
✠ Contra Mundum ✠

Volume V, Issue 7

February 2003

NOTES FROM THE CHAPLAIN

THE Epiphany Season has as its theme that Christ is the Light of the World and that we are called to be a people of light. St. Peter wrote about that. “Ye should show forth the praise of Him Who hath called you out of darkness into His marvelous light.” (1 Peter 2:9b)

But after we have been called out of darkness into God’s marvelous light, what then? An old Hollywood script might pass it off and say, “and they lived happily ever after.” But that is unhelpful. Our Catholic faith does much more.

Repentance is indeed the first stage in the Christian life. When St. Peter heard Our Lord Jesus preach from the boat and direct the wonderful catch of fish, the soon-to-be apostle came to the firmest conviction that God was with him in the boat. But Peter also discovered that he himself was a sinner. And when he acknowledged the fact in confession, Jesus responded with comfort, a vocation, and a promise. “Fear not, from henceforth thou shalt catch men.” For Peter, finding God in Christ happened at the same time as realizing his own desperate situation. And what came with both was a new direction for his life. From now on,



Sunday, February 2
THE PRESENTATION OF
OUR LORD JESUS CHRIST IN
THE TEMPLE, also called THE
PURIFICATION OF SAINT
MARY THE VIRGIN

10:30am Procession, Sermon &
Solemn Mass
Saint Theresa Convent Chapel

7:00pm Solemn Evensong,
Candlemas Rite and Benediction
of the Blessed Sacrament
Saint Theresa of Avila Church
A reception follows this service

Peter would not only be a penitent; he would be God’s penitent. And he would live in the light of Christ’s promise, giving him hope and courage. All of this is certainly born out in the pages of the New Testament.

The Passion and Death of Our Lord was catastrophic for this vocation. The devil has come to earth

with great wrath, knowing that his time is short. But the Resurrection brought joyful reunion, restoration of the fallen and renewed promises. We are even told that when Christ ascended, the disciples returned to Jerusalem with *great joy*.

The New Testament record is clear here too. Rather than being enfeebled and scattered, and living on memories, the Christian community was united, strong, and joyful. After Pentecost it is as if a great light shone on the Church, despite a plate full of worldly discouragement and opposition. For the experience of the Church is that Christ is more present with them by His Holy Spirit than He had been in the boat on the Sea of Galilee. Christ had been their guiding light before their eyes. But much more brightly does He shine by His Holy Spirit in their hearts.

We affirm in the Creed that Jesus Christ is “God of God and Light of Light.” He is the eternal Light from Light. And what began in the boat on the seashore led to that Light dwelling in the heart of Peter. All the brave self-emptying as Peter acknowledged his sins and forsook himself made more and more room for Christ to shine in his soul. After Pentecost we see Peter with less anxiety about any personal reward, less fear of men, less self-confidence, less darkness, less feebleness, less doubt. Repentance was the first stage. But it would always go on. As Peter’s penitence deepened, the light of Christ went on growing. And as that

light grew, Peter's penitence deepened.

It is a mistake to pity a soul engaged in a life-long battle with temptation, as coming every day to a realization of his own deep corruption. For every day in darkness can be a coming back to Christ, Whose Light shines brightest in the darkness. It is the daily conflict with darkness that brings the supreme appeal of the Light, and so makes room for Christ in the soul.

That is what brings a soul to a first confession. He doesn't come with a vague hope of some undefined comfort and vindication. The true Light of Christ suggests that first confession, and gives the courage to carry it out. That Light is the Light of Love showing the bitter darkness and shame of sin. St. Peter knew all about that when he wrote that we are called out of darkness into God's Own marvelous Light.

So, what then? The penitent discovers that the Light is a Personal Light, the eternal Light, Jesus Christ, Who became the Light of the whole rest of the life of a penitent named Saint Peter. And it can happen in you. That is better than a Hollywood ending!

FATHER BRADFORD

SHORT NOTES

A year's mind Mass will be offered for the repose of the soul of Stephen Molloy on Saturday, February 8th at 9:00am May he rest in peace.

