
✠ 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

THE horrific scenes on television of the Gulf Coast hurricane and aftermath are indelible in our minds. Both the storm was and the suffering is so huge that it is impossible to get a handle on it. It is hard to comprehend the death of a city of 500,000 people, a place with a life and culture dating back 300 years, a long time in the annals of our people.

Everyone was strained beyond the limits of endurance. And some

snapped: victims of the storm and aftermath delays, journalists sent to convey to us the tragedy in words and pictures, and, no doubt, some of the responders as well. The ones who snapped often got the media coverage. The 330,000 who left New Orleans in advance of the hurricane did not, nor did the police and hospital staffs, the fire department, and utility workers who stayed and are still at their posts. I am sure there are many acts of heroism and sacrifice as yet untold, and many that will remain forever untold. Law and lawlessness are strident. Love is a whisper.

So this is not to say what is obvious: bad news sells newspapers.

Rather, God's work is done effectively one soul at a time, with as little noise as may be. The Kingdom of Heaven comes with power, but not with observation. So it is inevitable that although the Gulf Coast hurricane caused incalculable misery, it also produced countless acts of charity. It is easy to convey the misery. The kindness and the sacrifice by the very nature of these acts are mostly unseen.

Almighty God did not send the hurricane. But in the midst of all the human suffering there were souls achieving sainthood. Not that the Church Militant may ever know who they are. It is the Lord Who

knows. It is what the Lord knows that counts.

Once upon a time Our Lord Jesus gave us that our justice must exceed that of the Scribes and Pharisees. This did not mean that Christians have a whole lot of regulations heaped on top of our observance of the Ten Commandments! Rather, as Our Lord gave us in the Sermon on the Mount, it means to have God's laws written not on tables of stone but in our hearts. It means to live by a principle of active charity rather than rules and regulations. For instance, the Christian who has the Sermon on the Mount written in his heart never has to consider whether the Sixth Commandment is binding upon him.

Msgr. Knox once compared all of this to the contrast between a ship anchored in open water and one anchored in a good harbor. The ship at sea is like a soul moored only to the Ten Commandments, straining because of winds and tides, constantly tugging at the chains that hold it like a soul restlessly shackled to laws. But the ship in harbor rides easy at anchor and only lightly tugs at her moorings because the strain is slight. It is like the soul that rests on the love of Jesus Christ.

I wish we could get rid of that most unfortunate phrase in the Catholic dictionary "the holy day of obligation." How can we be obliged to One we say is our Lord and Savior and therefore the object of our love? Is a lover obliged to give kisses to his beloved? It is sheer nonsense.

There have been many acts of kindness, many acts of charity, and of hard sacrifices in the wake of the Gulf Coast hurricane. No doubt more are called for in the months ahead. But a

sacrifice is hard to make not according to what it costs but according to the spirit in which it is made. A man going out to spend \$1500 on a diamond ring for his beloved is not in the same spirit as the man going out to pay \$1500 on his income tax! It is the will which makes the sacrifice easy or hard.

The sacrifice may seem brave or heroic, or maybe foolhardy and imprudent, to the rest of us, but it is easy to the soul who rests in the love of Jesus Christ when a man who has a boat uses it to go into the streets of New Orleans at night to rescue people off the roofs of houses. That is living by the principle of active charity rather than by rules and regulations. He doesn't call it that of course. He may not even know what I am talking about! For him it is simply the thing to do. And God knows, even if CNN doesn't!

And what about the rest of us? In God's providence not everyone has your dangers. Not everyone has to make your sacrifices. But we all have to use our opportunities, some joyous and some tragic, to get to Heaven.

Let us pray.

BLESSED Lord, who thyself hast borne our griefs and carried our sorrows: Hear thou our prayer for all that are in trouble and distress. Draw them, we pray thee, to thyself, that they may find the comfort and strength which thou alone canst give; and grant to all of us the loving heart and ready hand to help, that serving the needs of others we may show forth our love and gratitude to thee, our Lord and Savior Jesus Christ. Amen.

¶A sermon preached by Father Bradford on Sunday, September 4, 2005.

¶If you choose to make a contribution through Catholic Charities you may send your donations to the Congregation of St. Athanasius clearly marked "hurricane relief." Many thanks.



