

---

---

# ✠ Contra Mundum ✠

---

---

Volume IX, Issue 7

February 2007

---

---

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>

---

## NOTES FROM THE CHAPLAIN

I WILL forever be on record that my entry into the Catholic Church as a convert from Anglicanism was in no small way facilitated by the graciousness and kind encouragement of many people. One of the few obstacles, for which I had not been prepared, was the lectionary from *The New American Bible*. It was *awful*, to the point of my nearly spitting out the words of the readings at Mass. I remember one particularly outrageous passage wherein Our Lord was made to say “if anyone comes to me without turning his back on his father and mother, etc.” (Luke 14:26). The Greek original is εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μετέρα. But μισέω simply cannot be translated as anything but “to hate.” Catholics and everyone else for that matter, deserve to hear what Christ said. And as St. Luke records it, the Lord said we must “*hate* father and mother for My sake.” Now of course this is hyperbole. Perhaps the stronger point is made to emphasize that “he who loveth father and mother more than me” cannot be my disciple. Earlier in Saint Luke we see how property and home and family ties can interpose

### THE FIRST SUNDAY OF LENT

February 25, 2007

10:30am

Litany in Procession,  
Exhortation,  
Solemn Mass & Sermon



¶ *The Temptation of Christ in the wilderness is the traditional Gospel for the First Sunday of Lent. This year it is taken from Luke 4:1-13.*

themselves between men and the call of God. So the point is that in any contest between natural affection and loyalty to Christ, Christ must win hands down. But St. Luke wrote “hate” and it’s *his* gospel

account. Let us understand the hyperbole as Luke’s way of making the point. But we cannot allow a translator to say Luke meant “turning your back on.” So many of us complained about it.

Well thanks be to God, the text has been restored! On November 8, 2006 at daily Mass I was able to read “if anyone comes to me without hating his father and mother, etc.” So this is one of the adjustments made in the recently revised lectionary. Alas, *The New American Bible* is still a wretched translation. Witness the fact that no Bible scholar includes it among his materials for exegesis or interpretation of the scriptures. It is a crime Catholics who attend Mass but do not regularly read the Bible only hear it from this translation.

Fortunately for most of us it never comes down to having to choose between Christ and our loved ones. But there are those of us who know only too well the pain and confusion that comes when a loved one is not a Christian disciple and how, because of family ties we are tempted to soften our loyalty and compromise the Church’s discipline in order to ameliorate our own situation. Luke 14:25-33 reminds us that it has been no different since the time of our Lord’s earthly ministry.

Jesus advised would-be followers

to “count the cost” before taking on any responsibility. He desires that we establish a sacrificial quality to living. And it is a sobering fact that anybody may follow Christ but He alone determines who is a disciple.

FATHER BRADFORD



## THE FEAST OF THE PRESENTATION

Friday, February 2, 2007

7:30pm

Saint Theresa of Ávila  
Church,  
West Roxbury

¶ This mid-winter service of light and warmth begins with the blessing & distribution of candles in the pavilion, followed by procession into the church, with a station at the Marian altar, and Solemn Mass. A reception follows the Mass. You may bring unused household candles for blessing. Please be sure to have them packaged with your name on them.

## THE OTHER WOMAN AT CANDLEMAS

AT the presentation of Jesus in the temple, Mary serves the mystery of Redemption under Christ and with Christ: indeed he has the principal role in salvation and must be ransomed by a ritual offering. Mary is joined to the sacrifice of her Son by the sword that will pierce her soul.

The primacy of Christ does not rule out but supports and demands the proper, irreplaceable role of woman. By involving his mother in his own sacrifice, Christ wants to reveal its deep human roots and to show us an anticipation of the priestly offering of the cross.

The divine intention to call for the specific involvement of woman in the work of Redemption can be seen by the fact that Simeon’s prophecy is addressed to Mary alone, although Joseph also took part in the offering rite.

The conclusion of the episode of Jesus’ presentation in the temple seems to confirm the meaning and value of the feminine presence in the economy of salvation. The meeting with a woman, Anna, brings to a close these special moments when the Old Testament, as it was, were handed over to the New.

Like Simeon this woman has no special status among the chosen people, but her life seems to have a lofty value in God’s eyes. St. Luke calls her a “prophetess,” probably because many consulted her for her gift of discernment and the holy life she led under the inspiration of the Spirit of the Lord.

