
✠ Contra Mundum ✠

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March 2010

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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WHY FLEE THE FLESH?

F—as the Eastern church commonly represents and the Western church begins to embrace—God became man so that man might become like God¹ (e.g., *Athanasius Ad Adelphe* 4; *De inc.* 54.3), then the season of Lent brings us closest to dealing with the material substance that we most share with God Incarnate, namely the flesh.

And Evelyn Underhill reminds us that God's love became manifest in the self-giving of Absolute Love in the flesh.²

Just as the old proverb 'Money is the root of all evil' misquotes 1 Timothy 5:10 (The *love* of money is the root of all evil), so we need to cast a fresh look upon our war with the flesh. The flesh, after all, makes us higher than the angels, who have merely spirit and lack the marvelous integration of matter and spirit which characterizes humanity.

Christ ascended in the flesh to His Father in heaven to the surprise of the heavenly principalities who, in



A broken and a contrite heart, O God, thou wilt not despise.

the words of a beautiful Armenian hymn 'were amazed and with awesome voice proclaimed aloud to one another: "Who is this king of glory who cometh in the flesh and with marvelous power?"'

Can the flesh sin more egregiously than the soul? Or do not the faculties of the soul, the memory, the intellect, and the will, serve as the engines of wrongdoing, and the flesh merely as the instrument of their knowledge, deliberation, and determination?

In which fleshly body did the first sinner dwell? For we must speak here not of Adam or Eve but of Satan. Did sinful flesh drive him into the realm of consummate

evil?

Or when we read in a discussion of *askesis*³ as a summary quotation of St Paul (Romans 7:18) "I know that in my flesh dwells nothing good." do we overlook that this does not indict the flesh itself but what dwells *in* it and that the summary in fact omits the telling parallel: "I know that nothing good dwells *within me, that is, in my flesh.*"? The evil lives inside, not on the external tegument.

Even the clever distinction that one can draw between the flesh (*sarks; caro, carnis*: bad?) and the body (*sōma; corpus*: good?) leads us down dangerous theological and scriptural paths. We do not speak of the Embodiment of the second person of the Blessed Trinity but of His Incarnation. The corporeal frame in which our Blessed Lord dwelt and of which we partake in the sacrament of the altar must yield to the true meat of the matter, His flesh, for "My flesh is food indeed...he who eats My flesh...abides in Me, and I in him." (John 6:55f.).

We cannot make war against the flesh, against that which the divine Word became and in which He dwelt among us. (John 1:14). But neither

³ Ware, Kallistos [Timothy]: *The Orthodox Way.* (St Vladimir's Seminary Pr) Crestwood NY, 1995. p.61.

¹ cf for example: Kelly, John Norman Davidson. *Early Christian Doctrines.* (Harper & Row) New York NY, 1978 (rev) p.378.

Robertson, Archibald [ed]: *Select Writings and Letters of Athanasius, Bishop of Alexandria.* NPNF ser.2, vol.4. 1891. (Eerdmans) Grand Rapids MI, 1957r/1891.

² Underhill, Evelyn: *The School of Charity.* (Longmans, Green) London, 1934. pp. 31f.

may we love that flesh inordinately, nor any others of God's creatures.

To be sure, the flesh is weak (Matthew 26:41) unless the true Spirit dwells in it. But call to mind the beauty of the flesh and call upon the Spirit to guide you to all truth. In the hymn from the Presanctified Liturgy of St James: 'Let all mortal flesh keep silence' and know its place in God's creation. Sanctify the acts of the flesh in the working of the Holy Spirit and let this summoning of the Holy Spirit from the Eastern church accompany your every action, every unguarded moment, in this Lenten period:

Heavenly King,
 Comforter,
 the Spirit of truth,
 dwelling everywhere
 and filling every thing,
 the treasury of good things
 and the patron of life:
 Come and dwell amongst us,
 and cleanse us from every stain of sin
 and bring life to our souls,
 O kindly one.

The Incarnation has ennobled our flesh, the Blessed Sacrament consecrates it, the Father has created it, the Resurrection gives it promise, the Holy Spirit sustains it in ways beyond our imagining.

In Lent neither flee nor punish the flesh but dedicate it to God's service. May you recognize that you are one with it and use it, with God's grace, for your salvation.

