
✠ Contra Mundum ✠

Volume X, Issue 1

August 2007

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>

GOD TO GLORIFY

An old and yet no less powerful meditation, *Memento anima christiana...*, runs:

‘Remember Christian soul that thou hast this day, and every day of thy life:

God to glorify,
Jesus to imitate,
the Blessed Virgin and the saints to venerate,
the angels to invoke,
a soul to save,
a body to mortify,
sins to expiate,
virtues to acquire,
Hell to avoid,
Heaven to gain,
eternity to prepare for,
time to profit by,
neighbors to edify,
the world to despise,
devils to combat,
passions to subdue,
death perhaps to suffer,
and Judgement to undergo.’

The glorification of God stands at the head of this spiritual checklist in first position, yet how do we put this prime injunction into practice?

For a simple start, each morning when you rise and place your feet on the floor, make it a habit to say a simple, sincere and loving ‘Thank You’ to God for all His benefits and blessings toward you, both gen-



THE TRANSFIGURATION

Sunday, August 5, 2007
Solemn Evensong & Benediction
5:00pm
Chapel of Saint Theresa Church

eral and particular: for example for your status in life, for your work, for your family and friends, and for His having kept you safe in soul and body during the past night, and for whatever special moments He has prepared for you in the coming day, whether joys or challenges.

In this way we begin to acknowledge the greatness of God and the fact that He directly and personally and lovingly involves Himself in every aspect of His far-reaching creation:

Are not five sparrows sold for two farthings, yet not one of them is forgotten before God?

—Luke 12.06

We will never even come close to comprehending the fullness of God’s glory until we join Him with all the angels and saints in heaven, but we can serve God well every day by repeatedly recognizing how His glory fills every moment of our lives and every atom of the world around us, and then by reflecting that glory back to Him, as with a mirror, in full gratitude for ‘all good gifts and all perfect presents’ that come down from Him, the Father of Light.

A simple ‘Thanks be to God’ marks the beginning of a devout glorification.

Familiar liturgical words like *bless, magnify, laud, praise, thank, hallow* all serve as functional synonyms for the general concept ‘to glorify’ when we direct them toward God.

So when we speak of our first Christian obligation as “God to glorify”, those of us who practice our faith in prayer have advanced farther than we might first have surmised.

We glorify God when we thank Him each morning and evening for all His blessings and benefits, but also, for example, when we pray the very first petition of the *Our Father*, “hallowed be Thy Name”, and thus commit ourselves to making God’s glory as manifest on earth as it already is in Heaven.

Countless other times in prayer and worship, in phrases so common to us that we overhear them and neglect their import, we are potentially glorifying God, reflecting back to Him in our simple but devout way some small portion of the glory, the Divine energies, which shine upon us at every moment, and in so doing we also profess to others, faithful and non-faithful, the goodness of our triune Lord: Creator, Redeemer, and Sanctifier.

The simple minor doxology reflects this thoroughly:

Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end.

In it the very absolute word always has a special significance in this regard because it obliges us to make every moment of our lives, every thought, word, and action, a prayer of glory to God.

As a thought experiment think back to five minutes ago and ask yourself ‘What was I doing? Can I say that this was in any way serving God’s glory?’

For the Feast of the Transfiguration which Holy Church celebrates this month Peter seeks endearingly to glorify his already glorified Master by suggesting to erect three tabernacles or tents for Moses, Elias, and Jesus, with whom Jesus is conversing. These three represent the fullness of God’s revelation to mankind: Moses, the lawgiver; Elias, the prophet; Jesus, the New Covenant, the Son of God incarnate. When queried, in a sort of pharisaical trap question, to identify the greatest of the Ten Commandments, Jesus presents the Summary of the Commandments:

Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and greatest commandment.

And the second is like unto it: Thou shalt love thy neighbor as thyself.

On these two commandments depend all the Law and the Prophets.

All of our glorification of God comes back to the glorification of our Blessed Lord at His Transfiguration, but notice the absolute quantifier all in the Summary. The word all means a totality, just as the word always in the *Glory be...*, as does the quite literal relentlessness of all our liturgical phrases, as for example in Psalm verses such as:

Blessed be the Name of the Lord from henceforth and forever more.

or

I will bless the Lord at all times; at all times His praise be in my mouth.

