
✠ Contra Mundum ✠

Volume V, Issue 1

August 2002

NOTES FROM THE CHAPLAIN

HAPPY holidays! No, it is not an out-of-place secular Christmas greeting. It is rather an acknowledgment of summertime and, with a nod to George Gershwin, the fact that life and its pace seem easier. Just the fact that I do not have to put on overshoes or slide into my car seat wearing a great winter coat are examples of what I mean. So enjoy the season and its pleasures!

But there is a more substantial significance to summertime and vacations. Many of the greatest saints have recorded the spiritual blessings derived from being on holiday. St. Theresa of Ávila describes the difficulty of prayer and the help of spiritual reading. But then she adds “it was a help to me also to look on fields, water, and flowers. In them I saw traces of the Creator,— the sight of these things was as a book to me, it roused me, made me recollected, and reminded me of my ingratitude and of my sins.” (Life, ix.6)

When “He that sitteth upon the Throne said ‘Behold I make all things new’” (Rev. xxi.1,5) the ramification is that in a soul made in God’s image, there will be this natural hunger and thirst for a higher life, and places to experience. So the young man dreams of mountain hikes and saves



The Transfiguration

August 6

his money for the expenses of the planned trip, and the old man, limited to the corner of his room, equally fights dullness through his glimpse of the wider world in his newspaper, and in his dreams of old times. In both cases, and all the moments in between, there is a strange anticipation of a world eternally new and yet to be.

God has promised “Behold, I make all things new” and this is anticipated in the very structure of human nature. We have an appetite for it, and this is what makes us delight

in holidays, a change of pace and venue.

Of course holidays can go wrong. We have all heard about “the cruise to hell” and other horror stories (which are funny so long as they happened to someone else!) And holidays can be wasted time from which we gain nothing, times of self-indulgence and idleness of thought. But they can be, and more often are, times which awaken the sense of the uniqueness of the soul and its seeking its source in God, when the time “away from it all” helped us acquire a faculty for seeing into the life of things.

William Wordsworth wrote about this potential in holidays to trace things back to their source in Eternal Love:

To have among least things
An under-sense of greatest; see
the parts
As parts, but with a feeling of
the whole

PRELUDE

And when the holiday is done and paid for, there is yet this “higher grace of holiday” as Fr. Congreve put it, as long afterwards our spiritual faculties are nourished by what we have experienced.

Saint Theresa says “take care of the body, for the love of God, because at many other times the body must serve the soul.” To this end the great doctor of souls recommends good recreations “such as conversation and going out into the fields.”

Many saints attest to the fact that

it is a form of soul-murder to allow a soul to become nothing more than a cog in a wheel, to be dulled by the gradually stiffening conditions of our ordinary life. God created no soul to work like that, to go round and round until worn out and thrown away. No. We are created for the highest beauty and joy of God Himself.

So the need of holiday touches the depth of our nature. Such holidays are not left behind in nostalgia when finished, but carried on to God in thanksgiving. For God is making all things new for us, as our life is raised to the level of sons and daughters in the Lord Jesus Christ.

FATHER BRADFORD

SHORT NOTES

Parishioner Corinne Davis was received into the Catholic Church and confirmed on Sunday, July 28th. A reception after Mass honored this joyous occasion. Corinne had several years back become Anglican at All Saints' Ashmont, so her journey has been not unlike that of many of her fellow parishioners. Congratulations!

Recently received and confirmed (on Pentecost) parishioner Sally Micks is now parish musician at St. Isaac Jogues Parish in Baltimore, Maryland. She has our very best wishes in her first professional job.

Parishioner Peggy Evers underwent successful surgery in early July and has been back at Mass for several weeks. We are also glad to have Arthur Swanberg recovering nicely from operations on both of his knees. Best wishes to both.

