
✠Contra Mundum✠

Volume XI, Issue 2

September 2008

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 an August 7, 2008 op-ed piece in the *Boston Herald* ("Beacon Hill's Overdue for an Overhaul") talk show host Michael Graham takes on the Massachusetts state legislature on a whole host of issues where the will of the people is thwarted by "the din of insider dealing and out-and-out corruption." Graham says, "We don't support 'sanctuary' policies for illegal aliens, and we don't want to give them driver's licenses. We hate paying \$5 a gallon for heating oil and, like 76 percent of our fellow Americans, Bay Staters want more domestic oil production. We see government goof-offs retiring on hefty pensions in their 40s and then double-dipping, and we want to pull our hair out."

Whether you sympathize or not with all of Graham's examples, he might also have listed the citizen's desire for a referendum on traditional marriage among his complaints. You may remember how any notion of letting the people have voice and vote on that issue was thoroughly bashed. "If this were a two-party state, if there were organized resistance to the liberal Media-Politico Complex, the sheer weight of numbers like '86 percent' [Graham quotes a Suffolk University poll showing that 86 percent of



citizens think having cops at every pothole repair is wrong] would be enough to carry an issue like police details. But not here."

There were at least 200,000 citizens who requested a ballot question on traditional marriage. There were many *ad hominem* attacks on proposers. Episcopal Church Bishop Thomas Shaw was quoted in the *Boston Globe* as saying of those who sought to preserve marriage as the Church understands it that "they demonstrate either incredible ignorance or a willful duplicity." Shaw was scolding the Catholic Bishops of Massachusetts for not supporting his Sodom and Gomorrah agenda.

The state legislative assembly mobilized to engineer defeat of the proposal. As Graham observed generally in his article, "asking a legislator to choose between 100 angry but unorganized taxpayers or 10 union members with a phone bank is a classic no-brainer." So much for democracy.

Columnist Graham's solution is

two-fold. First, vote to repeal the income tax and stop the flow of government graft at the source. His second suggestion? *Throw the bums out!* He reasons, "Sure, there's a chance you'll vote against a good guy, but at 86 percent against democracy, the odds are on your side."

It is certainly not the Catholic Church's position that we rip up the cobblestones in the streets! Nor is Michael Graham advocating that approach in his column. It is reasonable for us to require accountability in our legislature. For the Church to expect her members to exercise the franchise in support of Catholic teaching is also reasonable. (We also do not require civilian referenda for validation of Church teaching. What if the state-wide vote had gone *against* Church teaching? There comes the time, now and then, when the Church has to say "wrong is wrong, even if everybody is wrong.") Apparently, the liberal agenda feared greatly that people would support a ballot initiative on traditional marriage. How else to explain their panic attack? All in all, it is a good and healthy thing when one who is part of the "Media-Politico Complex" and his readers realize that our society is being terrorized and vandalized by an incredibly small number of people.

Father Bradford

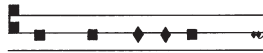


Even song.

The Quere with the Priest.



Ore father which arte



in heauē, halowed. &c.

Prie.



God make speede to saue me.

Sunf.



lorde make hast to helpe me.

Glorv

SOLEMN EVENSONG & SERMON

Sunday, September 21, 2008

4:00 P.M.

Chapel of Mary, Stonehill College

Easton, Massachusetts

A service sponsored jointly by

The Congregation of St. Athanasius and

Saint Paul's Anglican Church, Brockton

A reception follows the service

This is our third joint service with St. Paul's Church. As with everything else we offer that is not *of obligation*, i.e., Sunday Mass, this service is "extra." But it is important that members of the Congregation of St. Athanasius attend. Last year our own participation fell off, and the other worshippers, who came from many far away places, were disappointed. Even when our services are offered in Saint Theresa of Avila Church, really our *home* parish, visitors often outnumber parishioners. All of you have heard me remark that when visitors attend Anglican Use they want to see *you* and meet *you*!

Souls outside the Catholic Church need to know we are kind, welcoming, and understanding. That is one of the reasons the Anglican Use exists. The Universal Church has put a canonical procedure in place. It is up to us to put a face and heart on it. So please do consider attending this joint effort of our two congregations. And consider it one of those little "extra" things you do out of love for your Lord and Savior Jesus Christ, Who has showered so many blessings on us.

