
✠ 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/>

NOTES FROM THE CHAPLAIN

CANDLEMAS is a mid-winter jewel of light and warmth and movement just when we need it most. It recalls the happy scene in the Jerusalem Temple when the Holy Family brought the baby Jesus, forty days old, to present Him to the Lord.

Candlemas belongs to the Christmas cycle and not the yearly cycle of Sunday readings, where Our Lord in the Gospels is already about His three year ministry, as a thirty year old man.

It is important to remember just why Joseph and Mary brought Jesus to the Temple. It was in obedience to the law of Moses. One of the many ways in which the meaning of the deliverance from Egypt was kept alive in the lives of Jews many centuries later was this presentation of the eldest son. In the tenth and final plague, the one which finally persuaded Pharaoh to let the Hebrews go, was this terrible and mysterious pestilence which killed every firstborn male, man and beast. And it became a rule, a reminder and a thank offering, appointed for Israel for ever, to sacrifice the firstlings of



-February 2nd.

THE PRESENTATION OF CHRIST IN THE TEMPLE, OR THE PURIFICATION OF SAINT MARY THE VIRGIN COMMONLY CALLED CANDLEMAS DAY

¶ *You may bring unused household candles for blessing at the service, which begins in the church pavilion. Please have your candles wrapped and identified with your name.*

all male life. The animals were killed in sacrifice. But the firstborn sons were handed over to God, and then bought back with the payment of five shekels, a nominal sum probably worth about \$5.00. This transaction was one of the ways that, after all the

centuries had passed, Israel was kept in an intensely close relationship with its God.

The Holy Family was obedient to the law, even when they, of all the people whoever lived, could have claimed an exemption. And today's

feast commemorates this presentation, coupled with the ritual purification of the Blessed Virgin Mary, akin to our old-fashioned thanksgiving after childbirth, sometimes colorfully called the “churching of women.”

The blessing and procession of candles comes from Simeon proclaiming Christ as “a light to lighten the Gentiles, and to be the glory of thy people Israel.” So it is a mid-winter festival of light and song and movement, commemorating a happy event. In the Archdiocese of Boston, for years ordinations took place on this day, and many priests, celebrating 35th anniversaries or more, count February 2nd as the day they were made priests.

The religious service which we commemorate was much less elaborate and impressive than our observances. Usually the father went to the priest, and not necessarily in the Temple, handed over his son, and promptly received him back upon payment of the ransom. It was done all the time, in a jiffy, as they say. And the same was true of the ritual purification of the mother after childbirth. As long as the offering was made, she did not even have to be present.

The original event has the faint odor of routine bureaucracy. It may have had all the luster of standing in line for new automobile plates! Saint Luke knows Who Jesus is. But the original scene is humble and unimpressive. Nevertheless it is full of hidden glory. One of the things we enjoy about the incident of Our Lord’s presentation is that we are in the know, even though there was little in the actual event to mark it as unique.

Just as a few shepherds were summoned to greet the birth of Jesus at Bethlehem, so too when the Lord

came suddenly to His Temple, He found there this old man, Simeon, and an old widow, Anna, both of whom surprised Mary and Joseph by bursting into praise.

Mary and Joseph had been surprised by the arrival of the shepherds, who must have told of the message of the angels at Bethlehem. And now there was the praise of these two strangers in the Jerusalem Temple. It is as if God sneaks into His world and allows only a few people to see and understand, as if the supernatural glory of Jesus could not be completely confined but broke through in a few places, in an angel over Bethlehem who spills the beans, and these old people in the Temple.

We know nothing else that the Church considers authoritative about the subsequent lives of the shepherds or Simeon and Anna. But we do know what effect these events had on the Holy Family. Scripture tells us that Our Lady found it necessary to ponder these wonders in her heart. It was necessary, and no doubt gave her cheer, comfort, and courage, when danger soon threatened the Holy Child, and Joseph and Mary were obliged to go off quickly into Egypt for a few years.

It is a reminder to us that even with the inspiration and knowledge we are called by God to some task, we are not spared subsequent temptations to get stirred up, to doubt, or feel very anxious, lonely, and forsaken. We sometimes lose heart. Having a calling as a Christian does not include exemption from feeling hungry or tired.

The Holy Family was not exempted from such trials. But we are sure such temptations were overcome in the thankful recollection of the

great things God had done for them. When Our Lady stood at the foot of the Cross she was consumed with grief and sorrow we cannot imagine. But this woman will have spent the better part of a lifetime pondering, innumerable times over the years, the joyful mystery of the Presentation, and recalled the inspired words of Simeon as he held the Savior of the world in his arms, “Mine eyes have seen thy salvation.”

