
✠ Contra Mundum ✠

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The Congregation of St. Athanasius

A Congregation of the Pastoral Provision of Pope John Paul II for the Anglican Usage of the Roman Rite

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NOTES FROM THE CHAPLAIN

"Tell me, Karamazov," says Kolya, "have you an awful contempt for me?"

"I have a contempt for you," answers Alyosha.

"What for?"

"I am only sad that a charming nature such as yours be perverted by all this crude nonsense before you have begun life."

FEODOR Dostoevsky was writing, in *The Brothers Karamazov* (1879-80) about a young man in Russia in 1865. But we know the type of character he gives us in Kolya Krassotkin. Young Kolya is attractive and can be charming. But he is also terribly unsure of himself and hides it by being outwardly confident and terribly dogmatic. He expresses crude opinions and can be very obnoxious.

There are many like him today. They suffer from a common disease of our times: a shallow little knowledge of the Catholic Faith. You can blame the malady on their parents or teachers, or on banal preaching and liturgy. You can blame the press and Hollywood and the talk shows. But that does not help the situation. It is as if they have been inoculated



THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Sunday, August 15, 2004

Procession, Solemn Mass & Sermon at 10:30am

Convent Chapel

Solemn Evening & Benediction at 5:00pm

Chapel of St. Theresa of Ávila Church

We pay special honor to the Blessed Virgin because she is the Mother of God, and our Mother. God has exalted her above other creatures. Her intercession is more powerful with God than that of any other saint. No man refuses his mother a favor; so God does not refuse any request of Mary. Christ even worked His first miracle in advance of His time, because Mary asked Him. Let us all love and honor the Blessed Virgin, for she is our Mother; whom Christ Himself gave us from the cross.

against Christian faith. A little bit of the disease prevents you from getting it!

These people really want to learn the great truths of the spiritual life, and from us. That is because they were created for this very thing. But they will never acknowledge the fact in their present state.

In *The Brothers Karamazov* Alyosha calls it what it is. He says Kolya is perverted by crude nonsense. As attractive and charming as Kolya is, he has to be bluntly reduced by someone he knows loves him. There can be no truce with shallow dogmatism. Being lenient and indulgent is a tragic mistake. Young people are usually generous enough to learn, and although they may initially be very angry with a hard approach, they will soon forgive. Tough love is what Kolya got from Alyosha. Padre Pio would understand.

It is far easier to convert young people than those in later life, where any youthful attractiveness coming through their brashness has been replaced with a dogmatism hardened by a lifetime. In older people there is often less power, and less will, to shake off prejudice.

It is tragic to see people of any age with no knowledge to equip them for God's service because overlaid by prejudice and self-opinion. But thanks be to God conversions happen at every age of life, and liberated spirits are capable not only of great holiness in themselves but often become very effective in the conversion of others. They know from experience.

So often we see souls, young and old, in which unpleasantness is often a perversion of the quest for

holiness. The hostility is proof of the presence of the quest in a hard sort of way. And it often takes the humility and patience we sometimes lack to get past the hostility to engage the quest.

If we can wage war on youthful arrogance, that won't work with older people. With them it is best to remember the advice in a parable of Our Lord Jesus. We must quietly drop seeds on ground that appears stony, praying that here or there an opening may appear into which the word can enter, take root, spring up, and bear fruit. Willing, too, that someone else may do the reaping. But never ceasing to pray for a better mind, and that God is glorified in all things.

FATHER BRADFORD

THE INSPIRATION OF THE BIBLE

PEOPLE will always ask why God gives us his truth in such a mixed form; just as they will always ask why God made the world such a mixed affair. And those who are looking for excuses to live without God will say that, until God speaks more clear, they cannot be bothered to listen; but people who care about God will listen to him here, because this is where he can be heard and because it's a matter of life and death. What is the Bible like? Like a letter which a soldier wrote to his wife about the disposition of his affairs and the care of his children in case he should chance to be killed. And the next day he was shot, and died, and the letter was torn and stained with his blood. Her friends said to

the woman: The letter is of no binding force, it is not a legal will, and it is so injured by the accidents of the writer's death that you cannot even prove what it means. But she said: I know the man, and I am satisfied I can see what he means. And I shall do it because it is what he wanted me to do, and because he died next day.

