
✠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

One of the many aspects of the Epiphany story is that, as corrupt as it was, the Old Testament Church was still able to point the Wise Men to Bethlehem. The Church, sometimes in spite of the actions of her members, still holds the secret of God's Presence. God is ever faithful, even when we aren't.

Consider that those three kings came to Bethlehem, which just happens to mean "House of Bread." They found in Christ the sacramental life. The tiny baby in impoverished circumstances (just as the bread and wine of the Mass) did not disappoint their hopes or crush their senses. Somehow in a marvelous way the Christ Child claimed these men as His own, for through their senses, in a spiritual way, Christ revealed His Divine Majesty and was worshiped.

There is nothing more human than a little baby. Yet in Jesus the Wise Men recognized the Divine Life; they recognized that life as God's self-expression, and their own self-fulfillment. And they also understood that material things could be infused or indwelt with spiritual realities. And it



was the Old Testament Church, with all its faults, which directed the Wise Men to the Christ Child and these discoveries.

That is how God works. Obedience to the Church is reasonable enough

when we recognize her vast experience, knowledge, and treasure house of saving medicines for souls pursuing holiness. But obedience is more difficult when worldliness and scandal tarnish the Bride of Christ. However, the life of prayer and sacramental experience is always there. And just as that old tyrant King Herod could get the answers to send the Wise Men to Bethlehem, so in the life of prayer and sacrament our souls find the spiritual Bethlehem, the Holy Child, and His Blessed Mother.

¶ *A sermon preached by Father Bradford in Saint Theresa's Church on January 10, 2003.*

¶ *The woodcut on this page is by Albrecht Dürer (1471–1528), a German painter, printmaker and theorist from Nuremberg. His watercolors mark him as one of the first European landscape artists, while his ambitious woodcuts revolutionized the potential of that medium.*



New Year's Day
January 1, 2009

**THE OCTAVE DAY
OF CHRISTMAS
THE
BLESSED VIRGIN
MARY, MOTHER OF
GOD**

Solemn Mass & Sermon
10:30 A.M.
holy day of obligation

**The Holy Name
of God**

In recent years the practice has crept in of pronouncing the God of Israel's proper name, known as the holy or divine *tetragrammaton*, written with four consonants of the Hebrew alphabet in the form יהוה, YHWH...

As an expression of the infinite greatness and majesty of God, [the divine name] was held to be unpronounceable and hence was replaced during reading...by means of the use of an alternate name: "Adonai," which means "Lord." The Greek translation of the Old Testament, the so-called Septuagint, dating back to the last centuries prior to the Christian era, had regularly rendered the Hebrew *tetragrammaton* with the Greek word *Κυριος*, which means

"Lord." Since the Septuagint constituted the Bible of the first generation of Greek-speaking Christians, in which language all the books of the New Testament were also written, these Christians, too, from the beginning never pronounced the divine *tetragrammaton*...

When St. Paul, with regard to the Crucifixion, writes that "God has highly exalted him, and bestowed on him the *name* which is above every name" (Phil 29), he does not mean any other name than "Lord," for he continues by saying, "and every tongue confess that Jesus Christ is Lord" (Phil 2:11; cf. Isaiah 42:8: "I am the Lord; that is my name"). The attribution of this title to the

Risen Christ corresponds exactly to the proclamation of his divinity. The title in fact becomes interchangeable between the God of Israel and the Messiah of the Christian faith...

In the light of what has been expounded, the following directives are to be observed:

1) In liturgical celebrations, in songs and prayers, the name of God in the form of the tetragrammaton YHWH is neither to be used or pronounced.

From the Congregation for Divine Worship and the Discipline of the Sacraments,
29 June 2008.

Francis Cardinal Arinze, Prefect
Albert Malcolm Ranjith,
Archbishop-Secretary

† The Feast of the Most Holy Name of Jesus is January 3rd.

EPIPHANY

FEAST OF THE EPIPHANY
JAN. 6



EPIPHANY
means
SHOWING

Tuesday, January 6, 2009
Procession, Solemn Mass & Sermon
Epiphany Proclamation
7:30 P.M.
Convent Chapel

ON THE BAPTISM OF OUR LORD

The Gospel tells us that the Lord went to the Jordan River to be baptized and that he wished to consecrate himself in the river by signs from heaven.

