
✠ Contra Mundum ✠

Volume VI, Issue 1

August 2003

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

One of the things we all enjoy most about the summer season is the extended daylight. Here in Boston, you can walk in sufficient daylight at 5am and well after 8pm most of the summer.

For St. John the Evangelist, light is the great description of Almighty God. "God is Light." (John 1:5). The great splendor of natural light is to give of itself, and bathe every object that it can reach in glory. We appreciate the beauty of things because we can see their beauty in light. We cannot see anything in darkness.

In the dark, the visible world is lost to us. In darkness, the Berkshire hills, or the ocean at Chatham are simply geographical expressions or concepts in our dull minds. But when light comes, we see the rolling hills, the shore birds, and the white clouds above. What natural light does for all creatures on earth Divine Light does for receptive souls: showing us our place in creation, and where our journey is leading, and the true significance of the material order and the events around us.



God alone has the eternal right and power to fill all things with the radiance of His beauty. And the whole history of revelation attests to His desire to do so, that everything in His creation may know and possess Him according to its capacity. There is, then, no question as to whether all men and women should be better off if they became Christians. They were created for nothing less than that. All things were made for the Light.

We say that the Catholic Church is apostolic because it continues in the faith and practice of the apostles sent out with power from Christ.

But the reason why Christ's Church has to be apostolic is because every Christian is made in Christ to be a partaker of the divine nature (2 Peter 1:4), and in that very nature God is Uncreated Light. Christ's Church is apostolic, sent out, because the nature of light is to give of itself. And so the Christian, living in grace, not only walks by the Light, but he *is* Light. St. Paul says "now are ye light in the Lord," (Ephesians 5:8)

Too often Christians think of God's Light in them exclusively as the light along the path that leads to salvation. This is to think too small. God's Light is not a flashlight for our use only. The Christian is light not for himself, but, like a sunrise, for the whole world.

Think why this is so. The eternal light carried by the Holy Ghost into the world, is the very Light of Life and source of love and hope. The Divine Light carries the mystery of beauty. And this Light hides spiritual glories in everything it reaches. In human souls, what is hidden is set free by Catholic discipline, by the daily and notable duties of prayer, fasting, and almsgiving. All that Christ ever was on earth and will ever be in Heaven is brought into every Christian to be an outshining of His splendor. Christ's love for the Father, for His mother, for His disciples, for Mary Magdalene, for

Dismas, even His love for the young man who was called but went away, all that Christ has been to any saved soul, constitutes the Light we are created for.

No wonder the Bible promise is so wonderful. Whoever receives Christ and gives himself to this Light becomes "light in the Lord." And the Christian not only travels towards Light, but knows he already carries the Light which is Christ.

Light becomes the Christian's new nature, and simply to be in a place is to give out that Light. Which is why Saint Francis once said "preach the Word; use words if necessary." His experience was that, coming to a village, he converted souls to Christ before he ever opened his mouth. For he came there in the grace of God.

St. John the Evangelist is the one who tells us what the Light is that effects all such wonders and changes. "God is Light." And if we love God, one of the motives for our penitence, and to have every defilement cleansed, is that Christ's Light may shine through us and give courage to some others to step out of the shadows into His full Light.

We must always be ready to give account of the faith that is in us. But supernatural things are at work in souls standing in the line of grace and cooperating with it. It is true that we sometimes hurt and disappoint others. But what we often forget is that Christ is "the brightness of the Father's glory" and that we carry the Light that saves us into the very world He came to save.

FATHER BRADFORD

SHORT NOTES

Contra Mundum is five years old! With this issue we begin volume six of the parish paper. David Burt has been the editor during the whole time, and many thanks to him for putting the paper together and getting it printed each month. For much of the past five years Janet Ray has faithfully distributed the paper, some by hand after Mass, much of it by mail. In recent months Janet has had to give up this work and we are grateful for all she has done. Any volunteers to do the work of distribution? And we would like to have more conversion stories, which were a regular feature in the early editions and much enjoyed by our readers.

