
✠Contra Mundum✠

Volume XX, Issue 2

September 2017

The Congregation of St. Athanasius

A Parish of the Archdiocese of Boston Serving the Personal Ordinariate of the Chair of St. Peter

<https://congregationstathanasius.com>

NOTES FROM THE CHAPLAIN: HOW IT ALL BEGAN

THE CONGREGATION of Saint Athanasius will observe its twentieth anniversary on September 29, 2017. And in all the pleasant discussions and arrangements which led to the erection of the Anglican Use congregation in the Archdiocese of Boston was an event that took place on a lovely summer day in 1996.

My telephone rang. It was Fr. William Stetson, Cardinal Law's secretary for the Pastoral Provision, and with whom I had begun conversations during the previous fall. Could we have lunch today? I said yes, and since it was indeed a lovely day I arranged to pick Fr. Stetson up at Arnold Hall in Pembroke, and took him to a restaurant in Plymouth right on the water. I think the place is no longer there. But we settled into our booth and ordered a drink. Then Fr. Stetson announced "I have good news." Before he could tell me what it was I told him I already knew. Then came the news. Cardinal Law had accepted both my petition for ordination *and* that the Anglican Use congregation would be put in place in the archdiocese. So we drank to that! Then Fr. Stetson asked how I

knew, since he himself had found out only that morning. I laughed.

On the previous evening our younger daughter and I had dined at a Chinese restaurant in Quincy. *That* restaurant is still there. After dinner came the check with the fortune cookie. When I broke open my fortune cookie open the prediction was YOU ARE ABOUT TO EMBARK ON A MOST ENJOYABLE JOURNEY. When I told Fr. Stetson, this time we *both* laughed. And The Congregation of Saint Athanasius is likely to be the only organization within the Archdiocese of Boston that has in its archives a little piece of paper found inside a Chinese fortune cookie!

TWENTIETH ANNIVERSARY EVENTS

Two great and good priests will join us for this happy occasion. The first is Fr. Anthony Aarons, TOR. We first met as Anglicans in Northern Indiana. I had the parish in Goshen, and Fr. Aarons was taking summer courses in liturgics at nearby Notre Dame. He came yearly from his own parish in Jamaica to do this, and

on weekends would say Mass in my parish. We hit it off. Over the course of the next few years I did a week-long mission in his Kingston, Jamaica, parish, and he was guest preacher twice for me in Boston. Fr. Aarons became Catholic in 2006, was ordained in Jamaica, and served in just about every capacity in the Diocese of Mandeville except as bishop. He joined the Franciscans, came to the United States, and is in demand as a retreat leader, conducting parish missions, and in spiritual direction. He is chaplain of Bishop Moore Catholic High School in Orlando. And on Ash Wednesday, 2016, he received the mandate of Pope Francis to be a Missionary of Mercy for the Jubilee Year of Mercy, one of 126 Americans so named.

Fr. Aarons will be our preacher at Sunday Mass on September 24th and preacher at Evensong at Stonehill College, Easton at 4:00 P.M. that day.

And then comes the anniversary day itself, which we observe on Saint Michael's Day every year. September 29th is a Friday this year and the Mass is at 7:30 P.M. Our preacher is Fr. Joseph F. Wilson,

a friend of our congregation since the months when we were preparing to be received. He is a native New Yorker and canonically resident in the Diocese of Brooklyn for 31 years. He has preached many retreats and parish missions throughout the country in both Catholic and Anglican churches and has written for *Fidelity* magazine, *The Wanderer* and *The Christian Challenge*.

Fr. Wilson called me up one fine day in the spring of 1996 and said he would be coming to Boston to join us for Sunday Mass. At that time we were offering the Episcopal mass in the dining room of my rectory in Ashmont. We were still Episcopalians, but that didn't stop Fr. Wilson, who was right there the next Sunday. Later he inquired if we needed vestments and when I said I didn't have a green set, he promptly ordered a set from the Almy company. And one fine summer day several cartons of steaks packed in dry ice arrived with Fr. Wilson's note instructing us to have a Parish cookout!

Fr. Wilson will also be our preacher at Sunday Mass, Oct 1st and be our keynote speaker at a catered luncheon following Mass.

We are grateful to these two wonderful priests who are so much a part of our story and who are visiting Boston to help us with our anniversary observance. And I know you will want to join me in welcoming their visits in late September.