Reason demands that this feast of the Lord's baptism, which I think could be called the feast of his birthday, should follow soon after the Lord's birthday, during the same season, even though many years intervened between the two events.

At Christmas he was born a man; today he is reborn sacramentally. Then he was born from the Virgin; today he is born in mystery. When he was born a man, his mother Mary held him close to her heart; when he is born in mystery, God the Father embraces him with his voice when he says: *This is my beloved Son in whom*

I am well pleased: listen to him. The mother caresses the tender baby on her lap; the Father serves his Son by his loving testimony. The mother holds the child for the Magi to adore; the Father reveals that his Son is to be worshiped by all the nations.

That is why the Lord Jesus went to the river for baptism, that is why he wanted his holy body to be washed in Jordan's water.

Someone might ask, "Why would a holy man desire baptism?" Listen to the answer: Christ is baptized, not to be made holy by the water, but to make the water holy, and by his cleansing to purify the waters which he touched. For the consecration of Christ involves a more significant consecration of the water.

For when the Savior is washed all water for our baptisms is made clean, purified at its source for the dispensing of baptismal grace to the people



of future ages. Christ is the first to be baptized, then, so that Christians will follow after him with confidence.

¶ From a sermon by Saint Maximus of Turin, bishop.

Saint Maximus lived from about A.D. 380 to A.D. 465. The first bishop of Turin, he wrote and preached extensively on the Christian mystery as recalled in the liturgical year as well as on the saints. Several hundred of his writings have been preserved for posterity.

SHORT NOTES

✱ Many thanks to Fr. James O'Driscoll who was our celebrant and preacher on Advent Sunday. He is known to all of us through his many visits to us over the years, and was our celebrant on the Feast of Christ the King, 2008, as well. Fr. O'Driscoll is Parochial Vicar in Holy Family Parish, Rockland.

✱ Thanks to those who read lessons at our annual Festival of Christmas Lessons and Carols, held in St. Theresa of Avila Church on December 28th. And to those who contributed to the reception in the pavilion after the service.

✱ If you have not already done so, please fill in and return an Every

Member canvass pledge card as soon as possible. It is important that the congregation have some idea of anticipated income in planning its programs. Many thanks to those who have already made a pledge of support.

✱ Inquirers' Classes meet many Thursday evenings with the chaplain in the St. Theresa Rectory. A syllabus is available. These classes are primarily for those seeking information about what the Catholic Church teaches, and may be used as part of preparation for reception and confirmation.

✱ Mass is celebrated most Saturdays at 9 A.M. in the convent chapel. To be certain, you might call the rectory during the week.

THE FIRST SUNDAY AFTER THE EPIPHANY, THE BAPTISM OF OUR LORD JESUS CHRIST

January 11, 2009

Asperges Me

Solemn Mass & Sermon

10:30 A.M.

Convent Chapel

✱ For those who plan ahead, Sunday Evensong and Benediction is scheduled for January 25th, March 1st, April 19th, and May 31st. Services are at 5:00 P.M. in the chapel of St. Theresa of Avila Church. These are Anglican Use services, with sermons given by the chaplain and guest preachers. You might invite someone to attend with you as an introduction for them to the Anglican Use.

✱ Ash Wednesday, the First Day of Lent, is February 25th.

Saint Thomas Aquinas

The Dominican theologian Thomas Aquinas (1224/25–1274) holds a central place in the tradition of Roman Catholic intellectual and spiritual life. The genius of Aquinas' theological accomplishment is best explained by the some 30 years of Dominican ministry and community life that this Neapolitan nobleman began in 1244. There he embraced the great truth that learning always serves worship. Aquinas' words before receiving the blessed Eucharist for the last time reveal his deep personal love for Jesus Christ: "I now receive you who art the price of my soul's redemption, I receive you who are the food for my final journey, and for the love of whom I have studied, kept vigil, and struggled; indeed, it was you, Jesus, that I preached and you that I taught." St. Thomas provides rich sources of insight about the human experience of transcendence and the unique bond with God that Christ, through the Church, mediates to those who accept the Gospel.

The German theologian Josef Pieper once suggested that Aquinas should have been called Friar Thomas of the Creation. For while St. Thomas did everything out of love for the incarnate Son of God, the surpassing riches of Christ never kept him from drawing the full theological implications of St. Paul's words to the Romans: "Ever since the creation of the world God's invisible nature, namely his eternal power and deith, has been clearly perceived in the things that have been made" (Rom 1:20).

