
✠ Contra Mundum ✠

Volume VIII, Issue 8

March 2006

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

IN last month's *Contra Mundum* I described the first of the three major stages by which a soul gets to God. It is called the Purgative Way because through various experiences of life the soul is being cleaned out of self-will, deception, idolatry of one sort or another, and other inadequate ideals. And although we never *graduate* from being purged, once a soul has given up all the self-will, self-improvement, and "I am going to change the world" notions, and turned itself over to God, things become more relaxed.

Because a person at this stage is beginning to make sense out of life from God's point of view, a frequent phrase on his lips is "Oh, I see," or "So that's what it means." Discovering how things fit in creation is the predominant activity and so it is called the Illuminative Way. Our Lord Jesus said "Blessed are those who hunger and thirst after righteousness." And that is what is happening. It is an exciting time. This soul finds the practice of religion very rewarding, his communions and confessions are sustenance and



Stations & Benediction

Fridays at 7pm

in Saint Theresa Chapel

March 3rd, Fr. Higgins, preacher.

March 17th, Deacon Michael
Connolly, preacher.

March 31st., Fr. Bradford, preacher.

a consolation, and he reads the Bible regularly and finds good things in sermons. Unlike the efforts of souls going through the Purgative Way, this soul's illumination is not something he does but rather is something done in him.

It is tempting to give full time forever to seeking and learning the ways of God. It is deeply fulfilling. But as gratifying as it is to be connecting the dots and making sense of our lives, we begin at this stage to realize once again that there are people around us in great difficulty. It is a natural thing to dislike these people because they are not very attractive.

But how can they be when they are disordered? And it is tempting to resent these people's claims on us because they are taking us away from the great progress we have begun to make sorting things out.

In the Illuminative Way something decisive is happening to blunt this natural dislike and resentment. This soul has already begun to see things as Christ sees them. Now he is aware that he himself is also sometimes an unattractive and disagreeable person, but that Christ still loves him. What has happened is that this soul has begun to conform his moral character to the character of Christ. And he is beginning to share in the passion of Christ. After all, we have been invited to do this. Do you know that *passion* and *patience* come from the same Latin word? Anytime we show patience to others we are participating in the cross of Christ. And good things will always come of that!

But our Lord puts a slightly different focus on our efforts. He says, "Blessed are the merciful." He is not calling us to be generous or kind, or even patient, but merciful. I can be kind and generous and still easily develop a sense of superiority, because the other guy has made such a mess of his life and I am helping him. But we are to approach others with an attitude of mercy because

we ourselves need the mercy of God. Again, in the Illuminative Way we are seeing things increasingly from God's point of view.

Patience and mercy are not natural qualities in us. They are supernatural. The supernatural begins to be possible in us when we are baptized. And Word and Sacrament feed these supernatural qualities. Eventually, when we act in accordance with the truth we will enjoy having done what is right. But there is no short cut to cultivating virtue. It requires forced acts of the will at first, and sometimes for a long time. How often we know what is right and don't do it, or do what is right and don't like it! But when we cooperate with God's grace, Our Lord Himself harmonizes our feelings with our will and intellect and the truth into an integral wholeness. All the saints are witness that you will finally love doing what is right and will desire to do it promptly and cheerfully. The more we make room for God, the more harmony will displace interior conflict and struggle in us. Jesus promised, "I have come that ye might have life and have it more abundantly."

"Blessed are the pure in heart for they shall see God." Pure in heart means this harmony in the soul for receiving and acting on the truth. And this is the end of the Illuminative Way. Not that the Illuminative Way ends! But this soul now sees the hand of God revealed in the circumstances of life and knows that whatever happens, he is in the hands of a loving Father. It is at this point that a soul begins to be really useful to God, which brings us to the Unitive Way. Something about that next time.

FATHER BRADFORD

THE STATIONS OF THE CROSS

From the earliest times Christians flocked to the Holy Land to visit the places sanctified by the events in our Lord's earthly life. Especially popular was the pilgrimage along the path our Lord took on the first Good Friday. This pilgrimage was made with great devotion, the procession stopping (or making "stations") for prayer and meditation at the various traditional points where special events took place. For those who were unable to visit the Holy Land, the custom arose throughout Europe of setting up replicas of the different incidents along the Way of Sorrow, so that the faithful could make spiritual pilgrimages. After a long development, these little shrines became restricted to fourteen and it is now customary to set them up along the walls of Christian churches.