Anna is advanced in age, being

84 years old, and has long been a widow. Totally consecrated to God, “she never left the Temple, serving God day and night with fasting and prayer” (cf. Lk. 2:37). She represents those who, having intensely lived in expectation of the Messiah, are able to accept the fulfillment of the promise with joyous exultation. The Evangelist mentions that “coming up at that very hour she gave thanks to God” (2:38).

Staying constantly in the temple, she could, perhaps more easily than Simeon, meet Jesus at the end of a life dedicated to the Lord and enriched by listening to the word and by prayer.

At the dawn of Redemption, we can glimpse in the prophetess Anna all women who, with holiness of life and in prayerful expectation, are ready to praise God every day for the marvels wrought by his everlasting mercy.

POPE JOHN PAUL II

*L’Osservatore Romano*

January 15, 1997

## IN THEIR OWN WORDS

“And then Thanksgiving was coming along and the students were told, you can draw—draw a picture of something that you’re thankful for. And I guess the teacher expected they were going to draw pictures of football games and turkeys and things like that. But this student drew a picture of Jesus and said, That’s what I’m thankful for. And the teacher put all the other pictures up in the hall, but would not put this student’s picture up in the hall, be-

cause of its religious content.

And that, we found, was a violation of this principle that you have to treat religious speech equally with secular speech. If you ask a student to say something about a topic, what are you thankful for, and the student says something that fits within the topic that the student was asked to talk about, then you can't discriminate against one kind of speech or another."

¶*Judge Samuel Alito during the Senate confirmation hearing, as reported in The New York Times, 11 January, 2006,*

## SAINT OF THE MONTH



### Polycarp Bishop of Smyrna

**S**AINTE Polycarp's life spanned from the late apostolic period of St. John the Evangelist to the era of second-century saints Irenaeus of Lyons and Ignatius of Antioch (also

a martyr).

Little is known of his early life. He was born circa 69-70 and became a disciple of John the Apostle, according to Bishop Irenaeus of Lyons. Irenaeus related that St. John consecrated Polycarp Bishop of Smyrna before John was banished to Patmos. He was known to have been a courageous and wise bishop, especially in countering the heresies of Gnosticism and Marcionism. He is remembered for a letter that St. Ignatius of Antioch wrote to him and one that Polycarp wrote to the Philippians, in which he drew upon the gospels, the Acts of the Apostles, and some of the epistles of Peter and John.

What continues to draw inspiration is his martyrdom, and it was carefully recorded by others, the first known account in Christian tradition and literature. It also marked the practice of settling the anniversary of a saint on that of his or her death, or "day of birth into heaven." Some of the remarkable details of the story included his initial surrender at his capture and invitation to the captors to join him in a meal. Meanwhile he secured permission from them instead to pray nearby while they dined. Several times during the transporting to the place of trial and torture, he was taunted and commanded to worship pagan gods and blaspheme Jesus Christ. He refused and was sentenced to be burned. Some accounts related that he was first slain by a sword to his neck and then burned. One account said that he asked not to be nailed to the stake, that he would remain there. Indeed the witnesses said that he did not move but that the flames enveloped but did not consume his body and

gave rise to an aroma of frankincense or some precious substance. From his wounds came a dove and blood that quenched the flames. His captors then prepared another fire and burned his body. His followers carefully gathered his bones for a proper burial. Irenaeus reported that a mystical voice announced Polycarp's death in Rome, at the same as it happened in Smyrna.

In Polycarp's letter to the Christians in Philippi there is a reference to the blood of pagans: "... he comes to judge the living and the dead, and God will require His blood at the hands of any who refuse him allegiance." He also exhorted forgiveness among Christians: "If we pray to the Lord to forgive us, we ourselves must be forgiving; we are all under the eyes of our Lord and God ... and each of us will have to give an account of himself." For more of his words, one can find translations at volume I of *The Ante-Nicene Fathers* at [www.ccel.org/fathers2](http://www.ccel.org/fathers2), and at other sites.

## THE 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 ROGER FILCOCK,**  
*Priest, Religious, and Martyr*  
(c. 1570-1601)

While serving England's persecuted Catholics, the Jesuit Father

Roger Filcock became the confessor of the young widow (Saint) Anne Line, who had devoted her life to the sheltering of Catholic priests who were hunted by the Protestant authorities. Arrested in 1600, Father Filcock and the Benedictine priest (Blessed) Mark Barkworth were sentenced to death for their priesthood on February 26, 1601. The next day, as the two were led to their execution, Father Barkworth sang the Easter antiphon, "This is the day the Lord has made," to which Father Filcock replied, "Let us rejoice and be glad." Upon seeing the dead body of Anne Line, executed immediately before them, hanging from the scaffold, Father Barkworth reverently kissed her hand and her dress, saying to the deceased martyr, "You have gotten the start of us, sister, but we will follow you as quickly as we may." After witnessing Father Barkworth's execution, Father Filcock invoked the intercession of his now martyred brother priest before suffering the same fate: "Pray for me to our Lord, whose presence you now enjoy, that I too may faithfully run my course."

