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# ✠ Contra Mundum ✠

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Volume XII, Issue 2

September 2009

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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>

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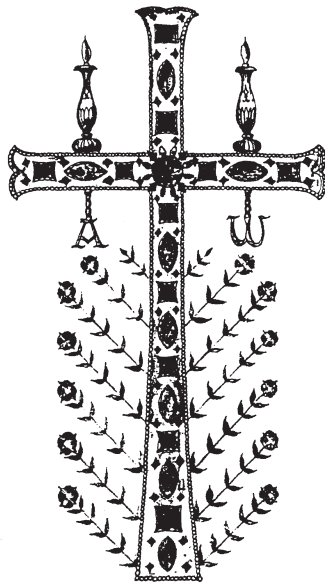
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## THE SON OF MAN MUST BE LIFTED UP

*Thoughts for Holy Cross Day*

**I**N the middle of September we kept the feast of the Exaltation of the Holy Cross. This feast dates back to the early 4<sup>th</sup> century, to the time of the Empress Helena, mother of the Emperor Constantine. In the year 326 Empress Helena set off on pilgrimage to the Holy Land. Wherever the pious Empress Helena went on pilgrimage, no relics were likely to remain undiscovered for very long. Tradition tells us that in Jerusalem she found the True Cross on which Our Lord had been crucified, together with three nails, and the superscription, the title—Jesus of Nazareth, King of the Jews—written in Hebrew, Greek and Latin. This title is often represented on our crucifixes by the first letter of each Latin word: INRI: *Jesus Nazarenus Rex Iudaeorum*.

The relics of the crucifixion were discovered in a cave deep beneath the hill of Calvary. Over this cave the great basilica of the Holy Sepulchre was raised by order of Constantine. Helena returned to Rome with the nails, the superscription and a portion of the True Cross itself. She installed them in the chapel attached to her palace in Rome. These precious relics can still be seen



and venerated today in the church of Santa Croce in Gerusalemme, very near the Lateran basilica. Recent scholarly research on the superscription has confirmed its authenticity as dating from the first century. These relics of the Passion provide a tangible, physical link with the death of the Lord, and with the life of His Church in the first years after the resurrection. Relics of the True Cross help us to keep in mind the purpose and the effect of Christ's saving Passion, the reversal of the Fall. As the preface for the feast puts it, *You decreed that man should be saved through the wood of the Cross. The tree of man's defeat became his tree of victory.*

Man proposes, God disposes. How often does Divine Providence seem to turn our neat little ideas upside down, our tidy little systems inside out. We see this providential process of reversal at work in the Exaltation of the Holy Cross. The shameful instrument of torture, the method of execution preferred by the Roman Empire for its most despised criminals, is transformed and exalted. The most horrible form of capital punishment, a cross, a place for a terrible end, becomes the battle-ground of a new beginning. The Cross of shame becomes a throne of glory. From that throne Christ's endless reign is inaugurated, as He engages in His battle against sin and death. His forgiveness of His tormentors as He hangs on the tree is another strange reversal. *Father, forgive them, for they know not what they do.* This makes the crucifix a powerful reminder to men and women in every age of our need to imitate the Lord's loving forgiveness, to reverse the effects of hatred. The unforeseen process of reversal—death and hatred working backwards—is hymned by St. Paul in his letter to the Philippians: *[Christ] accepted death, death on a cross. But God raised him high and gave Him the name which is above all other names.* The one Who died

on the Cross, like any guilty criminal, He is the One before Whom the entire universe will one day bend the knee. Strange reversal!