ALL SOULS' DAY

November 2

Wednesday, November 2,
2005

Solemn Requiem Mass

7:30pm

Chapel of St. Theresa of

Ávila Church

West Roxbury

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

SHORT NOTES

The congregation will be conducting an Every Member Canvass this month. In addition to the pledges of those able to regularly attend the

Anglican Use Mass in Boston, the Congregation is grateful for the financial support of many readers of *Contra Mundum*, our parish paper.

Many thanks to Fr. Charles J. Higgins for being celebrant and preacher when Fr. Bradford was away from Boston. Fr. Higgins is parochial vicar in St. Theresa of Ávila Parish, has been our preacher at special services, and frequently attends our Evensongs.

Daylight Savings Time comes to an end Sunday, October 30th. Remember to set your clocks BACK one hour before retiring for the night on Saturday.

All Saints' Day is Tuesday, November 1st. It is a holy day of obligation. The Anglican Use Mass is at 7:30pm in the Convent Chapel.

In Memoriam

John Paul II

May 18, 1920 - April 2, 2005

THE National Catholic Bioethics Quarterly notes with sorrow and deep affection the passing of Pope John Paul II — a truly great pope. This beloved man will be remembered long after his death, not only for the extraordinary length of his pontificate, but for his remarkable spirituality, intellect, personal holiness, charismatic presence, and love for the Church. His election as pope occurred at a time of great difficulty, a time when the changes inaugurated by the Second Vatican Council had left us uncertain and without clear direction. His leadership, expressed through his strong theological and moral convictions, and by his gen-



© "L'Osservatore Romano" Photo from the book John Paul II: A Light for the World

erous and open spirit toward people of all faiths, consolidated the great gains made by the Church during the Second Vatican Council.

John Paul II wrote on many subjects, but when we focus on his contribution to bioethics, we must consider, first of all, his three great encyclicals *Evangelium vitae*, *Veritatis splendor*, and *Fides et ratio*. In the first, the Holy Father raised the question of the clash of two cultures in dramatic and striking language. We are faced, he said, with a struggle between a culture of life and a culture of death. In the second, he clarified the moral language of the Church and brought us to reflect on the fundamental importance of the acting person in our assessment of the character of moral action. In the third, John Paul renewed and deepened our commitment to the life of reason and its compatibility with the faith.

Of the three encyclicals, it was perhaps *Evangelium vitae* that left the most visible impact on the wider culture, with its rejection of abor-

tion and euthanasia, its insistence on the inviolable dignity of the human person, its praise for organ donation, its pointed remarks on the danger of reducing human life to a commodity, and its now widely recognized philosophical observation that it is the problem of moral relativism that is the major corrupting force in our society today.

There were also many other important documents published under the direction of this pope, more directly related to bioethics, such as *Donum vitae* (Respect for Human Life), *The Declaration on Euthanasia*, and *The Charter for Health Care Workers*. The first of these laid out the fundamental teachings of the Church in the area of the new reproductive technologies. Here the sanctity of marriage and the exclusive right to sexual intercourse within that sacred institution were reiterated. The effort to overcome and set aside the natural order of procreation through surrogate motherhood, in vitro fertilization, and other new tech-

nologies that replace the conjugal act, were rejected as mistaken efforts to remove the origin of human life from the family and place it under the control of scientists and laboratory technicians. *The Declaration on Euthanasia* turned its attention to life's final stages, stated its opposition to the intentional shortening of human life, and reaffirmed the Church's long-standing teachings on the right to refuse unnecessary and burdensome medical treatment. There is no "right to die," as our society so often puts it, but there is a right to refuse extraordinary or disproportionate medical treatment. The need for appropriate palliative care was recognized, but so was the value of human suffering. Finally, *The Charter for Health Care Workers* gives us a superb summary of the main teachings in Catholic bioethics.

John Paul II shocked some by his openness to the evolutionary theory, but stipulated that it must first be shorn of the atheistic materialism with which it is so often unthinkingly associated. He apologized for the harsh treatment suffered by Galileo Galilei. He lauded physicians and medical researchers for their work on behalf of health and human life. But he also spoke forcefully against our willingness to destroy the human embryo in the name of scientific progress. John Paul was an ardent opponent of embryonic stem cell research, but he was also a strong and consistent supporter of adult (post-natal) stem cell research. He also opposed human cloning, whether for reproduction or to produce research material.