Glorifying God knows no compromise or diminution in time or quantity. If we say all and always, then we must mean it.

At the Transfiguration on Tabor Christ revealed His glory to His three chosen disciples, Peter, John and James, and after His Resurrection the fullness of that glory became manifest in the Spirit to all mankind.

Glory appears in all the beauty which comes forth from God and which we see in this world. The Jesuit poet, Gerard Manley Hopkins, sings that ‘The world is charged with the grandeur of God...’, and our response to that glory must be to reflect it, to acknowledge it to God, to pass our awareness of it to all others

with whom we come into contact, to live in that glory such that it shines as an integral part of our lives.

The old, hearty revival-meeting Hallelujah exclamation ‘Praise the Lord’, when sincerely uttered, has much to say for itself.

Pray in this month of Transfiguration for the grace to see His glory in all things and to live accordingly, so that your light can also shine before all men and thus glorify Your heavenly Father.

¶ *The Revd. Dcn. Michael Connolly teaches linguistics in Boston College and serves primarily as Archdeacon at Holy Cross Armenian Catholic Church in Belmont. He assists frequently in the Anglican Use. This is his third contribution to Contra Mundum.*

SHORT NOTES

Parishioner Arthur Swanberg is making a visit to Boston for two weeks in early August. He is looking forward to being with us and getting in a visit with as many as possible.

Bob and Gloria Molloy recently took a cruise to Bermuda in the run up to their fiftieth wedding anniversary which is August 31st. Congratulations to them on this important and joyous milestone!

Besides the major feast days mentioned in separate articles in this edition of the parish paper St. Lawrence Day (August 10) and St. Bartholomew Day (August 24) fall on Fridays this year. Fr. Bradford normally offers Mass at 6:45am in the St. Theresa Chapel on Fridays. (There is also a daily 4:00pm Mass in the chapel.)

There are a few open Sundays



I wanna be a Catholic.

baby bunny found snuggling by the door to the Convent

for altar flowers in August and September. Please sign up for any of these Sundays. We all enjoy the altar flowers.

The Congregation will again join with St. Paul's Anglican Church in Brockton to offer Anglican Evensong at Stonehill College, Easton, on September 23rd. The service begins at 4 o'clock.

The Congregation of Saint Athanasius will celebrate its tenth anniversary on Saint Michael's Day, September 29th.

MURMURING

The Jews were great murmurers, and of course the ancient Hebrews had murmured against Moses, and more than once, in the wilderness. Murmuring is even connected with the mysterious food called "manna" because the people said "what is it?" Murmuring has an ancient pedigree in Israel's history probably going right back to the Garden of Eden! And modern Jews, mostly non-reli-

gious, like to say "you know, in the wilderness of Sinai, if we'd turned right instead of left, we'd have all the oil!"

¶ *from a sermon by Father Bradford on August 10, 1997*

IN THEIR OWN WORDS

"The city works. The problem is you're always seeing headlines about the bad news. I wish we had a good-news newspaper. The Good News of Boston. The bad guys don't control this city, they only control the headlines."

¶ *Mayor Thomas Menino Quoted in the June, 2007 issue of Boston magazine*

"The mind is below truth, not above it, and is bound, not to descant upon it, but to venerate it."

JOHN HENRY NEWMAN

An Essay on the Development of Christian Doctrine



How about a thurible this size?



SAINT AUGUSTINE OF HIPPO



AUGUSTINE was born, November 13, 354, in Tagaste—today Souk Arrhas in Algeria—of a pagan father and a Christian mother. His excellent education prepared him to be a professor of rhetoric, which he taught successively at Carthage, Rome, and Milan. His restless search for truth and his constant inner struggle with his personal morals ended, at the age of thirty-three, with the grace of conversion to Christ. Decisive factors leading to this experience were the mystical philosophy of Neoplatonism, serious study of the Bible and especially of St. Paul's epistles, the illuminating preaching of Ambrose, and the prayers of his Mother Monica. He was baptized by Ambrose on Easter Eve, 387. After returning home to North Africa, Augustine found himself unexpectedly chosen to be a priest at Hippo in 391. Four years later he was ordained bishop of the see.

