
✠Contra Mundum✠

Volume XIII, Issue 9

April 2011

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

“Truly, truly, I say unto you, unless a grain of wheat falls into the earth and dies, it remains alone: but if it dies, it bears much fruit.” (John 12: 24)

IN quick succession Saint John’s Gospel records the raising of Lazarus, the anointing of Jesus at Bethany, the triumphal entry into Jerusalem, and this incident when the Gentiles came to see Jesus. Today’s Gospel incident takes *place after* Palm Sunday.

In all of these events there is the strong foreshadowing of the Lord’s death. The raising of Lazarus leads to the Jews plotting His death. The anointing is done as preparation for His burial. He enters Jerusalem openly and deliberately, the place where He will be arrested, tried, and executed. And the coming of these Greeks to see Jesus puts it vividly into the Lord’s mind and heart that His death will draw many to Him and give them life.

We don’t know if Jesus actually met these visitors. But their approach filled His mind with things He wanted to say to His



Church. What follows here is the principle which lies at the heart of the Gospel.

As in so many other places, Jesus turns to nature to illustrate God’s law. At one point Jesus compared Himself to a Sower, and His Gospel as scattering the seed. Now He

speaks of how it happens that the seed bears fruit. It germinates. It loses its former identity and a new plant springs up. But the unbelieving world, defining life as acquisition, competitiveness, and self-centeredness, sees germination and transformation as death. Both the Lord God Almighty and the student of botany see germination as no more than a transition in the ongoing story of life. Jesus says the laws of nature apply to human life as well, that life which is at the pinnacle of nature. Every time we yield to the call to give, to serve, and to love, resisting our selfish interests, it is as the outer husk of the seed is giving way so that life may go on in a new way.

Some of you have had the experience of going into your cellar this time of year and finding bulbs that were not planted and are all dried up, and left-over grass seed from previous years. These seeds and bulbs will not germinate. If the grain of wheat is not used as intended, put in the earth to germinate and become new life, it would lose the potential for life it has in itself and would dry up and be lifeless.

When you find old dried-up bulbs and old grass seed in your cellar, you throw them out.

Jesus tells us how to die in order to live, and all in accord with the divine plan. We are not to fear death but rather to fear what the world calls “life,” a severely and profoundly distorted form of self-preservation which is a very different thing.

In Holy Week we will see Our Lord Jesus Himself giving the supreme example of the truth which He proclaims.

But it will be a poor sort of Christianity if we only come to it as the way to save our souls. Rather, we are encouraged to do all, not for our own sake but for Christ’s sake, for love of Him. The evangelical principle is “He that loseth his soul for My sake shall find it.” Jesus must have repeated this saying in some form many times. It must have made a great impression on the Apostles as a fundamental principle of Church life. It is one of the very few passages occurring in all four Gospels.

You and I are called not to follow Christ to save our own skins, as if the Christian proposition were some kind of life insurance policy! Rather we are called to love the Lord more than our own souls, and then to love ourselves *as He loves us*. Which is to place ourselves in a higher regard than we generally do, but from Christ’s point of View.

Jesus Himself set us the great example to follow. He tells us His mind. “Now is My soul troubled.

And what shall I say? Father, save Me from this hour?” But He cried out “Father, glorify Thy Name.”

We pray that the great saving events of the Passion, Death, and Resurrection of Christ, and our participation in them in Holy Week, will strengthen us to follow the Lord’s example, as we seek an entire, self-disinterested devotion to Our Heavenly Father. We do this, as we say in so many prayers, “for Christ’s sake.”

Father Bradford

¶ *A sermon preached by Father Bradford on the Fifth Sunday of Lent, April 9, 2000.*

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 Msgr. Keith Newton, ordinary of the new Anglican Ordinariate in England & Wales; Professor William Tighe, an occasional visitor to our parish from Muhlenberg College in Pennsylvania; Fr. David Jaeger, OFM, of the Antonianum Pontifical University in Rome; Rev. John Hunwicke, formerly head of theology at Lancing College, England; and Brother Stephen Treat, O.Cist. of the Cistercian Abbey of Spring Bank in Wisconsin. The celebrant and preacher at the Solemn Conference Mass will be His Excellency, Kevin W. Vann, Bishop of Fort Worth, Texas. Registration and more information is available at the conference web site: <http://www.anglicanuseconference.info>.



