
✠ Contra Mundum ✠

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March 2002

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

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NOTES FROM THE CHAPLAIN

THERE is a famous Fra Angelico painting of Our Lord Jesus crowned with thorns and mocked. The Dominican artist knew his scriptures! Christ is blindfolded, a reed for a kingly scepter in His hand. He is being spat upon, and two hands are in the act of striking Him on the face.

All through history the most effective way of destroying a man's influence and prestige is to make him appear foolish and contemptible. The Pharisees used this tactic with Jesus, as did Herod. Pontius Pilate actually used it to induce the Jews to release the pitiful-looking Jesus after His scourging. The Way of the Cross through public streets was intended by the Romans to destroy what remained of Christ's credit with the common people. Dragging condemned men through the streets of Reformation London or Revolutionary Paris, and the Communist show trials of the 1930s are simply a variation on this theme. It all plays to the root sin of pride in us. For the fact is that no physical assault hurts us so deeply as ridicule, dishonor, and contempt.



HOLY WEEK March 24-30

Every one of us has experienced at one time or another some one assaulting our Christian faith by saying, "Oh my dear, you don't really still believe such things, do you?" We are vulnerable to such attacks of our religion, and often feel shame at confessing the truth. But it has always been a poor exchange to win the world's favor and lose God's. Never allow someone else's wrong to prevent you from doing right.

You need no reminding that the Church, and not just in Boston, is in a difficult time right now. The fact that much of it is deserved does nothing to mitigate the problem. There is nothing new about sin. The Sacrament of Penance is for everyone from the Holy Father on down. But if there is a good thing in the present

scandal it is that people evidently still expect a higher standard in priests. For their part, priests are pledged to this higher standard, and at their ordination we believe there is conferred a grace and character to keep these special vows.

If there is a second good thing coming out of the scandal it is a reminder, once again, that the Church makes a poor policeman. When there was any assertion that laws were broken, it was a tragic mistake to come to the Church with the complaint and arrange a settlement. And when the Church received such a complaint, she too should have notified law enforcement. That has always been true. Our society has a justice system, and justice is an arm of Christ for protecting the dignity of souls.

Passiontide is the last two weeks of Lent. The title "Passion Sunday" goes back to the late eleventh century, but already about the year 850 Amalar of Metz wrote "the days of the Lord's Passion are counted for the two weeks before Easter." This may be a reference to the fact that the original pre-Easter (i.e. Lenten) fast was in honor of Christ's Passion and not His fast in the wilderness.

Why do we honor Christ's Passion? It is in the Passion that Our Blessed Lord makes reparation for our sins of pride, for the misuse of power in the suppression of truth and justice, and the oppression of the

weak. And when we look at the description of the Passion we know there is a crown of thorns. In one of John Mason Neale's great hymns is this verse:

*Hath He diadem as monarch
That His brow adorns?
Yea a crown in very surety,
But of thorns.*

If you look to Jesus the King, and we do, expect Him to wear a crown, but it is a crown made of thorns. In Fra Angelico's painting a hand, holding a stick, is pressing this crown closer down to Christ's head. It is a reminder of the very old story. In Genesis, we are told that the beauty and loveliness of the earth had been spoiled by human sin, and as a result of man's disobedience, the ground produced thistles and thorns. And so it was that this symbol of human sin contributed in no small way to the sufferings of Our Savior, a suffering endured not for His enemies (His only enemy is Satan) but for the saving of all souls. It is Christ's friends who are ill-using Him. He is wounded in the house of His friends.

For some reason, in God's Providence, you and I are being freshly reminded this Passiontide that we are members of a thorn-crowned Head.

FATHER BRADFORD

SHORT NOTES

During Lent, the Sunday Masses begin with the Great Litany or the Decalogue. Copies are found with the service leaflet.

Confirmation classes for adults are ongoing, and meeting in the St. Theresa Rectory on Thursday evenings at 7pm. Please remember those currently enrolled as candidates, Sally Micks and Corinne Davis.

