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# ✠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

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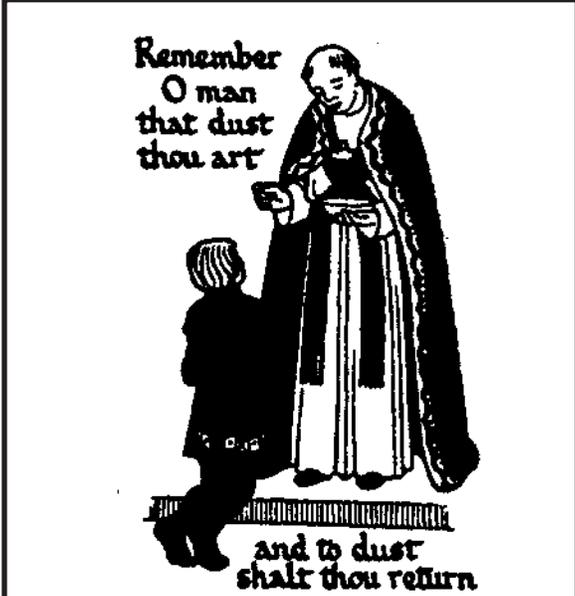
## CELEBRATING LENT

Tune all your voices and instruments play to celebrate this triumphant day.

Nahum Tate: *Come ye sons of art away.*  
Birthday ode for Queen Mary II (1794)

WHEN Purcell set this magnificent sixth and final birthday ode for England's beloved Queen Mary, the nation was unaware that with that marvelous celebration in music and in verse it was marking its monarch's last birthday. The next year Purcell would be setting Queen Mary's funeral music and would himself pass away at a young age ten months later.

Amidst trumpets and tympani what else do we celebrate? Birthdays, marriages, festivals, holidays. And for the New Testament language the Passover appears as *the celebration par excellence*, even without any further qualification needed at times (Gk *hē heortē* 'the feast, the celebration' = 'Passover'). So, for example, in Matthew 26:5 just before the Passover when the high priests and elders of the people deliberated how to take Jesus by stealth and kill Him: "Not on the feast, lest a disturbance arise among the people."



Remember  
O man  
that dust  
thou art

and to dust  
shalt thou return

**ASH WEDNESDAY**  
First Day of Lent  
Wednesday, March 9, 2011  
Blessing & Imposition of Ashes  
Litany of Penitence  
Solemn Mass & Sermon  
8:00 P.M.

Then it does not take long for the Passover and its celebration, the High Feast, to transfer to a yet higher occasion, even if at the time that might scarcely have seemed possible, for Paul proclaims (1 Cor. 5:7b-8a) in words very familiar to us from the Anglican usage: "Christ our Passover is

sacrificed for us. Therefore let us keep the feast<sup>1</sup>."

So in a Christian spirit revisiting the sense of the Passover we can see ourselves celebrating the Resurrection. That same phrase from 1 Corinthians echoes as the communion antiphon for Easter Sunday, whether in chant or as set by so many composers, and perhaps most poignantly by William Byrd:

Paschanostrum immolatus est Christus, alleluia:  
itaque epulemur in azymis sinceritatis et veritatis, alleluia, alleluia, alleluia.  
*Christ our Passover has been sacrificed.  
therefore let us celebrate [not with the old leaven, the leaven of malice and evil, but] with the unleavened bread of sincerity and truth.*

Then, just as we celebrate His birthday, we can celebrate the Resurrection of our Blessed Lord, the very culmination of the Passover. But, in fact, just as the Jews of old celebrated their Passover in full observance of the Law, so we are actually celebrating a full observance of our Lord's commission, the

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<sup>1</sup> literally 'let us celebrate' Gk *heortázomen*.

New Covenant, when, as we say, we 'celebrate Mass'.

Now when we celebrate the joyful Resurrection what emotion do we most closely connect with that celebration? Something, one may assert, not at all that much different from what accompanies the celebration of those other occasions mentioned (birthdays, marriages, festivals, holidays), namely *joy*.

Hæc dies, quam fecit  
Dominus:  
Exsultemus, et lætemur in  
ea.<sup>2</sup>

*This is the day which the Lord  
hath made:*

*Let us rejoice and be glad in  
it.*

Take the concept of 'joy' proceeding from celebration and just reflect for a moment on the degree of intensity which it entails. I recall a sermon text or discourse from somewhere when the preacher outlined a difference between 'happiness' and 'joy': eat an ice cream cone on a hot day and experience happiness, but take an unhappy youngster, cheer him or her up with an ice cream cone, and experience joy. If the opposite of happiness and contentment resides in unhappiness and discontent, so we can see the opposite of joy not in sadness but in what the greetings of angels in scripture enjoin their addressees to avoid: "Fear not. Be not afraid." ...but rejoice.

