
✠ Contra Mundum ✠

Volume V, Issue 2

September 2002

NOTES FROM THE CHAPLAIN

THERE is a legend from the far-off past when the armies of Rome were doing battle with invaders near Lake Regillus, probably at Pantano Secco, two miles north of Frascati and not too far from the Alban Hills where the Holy Father has his summer residence.

In the legendary battle, the Roman army was being beaten and in danger of being routed when suddenly in the fiercest part of the fighting two heroes in shining armor on milk-white horses appeared, fighting for Rome. No one saw them arrive, and their faces were hidden by their armor. But wherever they went, victory went with them and Rome carried the day.

The intuition that spiritual forces guard and guide us goes very far back in man's history, as does a fear of evil personified as demons and monsters. It seems to be a part of man's natural equipment, God-given, that he has this capacity to pick up that which exists beyond his five perceptual senses. All of this is taken for granted by Our Lord Jesus Christ, God's Own Son, Who never explains or asserts the existence of angels but takes it for granted and builds on what everyone knows to be true. Jesus tells us that the angels of little children



THE FEAST OF SAINT MICHAEL AND ALL ANGELS

Sunday, September 29, 2002

Fifth Anniversary of the
Anglican Use in Boston
Procession, Solemn Mass
and Sermon

10:30am

Saint Theresa Convent Chapel
Solemn Evensong
and Benediction

5:00pm

Saint Theresa of Ávila Chapel

"So great is the dignity of souls that each one has from the beginning of his birth an angel eelegated to guard him."

ST. JEROME

always behold the Father's Face, and the letter to the Hebrews says that angels are ministering spirits sent forth to aid those that shall be heirs of salvation.

Holy Church, as the guardian and interpreter of Scripture, teaches that every one of us has a guardian angel, allotted to us at baptism, and who will never leave or forsake us unless we drive him away. (I say "him," but angels have no gender; they are spirits, and it is the challenge of the artist to portray angels in human form but without tipping the scale in terms of giving them a male or female body. Often, of course, the artist does not succeed, and we have portraits and sculpture of effeminate men and bosomy women, and centurions in soldier's armor. Perhaps the best artistic portrayals are in music, which can conjure up images tonal rather than visual.)

Throughout history artists have loved to depict guardian angels spreading their wings in protection of pilgrims and children walking on the edge of dangers and pitfalls. In those portrayals, the rocky cliffs represent moral rather than physical harm, although most of us can witness to occasions when we turned down a street we never use and thereby avoided a serious automobile accident, and attributed it to our guardian angel.

The only reason we do not see these angels is our sinful condition, but you and I have often had experience that they are there. And day by

day we actually join a choir that is the greatest mixed chorus ever. In a quiet little country church or a great city cathedral, the faithful on earth join with angels and archangels, and the whole company of heaven, as together we sing the Sanctus, the Hymn of the Thrice-Holy. And the unspeakable Glory which is the object of that hymn is veiled from our eyes in the lowly forms of bread and wine. But the angels, singing with us, see the Almighty face to face, and our otherwise imperfect sight is the companion of what the angels see with humble and reverent devotion. What a wonderful corrective to our sometimes careless, automatic, and distracted Eucharistic worship, to know it is joined to that Angelic worship in Heaven.

This feast of Saint Michael and All Angels is the church calendar link between life on earth and the life of Heaven. It reminds us that the angels of God, who once were described as ascending and descending on a ladder, are with us to encourage us, to guard us, and to worship with us, as rung by rung you and I climb towards Heaven. Amen.

¶ *A sermon preached by Father Bradford on St. Michael's Day, 1999.*

SHORT NOTES

Congratulations to David Johansson on making his first communion at Mass on August 18th. David attended a six-week course with Fr. Bradford during the summer in preparation for this important day.

Please keep Charles Greenaway in your prayers. He has been in hospital fighting the effects of an infec-

tion. He is the husband of parishioner Sarah Greenaway and mother of Sandra Dougal.

Many thanks to Fathers Charles J. Higgins and Joseph F. Wilson for their celebrations of the Anglican Use Mass during the summer months.

Parishioner Jessica Bradford visited Boston on a short vacation in early August before the start of her second year in the Vanderbilt Medical School.