Many thanks to our Candlemas preacher this year, Fr. Carleton Jones, OP. Fr. Jones is now in residence at St. Stephen Priory in Dover. He is a former Episcopal priest and Cowley Father. Also our thanks to Deacon Michael Connolly for his assistance at Candlemas and many recent services, and to Msgr. William Helmick for his kindness in allowing our use of St. Theresa of Ávila Church.

Rebekah and Jonathan Bradford recently spent eight days snorkeling in the Florida Keys. They were based at Key West.

There is an Archdiocesan Synod scheduled at the World Trade Center on March 9th. Father Bradford and Bruce Rand will represent the congregation.

At the January ordination to the diaconate, one of the ordinands was Mr. Hal Obayoshi, a former Episcopal priest. Fr. Bradford attended the ordination in the Cathedral.

Please pray for Marysia Swanberg who is in hospital. Well wishers may send greetings to her at her home address.

Easter flower envelopes are available at the back of the chapel. Memorials must be returned by March 24 for inclusion in the Easter service leaflet. Please give your envelopes to our treasurer, Bruce Rand, or place them in the alms basin.

The annual Peter's Pence collection for the work of the Holy Father will be received on Sunday March 3rd. Please mark your check or envelope "Peter's Pence" and place in the alms basin.

Congratulations to Msgr. William Helmick on occasion of his fortieth anniversary of ordination on February 2nd. There were some fifteen

concelebrants, including Fr. Bradford, at his Noon Mass on February 3rd, followed by a grand reception in Msgr. Donohue Hall. It was a time to celebrate faithful Catholic priesthood. *Ad multos annos!*

Don and Helen Smith are enjoying a few months at Marco Island, Florida, and will be joined from time to time by their children's families.

Fr. James Moore of Our Lady of Walsingham Parish in Houston has kindly sent us a supply of 2002 Liturgical Calendars for the Pastoral Provision (Anglican Use). These are available in the sacristy. Our thanks to Fr. Moore.

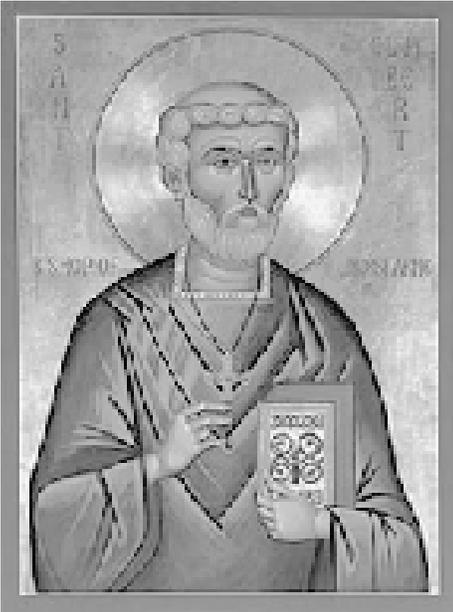
St. Patrick is the patron of the Archdiocese of Boston. This year the feast day is observed on Monday, March 18th with a Noon Mass in the Cathedral. All are invited.

Lenten coin folders are still available at the back of the chapel. Proceeds will benefit the work of Catholic Charities.

"If you want God to forgive, you must confess. Sin cannot go unpunished....Since, therefore, sin must not go unpunished, let it be punished by you, lest you be punished for it. Let your sin have you for its judge, not its patron. Go up and take the bench against yourself, and put your guilt before yourself. Do not put it behind you, or God will put it in front of you."

AUGUSTINE OF HIPPO (D. 430)

Saint of the Month



St. Cuthbert (c.634-687)
20 March

OFF the East Coast of Northern England, above Newcastle-on-Tyne, is a small peninsula named Lindisfarne, known also as the Holy Island. Cut off from the mainland when the tide is high, where lies a monastery going back to the earliest days of Christianity in England. St. Aidan founded the monastery there in 635 A. D., and was the first bishop of Lindisfarne. From there he travelled widely throughout Northumbria as a missionary. He was succeeded by Cuthbert, also a missionary.