But now we should look just a little closer at what we actually do celebrate in the Paschal joy and in celebrating the Mass:

2 Psalm 117[118]:24, the text of the Gradual for the Mass of Easter Sunday

yes, the Resurrection, but that only by consequence and implication. Rather, and more directly, we are celebrating the *sacrificing* of Christ our Passover, His immolation.

In the language of Christian paradox we celebrate something which at first seems loaded with negativity and sorrow, but just as the Jewish Passover actually celebrates the slaughter of a lamb, through which admittedly came deliverance, so in the Mass and in our Christian paschal celebration we are actually celebrating the sacrifice and immolation of the Lamb of God, through which came deliverance from the bonds of death.

We find ourselves right now entering a season of fasting, a time of sackcloth and ashes, what often passes as one of the gloomy seasons of the liturgical year, fasting and abstinence, dark vestments, veiled statues and crucifixes, few if any alleluias<sup>3</sup>. And we can gain some encouragement by considering what attitude we *should* be adopting during Lent. Take two such considerations, one linguistic, one evangelical:

1) The English term Lent actually means 'springtime', Old English *lengten*, when the days *lengthen*. What a fortunate and joyous image our language has given us as we move toward the vernal equinox. Lent leads to Easter as the sacrifice leads to salvation.

2) In the Sermon on the Mount our Blessed Lord enjoins us (Matthew 6:16f):

And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men...But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret.

In biblical language oil and anointing

3 That latter far from being true in the Eastern church.

serve as the material expression of joy and gladness<sup>4</sup>, the oil "to make us a cheerful countenance"<sup>5</sup> And with that oil the Saviour tells us to anoint our heads when we fast.

So our lenten fasting should be bringing and showing joy, not just in anticipation of the paschal joy, but joy in the sacrifice itself, the sacrifice of fasting, the holy giving and setting aside as sacred, just as much as we celebrate the Holy Sacrifice of the Mass or the sacrifice of our Redeemer upon the Cross.

The old Roman Pontificals had it right when they wrote of *celebrare jejunium* 'to celebrate the fast' And when Augustine in his commentary on the Gospel of John uses the phrase *quasi quadragesimam abstinence celebramus* 'as we celebrate forty days of abstinence' he strikes the proper tone that may lighten the darkness of our late winter days and that we will do well to adopt.

*Mardi gras* may make us happy, but let the lenten time bathe us in true joy:

Celebrate Lent.

--M.J. Connolly

4 As in Isaiah 61:3 or Psalm 44[45]:7f

5 Psalm 103[104]:15b

¶ *The Revd. Dcn. Michael Connolly teaches linguistics in Boston College and serves primarily as Archdeacon at Holy Cross Armenian Catholic Church in Belmont. He assists frequently in the Anglican Use. His most recent contribution to Contra Mundum was in October 2010.*

## FASTING AND CHARITY

**A**BOVE all things I would write that precious and Holy Name JESUS in your heart, certain that having done so, your life...will bear the stamp of that Saving Name in every act; and if the Dear Lord dwells within your heart, He will live in your every action, and will be traced in every member and part of you, so that you will be able to say with S. Paul, "I live, yet not I, but Christ liveth in me." (Gal. 2:20). In a word, whosoever gains the heart has won the whole man. But this heart needs to be trained in its external conduct, so that it may display not merely a true devotion, but also wisdom and discretion...

If you are able to fast, you will do well to observe some days beyond what are ordered by the Church, for besides the ordinary effect of fasting in raising the mind, subduing the flesh, confirming goodness, and obtaining a heavenly reward, it is also a great matter to be able to control greediness, and to keep the sensual appetites and the whole body subject to the law of the Spirit... The early Christians selected Wednesday, Friday and Saturday as days of abstinence. Do you follow therein according as your own devotion and your director's discretion may appoint.

In order to purge our vices, no doubt it is well to mortify the flesh, but above all it is necessary to purify the affections and renew the heart. Make it a rule then never to undertake any bodily austerities without the advice of your spiritual guide.