STATIONS OF THE CROSS & BENEDICTION

Fridays in Lent at 7:30 P.M.

April 1st: preacher: Fr. Brian Clary

(April 8th is an open date; the St. Lawrence Congregation offers Family Stations at 6:00 P.M. this evening.)

April 15th: preacher: Most Revd. Emilio Allué, SDB

¶ *Fr. Clary is Pastor of Saint Mary’s/St. Lawrence, Brookline*

¶ *Bishop Allué is an Auxiliary Bishop of Boston, retired*



Please return Easter Flower Envelopes no later than Palm Sunday, April 17th, so that memorials and thanksgivings may be listed in the Easter Day leaflets. Your contributions support the cost of decorating St. Lawrence Church for the Queen of Feasts.

Congregation of St. Athanasius
Archdiocese of Boston – Anglican Use

All services will be at St. Lawrence Church, 774 Boylston St. (Rt 9), Chestnut Hill, Mass.

HOLY WEEK 2011

Palm Sunday, April 17th

11:30 A.M. Blessing & Distribution of Palms
Solemn Procession – The Reading of the Passion
Solemn Mass & Sermon

Maundy Thursday, April 21st

7:30 P.M. COMMEMORATION OF THE LAST SUPPER
Solemn Mass & Sermon
Watch at Altar of Repose
until 10:00 p.m.

Good Friday, April 22nd

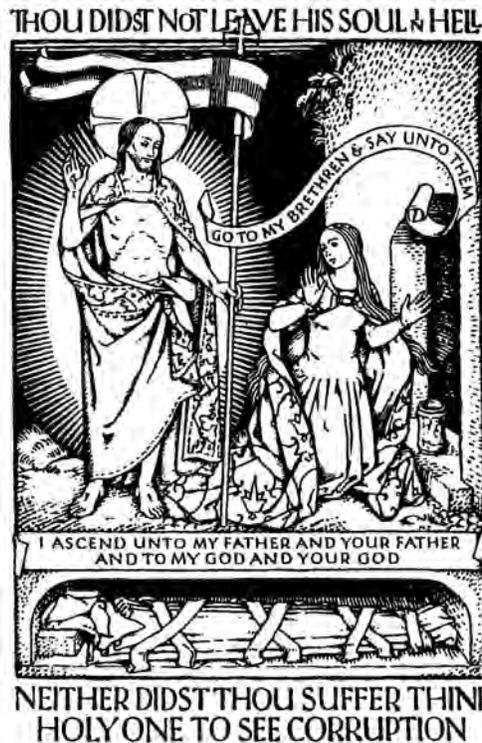
3:00 P.M. THE GOOD FRIDAY LITURGY
The Reading of the Passion – The Solemn Collects
Veneration of the Cross
Mass of the Pre-Sanctified

Holy Saturday, April 23rd

9:00 A.M. The Altar Service
10:45–11:30 A.M. Confessions (priests of *Opus Dei*)
8:30 P.M. THE GREAT EASTER VIGIL
Blessing of the Paschal Candle – The Prophecies
Renewal of Baptismal Vows
Solemn Mass & Sermon

Easter Day, April 24th

11:30 A.M. Solemn Procession
Solemn Mass & Sermon



PERSONAL ORDINARIATE IN ENGLAND

OCCASIONALLY one has the privilege of being present at something unique. Saturday 15th January 2011 was one such occasion. At Westminster Cathedral the establishment by the Holy See of the *Personal Ordinariate of Our Lady of Walsingham* in the territory of England and Wales was announced by Archbishop Vincent Nichols, reading an official communique from Cardinal Levada, Prefect of the Vatican's Congregation for the Doctrine of the Faith. This is the first of a new type of ecclesiastical jurisdiction to be founded thanks to the provisions made by the Holy Father's Apostolic Constitution *Anglicanorum Coetibus*. The official documents about all this, including the Archbishop's splendid and moving homily, are easily found on the internet. At the Pontifical Mass which followed, three candidates, who before their reception into the Catholic Church on 1st January 2011 had been Anglican bishops, were ordained as the first three priests of the new Ordinariate, with one of them named by the Holy Father as its first Ordinary.

