
✠ 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

<http://www.locutor.net>

A MONTH OF FESTIVALS

DURING the thirty days of June this year we will observe the great Solemnities of The Ascension of Our Lord, Pentecost, The Holy Trinity, and Corpus Christi. (The Solemnity of the Sacred Heart just misses June, falling as it does this year on Friday, July 1st.) The last time these dates all came in the month of June we were finishing our time at Saint Aidan's Church in the year 2000.

There is a (super)natural flow to these festivals. Our Lord's Resurrection Appearances ended with His promise to send the Holy Ghost. *The Catechism of the Catholic Church* says that the "office" of the Holy Spirit is The Church. The Holy Spirit guides and guards and leads The Church into all truth, of which is the great dogma of The Holy Trinity. It is The Holy Spirit Who makes Christ present to us in His Body and Blood, and Communion with Christ is the sure way to communion with the Holy Trinity.

This issue of the parish paper honors this month of festivals by offering some short pieces for each of these important dates, and for the Solemnity of SS Peter & Paul as well, which is observed on June 29th. Please God there is food for thought here to help us in our observance of these great events of our Catholic religion.

Father Bradford



ASCENSION DAY

Thursday, June 2, 2011

Procession, Solemn Mass & Sermon

8:00 P.M.

Holy Day of Obligation

OUR belief in the Ascension occupies an important and pervasive place in the apostolic witness from the very beginning of preaching. It is recognized not as some quaint ending added to the Resurrection story in a pre-scientific age, but rather the Ascension is understood right from the start as the natural consequence of the Resurrection and the only sufficient cause for the coming of the Holy Ghost at Pentecost.

The Resurrection appearances of Our Lord Jesus came to an end after forty days, and the descent of the Holy Ghost is the remedy to the Church for that fact. Christ does not leave us comfortless. He returns to the Heavenly realm *and* sends His Holy Spirit.

Father Bradford

¶ An excerpt from a sermon preached on Ascension Day in 2000.



THE DAY OF PENTECOST

Sunday, June 12, 2011

Procession, Solemn Mass & Sermon

Acts 2:1-11 lesson read in foreign tongues

wear RED to Mass on Pentecost!

‘Our restoration to paradise, our ascent to the kingdom of heaven, our return to the adoption as sons, our vocal freedom to call God our Father, our being made sharers in the grace of Christ, our being termed children of light, our being participants in eternal glory, and, in a word, our being brought into the fulness of blessing in this world and in the future, is through the Holy Spirit.’

Basil the Great

† Saint Basil the Great (c. 220–379) is one of the Four Greek Doctors (Athanasius, Gregory Nazianzen and John Chrysostom being the others). Basil was a theologian of distinction, a monastic founder, and a diocesan bishop of extraordinary ability.

SHORT NOTES

✠ Thank you to Fr Charles J. Higgins who was our preacher at Evensong on Sunday May 15th. He is Pastor of Mary Immaculate of Lourdes Parish in Newton, and over the years has been a frequent participant and good friend of the Anglican Use.

✠ Congratulations to Fr Romanus Cessario, OP who observed the 40th anniversary of priestly ordination at a special Mass in Virginia on May 27th. Fr Cessario is Professor of Systematic Theology in St John’s Seminary, Brighton, and Senior Editor of *Magnificat* magazine. He was our preacher at Evensong on March 20th. *Ad multos annos!*

✠ There is Anglican Use Mass most Saturdays in the St Theresa Convent Chapel at 9 A.M. Saturday, June 11th is St Barnabas Day. There are occasions when Fr Bradford is not available or the Mass time must change, so if you plan to attend some Saturday you might call ahead first.

✠ We will begin using the Leo Sowerby Mass setting (Fifth Communion Service) on Sunday July 3rd. It is found at numbers 747–749 in *The Hymnal 1940*. With it we use the Old Scottish Chant Gloria (739).

✠ Mark your calendars! On Sunday, July 17th we will have an afternoon cookout after Mass, and end the day with Evensong and Benediction. The rain date will be July 31st.

✠ The annual Anglican Use Society Conference will be hosted by Fr. Hawkins and the Parish of St. Mary the Virgin on July 7–9, 2011. See the web site for details on attending: www.anglicanuseconference.com



THE MOST HOLY TRINITY

Sunday, June 19, 2011
Procession, Solemn Mass
& Sermon 11:30 A.M.
Athanasian Creed

Evensong and Benediction
of the Blessed Sacrament
5:00 P.M.

