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# ✠ Contra Mundum ✠

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The Congregation of St. Athanasius - Roman Catholic, Anglican Use

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## NOTES FROM THE CHAPLAIN

WHEN you visit the Isabella Stewart Gardiner Museum in Boston one of the things you can see is the empty frame which once held Rembrandt's *The Storm on the Sea of Galilee*, 1633. (The painting was stolen about ten years ago, along with a Vermeer. Until their return we have to make do with photographs and postcards.)

In the Rembrandt it is quite a storm indeed, perhaps the kind more likely to cause such troubles on the artist's own North Sea! Several of the disciple-fishermen are frantically attempting to lower the sails. Some of the standing rigging has pulled free. One of the crew is seasick; at least he is leaning over the rail! Rembrandt has captured the moment *before* Our Lord Jesus calms the storm.

St. Matthew's gospel says that Jesus then "rebuked the winds and the sea." One has the impression of Our Lord as a tired but even-voiced parent who knows how to deal with his children who have become too noisy in their games. St. Mark's gospel records Our Lord's very words: "Peace! Be still!" And that there was

then a dead hush instantly. Again the impression is of an unruly group of children now waiting to be told what they can do next!

In the invitatory in the old Office of the Dead there are these words: *Deum, cui omnia vivunt, venite adoremus*. To God all things are alive; O come let us adore Him. It is not all men and women who are alive. All *things*, including the body of the dead person. Every particle is still obedient to His creative will. So too are the winds and the waves. The fig tree withered at the Lord's command; the fever rebuked by Jesus left Peter's mother-in-law; water became wine at the wedding in Cana. Material things obey the Lord Jesus. Even the devils, reluctantly, came out at His command.

We know that when Christ spoke from the storm-tossed vessel it was for our benefit. After all, the wind and waves have no ears. God imposes His will directly upon the forces of nature. But when "the Word became flesh and dwelt among us" it was possible for that will to be put into hearable words. And it sometimes was, in the Incarnate Life of Christ. But everything in nature is alive to God, all the time.

Everything, that is, except us human creatures. For the gospel is quite clear that only when Christ sought to impose His will upon us did He encounter resistance. "Jerusalem,

Jerusalem, how often would I have gathered your children....and you would not."

So Our Blessed Lord said "Peace, Be still" to the storm for our benefit. The whole world is attentive at every moment to God's voice, alive to God, all of it except His children. Even our physical bodies are attending to God. It is only our conscious minds which wander about, tantalized and tempted and distracted by hundreds of influences.

What does it mean to be alive to God? It is St. Paul's phrase, and it means that God instead of self, is both the object of our desire and our frame of reference. Almighty God is to be the lantern lighting up the world for us. The thought of God is to be at the top of our unconscious minds and then well up into our conscious acts. Monsignor Ronald Knox used the example of a faithful dog towards its master. The dog will lie as if asleep in the room where the master is working. But the instant the master says any words in his direction, the tail starts tapping the floor in pleasure that the master has noticed.

We are to be instinctively grateful like that, for every breath of grace passing our way, and acknowledge it with thanksgiving as God's gift. That is being alive to God and ready to listen.

FATHER BRADFORD

## SHORT NOTES

Our thanks to all who read the Pentecost lesson in foreign languages: Robert Alpert, Wayne Hankey, Rita Strow, Nathaniel Lloyd, Wilfred Veldkamp, and David Burt.

We were grateful to the Oblates of the Virgin Mary, and Fr Peter Grover, OMV, administer of the shrine, for use of St. Clement's Shrine in Boston for our Pentecost Evensong. The Oblates even provided a reception after the service. Thanks also to Fr Hugh O'Regan for lending us some red vestments for use on Pentecost.

Dr. Hankey's visit to Boston included not only his reading at Mass but he led the adult discussion group on June 3rd. The next week the class was led by Dr. Michael J. Connolly, who also assists on occasion as Deacon at Mass.

As published previously, our Fall Parish Retreat will be held November 2-4 at Saint Benedict Abbey in Still River. Our retreat conductor is Fr Peter Stravinskis. Cost will be \$90 per person, which covers two nights lodging, five meals on Saturday and Sunday, and an honorarium. You may register with our treasurer, Bruce Rand.

At long last Monsignor William Helmick has been a preacher at one of our services. He kindly allowed our use of St. Theresa's, West Roxbury for Evensong on the Feast of Corpus Christi, and fulfilled a promise originally made when the Anglican Use was still located at St. Aidan's in Brookline. His support has meant much to us all.

A conference for the members and friends of the Anglican Use will

take place at Our Lady of the Atonement Parish, San Antonio, Texas, on October 3, 4, and 5. In addition to the opportunity for worship and fellowship, part of our program will include a speaker and discussion about reaching out to the "Anglo-catholic remnant" in the various and fractured parts of Anglicanism. Father Bradford is planning to attend. It would be wonderful to have a parish delegation.

## Saint of the Month



### St. Joseph of Aramathæa

31 July

**N**O figure in Christian history has been the subject of richer and more mysterious legends than St. Joseph of Aramathæa. We meet him first, of course, in the gospels—it was he, after the Crucifixion, who went to Pilate and asked for the body of Our Lord, burying it the same day in a tomb newly hewn out of the rock. A secret Christian, a Jewish convert from the very first, St. Joseph has always been associated with the physical aspects of our Lord's passion, death, and resurrection. In iconography he is often pictured with two silver cruets, containing the blood and sweat of Christ on the Cross. But even more important, it was widely believed in the Middle Ages that St. Joseph carried the Holy Grail from the Holy Land into England—the very chalice used by Jesus at the Last Supper, the selfsame cup which received the Blessed Blood of Christ at Calvary.