A number of things struck me throughout the celebration, and it would be difficult to enumerate the individual details which together created such a powerful atmosphere of serene authority (the Church Christ founded doing something authoritative and purposeful), humble confidence (not triumphalistic but very solemn and recollected) and perhaps above all supremely joyful and positive — 'upbeat' as they say. There was no sense whatsoever of a dominant power lording it over

submissive victims. The whole feel was one of joyful homecoming and grateful mutual embrace. The three candidates who then became priests seemed to me, and I think to all present, supremely happy. There were several especially memorable moments in the celebration. One was when the three wives of the newly ordained priests carried the stoles and chasubles into the sanctuary for their husbands to be vested in. Secondly, at the end of Mass, Archbishop Nichols knelt before each of the three new priests to receive their blessing and kiss their newly anointed hands. We found this blessing deeply moving. It seemed to illustrate what the Holy Father has called the 'prophetic' element in this new ecumenical development. This is how things can and should be: the Catholic Church reaching out in charity and with generosity to those of our separated brethren whom God the Holy Spirit has called to seek full communion with the Successor of St. Peter, the Bishop of Rome, the Vicar of Jesus Christ. I hope that the three new priests themselves felt what I believe we were all feeling—delighted and grateful that this was happening, and full of hope for the spiritual health and progress of the Christian religion in this country. This day was made by Lord, and is marvellous in our eyes.

Another aspect worth pondering is the unpredictability (from our point of view) of Divine Providence. Those of us who started our journey to heaven from within the Church of England never imagined that the ecumenical enterprise could ever

have developed in this way. How often we spoke of our desire for some sort of corporate reunion between the Church of England and the Catholic Church. How narrow was our vision, how timid our expectations. How impossible for us to foresee that it would only become viable in a way we had never really thought of, during the pontificate of a Pope we had never heard of (of course nobody had). It seems to me that in *Anglicanorum Coetibus* the Holy Father has cut through several knots and cleared a path through what previously seemed like an impassable morass of verbiage and myopia. That of course is easy to say with hindsight, and a proper deference to Divine Providence should incline us to add that maybe the earlier morass was something that had to be gone through, in order for God's plans to come to their present fulfillment. In any case, however it came to be, the fact is that it *did* come to be. Through the Pope, and his collaborators, God has done something unforeseen and we should thank Him for it, and pray that it will bear much fruit in the future, for the good of souls, and His greater glory.

Taking our meditation a little further we can also be reminded that at every moment of every day, God's inscrutable plans are unfolding. He alone knows where it is all leading. We can hardly ever know until it actually happens. We must simply do our best to keep the faith and live the virtues (both cardinal and human) and God will do what He knows to be best. When I heard that the new Ordinariate is named for Our Lady



of Walsingham, and is placed by the Holy See under the patronage of Blessed John Henry Newman, I was filled with hope and longing that its very existence and its future work of evangelization and catechesis would lead to a flood of conversions.

It also reminded me of one occasion in childhood when I had knelt at a side altar in the Anglican shrine at Walsingham serving a Low Mass celebrated according to what we then called the 'English Missal', wondering what on earth the future might hold. Would it always be like this? After the numerous Low Masses had finished, we all processed out into the grounds for the open-air High Mass. There was a sense in which the atmosphere was a bit like some sort of theme-park! But perhaps it was God's plan that we had to go through all that as part of our pilgrimage into what later became full communion with the Vicar of Christ. Blessed for ever be that day—a brief ceremony, and grace unbounded.