St. Francis de Sales  
Chapter 23 *Introduction to the Devout Life*

## ON FASTING

**A** GOOD friend of ours, Msgr. Charles M. Murphy, is author of *The Spirituality of Fasting: Rediscovering a Christian Practice*. In the Preface the author writes:

"This is a book about the religious discipline of fasting, its theory and practice. Food in a time of plenty and easy access to it have become major preoccupations for everyone. Advice abounds about proper diets and regimens to lose weight. Although these concerns are important, my book has a different focus and purpose. For a variety of reasons that I will explore, religious fasting has dramatically declined among Roman Catholics and many other Christians. My aim is to make it once more a central act of piety, but on a more solid basis than in the recent past. I want to show its roots in scripture and tradition and liberate it from legalisms that obscured its true meaning.

¶ Msgr. Murphy is Director of the Permanent Diaconate for the Diocese of Portland and a former Rector of the North American College, Rome. He lives in Kennebunkport, Maine. The book, softbound, 114 pages, lists at \$12.95.



## IN EARLIER DAYS

Our parishioner Eva Murphy, who is a librarian by training, has discovered several interesting items in various card catalogues.

April 5, 1759 was "the day of the publick annual fast appointed by authority" in Massachusetts, and the date of two discourses by Thaddeus MacCarty preceding the general muster of militia for the French and Indian War.

"A proclamation for a day of special humiliation and prayer on June 1, 1865" was issued by a Governor's Proclamation, issued May 5, 1865 in recognition of the death of Abraham Lincoln.



## STATIONS OF THE CROSS & BENEDICTION

Fridays in Lent  
7:30 P.M.

¶ In March, Stations & Benediction are offered on Fridays, March 11<sup>th</sup> and 18<sup>th</sup>. On March 25<sup>th</sup> we will observe the Feast of the Annunciation with a Mass at 7:30 P.M. (see separate listing).

## DAYLIGHT SAVINGS TIME

¶ It is a sign of spring. Daylight Savings Time returns Sunday, March 13<sup>th</sup> (at 2 A.M.). Set your clocks AHEAD one hour Saturday night.



## SATURDAY MASS

¶ Mass is offered in the St. Theresa Convent Chapel at 9 A.M. The March 12<sup>th</sup> Mass is a year's mind Mass for parishioner Marysia Swanberg. On March 19<sup>th</sup> we observe Saint Joseph's Day.

## CARDINAL NEWMAN ON SAINT JOSEPH

HE was the true and worthy spouse of Mary, supplying in a visible manner the place of Mary's invisible spouse, the Holy Spirit. He was a virgin, and his virginity was the faithful mirror of the virginity of Mary. He was the cherub, placed to guard the new terrestrial paradise from the intrusion of every foe...

His was the title of father of the Son of God, because he was the spouse of Mary, ever Virgin. He was our Lord's father, because Jesus ever yielded to him the obedience of a son. He was our Lord's father, because to him were entrusted, and by him were faithfully fulfilled, the duties of a father, in protecting him, giving him a home, sustaining and rearing him, and providing him with a trade...

He is Holy Joseph, because according to the opinion of a great number



of doctors, he, as well as Saint John Baptist, was sanctified even before he was born. He is Holy Joseph, because his office, of being spouse and protector of Mary, specially demanded sanctity. He is Holy Joseph, because no other saint but he lived in such and so long intimacy and familiarity with the source of all holiness, Jesus God incarnate, and Mary, the holiest of creatures.

Blessed John Henry Newman

¶ Cardinal Newman (1801–1890) was an Anglican convert to Catholicism and founder of the Oratory in Birmingham, England. He was beatified in September 2010.

## THE ANNUNCIATION



Salvation to all that will is nigh;  
That All, which always is All everywhere,  
Which cannot sin, and yet all sins must bear,  
Which cannot die, yet cannot choose but die,  
So, faithful Virgin, yields himself to lie  
In prison, in thy womb; and though he there  
Can take no sin, nor thou give, yet he'll wear  
Taken from thence, flesh, which death's force may try.  
Ere by the spheres time was created, thou  
Wast in his mind, who is thy Son and Brother;  
Whom thou conceiv'st, conceiv'd; yea, thou art now  
Thy Maker's maker, and thy Father's mother;  
Thou hast light in dark, and shut'st in little room  
Immensity, cloistered in thy dear womb.



Dr. John Donne (1571–1631)

¶ John Donne was an Anglican poet and divine, ordained in 1615 and Dean of St. Paul's, London, from 1621.

