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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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## SALVE REGINA

Ave Maria,  
gee, it's good to see ya!  
Tom Lehrer: *The Vatican Rag*  
(1965).

AS FROM the heights of veneration to the depths of delightful disrespect in the world, so the Virgin Mother of our Lord and Saviour ranges in prominence in the attention of the Holy Church from the humble handmaid of the Lord (*ancilla Domini*) in the first and joyful mystery of the Most Holy Rosary to the Queen of Heaven (*Regina caeli*) in the fifteenth final and glorious mystery. Accordingly, in her Magnificat hymn of praise, the Virgin Mary herself declared “He hath exalted the humble and meek,” just as our Blessed Lord proclaimed several times (e.g., Matt 19:30): “The last shall be first.”

This summer of 2011 has seen a flourishing of royal and regal events, from the wedding of the Duke and Duchess of Cambridge, through their highly received tour of Canada, through the much enrumoured wedding of Prince Albert II and Princess Charlene of Monaco, and now to the funeral obsequies for Otto von Habsburg, the last Crown Prince of Austria and the man who would have been Emperor. So, seasonally at least, royalty has found its way ‘in’.

We should take advantage of this fashion, look beyond the highpoint of August, the Assumption of the



Blessed Virgin Mary on the 15<sup>th</sup>, and focus some attention on the memorial of her queenship on the octave, 22 August.

Think for a moment about the variety of lovely names that associate with Mary: Quite apart from the obvious ones like *May/Mae*, *Miriam*, *Marian(ne)* and *Marissa*, the name *Eve/Eva* points to Mary, for just as her divine Son “a second Adam to the fight and to the rescue came” (Newman), so Mary undid the curse of Eve and became a second Eve, or, as the medieval saying has it: *Ave fit ex Eva*, from *Eva* came the angel’s *Ave* that heralded our salvation. The name *Eva* represents Hebrew *ḥawwāh* (חווה) ‘[the mother of all] life’. In the Greek Septuagint translation Adam calls Eve by the name *Zōē* ‘life’, so *Zoe* refers to Eve and then to Mary, as does the melding of *Ave* and *Eva* into the later proper name *Ava*.\*

The name *Stella* ‘star’ refers to Mary as the *stella maris* ‘star of the sea’, a very early Christian title for the Virgin Mother as the

one who guides us over stormy seas and brings us to our safe haven.

*Assunta*, *Concetta*, *Immaculada*, *Beatrice/Beata*, *Lordes*, even *Molly*, and, Lord help us now, *Madonna* commemorate the Virgin Mary with a host of others.

But Mary’s earliest title, and the earliest surviving iconic portrayal, show the Mother of God as *Regina caeli* or *Regina caelorum* ‘Queen of Heaven’, so of all the names associated with Mary, *Regina / Gina / Rena*, ‘the Queen’, stands at the fore.

In 1954, just four years after declaring the infallible doctrine of the bodily assumption of the Blessed Virgin Mary into Heaven, Pius XII, through the encyclical *Ad caeli Reginam*, established the feast of the Queenship of Mary with a feast day on the 31<sup>st</sup> of May, crowning, so to speak, the month dedicated in popular devotion to Mary. In the calendar of 1969 the feast day moved to 22 August, the octave of the Assumption.

In the Eastern church the Mother of God, the most highly venerated of all

\* Scholars can note an even deeper connection between *Eva* and *ave*: The Romans borrowed the word (*h*)*avē* from Punic-Phoenician *ḥw* (חווה) ‘live!’, i.e., from the language of their archrivals, the Carthaginians, and they used it in the same function as Greek *khairē* (χαῖρε) ‘hail!, be well!’. Both the Punic word from which *ave* (*Maria*) comes and the Hebrew name *ḥawwā* (חווה) ‘Eve’ derive from the same Semitic root \**ḥyw* (חיי) ‘to live’, as also in the common Hebrew and Yiddish toast *l’khayyim* (להיית) ‘to life!’.

creatures, does not have a specific feast day to commemorate her queenship, but prayer language and theological treatises as early as Athanasius consistently refer to her as *vasilissa* (βασιλισσα) and *tsaritsa* (царица) ‘empress, queen’, and numerous icons show her crowned.