This devotion is primarily a private one for the use of individuals, but it is customary in Lent, and at other times, for the people to make the Stations in common. No official prayers have ever been prescribed for this devotion, whether in private or in public. It is only necessary that there be a movement from one Station to another and that the people meditate, however briefly, on each particular incident. Many unofficial devotions have been written, however.

SHORT NOTES

A Boston Catholic Men's Conference is being held Saturday March 4th at the new Boston Convention and

Exhibition Center in South Boston. 8am to 6pm. Tickets are \$40 at the door.

The Great Litany or the Decalogue begins the Lent Sunday Masses before Palm Sunday. Copies are found in the chapel.

Confessions are heard at St. Teresa of Ávila Church every Saturday from 3-4pm. In addition, Father Bradford hears confessions after 4pm Mass on the Thursdays preceding first Fridays.

A Lent COIN FOLDER has been mailed to parishioners. This may be a part of your self-denial. Proceeds benefit Catholic Charities.

A Lent Companion published by *Magnificat* magazine is available in the chapel for \$3.00. There are devotional materials for every day of Lent.

On Saturday March 11th a year's-mind Mass will be offered for the repose of the soul of Marysia Swanberg. Mass is at 9am. May the souls of all the faithful departed rest in peace.

Many thanks to Fr. James O'Driscoll and Deacon Michael Connolly for assisting at Candlemas. And thanks also to the parishioners who brought food and drink for a reception after Mass. The evening ended late but a few brave souls came back to the 6:45am Mass for the blessing of throats!

Bishop Richard G. Lennon blessed the Bradfords' new rectory in mid-January and was a guest for dinner. Bishop Lennon was the first chaplain of the Anglican use in Boston and is a good friend of many of the congregation. He was celebrant and preacher at our fifth anniversary Mass on Saint Michael's Day in 2003.

Saint Patrick's Day is Friday, March 17th. Patrick is the patron saint of the Archdiocese of Boston.

Easter Flower envelopes will be available in the chapel in mid March. *Contra Mundum* readers may request an envelope or simply send memorials (with donations marked "Easter flowers") no later than April 9h. Thanks.