Deacon Michael J. Connolly

¶ Dr. Connolly is Professor of Slavic and Eastern Languages in Boston College and serves the Church primarily as Archdeacon in Holy Cross Armenian Catholic Church in Belmont. He assists frequently in the services of the Anglican Use and was most recently preacher at Stations and Benediction at the beginning of Lent. He is a regular contributor to *Contra Mundum*.

THE CROSS OF CHRIST

THE Catholic Church glories in every deed of Christ. Her supreme glory, however, is the cross. Well aware of this, Paul says: *God forbid that I glory in anything but the cross of our Lord Jesus Christ!*

At Siloam, there was a sense of wonder, and rightly so. A man born blind recovered his sight. But of what importance is this, when there are so many blind people in the world? Lazarus rose from the dead, but even this only affected Lazarus. What of those countless numbers who have died because of their sins? Those five miraculous loaves fed five thousand people. Yet this is a small number compared to those all over the world who were starved by ignorance. After eighteen years a woman was freed from the bondage of Satan. But are we not all shackled by the chains of our own sins?

For us all, however, the cross is the crown of victory! It has brought light to those blinded by ignorance. It has released those enslaved by sin. Indeed, it has redeemed the whole of mankind!

Do not, then, be ashamed of the cross of Christ; rather, glory in it. Although it is a stumbling block to the Jews and folly to the Gentiles, the message of the cross is our salvation. Of course it is folly to those who are perishing, but to us who are being saved it is the power of God. For it was not a mere man who died for us, but the Son of God, God made man.

In the Mosaic law a sacrificial lamb banished the destroyer. But now it is *the Lamb of God who takes away the sin of the world*. Will he not free



Stations of the Cross and Benediction of the Blessed Sacrament

Fridays in Lent

7:30 P.M.

March 5th

Fr. Robert Congdon, preaching
 March 12th

Fr. Arthur Kennedy, preaching
 ¶ For Friday, March 19th,
 see special service note.

On Friday, March 26th, the congregation of Saint Lawrence Church will have Family Stations at 7:00 P.M.

You are invited to attend.

us from our sins even more? The blood of an animal, a sheep, brought salvation. Will not the blood of the only-begotten Son bring us greater salvation?

He was not killed by violence, he was not forced to give up his life. His was a willing sacrifice. Listen to his own words: *I have the power to lay down my life and to take it up again*. Yes, he willingly submitted to his own passion. He took joy in his achievement; in his crown of victory he was glad and in the salvation of man he rejoiced. He did not blush at the cross for by it he was to save the world. No, it was not a lowly man who suffered but God incarnate. He entered the contest for the reward he would win by his patient endurance.

Certainly in times of tranquillity the cross should give you joy. But maintain the same faith in times of

persecution. Otherwise you will be a friend of Jesus in times of peace and his enemy during war. Now you receive the forgiveness of your sins and the generous gift of grace from your king. When war comes, fight courageously for him.

Jesus never sinned; yet he was crucified for you. Will you refuse to be crucified for him, who for your sake was nailed to the cross? You are not the one who gives the favor; you have received one first. For your sake he was crucified on Golgotha. Now you are returning his favor; you are fulfilling your debt to him.

Saint Cyril of Jerusalem

¶ *Saint Cyril (c.315–386) as a priest had been entrusted by St Maximus with the instruction of catechumens. Cyril became Bishop of Jerusalem c. 349 and spent about sixteen years of his episcopate in exile because of various disputes, both theological and over jurisdiction. He was named Doctor of the Church in 1882. Feast day is March 18th.*



**SPOUSE OF THE
BLESSED VIRGIN MARY**

SAINT JOSEPH'S DAY

Friday, March 19, 2010

Procession, Solemn Mass

& Sermon

7:30 P.M.

The Revd. Peter M. J. Stravinskis,
preaching

AND AFTER JESUS HAD DIED

THE New Testament is the record of the saving work of God Incarnate Our Lord Jesus Christ. It is a gospel preached from the beginning to people who either thought the Cross of Christ a scandal or a folly. And therefore the focus is on the God-Man hanging there, reconciling mankind to Himself through His suffering and death for the sins of the world.

But there are hints along the way in the telling of the story that the Blessed Virgin Mary, whose cooperation and consent made the Incarnation possible, was not just the first Christian by an exemplary life lived, having been the singular recipient of a unique advance gift of the benefits of her Son's saving death. We get that. But from Holy Scripture we get more. We get the remarkable assertion that Our Lady Blessed Mary *was united with her Son* in His passion and death. At Candlemas the old man Simeon said to the Blessed Virgin, "A sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed." What a terrible thing to say! Candlemas was a happy, family time, akin to a modern day post-baptism party. The saying is dreadful unless perfectly true.