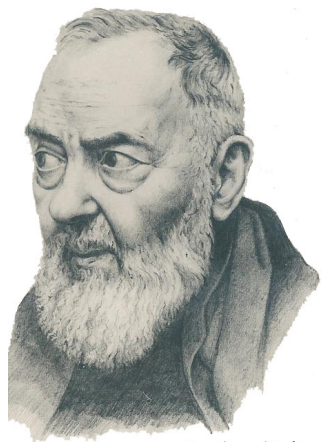
Father Bradford

Spiritual Direction

Don't be discouraged if you experience spiritual dryness. This does not mean that the Lord has abandoned you, as that ugly wretch, Satan, would unfortunately have you believe. You are too dear to the heart of Jesus and all that is happening in your soul is due the exquisiteness of Jesus' love for you. He wants you entirely for himself, he wants you to place all your trust and all your affection in him alone and it is precisely for this reason that he sends you this spiritual aridity, to unite you more closely to him, to rid you of certain little attachments which do not appear as such to us and which, in many cases, we do not even recognize or detect.

I am aware that the state of the soul placed in such straits is a sad one, when it really seems to us that all is ended and that the Lord has left us for good because he is tired of bearing with us. Instead, things are quite different. The Lord is never so pleased with us as he is at such times as this. He is always there, close to us, or rather within us, invisibly encouraging us to endure the combat. Don't worry, then, because the Lord will fight for you and will never withdraw from you.

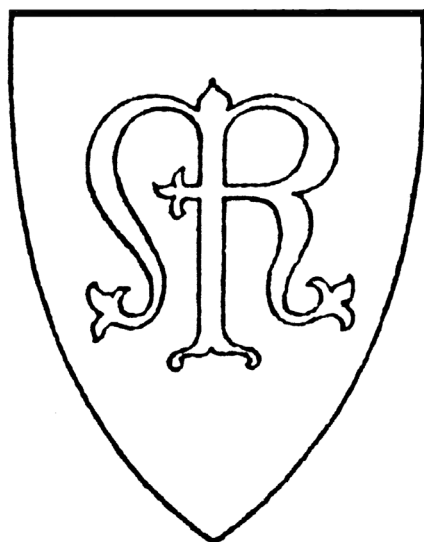
What you must do when Jesus, in his goodness, puts your faithfulness to the test, is to show at all times great promptitude in the observance of your duties, without neglecting any of the practices which you perform in times of consolation and prosperity, without paying any attention to your lack of all pleasurable feelings, since such feelings are merely accidental and can often be quite dangerous to the soul. True and substantial devo-



tion consists in serving God without experiencing any sensible consolation. This means serving and loving God for his own sake.

Saint Pio of Pietrelcina

¶ An excerpt from a letter to Raffaelina Cerase. "Padre Pio" was an Italian Capuchin priest with a worldwide reputation for sanctity, spiritual direction, and miracles. He went to God in 1968, and was canonized in 2002. His feast day is September 23rd.



THE NATIVITY OF THE BLESSED VIRGIN MARY

Monday, September 8, 2008
Masses in St. Theresa Church
at 6:45 A.M. and 4:00 P.M.

Thoughts for Labor Day

Likewise, even though a kind of mystical teaching about work has at times been given exaggerated praise, it is no less certain that God ordered work and gave it his blessing. Created according to the image of God, "man must cooperate with the Creator to perfect the work of creation and must place upon the earth the spiritual image stamped upon himself." When God endowed man with intellect, power to reason, and sensitivity he gave him the means with which to complete and perfect, as it were, the work begun by himself; for whoever engages in work, be he artist, artisan, manager, laborer, farmer, in a certain sense creates. As he struggles with materials which resist his efforts man, as it were, leaves some imprint of himself upon them while at the same time refining his persistency, skill, and power to think. Furthermore, since work which men share together causes them to have common hopes, sorrows, desires, and joys it unites their wills, their minds, and hearts. For when men work they recognize one another as brothers.

