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# ✠ 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

<http://www.locutor.net>

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## NOTES FROM THE CHAPLAIN

**A**T a meeting of the Congregation on September 19, our treasurer Bruce Rand and I reported on several matters relative to the program of the Anglican Use work in the archdiocese. In a recent conversation with Bishop Richard Lennon (Vicar General of the Archdiocese of Boston and also our first Chaplain), it was recognized that in order to grow, we need to be located in a regular church setting, with potential for classes and meetings/social functions, etc. Now that re-configuration has been completed in the Archdiocese, a search is beginning for a relocation.

Another development is that Boston College now owns the rectory in Brighton where I live and would like the use of the premises in a reasonable amount of time. So a search must be made for adequate housing for my family.

I am to remain working at St. Theresa of Ávila Parish in West Roxbury. I am grateful to both Bishop Lennon and Monsignor William Helmick for that. Monsignor Helmick has always been very kind to me, my family, and the Congrega-



### All Saints' Day

Monday, November 1, 2004

Procession, Solemn Mass &  
Sermon

St. Theresa's Convent Chapel

7:30pm

*All Saints' Day is technically not of obligation when it falls on a Monday. But the faithful will be in the habit of assisting at Mass on this day, whenever it falls in the week.*

tion. But the archdiocesan view has not changed that the Anglican Use work remains the priority for my work. For when the Congregation

was founded in 1997 it was with the view that as God gave the growth, the Anglican Use would become the chaplain's full-time work.

Bruce Rand passed out an operating fund balance sheet and indicated that in recent months we have had monthly income of \$2000 as against fixed costs running about \$3500-3800 per month. So while the Archdiocese has not changed its view of the work of the Anglican Use, it may be that we will under-fund our current work and so put the Congregation in jeopardy.

At the current time, because of several factors (but some related to our limited visibility and use in a convent chapel), the Congregation is smaller than it was two years ago, which means that our Every Member Canvass this year will be more important than ever. Since 1997 until 2003 we had money in the bank and paid our bills on time. Now we are in arrears mostly in funding the costs of the half-time work of a diocesan priest. Other than those costs relating to stipend, insurance, pension, and rectory utilities, we have very little by way of operating costs. It would be a disaster for the Anglican Use to no longer be able to afford a half-time priest when our goal is to be full time! Besides a good response to our Every Member Canvass, every parishioner should reconsider

potential members from his area, and in the Archdiocese as a whole. One way is to schedule information meetings, with advance local publicity, in the homes of parishioners in the various communities where our people live. The good news is that our congregation is drawn from most of the regions of the Archdiocese, with perhaps the far western suburbs being the exception.

The Anglican Use exists not just for us, but to help non-Catholic Christians come into full communion. They may, of course, continue to enter the Church by way of the local parish. But the Anglican Use is another way authorized by the Church, and so we want to play our part in this evangelism and outreach. We were initially told by Cardinal Law not to worry about numbers. Bishop Lennon reiterated that view. If we draw people to the Catholic Church and they move elsewhere or decide afterwards to attend their local parish, the Church still wins. But the financial numbers are a different matter and we cannot become or remain a financial drain upon the resources of the Archdiocese. We will call upon our members, and our readers of *Contra Mundum*, to help us fund this work in Boston, which has been, and remains, a beacon of hope for both Catholic converts and those “along the way” in the Northeast. Indeed as the only Anglican Use congregation east of the Mississippi, we are at the current time holding the torch for a significant portion of the country.

FATHER BRADFORD

# Saint of the Month

## October 10



### SAINT

## FRANCIS BORGIA

(1510-1572)

**M**OST people who know anything about Catholic history may presumably experience a brief but distinct shock when they come across the name of Borgia in the calendar of the saints. The Borgias, originally a Spanish family, produced two popes, Callistus III. and Alexander VI. Callistus III. was not such a bad Pope, as Renaissance Popes went (his main preoccupation was to drive

the Turks out of Constantinople and to reclaim it for the Church). Callistus named his nephew Rodrigo Borgia to the college of cardinals, and Rodrigo Borgia became Pope Alexander VI., sitting in St. Peter's Chair between 1492 and 1503. By common consent, Alexander VI. was probably the most notorious of all the Roman pontiffs. He fathered at least nine illegitimate children and lived openly with a series of mistresses even after he became Pope. He filled Church offices with his children and alienated Church properties to his offspring to make them rich. The infamous Cesare Borgia (made cardinal by his father) was one such child, and Lucretia Borgia was another. So terrible is her reputation as a poisoner and murderess that Buffalo Bill named his pistol “Lucretia Borgia”. Alexander VI's reputation for debauchery is said to have been exaggerated, but he was inordinately fond of sardines.