The Walsingham Ordinariate is something newborn, and will remain very young for a long time to come. Perhaps it will have teething problems. Perhaps it will be the model for similar new jurisdictions in other countries. Perhaps it will develop in ways we have not imagined. Perhaps Divine Providence will use it in what

to us might look like quite a small way, but which in God's plans will be a necessary part of a much bigger picture. Whatever happens, we should in charity and gratitude pray for the new Catholics who join it, and pray for those who have not yet been given the grace to seek it, or some other path of entering the one fold of the Redeemer. We must do our best always to set our brethren a good example, to be generous and patient in our approach, and humbly to learn from the good things which they bring with them from their own distinctive patrimony.

God takes His time, and He customizes His call in conformity with our individual needs and circumstances. Wherever we are, ecclesiastically speaking, on our journey into the Mind and Heart of Love, we know that in every single case the abiding intention of that Mind and that Heart is to call us day by day, year by year, lifetime by lifetime, out of shadows and images into His truth.

Our Lady of Walsingham, pray for us. Blessed John Henry, pray for us.

The Provost

¶ This article appeared in the February 2011 edition of The Oratory Magazine, a publication of The Brompton (London) Oratory. Vol. 88, No. 1077.



THE WHOLE IS SAVED

Christ is risen! There is justice for the world! There is complete justice for all, which is able retroactively to make good all past sufferings, and this is because God exists, and he has the power to do it. As Saint Bernard of Clairvaux once put it, although God cannot suffer, he can be compassionate. And he can be compassionate because he can love. It is this power of compassion, springing from the power of love, which is able to make good the past and create justice. Christ is risen: this means that there is a power that is able to create justice and that is actively creating it. That is why the message of the Resurrection is not only a hymn to God but a hymn to the power of his love and hence a hymn to man, to the earth and to matter. The whole is saved. God does not allow any part of his creation to sink silently into a past that has gone for ever. He has created everything so that it should exist, as the Book of Wisdom says. He has created everything so that all should be one and should belong to him, so that "God shall be all in all."

Pope Benedict XVI
Seek That Which Is Above

¶ His Holiness Benedict XVI was elected Bishop of Rome and Supreme Pontiff in 2005.

SHORT NOTES

✠ Confessions are heard throughout the Archdiocese of Boston on Wednesdays in Lent, from 6:30 P.M.-8:00 P.M. In addition, confessions are heard on Saturdays in St Lawrence Church from 10:45-11:45 A.M. (by a priest of *Opus Dei*) and by the parish clergy in St. Theresa of Avila Church, West Roxbury. You may also check the schedule of parishes near you.

✠ Many thanks to Fr. Romanus Cessario, OP who was our guest preacher at Evensong on the Second Sunday in Lent. Fr. Cessario is Professor of Systematic Theology in St John's Seminary and Senior Editor of *Magnificat* magazine.

✠ A year's-mind Mass for Stephen Molloy will be offered at 10 A.M. in Saint Lawrence Church on Saturday, April 2nd. He is the son of Bob and Gloria Molloy. May he rest in peace.

✠ April 2nd is also the anniversary of the death of Pope John Paul II. May he rest in peace.

✠ Coin folders are available for your use during Lent. These cardboard stock folders have places for placing a quarter dollar each day of Lent for a total of \$10.00. Proceeds benefit Catholic Charities in the Archdiocese of Boston.

✠ A year's-mind Mass for parishioner Ronald Jaynes will be offered on Saturday, April 16th at 9 A.M. in the St Theresa of Avila Convent Chapel. May he rest in peace.

✠ The Easter collection at Masses in all churches is given to the work of the Clergy Benefit Trust in its care

of retired clergy of the Archdiocese of Boston. Please be generous.

✠ During Eastertide the *Regina Coeli* is sung in place of the *Angelus* after Sunday Mass. The text is found in the service leaflet.