Work, however, has a twofold effect: because it holds out the promise of money, pleasure, and power, it incites some to excessive self-love and others to civil discord; but it also causes the development of professional awareness, a sense of duty, and love of neighbor. Although work today has been rendered more scientific and is better organized, it can, however, jeopardize the very dignity of man who becomes its slave, so to say, for only then is work to be called human when it is based on intelligence and

freedom. Men's work has a far higher significance if it is considered in the light of Christianity because it also has as its purpose to promote the establishing of a supernatural world here on earth which will indeed not be perfect and complete until we reach the stage of forming that man who in Saint Paul's words is "in the mature measure of the fullness of Christ."

Pope Paul VI

Populorum Progressio (27–28)

Two Conferences You Will Enjoy

The people who produce *Magnificat* magazine are hosting a "Pilgrimage of Hope" conference in Boston on October 11–12, 2008. Outstanding speakers will offer a variety of presentations, and Jean-Pierre Cardinal Ricard, Archbishop of Bordeaux will join Cardinal O'Malley in the Solemn Mass. Registration materials have been available in the convent chapel this summer, or you may visit www.pilgrimageofhope.com for information and registration, or call 914-502-1840. (Fax 978-777-3332.)

The people who provide *The Coming Home Network* as support and encouragement for Protestant clergy and laity on the journey into the Catholic Church have an ongoing conference series entitled "Deep in History Conferences." The next in this series is scheduled for Columbus, Ohio on October 24–26, 2008. The conference subtitle is "Battle for the Faith: 1700–1900." You may visit www.deepinhistory.com or call 740-450-1175 for more information or to register.

Saint Matthew the Apostle

A quality worthy of note in Matthew is his humility, which was manifested in two ways. Firstly, he let himself be known as a tax-gatherer, a publican. The other evangelists, as the gloss says, did not put in this common title, in order to spare him shame and to guard the honor of an evangelist, whereas he, following the prescription that a just man is his own first accuser, calls himself Matthew the publican. Thus he showed that no convert ought to be uncertain about his salvation, since a publican suddenly became an apostle and evangelist. Secondly, he proved his humility by his patience in bearing insults. When the Pharisees murmured because Christ turned aside to a sinful man, Matthew might well have retorted: "You are the miserable, sinful ones, because judging yourselves to be righteous, you want nothing to do with the physician, where I should not now be called a sinner, because I have had recourse to the physician of salvation, and I do not hide my wound from him."

Another thing to consider about Matthew is the high honor paid in the Church to the gospel he wrote. His gospel is read more frequently in church than the others, as the Psalms and Paul's letters are heard more often than the other Scriptures. The reason for this is, as James testifies, that there are three kinds of sins, namely, pride, lust, and avarice. Saul, who was called Saul after the exceedingly proud King Saul, sinned by pride when he persecuted the Church beyond measure. David sinned by the sin of lust, when he not only committed adultery but



killed Uriah, his most loyal soldier. Matthew sinned by avarice by seeking ill-gotten gains, since he was a tax-gatherer, a keeper of the customs. The customhouse (called *teloneum* in Latin) is, as Isidore says, a place at a seaport where taxes are paid on ships' cargoes and seamen's wages: *telos*, as Bede says, is the Greek word for tax, as *vectigal* is in Latin.

Granted, therefore, that Saul, David, and Matthew were sinners, their repentance so pleased the Lord that he not only forgave their sins but heaped his gifts upon them in greater abundance. He made the cruelest persecutor the most faithful preacher, the adulterer and homicide a prophet and singer of Psalms, the covetous seeker of profit an apostle and evangelist. Therefore the sayings and writings of these three men are recited to us so frequently so that no one who might wish to be converted would despair of pardon, when he sees that such great sinners were also so great in grace.

Jacobus de Voragine
The Golden Legend

¶ St. Matthew's Day is September 21st.