Pope Clement X., Alexander VI's twenty-fifth successor, canonized St. Francis Borgia in 1671. Clement appears to have been one of those hard working Popes raised to Peter's See toward the end of his life as a transitional candidate (he was almost 80 when elected) who had spent his life as a distinguished servant of the Church. As an aristocrat himself, maybe he had a special interest in Francis Borgia's “cause”; it has been said that to some degree Francis Borgia redeemed the scandalous reputation of the Borgias, and the aristocracy closely associated with the Church. Francis Borgia was the great-grandson of Pope Alexander VI., and, on his mother's side, the

great-grandson of King Ferdinand V. of Aragon.

Born into the spheres of wealth and influence, Francis Borgia soon inherited the Duchy of Gandia and was made viceroy of Catalonia by the Holy Roman Emperor. Tall, handsome, sophisticated and with beautiful manners, he had a happy family life and fathered eight children before his wife died in 1546. After her death he resigned the dukedom in favor of his eldest son and joined the Society of Jesus, where he became closely associated with St. Ignatius Loyola. Borgia has been called the Jesuit's second founder. He worked hard for the Society, founding many colleges and religious houses. In 1565 he became the General of the Society and helped in the foundation of the Gregorian University in Rome. He initiated Jesuit missionary work in the Americas, opened a new province in Poland, and, in 1566, when the plague devastated Rome, raised money for poor-relief and sent his priests to care for the sick in the hospitals.

He died after an exhausting journey through France, Portugal, and Spain in 1572, worn out from work.

St. Francis's life shows how much good can come from families with evil reputations; sometimes children redeem their parents' names. His life is a good example of a man who well understood the passage in St. Luke's Gospel: "Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more." —Luke 12: 48

## SHORT NOTES

Many thanks to Father Charles Higgins for being our celebrant and preacher at Mass on Sundays August 29 and September 5. Fr. Higgins is parochial vicar in St. Theresa of Ávila Parish, West Roxbury. Deacon Michael Connolly assisted at these Masses.

All Souls' Day Request forms will be available at the rear of the chapel during the month of October. Departed souls are remembered by name at the Requiem Mass on All Souls' Day, November 2nd.

The sympathy and condolences of the parish go to Robert Alpert on the death of his mother, Dorothy Alpert, in New York City on September 12th. Mrs. Alpert was 85 years of age. May she rest in peace.

With the permission of the Bishop of Springfield, an Anglican Use Mass will be celebrated in St. Michael's Cathedral, Springfield, at 3:00pm on Tuesday, November 9th. The Mass will take place at a regular meeting of the Catholic Women's Club of Springfield.

Next service of Solemn Evensong & Benediction is on Sunday November 21st, being the Solemnity of Christ the King. The service is at 5:00pm in the Chapel of St. Theresa of Ávila Church.

David Burt has recently had an article published in *Catholic World Report*. The subject is a program for street children in Colombia, South America, dedicated to Our Lady of Walsingham. David has visited Casa Walsingham whose priest-chaplain, Fr. Peter Walters, is a convert from Anglicanism.

Joe Blake recently completed his half ironman triathlon in under seven hours. By soliciting pledges, he raised over \$500 to benefit Casa Walsingham in Medellín, Colombia.

In September, Father Bradford presented Bishop Richard Lennon with a copy of *The Book of Divine Worship*. Bishop Lennon served as our first chaplain during the period 1997-1998 before Father Bradford's ordination. Bishop Lennon promptly bought several more copies of the prayer book for the use of various departments of the chancery.

*NB:* we have copies of *The Book of Divine Worship* for sale in the chapel each week. Cost is \$20.00.