Father Bradford

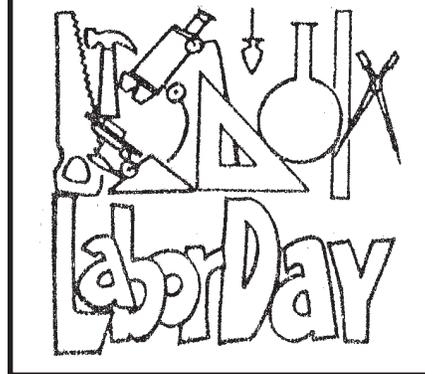
SURRENDER EVERYTHING BUT YOUR FAITH

AS LONG AS we are sheep, we overcome and, though surrounded by countless wolves, we emerge victorious; but if we turn into wolves, we are overcome, for we lose the shepherd's help. He, after all, feeds the sheep not wolves, and will abandon you if you do not let him show his power in you.

What he says is this: "Do not be upset that, as I send you out among the wolves, I bid you be as sheep and doves. I could have managed things quite differently and sent you, not to suffer evil nor to yield like sheep to the wolves, but to be fiercer than lions. But the way I have chosen is right. It will bring you greater praise and at the same time manifest my power." That is what he told Paul: *My grace is enough for you, for in weakness my power is made perfect.* "I intend," he says, "to deal in the same way with you." For, when he says, *I am sending you out like sheep*, he implies: "But do not therefore lose heart, for I know and am certain that no one will be able to overcome you."

The Lord, however, does want them to contribute something, lest everything seem to be the work of grace, and they seem to win their reward without deserving it. Therefore he adds: *You must be clever as snakes and innocent as doves.* But, they may object, what good is our cleverness amid so many dangers? How can we be clever when tossed about by so many waves? However great the cleverness of the sheep as he stands among the

LABOR DAY is a holiday which recognizes the right of the laborer to a proper return. It also sets our work within the context of the common good and the rightful aspirations of other workers. In economic hard times this "day off" ought also to arouse our concern for those who are out of work. Always a Monday, this year's Labor Day is September 4th.



wolves—so many wolves!—what can it accomplish? However great the innocence of the dove, what good does it do him, with so many hawks swooping upon him? To all this I say: Cleverness and innocence admittedly do these irrational creatures no good, but they can help you greatly.

What cleverness is the Lord requiring here? The cleverness of a snake. A snake will surrender everything and will put up no great resistance even if its body is being cut in pieces, provided it can save its head. So you, the Lord is saying, must surrender everything but your faith: money, body, even life itself. For faith is the head and the root; keep that, and though you lose all else, you will get it back in abundance. The Lord therefore counseled the

disciples to be not simply clever or innocent; rather he joined the two qualities so that they become a genuine virtue. He insisted on the cleverness of the snake so that deadly wounds might be avoided, and he insisted on the innocence of the dove so that revenge might not be taken on those who injure or lay traps for you. Cleverness is useless without innocence.

Do not believe that this precept is beyond your power. More than anyone else, the Lord knows the true natures of created things; he knows that moderation, not a fierce defense, beats back a fierce attack.

Saint John Chrysostom

¶ *This excerpt is taken from a homily on St. Matthew's Gospel. John Chrysostom (c.349–407) was Archbishop of Constantinople. Feast day is Wednesday, September 13th.*

DIVINE FREEDOM

THE WORLD EXISTS. But it *began* to exist. And that means: *the world could have not existed.* There is no necessity whatsoever for the existence of the world. Creaturely existence is not self-sufficient and is not independent. Creation by its very existence witnesses to and proclaims its creaturehood, it proclaims that it has been produced. But unexpectedly it is precisely in its creaturehood and createdness that the stability and substantiality of the world is rooted.

God creates in perfect freedom. This proposition is framed with remarkable precision by the 'subtle doctor' of the western Middle Ages, Duns Scotus: 'The creation of things is executed by God not out



of any necessity, whether of essence or of knowledge or of will, but out of a sheer freedom which is not moved—much less constrained—by anything external.' In creation God is determined only by himself. God creates solely out of his goodness. The idea of the world has its basis not in the essence but in the will of God. The might and freedom of God must be defined not only as the power to create and to produce but also as the absolute freedom *not to create.* God creates out of the absolute superabundance of his mercy and love.