The Holy Cross not only saves, it also heals. In the Old Testament reading from the book of Numbers we learn of the curative powers of the bronze serpent lifted up on the pole in the desert. This unlikely image healed the Israelites of the poison that was killing them. This episode was clearly in Our Lord's mind when He says in the gospel that *the Son of Man must be lifted up*. Looking ahead to His Passion, He clarifies for the disciples the nature of His mission, a mission to save and heal the world. The prime motive for that mission, as St. John teaches us, was love. *God so loved the world that He gave His only Son, so that everyone who believes in Him may not be lost, but may have eternal life*. The love of God the Father is revealed in human flesh by the Son, and that love is then poured out for all mankind through their gift of the Holy Spirit. The Father's love is enfleshed in the person of the Son, in the thoughts of His Sacred Heart and in the actions of His Sacred Body. In His Heart and in His flesh Our Lord consumes death, He swallows evil. But then, that Heart and that flesh transform the poison, and the One Who swallows death to the bitter dregs becomes the life-giver. As Christ reigns from the Cross, from His open Heart flow blood and water—Life's torrent rushing from His side. That Blood and water are for us the source of our healing in this world and our eternal life in the world to come.

Each Good Friday we celebrate the drama of the Holy Cross, but that

celebration is of course always overshadowed by the dark tragedy of the dying God. On the feast of the Exaltation of the Holy Cross, the sombre shadow of Holy Week is absent. On September 14<sup>th</sup> we celebrate the triumph of the Cross, and we do so in a spirit of exultation. We glory in the Holy Cross. You might even say we revel in It. We glory in It because It is the instrument of our salvation. It saves. It heals. It restores. It transforms. The sin in our lives, the pains we inflict on ourselves and on others, the mess we make of so much that we touch—all this can be strangely and fully reversed by the power of the Cross.

The splendour of the Holy Cross is our guarantee that in our struggle with the forces of darkness, we are already well and truly on the winning side. The principal and decisive battle has already been fought and won by the Son of God. All that now remains are the continuing but comparatively minor skirmishes by which the Enemy tries to undermine the victory. By embracing the Cross, and by glorying in It, we gratefully place ourselves before the throne of our King. From the throne of the Cross, the King bestows His greatest gift; He breathes forth, hands over, His own life-giving Spirit. In the outpouring of that Spirit, death starts to work backwards, and the shipwrecks of sin are turned into the safe havens of redemption.

*The Son of Man must be lifted up*. Perhaps it sometimes puzzles or even distresses us that so many of our fellow countrymen do not share our view of Christ's Holy Cross. It certainly should distress us. Nowadays, there are so many, indeed in this

country the great majority, who are indifferent to Who Christ is. They are also sadly ignorant of the meaning of His death upon the Cross. They have no idea what difference He makes, what difference His death makes. The Cross changes everything. It is to be lamented that so many people are ignorant of that fact. Perhaps we sometimes wonder whose fault it is, this indifference, this ignorance. Doubtless there are a number of reasons, and some of them are, of course, beyond our control. But maybe one reason is that we who are privileged to understand—even imperfectly—the import of the Cross, perhaps we have not done enough, are not doing enough, to raise up the Son of Man, for all to see. *The Son of Man must be lifted up*. Perhaps we are not speaking about Him enough. Perhaps we are too reticent in proclaiming to the ignorant hordes the saving truth about Our Lord Jesus Christ. Perhaps also our own lives do not always provide sufficiently compelling evidence of the truth of what we say we believe.

*The Son of Man must be lifted up*. We lift Him up by the Church's preaching and teaching about him. We lift Him up by showing forth in our daily lives the truth of what we believe about the Cross, the only hope of salvation for all mankind. We lift Him up by reaching out in charity to our brethren, even to the godless, perhaps especially to the godless. We lift Him up by being of service to all our fellow citizens, serving them with His generosity and His compassion, so as to give them some idea of the blessings that flow from the Sacred Heart of Jesus. How are people going to know about

Christ unless we tell them? How will they ever learn about Him unless we show them? How will they come to believe in Him unless we prepare the ground for God to give them His supernatural gift of faith? How can we prepare the ground unless we ourselves, guided and inspired by our shepherds, are a fully practising, fully confident and fully consistent body of witnesses?

