saint Margaret Mary Alacoque was chosen by the Lord to arouse His Church to the devotional work of faithful Catholics: to make up for the coldness and ingratitude of the world

and all outrages committed against Divine Love.

The Heart of Jesus is the source of holiness, and our devotion to it bestows a deeper insight into that Divine Love. By devotion we gain a surer confidence in that Love, and as we see something of God’s love we want to respond to it by expressing the love of our own hearts. Our hope for the Church, for those outside the Church, for the world, for our loved ones, and for our own souls, is in the faithfulness of the Heart of Jesus.

FATHER BRADFORD



## TAKING THE LORD’S MEASURE

**I**n a little retreat house where Jesus was staying for a time, one day He looked deep into the eyes of a fisher-

man named Simon and said, rather formally, “thou art Simon, son of Jonas. Thou shalt be called Cephas.” (Which means *rock* in Hebrew and the Greek word is *Petras*.)

Jesus had a penchant for giving nicknames. You remember that He called James and John “Boanerges” or sons of thunder, because of their hot tempers. In the case of these sons of Zebedee the nickname was obvious to those other disciples who perhaps saw the brothers boil over on occasion. But Simon the Rock? It wasn’t obvious to anybody, not for a good long time. They knew Peter to be sometimes violent, falling asleep in his prayers, presuming to tell his Master how to run His life, and on two tremendous occasions failing completely in moral courage. That was some rock!

The other strange thing about the Lord’s giving this nickname was that Simon had come to take the measure of Jesus, and the tables had been turned. The Lord was judging Simon, knowing him for not who he apparently and on the surface is, but whom he really is down deep where no one but God can see.

Peter set out on a great adventure with the Lord Jesus that day. It began with his simple and generous heart blurting out wonderful words: “Thou art the Christ, the Son of the Living God.” And Jesus blessing Peter as no man had ever been blessed: “Thou art Peter, and upon this rock I will build My Church.”

But then there were the ups and downs of Peter’s life. Now there certainly are ups and downs in everybody’s life, but yours and mine are not played out mercilessly in the pages of the world’s best-selling

book! In it, Peter’s life reached the pits with his desperate betrayal of His Master before the cock crew on Good Friday morning. Yet it was in Peter this burning love for Jesus that in the end burned up all the cowardice, and all the rest and left him what Jesus had predicted he was, the rock, the prince of the Apostles, and the greatest of them all.

Like Simon the fisherman, we start out judging Jesus and what is to be our relationship to Him. We wind up being judged by Him, Who takes our measure and knows what we will make of it. It was a long time being fulfilled in Simon Peter, and whatever Christ Jesus has decided for you and me may also be a long time coming to fruition. But Jesus doesn’t make mistakes, not with Peter, and not with us, and in the end it will be as He says.

*A sermon preached by Father Bradford on the Feast of SS Peter & Paul in 2002.*

## A FIRST LOOK AT A NEW LITURGY

ON the feast of the Conversion of St. Paul, I had the rare opportunity of participating in a celebration of Mass according to the “*Book of Divine Worship: Being Elements of the Book of Common Prayer Adapted According to the Roman Rite for Use by Roman Catholics Coming from the Anglican Tradition.*”

This long title describes the liturgy officially approved by the National Conference of Catholic Bishops and

the Holy See as a pastoral provision for those former Anglicans who have entered into full communion with the Catholic Church, allowing them to retain certain aspects of the rich Anglican liturgical heritage.

The occasion was another theological assessment that was being conducted at the Dominican House of Studies in Washington, D.C., whereby Catholic theologians were assessing what areas in theology, liturgy and canon law some former Anglican clergymen might have to study to apply for the Catholic priesthood. Those who have already gone this route and been ordained as Catholic priests may celebrate this newly approved liturgy for congregations of former Anglicans where they exist.

The setting of this Mass was the lovely Gothic chapel of the House of Studies. Its high altar reredos with the 15 Mysteries of the Rosary carved in wood formed the background for the stately and dignified celebration of the liturgy that unfolded before our eyes.

After singing “Who Are These Like Stars Appearing” from the 1940 hymnal, we launched into Rite One, which closely parallels the Book of Common Prayer. The stately cadence of Elizabethan English and the incomparable beauty of Cranmer’s translation of ancient Roman prayers helped to create an atmosphere of reverence and beauty. The readings were from the Revised Standard Lectionary, in which a more elevated language is used than that prepared under the auspices of the Catholic Biblical Association in wide use here in the States.

