COVID-19 UPDATE
Transmission of the Covid virus is now at a low level in the Boston metropolitan area. The Archdiocese of Boston is lifting the restriction on communion in both kinds, effective for Masses on Corpus Christi, June 10-11, 2023. Starting on June 11th we will offer the Chalice for those who wish to receive the Precious Blood. This means all Covid protocols will now be lifted in the Archdiocese of Boston.

WE TAKE TRUTH HIMSELF AT HIS WORD

The German Language has various words which do not exist in English to describe the darker side of the human condition. One of them is ‘angst.’ The most accurate translation of angst is ‘anxiety.’ But it is anxiety with a capital ‘A.’ It does not really describe the daily worries that trouble most people as they struggle to make ends meet and take care of themselves and their loved ones. It is rather a profound sense of dread verging on despair that takes root in the soul when a man is gripped with the conviction that his very existence seems to hold no meaning. Angst arises from a sense that ultimately we are just tiny specks of dust in a vast and unforgiving universe, and that whatever aspirations and achievements we might pursue to give purpose to our existence ultimately end in a black hole of oblivion.

It is probably safe to say that we live in an age of considerable angst. There is much concern about the present and a great deal of uncertainty about the future. We see it in the political discourse of the western world and in the media, where a crisis of credibility has lead to widespread discontent and suspicion, and high ideals of the dignity of the human person and of human freedom protected by the rule of law look in danger of giving way to cynicism and a desperate desire for self-preservation at all costs.

This is a perilous state for any civilisation to find itself in. As the idea of administering euthanasia to an individual whose quality of life is considered not worth maintaining becomes increasingly acceptable in educated circles, so the thought of putting humanity out of its misery by means of nuclear destruction can conceivably become a temptation to those in power who have been nurtured in a nihilistic, misanthropic mindset. A celebrated intellectual being interviewed on Radio Four recently said that she could not help wishing that the asteroid that is believed to have brought a dramatic end to the age of the dinosaurs had also prevented the birth of the human race.
Contra Mundum

Our Lord Jesus—in His teaching and in every aspect of His life—reassures us that our lives do have meaning, and that there is a very real and wonderful purpose to our existence. He tells that our lives have a value, a purpose and a meaning that transcend anything we might achieve (or suffer) in this world—that we have been created by God in an act of love—that He gave His life for us on the Cross, and He would have died on that Cross for you and for me if you or I had been the only person in existence who needed saving. And although we might look small and insignificant in the whole scheme of things, your soul and my soul are more precious in the eyes of the Creator than this whole material universe that He created in all of its majesty. Indeed, He created this world not for His own delight. He enjoys all of the fulfilment He needs in the Life of the Blessed Trinity, which is characterised by an infinite and eternal outpouring of love between Father, Son and Holy Ghost. He created this universe so that we might discover His creative genius in every flower, every mountain, every star and every galaxy that exists within the cosmos, and so that it might point us towards everlasting life with Him in Heaven.

“In my Father’s house there are many mansions” He promises, “And I go to prepare a place for you.” (Jn 14.2-3) However beautiful and wonderful this universe really is, it is a mere pale reflection of the glory that God has prepared for us in Heaven. We cannot begin to imagine what those mansions might look like, because “no eye has seen, no ear has heard, the things that God has prepared for those who love Him.” (1 Cor 2.9) But we take Truth Himself at His word when He tells us “and I will come again and I will take you to myself, so that where I am you may be also.” (Jn 14.3)

Recently we celebrated Our Lord’s Ascension, body and soul, into Heaven, which ushered in the ‘end times’ in which we now live in expectation of His Second Coming, when His glorious presence will fill the skies from east to west. In this month of June, we shall also celebrate the fact that He is still with us, Body and Blood, Soul and Divinity, in the Blessed Sacrament, in which He gives Himself to us as food. The Blessed Sacrament is the greatest token of love and friendship that we can ever find on this earth. Certain saints like our Holy Father Saint Philip have been granted visions of Our Lord in the Sacred Host, but normally this presence remains hidden under the sacramental signs. This is so that we might have the courage to approach Him and consume Him. Bread and wine are transformed into His Body and Blood so that we might be transformed more perfectly into His perfect likeness, and so that we in turn might set about transforming this world around us.

On the feast of Corpus Christi, we worship God in the Blessed Sacrament with maximum solemnity, and with the best we can offer in the way of music, vestments, and flowers. We also give thanks that Our Lord remains on the altar outside Holy Mass, in the Tabernacle, so that we might visit Him at our leisure and share with Him all of our joys and sorrows, our worries and our hopes. The ability to rest in silence in each other’s company is a sign of maturity in any relationship, so we should not be concerned if we cannot always find the words to pray. Just rest in front of the Tabernacle in His presence, allowing Him to communicate His healing and His grace in abundance. He is the one and only invincible solution to this angst that seems to be gripping our world. In Him we find our meaning and our destiny.