Reprinted from *MAGNIFICAT*, Issue: February, 2006, Vol. 7, No. 13, and Page 364 With permission of *MAGNIFICAT*® USA, LLC, P.O. Box 822, Yonkers, New York 10702. To order call 1-866-273-5215 or Web site: [www.magnificat.com](http://www.magnificat.com). All rights reserved.

**BLESSED THOMAS PALASER JOHN NORTON, AND JOHN TALBOT, Martyrs († 1600)**

John Norton and his wife Margaret lived in Laymsley, near Durham, England. It was to their home that Father Thomas Palaser came shortly after returning to his native England following his ordination in Valladolid, Spain. Agents

of Queen Elizabeth I's Protestant regime raided the Nortons' home, arresting Father Palaser and the couple hosting him, together with another married Catholic layman present, John Talbot. Father Palaser was sentenced to death for being a priest. John Norton and his wife were condemned to death for harboring Father Palaser in their home. Subsequently Mrs. Norton's death sentence was commuted because she was pregnant. John Talbot was condemned to death for having assisted Father Palaser. As the three men awaited their fate in a Durham prison, the wife of their jailer attempted to end their lives even sooner by plotting to poison them. The scheme failed, but the strange incident had the effect of moving the woman's maid-servant to become a Catholic. Father Palaser was put to death by drawing and quartering, John Norton and John Talbot were executed by hanging.

Reprinted from *MAGNIFICAT*, Issue: August 2005, Vol. 7, No. 6, and Page 126 With permission of *MAGNIFICAT*® USA, LLC, P.O. Box 822, Yonkers, New York 10702. To order call 1-866-273-5215 or Web site: [www.magnificat.com](http://www.magnificat.com). All rights reserved.

## SHORT NOTES

It was nice to see Bruce and Rosalie Hall during the Christmas Season. Normally teaching in the Philippines, Rosalie is currently doing research on a grant that has her in Innsbruck, Austria.

Our thanks to those who assisted at Christmas Lessons and Carols should always include our organist Jim Reedy. He played all the verses of about fourteen different hymns and carols. The regular members of the schola, David Burt, Steve

Cavanaugh, Les Hunt, and Fred Brewer were joined by the fine soprano voice of Molly Cavanaugh, who also had a solo portion of the opening hymn. And thanks to those who contributed to putting on the reception after the service.

Fr. Charles J. Higgins, who has been parochial vicar in St. Theresa Parish for the past six years, has been appointed by Cardinal O'Malley to be pastor of Mary Immaculate of Lourdes Parish in Newton. He began his new assignment on January 15th. Our congratulations and best wishes go with him. Fr. Higgins has often attended Anglican Use services, and been our celebrant and preacher on many occasions, and occasional contributor to *Contra Mundum*.

Thanks to Deacon Michael Connolly for his assistance at the Epiphany Solemn Mass and for singing the traditional Epiphany Proclamation after the sermon that day.

Father Bradford preached the sermon at an ecumenical service sponsored by the Little Sisters of the Poor on January 22nd (during the octave of prayer for Christian unity). The annual service is in the Jeanne Jugan Residence in Somerville.

Bring your palms for burning February 11-18. Last year's Palm Sunday palms are burned for use on Ash Wednesday each year.

Lent weekday Masses begin this month, on Tuesdays at 10 and Saturdays at 9, in the convent chapel. The Saturday February 24th Mass is a year's-mind for Janet Ray. The first Tuesday Mass is February 27th at 10am.

How is it that Massachusetts State Senate President Robert Travaglini is a member of the

Knights of Columbus and yet supports abortion, same-sex marriage, and embryonic stem cell research? And House Speaker Sal DiMasi, also a baptized Catholic, and who also advertises his membership in the Knights of Columbus, now attends the Old North Church (Anglican). The Knights of Columbus requires its members to be "practical Catholics in communion with the Holy See."