In the sermon, Father James Parker, who assists Archbishop Bernard

Law of Boston in administering the pastoral provision, spoke movingly of St. Paul's journey from Judaism to belief in Christ, while bringing to the service of his Lord the best of his Jewish training. So, too, did Father Parker see the faith journey of these former Anglicans, many leaving behind security and position for the security of faith guaranteed by the See of Peter. Yet they brought with them much that is beautiful and holy from the Anglican tradition.

The Mass proceeded with the Prayer of the Faithful or what the Book of Common Prayer describes as praying "for the whole state of Christ's Church."

The Penitential rite followed with the Anglican version of the *Confiteor*, the concluding prayer of which reminded this friar of the absolution of the now defunct Dominican rite. The gifts were brought forth and prepared, and after the Preface we heard a translation of the Roman Canon. This was similar to that vernacular version which many of us grew up reading in our hand missals as we assisted at Latin Mass before Vatican II.

We sang the "Our Father" in English Gregorian Chant and said the magnificent *Prayer of Humble Access* in preparation for Holy Communion. After Communion, there followed vespers in Anglican chant and a communal prayer of thanksgiving. The rite concluded as we recessed out of the chapel singing Vaughn Williams' "For All the Saints."

My reaction to our Church's newest liturgy was mixed. I was deeply moved by the beauty of the rite, and yet I found. I've become

more used to the sparser contemporary Roman rite than I thought.

Afterwards I spoke with the clergymen who were present, men grateful to the Church for the pastoral provision that allows them to retain something of their heritage while embracing the broader Catholic faith, and which further allows them to remain married while exercising their ministry. I marveled at the wisdom of our present Pope, so unyielding in matters of faith, and yet so generous in trying to answer real pastoral needs such as this.

Could it be that this pastoral liturgical provision for former Anglicans, as well as the new permission he so graciously granted of using the Tridentine rite of the Latin Mass where there is real pastoral need, may be the leaven to restore dignity, and beauty of holiness to the contemporary rites of the Catholic Church? While perhaps not intended, this would be a welcome result, should it happen.

GILES DIMOCK, O.P.

*National Catholic Register*  
March 17, 1985

## SHORT NOTES

Many thanks to those who provided food and drink for the receptions after special services in St. Theresa of Ávila Church. There were receptions after Evensong at the end of April and also after the Mass on our Patronal Feast.

Bruce Hall is in this country collecting books for schools and colleges in the Philippines. He will be at Mass on Whitsunday, June 4. If you have books you would like to donate, you can give them to him at that time, or you can call him at 707-334-5670

or email at [brucehall@pinoymac.org](mailto:brucehall@pinoymac.org) or [donatebooks@gmail.com](mailto:donatebooks@gmail.com) <http://www.geocities.com/booksto-thephilippines/>

A generous benefactor is helping us replace and refit some vestments for acolytes and choir members. Many thanks.

The Archdiocesan Tribunal will begin operating out of the St. Theresa Convent as of July 1st. Most of the building will be off limits to anyone not having business with the Tribunal. We will continue to have the use of the chapel and sacristy on the first floor and our meeting room, kitchen facility, and rest room will be on the lower level. The side door to the convent, which most of us use from the parking lot, will be our only access to the building.

Congratulations and best wishes to Ryan Amann who has taken a Masters in Architecture degree at Northeastern University. He has returned to upstate New York but hopes to join us monthly for Mass.

Traveling parishioners include Wilfred Veldkamp now home from visiting family in Europe for a month. Terry Maltsberger has made several trips to Switzerland to deliver papers at psychiatry conferences. Judie Bradford spent a week on Eleuthera while the two Bradford daughters were on holiday there.

A conference featuring converts to the Catholic Church from Anglicanism is being held in Scranton, Pennsylvania June 5-6. For last minute info call 570-343-0634

Weekday Anglican Use Masses in June will be on the Solemnity of the Sacred Heart, Friday, June 23 at 12noon and the Nativity of St. John the Baptist, Saturday, June 24 at

9am. Both Masses are in the Convent Chapel.



## TRINITY SUNDAY

June 11, 2006  
Solemn Mass & Sermon  
Athanasian Creed  
10:30am

## THE HOLY TRINITY

*Progressive revelation*

THE Old Testament preached the Father clearly, but the Son only in an obscure manner. The New Testament revealed the Son, but did no more than hint at the godhead of the Holy Spirit. Today the Spirit dwells among us, manifesting himself to us more and more clearly. For it was not safe, when the divinity of the Father had not yet been acknowledged, plainly to proclaim the Son; nor,

when that of the Son had not yet been accepted, to burden us further - if I may use a somewhat bold expression - with the Holy Spirit.

So, by gradual additions and ascents, advancing from glory to glory, the splendour of the Holy Trinity shines upon the more enlightened. You see illuminations breaking upon us gradually; while the order of theology, which it is better for us to observe, prevents us both from proclaiming everything at once and from keeping it all hidden to the end.