Anyone who wishes to provide summer flowers for the sanctuary please speak to Fr. Bradford so that we will not have duplicating flowers one week and none the next! You may take your arrangement home again with you after Mass. Readers who live away from Boston could reserve a date and direct their florist to send an arrangement to St. Theresa's Church, 10 St. Theresa Avenue, West Roxbury, MA 02132. ATTN: Fr. Bradford.

We welcome Father George Greenway as our celebrant and preacher on Sunday, August 31st. He is a great and good friend of the congregation from its founding days in 1997 and has been with us in Dedham, Brookline, and West Roxbury. He may remember you from previous visits but be sure to tell him who you are. Fr. Greenway is a priest of the Diocese of Springfield.

NEXT EVENSONG is on Holy Cross Day, Sunday, September

14th. The service is at 5:00pm in the St. Theresa of Ávila Chapel. The preacher will be The Revd. David J. Mullen, Pastor of St. Brendan's Church, Bellingham. Fr. Bradford has preached in or addressed St. Brendan's Parish several times and we very much look forward to Fr. Mullen's being with us here. Invite your friends.

SAINT OF THE MONTH



St. Maximilian Kolbe
(1894-1941)
died 14 August

AT the time of his arrest by the Nazis in 1941, Maximilian Kolbe had been named superior of a religious foundation in Niepolkalanow, a Franciscan community in Poland. He had already distinguished himself as a Franciscan leader in Japan (he founded a community in Nagasaki) before he returned to his

native Poland in 1936.

At Niepolkalanow, not far from Warsaw, he had founded a magazine for Christian readers in Cracow. He built up a circulation to 45,000; new machinery was installed, all of it worked by priests and lay brothers alone. This evolved into a Franciscan community where cheerful poverty and a life of prayer were combined with modern technology. Daily as well as weekly newspapers were produced. By the time Hitler marched into Poland in 1939 the community had increased to 762 friars.

Kolbe was quick to realize that the monastery and its activities posed an important threat to the Germans, and that the foundation would soon be seized. He sent most of the friars home, warning them not to join the underground resistance. But Maximilian himself and some others stayed together and waited for the inevitable. They were arrested but not immediately interned. After their release they returned to the monastery and built it up into a refugee camp for 3,000 Poles and 1,500 fugitive Jews. In defiance of the Nazis they continued to publish the newspapers for a while, patriotically defending the Polish cause, criticizing the Third Reich. Kolbe had refused German citizenship, and was soon arrested again as a journalist, a publisher, and an "intellectual." Gestapo officers were shown around the monastery and were amazed to see how little food was prepared for the brothers. In 1941 they took Maximilian and four of his companions away to Auschwitz which by then had been established as a labor and extermination camp. The monks were tattooed and put to hard manual work, beaten

and abused. Maximilian moved the bodies of the tortured, and continued his priestly ministry in the camp. He heard confessions in unlikely places, smuggling in bread and wine for secret celebrations of the Mass.

Those who attempted to escape from Auschwitz endangered their fellow prisoners. In the event of an attempted escape, men from the same bunker as those who tried to get away were selected for death by starvation. After an attempted escape from Kolbe's bunker in July 1941, men were selected and paraded, knowing what to expect. One man from each line in the parade was selected to die, including a sergeant, Francis Gajowniczek. When, like the others, he cried out in despair, Kolbe stepped forward, saying, "I am a Catholic priest. I wish to die for that man, I am old; he has a wife and children."

The officer in charge of the death squad exchanged the prisoners' numbers and put Maximilian in the place of the sergeant. He was sent to the death chamber of Cell 18, preparing the others to die with dignity by prayers, psalms, and the example of the Passion of our Lord. Two weeks later only four were left alive. Maximilian alone was fully conscious. He was injected with phenol and died on August 14 at the age of 47.

He was beatified by Paul VI in 1971 and canonized in 1982 by Pope John Paul II, the former archbishop of Cracow, the diocese which contains Auschwitz, in the presence of Francis Gajowniczek, whose life had been so heroically saved.

St. Maximilian Kolbe was a characteristic of many brave and holy Poles of World War II. His energy, his poverty, and his patriotism

culminated in his death as a martyr to charity. His is an example of the unsung, unnoticed, and forgotten heroism displayed by many who suffered in concentration camps and in other horrible places contrived by the Nazis.