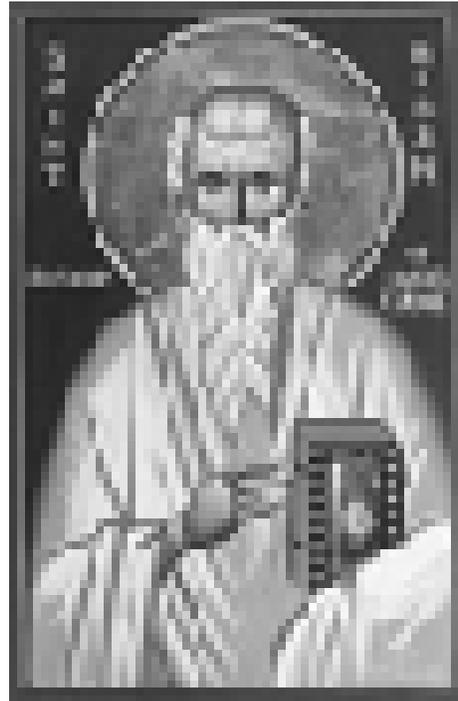
Summer flowers are welcome for the Sunday Mass. But please ask Fr.

Bradford so that we do not get all our flowers on one Sunday and none on the next.

The Congregation will have a Parish Retreat in midwinter at Saint Benedict Abbey in Still River. The dates are February 14-16, 2003. The conductor is Fr. Carleton Jones, O.P.

The Feast of Saint Lawrence is Saturday, August 10th. Mass in the Convent is at 10:00am.

Saint of the Month



St. Aidan of Lindisfarne

Died 651

EARLIER this year you read about St. Cuthbert, who followed St. Aidan as Bishop and Prior at Lindisfarne, the Holy Island. In its great days Lindisfarne was a great missionary center from which much of Eastern England was Christianized. There were a succession of 16 bishops there, of which St. Aidan was

the first. The monastery and church were pillaged by the marauding Danes in 793 and again in 875, when the monks fled, Durham subsequently becoming the episcopal seat. Monastic life was revived there in 1082 and continued without interruption until the ferocious dissolution of the monasteries under Henry VIII put an end to it.

Aidan arrived in Lindisfarne in 635, a monk sent over from Iona off the Scots coast, at the invitation of King Oswald of Northumbria, himself a Christian convert. Oswald looked to Iona for help in the work of converting his people, the Saxons. Aidan's missionary work was a magnificent success, warmly supported by Oswald. Many churches and monasteries were built. He travelled widely, making long journeys into the mainland, strengthening the Christian communities he found there, and establishing new missionary outposts. Anglo-Saxon slave-boys were freed and educated by Aidan for the Church. He lived in poverty and simplicity, but his character was prudent and kind, so that he became greatly beloved among the people.

He died in 651. His body was buried at Lindisfarne, but later his relics were removed to Ireland.

The Venerable Bede is the principal source we have for Aidan. He wrote more warmly of him than of any other saint, praising him for his love of prayer, study, peace, purity, and humility, as well as for his devotion to the sick and poor. The Irish and Anglican scholars of the 19th century even outdid Bede in their praise for him.

He is remembered as the model of a missionary bishop and teacher.

It has been suggested that Bede's high praise for him was intended as an indirect reproof of the worldly and ineffectual bishops of his own time.

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.

SAINT MARGARET WARD AND BLESSED JOHN ROCHE *Martyrs* (†1588) Margaret Ward, a laywoman, regularly visited the Catholics held in London's Bridewell prison. After helping one of these prisoners, Father Richard Watson, to escape, she and her servant John Roche were arrested. Margaret was tortured, hung by her hands for hours at a time. At her trial, refusing an offer of freedom if she agreed to attend Anglican church services, Margaret was sentenced to death by drawing and quartering along with her servant John. The two died on August 30, 1588, together with three other Catholic laymen and one priest.