Centuries of popular devotion have given so many of the queenly hymns and prayers to Mary which we still cultivate: *Salve regina* ‘Hail, holy Queen’; *Ave, regina caelorum* ‘Hail, Queen of heaven’; *Regina caeli, laetare* ‘Queen of heaven, rejoice’; *Hail, holy Queen enthroned above*; *Blessed be thou, Queen of heaven* (Edi beo þu heuene quene). But above all we see the culmination of the Most Holy Rosary with the fifth glorious mystery of the Coronation of the Blessed Virgin Mary in Heaven.

Now, all linguistic and historical and doctrinal considerations aside, what significance can the queenship of Mary assume for us? Except in some dangerous metaphorical sense we cannot adore, we cannot worship, we cannot idolize Mary as Queen. Such accrues only to the Creator and not to the created. Proper approaches might include that we venerate, respect, revere, honor her, then bow before her, which leads to greeting her and acclaiming her, as in the *Hail, Mary*.

But three most important aspects remain for our dealing with the Queen:

—Pray to Mary, the Queen of Heaven, as the most powerful intercessor among God’s saints. First Kings 2:20 reports the dialogue between Solomon and his mother Bathsheba, sitting in the place of honor on his right hand:

And she said to him: I desire one small petition of thee, do not put me to confusion. And the king said to her: My mother, ask: for I must not turn away thy face.

This refers to the honored and special position of the queen mother, called in Hebrew the *gevurah* (גְּבוּרָה) ‘the powerful lady, queen’.<sup>†</sup> As Adonias

<sup>†</sup> From the same root *gbr* ‘to be strong’ as the name of the archangel *Gabriel* ‘the mighty one of God’ who spoke the *Ave* to



said to Bathsheba in an earlier passage: ‘I ask one petition of thee...I pray thee speak to king Solomon (for he cannot deny thee any thing).’

So Mary, the great lady and queen, brings our prayers to her divine Son, and, as the *Memorare* prayer so cogently states:

Never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided.

—Learn from Mary, the seat of Wisdom, whose humility as the handmaid of the Lord serves as our example in accepting and rejoicing in the will of God, even where we foresee dangers and sorrows. In an Angelus address,<sup>‡</sup> Benedict XVI reminded his hearers:

The Virgin Mary was associated in a very special way with Christ’s kingship. God asked her, a humble young woman of Nazareth, to become Mother of the Messiah and Mary responded to this request with her whole self, joining her unconditional ‘yes’ to that of her Son, Jesus, and making herself obedient with him even in his sacrifice. This is why God exalted her above every other creature and Christ crowned her Queen of Heaven and earth.

—Serve Mary as her true follower, whether as servant or maid, seeking to join her retinue and bring yourself, through her, closer to the divine throne.<sup>§</sup>

Mary.

<sup>‡</sup> 26 November 2006 [http://www.vatican.va/holy\\_father/benedict\\_xvi/angelus/2006/documents/hf\\_ben-xvi\\_ang\\_20061126\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/angelus/2006/documents/hf_ben-xvi_ang_20061126_en.html)

<sup>§</sup> The service of the Queenship of Mary can appear in the most unexpected places. The flag of the European Union (EU) shows a circle of twelve stars on a field of blue, and most will assume that this represents the number of nations involved at some stage, but in fact



## FEAST OF THE TRANSFIGURATION

Saturday, August 6, 2011  
Low Mass and Sermon  
Saint Theresa  
Convent Chapel  
9:00 A.M.

Her graciousness and kindness show us a way to love her Son and our God in a manner that we cannot accomplish unaided.

Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope... show unto us the blessed fruit of thy womb, Jesus.

—M.J. Connolly

¶ *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.*

the EU in 1985 inherited the flag from the Council of Europe, which had 15 and not 12 members in 1953 when it first approved the flag’s design. In point of fact, the designer of the flag, Arsène Heitz, has revealed that his major inspiration came from Apocalypse 12:1, the “woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars”, taken as a type of the Blessed Virgin Mary. Further, the adoption of the flag occurred on the feast of the Immaculate Conception.

How many of the lapsed citizens of the Europe that Pope Benedict has made his mission to return to their Christian heritage would this pervasive presence of the Mother of God greatly distract?

**SHORT NOTES**

✠ Our parishioner Helen Smith departed this life on July 9<sup>th</sup>. She had been in poor health for several years. The funeral Mass was Wednesday July 13<sup>th</sup> in St Theresa’s Church, with burial in the family plot in Blue Hills Cemetery. Helen was a founding member of our congregation and much loved by all who knew her. Our prayers go to Don and their daughters Karen, Cheryl, and Michelle.