## Anglican Use Conference

The annual conference of the Anglican Use Society will be held in Arlington, Texas at the parish of St. Mary the Virgin on July 7-9. The theme of the conference is "Our Patrimony" and featured speakers will include Fr. Keith Newton, ordinary of the new Anglican Ordinariate in England & Wales, and Professor William Tighe, an occasional visitor to our parish from Pennsylvania. More information is available at the conference web site: <http://www.anglicanuseconference.info>.

## LET US USE LENT WISELY

**P**EOPLE consistently say harsh and terrible things about each other. It happens within marriage and it happens when we are behind the wheel. When a person runs for public office, be it the presidency of the United States or the local school board, he becomes fair game for brutal and merciless attacks. But none of this terrible talk is as devastating as what Christians say about themselves to Almighty God at the beginning of Lent.

We don't make up the words each year! We use the *same* words. We borrow them from Psalm 51.

“Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickednesses, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.”

We wouldn't use those words if the Church didn't prescribe them. We would never talk that way about ourselves, much less in front of others. But we do not stay away from these terrible accusations. Year after year the services on Ash Wednesday are better attended than any other weekday in the year except Good Friday and Christmas. Together we

recognize at least one day a year that we need to pour out feelings of guilt, and fear, and inadequacy. And Psalm 51 is perfect for our use. Its message is no aberration. It is the contention of the whole Bible that mankind's chief problem is not weakness or ignorance or even pain. It is guilt.

So we begin Lent with the unvarnished truth. And truth is the only place to begin. If we don't begin with the truth, wherever would we end up? But we are not expected to *stay* at the beginning, either of Lent, or in guilt. The very word “*Lent*” refers to “*spring*” and the coming of spring is something we long for at winter's end. Easter is the springtime of the Church year, and Lent, the lengthening of days, is the springtime fast. Lent is the way to get to new life for sin-deadened and hardened souls.

Our Lord Jesus began his public ministry by saying “repent, and believe in the gospel.” And although the word repent in the Old Testament can be morally neutral, simply referring to a change of mind, in the New Testament it mostly refers to a personal turning of man to God, a coming to one's sense, resulting in a change of conduct. This is what happens to the Prodigal Son. He said, “I will arise and go to my father, and will say unto him, ‘Father I have sinned against heaven and before thee and am no more worthy to be called thy son.’” In the Bible those who learn to repent are the ones who are able to say, “I will arise and go to my Father.”

It is Jesus Who makes this repentance possible. He is the one Who calls us to listen to the gospel and respond to it. We are to accept the truth that repentance is beyond our ability to achieve it on our own. We are to

acknowledge the stranglehold sin has on us. But rather than waste our time feeling guilty or depressed, or self-righteous, or cynical or any of those things, we are to accept the Good News of God in Christ. That means we are to face the light, the *true* light that no darkness can overcome and which promises us victory and offers to us life more abundantly.

So let us use Lent wisely. Use its invitation to prayer and its forms of self-denial to strengthen and renew our obedience to Christ, our witness and service to Him. *Repent* only incidentally, but necessarily, means sorrow for sins. After all, there are no shortcuts around the truth! But foremost and primarily to repent is to turn to the Lord. He himself makes it possible for us to do so. And nothing but good will ever come of it.

Father Bradford

¶ This sermon was preached by Fr. Bradford on Ash Wednesday, March 1, 2006.



## SHORT NOTES

✠ Bring your last year's palms for burning no later than Sunday, March 6<sup>th</sup>. Burned palms are used in the Ash Wednesday service.

✠ Congratulations to parishioner Eva Murphy who has accepted appointment as chief lobbyist for Massachusetts Citizens for Life.

✠ For use during Lent: we have Lenten Coin Folders available (proceeds benefit Catholic Charities).

✠ Copies of the *Magnificat* Lenten companion are available for purchase.

✠ Easter Flower Envelopes are placed by the Sunday leaflets. Your memorial contributions help with the cost of decorating the Church for Easter. All memorials are listed in the Easter service leaflet.

✠ Congratulations to Fr. Anthony Aarons, MSM, on his recent appointment as vicar general of the Diocese of Mandeville, Jamaica. Fr. Aarons is a friend of Fr. Bradford's and a former Anglican priest. Some of you may remember his visit to us at All Saints' Ashmont in the early 1990s.

✠ On Sundays in Lent either the Litany will be sung in procession or the Decalogue will be sung at the start of Mass. On the First Sunday of Lent The Exhortation is read. The Mass music during Lent will be The Fourth Communion Service, Hymnal 719-723.