The Value of the Anglican Use Liturgy

Through the Anglican Use liturgy, individuals from the Episcopal Church who reconcile with Rome have the option to worship in a manner that is familiar to them, which many practiced from childhood, and which has nourished their faith in Jesus Christ. The value of this experience is important. For others, the Use is a welcome place where the beauty of the liturgical action, music, architecture and art enables them to raise their hearts and minds in praise of Almighty God. In some cases the sense of the sacred conveyed in the Anglican Use liturgy has been a vehicle of return for Catholics who had fallen away from the practice of their faith because of liturgical abuses during the implementation of the *Novus Ordo*. The Holy See, through the work of the Pastoral Provision, recognizes that there is a legitimate historical patrimony of the Anglican Communion.

The Church welcomes the Anglican Use liturgy because it protects and encourages the spiritual life of many and allows her faithful to grow deeper in their relationship with Jesus Christ by the customs and traditions which historically were an important part of the Anglican Communion.

Archbishop John J. Myers
An address to the 2008 Anglican
Use Conference in San Antonio

¶ *The Most Rev. John J. Myers is the Archbishop of Newark, New Jersey and the Ecclesiastical Delegate for the Pastoral Provision.*

Our Lady of Sorrows

Our Lady is Mother of Sorrows. When we remember that the New Testament is not about her but about her Son, and the record of the saving events of His Incarnate Life: His death and resurrection, then any mention of the Blessed Virgin Mary is there not just as fill-in material, but is there for a reason. There is no such thing as “fill-in” material in the Gospels!

So how do we see Mary in the Bible? Great with child she had to leave home and give birth as a pilgrim in a strange land. And when Simeon predicted that a **sword** would pierce her heart, it was not long before Mary, with Jesus and Joseph, fled into Egypt to live as strangers. Mary was already participating in the rejection Jesus would experience from His own people. No one suffered this rejection of the Lord as much as did His mother.

Finally, at the foot of the cross stands Mary. She is still at one with her Son because both had entrusted their lives into the hands of the Father. And in a way we can only glimpse, her immaculate life suffered on behalf of our sins in union with her Son's suffering.

Since the Third Word from the Cross, Mary is our Mother. Jesus says so because Mary is the prototype of the Church, the new family in which everyone is bidden to obey the law of Christ to bear each other's burdens as Mary bore her Son's.

It is not that Christ's suffering is not complete without Mary. Rather, it is the superabundance of the power, and the unleashing of sanctifying grace in Christ's death and resurrection that gives first to His Mother, and then to



all His disciples, the power to share in His saving work.

To share in Christ's work of redemption is to follow Mary in taking upon herself the sorrows of Christ. And the Savior promises in the beatitudes that those who are sorrowful will be consoled with joy.

¶ A sermon preached by Father Bradford in Saint Theresa of Avila Church on September 15, 2000.

On the Conversion of the English

Who can describe what great joy sprung up here in the hearts of all the faithful, for that the nation of the Angli through the operation of the grace of Almighty God and the labour of thy Fraternity has cast away the darkness of error, and been suffused with the light of holy faith...that it bows down in heart to divine precepts, that in understanding it may be exalted; that it humbles itself even to the earth in prayer, lest in mind and soul it should lie upon

the earth. Whose is this work but His who says, *My Father worketh hitherto, and I work* (John 5:17)? who, to shew that He converts the world, not by men's wisdom, but by His own power, chose unlettered men as His preachers whom He sent into the world? And He does the same even now, having deigned to work mighty works in the nation of the Angli through weak men. For we ought to remember how, when the disciples returned with joy from preaching, and said to their heavenly Master, *Lord, in thy name even the devils are subject unto us* (Luke 10:17), they straightway heard, *In this rejoice not; but rather rejoice because your names are written in heaven* (Luke 10:20).

Truly the same our Maker and Redeemer, speaking of the repentance of men, says, *Verily I say unto you there will be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance* (Luke 15:7). And if for one penitent there is great joy in heaven, of what kind may we believe the joy to be for so large a people, converted from its error, which, coming to faith, has condemned by penitence the evil things it did. In this joy, then, of heaven and the angels let us repeat the very words of the angels with which we began: let us say therefore, let us all say, *Glory to God in the highest, and on earth peace to men of good will.*

St. Gregory the Great

Epistle XXVIII to Augustine

¶ St. Gregory the Great was Pope from September 3, 590 until March 12, 604 A.D. He sent the Benedictine monk Augustine to England along with several companions to convert the Angles and Saxons in 596 A.D. His feast day is celebrated on September 3rd.