Our winter parish retreat is scheduled for February 14-16 at Saint Benedict Abbey in Still River. Our retreat conductor is Fr. Carleton Jones, OP. Fr. Jones also led our retreat in 1999 and was our Candlemas preacher in 2002. He has recently become Socius to the Provincial of the Province of St. Joseph of the Dominican Friars, with headquarters in New York City. He sends his greetings to you.

We will conduct an Every Member Canvass during the month of October for the support of the congregation during the coming year.

30 July

A LETTER FROM CORINNE DAVIS

To Father Bradford, Judie, Jonathan, and the Congregation of St. Athanasius

I would like to express my sincere thanks for the wonderful reception after my Confirmation last Sunday. So much was done to make it a memorable day. The table was beautiful; the fabulous cake, "bubbly," fruit bowl and other pastries were a delight, and the elegant flower arrangement in the chapel added a special touch to the occasion.

Thanks to all of you for the cards,

gifts, and words of "Welcome Home," and my special thanks to Father Bradford and Judie for making it a glorious day!

In the Love of Christ, Corinne

Saint of the Month



Cosmas and Damian

Died about 283

Feast Day 26 September

EVERY Sunday we hear the names of Cosmas and Damian recited in the Canon of the Mass, along with those of other saints and martyrs of whom little has come down to us through the mists of history, but whom we remember as the heroes and heroines of the early Church.

Lore teaches us that Cosmas and Damian were brothers, probably twins, born in Arabia, both wonderfully skilled as physicians and sur-

geons. Further, we are told, that as Christians, they were filled with the spirit of charity and never took money for their services. At Egea in Cilicia, where they lived, they enjoyed the highest esteem of the people. Many sought them out, and there were wonderful healings, not only of people, but of animals. These stories appealed to artists through the ages. Fra Angelico painted a whole cycle of their lives and their wonders.

At the time of the terrible Diocletian persecution, when many were martyred for the Faith, their prominence of course marked them out as likely objects of persecution. Apprehended by order of Lysias, governor of Cilicia, they underwent various torments sometime near the year 283.

At the site of their martyrdom a famous basilica was built, from whence their cult spread throughout the Christian world. Other churches built in their honor included those at Constantinople and another in Rome (6th century), near the Forum.

Their cult was given encouragement and patronage by the Medici of Florence, a number of whom were named Cosmo, after the saint.

Cosmas and Damian are patrons of physicians, surgeons and pharmacists. Their most spectacular miracle consisted of removing the leg of a cancerous patient and transplanting a replacement taken from the body of a dead Moor. This miracle is much remembered and prized by contemporary transplant surgeons who are proud to claim an association with these ancient healers.

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 MARK BARKWORTH
Priest and Martyr (1572-1601)

Mark was born in Lincolnshire, England, in 1572 and was a companion of Anne Line, together with Father Roger Filcock. Before his conversion to Catholicism, he had studied at Oxford. He did further studies in Rome, and later at Valladolid in Spain, to prepare himself for the priesthood. On leaving Spain, he entered the Benedictine Abbey of Our Lady of Hirache, near Estella in Navarre. Returning finally to England, he was the first Benedictine to suffer martyrdom at Tyburn.

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SAINT ROBERT SOUTHWELL
Priest, Religious, and Martyr
(c. 1561-1595)

Ordained a Jesuit priest in Rome in 1584, Father Robert Southwell returned to his native England two years later to serve the Catholics persecuted under Queen Elizabeth I. A gifted and prolific writer and poet, he is believed to have exercised an influence upon his contemporary William Shakespeare; moreover he is known to have met the renowned English composer William Byrd at a secret strategy meeting of English Catholics. Arrested in 1592, Father

Southwell was tortured ten times by the most infamous figure of the Elizabethan persecution, Richard Topcliffe. After nearly three years of imprisonment Father Southwell was put to death by drawing and quartering, quoting Saint Paul as he died, "Whether we live or die, we belong to the Lord."

Christianity is a warfare, and Christians spiritual soldiers. In its beginning, our faith was planted in the poverty, infamy, persecution and death of Christ; in its progress, it was watered by the blood of God's saints; and it cannot come to the full growth unless it be fostered with the showers of the martyrs' blood.