John Paul II's address to the Eighteenth International Congress of Transplant Specialists gave papal

support for neurological criteria as an adequate means of determining death. Physicians and patients, he said, are free to use these criteria "with moral certitude" so long as they are properly applied. In the debate over tube-feeding for patients in a persistent vegetative state, his "Life-Sustaining Treatments and the Vegetative State" directed that patients who are not dying be provided with food and water. No one should be deprived of basic care, he said, simply because there is little prospect for improvement. Of course, this did not mean that food and water must be given in all cases, if they provide no benefit to the patient, show no prospect of extending life, or do not relieve human suffering.

His own death exemplified Catholic teaching on bioethics. He underwent several relatively minor surgical procedures in the hope of overcoming his progressively worsening condition, including even the temporary placement of a nasogastric tube to assist his intake of nourishment. In the end, however, he concluded that death was near and further efforts were futile. He did not return to the hospital but met God in his own quarters, surrounded by friends. He showed us what it means to have a presumption in favor of the application of food and water, but also what it means to forgo further treatment when there is no hope of recovery.

We heard much about how the pope would die a long and miserable death attached to tubes and wires and complicated medical equipment and about how the pope should resign before the Church itself fell into a persistent vegetative state. All of this proved to be nonsense. The Church

has not only survived John Paul II, it has flourished during his lifetime. We have had the opportunity to witness an extraordinary life. May John Paul II rest in God's eternal peace. He will certainly not be forgotten here for a very long time—Ed.

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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 DERMOT O'HURLEY *Bishop and Martyr (1519-1584)*

Father Dermot O'Hurley of Lika-doon, Ireland, was for many years a renowned professor and Catholic apologist in the universities of continental Europe, especially Louvain, Belgium. In 1581 he was chosen to become archbishop of Cashel, Ireland. With Ireland under Protestant English occupation, Archbishop O'Hurley had to return to his country in secret, arriving in Drogheda in 1583. While lodging at an inn, he could not keep from speaking in defense of the Catholic faith during a conversation about religion. An informer went to the authorities, but the archbishop fled to Slane, where he hid in a Catholic home. While

dining with the family, Archbishop O'Hurley, by his erudition in conversation, aroused the suspicion of a visiting official. The archbishop was taken into custody shortly after he had made a pilgrimage to a relic of the true cross. While suffering the torture of having his feet burned in oil, he repeatedly prayed, "Jesus, Son of David, have mercy upon me." At his hanging, Archbishop O'Hurley declared that as "a priest anointed and a bishop" he was being executed "merely for my function of priesthood."

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BLESSED WILLIAM HART
Priest and Martyr († 1583)

This English priest had serious health problems, which led to a painful operation and a subsequent cure in Belgium, at Spa and Namur. In spite of his delicacy, he pursued his studies at Douai Rheims, and Rome. He died as a martyr in York, condemned for having persuaded two Anglicans to return to the Church and become priests. His last words were the opening verse of Psalm 123: "To you I lift up my eyes."

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CRUEL PARABLE?

THE parable of the wedding garment has a cruel sound. How could the poor man, dragged in from the highway or the hedge to fill a place at the king's table, provide himself a wedding garment? The

cruelty disappears if we turn from the parable to the thing signified in it. We are the men whom God's mercy has brought to his table, and the garment of glory is bestowed on us by his royal hand: 'Put ye on' says the scripture 'the Lord Jesus Christ'. We come here to keep our holy feast as members of Christ's body; in making us his members Christ spreads the garment of his own sanctity upon us. If we confess our sins, God is faithful and just to forgive us our sins, and to receive us as though we were Christ himself.

AUSTIN FARRER

The Crown of the Year

¶ The parable of the wedding feast is the gospel for Sunday, October 9th.

SAINT OF THE MONTH Saint Simon and Saint Jude

ON October 28th the Catholic Church honors a pair of first-century saints, Simon the Zealot (or Simon the Less, to distinguish him from Simon Peter) and Jude, sometimes known as Thaddeus Jude. Both were of the twelve apostles and thus listed in Matthew 10:2-4, Mark 3:16-18, Luke 6:13-16, and Acts 1:13. Simon in these first two listings has the surname "Cananaean," which relates to the Hebrew word *qana* (zealous) and not to his being from Canaan. In the Luke-Acts tradition he is named "the Zealot," perhaps referring to his having been zealous for the Jewish law.