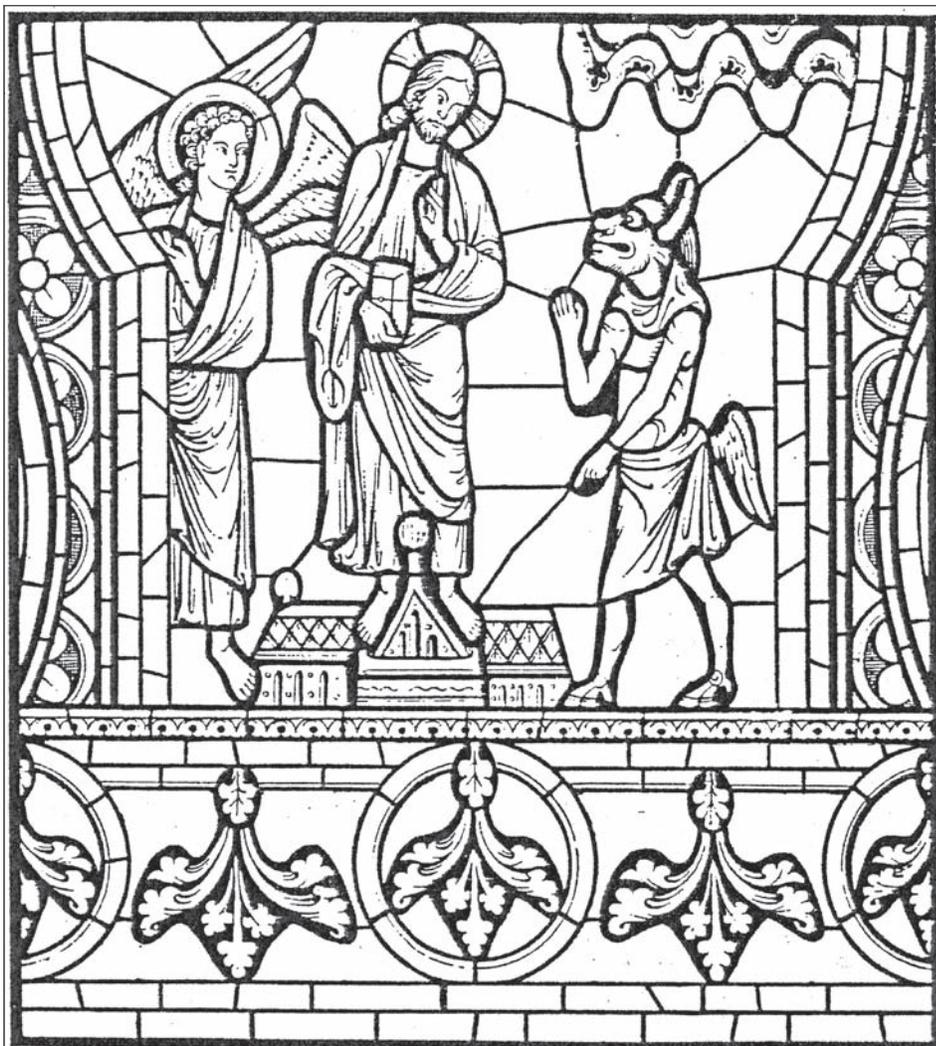
SAINT OF THE MONTH



(ca.389-ca.461)
March 17

SAINTE Patrick is one of the best known patron saints of Ireland, popular in this country as well perhaps because of the historical immigration of Irish peoples. He is also the patron saint of Nigeria.

Former Episcopalians might remember him through the familiar hymn ("I bind unto myself today") known as *St. Patrick's Breastplate*, the words of which are attributed to this saint.



THE FIRST SUNDAY IN LENT

March 5, 2006

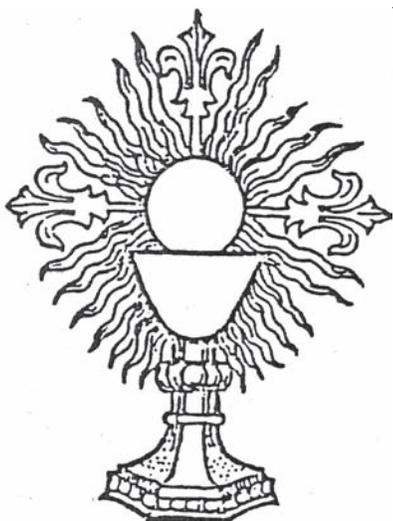
The Collect.

O GOD, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The First Sunday of Lent: March 5, 2006

Litany in Procession, Exhortation, Solemn Mass, & Sermon

The annual Peter's Pence Collection is taken up at Mass this Sunday. Proceeds directly support the works of the Holy Father. Through works of charity, Catholics provide a quiet but powerful witness of love and deeds for the relief of suffering worldwide.



Solemn Evensong & Benediction

Second Sunday of Lent
March 12, 2006 at 5:00
Chapel of St Theresa of Ávila
Church West Roxbury

(The source of this is a mystical poem *Lorica*.) Prominent Roman Catholic churches named for this patron saint are many. One readily thinks of the grand cathedral on Fifth Avenue in New York City, as well as its predecessor, St. Patrick's Old Cathedral (1809-1879), elsewhere in Manhattan.

St. Patrick came not from Ireland but Britain, born Patricius to a Roman citizen, Calpurnius, who was a local official and a deacon. He also was the grandson of a priest named Potitus.

At about age 16 Patricius was kidnaped by Irish slave traders and pressed into herding sheep and pigs in Ireland for about six years. His *Confessio* reveals how his faith was tested, and his experience in servitude drew him to rely on God for everything. His escape or release from slavery led to an arduous journey, and it

is not certain what was the route that eventually brought him back to Britain (ca. 412-415).

Some sources indicate that Patrick went to the continent (ca. 431-432) and studied theology under Germanus of Auxerre. Supposedly he was consecrated a bishop and returned to Ireland (ca.435) to begin his missionary work.

Pope Leo gave approval for the Church in Ireland (ca.441) and elevated Patrick to archbishop. Within the next several years he established his see in Ulster, in a community that became Armagh.

Near the end of his life he returned to Saul and in 461 was said to have received the last rites from the Bishop Tassach of Raholp and died in March. He was thought by some to have been buried in Downpatrick in Saul but many of the details of his death and burial remain a mystery. One source claims that his shrine was destroyed in 1539 by English zealots during the reign of Henry VIII.

"I pray my God that he will grant me perseverance and allow me to prove a faithful witness right up to the time of my passing over, for my God's sake." (From the "Letter to the soldiers of Coroticus") He is remembered for missionary zeal and accomplishments. Writers compare his reputation favorably to that of Paul, since Paul's work was in the Graeco-Roman world and not in places farther west. In Ireland he established a school at Armagh and ordained many priests and consecrated religious.

Patrick had only a rudimentary education, was not highly learned person, and acknowledged that deficiency in his *Confessio*. His Latin writings are described as of an elementary expression, not in a learned style. Of the primary sources we have for him, only two: a "Confession" (www.ccel.org/ccel/patrick/confession.html) and "Letter to the soldiers of Coroticus," a bold declaration of his faith to and a denunciation of some soldiers under a Welch chieftain (www.iol.ie/~santing/patrick/CoroticusFrame.htm). His native language was probably ancient Celtic.