George Florovsky

¶ *Fr. Florovsky (1893-1979) was a Russian Orthodox priest and one of the most influential Orthodox theologians of the mid-20th century. This excerpt is taken from Collected Works, Vol. 3, published by Nordland Publishing, Belmont, Mass.*

ABSENCE HAS CONSEQUENCES

ONE OF THE INTERESTING approaches to Bible study is to assemble about six different translations of the text and compare them. If you did that with today's gospel you would find half the translations say Jesus appointed

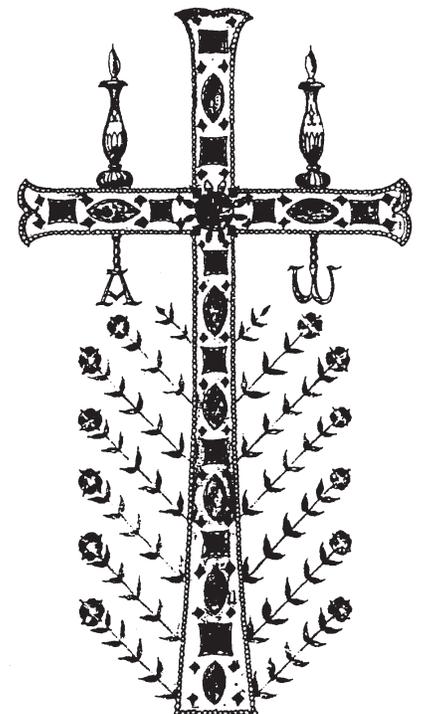
seventy missionaries, and the other half say the number was seventy-two. The difference is in the ancient manuscripts of the text, which are equally divided. Some say 70 and others 72.

These numbers are significant because they call to mind the seventy elders whom God commanded Moses to help bear the burden of governing and instructing the people. You can read about that in the Book of Numbers.

And when you read that Old Testament story, you learn about two ancient Israelites named Eldad and Medad, and who didn't show

HOLY CROSS DAY

¶ The Feast of the Exaltation of the Cross is Thursday, September 14th. Masses in Saint Theresa of Avila Church are at 6:45 A.M. and 4:00 P.M.



up at the Tabernacle when Moses summoned them. The story goes on to say that although these two were absent in the camp meeting, they were nevertheless filled with the Holy Spirit Who works when and where He wills. Joshua wanted to punish Eldad and Medad, but Moses only said he wished the Divine Spirit had filled *all* the people.

Eldad and Medad make the number 72. We are never told why they didn't show up. But their absence, willful or otherwise, is the source of the confusion. If there is a moral in all of this it is that when God calls us, *not* to obey is not only bad for us but causes confusion among the faithful. And once upon a time that confusion included even the translators of the Holy Bible itself.

Father Bradford

¶ *This sermon was preached on September 30, 2004.*



SHORT NOTES

✠ There is an ongoing Friday evening book club meeting in the home of Cindi and Kevin McDermott in Groveland, Mass. Anyone may attend. Contact Corrine Paige at 781-879-2583 for more details and Kevin or Cindi for directions.

✠ Father Bradford offers adult inquirers' classes every year in the fall, at a time and place to be determined by those interested in learning more about the Catholic faith. Classes are structured on *The Catechism of the Catholic Church*

and a syllabus is available.

✠ Congratulations to Fr. Arthur Mattox on his ordination as a priest on The Solemnity of the Sacred Heart. Fr. Mattox, a former Episcopal priest, is a pastoral provision priest in the Archdiocese of Milwaukee. He once assisted Fr. Bradford in All Saints' Church, Boston. Our very best wishes to Father Mattox, his wife Lydia, and their three sons.

✠ The Ordinariate Congregation of Saint Gregory, whose members joined in fellowship and worship with St. Athanasius last fall, observes its Feast of Title on September 3rd.

✠ We begin using the Healy Willan Mass setting on Sunday, September 17th. This setting is found in *The Hymnal 1940*, nos. 710–713.

✠ Our summer altar flower chart is winding down with the growing season. There are a few dates remaining. You may sign up the chart at Sunday coffee hours.

✠ Parishioner Peter Kreeft will be keynote speaker at the Mass Citizens For Life annual banquet October 26th. You will remember our parishioner Eva Murphy served MCFL as legislative liaison for several years.

✠ Abbot Xavier, OSB has invited the congregation to vespers and dinner on Sunday, November 12th. This is in honor of our 20th anniversary and recalls the festive dinner given us at St. Benedict Abbey, Still River, when we initially came into the Catholic Church. Details to come, but save the date now.