The Provost

† This article is from the June 2017 issue of THE ORATORY PARISH MAGAZINE Vol. 94, No. 1153. This is the parish paper of the Brompton (London) Oratory.

TRINITY SUNDAY

THE FIRST SUNDAY AFTER PENTECOST
OR
TRINITY SUNDAY
Sunday, June 4, 2023
Solemn Mass & Sermon
Athanasian Creed
11:30 AM
**SHORT NOTES**

* Many thanks to Fr Patrick Armano for joining us as deacon at Evensong & Benediction on May 7th, and for being our celebrant and preacher on Ascension Day. Fr Patrick is chaplain in Austin Preparatory School in Reading.

* On May 24th, Fr Bradford joined other 25th anniversary jubilarians to concelebrate Mass with Cardinal O’Malley at the Pastoral Center. These priests were ordained in 1998. A local celebration for Fr Bradford will be scheduled in the fall.

* Fathers’ Day is Sunday, June 18th.

* Thanks to John Covert for organizing a reception honoring Fr Jurgen Liias’ 10th anniversary of ordination, after Mass on April 16th, and Judie Bradford for hosting a reception after Evensong and Benediction on May 7th.

* Year’s-mind Masses will be offered on Saturday, June 10th for Philip Crotty and on June 17th for Fred Jillson. May they rest in peace.

* We will begin using the Mass setting composed by Leo Sowerby on Sunday, June 25th.

**PATRON OF LOST ITEMS**

A LISBON NATIVE, Anthony spent ten years in assiduous prayer and study as an Augustinian Canon until the day the relics of some martyred Franciscan missionaries were carried in procession through his city. Anthony promptly joined the Franciscans with hopes of imitating them. Illness interrupted his first mission trip, and having landed unexpectedly in Sicily upon his return, he made his way to Assisi. There, the humility of the flesh-and-blood Saint Francis, who was still living, deeply impressed him. He retired to the order’s house in Forli and devoted himself to silence, solitude, and humble service.

Once, some Dominicans came to visit the friars, and it was discovered that no one had been assigned to preach. The task fell to Anthony. He began haltingly, but soon grew in power and command. By the end of his homily, it was evident that Anthony had a great gift. For the next ten years, until his death, Anthony preached with amazing success throughout Italy and France. Heresies were combatted, sinners were reconciled, and miracles abounded.

One miracle occurred after a novice ran away from the friary with Anthony’s beloved book of psalms. Anthony prayed that the book would be returned. Upon coming to a river, the novice saw a startling vision on the other side that convinced him to return with the psalter.

¶ Saint Anthony of Padua’s (1195-1231) feast day is June 13th. Father Bradford received deacon’s orders in the Episcopal Church on this date in 1970. This article is from a regular feature entitled “SAINT WHO?” in *MAGNIFICAT* magazine, in this case the April 2021 issue, Vol. 23, No. 2.

**SUMMER ALTAR FLOWERS**

Our sign-up for summer altar flowers begins with Memorial Day weekend, with flowers needed for Sundays in June through September. You may bring arrangements from your garden or florist. We require two larger arrangements for the high altar or one or two smaller vases for the Marian altar, whichever you prefer. But be sure to sign up for a summer Sunday.

**SOLEMNITY OF CORPUS CHRISTI**

Sunday, June 11, 2023
Solemn Mass and Sermon
11:30 AM
NOW WE MAY form a clearer notion than is commonly taken of the one Church Catholic which is in all lands. Properly it is not on earth, except so far as heaven can be said to be on earth, or as the dead are still with us. It is not on earth, except in such sense as Christ or his Spirit are on the earth. I mean it is not locally or visibly on earth. The Church is not in time or place, but in the region of spirits; it is in the Holy Ghost; and as the soul of man is in every part of his body, yet in no part, not here nor there, yet everywhere; not in any one part, head or heart, hands or feet, so as not to be in every other; so also the heavenly Jerusalem, the mother of our new birth, is in all lands at once, fully and entirely, as a spirit; in the East and in the West, in the North and in the South— that is, wherever her outward instruments are to be found. The ministry and sacraments, the bodily presence of bishop and people, are given us as keys and spells, by which we bring ourselves into the presence of the great company of saints; they are but the outskirts of it; they are but porches to the pool of Bethesda, entrances into that which is indivisible and one. Baptism admits, not into a mere visible society, varying with the country in which it is administered, Roman here, and Greek there, and English there, but through the English or the Greek or the Roman porch into the one invisible company of elect souls, which is independent of time and place, and untinctured with the imperfections or errors of that visible porch by which entrance is made.