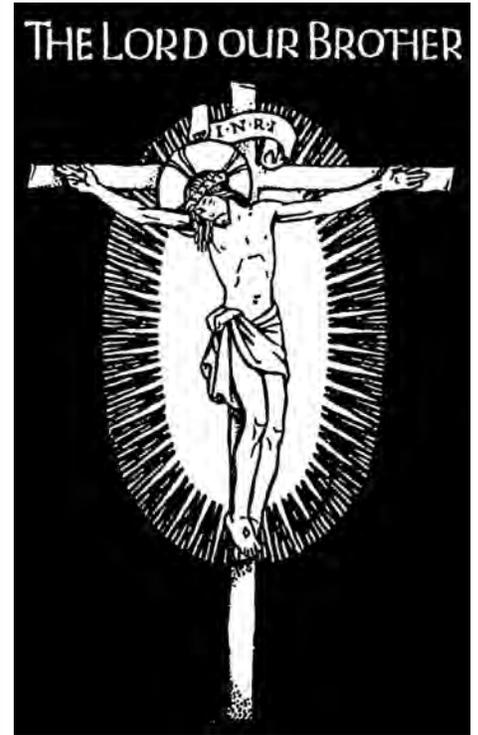
✠ Our patronal feast, St Athanasius Day, falls on Monday, May 2nd. Solemn Mass is at 7:30 P.M.

✠ Evensong & Benediction is offered on Sunday, May 15th at 5 P.M.

DARKNESS AND GLORY

JESUS taught his disciples again and again that the ignominious death he was going to die was not going to be just one more tragedy added to the world's load of tragedies; no, tragic and painful though it was going to be, it was also going to be something used by God as a mighty divine act to give the divine answer to the sin and suffering of the world. His ignominious death was going to be something powerful, divine, majestic. And it happened so. Think of two of the accounts of the Passion on Good Friday.

The earliest account is St. Mark's, and you remember how he brings out the darkness and loneliness, and the desolation of it all. Jesus is utterly deserted. Jesus is plunged into total darkness, and from the depths of the darkness there comes the cry, "My God, my God, why hast thou forsaken me?" He saved others, himself he cannot save. Jesus just gives himself up utterly to share in the darkness of mankind, the darkness of the sinful and suffering human situation of death.



And now look at the other account—that in St. John. He tells the same story, the story of an ignominious death; and yet he tells the story with a kind of title above it, and a title beneath it, and indeed a title wrapped all round it: and that title is the word "glory." St. John shows that this terrible death was and is Christ's glory, divine glory, because it was total self-giving love. And total self-giving love was glory, Christ's glory, God's glory, the very glory of the essence of Godhead itself. What was a scene of lowly destruction is transformed through sacrifice into a scene of glory.

Arthur Michael Ramsey

Dr Ramsey was the 100th Archbishop of Canterbury. The above quotation is taken from Through the Year with Michael Ramsey, edited by Margaret Duggan (Hodder and Stoughton 1975).

BRITISH MARTYRS

OVER the years 200 men and women have been beatified for their heroic witness to the Catholic Faith in the British Isles during and after the Protestant Reformation. Here we continue brief mention of some of these individual martyrs.

BLESSED JOHN BRITTON (BRETTON)
Martyr (c. 1529–1598)

A FERVENT Catholic layman, John Britton, of Yorkshire, England, suffered repeated arrests and punitive fines for his faith during the persecution of Catholics under Queen Elizabeth I. A husband and father of five children, he was often compelled to be away from his family due to the constant danger from the Elizabethan regime. At an advanced age, he was apprehended after an informant falsely testified that he had heard him speak in treasonable terms against the queen. Condemned on this charge, John was executed by hanging on April 1, 1598. Evidence of his family's subsequent perseverance in the Catholic faith is provided by a 1604 roster that lists his wife Frances and his daughter Dorothy as "papists." The English Catholic priests Matthew Britton and Richard Francis Britton, the latter a Franciscan Observant, are believed to be the sons of John Britton.