Lindisfarne is near about 30 islands visible at high tide, and many more at low, named the Farnes. Some have remarkable names such as Elbow, Wideopens, The Bush, Glororum Shad, Fang, and

Knivestone. The largest island, Inner Farne, was home to St. Cuthbert, who lived there in solitude among the seals and seabirds. After Cuthbert developed a reputation for healing, and pilgrims began to come there from all over the Northern kingdom to visit him, his solitude was interrupted. After the Synod of Whitby (663-4) he became prior at Lindisfarne, and, later, Bishop of Hexham. Later, he retired again to Inner Farne, where he died on 20 March 687.

What do we know of Cuthbert's story? St. Aidan's death, in 651 A.D., is said to have been related in a vision to a young shepherd boy called Cuthbert who lived in the hills somewhere near the River Tweed. The vision convinced Cuthbert that he should take up the life of a monk and at the age of sixteen, he entered the Northumbrian monastery of Melrose in Tweeddale (now in the southern borders of Scotland). In 654 Cuthbert came to Lindisfarne, where his reputed gift of healing and legendary ability to work miracles, achieved far reaching fame for the island. Cuthbert was elected Bishop of Hexham in 684 A.D. but exchanged the see for Lindisfarne, to become the fifth successor to Bishop Aidan. When Cuthbert died in 687 A.D., he was buried in accordance with his wishes on the island of Lindisfarne, but eleven years after his death, his body was found to be in an incorrupt state by the astonished monks of the island. The monks were now convinced that Cuthbert was a saint and pilgrims continued to flock to Lindisfarne in numbers as great as during Cuthbert's lifetime.

Many legends surround St. Cuthbert. It was said that before he

could come to live on Inner Farne he had to banish certain devils, or demons, from Inner Farne to the nearby Isle of Wideopens. These have been described as clad in cowls, and riding upon goats, black in complexion, short in stature, their countenances most hideous, their heads long, the appearance of the whole group horrible. Like soldiers they brandished in their hands lances, which they darted after in the fashion of war. At first the sight of the cross was sufficient to repel their attacks, but the only protection in the end was the circumvallation (a rampart) of straws, signed with the cross, and fixed in the sands, around which the devils galloped for a while, and then retired, leaving the brethren to enjoy victory and repose.

There is a small island, Hobthrush, just offshore from Lindisfarne. There St. Cuthbert is said to have crafted legendary beads, described by Sir Walter Scott in "Marmion":

*But fain St. Hilda's nuns would learn
If on a rock by Lindisfarne
St. Cuthbert sits and toils to frame
The sea borne beads that bear his name.
Such tales had Whitby's fishers told,
And said they might his shape behold,
And here his anvil sound:
A deadened clang - a huge dim form
Seen but and heard when gathering storm
And night were closing round.
But this, a tale of idle fame,
The nuns of Lindisfarne disclaim."*

Cuthbert's or 'Cuddy's Beads' can still sometimes be seen washed up on the shores of Holy Island. They are in fact the fossilized remains of tiny sea creatures of the Crinoid type, which inhabited the ocean depths in prehistoric times. Supposedly resembling the shape of the cross, they were once used as

Rosary beads.

Cuthbert died in 687 and was buried at Lindisfarne. Eleven years later, when his body was moved to a new shrine, its incorruption was discovered, and from time onwards, it was the object of special veneration. After Cuthbert's death the monastery was increasingly troubled by Viking raids. In 875 A.D. the monks of Lindisfarne fled their Holy Island, taking with them the remains of Cuthbert, remembering the dying wishes of their saint: "If necessity compels you to chose between one of two evils, I would much rather you take my bones from their tomb and carry them away with you to whatever place of rest God may decree, rather than consent to iniquity and put your necks under the yokes of schismatics." For many years the monks wandered the north of England, with the coffin of St. Cuthbert, until they eventually settled at Durham in 995 A.D. where St. Cuthbert's body lies to this day.