BY taking us through flesh-and-blood history into the mystery of God, and then back out again into time, the story of Jesus gives us not only our key to the deity, but also our project for living, our social program. The Trinitarian God disclosed in that story is the archetype of that charity, or self-giving love, which, in classical Christian ethics, must in some way inform all virtues. Even in such matters as politics, therefore, contemplation of the God of love always precedes action, if action is to be Christian and gracious, and not exhaust itself in a vain attempt to wrest transfiguration from a barren earth. The triune God of love is not only our goal in eternity. He is also our banner in time. He is both the mystical heart of Christian experience and faith's agendum for the transformation of this world.

This brings us to the deepest aspect of our relationship to the Trinity: its "inhabitation" in us. "The complete Trinity dwells in us, the whole of that mystery which will be our vision in

heaven. Let that be our cloister... Throughout the whole day, let us deliver ourselves to love: by doing the will of God, in his regard, with him, in him, for him alone." (R.P. Philippon, O.P.) To the question, What is being lived out in me? the Catholic Christian replies by, first, acknowledging the Father as the source of one's Christian life; second, recognizing in hope that the pattern of one's life is the life and death of the Son incarnate, who attained his victorious resurrection through the Father's good pleasure: and third, affirming—and here lies the final wisdom—that, thanks to the gift of the Spirit, the origin and destiny of one's life is the God who is love.

Father Aidan Nichols, O.P.

¶ Fr Nichols has been a Dominican friar since 1970 and has taught extensively, primarily at Oxford and Cambridge. One of his many books is Epiphany: A Theological Introduction to Catholicism (Liturgical Press, 1996) from which this excerpt is taken.



Prayer of St. John Fisher

Good Lord, set in thy Church strong and mighty pillars that may suffer and endure great labours, which also shall not fear persecution, neither death but always suffer with a good will, slanders, shame, and all kinds of torments, for the glory and praise of thy holy Name. By this manner, good Lord, the truth of thy Gospel shall be preached throughout the world. Therefore, merciful Lord, exercise thy mercy, show it indeed upon thy Church. Amen.

¶ The memorial (optional) of SS John Fisher and Thomas More is Wednesday, June 22nd.

REFLECTIONS ON THE EUCHARIST

† The Church draws her life from the Eucharist...In a variety of ways [the Church] joyfully experiences the constant fulfillment of the promise: “Lo, I am with you always, to the close of the age” (Mt 28:20), but in the Holy Eucharist, through the changing of bread and wine into the Body and Blood of the Lord, she rejoices in this presence with unique intensity.

† A decisive moment in [the Church’s] taking shape was certainly the institution of the Eucharist in the Upper Room. Her foundation and wellspring is the whole *Triduum Paschale*, but this is as it were gathered up, foreshadowed and ‘concentrated’ for ever in the gift of the Eucharist.

† In this gift Jesus Christ entrusted to his Church the perennial making present of the Paschal Mystery. With it He brought about a mysterious “oneness in time” between that *Triduum* and the passage of the centuries. The thought of this leads us to profound amazement and gratitude. This amazement should always fill the Church assembled for the celebration of the Eucharist.

Blessed John Paul II

¶ Pope John Paul II reigned from 1978 until 2005. He was beatified on Sunday, May 1, 2011. These excerpts are taken from *Ecclesia de Eucharistia* and *Mane Nobiscum Domine*.



CORPUS CHRISTI

The Most Holy Body and Blood
of Christ

Sunday, June 26, 2011
Solemn Mass & Sermon
11:30 A.M.



THE SOLEMNITY OF SAINTS PETER AND PAUL

Wednesday, June 29, 2011
(Masses at St. Theresa of Avila
Church at 6:45 A.M. and 4:00 P.M.)

THROUGH PETER

Every single biblical logion about the primacy thus remains from generation to generation a signpost and a norm, to which we must ceaselessly resubmit ourselves. When the Church adheres to these words in faith, she is not being triumphalistic but humbly recognizing in wonder and thanksgiving the victory of God over and through human weakness. Whoever deprives these words of their force for fear of triumphalism or of human usurpation of authority does not proclaim that God is greater but diminishes him, since God demonstrates the power of his love, and thus remains faithful to the law of the history of salvation, precisely in the paradox of human impotence. For with the same realism with which we declare today the sins of the popes and their disproportion to the magnitude of their commission, we must also acknowledge that Peter has repeatedly stood as the rock against ideologies, against the dissolution of the word into the plausibilities of a given time, against subjection to the powers of this world.

When we see this in the facts of history, we are not celebrating men but praising the Lord, who does not abandon the Church and who desired to manifest that he is the rock through Peter, the little stumbling stone: “flesh and blood” do not save, but the Lord saves through those who are of flesh and blood. To deny this truth is not a plus of faith, not a plus of humility, but is to shrink from the humility that recognizes God as he is.