How different was the original hearing of those words in the Jerusalem Temple from her recollection of them on the flight into Egypt, or as they pierced her heart standing on the *Via Dolorosa*. Yet they expressed a truth which had to be lived in all circumstances. And with Our Lady meditating upon these joyful mysteries we, too, can be strengthened for what lies ahead.

There is grace still for us as we trace the divine purpose running through the joys and sorrows of Mary’s life. There is some help still for us, making our pilgrimage, walking as yet by faith not sight, catching a glimpse of God’s dealings with us as we ponder the faith which upheld the Holy Mother. Individual Christians move through years of discipleship. The forces of evil and temptations, within and without, assault us. To the unknowing world we offer nothing but lives of humble and unimpressive scenes. No doubt some onlookers in the Jerusalem Temple thought Simeon and Anna had gone over the top! But please God, who looks on hearts tied to Christ and His Gospel, these scenes of our lives are full of hidden sustenance of the light of Christ, for our days ahead.

¶ *a sermon preached by Father Bradford on Candlemas in 2000.*

Saint of the Month



ST. PAUL MIKI AND COMPANIONS

(martyred 1597)

PERHAPS the fate of St. Paul Miki and his companions, crucified *en masse* at Nagasaki in 1597, will have a familiar ring to it. It is not unlike the tragic story of St. Charles Lwanga and his friends who were martyred in Uganda in 1886, a story that appeared in *Contra Mundum* some months ago. The theme is the same—Christian missionaries, coming into new lands, are at first welcomed, but when many are converted and the Christian community grows, the king becomes alarmed, and launches a persecution.

So it was in 16th century Japan. The first Christian missionary to Japan was Francis Xavier, a Jesuit founder and close associate of St. Ignatius Loyola. When Xavier left

a few years later, the Christian community had increased to about two thousand. The Emperor Hideyoshi was very troubled when in another fifty years he had a sizable number of Christians on his hands. A bragging Spanish sea-captain visited, boasting that eventually Spain or Portugal would take over Japan, assisted by the missionaries. This enraged Hideyoshi who turned his anger on the Christian leaders.

Paul Miki was an aristocratic Japanese by birth and had become a Jesuit priest. Already he had established a reputation as a fine preacher, so he was immediately singled out. The emperor decided to make some other examples. There were two further Jesuit lay brothers, six Franciscans, seventeen Japanese lay persons, and one Korean. The list included teachers, interpreters, a soldier, a physician, and three young boys. Part of their left ears were sliced off, and they were exhibited in various towns to frighten the populace into submission. Then they were taken to a hill near Nagasaki and crucified together. Bound or chained to crosses lying on the ground, they were then raised up in row, all at once, and each of the martyrs was stabbed by executioners who stood by the crosses with lances to finish them off.

Their bloody clothes were treasured as precious relics by their fellow Christians. Other Japanese martyrs, several hundred in number, were put to death in 1617, 1622, 1624, 1626, 1629, and 1632. St. Paul Miki and his Companions were canonized in 1862.

¶ *Farmer, D. H. (1992) The Oxford Dictionary of Saints. Oxford: Oxford University Press*



Prayer knocks.
Fasting obtains.
Mercy receives.

THERE are three things, my brethren, by which faith stands firm, devotion remains constant, and virtue endures. They are prayer, fasting and mercy. Prayer knocks at the door, fasting obtains, mercy receives. Prayer, mercy, and fasting: these three are one, and they give life to each other.

Fasting is the soul of prayer; mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated. If you have only one of them or not all together, you have nothing. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others you open God's ear to yourself.

When you fast, see the fasting of others. If you want God to know that you are hungry, know that another

is hungry. If you hope for mercy, show mercy. If you look for kindness, show kindness. If you want to receive, give. If you ask for yourself what you deny to others, your asking is a mockery.

Let this be the pattern for all men when they practice mercy: show mercy to others in the same way, with the same generosity, with the same promptness, as you want others to show mercy to you.

Therefore, let prayer, mercy and fasting be one single plea to God on our behalf, one speech in our defense, a three-fold united prayer in our favor.

Let us use fasting to make up for what we have lost by despising others. Let us offer our souls in sacrifice by means of fasting. There is nothing more pleasing that we can offer to God, as the psalmist said in prophecy: A sacrifice to God is a broken spirit; God does not despise a bruised and humbled heart.