Our annual PARISH RETREAT is being held at St. Benedict Abbey

in Still River February 14-16. Retreat Conductor is Fr. Carleton Jones, OP. Registration is now closed.

An organizational meeting is being held in New York on Sunday, February 23. Our parishioner Joe Blake, who has moved out of this area has asked Father Wilson to host a meeting to establish an Anglican Use Association for those who do not live near an Anglican Use Congregation, and possibly to start a congregation in New York City. For more information contact Joe Blake:

610-865-5592

JBlake9147@aol.com

Please bring your palms for burning February 23-March 2. Bring your palms you took home on Palm Sunday last year and they will be burned for use on Ash Wednesday, which is March 5th this year.

On Ash Wednesday the Anglican Use Mass begins with imposition of ashes, at 7:30pm.

Many thanks to Fr. James O'Driscoll and Deacon Michael Connolly for assisting at Solemn Mass on the Feast of the Epiphany. We had the use of the St. Theresa of Ávila Chapel, thanks to the kindness of Msgr. William Helmick.

Father Bradford participated in an ecumenical service at the Jeanne Jugan Residence in Somerville on January 21, to mark the octave of prayer for Christian unity.

Sunday dates for Solemn Evensong & Benediction have been set for March 30 (at 6pm), April 27, June 8, June 29, and Sept. 14, all at 5:00pm. Sunday Evensong is a good time to invite non-Catholics to visit the Anglican use

A Saint for Three Continents



St. Caralampio

(c. 198)

11 February

When Terry Maltsberger and I visited Nuevo Laredo, Mexico, we found statues of saints everywhere, even in shops catering to the curanderos. In the parish church, however, we found a saint that seemed to be something of a mystery, Saint Caralampio. Armed with curiosity, we inquired in all of the shops to see if we could find a small statue of the saint to take home, or if we could find a book about his life—nothing! I had a vague suspicion that it might have to do with the Greek St. Charálambos (Χαράλαμπος), greatly venerated by the Greek Orthodox today.

Upon returning home, I did an extensive search on the internet, and, sure enough, it's the same guy. I'm not sure the Mexicans know much

about their saint, however, and how he got to be an important saint in Mexico is still a mystery. I think it may have something to do with the Gallegos, but how the Gallegos got him is a mystery too. For the Central Americans, he is greatly venerated in Chiapas and in the indigenous areas of Guatemala and Nicaragua. Indeed, his festival in Comitán Chiapas begins on the tenth of February, the eve of his feast (Feb 11), and stretches out to a full novena ending on the 20th. When you do a search on the internet, you find a tremendous amount of material about the Zapatistas in the area, and the bad treatment they received from the Mexican government. One has to sift through a lot of material to find out why this saint is so important.

Here is a description of the festival at Comitán: “With the highest religious devotion, hundreds of country folk, Indians and townspeople of various communities made their entrance with flowers and candles on the morning of the 10th of February from the famous place called El Chumish in the area of Chalamaltic near Lopo, to the ceremonial center of San Caralampio to begin, in this manner, the second great festival of the year which dates from 1853, and which on account of its size takes over as the most important and biggest festival of the locality.”

“The procession in honor of the follower of Christ, Saint Caralampio, took place in the city of Comitán. The multicolored indigenous conglomeration was headed by the monotonous but joyful sound of the pipe and drum. Before saluting their patron, Saint Caralampio, named by Jesus Christ as the first advocate for peace, also against pestilence, fam-

ine, and contagious diseases, they began their ascent on the mosaic steps, to pass beneath a small hut of branches and orchids which offered freshness to the tired feet of those who finally arrived at the threshold of the religious sanctuary.”



Comitán

“The long column of people then entered the beautiful temple of neoclassic construction, consecrated in 1868. The patron was there; the pilgrims had arrived at the end of their trek, and the expected annual re-encounter took place. Saint Caralampio in his niche awaited his devotees to caress them with his gaze sustained on the white countenance of his face which also appeared to smile before the reflections of the candles, votive lights, and lively flowers, which contrasted with bright blouses and colorful clothing which adorned the Indians, country folk, and town folk. A multitude of thanks and secret petitions welled up from the depth of the marchers and invisibly pervaded the atmosphere, which was enlivened by the ringing of the bells and the explosion of firecrackers announcing the great festival in Comitán of the Flowers.”