Similarly Jude in the Matthew and Mark sources is identified as the one called Thaddeus and, in the Luke-Acts source, as Jude the brother of James. In the Gospel of John, Jude poses one of the questions in the lengthy discourse immediately following the Last Supper. After the prediction of Peter's denials (13:36-38), Thomas' "Lord, we do not know where thou art going ...?" (14:5-7) and Philip's "Lord, show

us the Father ...” (14:8-21), Jude asks Jesus, “How is it that thou art about to manifest thyself to us and not to the world?” (June 14:22) The gospeler makes it clear that the speaker is not Judas Iscariot.



Not much is known about either of these saints. Simon was thought to have been born in Galilee and later been a missionary in Egypt. Some say that he evangelized in Samaria, North Africa, near the Black Sea, and even in Britain. According to one tradition he and Jude preached in Persia, where they were both martyred.

Saint Jude was the son of Cleophas and Mary (one of the women who went to anoint the body of Jesus in the tomb), a cousin of the Blessed Virgin. He was thought to have spent his missionary time in Mesopotamia, Syria, and Persia. Some sources tell of his works as an exorcist, especially of pagan idols. His role as the saint of hopeless causes is a twentieth-cen-

tury development, perhaps because of the resemblance of his name to that of Judas the betrayer of Christ. Former Episcopalians might recall the work of St. Jude’s Ranch in Boulder City, Nevada, a safe haven established in the late 1960s to help neglected, abused, and severely disturbed children. Another famous St. Jude establishment is the Children’s Research Hospital in Memphis, TN, founded by Danny Thomas to treat catastrophic diseases in children.

Stories of the deaths and martyrdom of Saints Simon and Jude are not in agreement. Simon may have been martyred in Jerusalem, where he returned to succeed St. James the Less as bishop. Representations of Simon often show him with a jagged saw, or sword. One legend claims that he was sawed in half by pagans. Jude is often shown holding a sword or axe, by which he was beheaded after being clubbed to death. Relics of both were supposed to have been interred in St. Peter’s in Rome, and the French cities of Reims and Toulouse also claim to be where some relics are revered.

Saint Simon has been the patron saint of sawyers, tanners, and curriers and St. Jude, a patron saint for hospital workers.

A NICE NOTE FROM A RECENT VISITOR

David,

Thank you for your wish of good luck. Please share with the members of the Congregation that the liturgy and the time thereafter marked one of the best experiences I had while

in Boston.

As I told the professor, next time I’m in the area there is no doubt where I will go Sunday. It’s always nice to find a group of devout Catholics committed to evangelization and reverence in worship.

Please know that the members of St. Athanasius and the Anglican Use as a whole will be in my prayers constantly. After being there yesterday, I see more than ever the need for the Use to continue, and to grow.

MARK THERRIEN

¶ *This note was addressed to David Burt. The professor mentioned is Deacon Michael Connolly.*

If Anyone is Ashamed of Christ’s Doctrine...

ANYBODY who believes at all in God must believe in the absolute supremacy of God. But in so far as that supremacy does allow of any degrees that can be called liberal or illiberal, it is self-evident that the illiberal power is the deity of the rationalists and the liberal power is the deity of the dogmatists. Nothing short of the extreme and strong and startling doctrine of the divinity of Christ will give that particular effect that can truly stir the popular sense like a trumpet. What the denouncer of dogma really means is not that dogma is bad; but rather that dogma is too good to be true. That is, he means that dogma is too liberal to be likely. Dogma gives man too much freedom when it permits him to fall. Dogma gives even God too much freedom when it permits him to die. We say, not lightly but very literally, that the truth has made us

free. They say that it makes us so free that it cannot be the truth. But I decline to show any respect for those who close all the doors of the cosmic prison on us with a clang of eternal iron, tell us that our emancipation is a dream and our dungeon a necessity; and then calmly turn round and tell us they have a freer thought and a more liberal theology. The moral of all this is an old one; that religion is revelation. In other words, it is a vision, and a vision received by faith; but it is a vision of reality. The faith consists in a conviction of its reality. Why the creed should be accepted. But in answer to the historical query of why it was accepted, and is accepted, I answer for millions of others in my reply; because it fits the lock; because it is like life. It is one among many stories; only it happens to be a true story. It is one among many philosophies; only it happens to be the truth. It does not imprison us in a dream of destiny or a consciousness of the universal delusion. It opens to us not only incredible heavens, but what seems to some an equally incredible earth, and makes it credible.