SAINT ROBERT SOUTHWELL

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INDEPENDENCE OF MIND

I want to appeal to you all, as you remember the English martyrs, to cultivate jealously and watchfully your own independence of mind. Don't, whatever you do, grow up into a yes-woman. I don't mean that you should never say Yes; that would make it difficult for you to get married. But learn to distrust yourself the moment you find yourself saying things, and, as the result of saying them often enough, actually thinking things merely because people around you are saying them, and perhaps thinking them. You live in a frightful age of propaganda; books, newspapers, and above all the wireless are trying hard all the time to influence your mind; and a great deal of that propaganda is directed in a steady stream against the Catholic religion. Not openly, but in an

insidious way; the worshippers of the State are always so selecting and so presenting the news that the Catholic Church always gets mixed up with what is unpopular at the moment, always appears as the enemy of liberty and of progress. It's a highly elaborate business, and oh, it's boring! But you are going to live in a world which swallows all that sort of dope; you will find your friends in that world, and possibly, in spite of all the nuns can do to prevent it, your husband. If you're going to be a yes-woman, I don't say that you'll lose the faith, but you'll be a passenger; you'll be no use to the Church, when she wants you. Keep your independence of mind; only half believe what you hear; suspend judgement, think for yourself, learn for yourself. If I am privileged to meet any of you later on, I don't very much mind what else has happened to you; you may be stout, and plain, and your fingernails may be the colour of tomato ketchup, if only you've preserved your independence of mind. God bless you all, and give you grace to do it.

¶ *This is an excerpt of a sermon by Msgr. Ronald Knox to schoolgirls during World War II.*

IN THEIR OWN WORDS

I have mentioned before a conversation of some years ago with another archbishop in which I asked him how he would define the mission of the Church of England. After some hesitation, he opined, "I suppose it might be to keep alive the Christian alternative for people who are interested in that sort of thing."

FR . RICHARD JOHN NEUHAUS,
IN FIRST THINGS

Speaking of which - - -

Few of us can be unaware of the crisis brewing in the Anglican Communion over the issues of same-sex marriage, and the ordination of practicing homosexuals. Rowan Williams, the Archbishop of Canterbury-to-be, has actually ordained a practicing homosexual. Bishop Charles Bennison of the Episcopal Diocese of Pennsylvania has written extensively urging that the Episcopal Church accept marriage between same-sex partners and change the Prayerbook accordingly. He is going to depose The Rev. David Moyer, Rector of the Episcopal Church of the Good Shepherd, Rosemont from the priesthood because Father Moyer will not receive the Bishop in his parish. Bishop Bennison has moved against other faithful priests in his diocese as well. At the same time in Vancouver, Anglican Bishop Michael Ingham has formally approved the blessing of homosexual relationships, and on August 30th a conference of over 1000 churchmen will convene in Vancouver with a number of bishops from other parts of the Anglican Communion seeking to set up a "flying-bishop" program to provide episcopal oversight for parishes in Ingham's diocese that dissent from the Bishop's actions; basically they plan to fly in the face of Bishop Ingham.

Now 25 years from the last major split in the Episcopal Church the denomination appears to be coming apart again, and just timed for the occasion is the 25th anniversary of the Congress at St. Louis of 1977 which gave rise to the "Continuing Church Movement". They will convene this month in St. Louis. Their

agenda is to try to bring about unity in their fragmented movement.

Some priests and lay people in the Anglican Use of the Catholic Church were present at the first Congress of St. Louis. Some of us were active in "Continuing Churches"; others of us struggled on in the Episcopal Church. We certainly wish these people well in their efforts to salvage or otherwise patch up Anglicanism. Our prayers go out for Fr. Moyer and other faithful clergy and laity who are being persecuted by their bishops. We do not expect to see any kind of "quick fix" for the problems in Anglicanism, but since many of us have "been there" our hearts go out to those who are struggling. We know that some of the Anglicans who are now in crisis will eventually find their way to the Catholic Church. May they know that they will be welcome home.

C. DAVID BURT

ST. GREGORY THE GREAT

c.547 - 604

Now I am in this place tossed by such billows of this world that I am in no way able to steer into port the old and rotten ship over which, in the hidden dispensation of God, I have assumed the guidance. Now in front of me the billows rush in; now at the side, masses of foam swell up; now from behind, the storm follows on. And in the midst of all this I am sometimes compelled to steer in the very face of the opposing waters, and sometimes by turning aside to avoid the threats of the billows. The rotten planks already sound of shipwreck.