“The pilgrims wept, implored, prayed and enjoyed the presence and benediction of Saint Caralampio, venerated by Chiapanec, Mexican, and Guatemalan pilgrims.”

The earth, the rain, the plantings,

peace, health, and abundant food seemed to be the common supplications to Saint Caralampio, who would without doubt protect them as always with his miracles which have even reached to this land, strengthened according to history, when it is told that Saint Caralampio, at the moment when he was to be beheaded by a Roman soldier, made his last request for the well-being of humanity, and not his own life. He offered his life on behalf of the people, for peace, and freedom from contagion and sickness.”

The great entrance of flowers and candles began in this way inaugurating the novena which would culminate on the 20th of February with many fiestas in honor of the follower of Christ, Saint Caralampio” <http://imaginarte.comitan.com/Bole65/hoja5.htm>

Following the trail of Saint Caralampio, one finds at least two places in Galicia in Northern Spain, where chapels are dedicated to him. In Melide on the ancient pilgrimage route to the tomb of Saint James in Santiago de Compostela there is an altar dedicated to the saint, and his festival is celebrated in September with a great wine festival. Further west on the island of La Toja, where that fragrant black Spanish soap comes from, there is a hermitage covered with scallop shells dedicated to Saint Caralampio.



Melide



La Toja

I also came across an esoteric site on the internet, and someone was asking a question about St. Charalambio. She apparently had some very old papers and some crosses against witches. The answer she received was, "Hermit monk who struggled against the forces of darkness and dedicated his life to this work. Be careful, my friend, those papers are charged with energy. If you repeat what is written on them, you will attract those energies around you."

<http://meigaweb.com/foro/bbreemark.asp?ID=265>

Now we come to the people who really seem to know this saint, the Orthodox:

"St. Charalambos was a priest in the city of Magnesia, near Smyrna in Asia Minor. About 198 AD, Severus, the Emperor of the Roman Empire had appointed Loucius to govern Asia Minor. Many Christians were persecuted under his reign. At this time Charalambos was in Magnesia and openly taught the Christian religion. When Loucius discovered

this, he captured Charalambos for trial. Asked why he condemned the idols and disobeyed the laws of the Empire, Charalambos informed Loucius that he adhered to the laws of Jesus Christ and no others. He maintained that Christ offered eternal life to his followers. The governor commanded Charalambos to sacrifice to the gods and forsake Christ, or else undergo fierce tortures. The Saint refused to deny his beliefs.

Charalambos was stripped of his clothing and his body was ripped with iron claws. He withstood the torture with courage. One of the dukes became so enraged that he took the iron claw and began to rip Charalambos' flesh with more fervor than his soldiers. At this point the first miracle occurred. The Duke's hands became paralyzed. Screaming, he asked Loucius to help him. Seeing the Duke's plight, the governor spat in the Saint's face. Immediately the pagan's head twisted in an awkward position, where it remained. The onlookers were terrified and begged the Saint to pray to Christ to save them. Charalambos beckoned them to pray and ask forgiveness for their sins. The Duke pleaded with Charalambos to pray to Christ to recover the use of his hands. When the Saint finished praying, the Duke's hands were healed. He was then baptized and became a devout Christian.

After these events, many people from Magnesia and other parts of Asia came to Charalambos, confessed their sins and were baptized. The Saint performed many miracles by curing the faithful of many illnesses. When Severus heard of this he was greatly angered and sent soldiers to Magnesia to find the Saint,



drive nails into his back, and then drag him from Magnesia to Antioch. The soldiers found Charalambos and carried out the order. They tied a rope to his beard and dragged him behind a horse, but a voice told them to leave this man alone for God was with him. Frightened, they took Charalambos to Antioch without further torture.