✠ At St. Lawrence Church you may notice a flower pot which is accepting donations towards the cost of seasonal plantings on church grounds. Caretaker George Gannon, Jr. can obtain plans at discount, and donates his time in the planting and care of the grounds. So you might want to put a few dollars in the pot. We all enjoy the nice flowers around the church.

✠ *Contra mundum* is thirteen years old. Our monthly parish paper had its first edition in August, 1998. Back issues are available in book form, in two volumes, and you may obtain ordering information from editor Steve Cavanaugh or former editor and compiler David Burt. Steve’s own volume of essays by various authors on aspects of the Anglican Use is also available from Ignatius Press. The title is *Anglicanism and The Roman Catholic Church*.

✠ St Anthony’s Shrine, Arch Street, Boston, is offering a retreat for parents who have experienced the death of a child. Dates are November 5–6, 2011. For more information call the Franciscan Friars at 617-542-6440, ext 116.

✠ In September we have two special services to mark on your calendar: the first is Solemn Evensong at 4 p.m. Sunday September 25<sup>th</sup> at Stonehill College. This is our annual service co-sponsored by our congregation with St Paul’s Anglican Church, Brockton. It is always an enjoyable occasion.

✠ And then on Thursday, September 29<sup>th</sup> we observe St Michael’s Day with a Solemn Mass & Sermon at 7:30 p.m. to mark the anniversary of the founding of

the congregation (1997). This is an important annual observance of The Congregation of St Athanasius. A reception will follow the service.

**The Feast of  
Saint Lawrence**  
*Deacon & Martyr at Rome, 258*  
August 10

**A**LMIGHTY God, who didst call thy deacon Lawrence to serve thee with deeds of love, and didst give him the crown of martyrdom: Grant we beseech thee, that we, following his example, may fulfill thy commandments by defending and supporting the poor, and by loving thee with all our hearts; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

**OUR MOST POWERFUL INTERCESSOR**

**T**HE blessed Virgin Mary, assumed body and soul into heaven, exercises a powerful mediation in the Church. Because the mother of Christ is present to her Son in the fullness of her personhood, she is able to fulfill a mediation greater than that of any of the saints. Full-bodied mediation suits the important work that Jesus confides to his mother. The Venerable Charles de Foucauld teaches that, on the cross, “Jesus gave every human being to Mary, and commanded her to show to each one of us the heart of a mother. Mary fulfilled this, and she continues throughout eternity to fulfill with an incomparable perfection this command of God, just as she had all the others.” By showing us the heart of a mother, Mary helps each of her children to grow into “the full stature of the fullness of Christ” (Eph 4: 13). We no longer in fact remain childish, but rather “grow up in every way into him who is the head, into

**15<sup>th</sup> FALLING ASLEEP of the B.V.M.**  
*when Mary joined her Divine Son in Heaven*



**THE ASSUMPTION OF THE BLESSED VIRGIN MARY**

Monday, August 15, 2011

Procession, Station, Solemn Mass & Sermon  
7:30 p.m.

Saint Lawrence Church, Chestnut Hill, MA

A reception will follow this service

¶ *Falling on a Monday this year, the solemnity is not of obligation. The faithful will want to be present at Mass on this day. Attend the Anglican Use Mass or in your local parish church.*

Christ" (Eph 4: 16).

The Venerable Charles de Foucauld identifies his entire vocation with filial love for the blessed Virgin. "It is evident," he says, "that we who aspire to be the brothers of Jesus, cannot become such unless we appear to be and really are the sons of Mary: to be a Little Brother of Jesus, it is absolutely necessary to be a son of Mary." To be a child of Mary is not a prerogative reserved for the saints. From her place in heaven, the blessed Virgin Mary cares for all the members of the pilgrim Church. The Cure of Ars makes a startling claim about our Lady, one that should force us repeatedly into the arms of the Mother of Mercy. With the simplicity of the dove, St. John Marie Vianney affirms of Mary: "The more we are sinners, the more she has tenderness and compassion for us."

Fr Romanus Cessario, O.P.

*Perpetual Angelus*

¶ Fr Cessario teaches systematic theology in St John's Seminary, Brighton, and is senior editor of *Magnificat* magazine, in which this excerpt appeared some years ago. He has been a preacher and retreat leader for our congregation.

## DEVOTION BY ROTE



**M**OST people think that the Rosary began with St Dominic at the time the Blessed Virgin Mary appeared to him to recommend it as a weapon against heresy. But the origins of the Rosary are probably far less dramatic and spring out of the simple needs of devout people.