Christ died for all. The redeeming merits of His Cross are for all. The problem is that not everyone has heard about it, and of those who have heard, so many are quite simply not interested, perhaps we should say—not yet interested. *The Son of Man must be lifted up.* There is so much work to be done, so much preaching and teaching and catechizing to be undertaken. May God bless and save our needy and increasingly pagan country.

While the world turns and changes, the Holy Cross stands firm.

The Provost

¶*The (Brompton) Oratory Magazine, October 2008, Vol. 86, No. 1049*



### HOLY CROSS DAY

Solemn Evensong & Benediction

Sunday, September 13, 2009

5:00 P.M..

Chapel of

St. Theresa of Avila Church

Preacher:

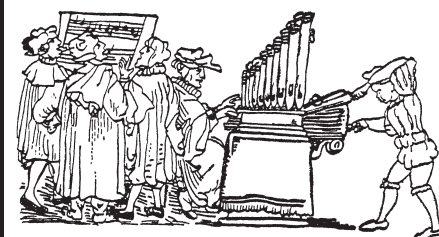
The Revd. Dcn.

Michael J. Connolly

¶*Dr. Connolly serves primarily as Archdeacon in Holy Cross Armenian Catholic Church, Belmont, and is Professor of Slavic and Eastern Languages in Boston College. He assists frequently in the Anglican Use and has written for the parish paper, Contra Mundum.*

**SOLEMN  
EVENSONG  
& SERMON**

Sunday, September 27, 2009  
3:00 P.M.  
Chapel of Mary, Stonehill College  
Easton, Massachusetts



a fourth annual service  
sponsored jointly by  
The Congregation  
of Saint Athanasius  
and  
Saint Paul's Anglican Church,  
Brockton  
Rt. Revd. Edward H. MacBurney,  
retired Episcopal Bishop, officiant  
The Revd. Peter M. J. Stravinskias,  
preaching

¶*The Revd. Peter Stravinskias is one of the nation's leading apologists. He has been editor of Our Sunday Visitor's Catholic Encyclopedia and Catholic Dictionary and is editor and publisher of The Catholic Response magazine. He is also proprietor of Newman House Press, which is the publisher of The Book of Divine Worship, the prayer book of the Anglican Use. Fr. Stravinskias has been our preacher and retreat conductor on many occasions and will preach at Sunday morning Mass on September 27<sup>th</sup>.*



### THE NATIVITY OF THE BLESSED VIRGIN MARY

Tuesday, September 8, 2009

Masses in

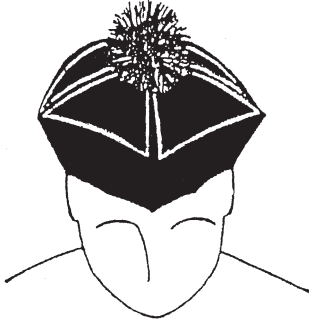
St. Theresa of Avila Church

at 6:45 A.M. and 4:00 P.M.

## A YEAR FOR PRIESTS

June 19, 2009 – June 11, 2010

### The Biretta



Like Gaul, the biretta was divided  
 Into three parts: triple-finned black serge,  
 A shipshape pillbox, its every slope and edge  
 Trimly articulated and decided.

Its insides were crimped satin; it was heavy too  
 But sported a light flossy tassel  
 That the backs of my fingers remember well,  
 And it left a dark red line on the priest's brow.

I received it into my hand from the hand  
 Of whoever was celebrant, one thin  
 Fastidious movement up and out and in  
*In the name of the Father and of the Son AND*

*Of the Holy Ghost...* I placed it on the steps  
 Where it seemed to batten down, even half-resist  
 All the brisk proceedings of the Mass—  
 The chalice drunk off and the patted lips.

The first time I saw one, I heard a shout  
 As an El Greco ascetic rose before me  
 Preaching hellfire, Saurian and stormy,  
 Adze-head on the rampage in the pulpit.