Offer your soul to God; make him an oblation of your fasting, so that your soul may be a pure offering, a holy sacrifice, a living victim, remaining your own and at the same time made over to God. Whoever fails to give this to God will not be excused, for if you are to give him yourself you are never without the means of giving.

To make these acceptable, mercy must be added. Fasting bears no fruit unless it is watered by mercy. Fasting dries up when mercy dries up. Mercy is to fasting as rain is to the earth. However much you may cultivate your heart, clear the soil of your nature, root out vices, sow virtues; if you do not release the springs of mercy, your fasting will

bear no fruit.

When you fast, if your mercy is thin your harvest will be thin; when you fast, what you pour out in mercy overflows into your barn. Therefore, do not lose by saving, but gather in by scattering. Give to the poor, and you give to yourself. You will not be allowed to keep what you have refused to give to others.

¶ *from a sermon by Saint Peter Chrysologus, bishop*

**ASH
WEDNESDAY**

Remember
O man
that dust
thou art



and to dust
shalt thou return

Imposition of Ashes and
Solemn Mass at 7:30pm
February 9, 2005
BEGIN LENT IN CHURCH ON
ASH WEDNESDAY

LENT WEEKDAY MASSES

Low Mass is offered in the Convent Chapel on Saturdays in Lent at 9 o'clock, and on many Tuesdays or Mondays at 10 o'clock. Consult

the Sunday leaflet for each week's schedule.

CONFESSIONS are heard every Saturday in the Saint Theresa Chapel from 3:00-4:00pm by the parish clergy, and on the Thursday prior to First Fridays after the 4:00pm Mass.



SHORT NOTES

Many thanks to all who made an extra effort to participate in the services of Christmastide. Organist Jim Reedy provided music for many of the special services, including Lessons and Carols both for Advent and for Christmas. Deacon Michael Connolly sang the Epiphany Proclamation at that Mass, and the readers at Christmas Lessons were Dr. Connolly, Bob Molloy, Marcia and Bruce Rand, Eva Murphy, Fr. John Grennon, OCD, Jessica Bradford, David Burt, and the chaplain. Our thanks to Msgr. William Helmick for the use of St. Theresa's Church and chapel for some of these services.

If you have not already done so, bring back last year's Palm Sunday palms for burning and use on Ash Wednesday, which is February 9th. Since palms are blessed they should be disposed of in a reverent way; normally this is done by burning.

Father Bradford was the preacher at an ecumenical service in the Jeanne Jugan Residence in Somerville on January 24. The service is part of the observance of the Octave of Prayer for Christian Unity. The Residence is a ministry of the Little Sisters of the Poor.

Word has come to us of a group of sixty Episcopalians who have left that church with their rector and have applied to become an Anglican Use parish in Scranton, Pennsylvania. Please remember in your prayers the people of the St. Thomas More Society in Pennsylvania.

A year's-mind Mass will be offered for Stephen Molloy on Saturday February 5 at 10am in the convent chapel. May he rest in peace.

There is a *Magnificat Lent Companion* devotion booklet available for purchase in the rear of the chapel. This may be an aid to you in keeping a devout and holy Lent.

Looking ahead: we will offer Stations of the Cross and Benediction in the St. Theresa Chapel on Fridays, March 4 and 18. Easter Day is March 27th. Future Evensong & Benediction dates are April 3 and May 29.

TSUNAMI RELIEF FUND



We are collecting funds to add to the archdiocesan tsunami relief effort for use by the Catholic Church

in those regions of the Indian Ocean suffering from the tidal wave disaster in late December. You may make your contributions payable to the Congregation of Saint Athanasius but designated "relief fund." Many thanks.



STATIONS OF THE CROSS & BENEDICTION

Fridays at 7:00pm

February 27 March 4 and 18
Chapel of St. Theresa of Ávila Church, West Roxbury

✠ We adore thee, O Christ, and we bless thee.

✠ *Because by thy holy Cross thou hast redeemed the world.*

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 JOHN MUNDEN *Priest and Martyr (1543-1584)*

In 1566, John Munden, of Coltley, England, was denied his fellowship at Oxford University's New College because of his Catholicism. He

thereafter worked as a schoolmaster until 1580, when he traveled to the continent to become a Catholic priest. Following his ordination in Rome in 1582, he returned to England to minister to the country's persecuted Catholics. In February 1583, as he was traveling through Hounslow Heath, he was captured by the Elizabethan Protestant authorities. For three weeks he was kept chained to the floor in the Tower of London. At his trial and sentencing to death, Father Munden was so cheerful that some observers mistakenly thought he had been acquitted. On the night before his execution, he wrote to a fellow English priest, Edmund Duke: "I am now warned to prepare against tomorrow to go to die, and yet I hope in Jesus Christ to live for ever." Father Munden was executed with four other priests (Blesseds Thomas Hemerford, James Fenn, John Nutter, and Venerable George Haydock), and was the last to die. Some in the crowd were heard to say, "God be with their sweet souls."