Cuthbert's body was examined again in 1104 and pronounced incorrupt even by observers originally sceptical. His body remained in this shrine until the time of the Reformation. Henry VIII's Commissioners, impressed by the extraordinarily life-like condition in which they found it, wrote back to London for special instructions. Eventually the relics were buried under their original site. There they remained until 1828 when they were re-examined yet again. The bones were reburied but the secondary relics such as cloths, vestments, and the contemporary coffin, portable altar, and pectoral cross are housed in the monastic buildings at Durham. Lindisfarne and the Farne Islands are still places of pilgrimage.

Today the Farne Islands are still an important reserve for wildlife and are the home to many species of sea birds, including Puffins, Eiders, Razorbills and Cormorants. There is also a large colony of Grey Seals. You can learn more about this ancient Holy Island on the Internet at <http://www.lindisfarne.org.uk/>

THE BRITISH MARTYRS

OVER 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 CHRISTOPHER WHARTON

Priest and Martyr (†1600)

A Protestant native of Middleton, England, and student of Oxford, Christopher Wharton was converted to the Catholic faith and studied for the priesthood in Douai, France, receiving ordination in 1584. Two years later Father Wharton returned to England where he was soon arrested. Repeatedly refusing bribes and pardons rather than renounce his faith, he was martyred in York on March 28, 1600.

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SAINT MARGARET CLITHEROW

Martyr (1556-1586)

Born of an English Protestant family, Margaret Middleton married John Clitherow, a butcher. They had

two children. Margaret's conversion to Catholicism earned her two years in prison. She was arrested a second time on March 14, 1586, for having harbored two Catholic priests from Douai. She refused to defend herself and was condemned to be crushed to death in York, her native city.

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LENT

FOR what is Lent, in its original institution, but a spiritual conflict to subdue the flesh to the spirit, to beat down our bodies, and to bring them into subjection? A devout soul, that is able duly to observe it, fastens himself to the cross on Ash Wednesday, and hangs crucified by contrition all the Lent long; that, having felt in his closet the burthen and the anguish, the nails and the thorns, and tasted the gall of his own sins, he may by his own crucifixion be better disposed to be crucified with Christ on Good Friday, and most tenderly sympathize with all the dolours and pressures and anguish and torments and desertion, infinite, unknown, and unspeakable, which God incarnate endured when he bled upon the cross for the sins of the world; that being purified by repentance and made conformable to Christ crucified, he may offer up a pure oblation at Easter and feel the power and the joys and the triumph of his Saviour's resurrection.

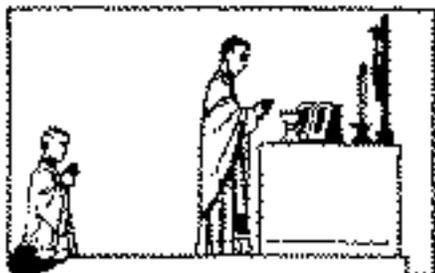
¶ *This is an excerpt from a sermon preached in the King's Chapel at Whitehall in the year 1685. The occasion, March 8, was the First Sunday in Lent. Thomas Ken (1637-1711) was the Anglican Bishop of*

Bath and Wells. He attended King Charles II on his death-bed, by which time Charles had become Catholic. Bishop Ken refused to take the oath of allegiance to King William III and was deprived of his see. He lived an ascetic life as a celibate. He is considered one of the fathers of modern English hymnody.

COWARDICE

WE live in an age when cowardice in religious matters has been dignified into a virtue. Pray to God to make you bold to do his will. Dare to give up the world, with its pomps and its pleasure and vain applause. Be not afraid of its sneers or laughter, or, what one needs to dread much more, its tenderness and anxiety and solicitude. It will applaud you as long as you echo its own tone, but it cries out against fasting and prayer, and obedience and penitence, and the ever-recurring Eucharist. Dare to believe in Christ and the Bride of Christ, and to practice what you believe.