SOLEMN EVENSONG & SERMON

Sunday, September 24, 2017
4:00 P.M.

Chapel of Mary, Stonehill
College
North Easton, MA

Fr. Anthony Aarons, TOR,
preacher

¶ *This is our joint annual service with St. Paul's Anglican Church, Brockton, observed on the Sunday nearest the memorial of Our Lady of Walsingham. A reception will follow this service.*

OUR DESTINY IN GOD

YESTERDAY, September 24, the church commemorated "Our Lady of Walsingham." The history of the devotion to Mary at Walsingham goes back to the year 1061. In that year Lady Richeldis, a widow of a nobleman in Walsingham, had a vision of Mary. In her vision she was taken by Mary to Nazareth and shown the house in which Mary lived. Mary asked Lady Richeldis to build an exact replica of her house in Walsingham. The vision was repeated three times. Lady Richeldis was obedient to the vision and constructed the simple wooden

structure she had been shown. This is how Walsingham became known as England's Nazareth. For many years Walsingham was the most popular place of pilgrimage for Christians in England. In 1538 King Henry VIII destroyed the house and the image of Mary and Jesus and the monastery which surrounded it. There was no shrine in Walsingham for almost 400 years. In 1897 the Roman Catholics in Walsingham restored what had been known as the Slipper Chapel. It was known as such because in years past pilgrims would take off their shoes at this chapel and walk the last mile to the Holy House in Walsingham in bare feet. In 1922 the Anglican Vicar of Walsingham initiated the remaking of a statue of Mary and Jesus in the image of the seal of the medieval monastery that King Henry VIII had destroyed. In 1931 the replica of Mary's home in Nazareth was rebuilt and the statue placed inside. Today over 10,000 pilgrims visit Walsingham every year.

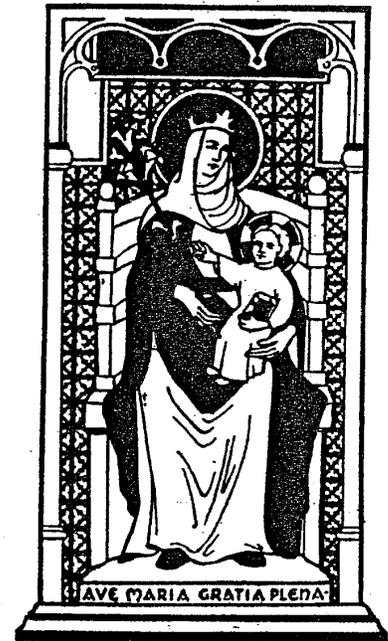
What drew people to a replica of Mary's home in Nazareth in medieval times and what draws them today? Certainly not the replica itself. The structure is exceedingly simple and plain. It is not the house that attracts so many, but the knowledge of what happened there in Nazareth over two thousand years ago. Luke tells us.

“The angel Gabriel was sent from God to a City of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, “Hail, O favored one, the Lord is with you!” But she was greatly troubled at the saying,

and considered in her mind what sort of greeting this might be. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High And Mary said to the angel, “How can this be, since I have no husband?” And the angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God And Mary said, “Behold, I am the handmaid of the Lord; let it be to me according to your word.”

In her humble, ordinary home in Nazareth, a replica of which now stands in Walsingham, Mary heard God's word to her and she discovered her destiny. She began to understand the purpose of her life. She found out why God had made her. And what a destiny it was and is. God created her, chose her to bear His only Son, Jesus. She is the theotokos, as theologians call her, the God bearer, the mother of God. As St. Augustine wrote in the 5th century, **“Him whom the heavens cannot contain, the womb of one woman bore. She ruled our Ruler; she carried Him in Whom we are; she gave milk to our Bread.”**

Why did God choose Mary? What gifts did God give Mary to qualify her for her utterly unique call and work? We certainly don't know the complete answer to these questions, but we know something. Mary was born a woman. Mary was born a Jew. Mary was born about 14 or 15 years before Jesus in the nondescript town



of Nazareth in Galilee in northern Israel. Mary was reflective. We see this in this passage from Luke as we are told, **“she considered in her mind what sort of greeting”** the angel gave to her. We see this in the stable at Bethlehem where, after the shepherds' visit, we are told, **“But Mary kept all these things, pondering them in her heart.”** Mary was joyously obedient to God. She responded to Gabriel's message, **“Behold, I am the handmaid of the Lord; let it be to me according your word.”** And she couldn't contain her joy when she visited her kinswoman Elizabeth and proclaimed, **“My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden.”** Mary: a woman, a Jew, born at the right time and in the right place, reflective, obedient, joyful. None of it an accident; all by God's design. Mary: perfectly created for her God-given task, which no one on earth could even imagine.