AUSTIN FARRER

¶Austin Farrer was Warden of Keble College, Oxford, from 1960 until his death in 1968, and previously Fellow and Chaplain of Trinity College, Oxford (1935-1960). His sermons and writings possess great qualities of originality, independence, imagination, and intellectual force.

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 HUGH GREEN

Priest and Martyr (c 1584-1642)

A Protestant graduate of England's Peterhouse College, Cambridge, Hugh Green was converted to the Catholic faith while in continental Europe. After becoming a priest, he returned to England, where he served the country's persecuted Catholics for almost thirty years. In August 1642, he was sentenced to death by the English Protestant authorities for being a priest. For his execution, Father Green put on a cassock and surplice. At the scaffold were two

women criminals also condemned to death, whom Father Green had converted to Catholicism while in prison. When Puritan ministers stopped the priest from approaching the two women to hear their confession, the women confessed their sins aloud, and Father Green absolved them from a distance. He himself received absolution secretly from a disguised Jesuit priest. Suffering horribly during his execution, and praying, "Jesu, Jesu, Jesu, mercy!" Father Green remained conscious as he was disemboweled, and expressed his forgiveness of the executioner by squeezing his hand. A Catholic laywoman, Elizabeth Willoughby, comforted the dying priest by holding her hand on his forehead during this ordeal.

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SAINTS RALPH MILNER AND
ROGER DICKENSON
Martyrs († 1591)

Queen Elizabeth I of England forbade Catholics to leave their villages to attend Mass, while Catholic priests were forbidden to live on English soil. In spite of this, Ralph Milner, an illiterate farm laborer and the father of eight children, gave help and encouragement to wandering priests. In this pursuit he worked with Father Roger Dickenson. They were both arrested, condemned, and hung side by side in Winchester - the priest and the peasant, the sower of the Gospel seed and the apostolic farmer.

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Saint of the Month



St. Edith Stein (St. Teresa Benedicta)

1891-1942

Feast Day 9 August

HOW many saints can you name with direct connections to Boston? It is not generally appreciated that one of the newest of the saints, canonized by His Holiness John Paul II in 1987, St. Edith Stein, has an immediate relevance to us. In 1987, a child named Teresia Benedicta McCarthy, after Edith Stein (Edith Stein took the name Teresia Benedicta of the Cross when she became a Carmelite in 1933), was dying of liver failure at the Massachusetts General Hospital. The little girl had taken a massive overdose of Tylenol, imitating an older sister and not

understanding what she was doing. She was expected to die.

The child was the daughter of a Melkite Priest, Father Emmanuel Charles McCarthy. He had had a long interest in nonviolence and had named his daughter for Edith Stein because of her remarkable heroism and sacrifice—she was a Jew; she had been born on Yom Kippur, a brilliant intellectual, but was converted and baptized in 1922. The Nazis purged convents and monasteries in Holland looking for Jews in 1942, and found Edith there. They forced her to wear the yellow star. Soon she was arrested, deported to Auschwitz, and murdered there with countless other Jewish victims. The McCarthy family began to pray that Edith Stein would intercede for her namesake. On March 24, 1987, says Father Charles, doctors in Boston recorded on Benedicta's medical chart, "This child has made a remarkable recovery." ABC-TV's *20/20 Thursday* aired the McCarthys' story in June of this year in a show about canonization. The head of pediatrics at Massachusetts General Hospital, a Jewish man who ultimately testified to the Congregation for the Causes of Saints, was one of several medical staff who agreed that they could in no way explain Benedicta's recovery. It was indeed a miracle.

Soon after the miracle, the editor of *The Church World*, the Catholic diocesan newspaper in Maine, heard the story while attending a talk by Father Charles and made a front-page story of it: "A Miracle for Edith Stein?" She was about to be beatified May 1, 1987, as a martyr, thus without need of a proven miracle. But a miracle would be needed for

canonization. When Rome officials heard of the alleged miracle, they began an investigation that ultimately confirmed its authenticity in 1997.

Edith Stein was born in German Poland and like other saints we have met showed a strong independent streak as a little girl, rejecting her mother's Jewish piety, but on philosophical grounds concluding she had better obey her mother. She had a first class mind and worked among some of Europe's leading philosophers. Much influenced by the work of Husserl and Heidegger, she was teaching in women's colleges at the time she decided to enter the Carmelite Order. Karol Wojtyla (later Pope John Paul II) shared her philosophical interests and wrote his doctoral dissertation on Max Scheler, another thinker of the Husserl-Heidegger school.