## 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 EDWARD WATERSON *Priest and Martyr († 1593)*

Edward Waterson, a Protestant of London, traveled to Turkey on a business trip with other merchants. There a proposal of marriage to a wealthy Turkish woman was offered him on the condition that he renounce his Christianity. Edward stoutly refused the offer. On the journey home, he became a Catholic while passing through Rome. He then went to Rheims, France, to

study for the priesthood.

Following his ordination in 1592, he returned to England to serve the persecuted Catholics. He was soon arrested and imprisoned. Sentenced to a brutal execution of drawing and quartering (dismemberment), Father Waterson was laid on a wood sled (a hurdle) harnessed to a horse. The horse was supposed to drag the priest through the streets to the place of execution, but the animal refused to proceed. A miller passing by offered his horse to carry out the task, but after pulling the hurdle a short distance, this second horse likewise stopped in its tracks. Finally the executioner had to let Father Waterson walk to the scaffold.

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## BLESSED WILLIAM SCOTT

*Priest and Martyr († 1612)*

An Anglican, William studied at Cambridge and was received into the Catholic Church and the Benedictine Order by John Roberts, who gave him the name of Maurus and sent him to Spain to study theology. Returning to England after his ordination, William was martyred at Tyburn because of his priesthood.

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## BIGGER THAN THE NOBEL

I can't imagine he cares, but Pope John Paul II, who has had a more profound influence on more people than any other living human being, is

never going to win the Nobel Peace Prize. For years, prize watchers have felt that the Norwegian committee would have no choice but to give him the award, even if he does have unfashionable views on abortion. And this, oddsmakers predicted, was his year. His health is fragile, and his fervent opposition to the war in Iraq would have pleased the impeccably liberal committee.

But I like to think the members of the committee understood the central truth, that they could not give the prize to John Paul. He is too big and complex for their award. The project he is engaged in—still engaged in—defies their categories.

Instructed by faith, trained by the hard history of Central Europe, the young Karol Wojtyla came to believe that “the evil of our times consists in the first place in a kind of degradation, indeed in a pulverization, of the fundamental uniqueness in each person.” The Nazis tried to reduce individuals to their racial makeup, the Marxists to their class status.

John Paul II dedicated his life to the defense of the whole and the indivisible dignity of each person. At the core of each individual, he believes, is the moral need to seek truth.

The “fundamental error of socialism,” he writes, “is anthropological.” It tries to pare down human beings into something narrower and more degraded than they really are. It tries to crush, among other things their search for God.

So when John Paul II went to Poland and Cuba early in his papacy, he told the crowds, “You are not who they say you are.” The result was a cultural revolution. One young Polish student, quoted in George

Weigel's biography, “Witness to Hope,” heard the teaching and realized, “Now what I wanted to do was to live without being a liar.”

The pope has tried to defend the dignity of personhood in all spheres, and this has meant that he does not conform to ordinary political categories.

## The moral giant of the age is Pope John Paul II.

While respecting private property, he has been suspicious of the utilitarian calculus of capitalism, and embraced welfare state policies that put him far to the left.

Defending the dignity of life from the moment of conception to the moment of death, he has fought abortion, euthanasia and the scientific refashioning of human nature, putting himself on the side of conservatives.

His main achievement has been to remind us—Catholics and even us non-Catholics—that you can't pare people down. We do this all the time without realizing it. When we write for newspapers, or talk in public, we generally speak as if democracy and freedom are ends in themselves. We give our heroes prizes for curing diseases and clearing land mines.

Those things, grand as they are, are insufficient, the pope is always insisting. Democracy is just a system. Freedom is just an opportunity to do good or bad. The essence of life is not long life, but true life.

The pope is always taking us out of our secular comfort zone and dragging us toward ultimate issues. You can't talk about politics, economics, science, philosophy or war, he argues, while conveniently

averting your eyes from God and ultimate truth.

In its statement lauding this year's winner, Shirin Ebadi, the Norwegian Nobel Committee celebrates her commitment to dialogue and democracy. But where the authors of that statement stop thinking is where the pope picks up.

Dialogues toward what truth? Democracy for what? He understands we will never persuade a radical Islamist to give up his absolute grip on what he sees as God's truth if all we are offering is a tepid dialogue on the need to get along. We need to show him truth with tolerance. This is the challenge of the increasingly religious 21st century, and the pope a philosopher more than an activist is far out ahead.