Why do pilgrims go to Walsingham? We do we come here to sing Evensong, every year now for the last ten years or so, in honor of Our Lady of Walsingham?

Pilgrims might articulate various reasons. We might as well. But one reason, clearly articulated or not, is that pilgrims come, we come, to remember the moment in the house in Nazareth when Mary discovered her destiny in God. We remember and we come near to her to pray, and to ask her to pray for us, that we might also discover our destiny in God. Mary was made by God uniquely for her unique task. We are too. One of my favorite verses in Scripture is Ephesians 2:10. Paul writes, **“For we are his workmanship, created in Christ Jesus for good works which God prepared beforehand that we should walk in them.”** We don’t create ourselves; we don’t create our lives either; we discover them as we seek to obey God day by day. Mary fulfilled God’s purpose for her when she heard, received and gladly obeyed His word. We are to do the same. As Mother Theresa said, **“Obedience transforms small, commonplace things and occupations into acts of living faith, and faith in action is love, and love in action is service of the loving God. Obedience lived with joy creates a living awareness of the Presence of God.”** This is the joy that overflowed from Mary in the Magnificat.

Do you know that you are God’s workmanship, created in Christ Jesus for good works, which God prepared beforehand that you should walk in them? Do you know that God created you uniquely for the work which He has prepared for

you? Mary learned this in her home in Nazareth through the message of the angel Gabriel. May we continue to learn this as well, as we seek to fulfill our destiny in God, following Mary’s example of joyful obedience and aided by asking for the help of her prayers. Amen.

Thomas M. Morris

¶ *This sermon was preached at evensong in the Chapel of Mary, Stonehill College, on September 25, 2016.*

Fr. Morris is the assistant priest in St Paul’s Anglican Church, Brockton.

TO LIVE OUT OF DEEP CONVICTION

AT THIS HOUR, when the church of Cologne and faithful from further a field gathered to say goodbye to Cardinal Joachim Meisner, my heart and thoughts are with you also, and gladly accepting the invitation of Cardinal Woelki, I wish to address a word of remembrance to you.

When I heard of the death of Cardinal Meisner last Wednesday, I did not want to believe it. The day before we had talked on the phone. His gratitude for the fact that he had been on vacation after he had participated in the beatification of Bishop Teofilus Matulionis in Vilnius on Sunday before (June 25) was clear in his voice. The love for the Church in the neighboring countries in the East, which had suffered under the Communist persecution, as well as the gratitude for withstanding the sufferings of that time, shaped his life. And so it is no coincidence that the last visit to his life was one to a Confessor of

the Faith in those countries.

What particularly impressed me in that last talk with the retired Cardinal, was the loosened joy, the inner joy, and the confidence he had found. We know that this passionate shepherd and pastor found it difficult to leave his post, especially at a time in which the Church stands in particularly pressing need of convincing shepherds who can resist the dictatorship of the spirit of the age and who live and think the faith with determination. However, what moved me all the more was that, in this last period of his life, he learned to let go and to live out of a deep conviction that the Lord does not abandon His Church, even when the boat has taken on so much water as to be on the verge of capsizing.

Two things in recent times which pleased him more than anything:

(1) On the one hand, he has always told me the deep joy he experienced in the Sacrament of Penance as young people, especially young men, experienced the grace of forgiveness—the Gift they have found, the life that only God can give.

(2) The other thing that has always touched him and gave him joy was the quiet growth of Eucharistic Adoration. At the World Youth Day in Cologne this was a central point for him—that there was Adoration, a silence in which only the Lord spoke to the heart. Some Pastoral and Liturgical experts felt that such silence in looking at the Lord cannot be achieved with such a huge number of people. Some were also of the opinion that Eucharistic Adoration, as such, was overtaken by the Mass, since the Lord would

SAINT MICHAEL'S DAY

SAINT MICHAEL AND ALL ANGELS

Friday, September 29, 2017

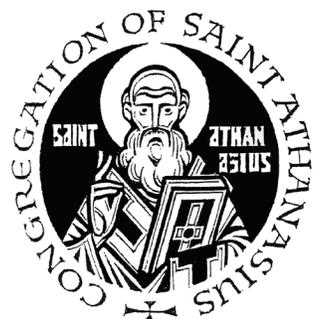
Twentieth Anniversary Mass

SOLEMN HIGH MASS & SERMON

Father Joseph F. Wilson, preacher

7:30 P.M.