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BLESSED JOHN AMIAS and ROBERT DALBY *Martyrs (†1589)*

After the death of his wife, John Amias decided to become a Catholic priest. He was martyred in York, England. Robert Dalby was a Protestant minister. He was converted to Catholicism, and was for this reason taken to York with John Amias. They were in the group of English and French martyrs beatified in 1929.

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OUR LADY OF LOURDES

February 11 is the memorial of the Apparition of the Blessed Virgin Mary at Lourdes. Saint Bernadette (1844-1879) received eighteen visions of Our Lady in 1858. Her body remains incorrupt in the House of the Sisters of Notre-Dame of Nevers.

In the September, 2004 issue of *Inside the Vatican* there is an article in observance of the 125th anniversary of the death of Bernadette. And among all the interesting stories of Lourdes is one that King Edward VII of England, when he knew he was dying in 1910, made a pilgrimage to Lourdes, and later, it is said, had a Catholic priest at his deathbed.

Coin Folder

Lenten self-denial coin folders have been made available to parish members. You may use these as part of your rule for Lent. Please return your filled coin folder during Eastertide. All proceeds benefit the work of Catholic Charities.



EVENSONG and BENEDICTION OF THE BLESSED SACRAMENT

Sunday, February 27, 2005
5:00pm Chapel of Saint Theresa of
Avila Church
West Roxbury

THE ENGLISH SACRAMENTARY

WORK on the English translation of the new Roman Missal is off to an “excellent start,” according to a press statement released by the Vox Clara Committee, chaired by Sydney’s Cardinal George Pell. The Committee met for the fourth time from 18-20 November 2003 in the offices of the Congregation for Divine Worship and the Sacraments in Rome.

The Vox Clara Committee, consisting of senior bishops from around the English-speaking world, was established in July 2001 to advise the congregation on translations of Latin liturgical texts into English, and to strengthen co-operation with episcopal conferences in this regard.

“In the course of their meeting the committee sought to advise the congregation on ways in which to expedite the completion of an Eng-

lish-language edition of the *Missale Romanum*, ‘editio typica tertia’,” said the press statement.

Liturgiam Authenticam

It continued: “The committee heard reports concerning the 23 October 2003 meeting in Rome of Cardinal Francis Arinze, Prefect of the Congregation, with the presidents of English-speaking conferences of bishops, the recent approval of the statutes of the International Commission on English in the Liturgy (ICEL) by the congregation, and ICEL’s plans for the translation of the *Missale Romanum*.

“Having examined sample ICEL translations from the *Missale Romanum*, the committee expressed its gratitude for the excellent start made by the mixed commission in translating the *Missale Romanum* in an English style which is in conformity with the spirit and the specific provisions of the instruction *Liturgiam Authenticam*, approved by the Holy Father on 20 March 2001.

“The committee, likewise, made numerous recommendations to the congregation in regard to specific strategies by which all parties might focus more closely on the completion of the Roman Missal for the English-speaking world. These strategies involved processes for the review of translations of the Roman Missal in segments by conferences of bishops and the Holy See, the development of explanatory materials, the timetable for the completion of the Roman Missal, and the relationship of the Roman Missal to other ICEL projects.”

The Vatican’s immediate concern is to see the early completion of a suitable English translation

of the new Roman Missal which was officially released in Latin in March 2002. The Missal's General Instruction (GIRM), setting out its liturgical norms, has been translated, with Rome approving a US-adapted version in March 2003, in advance of the rest of the text.

An English translation of the new Missal presently being prepared by the restructured ICEL is expected to be ready for publication within two years, according to a report by Helen Hull Hitchcock in the November 2003 *Adoremus Bulletin*.

Earlier, new statutes to govern the work of ICEL had been approved by the Holy See and sent to bishops on 17 October 2003, less than a week before what Mrs Hitchcock called "a highly unusual meeting at the Vatican" which "helped pave the way for the English translation of the new Roman Missal".

