
✠ Contra Mundum ✠

Volume IV, Issue 10

May 2002

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

<http://www.locutor.net>

NOTES FROM THE CHAPLAIN

MOST of us assume that the great events of Pentecost occurred in the same Upper Room as the Last Supper. But the Scriptures do not say. What they DO say is that the first Christians often met in the Temple (Luke 24.53). This might explain the speed with which the crowd gathered. It is recorded that these men were not city residents but from all over the world. It makes more sense to understand this crowd close by a Pentecost event in the Temple than at or nearby the Upper Room, which was probably in a residential neighborhood.

It is important to remember that the Day of Pentecost was a significant Jewish festival, originally a thanksgiving for the wheat harvest, but over the years came to celebrate the giving of the Law on Mt. Sinai. It was therefore the deliberate choice of Jesus that He gave His waiting Church the Holy Ghost at Pentecost. (Acts 1:4) The plain purpose of Almighty God was that the Jewish festival of the Law should give way to the Christian festival of the Holy Spirit. It was the fulfillment of the



prophecy in Jeremiah 31: “I will make a new covenant with the house of Israel not according to the covenant that I made with their fathers but I will put My Law in their inward parts, and write it in their hearts.”

Because of the season of the year, the Festival of Pentecost was the “holy day of obligation” which brought the largest number of foreign Jews and converts to Jerusalem. By choosing Pentecost for the coming of the Holy Spirit, Christ was intending His Gospel for all, and making this obvious right from the start by the choice of this day.

What can we say about the Christian Day of Pentecost? It is easier to say what is not true. John Keble got many things right, but his description of the phenomena of Pentecost (as “softer than gale at morning prime” and fires that “gently light, a glorious crown, on every sainted head”) was off the mark. When you read Acts 2:1-11, it seems that Pentecost to the apostles was almost as frightening as the giving of the Law on Sinai. There it was flashes of lightning and peals of thunder. Here a sound from Heaven only to be described as a roaring deafening wind, and cloven tongues like as flames of fire licking over them. Both Mt. Sinai and the Day of Pentecost describe scenes of holy violence. Both at Sinai and at Pentecost, this holy phenomena was objectively noticed. At Sinai the people of Israel saw how Moses’ face shone with the glory of God. At Pentecost it was because of the sound of the raging wind that people started converging upon the Christians. Even outsiders became aware of some strange force, and rushed to investigate.

The second great experience of Pentecost was the abnormal language the crowd heard when they gathered. This was not described as “speaking in tongues.” St. Luke was no doubt acquainted with this practice. But he expressly describes on the occasion of Pentecost the using of foreign lan-

guages, which both astonished the hearers and convinced many. So here again it is a word from the Lord: Christ's Church is catholic, and from the beginning she speaks to each individual in his own idiom.

And what can we say about the Holy Ghost Who came to the Church in the unique gifts St. Luke describes? Well, He is invisible!

When we think of God's Son we rightly see Jesus. And Jesus once said to Philip "He who has seen Me has seen the Father." (John 14.9) But the Holy Ghost is only LIKE a dove. His presence was associated with the "sound of Heaven" AS OF "a rushing mighty wind" and "cloven tongues" LIKE AS OF fire. It is because the Holy Ghost is invisible that Our Lord said "the world cannot receive Him." But Christians know the Holy Ghost "for He dwelleth with you and shall be in you." (John 14:17). Faith enables you to detect the presence of the Holy Ghost in your heart. This again recalls the old prophecy of Jeremiah.

And because He dwells in our hearts, the Holy Ghost is "seen" in His effects: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It is that Holy Ghost which St. Peter said Christ "hath shed forth" on the Church on the great Feast of Pentecost.

FATHER BRADFORD

SHORT NOTES

Many thanks to those who remembered the Bradfords with cards and gifts at Easter. Your kindness is always much appreciated.

Lenten coin folders may be re-

turned now. Proceeds benefit Catholic Charities. You might consider an extra gift to Catholic Charities right now as their income is down a bit.

Father Bradford visited the group interested in Anglican use in Rochester, New York at the end of April. He celebrated Mass and officiated at Evensong in St. Anne's Church, Rochester, and met with lay people and clergy. This is his fifth visit to Rochester.