Sanctuaries. Marble. Kneeling boards. Vocation.  
 Some made it looked squashed, some clean and tall.  
 It was as antique as armor in a hall  
 And put the wind up me and my generation.

Now I turn it upside down and it is a boat—  
 A paper boat, or the one that wafts into  
 The first lines of the *Purgatorio*  
 As poetry lifts its eyes and clears its throat.

Or maybe that small boat out of the bronze age  
 Where the oars are needles and the worked gold  
 frail

As the intact half of a hatched-out shell,  
 Refined beyond the dross into sheer image.

But in the end it's as likely to be the one  
 In Matthew Lawless's painting, *The Sick Call*,  
 Where the scene is out on a river and it's all  
 Solid, pathetic and Irish Victorian.

In which case, however, his reverence wears a hat.  
 Undaunting, half domestic, loved in crises,  
 He sits listening as each long oar dips and rises,  
 Sad for his worthy life and fit for it.

Seamus Heaney

Biretta: A stiff square hat with three raised corners and a pom-pom on top sometimes worn by clergy. Priests' birettas are black, while those of bishops are purple.

¶ *Seamus Heaney is an Irish poet born in 1939 and whose work first came to public attention in the mid 1960s. He has taught at Harvard and Oxford. He won the Nobel Prize for Literature in 1995.*

### The Mass as Heaven on Earth

To go to Mass is to go to heaven, where "God Himself...will wipe away every tear." (Rev 21:3-4)...  
 Heaven is where we place ourselves under judgment, where we see ourselves in the clear morning light of eternal day, and where the just Judge reads our works from the book of life. Our deeds go with us when we go to heaven. Our deeds go with us when we go to Mass.

To go to Mass is to renew our covenant with God, as at a marriage feast—for the Mass *is* the marriage supper of the Lamb. As in a marriage, we take vows, we pledge ourselves, we assume a new identity. We are changed forever.

*The Supper of the Lamb*

Scott Hahn

¶ *Dr. Scott Hahn is a convert to Catholicism from Evangelical Christianity, and a professor of theology and Sacred Scripture at Franciscan University of Steubenville in Ohio.*

## BECOMING LIKE A CHILD

SOME of you have heard me tell a wonderful story about Canon Bromby, an English vicar at Clifton, which is a suburb of Nottingham. (This Clifton that is! When the Brits needed a name for a four-way stop it seems they called it Clifton!) The story is set about 1910. After a catechism service one Sunday the clergyman returned to the sacristy at about the time a very little girl, perhaps four years old, having sat through the long service, announced to her mother, "I must speak to the vicar!" Her mother was amused but said it wasn't possible. But the little girl insisted to the point that her mother, very embarrassed, brought her daughter to the sacristy door. With apologies to Canon Bromby, the mother presented her little girl who looked up brightly at the tall priest still in his surplice and biretta. "I love you," she said, "because you are good, and because you have such beautiful white hair. This is for you." And she opened her fist and gave him a partially decomposed pear drop she had been clenching in her hand during the service.

Pride and pretension dissolve in God's presence, and up to a certain age a child is free of both. There is no deviousness, no manipulation or calculation to get what he wants. The child has no hesitation about forging a friendship, and is fearless as this little girl in the sacristy, and as trusting.

Jesus, Who is in a position to know, says that God approves. That a child stands for the only thing in the world

that gives some accurate, even if incomplete, impression of the divine nature of the Holy Trinity, what God is really like. And Our Lord tells us to strive to keep just that kind of child-like relationship with our Heavenly Father.