Pope Benedict XVI

¶ His Holiness Benedict XVI was elected to the See of Peter in 2005. This excerpt is from the book *Called to Communion* authored by Joseph Cardinal Ratzinger.

BRITISH MARTYRS & CONFESSORS

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 THOMAS SCRIVEN

Religious and Martyr († 1537)

THOMAS Scryven, a Carthusian monk, was one of ten religious of the order's London monastery, the Charterhouse, who on May 18, 1537, refused to join twenty of their fellow Carthusians in taking King Henry VIII's anti-papal oath of supremacy. Eleven days later, these ten men, who had remained faithful to the pope, were brought to a London prison, where they were chained in a standing position with their hands bound behind their backs, left thus to starve to death. Over a four-month period from June through September of 1537, the Carthusians died one by one. In a report written on June 14, 1537, Archdeacon Thomas Bedyll, one of the clergy who had become a collaborator in Henry VIII's crimes against the Church, lists Brother Thomas as "at the point of death." Bedyll speaks with sinister satisfaction of the sufferings of the Carthusians, adding, "Would that all such as love not the King's highness and his worldly honor were in like case." Brother Thomas died a day later, on June 15, 1537.

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BLESSED JOHN STOREY (I)

Layman (Confessor)

BORN about the year 1504, he became the first Regius professor of civil law and head of Broadgates Hall (now Pembroke College) at Oxford, a learned canonist, and an eloquent and leading speaker in Parliament; it was on the floor of the House that he was to stand forth as a champion of the ancient faith. Under Henry VIII he had, like too many others, taken the oath of supremacy, but under Edward VI he boldly opposed the Act of Uniformity and its new liturgy. "Woe to thee, O land," he said, quoting the Bible to the House of Commons, "whose king is a child." For his protest he was committed to the Tower. He, however, obtained his release, and retired with his family to Louvain, where they could freely practise their religion. On Queen Mary's accession he returned to England, and was appointed chancellor of the diocese of London, and in that capacity took an active part in the suppression of heresy; but at the same time he joined with Abbot Feckenham in getting lenient treatment for people who had been led astray unknowingly.

¶ 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.



SUMMER ALTAR FLOWERS

You may sign up now for a Sunday to provide flowers for either the high altar or the Marian altar. The high altar requires two arrangements of an ample nature, the Marian altar one smaller arrangement. The flowers may be from your own garden, or your florist. We do have a variety of vases at the church should you need one or two. After Mass you may take your flowers home. But do sign up. The flower chart will be available after Mass at coffee hour.

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>

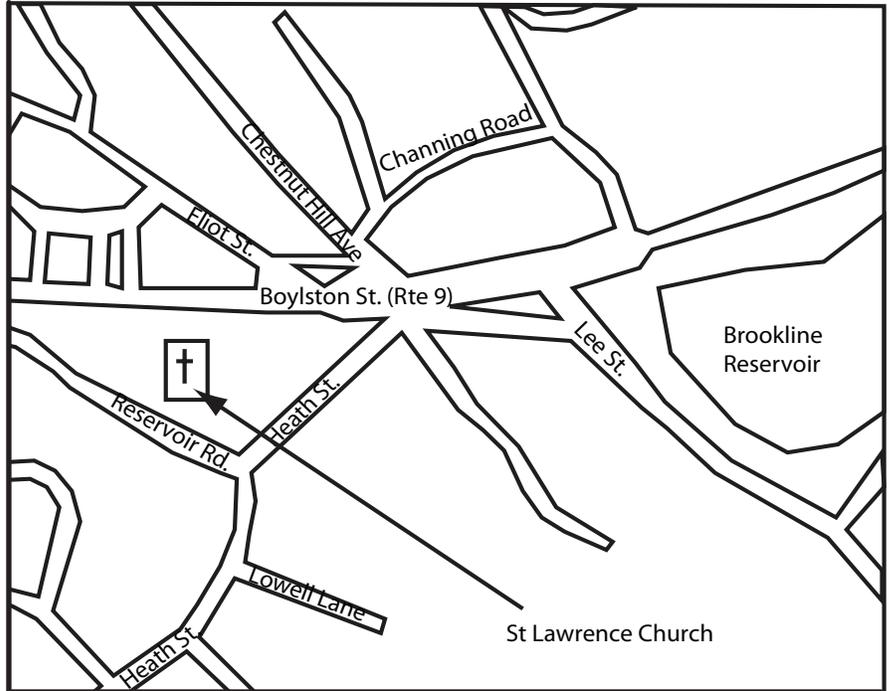
St. Lawrence Church, 774 Boylston Street (Route 9).

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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 West Roxbury, MA 02132