ST. GREGORY OF NAZIANZUS

## SAINT OF THE MONTH



S. Boniface  
(ca.672?-754) June 5th

SAINT Boniface is another saint with a connection to England.

Although he is known as the apostle to Germany, it is thought that his birthplace was perhaps Devon or Wessex, where his name was Winfrid (or Wynfrid or Wynfrith). Our earliest knowledge of him identifies his upbringing by Benedictines at Exeter. He actually became a Benedictine as a young man, at Nursling (near Winchester at Southampton), and directed its monastic school for awhile.

He was a lover of learning, teaching, and preaching and composed a Latin grammar, supposedly the first in that country.

One of the sources of knowledge of this saint is Willibald (700-781), who was later consecrated a missionary bishop by Boniface.

Early in his career he desired to be a missionary, and to Frisia (across the channel in the northern Netherlands) he journeyed ca.716. After a very short time he had to return to Nursling to succeed the Abbot Wynbrecht, who had died. Within a few years however he gave that up to seek support from Pope Gregory II for his missionary work among German provinces, especially some with sizable pagan populations. In fact throughout his life he would return to Rome periodically to report on his efforts and to secure necessary support for further missions. He desired to maintain the strong connection with Rome wherever he evangelized.

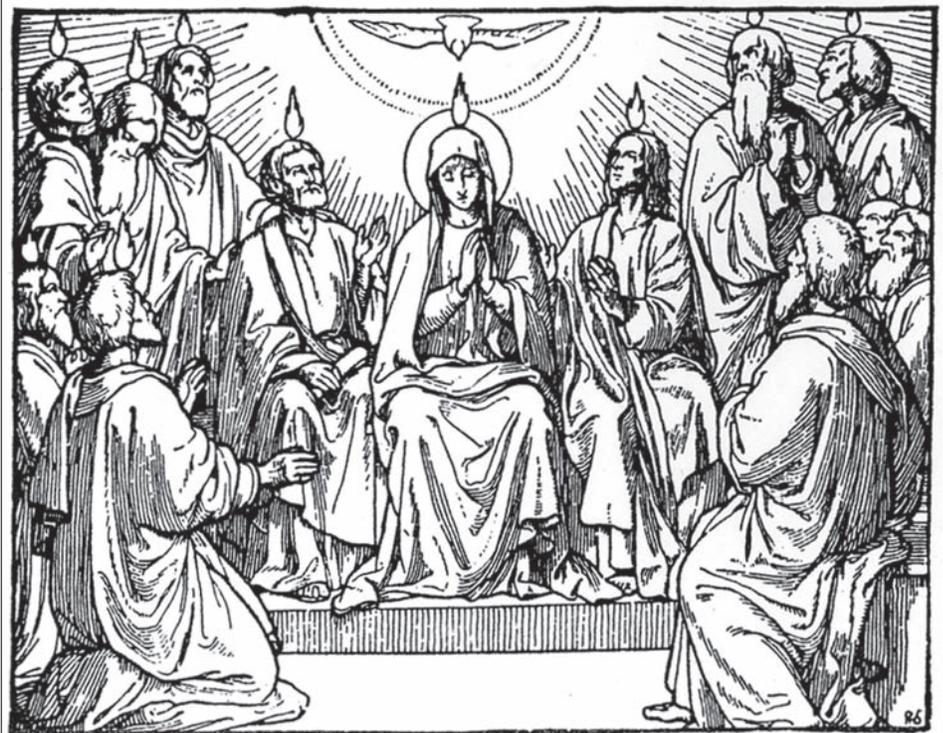
It was Pope Gregory II who sent him off, with the new name of Boniface, on his first formal mission to the German provinces of Thuringia, Frisia (719-722), and Hesse (723-725). In 722 during a visit to Rome he was consecrated a bishop, after which he returned to Thuringia for a lengthy

stay (725-735). In 732 he was made an archbishop, and Pope Gregory III bestowed upon him the pallium. He was encouraged to commission new bishops for missions in parts of Germany, including Bavaria and Franconia. He was designated a papal legate to Germany in ca.739. He was known for establishing several monasteries, perhaps the most famous at Fulda. He was also credited with bringing Anglo-Saxon missionaries with him to the Continent.

In his last years he desired to revisit his beloved Frisia. In 754 as he was preparing a group of converts for confirmation, his tent near Dokkum was attacked by pagans. He and the 50+ catechumens died in the massacre. The story has been handed down that he defended himself only with a Gospel tome, now named "Codex Ragyndrudis." One can see the sword-cut volume at the cathedral in Fulda, where his remains were interred. He became a patron saint of Germany, especially honored at Fulda and Mainz.