Severus, informed of what had happened, sent another group of soldiers to torture the Saint. They tied a skewer to his chest and gathered wood so that they could burn him. He was turned on the skewer with the fire burning him for several hours. Through Divine Help the Saint was not hurt. Severus ordered that the Saint be brought before him. He asked the Saint what his age was and was told that he was 113 years old.

A young man had died in the city and Severus ordered the Saint to resurrect him to show the strength of his God. After praying several hours, God, through Charalambos, performed the miracle. Many pagans converted to Christianity when they

saw this, however, an eparch named Crispos asked Severus to execute the Saint because he had performed this miracle through the use of magic. Severus asked Charalambos to sacrifice to the gods to save himself but he refused; therefore, Severus ordered his soldiers to hit the Saint's jaws with rocks and burn his face and beard with torches. The fire reflected off the Saint's face and burned the bystanders. Severus was amazed at this time and was curious to know who Christ was. Crispos said to him that a harlot named Mary had borne Him. A man named Aristarchos warned Crispos not to blaspheme. A fit of madness overcame Severus and as he shot arrows towards the sky, he ordered Christ to come and fight him. Suddenly, the earth quaked and a fierce storm arose. Severus and Crispos begged the Saint to save them. Severus' daughter Galinee, came into the room and warned her father to believe in Christ. She asked the Saint to forgive her father and to pray to God to end this calamity. The Saint prayed and the acts of God stopped.

After 30 days, Severus again told Charalambos to sacrifice to the gods, but Charalambos refused. He then ordered that a bridle be placed in the Saint's mouth and that he be taken throughout the city in the same manner as a horse. Galinee begged her father to stop these tortures or else he would be condemned to eternal damnation. Severus was angered by his daughter's words and ordered her to sacrifice to the gods. In the Temple of Zeus she told the priests that she cursed the gods, then she prayed to the true God. The statues of all the gods were destroyed. Severus ordered more statues to be made and

placed in the temple so the people would not mock the gods. Once again, Galinee went to the temple, prayed to God and the statues were destroyed.

To insult Charalambos, he was driven to a widow to be guarded. When he arrived at her home, he leaned against a dry wooden beam. This beam was transformed into a tree. The woman was so frightened that she asked the Saint to leave her home since it was not worthy of his presence. He told her to have faith in God and she would have nothing to fear. The next day the neighbors saw the tree in her garden and upon asking, they learned of the miracle. They sat with the Saint and discovered Christianity. The pagans told Severus about these happenings and the eparch advised Severus to have Charalambos beheaded. The Saint was captured, but before his execution, he prayed to Christ. He died in peace before the soldiers could behead him. Galinee took his body and placed it in a golden coffin.

St. Charalambos guarded his people much as a shepherd would guard his flock, therefore, he is considered to be the protector of shepherds and their flocks. The body of St. Charalambos is now in the Monastery of Saint Stephen in the Meteora, Greece, where it performs miracles to this day.

CHRISTINA DEDOUSSIS
from *Voice in the Wilderness*
a publication of the

Greek Orthodox Archdiocese of Australia
Church of St. George, South Brisbane, Qld
<http://home.it.net.au/~jgrapsas/pages/charalambos.htm>

I have been to the Monastery of St. Stephen in the Meteora, but I was not aware at the time of the presence of the relics of this impressive and

powerful saint. I have also been to Galicia, but I missed Melide and La Toja.

So we have now made the connection between Nuevo Laredo and Chiapas in Mexico, Galicia in Spain, Magnesia in Asia Minor, and Meteora in Greece. Truly a Saint for Three Continents.

C. DAVID BURT

Saint of the Month



St. Margaret of Cortona

(1247-1297)

22 February

SOME years ago Thomas Merton published an essay entitled, "A Devout Meditation in Memory of Adolph Eichmann" readers will remember that Eichmann was a Nazi bureaucrat who, simply following the orders of his superiors, but without evident malice, smoothly administered the program for the collection, shipping, and extermination of countless European Jews. Merton makes the point that Eichmann, finally tried and hanged in Israel in 1962 for crimes against humanity, appeared quite sane throughout his

trial. Eichmann said in his own defense at the end of his trial, “Once again I would stress that I am guilty of having been obedient, having subordinated myself to my official duties and the obligations of war service and my oath of allegiance and my oath of office.” He denied he was personally guilty, and blamed it all on the German government.