The League of Catholic Women holds its 66th Diocesan Congress on Thursday, May 9th (which is also Ascension Day) at the Dedham Holiday Inn. The League was founded in 1910 to unite Catholic women for the promotion of religious, cultural and charitable work. For reservations call Rose Sullivan at 617-734-5383.

Father Peter Stravinskis will observe his 25th anniversary of ordination with a Jubilee Mass in New York City on May 28th. Congratulations! He is, among many other things, editor of *The Catholic Answer*, and has been both a preacher and retreat leader for our congregation.

Many thanks to Father Robert McMillan, S.J., for being celebrant and preacher at our Sunday Mass on April 28th. He is Director of Development for the Archdiocese of Boston.

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.

SAINTS JOHN HOUGHTON, ROBERT LAWRENCE, AND AUGUSTINE WEBER *Priests, Religious and Martyrs* (†1535)

With parliament's passing of an edict requiring all in England to recognize King Henry VIII as sole head of the English Church, the Carthusian monks of London's Charterhouse monastery realized that they were soon to be put to the test. In preparation the Carthusians, led by their prior Father John Houghton, made a three-day retreat. At the conclusion, a Mass in honor of the Holy Spirit was celebrated during which a gentle wind was witnessed in the chapel, believed by all to be a sign that the Holy Spirit would strengthen them for the trial to come. Only days later Father Houghton along with the priors of two other Carthusian houses, Fathers Robert Lawrence and Augustine Weber, were arrested and sent to the Tower of London after refusing to assent to Henry's takeover of the Church. As the priors were led away to their execution by drawing and quartering on May 4, 1535, Saint Thomas More, also imprisoned in the Tower, watched them pass. He commented to his daughter that "these blessed fathers be now as cheerfully going to their death as bridegrooms to their marriage."

Most holy Lord Jesus, have mercy on me in this hour.

Final words, Saint John Houghton

Reprinted from MAGNIFICAT, May 2001 Vol. 3, issue, No. 3, Page 83 With permission of MAGNIFICAT® USA, LLC, Dunwoodie - 201 Seminary Avenue, Yonkers, New York 10704 or Web site: www.magnificat.net. All rights reserved.

BLESSEDS JOHN ROCHESTER AND JAMES WALWORTH *Priests, Religious, and Martyrs* († 1537)

Following the execution of three Carthusians on May 4, 1535, the regime of King Henry VIII resorted to tactics of intimidation in an effort to make the other monks of this order in London's Charterhouse assent to the royal takeover of the Church in England. The silence in the cloistered monastery and the recitation of the Divine Office were disrupted, the monks' cells were invaded and books were confiscated. Ruffians wandered about within the Charterhouse jeering at the monks and striking them. Two of the Carthusians, Fathers John Rochester and James Walworth, were forcibly taken to another Carthusian monastery in Hull that had submitted to Henry's demands but the two priests remained steadfast, refusing to recognize Henry as head of the Church. They were executed by hanging in York on May 11, 1537.

Reprinted from MAGNIFICAT, May 2001 Vol. 3, issue, No. 3, Page 162
With permission of MAGNIFICAT® USA, LLC, Dunwoodie - 201 Seminary Avenue, Yonkers, New York 10704 or Web site: www.magnificat.net.
All rights reserved.

Saint of the Month



Fig. 60. "In Legno: La' St. Dunstan."

St. Dunstan
(c. 909-988)
Feast Day 19 May

SAIN'T Dunstan, Archbishop of Canterbury, received his early education from the Irish monks at Glastonbury, where he received the tonsure and later became a Benedictine monk. He was chosen abbot in 940 and is remembered for his reforms of the monastery where he restored full observance of the Benedictine Rule. The monastery became famous for its learning and hospitality to scholars. Monastic life had become almost extinct in England by the middle of the 10th century; its restoration was almost entirely to Dunstan's credit.

He was important in national political life as a supporter of King Edgar. He became Archbishop of Canterbury in 960. Amongst all those who have directed the government of the Church in England, whilst holding the highest office in the Church, Dunstan is entitled to a place of honor. He labored with no small success to establish peace amongst the different peoples settled in England. Together he and King Edgar carried out thorough and far-reaching reforms both of the Church and the state.