From the Letter are expressions of his perseverance, humility, and gratitude: "I am certain in my heart that 'all that I am' I have received from God." "Whatever will come my way, whether good or bad, I may accept it calmly, and always give thanks to God, who has ever shown me how I should believe in him unending without end." From his *Confessio* we learn not the precise details of his captivity and servitude but his religious fervor and his strong relationship to God.

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.

Blesseds RICHARD HILL,
JOHN HOGG, and RICH-
ARD HOLIDAY, *Priests and
Martyrs († 1590)*

On September 23, 1589, three English seminarians, Richard Hill, John Hogg, and Richard Holiday, all natives of Yorkshire, were ordained to the priesthood together in Laon, France. In March of 1590, they embarked for England together with a fourth priest, (Blessed) Edmund Duke in order to minister to their Catholic countrymen suffering persecution under Queen Elizabeth I. As the four were traveling across northern England, they were arrested and sent to a prison in Durham. Here, they ably refuted several Protestant ministers who had come to debate with them. All four priests were sentenced to death by hanging, drawing, and quartering. At their execution, four criminals condemned to die with them professed the Catholic faith before dying. There was so much sympathy for the martyrs among the onlookers that virtually no one shouted the customary salute, “God save the queen,” as the priests’ severed heads were shown to the crowd. Two Protestant onlookers, Robert Maire and his wife Grace, were so moved by the priests’ courage that they both became Catholics.

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Blessed JAMES DUCKETT
Martyr († 1602)

Most of James' prison sentences, as well as his execution at Tyburn, were the result of his efforts to spread the faith as a dealer in Catho-



St. JOSEPH, SPOUSE
OF THE BLESSED
VIRGIN MARY

Low Mass & Sermon Monday,
March 19, 2006 10:00am
Convent Chapel

lic books. Brought up a Protestant, he was converted to Catholicism through his reading. Formerly a devout attendant at Protestant services) he now resolved to stay away from church until he had heard more convincing arguments. James married a Catholic widow and led an exemplary life in all respects. Their son, prior of the Carthusians at Newport, left to posterity the particulars of his trial and death.

James' work as a Catholic book dealer was so dangerous that nine of his twelve years of married life were spent in prison. In the end, he was

betrayed by Peter Bullock, a book-binder who had done some work for him and thought to escape his own death sentence by turning informer. Both men were sentenced to be hung. When they arrived at Tyburn, where Mrs. Duckett had brought him a pint of wine, James assured Bullock of his forgiveness, urged him to become a Catholic, begged his wife to bear the informer no resentment, and when they both had the ropes around their necks, kissed his fellow convict.

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AN INVITATION TO
GO DEEPER

OUR Lord Jesus said “except your righteousness shall exceed the righteousness of the scribes and Pharisees...”

This is a warning to be on our guard against self-complacency. And self-complacency is extremely hard to self-diagnose.

In first century Israel the scribes and Pharisees were the leaders in religion, and were accepted wholeheartedly by the people. But because they all lived in an age which had dragged down the spiritual side to the level of commercial materialism, no one noticed. No one except the Son of God.

It never dawned on the scribes and Pharisees that they were frauds, or that the respect they desired was really for themselves and not for the glory of God. But in point of fact in their observances, these scribes and Pharisees had the letter but not

the spirit of their religion. The letter focused on details and obscure practices, in the observance of which these people lost sight of justice, mercy, and faith. Such care was taken to set a good example that the whole expression of religion became a show.

Lent is an invitation to go deeper into our religion, to walk closer with Our Lord, to be on guard lest the outward observances settle us into routine habits which degenerate into a spirit of externalism. An average respectability without great effort does not exceed the righteousness of the scribes and Pharisees and it does not fool Our Lord. Lent is the time for great effort, that the Catholic Faith we profess may become the rule of our life.

A sermon preached by Father Bradford in Saint Theresa of Ávila Church, February 18, 2005.

“YOU WILL DIE IN YOUR SINS”

WE must consider the force of habit. Conscience at first warns us against sin; but if we disregard it, it soon ceases to upbraid us; and thus sins, once known, in time become secret sins. It seems then, that the more guilty we are, the less we know it; for the more often we sin, the less we are distressed at it. I think many of us may, on reflection, recollect instances, in our experience of ourselves, of our gradually forgetting things to be wrong which once shocked us. Such is the force of habit. By it men contrive to allow themselves in various kinds of dishonesty. They bring themselves to affirm what is untrue, or what they are not sure is true, in the course of business. They overreach and cheat; and still more are they likely to fall into

low and selfish ways without their observing it, and all the while to continue careful in their attendance on the Christian ordinances, and bear about them a form of religion.