There can be no doubt that reasonable people often find it easier to “go along if you want to get along,” and that morally it may be very difficult to stand up against a corrupt system (especially in a case such as Eichmann’s—he would have been shot for it). Catholic bishops have fallen into Eichmann’s temptation, electing to go along with diocesan policies that protected priest pedophiles at the expense of children at risk, because they did not want to create a scandal. Of course, the real scandal lay in their complicity.

What has Eichmann to do with St. Margaret of Cortona? The most striking, obvious difference between the two is the fact that St. Margaret gives every appearance of having been stark mad during much of her life, so disturbed, in fact, that these days she would undoubtedly have seen the inside of psychiatric hospitals more than once. She was so disturbed it is plain she could never have administered any kind of program, a

program of genocide or a program of diocesan management. But the more important difference between her and Eichmann was her absolute horror of sin, and her unflinching devotion to Christ as her only goal, her only loyalty. She was even bizarre in the way she lived out her loyalty, a characteristic of quite a few Franciscan saints, by the way.

Margaret was the daughter of a small Tuscan farmer who lost her mother as a little girl and was abused by an unsympathetic stepmother. Seduced by a local nobleman, she lived as his mistress for nine years and bore him a son. When the nobleman was murdered by persons unknown, she tried to return home with her child, but was turned away. The Franciscans took her in, and thereafter she lived a life of public penance, so dramatic, perhaps, that it must have embarrassed them. A beautiful woman, she wanted to mutilate herself with a razor. She was even abusive to her little boy who reminded her of her past. In time however she was able to collect herself and was received into the Third Order of St. Francis. Her son was sent away to school and she advanced in prayer and holiness. She devoted herself to serving the sick poor (she knew what it felt like to be sick and to be poor), ultimately founding a community for them at Cortona. She starved herself, deprived herself of sleep, wore a hair shirt in penance for her past life. In response to a revelation she began to call others to repentance, and her reputation expanded in Tuscany.

Tireless as she was in good works, her vocation was contemplation. In 1288 she obtained the bishop’s permission, over the heads

of the reluctant friars, to retire to a little retreat on the top of Mount Saint-Egidio. Here she gave herself up completely to contemplation, passing through all the stages of mystical experience, and entirely alone except for the visits of her priest. She died on February 22nd, 1297. At the moment of her death a nun some distance away had a vision of her soul entering Heaven and acclaimed as Christ’s new Magdalene; and miracles took place immediately, though she was not canonized until 1728.

Whatever came between Margaret and Christ—her beauty, her friends, her own son—she shut out of her life completely. Such a renunciation is hard for us to understand, but those who are called to forsake the world completely have sometimes to renounce its human affections as well.

As Eichmann was devoted to the service of his military superiors, St. Margaret was devoted to Christ. Her life reminds us that disturbed people are sometimes capable of heroic goodness, a goodness that would seem impractical and scandalous to “saner” souls who give their moral loyalty elsewhere, and some perfectly sane people are capable of horrendous evil.

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 GEORGE HAYDOCK
Priest and Martyr (c. 1556-1584)

The mother of George Haydock, dying shortly after giving birth to this future English martyr, on her death-bed reminded her husband of the family motto taken from Christ's Last Supper discourse, "Your sorrow will turn into joy" (John 16:20). Years later, George's father would join his two sons George and Richard in entering the English College of Douay, France, where all three studied for the priesthood. George was ordained a priest in 1581. In February 1582, he was arrested by the Elizabethan authorities almost immediately after returning to England. During his two years of imprisonment, Father Haydock managed to administer the sacraments to his fellow prisoners. In November 1583, his father, who had served in England as a priest for eight years, and was undoubtedly distressed by his son's sufferings, died suddenly at the altar while saying Mass. Three-months later (February 1584), Father George Haydock was sentenced to death by drawing and quartering. On the scaffold, he told the crowd, "God grant that from my blood there may accrue some increase to the Catholic faith."