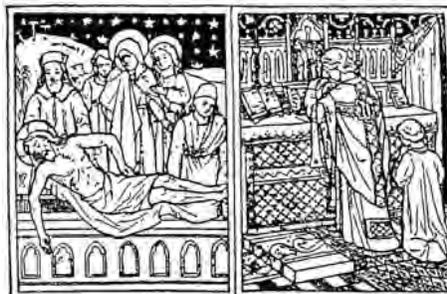
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BLESSED JOHN FINCH
Martyr († 1584)

RAISED as a Protestant, John Finch, of Eccleston, England, was studying in London when he

began to notice the contrast between the constancy of English Catholics in suffering for their faith and the ever-growing fragmentation of Protestantism into countless sects. He resolved as a Protestant to observe Catholic precepts. After marrying a virtuous young woman, John devoted himself to prayer while fulfilling his duties as a farmer. Conversing regularly with Catholics, he at length entered the Catholic Church. Thereafter he frequented Mass and went to confession often. John helped guide priests to the Catholic homes awaiting their arrival, and served as their altar boy at Mass. In 1581 he was arrested by the Elizabethan authorities. At one point, John's persecutors took him by force to a Protestant church service, dragging him by the feet, his head beating upon the pavement. After spending three years in prison, John was condemned to death on the charge of having affirmed "that the pope has power or jurisdiction in the kingdom of England, and that he is the head of the Catholic Church." On April 20, 1584, he was put to death by drawing and quartering.

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SOMETHING WRONG WITH THE PICTURE

You may remember that in the fall of 2009 the Empire State Building in New York City marked the 60th anniversary of the Chinese Communist Party by lighting its tower in red and yellow.

In anticipation of the 100th anniversary of the birth of Mother Teresa, August 26th, the Catholic League's Bill Donohue submitted application to the building's lighting partners requesting that on Mother Teresa's 100th anniversary the tower lights feature the blue and white of her Congregation. The request was denied.

Mother Teresa built orphanages and hospitals around the world, created the first hospice for AIDS patients in New York City, received the Nobel Peace Prize and the Presidential Medal of Freedom, and she was denied an honor conferred on the Chinese Communists who under Mao Tse-tung killed 77 million people.

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>

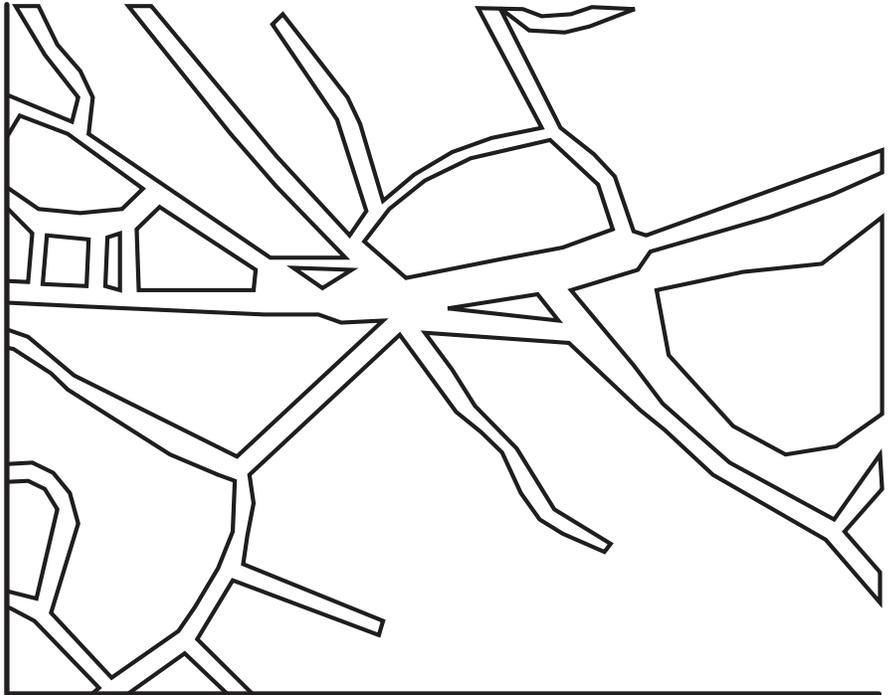
St. Lawrence Church, 774 Boylston Street (Route 9).

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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