Holy Cross Day

Sunday, September 14, 2008
 Procession, Solemn Mass & Sermon
 10:30 A.M.
 Preacher: The Chaplain
 Convent Chapel

Solemn Evensong & Benediction
 5:30 P.M.
 Preacher:
 Fr. Romanus Cessario, O.P.
 Chapel of St. Theresa of Avila Church

SHORT NOTES

✠ Please welcome Fr. James J. O'Driscoll as our celebrant and preacher on Sunday, September 7th. A biographical note appeared in the August issue of the parish paper. Fr. O'Driscoll is a longtime friend of the congregation and frequently assists in the Anglican Use.

✠ Inquirers' Classes are available and may be joined at any time. An ongoing small group meets mid-week, every other week, with the chaplain in the St. Theresa Rectory. A syllabus is available. Catholic, non-catholic, on the journey, no questions asked. All are welcome.

✠ Parishioner Wilfred Veldkamp became a first-time grandfather during August. Congratulations to the family.

✠ Father & Mrs. Bradford observe a 40th anniversary of their marriage during September. Congratulations there too!

✠ The Congregation will conduct an Every Member Canvass during the month of October.

✠ The addresses delivered at an Anglican Use Conference (held in San Antonio, Texas in July) may be accessed via
<http://www.anglicanuse.org>.

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 BAPTIST BULLAKER
Priest, Religious, and Martyr
(c. 1603–1642)

Devout and innocent from his childhood, Thomas Bullaker, of Chichester, England, became a Franciscan priest in Spain with the religious name John Baptist. Immediately upon returning to England, he was arrested by the Protestant government authorities. At his trial, the only evidence for charging him with being a priest was a book discovered

in his possession that a sailor claimed was a missal. Upon examination, the book was found to be a Spanish history text that Father Bullaker had brought with him as a pastime, and he was soon released. He spent the next twelve years secretly ministering to needy and ill Catholics around London. On September 11, 1642, having been betrayed by an informer for five gold pieces, he was captured while celebrating Mass in the home of a Catholic matron, who was also arrested together with her young son. Upon being sentenced to death, Father Bullaker knelt to recite the thanksgiving hymn *Te Deum*. At the London scaffold of Tyburn, when about to be hanged, drawn, and quartered, he declared to the crowd the real presence of Christ in the Blessed Sacrament.

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BLESSED RICHARD SERGEANT
Priest and Martyr († 1586)

Following studies at Oxford, Richard Sergeant, of Gloucestershire, England, enrolled as a seminarian at the English College of Reims, France. In 1583, he was ordained to the priesthood in Laon and returned to England to serve the country's persecuted Catholics. Within three years of arriving, he would be arrested, sentenced to death, and hung, drawn, and quartered at Tyburn, London, dying together with another priest, Blessed William Thomson.

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Saint Michael and All Angels

Monday, September 29, 2008
ELEVENTH ANNIVERSARY OF THE
ANGLICAN USE IN BOSTON

Solemn Mass & Sermon at 7:30 p.m.

Solemn *Te Deum*

Chapel of St. Theresa of Avila Church,
West Roxbury

A reception follows the service

Prayer for the Anglican Use

O Holy Ghost, the Lord, who gavest the Church the gift of tongues that Christ might be known by peoples of divers nations and customs: Watch over the Anglican heritage within thy Church, we pray thee, that led by thy guidance and strengthened by thy grace, that Use may find such favor in thy sight that its people may increase both in holiness and in number, and so show forth thy glory, who livest and reignest with the Father and the Son, one God, world without end. *Amen.*

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.

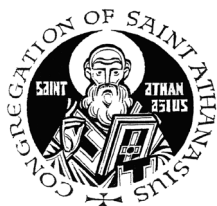
Directions by Car: From the North: Route 128 to Route 109, which becomes Spring Street in West Roxbury. Spring Street ends at a traffic light at Centre Street in sight of the church. At this light bear left onto Centre St. and immediately turn right at the next light onto St. Theresa Ave.

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