Can we endure the thought of going down to the grave with a load of sins on our head unknown and unrepented of? Can we content ourselves with such an unreal faith in Christ, as in no sufficient measure includes self-abasement, or thankfulness, or the desire or effort to be holy? For how can we feel our need of his help, or our dependence on him, or our debt to him, or the nature of his gift to us, unless we know ourselves? How can we in any sense be said to have that “mind of Christ,” to which the apostle exhorts us, if we cannot follow him to the height above, or the depth beneath; if we do not in some measure discern the cause and meaning of his sorrows.

Without self-knowledge you have no root in yourselves personally; you may endure for a time, but under affliction or persecution your faith will not last. This is why many in this age become infidels, heretics, schismatics, disloyal despisers of the Church. They cast off the form of truth, because it never has been to them more than a form. They endure not, because they never have tasted that the Lord is gracious; and they never have had experience of his power and love, because they have never known their own weakness and need.

VEN. JOHN HENRY CARD. NEWMAN
Parochial and Plain Sermons
(1801-1890)

Msgr. Ronald Knox said that Cardinal Newman's conversion (1845) was the most important for the Catholic Church since Saint Augustine.



THE ANNUNCIATION
OF THE BLESSED VIRGIN MARY COMMONLY
CALLED LADY DAY

Saturday, March 25, 2006
Procession, Solemn Mass
& Sermon 9:00am
Convent Chapel



Remember
O man
that dust
thou art

and to dust
shalt thou return

hamartia

(hä'mär tē'ə) n. (in ancient Greek tragedy) error in judgment, esp. resulting from a character defect in a tragic hero; the tragic flaw

Pride, I'm afraid, may prove to be my brother's *hamartia*.

¶ This is the word used for "sin" in the N.T. (or trēs-päss). It was an archery expression meaning to miss the mark.

UPCOMING SPECIAL SERVICES

Ash Wednesday Mass, March 1st, Blessing and imposition of Ashes 7:30pm in convent chapel

Evensong & Benediction, Sunday, March 12 at 5pm in St. Theresa Chapel, Fr. Bradford, preacher.

Annunciation Mass, Saturday, March 25 at 9:00am in convent chapel

Maundy Thursday Mass, April 13th at 7:30pm in convent chapel

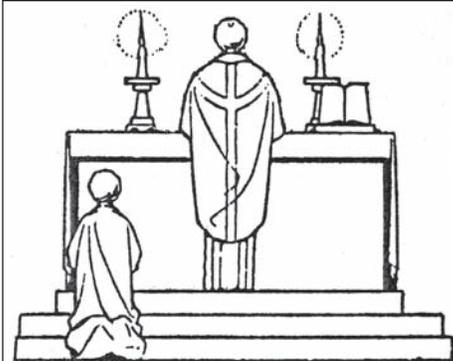
Good Friday, April 14th 12noon-3:00pm in convent chapel

Easter Vigil, we join St. Theresa's Parish for the service in the church

Evensong & Benediction, Sunday, April 30th at 5pm in St. Theresa Chapel

Ascension Day, Thursday May 25th, 7:30pm in the convent chapel

Evensong & Benediction, Sunday, June 18th at 5pm in St. Theresa



WEEKDAY MASSES

IN LENT AND EASTER WEEK

Tuesdays at 10:am
March 7, 14, 21, 28
April 4, 11, 18

Saturdays at 9am
March 4, 11, 18, 25 (Annun-
ciation)
April 1, 8, 15 (Altar Service),
22

Convent Chapel

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

Rectory:

767 West Roxbury Pkwy.
Boston, MA 02132-2121

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FOR that fair blessed Mother-maid,
Whose flesh redeem'd us; That she-Cherubin,
Which unlock'd Paradise, and made
One claim for innocence, and disseiz'd sin,
Whose womb was a strange heav'n, for there
God cloath'd Hiniself, and grew,
Our zealous thanks we pour. As her deeds were
Our helps, so are her prayers; nor can she sue
In vain, who hath such titles unto you.

DR. JOHN DONNE (1571-1631)

John Donne (1572-1631) was an Anglican poet and divine, ordained in 1615 and Dean of St Paul's, London from 1621.

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
The Congregation of St. Athanasius
10 St. Theresa Avenue
West Roxbury, MA 02132