FROM A SERMON BY DR. DEKOVEN
James DeKoven (1831-1879) was a high church American Episcopalian much maligned by his church in his day for the catholic content of his teaching.



Low Mass Tuesdays in Lent
12:00 Noon in St. Theresa
Convent Chapel.



THE RAISING OF LAZARUS is the crowning miracle in St. John's Gospel. (John 11:1-44) It also sets in motion the events that lead to the death of our Lord Jesus Christ. *So from that day on they took counsel how to put him to death.* John 11:53

Archdiocesan Lenten Prayer Petitions 2002 *Requested by Cardinal Law*

1. Adoration of the Lord in the Blessed Sacrament.
2. Forgiveness for our sin against God and against one another.
3. Vocations to the Priesthood, Diaconate, and Consecrated Life.
4. An increase of holiness in the life of each Catholic of the Archdiocese.
5. Peace in the heart of every man and woman among all the nations of the world.

The Congregation of Saint Athanasius,

The Revd. Richard Sterling Bradford,
Chaplain

worshipping 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.

March 10 & 17, Doctrine:
Scholastic Theology.

April 14 & 28, Evangelism:
Renewal Movements in the
Church.

May 12 & 26, Christian Life:
Educating Children.

June 9 & 23, Worship and
Liturgy: The History of the
Divine Office.

July 14 & 28, Old Testament:
The Prophets.

August 11 & 25, New Testament:
The Pauline Epistles.

September 8 & 22, English
Monasticism.

October 12 & 20, Church
Architecture.

November 10 & 17, Heroic
Saints and Martyrs.

December 8 & 22, Great Angli-
can Figures.

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.

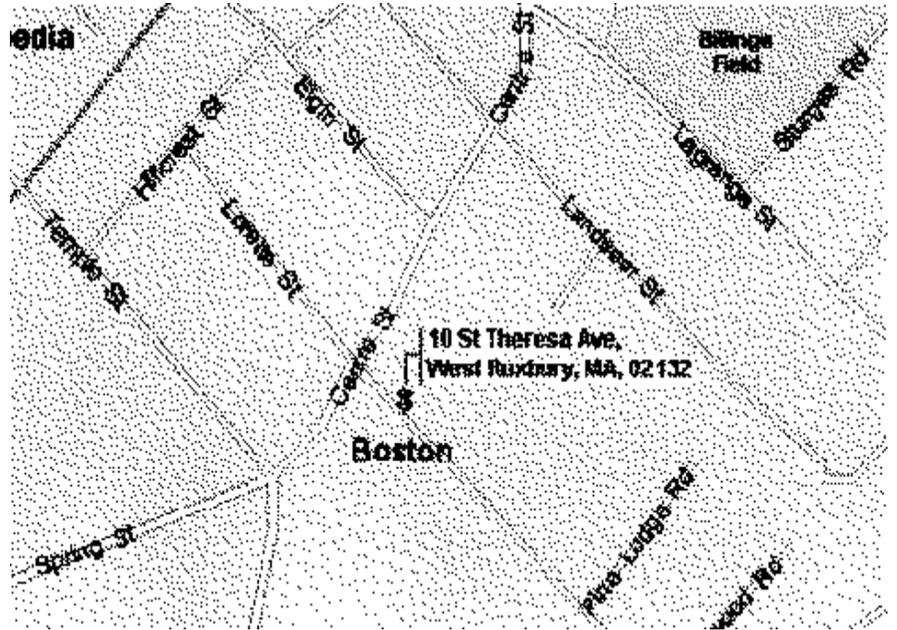
Directions by Car: *From the North:* Route
128 to Route 109, which becomes Spring Street
in West Roxbury. Spring Street ends at a
traffic light at Centre Street in sight of the
church. At this light bear left onto Centre St.
and immediately turn right at the next light
onto St. Theresa Ave.

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