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BLESSED THOMAS WOODHOUSE *Priest and Martyr* († 1573) Blessed Thomas was the second priest to suffer martyrdom under Queen Elizabeth I. Ordained during the reign of Queen Mary, he was the rector of a small Lincolnshire parish. In 1561 he was arrested while saying Mass and imprisoned for twelve years. In the early part of his captivity he was allowed to say Mass in his cell. He even tried to convert his fellow pris-

oners and wrote papers on Catholic doctrine which he attached to stones and threw out of his cell window. In 1572, through secret negotiations, Thomas was admitted to the Society of Jesus, and increased daily in fervor and courage. He urged the queen to submit to Pope Pius V who had deposed her. Such fearlessness classified him as a dangerous fanatic and led to his conviction in 1573 for high treason. As he stood on the scaffold, he refused to ask pardon of the queen and the country. "On the part of God," he declared, "I demand of you and of the queen that you ask pardon of God and of holy mother Church, because, contrary to the truth, you have resisted Christ the Lord and his vicar upon earth, the pope."

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THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Thursday, August 15, 2002
Solemn Mass & Sermon
St. Theresa Convent Chapel
7:30pm
Holy Day of Obligation

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.

September 8 & 22, Old Testament: The Prophets.

October 13 & 27, New Testament: The Pauline Epistles

AUGUST 29 - THE DEATH OF JOHN THE BAPTIST - John the Baptist has two days dedicated to him in the Western church and three days in the Eastern church. East and West commemorate his birth and his death – his birth on June 24 (based on the date of Christmas and Luke 1:36), and his death on August 29. Beyond this, the Eastern church also sets aside a special day in honor of the Baptist on January 7, the day after Epiphany in the east the commemoration of our Lord's baptism — as the baptizer and forerunner of Christ. John was beheaded for upholding the divine moral standard (*see Mark 6:14-29*).

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.

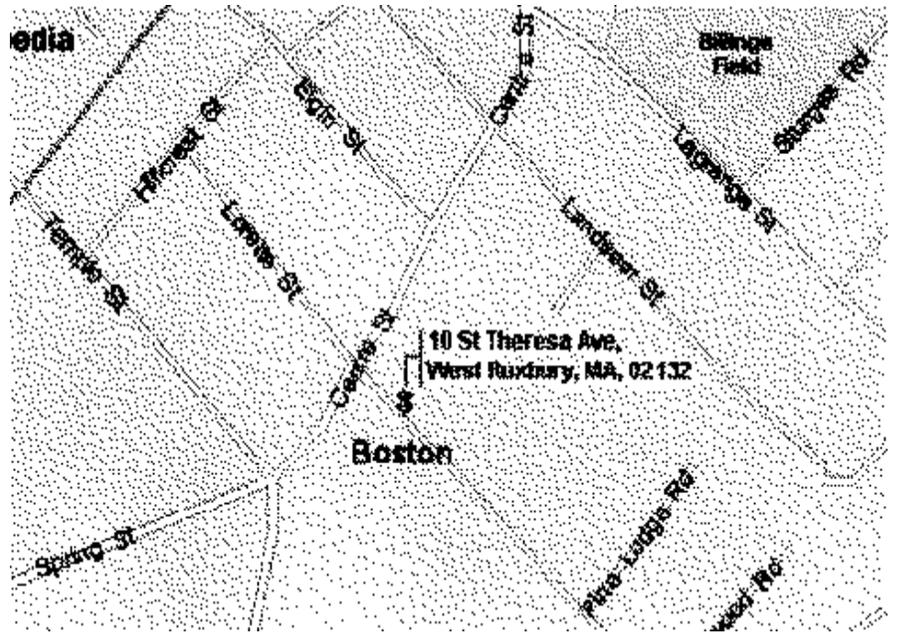
Directions by Car: *From the North:* Route
128 to Route 109, which becomes Spring Street
in West Roxbury. Spring Street ends at a
traffic light at Centre Street in sight of the
church. At this light bear left onto Centre St.
and immediately turn right at the next light
onto St. Theresa Ave.

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