*From a sermon by Father Bradford, Sunday, September 26, 2006.*



Jesus Blessing The Children

For Children

**L**ORD Jesus Christ, who dost embrace children with the arms of thy mercy, and dost make them living members of thy Church; Give them grace, we pray thee, to stand fast in thy faith, to obey thy word, and to abide in thy love; that, being made strong by thy Holy Spirit, they may resist temptation and overcome evil, and may rejoice in the life that now is, and dwell with thee in the life that is to come; through thy merits, O merciful Saviour, who with the Father and the Holy Ghost livest and reignest one God, world without end. Amen.

*The Book of Common Prayer*



### SAINT MICHAEL AND ALL ANGELS

Tuesday, September 29, 2009

#### TWELFTH ANNIVERSARY OF THE ANGLICAN USE IN BOSTON

Solemn Mass & Sermon  
at 7:30 P.M.

Solemn Te Deum  
Chapel of  
St. Theresa of Avila Church  
West Roxbury

*a reception follows this service*



## SHORT NOTES

✠ Many thanks to all who brought altar flowers during the summer growing season. We didn't miss any Sundays. Some parishioners provided flowers on multiple occasions.

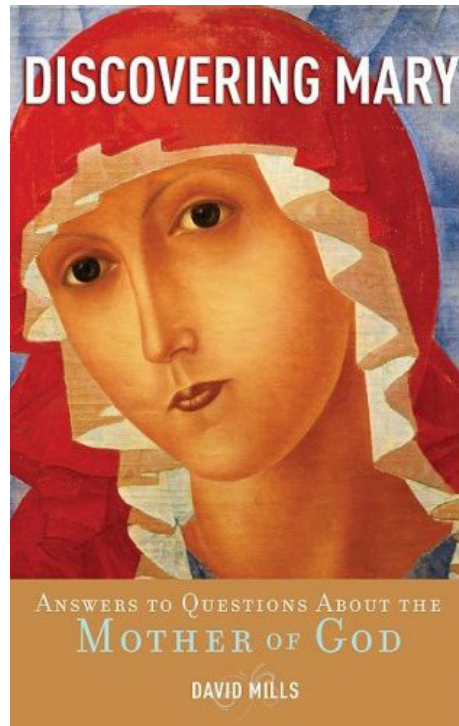
✠ It is important for our members to attend the annual joint evensong we provide with St. Paul's Anglican Church (this year at 3 P.M. on Sept. 27<sup>th</sup>). The Anglican world is in great turmoil, and those who attend are always interested in those of us who enjoy much of the beauty of Anglican worship brought under the protection and guidance of the Holy Father. So "let your light so shine before men..."

✠ Those traveling to Easton for Evensong on the 27<sup>th</sup> are invited to the Cavanaugh's in nearby Brockton ahead of time for lunch. Maps will be provided in the chapel that day, or you may speak to Steve Cavanaugh beforehand for directions.

✠ Thanks to David Burt and to all those who participated in the evensong at St. Joseph's Woods Hole on the last Sunday of August. Fr. Joseph Mauritzen is the pastor. Fr. Bradford presided and preached at this Anglican Use service.

✠ The choir is leading the office of Morning Prayer before Sunday Mass each week at 10:00 A.M.

✠ We recently heard from David Mills, formerly of the Boston area (and who was an occasional worshiper at All Saints Ashmont) and former editor of the magazine of the Evangelical and Catholic Mission in the Episcopal Church. David is also a former editor of *Touchstone* magazine. He and his family came into



the full communion of the Catholic Church about eight years ago. He has recently written a book called *Discovering Mary*. It is answers to questions about the Mother of God, and is published by Servant Books.

✠ Séan Cardinal O'Malley, OFM Cap, Archbishop of Boston, will offer Mass in St. Theresa of Avila Church on September 24<sup>th</sup> in observance of his episcopal silver jubilee. Congratulations to his eminence!

✠ Fr. James J. O'Driscoll will be our celebrant and preacher at Sunday Mass on September 6<sup>th</sup> and 13<sup>th</sup> while the chaplain is away from Boston. In an emergency, please call your local priest or the St. Theresa Rectory for pastoral care.