Aquinas would also have merited the title Friar Thomas of the Incarnation, for he locates the supreme moment of alliance between the human



This is a representation of an altar-piece in Santa Caterina, Pisa, by Traini. In it St. Thomas is seen in triumph over the Moorish philosopher Averroës. Holding a Bible in his hand and four of his own works on his knee, Thomas is the recipient of rays of wisdom from Christ, four apostles, Moses, St. Paul, Aristotle (right) and Plato (left). At his feet, between groups of faithful, lies the prostrate Averroës, with a ray of refutation piercing his Commentary.

race and God in the hypostatic union. In the person of the Logos-Son, a human nature comes together with the divine nature, without either one thereby suffering division or mixture. As the primordial wedding between God and everything that is human, the Incarnation makes a personal relationship between God and each human person possible. Aquinas understood well that each member of the human family becomes an adopted son or daughter of God only in the one incarnate Son. And only those who are sons or daughters in Christ dare address God using the familiar name, "Abba, Father."

Aquinas taught that contemplative prayer forms part of the ordinary dynamic of Christian life. The theological life of faith and charity develops into a kind of habitual connaturality that makes the felt experience of God a swift matter of ease and joy. But God taught Aquinas not to confuse divine happiness with human accomplishments or experiences. In 1274,

shortly before his death on March 7, Aquinas recongized the utter nothingness of his vast literary output. "I can write no more," he told his secretary, "for all that I have written seems like straw in comparison to what I have seen." Perhaps Aquinas' own biography more forcefully demonstrates how he conceived the immediacy of God than do his unsurpassed writings on the Christian life. His feast day on January 28 commemorates the translation of his relics from Northern Italy to the Dominican Church (les Jacobins) in Toulouse (France) where they are still venerated.

Romanus Cessario, O.P.

¶Father Romanus Cessario is professor of systematic theology in St. John's Seminary, Brighton. His most recent visit to the congregation was as preacher on Holy Cross Day, 2008 at evensong. Reprinted from *Magnificat* magazine, January 1999, No. 2, pages 363–64, with permission.

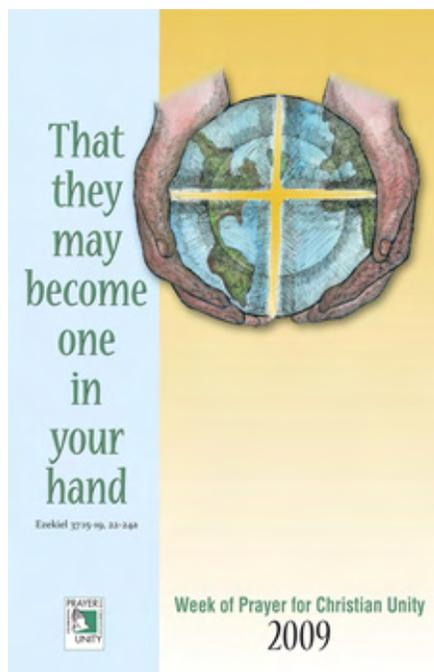
¶The Memorial of Saint Thomas Aquinas is Wednesday, January 28th.

Week of Prayer for Christian Unity

“That they may become one in your hand” (Ezekiel 37:15-19, 22-24a) is the theme for the Week of Prayer for Christian Unity (January 18–25). Begun in 1908, by Father Paul Wattson, SA, at Graymoor in Garrison, New York as the Church Unity Octave, the Week of Prayer for Christian Unity begins on the feast of the Confession of St. Peter and continues through the feast of the Conversion of St. Paul, inviting all Christians throughout the world to pray in common the prayer of Jesus “that they all may be one” (John 17:21).

In 1966, the Faith and Order Commission of the World Council of Churches and the Vatican Secretariat (now Council) for Promoting Christian Unity began collaborating to produce common texts for worldwide usage. Since 1968 these international texts, which are based on themes proposed by ecumenical groups around the world, have been developed, adapted and published for use in the United States by the Graymoor Ecumenical and Inter-religious Institute, which continues the work of Fr. Paul and the Society of the Atonement.