Among Edith Stein's scholarly works are writings concerning John Henry Newman, himself now a candidate for sainthood. Fr. McCarthy sees her life as one dedicated to atonement and world peace. She was born on the Jewish Day of Atonement, Yom Kippur. She formally consecrated her life, before her Carmelite superiors, to atonement and world peace. She wrote, "I talked with the Savior and told Him that I

knew that it was His cross that was now being placed on the Jewish people; that most of them did not understand this, but that those who did would have to take it up willingly in the name of all. I would do that. He should only show me how."

(Acknowledgement: John Bookster Feister, St. Anthony Messenger, October 1998)

SHORT NOTES

Father Stephen Powers has retired from the Chaplain Corps of the U.S. Navy, with the rank of Lieutenant Commander. The retirement ceremony took place at the Coronado, California Naval Base on July 23rd. Congratulations and very best wishes to Fr. Powers.

Fr. John Reid, an Episcopal priest, has entered the Catholic Church in Lancaster, Ohio. Fr. Carleton Jones, OP had been a source of encouragement and support (from his time with the Dominicans in Columbus) and Fr. Bradford was also able to be of help more recently, and also offered a welcoming luncheon to Fr. Reid in Needham last month, attended also by Msgr. Francis McGann. Congratulations and best wishes for John Reid.

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 with you after the Sunday Mass. Readers who live away from Boston could reserve a date and direct their florist to send an arrangement to us c/o St. Theresa's Church, 10 St. Theresa Avenue, West Roxbury, Mass 02132.

Some parishioners take advantage of the very busy schedule of offerings at St. Theresa of Ávila Parish. As a reminder, these include: + Every Saturday: Mass at 6:45am followed by Exposition until 3:30pm, in the chapel. Confessions at 3:00-4:00pm, also in the chapel. +Thursday before First Fridays: confessions after the 4:00pm daily Mass, also in the chapel.

Travelling parishioners in the past month included John Hodson, visiting his father in Indiana, and Jon Bradford visiting his sister in Nashville.

BE YE YOURSELVES LIKE UNTO MEN LOOKING FOR THEIR LORD

OUR Lord Jesus never wrote a book. But He did give instructions on how we were to live, how we were to conduct ourselves. And because He specifically promised that the Holy Spirit would "call to your remembrance all the things I have said unto you," those who heard these instructions and later remembered them, told them to Saint

10th S. LAURENCE

with the
treasures
of the
Church



Luke, among others, who wrote them down. So we have them today.

It is tempting for many to discount these instructions in today's Gospel. This business about girding your loins and keeping your lamps burning is clearly archaic language in our ears. The instruction seems quaint rather than compelling. "Roll up your sleeves" might be a free rendering of the meaning of the first phrase . . . but "always keep extra light bulbs on hand" somehow lacks the force of what Jesus said rather than improve upon it!

Jesus is telling us that His followers are to live in expectation, in readiness for His coming again, and to look forward to it, to eagerly await it, and prepare for it — to hasten it if possible. If we follow His instructions, and those of His great saints, we will try to live as though each moment were the last before the judgement day Jesus says will come. What you are doing right now . . . how would it be different if you knew it was to be the very last act of your life?

You see, this business about loins girded and lamps burning means that as Jesus is our Master, and we are His servants, we are to be working servants, not idle ones, with our garments tucked up so as not to hinder activity on behalf of that Master. We are to have our lamps burning, our souls filled with the oil of the Holy Ghost, which is grace, burning with the love of God and man and with zeal for the work of the Kingdom.

There is no one way to do this, no one right way, although there certainly are wrong ways. But your opportunities differ from one another's, even as you have some that are the same.



But in each case Christians will have as an identifying characteristic that they are working servants, and they are waiting servants; working in the Master's house, and doing Him honor in waiting upon Him.

The intention of Our Lord, and after Him Saint Peter, Saint Paul, and the other New Testament writers, was to leave us in absolute ignorance as to when Jesus would appear, and therefore we are always to be keenly and immediately expecting Him. This is the basic attitude that must underlie all we do . . . to color and flavor our conduct. And nothing must get in the way of working and waiting for Jesus Christ.