Shirin Ebadi is obviously a courageous person, doing vitally important work. Nothing takes away from her heroism. But when history looks back on our era, Pope John Paul II will be recognized as the giant of the age, as the one individual who did the most to place democracy and freedom at the service of the highest human goals.

DAVID BROOKS

E-mail: dabrooks@nytimes.com

¶ *David Brooks' column appeared several years back in the New York Times. Pope John Paul II became Bishop of Rome on 16 October 1978.*



## All Souls' Day Commemoration of the Faithful Departed

Requiem Mass & Sermon

Tuesday, November 2, 2004

10:00am

St. Theresa's Convent Chapel

*Intercession lists for departed loved ones are available in the chapel during the month of October. Readers may send in their requests by mail.*

## MISSION MOMENT

*"At the end of every Mass, when the celebrant takes leave of the assembly with the words, 'Ite, Missa est.' all should feel they are sent as 'missionaries of the Eucharist' to carry to every environment the great gift received. In fact anyone who encounters Christ in the Eucharist cannot fail to proclaim through his or her life the merciful love of the Redeemer."*

POPE JOHN PAUL II

## Memorable Quotes

"If a portrait [painted] on wood has been obliterated by dirt which has come upon it, the portrait's subject must present himself in order that the likeness may be renewed in the same material . . . In the same way the all-holy Son of the Father came to our parts, that he might renew man who was made after his likeness."

ATHANASIUS OF ALEXANDRIA  
A.D. 373

"One of Queen Victoria's granddaughters who became a Catholic was asked by her sister how she could believe that 'some Italian priest' could be the head of the Church. The lady is said to have replied that she found it easier to believe that, than to believe that the head of the Church was their 'Uncle Eddie!'"

¶ *excerpted from a sermon by Fr. Carleton Jones, OP at the Anniversary Mass of St. Mary the Virgin Church in Arlington, Texas, June 25, 2004.*

## The Congregation of Saint Athanasius,

The Revd.. Richard Sterling Bradford,  
Chaplain

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.

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.

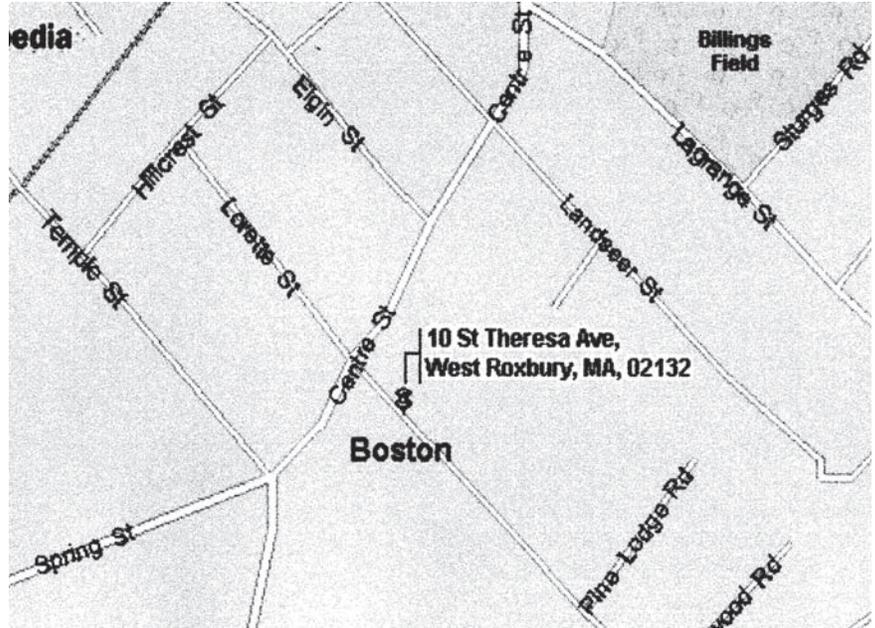
Directions by Car: From the North: Route 128 to  
Route 109, which becomes Spring Street in West  
Roxbury. Spring Street ends at a traffic light at  
Centre Street in sight of the church. At this light  
bear left onto Centre St.. and immediately turn  
right at the next light onto St.. Theresa Ave.

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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10 St.. Theresa Avenue  
West Roxbury, MA 02132