G. K. CHESTERTON
The Everlasting Man

Gilbert Keith Chesterton (1874-1936) was an English author and convert (1922) to Catholicism. His novels include The Man Who Was Thursday (1908) and a series of detective stories with Father Brown as the hero. Also an artist, he illustrated books by his friend Hilaire Belloc.



¶ Saint Luke is frequently portrayed in art with a winged ox. That is because his gospel emphasizes the priesthood of Christ, and the ox is the symbol of sacrifice. Feast day is Tuesday, October 18th.



"Don't imagine that if you had a great deal of time you would spend more of it in prayer. Get rid of that idea! Again and again God gives more in a moment than in a long period of time, for his actions are not measured by time at all."

TERESA OF ÁVILA

St. Teresa of Ávila (1515-1582) was a Spanish Carmelite nun, Doctor of the Church, a great mystic, and one of the leading figures of the Catholic Reformation. She is commemorated on October 15th.



SOLEMN EVENSONG &
BENEDICTION
Sunday, October 16, 2005
5:00pm
Chapel of St. Theresa of
Ávila Church
West Roxbury

The Congregation of
Saint Athanasius,

The Revd. Richard Sterling Bradford,
Chaplain

Sunday Mass 10:30am
St. Theresa Convent Chapel
10 St. Theresa Ave.
West Roxbury, Mass.

Fellowship and Coffee in
the Solarium after Mass
Adult Class Oct. 2 & 16
The Great Schism

Rectory: 192 Foster Street,
Brighton, MA 02135-4620
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<http://www.locutor.net>

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.

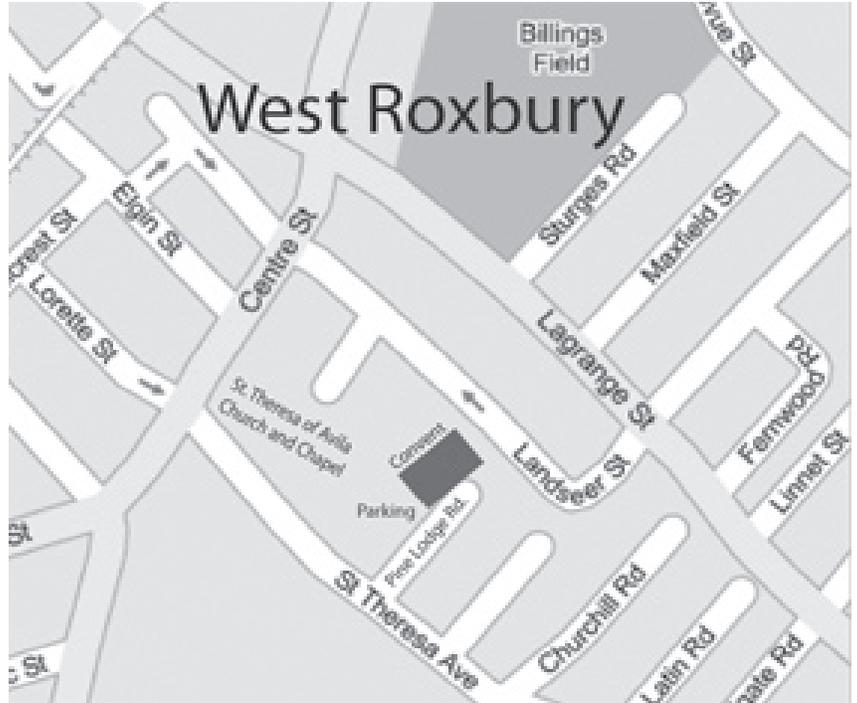
Directions by Car: From the North: Route 128 to
Route 109, which becomes Spring Street in West
Roxbury. Spring Street ends at a traffic light at
Centre Street in sight of the church. At this light
bear left onto Centre St.. and immediately turn right
at the next light onto St.. Theresa Ave.

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 Station, but no Sunday service is available.



Contra Mundum
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West Roxbury, MA 02132