## FATHERS

**B**Y sitting late over Greek print in a badly lighted library, I finished my eyes and Schools together. I was forbidden to read for three months. Not read for three months? What was I to do? 'Look,' said my father, 'the fence round the garden is falling to pieces, we'll replace it. We'll do it in oak; and we won't buy the uprights ready slotted, we'll cut them out with hand tools.' So we made that solid oak paling right round the garden, my father and I. I wonder whether it still stands? The weeks flew by, the long sunshiny days of satisfying



## THE DAY OF PENTECOST: WHITSUNDAY

Sunday, June 4, 2006

Procession, Solemn Mass & Sermon

Lesson read in foreign languages  
wear RED to Mass on Pentecost

manual labour. I never had a happier summer than that summer I was supposed to be blind. There was the pleasure of doing a great work, and overcoming hourly difficulties. But above all, there was the pleasure of working with my father, who did not make himself the boss – he accepted me as an equal. All the time there was the feeling of his kindness, who had undertaken such a labour to keep me cheerful; but there was nothing indebting in it, it was so obvious he enjoyed the work as much as I did. My zest, however great, could not equal his ...

I know that it is all very well for me to go on like this, but that there may be no answering recollection

in my audience – some of you don't have much to do with your fathers, and some of you wish you had less to do with them than you have ...

I do hope that those of you who are having a sticky passage with your fathers, and have not got over the very necessary but painful business of achieving independence from paternal tyranny, will do all you can to reestablish relations on a basis of equality as soon as possible. Do it, while the going is good: you will not have your fathers always. When my present College was so kind as to suggest my coming into it, how I should have liked to talk to my father about it, but alas!

Do you ever write to your fa-

thers? It is an amiable and can even be an enjoyable exercise. There is a special reason. God has made known to us the mysteries of his kindness through human parables. But what makes these parables so forcible, is that they are not merely parables we can grasp, but parables we must enact. That is why they get right in amongst us. He has given us the friendship of Father and Son, on a level of equality—*nihil in hac Trinitate vel maius vel minus*—as the clue to the most august of mysteries, the life of the Godhead. It is hard for us to worship the divine reality, if we are falsifying in our own person the human parable: if we are ungrateful or indifferent sons to our earthly fathers. I am so sorry for those of you who have to try to be otherwise; I never had to try at all. My little blind soul, nosing its way into the world, had been so careful in the choice of a father.

AUSTIN FARRER  
*The End of Man, 1973*

## 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 PHILIP POWELL**  
*Priest and Martyr (1594-1646)*

After studying law, Philip Powell, of Tralon, England, traveled to Douai, France, where he entered the Benedictine Order and was ordained a priest at the age of twenty-four. Four years later, he returned to Eng-

land. Settling in Somerset, Father Powell spent over twenty years ministering to persecuted Catholics there and in Devon and Cornwall. During the unrest of the English Civil War, he was captured and sentenced to death for being a priest. His exemplary conduct in prison prompted twenty-nine of his fellow prisoners, including twenty-three Protestants, to sign a declaration affirming his virtues. He even won the respect of government officials. When the man who was sent to announce the date of his execution became too distraught to read the notice to Father Powell, the priest peered over his shoulder to read it for himself. He thereupon asked for a glass of sack with which to toast the health of the messenger, adding, "Oh, what am I that God thus honors me and will have me to die for his sake?" At his execution, he told the onlookers, "This is the happiest day and the greatest joy that ever befell me."

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**Bld. THOMAS PLUMTREE**  
*Priest and Martyr († 1570)*

Serving as chaplain to the participants in the "Northern Rising" of 1569, a last-ditch effort to restore Catholicism in England, Father Plumtree is thought to have been the last priest to celebrate a Catholic Mass in Durham's beautiful cathedral. When at the gallows in Durham's market place he was offered pardon if he would renounce his Catholic faith. Father Plumtree answered that "he had no desire so to continue living in the world, as meantime to die to God."

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## Notable Quotes

"Truths, which I have long proclaimed as part of the Catholic Faith, have acquired a new reality. For example, I have long recognized the unique vocation of Our Lady – called the highest honor among all created beings. It is a fact of history that, if true honor is not paid to her as the Mother of God, people put Our Lord in her place as the highest of creation rather than adoring him as God Incarnate."

MSGR. GRAHAM LEONARD  
*former Anglican Bishop of London*

"The Catholic Church, resplendent with the miracles of God, and taught by the Spirit of God, is set upon the high mountain of the stone that is Christ."

### 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 Solarium 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 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