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SAINT NICHOLAS OWEN *Martyr*
(†1606)

An English Jesuit lay brother, Nicholas worked at constructing hiding places for persecuted Catholic priests during the Elizabethan persecution. He was arrested, imprisoned and tortured on two occasions, before dying in terrible anguish, after being hung up in the Tower of London and disemboweled. He had re-

fused to tell his persecutors of the plot the English Catholics had formed in 1605, to blow up the Parliament of London and kill King James I. The Gunpowder Plot failed, in fact, because of the arrest of one of the conspirators.

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PARAGRAPHS FOR SUNDAYS AND HOLY DAYS

THE things eternal do not come only at the end, when the things temporal are finished. The life of the kingdom is a present possession—seen, no doubt in a glass darkly, shared, to be sure, only in part—but a true present possession none the less. The hope of the glory which shall be revealed in us is now to sustain and inspire us in whatever sufferings there may be in this present time. The generous forgiving actions of the kingdom of Christ are to be practised now: by God's white light we who were blind are enlightened; and in that light we shall look first of all for the beam in our own eye. That may well lead us to groan within ourselves and long for our redemption. But the very light of Christ is a sign that we are redeemed. Of these things the eucharist is the supreme embodiment, for here we sinners share the eternal priesthood of Christ; here on earth we lift up our hearts to the Lord; here temporal and eternal are fused together in God's present.

DAVID M. PATON, JOHN T. MARTIN

"Christ would never come and knock at the door unless he wished to enter; if he does not always enter, it is we who are to blame.."

AMBROSE OF MILAN

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.



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.

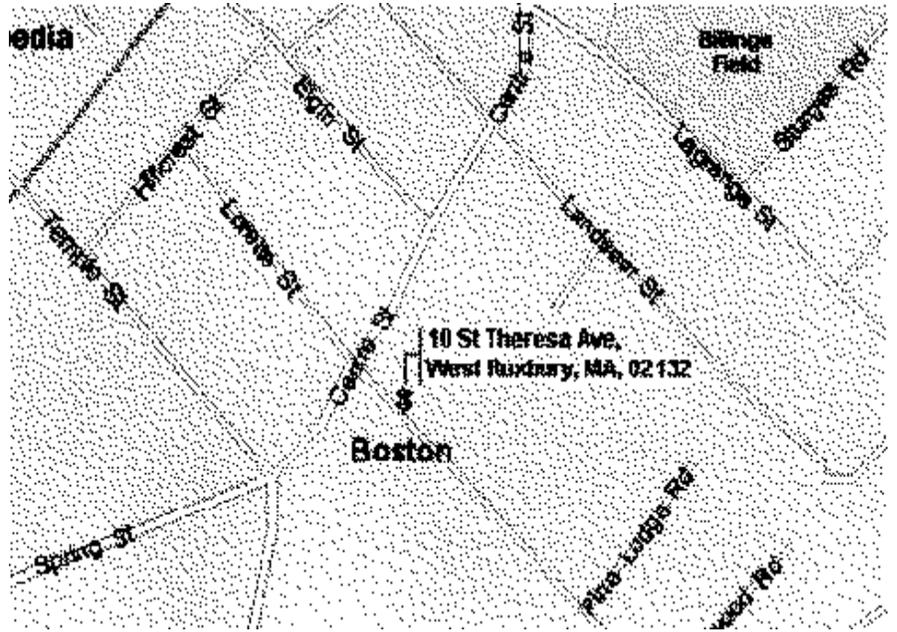
Directions by Car: *From the North:* Route
128 to Route 109, which becomes Spring Street
in West Roxbury. Spring Street ends at a
traffic light at Centre Street in sight of the
church. At this light bear left onto Centre St.
and immediately turn right at the next light
onto St. Theresa Ave.

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