✠ Thursday, March 17<sup>th</sup> is Saint Patrick's Day. Patrick is patron saint of the Archdiocese of Boston. Watch for the announcement of a special Mass in the Cathedral of the Holy

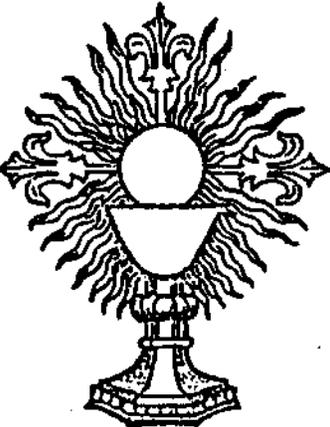
Cross. Please remember Cardinal O'Malley, the bishops and clergy and people of the Archdiocese in your prayers.

✠ Congratulations to Daryl Brathwaite and to Dianna and Ryan Gabbard on occasion of their reception into the full communion of the Catholic Church, Confirmation, and first Holy Communion, which took place at Mass on Sunday, February 20<sup>th</sup>. At the same service Dianna and Ryan's son Nicholas Benedict Gabbard was baptized. He joins an older brother Thomas.

✠ Dr. Bernard Nathanson has died (Feb. 21). He had been the most prominent abortionist in America prior to his conversion to the pro-life cause. His subsequent video "The Silent Scream" (1984) was described by former New Hampshire Sen. Gor-

don Humphrey as "a high technology *Uncle Tom's Cabin*, arousing public opinion just as Harriet Beecher Stowe's 1852 antislavery novel ignited the abolitionist movement." For many years Dr. Nathanson described himself as a Jewish atheist, but in 1996 he was baptized Catholic by Cardinal O'Connor of New York. Dr. Nathanson was 84. May he rest in peace.

✠ Elizabeth Black, a frequent past visitor to the congregation, will be returning to Thomas More College this summer to give a two-week chant seminar. There is more information on the web-site: <http://www.thomasmorecollege.edu/summerprogram/atelier>.



**SOLEMN  
EVENSONG &  
BENEDICTION**

Sunday, March 20, 2011  
5:00 P.M.  
*Fr. Romanus Cessario, O.P.,  
Preaching*

¶ *This is our only Sunday Evensong  
during Lent.*



## FEAST OF THE ANNUNCIATION

Friday, March 25, 2011  
Solemn Mass & Sermon  
7:30 P.M.

¶ *The Annunciation Mass replaces  
Friday Stations & Benediction this  
week only.*



## BRITISH MARTYRS

**O**VER 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 MILES GERARD**  
*Priest and Martyr (†1590)*

**M**ILES GERARD, of Ince, England, journeyed to the continent to study for the priesthood. After completing his studies at the English College in Reims, France, he was ordained a priest in April of 1583. Father Gerard spent the early years of his priesthood serving as a professor in Reims. In 1589, he boarded a ship bound for his native land, intending to serve his country's Catholics persecuted under Queen Elizabeth I. This vessel, however, foundered in a storm, forcing the crew and passengers to abandon ship along England's southeast coast. Among the castaways were Father Gerard and a fellow priest, (Blessed) Francis Dickenson. The two were immediately arrested by Elizabethan agents, who suspected they were priests. Father Gerard and Father Dickenson were summarily tried and condemned to death for their priesthood. They suffered execution by drawing and quartering in April of 1590.

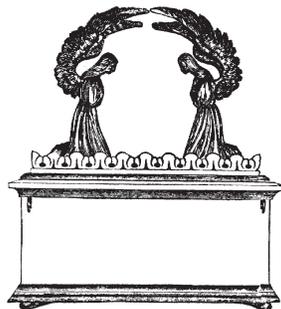
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**THE VEN. NICHOLAS HORNER**  
*Layman*

**A**NATIVE of Yorkshire, a tailor by trade and a zealous Catholic,

he did all he could to bring others to the faith. Having come up to London to be treated for a disease in his leg, he was committed to Newgate for harbouring priests. There the heavy fetter on his leg and the deprivation of all medical aid made an amputation necessary. During the operation, he sat on a form, unbound, a priest (John Hewett, who was afterwards himself a martyr) holding his head, and he was comforted by such a vivid apprehension of Christ bearing His cross that he uttered no sound but a prayer. Set free by the efforts of his friends, he worked at his trade at lodgings in Smithfield. Again cast into Bridewell for harbouring priests, he was strung up by the wrists till he nearly died. At length, condemned solely for making a jerkin for a priest, he was hanged in front of his lodging in Smithfield on 4 March 1590. After his sentence, whilst he was at prayer, he saw, above his shadow on the wall, a half-circle of radiant light. Assured of the reality of the sign, "Lord, thy will be mine," he exclaimed, and died with every sign of joy.