Saint John Henry Newman

¶ St John Henry Newman (1801-1890) was an English theologian of whom Fr Ronald Knox said was the most important convert since Augustine. He was made a cardinal in 1879 by Pope Leo XIII, and canonized by Pope Francis in 2019. This excerpt is from the 1839 Parochial Sermons, Vol 4.

THE DIVINE BALANCE

HERE IS THE Golden Rule. The whole message of the Old Testament is summed up by Our Lord Jesus. In our concern for other people, in terms of practical charity, forgiveness, and kind judgements, our best standard of conduct is the treatment we would like to receive. The Golden Rule shares with others the interest we have in ourselves.

This is a Divine balance. Why? Because it is God’s will. And the true motive for this balance is the love of God. Our Lord Jesus would return to this teaching later, in Matthew Chapter 22, where He tells us love of neighbor and love of God are like child and parent. Love of neighbor is simply an overflow of the true love of God.

Father Bradford

¶ This sermon was preached in St Theresa of Ávila Church on June 23, 2020. The text was Matthew 7:6, 12-14.

THE SOLEMNITY OF THE SACRED HEART

Friday, June 16, 2023

THAT WHICH MAKES home heaven is that which makes heaven home, and that is the reign there of a true and tender heart. When we speak of home, we do not mean bricks and mortar; when we speak of heaven, we do not really mean streets of gold and crystal seas, still less having everything we want. We cannot rest in that kind of thing. We cannot doubt that any world that is wholly God’s creation is altogether lovely and beautiful, but when we think about heaven as our home it is not because heaven is beautiful, but because God is there and we find our abiding-place in His Heart. As has been admirably said by a good Frenchman, ‘We do not find God in heaven, but we find heaven in God. That is because we find home in God.’ The Sacred Heart is our sure home, and we must return again and again to that home in our prayer.

Fr Andrew, S.D.C.

This article is from Meditations for Every Day, published by A.R. Mowbray & Co, Ltd. in 1934.
WHEN THEY RECEIVE GOD’S WORD THEY BECOME THE EUCHARIST

If our flesh is not saved, then the Lord has not redeemed us with His blood, the eucharistic chalice does not make us sharers in His blood, and the bread we break does not make us sharers in His body. There can be no blood without veins, flesh and the rest of the human substance, and this the Word of God actually became: it was with His own blood that He redeemed us. As the Apostle says: In Him, through his blood, we have been redeemed, our sins have been forgiven.

We are His members and we are nourished by creatures, which is His gift to us, for it is He who causes the sun to rise and the rain to fall. He declared that the chalice, which comes from His creation, was His blood, and He makes it the nourishment of our blood. He affirmed that the bread, which comes from His creation, was His body, and He makes it the nourishment of our body. When the chalice we mix and the bread we bake receive the word of God, the eucharistic elements become the body and blood of Christ, by which our bodies live and grow. How then can it be said that flesh belonging to the Lord’s own body and nourished by His body and blood is incapable of receiving God’s gift of eternal life? Saint Paul says in his letter to the Ephesians that we are members of His body, of His flesh and bones. He is not speaking of some spiritual and incorporeal kind of man, for spirits do not have flesh and bones. He is speaking of a real human body composed of flesh, sinews and bones, nourished by the chalice of Christ’s blood and receiving growth from the bread which is His body.

The slip of a vine planted in the ground bears fruit at the proper time. The grain of wheat falls into the ground and decays only to be raised up again and multiplied by the Spirit of God who sustains all things. The Wisdom of God places these things at the service of man and when they receive God’s word they become the eucharist, which is the body and blood of Christ. In the same way our bodies, which have been nourished by the eucharist, will be buried in the earth and will decay, but they will rise again at the appointed time, for the Word of God will raise them up to the glory of God the Father. Then the Father will clothe our mortal nature in immortality and freely endow our corruptible nature with incorruptibility, for God’s power is shown most perfectly in weakness.

St Irenaeus

¶ St Irenaeus (c.130-c.202) had heard Polycarp preaching, and Polycarp had heard St John the Evangelist. That means Irenaeus may be the last-known connection with the Apostles. This extract is from his most important work Adversus Haereses. Irenaeus was canonized in 202 and was declared a Doctor of the Church by Pope Francis in 2022. His feast day is June 28th.