Most of our Christian ancestors could neither read or write. They had to substitute some form of prayer learned by heart for the reading of the psalms so they could participate in the Mass. So, when the priest was saying Mass, the people would recite fifty Our Fathers. Now the problem was keeping track of fifty of anything on your fingers. Some bright and inventive person came up with a system: why not keep fifty pebbles in your pocket? Soon the faithful were keeping track of prayers with small stones. Problem was, pockets develop holes. So up came a better idea, why not count prayer on a string of beads? And the rest is history. Later, the custom changed from saying fifty Our Fathers to fifty Hail Marys, and the beads suggested a wreath or garland, a *rosarium*, in honor of Mary, the Mystical Rose.

Nowadays, we can read and write; we have access to many prayers already composed, and some of us are adept at spontaneous prayer. If that includes you, and you pray regularly, and in your own way ponder *all* the saving events in the Gospel, then perhaps the Rosary is not for you. But truth to tell, most of us, most of the time, need to fall back upon the tried and true methods of our Christian ancestors, and we need never disparage or deprecate doing things by rote. You and I brush our teeth by rote, and do it the same way time and again. It is not a matter of feeling like it. We just do it.

The Rosary as a devotion is like that. It invites us to share with Our Lady and ponder as she did the joyful and sorrowful and glorious mysteries in the Gospel story. In an elemental way we are saying "Let's pretend we are there." And we can offer these prayers with a special intention for some one or some thing.

As we contemplate the story of Jesus and Mary, from her Annunciation to her triumph as Queen of Heaven, as we pray it, we discover no sorrow or joy, triumph or tragedy, event or situation in our own lives that is not mirrored in Christ's life, death, and resurrection.

And if we say the Rosary and meditate on it, there are few better ways of living close to the life of Our Lord Jesus.

Even in a day and age when we can all read and write, and have books full of prayers, and good ones too, the Rosary survives, because it works.

Father Bradford

¶ *This sermon was delivered at Mass in St Theresa of Avila Church on October 7, 1999, which is the memorial of Our Lady of the Rosary. St Dominic, the founder of the Order of Friars Preachers, is commemorated on August 8<sup>th</sup>, a Monday this year. There is a fine early portrait of St Dominic in the Fogg Art Museum at Harvard University.*

## TO SEE GOD AS HE IS

**C**ONSIDER first, that although the Kingdom of heaven abounds with all that can be imagined good and delightful; yet there is but one sovereign good, in the enjoyment of which consists the essential beatitude of heaven, and that is God himself; whom the blessed ever see as he truly is, face to face; and see him in the very centre of their own souls; and by the eternal contemplation of his infinite beauty and truth, together with all his divine attributes and attractions, they are quite ravished, and set on fire with seraphic flames of eternal love: by means of this contemplation and love, they are closely united by a most pure and amiable union, with this sovereign and infinite good; and they eternally enjoy him: he surrounds and penetrates them on all sides with inexpressible delights; he fills their own souls with himself, the overflowing source of all good; he gives himself to them to be their joy, their treasure, their never-ending bliss; he transforms them in a manner into himself: as when brass or iron in the furnace is perfectly penetrated by fire, it loseth in a manner its own nature, and becomes all flame and fire. O happy creatures! What can be wanting to complete your joys; who have within, and without you, the immense ocean of endless felicity.

Richard Challoner

*Meditations*

¶ *Bishop Richard Challoner (1691–1781) was Vicar-Apostolic of the London District from 1741.*

## BRITISH MARTYRS & CONFESSORS

**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 THOMAS WHITAKER

*Priest and Martyr († 1646)*

**A**S A BOY, Thomas Whitaker, of Burnley, England, attended a school in which his teacher was his own father. Thomas journeyed to Spain to study for the priesthood in Valladolid, where he was ordained in 1638. Returning to England soon afterward, Father Whitaker successfully carried out his priestly ministry to the country's persecuted Catholics for five years. When at one point during this period he was captured by the Protestant authorities, he quickly seized an opportunity to escape and resume his labors. In August of 1643, Father Whitaker was captured for the second time. Over the following three years that he spent in prison, he exhibited a dedication to continual prayer as well as a deep solicitude for his fellow prisoners. He prepared for his trial and death by making a month-long retreat in his prison cell. Father Whitaker overcame his own natural dispositions of fearfulness and dread of the execution that awaited him, stalwartly refusing offers of clemency if he apostatized. He was put to death on August 7, 1646.