✠ Remember that Fr. Peter Stravinskis is our preacher at Sunday Mass on September 27<sup>th</sup>.

## Who Is My Mother?

JESUS says, "Who is my mother, and who are my brothers? Whoever does the will of my Father who is in heaven, he is my brother and sister and mother."

While it is not surprising that someone who does the will of the Father is said to be sister and brother of the Lord, since both sexes are gathered into the faith, it is very surprising that such a person is called 'mother' as well... We must ask ourselves how someone who could become the Lord's brother by coming to faith can also be his mother? We should know that a person who is Christ's brother and sister through his belief becomes his mother by preaching. He brings forth, as it were, the Lord Jesus, whom he introduces into the heart of the person listening; he becomes his mother, if through his words the love of the Lord is produced in his neighbor's heart.

"Homily 1" from  
*Forty Gospel Homilies*  
(Cistercian Publications)  
Pope St. Gregory the Great

¶ Pope Gregory the Great (c. 540-604), was elected to the Papacy in A.D. 590, the first monk to be elected pope. He is famed for his promotion of plainsong choral music (which ever after has borne the name "Gregorian chant"), as well as for promoting monasticism and for his mission to England, sending the monk St. Augustine of Canterbury to revive the Church in England after the disruptions of the Anglo-Saxon invasions. His feast day is September 3<sup>rd</sup>.



## BRITISH MARTYRS

**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 PATRICK O'HEALY**  
*Bishop and Martyr († 1579)*

**I**N a determined effort to stifle the Catholic Church in Ireland, the Protestant regime of England's Queen Elizabeth I, which occupied Ireland, tightly guarded every Irish harbor so as to hunt down any Irish priests attempting to re-enter the country. Bishop Patrick O'Healy, an Irish Franciscan consecrated by Pope Gregory XIII for the Irish see of Mayo, joined several priests in a daring attempt to breach this blockade. As their ship approached the Irish coast, it threaded a tortuous route through Dingle Bay, berthing in Dingle. Bishop O'Healy managed to outwit the British agents that boarded his ship, and reached land. Nonetheless, a few weeks later, he was captured after being betrayed by an informer. To an English magistrate the bishop declared, "I am the bishop of Mayo, having been appointed to that office and consecrated by the supreme head of the Church on earth, Gregory XIII, and I have been sent by him to Ireland to visit, and gather together, and feed with the Word of life the Catholic people confided to my care." After being tortured, Bishop O'Healy was put to death by hanging.

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**BLESSED THOMAS TUNSTAL**  
*Priest and Martyr (†1616)*

**S**HORTLY after beginning his priestly ministry, Father Thomas Tunstal, of Whinfell, England, was imprisoned by the Protestant regime of King James I. Finding an opportunity to escape, he slid down a rope and fled. Unfortunately, the rope skinned his hands, which soon became infected. Father Tunstal thereupon sought medical treatment from a woman known for nursing the poor. While treating him, the woman became curious about his identity, and spoke about the stranger afterward to her husband, who was a justice of the peace. Having heard of the recent escape of a priest from prison, the justice became convinced that the man his wife had nursed was the fugitive priest, and ordered his immediate arrest. In a desperate attempt to save the priest's life, the woman begged her husband to forget what she had told him, but her pleas fell on deaf ears. Father Tunstall was recaptured, tried, and condemned to death for his priesthood. Before dying by drawing and quartering, he prayed, "Sweet Jesus, admit me though most unworthy to be a guest this day at your table in heaven."

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"It would be easier for the earth to carry on without the sun than without the Holy Mass."

Padre Pio

†St. Padre Pio of Pietrelcina, who will probably always be known as "Padre Pio" (1887-1968), was an Italian Capuchin friar with a vast reputation for sanctity. His feast day is Wednesday, September 23<sup>rd</sup>.