### TO KEEP A TRUE LENT

Is this a Fast, to keep  
 The Larder leane?  
 And cleane  
 From fat of Veales and Sheep?  
 Is it to quit the dish  
 Of Flesh, yet still  
 To fill  
 The platter high with Fish?  
 Is it to faste an houre  
 Or rag'd to go,  
 Or show  
 A downcast look, and sour?  
 No; 'tis a Fast, to dole  
 Thy sheaf of wheat  
 And meat  
 Unto the hungry soule.  
 It is to fast from strife,  
 From old debate  
 And hate;  
 To circumsise thy life.  
 To shew a heart grief-rent,  
 To starve thy sin,  
 Not Bin;  
 and that's to keep thy Lent.

ROBERT HERRICK  
*Poems (1965)*

¶*Robert Herrick (1591-1634) was an Anglican priest and poet.*



February 21, 2007  
**FIRST DAY OF LENT**

Imposition of Ashes,  
 Penitential Order  
 Solemn Mass

7:30pm

Convent Chapel

*Begin Lent in Church on Ash  
 Wednesday!*



**SOLEMN  
 EVENSONG  
 & BENEDICTION  
 OF THE BLESSED  
 SACRAMENT**  
 Sunday, February 25, 2007  
 Chapel of St Theresa of Ávila  
 Parish, West Roxbury  
 Deacon Michael J. Connolly,  
 preacher

### BENEDICTION

Benediction is a beautiful word. It means a blessing, a greeting, an expression of kindness and love. BENEDICTION is also a beautiful service of the Church. It is a service that makes real to us in an impressive way the fact that God is always reaching out to us, to bless to

strengthen, to assure us of his loving kindness toward us.

The greatest blessing that God ever bestowed or could bestow upon mankind was the sending of his Son. That was like the beginning of a new day for the human race, like a new sunrise bringing light and hope. And it is a day that will never end, a sun that will never set, for the eternal Son has promised to be with us until the end of the world.

JOHN MACQUARRIE

¶*Dr Macquarrie was Lady.  
 Margaret Professor of Divinity in  
 Oxford University.*



Stations of the Cross & Benedic-  
 tion begin Friday, March 2nd.

### The Congregation of Saint Athanasius,

The Revd. Richard Sterling Bradford,  
 Chaplain

Sunday Mass 10:30am  
 St. Theresa Convent Chapel  
 10 St. Theresa Ave.  
 West Roxbury, 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.

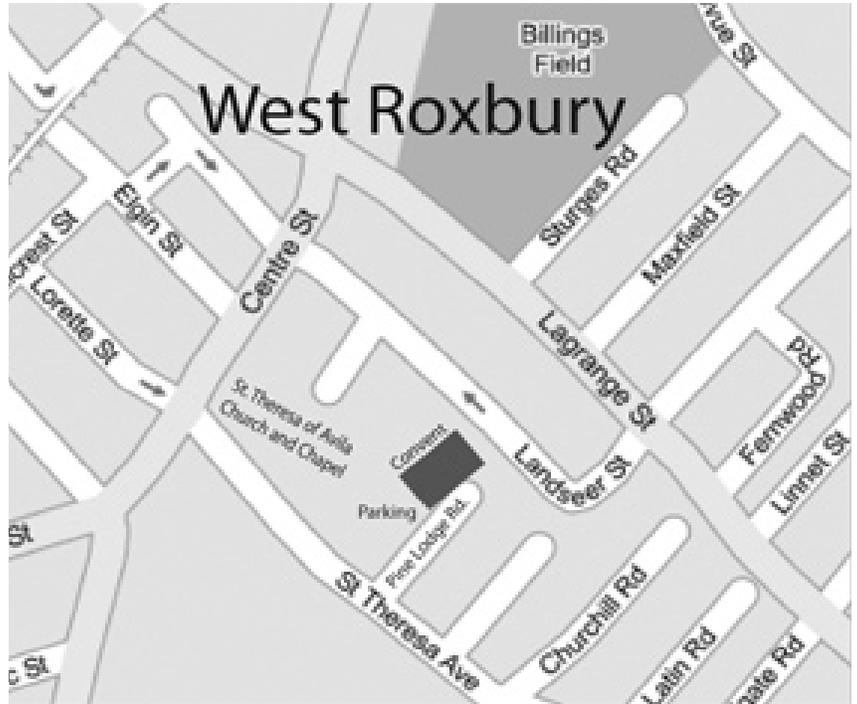
From the South: Route 1 north through Dedham to Spring Street. Turn right onto Spring Street then follow the directions above.

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