A devoted pastor, effective preacher, able apologist, and creative thinker, Augustine continues to this day to be a potent influence upon both Catholic and Protestant theology and

devotion. His treatises, letters, and sermons are constantly mined for new and fresh insights into Christian truth. Many find unfailing help in his spiritual autobiography, *The Confessions*; and his major works *On the Trinity* and *On the City of God* are lasting contributions to our understanding of the nature and being of God, and of His creative and providential grace in the human heart and in human history,

Augustine died at Hippo on August 28, 430, during the siege by the Vandals of his city. His body, later taken to Sardinia, was transferred in the mid-eighth century to the capital of the Lombard king at Pavia, Italy, where it now rests in the church of San Pietro in Ciel d'Oro.

¶*Feast day is August 28th. Saint Monica was always worried about her son, that he would never become a Christian. "Don't worry," said her Catholic bishop. "The son of so many tears cannot be lost."*

THE BRITISH MARTYRS

OVER the years 200 men and women have been beatified for their heroic witness to the Catholic Faith in the British Isles during and after the Protestant Reformation. Here we continue brief mention of some of these individual martyrs.

BLESSED HUGH MORE *Martyr (c. 1563-1588)*

Born into a Protestant family, Hugh More, of Grantham, England, studied at Oxford. While preparing for a law career in London, he was

brought into the Catholic Church by a Jesuit priest, Father Thomas Stephenson. Thereafter, Hugh departed for Reims, France, to study for the priesthood. But about two years later, health troubles compelled him to return to England, unable to complete his seminary studies. Soon after re-entering England, Hugh was arrested by Queen Elizabeth I's Protestant regime for having converted to the Catholic faith and for entering a seminary abroad. He could have obtained a pardon from the death sentence he now faced by submitting to the usual demand of attendance at Protestant church services, but he refused, determined not to deny his faith in any way. Hugh was only about twenty-five years old when on August 28, 1588 he was executed by hanging together with (Blessed) Father Robert Morton. In the diocese of Nottingham, within which Hugh was born, he has been commemorated annually on September 1.

Reprinted from *MAGNIFICAT*, Issue: September, 2006, Vol. 8, No. 7, and Page 37 With permission of *MAGNIFICAT*® USA, LLC, P.O. Box 822, Yonkers, New York 10702. To order call 1-866-273-5215 or Web site: www.magnificat.com. All rights reserved.

BLESSED RALPH ASHLEY *Religious and Martyr (†1606)*

After serving as a cook in the English colleges of Douai, France, and Valladolid, Spain, the young Englishman Ralph Ashley sought admission to the Jesuit Order, but ill health compelled him to head back to England before he could complete his novitiate. Along the way, Ralph was captured by Dutch Protestants and detained by them. Nonetheless, in March of 1598, he managed to reach his native land, where he became a Jesuit lay brother and an assistant to

the Jesuit priest, (Blessed) Edward Oldcorne. The two worked together in the service of England's persecuted Catholics for the next eight years, until they were both captured by the Protestant English authorities. They were subsequently imprisoned in the Tower of London, where Ralph was tortured with another Jesuit lay brother, (Blessed) Nicholas Owen. Ralph was tried and condemned to death with Father Oldcorne. The latter was executed first, after which Ralph kissed the martyred priest's feet, declaring, "How happy I am to follow in the steps of my sweet father."

Reprinted from *MAGNIFICAT*, Issue: April, 2005, Vol. 7, No. 2, and Page 105 With permission of *MAGNIFICAT*® USA, LLC, P.O. Box 822, Yonkers, New York 10702. To order call 1-866-273-5215 or Web site: www.magnificat.com. All rights reserved.

THE QUEENSHIP OF MARY



WHENEVER any light falls on [Mary], she appears as the Maiden, the Helpmate. She is this even as the Queen, for whoever is crowned receives both the royal dignity and the royal burden. She is raised up precisely as the lowly one.

She is called Queen of the Angels because, together with her Son, she descended lower than the angels to serve mankind and to suffer for it. She is called Queen of the Apostles because she committed herself to the work of her Son – the Church – more deeply, earlier, and more thoroughly than they. Being men, the Apostles and their successors only hold an office in the Church; but Mary, being a woman, represents the whole Church to her Lord and Bridegroom. She is the Queen of All the Saints because her “little way” – her way of simple but radical faith – becomes the standard by which to measure all other ways of sanctity, all exalted and all lowly ways, the ways of all mystics and martyrs, of all charismatics and missionaries, of all Christians in all orders, and in all the world.