While a young monk he became a skilled metalworker and a master of bell making and organ building. There are hints of dark stories that he was an alchemist. According to legend, he was twice visited at his forge by the devil, and he got the better of the devil both times.

While Dunstan was at work the devil paid him a visit, disguised as a beautiful woman, with a view to leading him astray. However St. Dunstan spotted the cloven hooves beneath the dress, and grabbed the devil's nose with his red hot pincers, foiling Satan's evil intentions.

According to another legend, Satan returned again as a weary traveller in need of a horseshoe. Dunstan saw through the disguise once again and beat the devil until he pleaded for mercy, and swore never to enter any house with a horseshoe above the door.

In his old age Dunstan retired to Canterbury and gave himself over to private prayer, besides his regular attendance at Mass and the Office. Often he would visit the shrines of St. Augustine and St. Ethelbert, and we are told of a vision of angels who sang to him heavenly canticles. He worked ever for the spiritual and temporal improvement of his people, building and restoring churches, establishing schools, judging suits, defending the widow and the orphan, promoting peace, enforcing respect for purity. He practised, also, his handicrafts, making bells and organs and correcting the books in the cathedral library. He encouraged and protected scholars of all lands who came to England, and was unwearied as a teacher of the boys in the cathedral school.

There is a sentence in the earliest biography, written by his friend, that shows us the old man sitting among the lads, whom he treated so gently, and telling them stories of his early days and of his forebears. And long after his death we are told of children who prayed to him for protection against harsher teachers, and whose prayers were answered. On the vigil of Ascension Day, 988 he was warned by a vision of angels that he had but three days to live. On the feast itself he pontificated at Mass and preached three times to the people: once at the Gospel, a second time at the benediction (then given

after the *Pater Noster*), and a third time after the *Agnus Dei*. In this last address he announced his impending death and bade them farewell. That afternoon he chose the spot for his tomb, then took to his bed. His strength failed rapidly, and on Saturday morning (19 May), after the hymn at Matins, he caused the clergy to assemble. Mass was celebrated in his presence, then he received Extreme Unction and the Holy Viaticum, and expired as he uttered the words of thanksgiving: "He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him." They buried him in his cathedral; and when that was burnt down in 1074, his relics were translated with great honor by Lanfranc to a tomb on the south side of the high altar in the new church. The monks of Glastonbury used to claim that during the sack of Canterbury by the Danes in 1012, the saint's body had been carried for safety to their abbey; but this claim was disproved by Archbishop Warham, by whom the tomb at Canterbury was opened in 1508 and the holy relics found. At the Synod of Winchester in 1029, St. Dunstan's feast was ordered to be kept solemnly throughout England on 19 May. Until his fame was overshadowed by that of St. Thomas the Martyr, he was the favorite saint of the English people. His shrine was destroyed at the Reformation. Throughout the Middle Ages he was the patron of the goldsmiths' guild. He is most often represented holding a pair of smith's tongs; sometimes, in reference to his visions, he is shown with a dove hovering near him, or with a troop of angels before him.



ST. ATHANASIUS

PATRONAL FEAST

Saint Athanasius,
bishop and doctor

Solemn Mass & Sermon

Thursday, May 2, 2002

7:30pm

Saint Theresa of Ávila Chapel

The Revd. Joseph F. Wilson,
celebrant and preacher

The Revd. James O'Driscoll,
assisting

Deacon Michael Connolly,
assisting



MAY IS MARY'S MONTH. You might read a book about Our Lady during the month. A suggestion is *The Book of Mary* published by *Our Sunday Visitor* (and containing 29 articles by various authors including Fr. Stravinskias, Fr. Cessario, Fr. Bradford, and Dr. Donald Lacy. Until Trinity Sunday, recite the *Regina Cæli* at noon in place of the *Angelus*.

¶ On the Feast of the Visitation, Friday, May 31st, Mass will be offered at 12:00 noon in the Convent Chapel.

Regina Cæli

Joy to thee, O Queen of
heaven, alleluia;

He whom thou wast meet to
bear, alleluia,

As he promised, hath arisen,
alleluia:

Pour for us to him thy prayer,
alleluia.

Rejoice and be glad, O Virgin
Mary, alleluia,

For the Lord hath arisen
indeed, alleluia.