(excerpted from , D. H. Farmer,
The Oxford Dictionary of Saints.

New York: Oxford University
Press, 1992)

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 THOMAS COTTAM,
Priest, Religious, and Martyr (1549-1582)

It was while working as a school-teacher in London that the Oxford University graduate Thomas Cottam born and raised a Protestant, met the Catholic Thomas Pound who had been imprisoned for his faith. The latter's words and example led Thomas Cottam to become a Catholic himself, and afterwards he was to express his gratitude to Mr. Pound in these words: "Through you the divine mercy recalled me from my wanderings, raised me up when fallen, sustained me in my wavering, preserved me in my trials, restored me when lost. " After studying for the priesthood in Douay and entering the Jesuit novitiate in Rome, Thomas Cottam was denied his hope of becoming a missionary to India but instead was sent after ordination to his native England.

There he surrendered himself to the officials of Queen Elizabeth's anti-Catholic regime in order to save from prosecution a Catholic layman who had refused to turn him in to the authorities. Imprisoned in the Tower of London, he managed to say a final Mass in his cell before he was taken to the gallows.

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SAINT JOHN OGILVIE, *Priest and Martyr (1580-1615)*

The son of a Scottish Calvinist, John traveled at an early age to France, Germany, and Italy, in search of answers to his religious questions. He decided to join the Catholic Church and went to study at Louvain. He soon joined the Jesuits, and was ordained a priest in Paris at the age of thirty-three. Returning to his homeland, John was denounced and executed.

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THE CURE D'ARS ON THE PRIESTHOOD

"Oh, How great is a priest! The priest will not understand the greatness of his office until he is in heaven... Go to confession to the Blessed Virgin, or to an angel. Will they absolve you? No. Will they give you the Body and Blood of Our Lord? No. The priest has the key of the heavenly treasures; it is he who opens the door; he is the steward of the good God, the distributor of His wealth... the priest is not a priest for himself, he does not give himself

absolution, he does not administer the sacraments to himself... he is for you. After God, the priest is everything. Leave a parish 20 years without priests; they will worship beasts. When people wish to destroy religion, they begin by attacking the priest, because where there is no longer any priest there is no sacrifice, and where there is no longer any sacrifice, there is no religion."

JOHN VIANNEY

¶Feast day of St. Jean-Marie Vianney is August 4th.



THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Friday, August 15, 2003

Solemn Mass & Sermon

St. Theresa Convent Chapel

7:30pm

Holy Day of Obligation

"Amazed at the wonder of this mystery, they could suppose only that he who deigned to take flesh of the Virgin Mary, and to be made man, and be born—he who is God the Word and the Lord of glory—who had preserved St. Mary's virginity undefiled after her child-bearing, had also deigned to keep her pure body uncorrupt in death, and to honor it by translating it to heaven, without

waiting for the general resurrection of all men."

ST. JOHN DAMASCENE, *Oratio II de Dormitione Deiparae*, cited in the Roman Breviary, 2nd Nocturn of August 18.

¶St. John of Damascus was a Greek theologian and noted hymn writer (see Hymnal 1940 nos. 93, 94, 96). Pope Leo XIII declared him a doctor of the church in 1890. St. John lived c675-749.

Heaven with transcendent joys
her entrance graced,

Next to his throne her Son
his Mother placed;

And here below, now she's
of heav'n possest,

All generations are
to call her blest.

T. KEN

¶Thomas Ken (1637-1711) was the Anglican bishop of Bath and Wells and attended King Charles II on his death bed. (Charles was reconciled to Rome at this time.) Ken declined the oath of allegiance to King William III and Mary and was deprived of his see. Ken is also represented in the Hymnal 1940: see nos. 139, 151, 165, 277.

"It is not enough for me that God has given me grace once; He must give it to me always. I ask, that I may receive; and when I have received, I ask again. I am covetous of receiving God's bounty; and as He is never slow in giving, so I am never weary of receiving. The more I drink, the more thirsty I become."