The Society of Atonement was founded as a Franciscan order, with branches for men and women, within the Episcopal Church. In 1909, the entire order, under the leadership of Fr. Paul and Mother Lurana was received into the Catholic Church, continuing its common life.



In Their Own Words:

“The common good can never be adequately incarnated in any society when those waiting to be born can be legally killed at choice.”

† Francis Cardinal George of Chicago opening address at the fall meeting of the 2008 U.S. Conference of Catholic Bishops

“Jesus, regrettably, has reason to complain for the ingratitude of His own ministers. Too many unfortunate brothers of ours correspond to the love of Jesus by throwing themselves with open arms into the infamous sect of Freemasonry!”

*St. Padre Pio of Pietrelcina
7 April, 1913*



THE CONVERSION OF SAINT PAUL THE APOSTLE

Sunday, January 25, 2009
Solemn Mass & Sermon
10:30 A.M.
Convent Chapel

Solemn Evensong & Benediction
5:00 P.M.
Chapel of
Saint Theresa of Avila Church
a reception follows this service

†The Jubilee Year of Saint Paul marks the 2,000th anniversary of St. Paul’s birth. The Mass celebrating the Conversion of St. Paul the Apostle may be used today. The Year of Saint Paul concludes on June 29, 2009.

The Collect

God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.



*A Goodly Heritage:
The Future of the
Anglican Patrimony
in the Catholic Church*

**2009 Conference of the
Anglican Use Society
June 11-13, 2009**

**at
St. Mary's Seminary
&**

**Our Lady of Walsingham Catholic
Church
Houston, Texas**

Featuring
Most Rev.

Daniel Cardinal DiNardo, S.T.B, S.T.L.
Archbishop of Galveston-Houston

and

Fr. John Seward, M.Litt. (Theology)
Greyfriars Fellow & Associate Lecturer of
Blackfriars at Oxford University,
Parish Priest, Catholic Church of St.
Gregory & St. Augustine, Oxford,
Author of numerous books, including *The
Beauty of Holiness* (1996)

and

Mary Moorman, J.D., MA (Theology)
Ph.D. (Theology) Candidate (Southern
Methodist University),

in great demand as a conference speaker
and consultant

and

Fr. James Moore, Ph.D.
Pastoral Provision Priest and Founding
Pastor of Our Lady of Walsingham
Catholic Church, Houston, TX

*for more information, please contact
Margaret Pichon at mpichon@comcast.net*

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 HENRY WEBLEY
Martyr (c. 1558-1588)

A native of Gloucester, England, the Catholic layman Henry Webley was arrested by agents of Queen Elizabeth's Protestant regime when he was about twenty-eight years old. He was later condemned to death by hanging for having assisted a priest, the martyr (Blessed) William Dean.

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BLESSED WILLIAM WATERSON
Priest and Martyr († 1593)

On a visit to Turkey, Edward Waterson, a Protestant native of London, turned down an affluent Turk's offer of his daughter's hand in marriage, refusing to accept the Turk's demand that he convert to Islam. While heading back to England, Edward stopped in Rome, where he resolved to become a Catholic and a priest. After entering the Church in 1588, he was ordained in 1592. The young priest was remembered for his humility and penitential spirit. Following his return to England in June of 1592, Father Waterson was

arrested and condemned to death by drawing and quartering for being a priest. His execution on January 7, 1593, was delayed when first one horse and then another refused to drag him on a hurdle through the streets to the scaffold. Some onlookers felt that the horses had taken the Catholic side, remarking that their uncooperative behavior seemed to them a "vote to the papists." When after reaching the execution site on foot Father Waterson ascended the scaffold, the ladder he was climbing began to shake violently. The priest stilled the ladder by making the sign of the cross over it.

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The Presentation of CHRIST
in the Temple, *or*
THE PURIFICATION OF SAINT MARY THE VIRGIN
commonly called
CANDLEMAS DAY

Monday, February 2, 2009
7:30 P.M.

Blessing of Candles, Procession,
Solemn Mass & Sermon

The Revd. Fr. Craig dePaulo, preaching
Saint Theresa of Avila Church
the blessing of throats follows this service

The Congregation of Saint Athanasius

The Revd. Richard Sterling Bradford,
Chaplain

Saint Theresa Convent
Chapel

10 St. Theresa Ave.
West Roxbury, Mass.
(Enter through the side door.)

Sundays 10:30 A.M.
Sung 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