A reception will follow the Mass.



be received in Eucharistic bread and not be looked at. But that this Bread cannot be eaten like any food, and that the Eucharistic sacrament “welcomes” all dimensions of our existence—that reception must be worship, has now become very clear. Thus, the time of Eucharistic Adoration at the Cologne World Youth Day has become an interior event, which remained unforgettable to the Cardinal.

When, on his last morning, Cardinal Meisner did not appear at Mass, he was found dead in his room. His Breviary had slipped out of his hands; he was praying as he died, looking at the Lord, talking to the Lord. The death that was given to him shows once again how he lived: looking at the Lord and talking to him. So we can confidently recommend his soul to

the goodness of God. Lord, we thank thee for the testimony of thy servant Joachim. Let him be an intercessor for the Church of Cologne, and for the whole earth! *Requiescat in pace.*

Pope Emeritus Benedict XVI

¶ *This message was delivered by Archbishop Georg Ganswein at the funeral of Joachim Cardinal Meisner, in Cologne Cathedral, 15 July, 2017.*



The Parish will conduct an Every Member Canvass for support of its parish program in 2018. During the month of October you will be asked to support the work of the congregation for the next year.

The Congregation of Saint Athanasius

The Revd.

Richard Sterling Bradford,
Chaplain

Saint Lawrence Church

774 Boylston St.

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

congregationstathanasius.com

ANGLICAN USE SATURDAY MASS

8:00 A.M.

at the Marian altar

Saint Theresa's Church



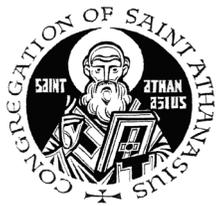
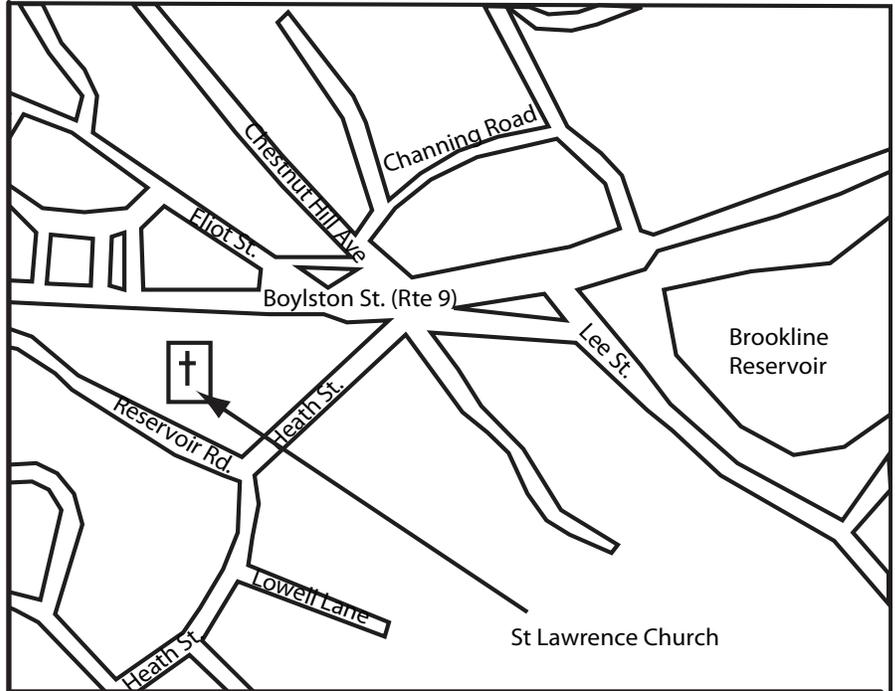
St. Lawrence Church, 774 Boylston Street (Route 9).

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: From Kenmore Square station board Bus #60, which stops in front of the Church. Alternatively, the Church is a 15-minute walk from the Cleveland Circle station on the Green Line C-branch.



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 10 St. Theresa Avenue
 West Roxbury, MA 02132