ST. JEROME (D. 420)



THE TRANSFIGURATION OF OUR LORD

Wednesday, August 6, 2003

Solemn Mass & Sermon

Saint Theresa Chapel

7:30 pm

THE story, which is described in three of the four gospels, embarrasses many modern Bible scholars who begin from a conclusion that it could not have happened that way. It is quite wrong to begin from your conclusion. But they explain the Transfiguration as a resurrection story misplaced (by all three evangelists), or, in the most candid suggestion, that the episode of Transfiguration was the invention of a fertile mind.

Many people are apt to think of the Transfiguration as unreal when in truth it was the unveiling of what is eternally real in the time and space of what is passing away,

The Transfiguration shows the King in His beauty, and it announces that the glory of another world is dawning on us. It is not

Christ's glory that is transitory, but the apostles' brief sight of it. Rather, the Transfiguration is the unveiling of the glory which Christ had before the world was. The good news is that this Divine glory is seen at the Transfiguration in the basic equipment of humanity.

¶Excerpt from a sermon by Father Bradford on August 6, 2001.

“God awaits occasions to show us His great liberality. Let us not by laziness, then, defraud ourselves of His gifts, but hasten and be eager to begin to take the path that leads back to virtue, so that, enjoying help from above, we may be strengthened to persevere to the end; for unless we are assisted from above it is not possible for us to do right at any time”

ST. JOHN CHRYSOSTOM (D. 407)

PROPOSED TOPICS FOR ADULT CHRISTIAN EDUCATION

Sep. Spirituality: Spanish Mystics

Oct. History of Church Music

Nov. Lives of the Saints: Mystical Saints

Dec. Anglicanism: Great Anglican Figures

Jan. Comparative Religion: Eastern Religions

Feb. History: The Reformation

Mar. Doctrine: The Second Vatican Council

Apr. Evangelism: The meaning of Pentecost

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 Christian Life: Natural Family Planning

June Worship and Liturgy: Anglican Reforms

July Old Testament: Wisdom Literature

Aug. New Testament: The Pastoral Epistles

Sep. Spirituality Modern Mystics

Oct. History of Pipe Organs

Nov. Lives of the Saints: Practical Saints

Dec. Anglicanism: Converts from Anglicanism

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.

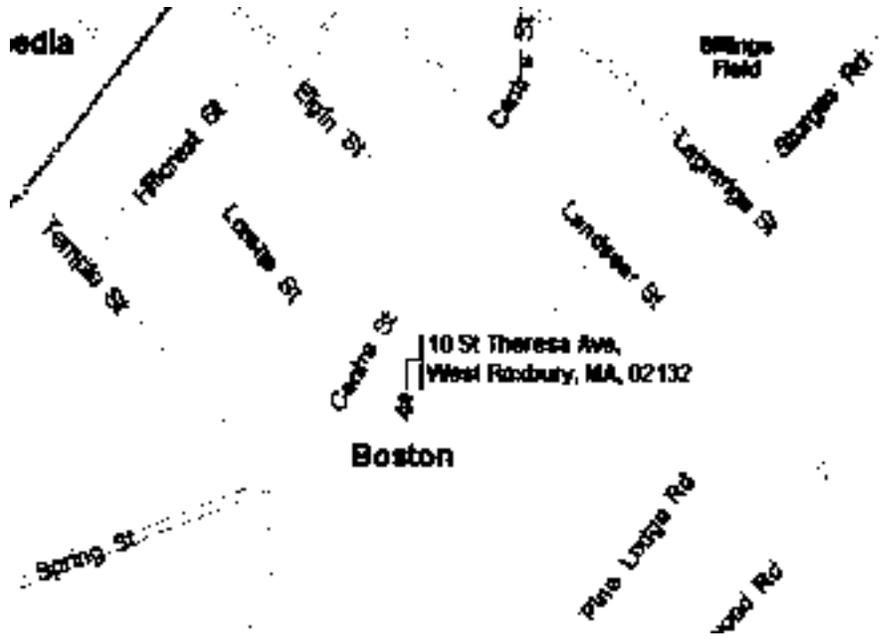
Directions by Car: *From the North:* Route 128 to Route 109, which becomes Spring Street in West Roxbury. Spring Street ends at a traffic light at Centre Street in sight of the church. At this light bear left onto Centre St. and immediately turn right at the next light onto St. Theresa Ave.

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.



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