The participants in this key meeting on 23 October, convened by Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and Discipline of the Sacraments (CDW), were bishops who are presidents and heads of liturgy committees of English-speaking national conferences, along with CDW officials.

The Vatican meeting focused principally on issues of liturgical translation, including questions that surfaced during the four years that the ICEL Statutes were undergoing revision. The bishops reviewed the functions of ICEL, its relationship to the Holy See, and relevant aspects of *Liturgiam Authenticam*.

An additional concern has been the need for principles of translation to ensure accurate Scripture texts for liturgical use. *Liturgiam Authenticam*

recommended that "there be a single translation of the liturgical books for each vernacular language, brought about by means of co-ordination among the Bishops of those regions where the same language is spoken.

"In the case of the Order of Mass and those parts of the Sacred Liturgy that call for the direct participation of the people, a single translation should exist in a given language, unless a different provision is made in individual cases".

Welcome change

Helen Hull Hitchcock concluded her assessment of progress on the Missal translation: "Are we at last coming to the end of the long, sometimes tortuous journey through the translation jungles that arose during the revision of liturgical books? All signals point to this. We can, at last, look forward with some confidence to an accurate and noble English translation that is truly worthy of the celebration of Holy Mass.

"One of the welcome changes of having a relatively permanent translation of the English Missal is that we may at last be able to dispose of the 'disposable worship aids' (or 'missalettes'), and replace them with real books - for the first time in most people's memory ...

"Now that ICEL and the bishops and the Vatican seem to have reached a new accord, will there be clear sailing with the authentic reform of the liturgy now? Probably not, for changing course takes time, and much confusion remains. But real progress toward the promised 'new era of liturgical renewal' has been made. The goals of translation are clearly laid out in the carefully crafted Instruction, *Liturgiam au-*

thenticam; and signal inspiration and encouragement is found in the encyclical on the Mass, *Ecclesia de Eucharistia*. These two key Vatican documents will help to keep a clear focus and to chart a steady course".

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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.

Adult Class

Jan 23: Book Review: *The Great Façade*

Jan. 30: March for Life, a report

Feb. 6: Religious Art

Feb 20: To be announced

Mar. 6: The current state of affairs in ECUSA

Apr. 3: The Church in Holland.

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.

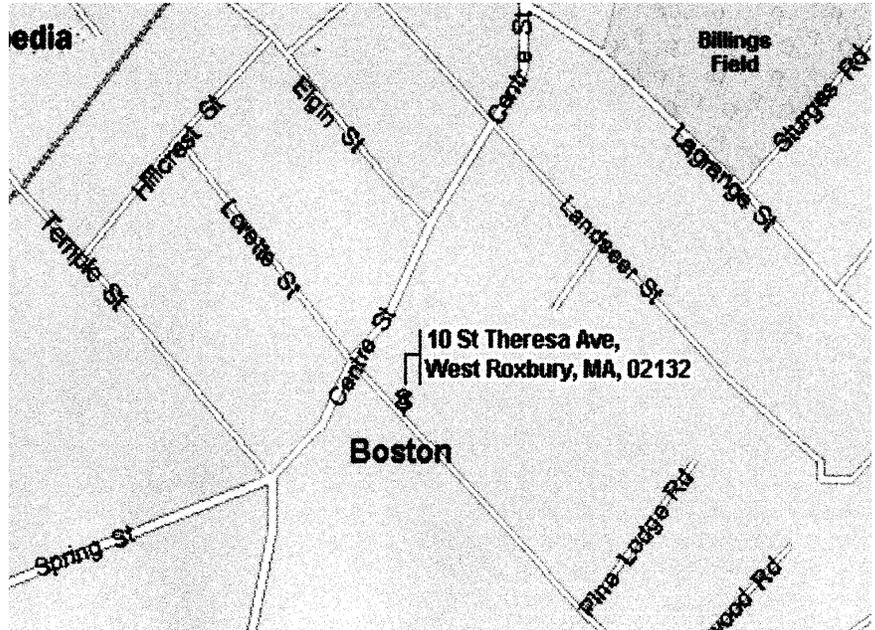
Directions by Car: From the North: Route 128 to
Route 109, which becomes Spring Street in West
Roxbury. Spring Street ends at a traffic light at
Centre Street in sight of the church. At this light
bear left onto Centre St.. and immediately turn
right at the next light onto St.. Theresa Ave.

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.



Contra Mundum

The Congregation of St. Athanasius

10 St.. Theresa Avenue

West Roxbury, MA 02132