Thus the tales about Joseph of Aramathæa became a central theme in the stories of King Arthur, whose knights were involved in quests for the lost Grail's recovery. Apocryphal legend claims that Joseph accompanied the Apostle Philip, Lazarus, Mary Magdalene and others on a preaching mission to Gaul. Lazarus & Mary stayed in Marseilles, while the others travelled north. At the English Channel, St. Philip sent Joseph, with twelve disciples, to establish Christianity in the most far-flung corner of the Roman Empire: the Island of Britain. The year AD 63 is commonly given for this "event", with AD 37 sometimes being put forth as an alternative. It was said that Joseph achieved wealth in the metals trade, and in the course of conducting his business, he probably became acquainted with Britain, at

least the southwestern parts of it. Cornwall was a chief mining district and well-known in the Roman empire for its tin. Somerset was renowned for its high quality lead. Some have even said that Joseph was the uncle of the Virgin Mary and therefore of Jesus, and that he may have brought the young boy along on one of his business trips to the island.

It was said that when Joseph came to Glastonbury, he and his followers built a wattle church in honor of St. Mary, which, it was claimed, was dedicated by the Lord himself. The Holy Thorn, a tree that really grows at Glastonbury and flowers only at Christmas, was believed to have grown from Joseph's staff when he stuck it into the ground. That staff, it was believed, had been grown from a cutting from the Crown of Thorns.

The old mediæval legend that Christ himself had been seen in England is woven together with these stories about Joseph of Aramathæa, and inspired William Blake's glorious hymn "Jerusalem":

And did those feet in ancient time  
Walk upon England's mountains green?  
And was the holy Lamb of God  
On England's pleasant pastures seen?

And did the countenance divine  
Shine forth upon our clouded hills?  
And was Jerusalem builded here  
Among those dark satanic mills?

Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds, unfold!  
Bring me my chariot of fire!

I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land.



*"Setting him on his own beast, he brought him to an inn."*

**THE GOSPEL FOR  
SUNDAY, JULY 15**

SOMETIMES PEOPLE whom we judge as good for nothing will surprise us. Not only can they do good deeds for us, but they will even help us when other, so-called good people, will just pass us by. The grace of our Lord, Jesus Christ, is abundantly with us all, even with a Samaritan who, with God's grace, will save a man from death. Sometimes, we will be like the man beat up and dying, and some Samaritan will surprise us and help us. Other times we will be like the Samaritan, whom no one really expects to do much good, but we will triumph in helping others. Both cases are signs of God's Kingdom, a Kingdom that will surprise us.

**The Seven Sacraments**



**The Congregation of  
Saint Athanasius,**

The Revd. Richard Sterling Bradford,  
Chaplain

worshiping at

**Saint Theresa Convent  
Chapel**

**10 St. Theresa Ave.  
West Roxbury, Mass.**

Rectory: 192 Foster Street,  
Brighton, MA 02135-4620

Tel/Fax: (617) 787-0553

Web: <http://www.locutor.net>

**Sundays** 10:30am. Sung Mass, followed by coffee and fellowship in the convent solarium. Adult Christian Education two Sundays a month.

July 8 & 22

Old Testament: The Historical Books.

August 12 & 26, New Testament, The Gospels.

September 9 & 23, Spirituality: The Desert Fathers and Monasticism.

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

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

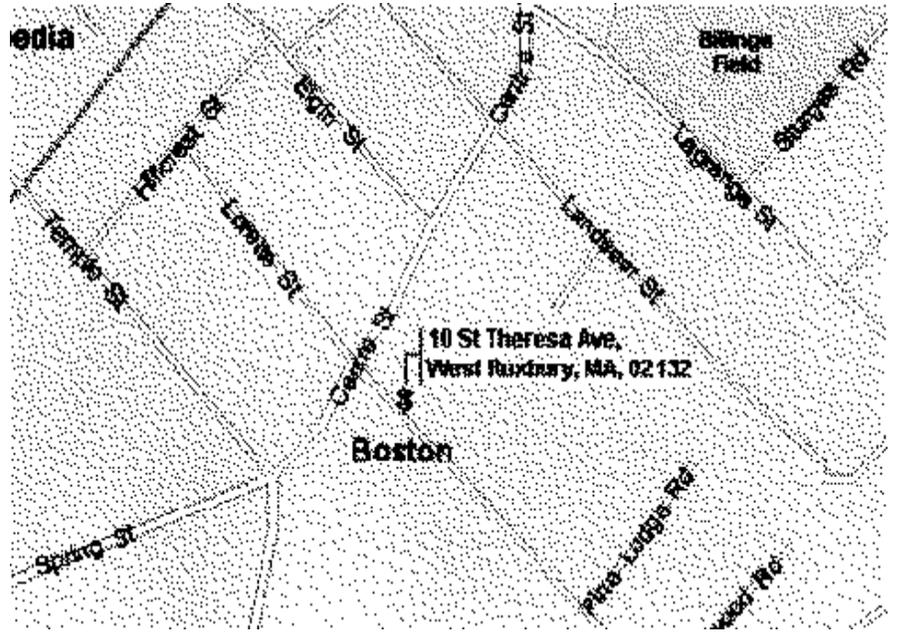
**Directions by Car:** *From the North:* Route 128 to Route 109, which becomes Spring Street in West Roxbury. Spring Street ends at a traffic light at Centre Street in sight of the church. At this light bear left onto Centre St. and immediately turn right at the next light onto St. Theresa Ave.

*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 right into 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.



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West Roxbury, MA 02132