Christian discipleship is the place where we work to do that, to orient ourselves to the Master and to discard all those things that distract us. The Church is dedicated to that: to bring souls to Christ, and to guide and nourish those who are already on the path.

Our Lord says it is so important to work and wait for Him as our basic attitude and purpose that, if necessary, we sell everything we have. Give up the things you are attached

to in life. This isn't a moral teaching; if it were, then all the followers of Christ in every age would have to comply. And we know that many disciples, even from the beginning, had great possessions. Rather what Jesus says here is a practical spiritual teaching; not that if you own a four-slice toaster you cannot inherit the kingdom of Heaven! Rather, we are to abandon any and every thing that prevents us from working and waiting for Christ. It is not money but the love of money that is the root of all evil.

You and I know that the world is full of things, traps to lure us into false security and away from the Lord. The great saints have great lists of these things that worked for them; they could readily identify all the booby traps. You and I have the list of what works for us, what punches our buttons, or has and can, except for the grace of God. There is the story of a man who worked hard, made money, and rewarded himself with a luxury automobile, thinking this would give him security and a sense of well being . . . things we must rely upon the Lord and Him only to provide. Two things happened to the man with the new car. First, his insurance rate doubled. And then, a few days after his purchase, coming out of a restaurant, he discovered a long deep scratch the whole length of one side, right down to the metal. It was the kind of scrape a boy on a bike might make accidentally brushing the vehicle as he went past. So . . . does the owner report the damage to his insurance company and risk even higher rates? Or does he pay for the paint job himself? Or does he let his beautiful new car begin to rust? And suddenly there is the terrible sense



The government should protect the right of private ownership. Citizens are most contented when they have some property to call their own, on which they can depend for the necessities of their families and for maintenance in their old age. Problems of peace

and order increase with the increase of people who have no property of their own to think about. Something is wrong when a country's wealth is in the hands of a limited few; everyone should be owner of something, however little.

that all his hopes for feeling substantial, powerful, successful, and secure had vanished. What had happened is that the luxury car was putting him at greater risk in a world where kids come along on bicycles. Material things increased his fear and became a barrier to his relationship with his Lord. So Jesus says, if things derail you, prevent you from following Me, working for Me, and waiting for Me, get rid of them.

Dorothy Sayers once remarked that Christians live with their bags packed. I remember reading about the German general Erwin Rommel

that, except for a framed photo of his wife, there was never anything in his quarters or his personal mess that distinguished him from any other soldier. He could vanish without a trace in seconds.

You and I are not necessarily expected to live a spartan military regime. In fact, God created the world for our pleasure, to have dominion over it. But we are to live simply in the midst of complexities. It is no easy task, but Jesus Himself assures us that happy are those who are found ready and in a good frame of mind when their Lord shall come. You and

I have to have our modern version of loins girded and lamps burning. But the message is the same.

The Christian believer turns expectation into vocation. We do this decisively at our death, and the world's death, which will come. But we also do it in a constant way. It occurs in all the decisions of life when we must come after Jesus, not shrinking to deny ourselves and follow Him, through a thousand self-denials, to the more abundant life He came to bring us, a life we are to begin to live now. For the Christian believer there must be the urgency of

meeting Christ in every moment of life . . . not as a warning, but as the promise of the One we say we love, worship, and adore.

¶*A sermon preached by Father Bradford on August 9, 1998. Saint Luke 12:32-48 is the gospel at Mass on August 8th.*

THE CALL TO HOLINESS

THE contemplation of our Lord is not only holy, but it makes us holy; even only to think of Him, to look at Him with faith and love, sanctifies us. For certain souls the life of Christ Jesus is one subject of meditation among many others; this is not enough. Christ is not one of the means of spiritual life; He is all our spiritual life. . . . Our holiness is of an essential supernatural order; God is not content, and never will be content (since He has resolved on making us His children), with a natural morality or religion. He wills us to act as children of a divine race. But it is through His Son, it is in His Son, and by the grace of His Son, that He gives us power to attain this holiness. All the holiness He has destined for each soul, God has placed in Christ, and it is of His fullness that we all must receive the graces which will make us holy. If Christ possesses all the treasures of wisdom and knowledge and holiness, it is that we may share them.