THE SOLEMNITY OF SS PETER AND PAUL

Thursday, June 29, 2023

The Church’s veneration of the two great Apostles on the same day seems providential in view of modern theories that they represented two tendencies in the early Church which were hostile to each other. It is even said by some that Peter stands for Catholicism, Paul for Protestantism, and that the Reformation made clear the divergence which was there from the first. But nowhere is there such teaching about the Church as in the Epistle to the Ephesians: and the teaching of the first Epistle of Peter is essentially the same as St. Paul’s. The two great apostles “were lovely and pleasant in their lives, and in their deaths they were not divided.”

¶ This excerpt is from a little volume called SAINTS’ DAYS, published in 1941 by The Society for Promoting Christian Knowledge, and edited by W.K. Lowther Clarke.
Socrates was asked a question (as it appears in the Georgick of Plato) by one named Polus; whether Archelaus, who then had in governance the kingdom of Macedonia, in great glory, were happy and blessed, or no. Socrates answer’d and said, he could not tell: ‘It is to me uncertain.’ Then said Polus, ‘He is a king.’ Socrates said, ‘Altho’ he be so, yet he may be a wretch.’ Polus added more, and said, ‘He hath a glorious kingdom, a great household, and great riches.’ Socrates answered, ‘What of all this? These commodities make not a man blessed; for under them there may be privately hidden a wretched soul.’ ‘If thou wilt’, said Socrates, ‘that I tell you whether this man be blessed or wretched, show me his soul, and I will presently resolve thy question; for the demonstration of the matter dependeth on the soul.’

Truly a soul subject to sin is wretched; which our prophet David witnesseth, saying, Miser factus sum; by reason of my sin.

St John Fisher

St John Fisher (1469-1535) was an English Catholic Bishop who had been Chancellor of the University of Cambridge and was Bishop of Rochester. With the Carthusians and Sir Thomas More he was executed for refusing the oaths of supremacy and succession imposed by King Henry VIII.

This extract is from his Treatise on the Seven Penitential Psalms and shows his perceptive comments ranging outside the Scriptures. The Feast of SS Thomas More and John Fisher is June 22nd.

Scripture. The Spirit strengthens one man’s self-control; shows another how to help the poor, teaches another to fast and lead a life of asceticism, makes another oblivious to the needs of the body, trains another for martyrdom. His action is different in different people, but the Spirit himself is always the same. In each person, Scripture says, the Spirit reveals his presence in a particular way for the common good.”

The Spirit comes gently and makes himself known by his fragrance. He is not felt as a burden, for he is light, very light. Rays of light and knowledge stream before him as he approaches. The Spirit comes with the tenderness of a true friend and protector to save, to heal, to teach, to counsel, to strengthen, to console. The Spirit comes to enlighten the mind first of the one who receives him, and then, through him, the minds of others as well.

As light strikes the eyes of a man who comes out of darkness into the sunshine and enables him to see clearly things he could not discern before, so light floods the soul of the man counted worthy of receiving the Holy Spirit and enables him to see things beyond the range of human vision, things hitherto undreamed of.

Saint Cyril of Jerusalem

Saint Cyril (c.315-386) was bishop of Jerusalem and is a Doctor of the Church. This excerpt is from one of his catechetical instructions.
THE CONGREGATION OF SAINT ATHANASIUS

The Revd.
Richard Sterling Bradford,
Chaplain
Saint Lawrence Church
774 Boylston Ave.
Chestnut Hill, Mass.
(Parking lot behind the church)
Sundays 11:30 AM
Fellowship and Coffee in the Undercroft after Mass
(Fellowship suspended for now)
Rectory:
767 West Roxbury Pkwy.
Boston, MA 02132-2121
Tel/Fax: (617) 325-5232
congregationstathanasius.com

SATURDAY MASS IN THE ORDINARIATE FORM

Celebrated each week at 8:00 AM at the Marian altar in St Theresa of Ávila Church, 2078 Centre St, West Roxbury. Enter the main church via the pavilion or the St Theresa Avenue side doors.

CONTRA MUNDUM

The name of our parish paper comes from the Latin phrase, “Athanasius contra mundum,” meaning “Athenasius against the world.” Our patron saint stood firmly for the fullness of the faith. Fr Bradford and the Congregation of Saint Athanasius have published this paper monthly since 1998. To receive it by mail, send your address to the editor, Susan Russo, at sjrusso@icloud.com or write to Fr Bradford at the rectory. All issues are on our website under Parish Paper.
St. Lawrence Church  
774 Boylston Street (Route 9)  
Chestnut Hill, MA 02467  

Parking is in the church parking lot behind the Church. Use 30 Reservoir Road, Chestnut Hill 02467 for your GPS.

Directions by Car from the North or South:  
Route 128(95) to Route 9 east. At the signal for Reservoir Road, take the right; the Church parking lot is a short distance on the left.

Directions by Car 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. The 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.

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