A queen enjoys full power, even with regard to the king. Mary’s fullness of power is expressed in her intercession for us and her mediation of graces, so that we receive all personal graces from God and Christ always as members of the holy Church – and, therefore, as children of Mary.

HANS URS VON BALTHASAR

The Threefold Garland

¶ *Fr. von Balthasar was a Swiss Catholic theologian who died in 1988. The Queenship of Mary is commemorated on August 22nd.*

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Wednesday, August 15, 2007

Holy Day of Obligation

Solemn Mass & Sermon at 7:30pm
Convent Chapel



THE ASSUMPTION.

They laid her down, all womanhood’s crown, with holy Mass and prayer,

And they carved the sign of the Cross divine above her with loving care,

They deemed she would lie till the trumpet-cry should waken the dead from gloom;

But He Who in fight had quelled death’s might, hath opened His Mother’s tomb.

The body fair hath passed away from out that hallowed ground,

And roses bloom where Mary lay, and lilies spring around:

The winding-sheet which wrapped her’ feet no longer holds the dead,

And useless lies the wimple white which bound the Virgin’s head.

Yet not for her a robe of gold with broided art is meet;

Christ clothes her with the radiant sun, the moon is at her feet;

A crown of beamy stars is set upon her maiden brow;

Her soul doth magnify the Lord, high is the lowly now!

R. F. LITLEDALE

¶ *Richard Frederick Littledale (1833-90) was an Anglican clergy-*

man who authored “Plain Reasons against joining the Church of Rome” (1880). What would he think of his Anglican Church today?



C. David Burt, Father Richard Bradford and Brian Johansson at the Parish Cookout, David Johansson in the background.

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 Lounge after Mass

Rectory:

767 West Roxbury Pkwy.
Boston, MA 02132-2121
Tel/Fax: (617) 325-5232
<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.

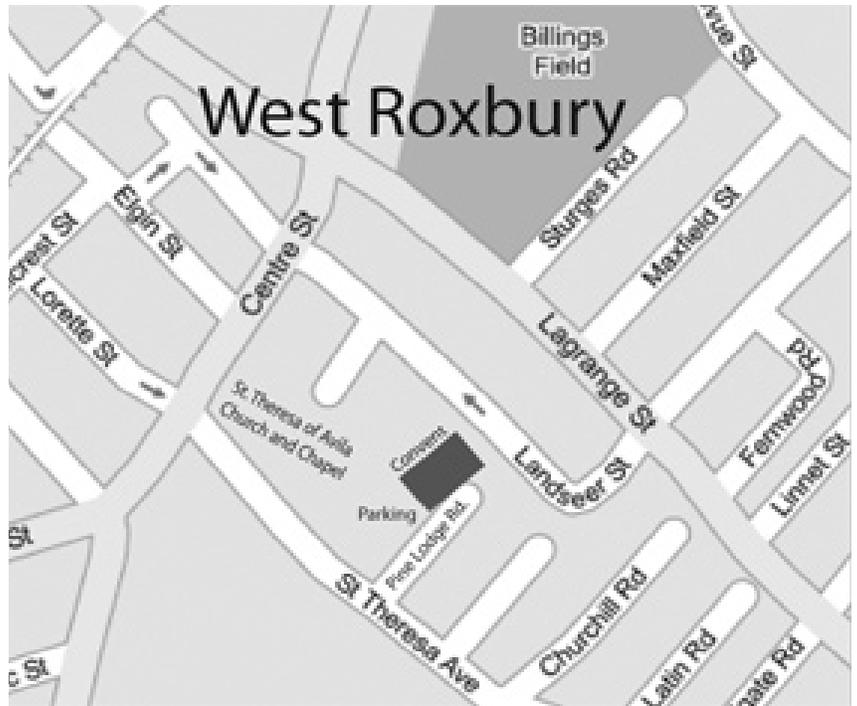
From the South: Route 1 north through Dedham to Spring Street. Turn right onto Spring Street then follow the directions above.

From Dorchester and Mattapan: Cummins Highway 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