¶ *St. Gregory the Great was Pope from 590-604. This excerpt of a let -*

ter was written to Bishop Leander of Seville in 591. St. Gregory's feast day is September 3rd.

ST. VINCENT DE PAUL
1581-1660

During the past few days I have been reading about the simple, normal way of life that our Lord willed to live while he was on earth, and I saw that he loved this ordinary and lowly life so much that he abased himself, so far as lay in his power, to adapt himself to it, and that although he was the uncreated Wisdom of the Eternal Father, yet it was his will to preach his doctrine in a much more commonplace and ordinary style than his apostles did. I ask you to compare his discourses with the letters and sermons of St. Peter, St. Paul and the other apostles. It would seem that he assumed the style of a man of little learning, while that of the apostles seems to be the style of men with far greater knowledge than he had. What is even more astonishing, it was his will that his sermons should produce much less in the way of results than did those of his apostles; for we may see in the Gospels that he gained his apostles and disciples almost always one by one, and that with trouble and difficulty, and yet by his first sermon St. Peter converted five thousand. That, for sure, has given me more light and knowledge, or so it seems, on the marvelous humility of the Son of God than any other reflection on the subject that I have ever made.

¶ *St. Vincent de Paul founded the Congregation of the Mission in 1625. Its work was preaching the gospel in areas of France neglected since the religious wars of the 16th century. This letter to a priest is dated January 15, 1633. St. Vincent's feast day is Sept. 27th.*

NATIVITY B.V.M.
Mary's Birthday



THE FEAST OF
THE NATIVITY OF THE
BLESSED VIRGIN
MARY

Sunday, September 8, 2002
Solemn Mass & Sermon
10:30am
Saint Theresa Convent Chapel

HOLY CROSS Day
Emperor Heraclius taking
off his robes before carrying
the Cross



HOLY CROSS DAY
Saturday, September 14, 2002
Low Mass & Sermon
9:00am

S. MATTHEW
called by Our Lord



FEAST OF
SAINT MATTHEW THE
APOSTLE

Saturday, September 21, 2002
Low Mass & Sermon 9:00am

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.

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.

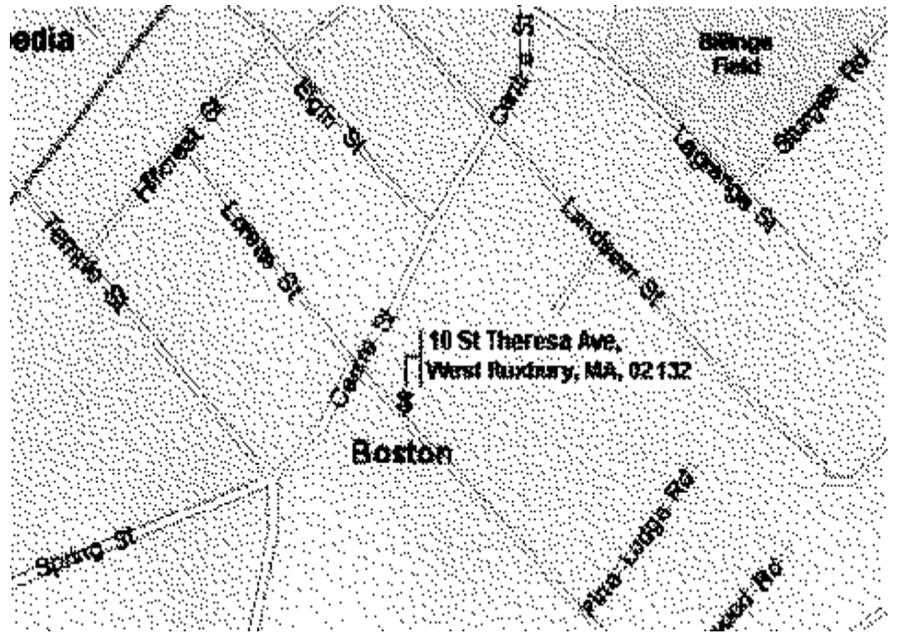
Directions by Car: *From the North:* Route
128 to Route 109, which becomes Spring Street
in West Roxbury. Spring Street ends at a
traffic light at Centre Street in sight of the
church. At this light bear left onto Centre St.
and immediately turn right at the next light
onto St. Theresa Ave.

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