*¶ This account is taken from Mementoes of the Martyrs and Confessors of England & Wales for Every Day of the Year. The author is Henry Sebastien Bowden of the Oratory. Edited and revised by David Attwater, and published by Anthony Clarke Books, Wheathampstead, Hertfordshire, n.d.*



### The Congregation of Saint Athanasius

The Revd.  
Richard Sterling Bradford,  
Chaplain

Saint Lawrence Church  
774 Boylston Ave.  
Chestnut Hill, Mass.  
*(Parking lot behind church.)*

Sundays 11:30 A.M.  
Sung Mass  
Fellowship and Coffee in the  
Undercroft after Mass

Rectory:  
767 West Roxbury Pkwy.  
Boston, MA 02132-2121  
Tel/Fax: (617) 325-5232  
<http://www.locutor.net>



### CONFESSIONS

The Sacrament of Penance is available every Saturday in St. Lawrence Church from 10:45–11:45 A.M. and at St. Theresa Church, West Roxbury, every Saturday from 3–4 P.M. and also on Thursday, March 3<sup>rd</sup>, after the 4 P.M. Mass. Throughout the archdiocese the Sacrament will be available on Wednesdays from 6:30–8:00 P.M. in most parishes.

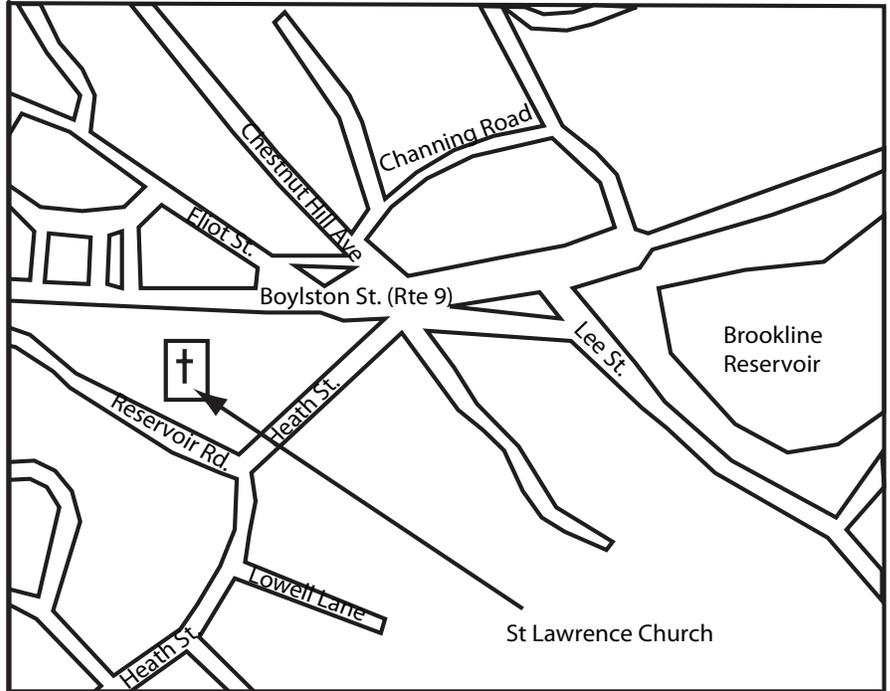
St. Lawrence Church, 774 Boylston Street (Route 9).

Park in the church parking lot behind the Church, off of Reservoir Rd.

Directions by Car: From the North or South: Route 128 to Route 9. At signal for Reservoir Road, take right; Church parking lot is a short distance on left.

From Boston: From Stuart/Kneeland St., turn left onto Park Plaza. Drive for 0.2 miles. Park Plaza becomes St James Avenue. Drive for 0.3 miles. Turn slight left onto ramp. Drive for 0.1 miles. Go straight on Route-9. Drive for 3.5 miles. Turn left onto Heath Street. Drive for 0.1 miles. Go straight on Reservoir Road. Drive for 0.1 miles. Parking lot is on your right.

Directions by Public Transportation: Green line to Kenmore Square terminal. Bus #60, has a stop in front of the Church. The Church is a 15-minute walk from the Cleveland Circle Green Line station. On weekdays and Saturdays only the #51 bus route which runs from Cleveland Circle to Forest Hills via Hancock Village is a 3-minute bus trip from Chestnut Hill/Reservoir, which stops at Lee St.



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