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### BLESSED CONN O'ROURKE

*Priest, Religious, and Martyr († 1579)*

**T**HE son of an Irish nobleman, Conn (Conor) O'Rourke entered the Franciscan Order and became a priest. He accompanied the newly consecrated bishop of the Irish see of Mayo, (Blessed) Patrick O'Healy, a fellow Franciscan, in making a daring return voyage to their native Ireland in the hope of counteracting the suppression of their faith by the occupying English Protestant regime of Queen Elizabeth I. Shortly after their arrival, they were

betrayed to the English authorities by a countess, and were arrested on the way to Limerick. Both the bishop and Father O'Rourke were tortured and condemned to death. Father O'Rourke was sentenced for having protested England's campaign to suppress the Catholic faith of the Irish people. A priest who visited the prison on the night before the execution describes Father O'Rourke as "comely of feature, kindly in his address, young in years: having "hardly reached his thirtieth year." Bishop O'Healy and Father O'Rourke were put to death by hanging just outside Kilmallock on or around August 13, 1579.

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¶ Bartholomew means "son of Tholomeu (Ptolomey?) and he is recognized as the same person as Nathaniel, a native of Cana. After Pentecost Bartholomew is said to have preached in Arabia, Persia, and India, and he certainly carried the Gospel to Armenia, which claims him as its apostle. St. Bartholomew's Day is August 24<sup>th</sup>, a Wednesday this year. Masses in St. Theresa's Church are at 6:45 A.M. and 4:00 P.M.



SUMMER ALTAR FLOWERS

Our SUMMER ALTAR FLOWER CHART is available for sign up and may be found on Sundays at the coffee hour. Choose any dates appropriate for family anniversaries, etc. Two arrangements of substantial size are needed for the high altar. If you prefer, sign up for one smaller arrangement for the Marian altar. Or both! Flowers may be from your local florist or your own garden, and you may take them home with you after Mass. But be sure to sign up to avoid duplication of flowers one week and none the next.

PLEASE INDICATE HIGH ALTAR, MARIAN ALTAR, OR BOTH.

## 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>

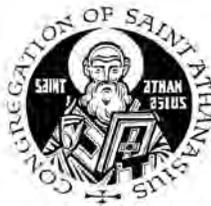
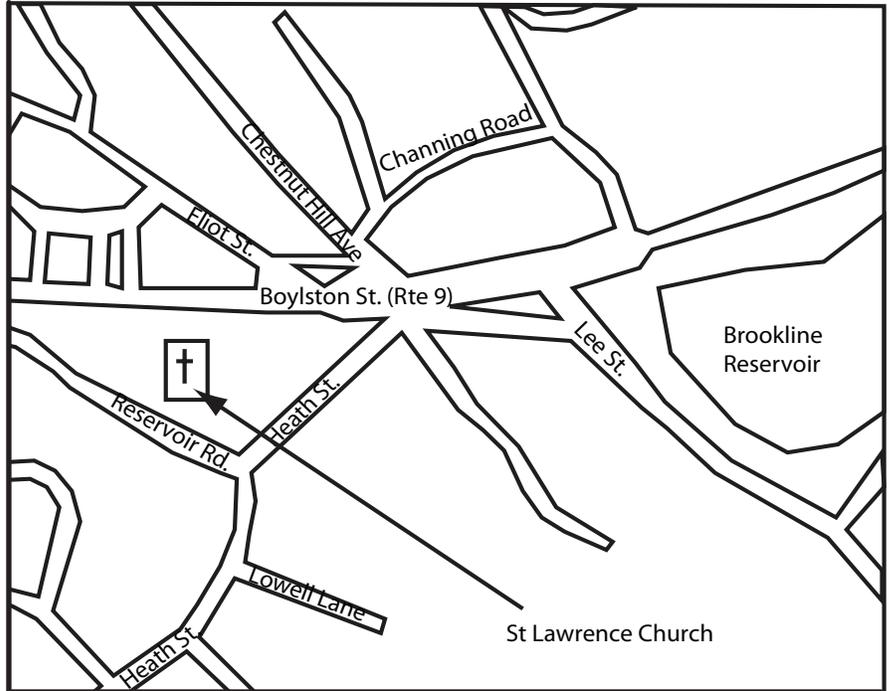
St. Lawrence Church, 774 Boylston Street (Route 9).

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.



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