### The Congregation of Saint Athanasius

The Revd. Richard Sterling Bradford,  
Chaplain

Saint Theresa Convent  
Chapel

10 St. Theresa Ave.  
West Roxbury, Mass.  
(Enter through the side door.)

Sundays 10:30 A.M.

Sung Mass

Fellowship and Coffee in the  
Lounge after Mass

Rectory:

767 West Roxbury Pkwy.  
Boston, MA 02132-2121  
Tel/Fax: (617) 325-5232  
<http://www.locutor.net>

St. Theresa Church and Convent Chapel,  
West Roxbury, MA 02132 Pine Lodge  
Road (off St. Theresa Avenue)

Park either in the church parking lot or on Pine Lodge Road. The side door of the convent is open during the time of our services.

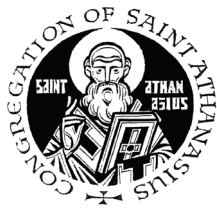
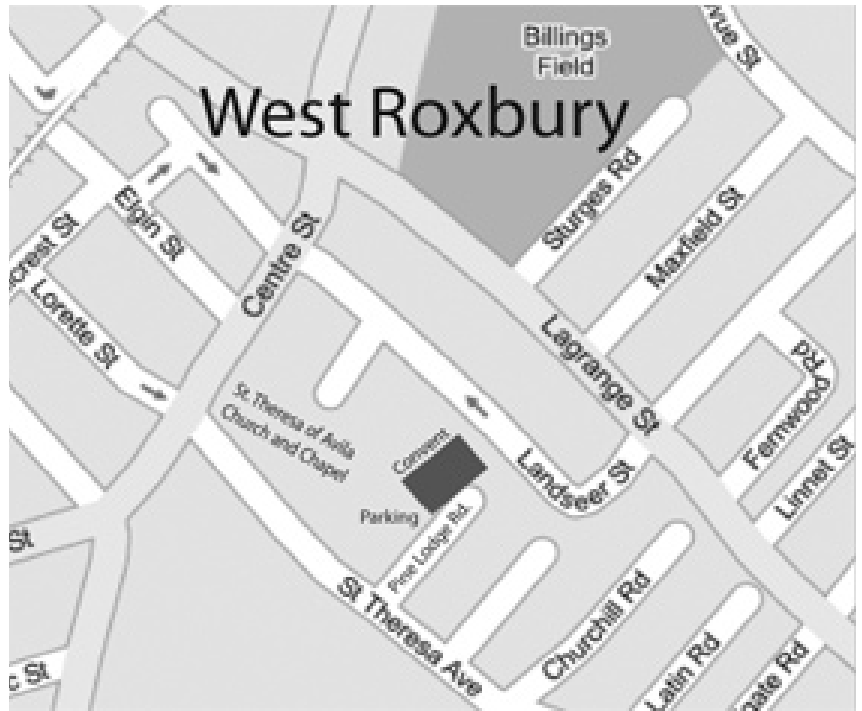
Directions by Car: From the North: Route 128 to Route 109, which becomes Spring Street in West Roxbury. Spring Street ends at a traffic light at Centre Street in sight of the church. At this light bear left onto Centre St. and immediately turn right at the next light onto St. Theresa Ave.

From the South: Route 1 north through Dedham to Spring Street. Turn right onto Spring Street then follow the directions above.

From Dorchester and Mattapan: Cummins Highway to Belgrade Avenue to Centre Street left on St. Theresa Ave.

From Boston: VFW Parkway to LaGrange Street. Turn left onto LaGrange Street, crossing Centre Street and turn right onto Landseer Street. Turn left into the church parking lot.

Directions by Public Transportation: Orange line to Forest Hills terminal. Bus to West Roxbury. #35 bus to Dedham Mall. #36, #37, and #38 also stop at St. Theresa's. Commuter train to West Roxbury Station is a short walk to St. Theresa's. Departs from South Station, but no Sunday service is available.



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