O GOD, who by the resurrection of thy Son our Lord Jesus Christ hast brought joy to the whole world; grant that through his Mother the Virgin Mary we may obtain the joys of life everlasting. Through Jesus Christ our Lord. Amen.



ASCENSION DAY

Thursday,
May 9, 2002

Holy Day of Obligation

Procession and Solemn Mass
Saint Theresa Convent Chapel
7:30pm



PENTECOST

Sunday, May 19, 2002

Procession, Confirmation, and
Solemn Mass 10:30am

¶ We need readers of the Acts 2:1-11 lesson in foreign languages at Mass. Volunteers are asked to contact David Burt. Also, all members of the congregation are encouraged to wear RED clothing to Mass on Pentecost!

¶ One of our candidates for reception, Miss Sally Micks, will be re-

ceived from the Episcopal Church and confirmed into the full communion of the Catholic Church at this Mass. Sally is a native of Richmond, Virginia, and is completing a graduate degree in sacred music at Boston University. A Sunday morning job as organist has prevented her from attending our regular Sunday Masses, and she gave her degree recital in Marsh Chapel on April 13th. Sally began receiving instruction early last fall and has this year been joined by Miss Corinne Davis in weekly classes. Please remember them both in your prayers. The coffee hour after Mass on May 19th will be in honor of our confirmand!

¶ SOLEMN EVENSONG & BENE-
DICTION on the Feast of Pentecost,
at 5:00pm in the Saint Theresa of
Ávila Chapel.

Four Day Penn. Dutch & Gettysburg Tour, August 30 - September 2, 2002 \$419.00 pp TWIN / \$409.00 pp TRIPLE / \$519.00 pp SINGLE. Your motorcoach will depart from: Salem Temple, 220 Woodrow Avenue, Dorchester, MA 7:30 AM. This is a benefit for the parish. A prospectus is available at the back of the chapel.

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.

May 12 & 26, Christian Life:
Educating Children. Lost Boys
of Sudan.

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

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.

January 13 & 27, Eastern
Religions.

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.

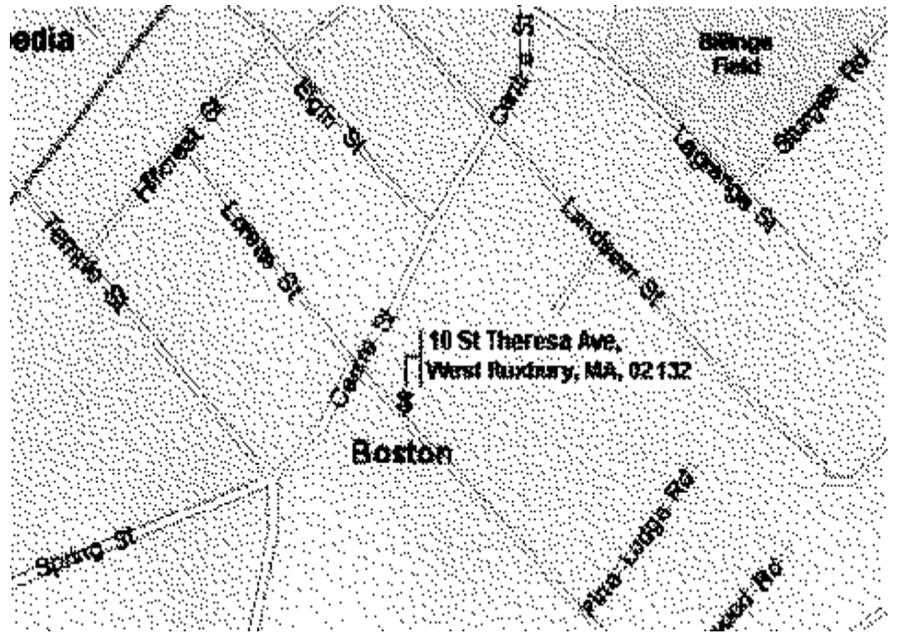
Directions by Car: *From the North:* Route
128 to Route 109, which becomes Spring Street
in West Roxbury. Spring Street ends at a
traffic light at Centre Street in sight of the
church. At this light bear left onto Centre St.
and immediately turn right at the next light
onto St. Theresa Ave.

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