COLUMBA MARMION

¶*Columba Marmion (1858-1923) was an Irishman by birth and from 1909 was abbot of the Belgian Benedictine abbey at Maredsous. He was an unusually gifted spiritual writer and director.*



THE TRANSFIGURATION OF OUR LORD

Friday, August 6, 2004

Solemn Mass & Sermon at 7:30pm
Saint Theresa Convent Chapel
'He was transfigured before them.'
St. Mark 9:2

IT is one thing to see beauty and another thing to understand the secret of beauty. Let us ascend the Mount of Transfiguration and kneel with the apostles and see the face of Jesus shining, and let us try to understand the secret of His beauty.

If we may dare to use such language, the face of Jesus shone because He had found that for which He had been seeking all His life. He had found the Father's will. All His life Jesus had been seeking His Father's will. When the Blessed Mother and St. Joseph found Him in the Temple, He was talking to the great Rabbis there about it. In His forty days of fasting in the wilderness He was seeking all the time to know it. Now He has spent the night in prayer, and that night was one of a succession of God knows how many nights of profound and perfect prayer. As a result of this prayer came His perfect choice; as a result of that choice came the transfigured beauty of Jesus. He

sees completely what the Father's will is: that out of the human nature He has taken shall shine forth over the ages and over the whole universe the revelation of Love; and that that Love can only be shown by sacrifice, by going to the last length to which Love can go. In that long night of prayer on the mountain we may believe that all the circumstances that would surely lead up to Calvary became clear to Him, and He accepted them with His will. With His own will He chose the bitterest path a man can know. There is the secret of the beauty of our Lord's face as He was transfigured—the unutterable loveliness of His choice.

FATHER ANDREW, S.D.C.

¶*Father Andrew (1869-1946) was an Anglican monk and priest working in the East End of London and known to many through his spiritual writings.*

The Congregation of Saint Athanasius,

The Revd.. Richard Sterling Bradford,
Chaplain

Saint Theresa Convent
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Sundays 10:30am. Sung Mass, followed by coffee and fellowship in the convent solarium.

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.

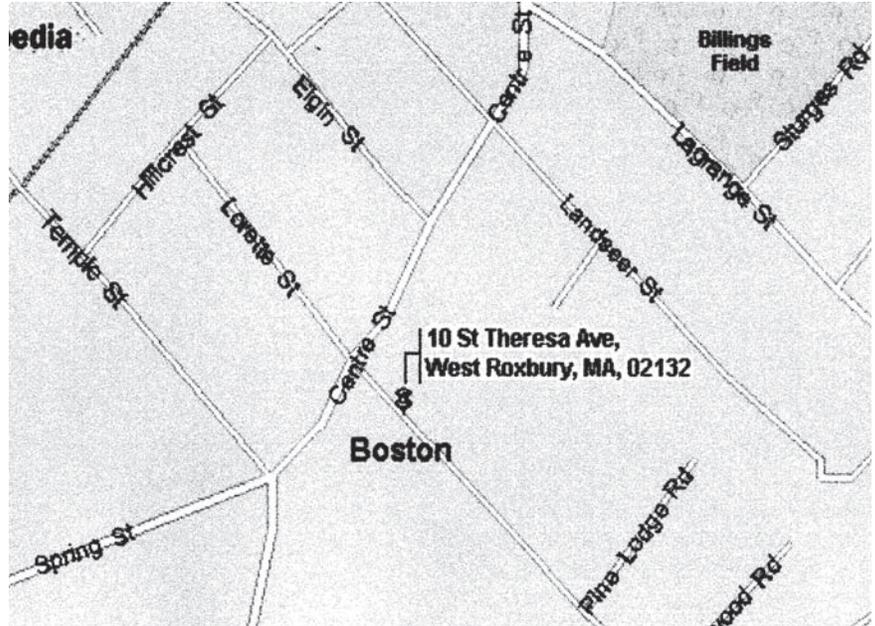
Directions by Car: From the North: Route 128 to
Route 109, which becomes Spring Street in West
Roxbury. Spring Street ends at a traffic light at
Centre Street in sight of the church. At this light
bear left onto Centre St.. and immediately turn
right at the next light onto St.. Theresa Ave.

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 High-
way 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 Sta-
tion, but no Sunday service is available.



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West Roxbury, MA 02132