Scripture records another incident supporting this revelation that Mary was united to her Son's suffering. In an incident that would have baffled any mother whose love was less perfect, Mary heard Jesus ask, "Who is My mother and brother?" And pointing to His disciples Jesus said, "These are." The Lord went

on, "If any one does the will of My Father Who is in Heaven, he is My brother and sister and mother." Mary is blessed because when her Son thinks of His mother, *He thinks of her fidelity and union of heart with His*. So it is not a mere matter of pedigree or kinship. It is not "blessed is she at whose breasts you have sucked," but "blessed is she who keeps the word of the Lord and does it."

But now Mary is at the foot of the Cross. She had followed Jesus along the Way. Notice that He did not speak to her as He did to the women of Jerusalem. Nor did Jesus give Mary a visible sign of His love as He did to Veronica. Mary does not receive comfort because she is at one with the Passion of her Son. *His suffering is hers*. Undocumented, nevertheless Our Lady in her own way *gave* comfort to Saint John and the women at Calvary.

Mary heard God Incarnate's first little cry in the night at Bethlehem. Thirty-three years later she heard His last cry in the growing darkness at Calvary, as He yielded up His Spirit. Remarkable things followed that death: the curtain of the Temple was torn in two. There was an earthquake. Tombs opened and the bodies of the saints were raised. The centurion in charge of the execution squad was filled with awe and declared, "Certainly this man was innocent." We would like to thank Saint John's Gospel for these insights. But no! They are found in Matthew, Mark, and Luke. The overall impression is that the mocking and laughing and shouting ceased and the people beat their breasts and were seized with dread and confusion. In the midst of all this Jesus was silent. And in all

the chaos Mary was also silent. They were the only ones who were calm. For the Passion was His and hers, and it was complete now for both.

So they took the body down from the Cross and laid it in His mother's arms. She held her Son upon her heart as she had done at Bethlehem. Her heart had kept the immense sorrow of her Son. His interior suffering was hers, as the old man Simeon had prophesied. That suffering was the Lord's bequest to His mother. This Divine suffering and love intertwined itself mysteriously to the Immaculate Heart of Mary. *And that is our link to the Lord.* As Mary held her Son in her arms, she also held all those in Christ to whom she was Mother now. Not long before He died Blessed Jesus had provided for that. "Woman, behold thy son; behold thy mother." And down the ages there would be priests like John and virgins like Mary, and holy men and pious women who would guard the divine treasure of the sacred fire of Christ's suffering.

It is impossible to separate Christ's suffering from His peace and joy. And as Blessed Mary shared her Son's passion, she also shared that peace and joy. We can only wonder that at the hill called Golgotha "the place of a skull" Our Lady was graced to see how in all future years her Son would be born day after day, from dawn till dusk the words of Consecration on the breath of priests, and Jesus lifted up again and again in the Sacred Host. Could Mary then see through the darkness of Calvary all her children: gathering at the



altar to receive her Son close to their hearts; little children all dressed in white to receive first communion; old men and women leaning heavily on canes as physical life closes in; those in the prime of life carrying Christ into the work place? Those kneeling in adoration of her Son at this very moment? When Jesus was taken down from the Cross one would think the next order of business would be to bury the dead. But no! This is not the order of business. *This is God's business.* And so when Jesus was taken down from the Cross, Mary received her Son, *and thereby took the whole world to her heart.*

Blessed Mother of God
Receiving the dead body of your Son
Jesus
Receive us to whom He has given His
life
And lay us with Him upon your sinless
heart.

¶ *A sermon preached by Father Bradford at Stations & Benediction in Saint Theresa of Avila Church, West Roxbury on Friday, March 14, 2008.*

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.

A YEAR FOR PRIESTS

JUNE 19, 2009–JUNE 19, 2010

It is not that the sacrifice is simply superior to the Word; it is rather that the sacrifice is itself the supreme preaching of the Gospel, not just in the sense that every Eucharist contains the liturgy of the Word, but because it is precisely the Christ really, substantially present in the Eucharist, offered and offering himself in oblation, the Christ who pours himself out unceasingly in the Blessed Sacrament, whom we preach to the nations.

¶ Fr. John Saward,
Priesthood, p. 36

¶ *Fr. John Saward (b. 1947) teaches and is pastor in Oxford, England and has taught at St. Charles Borromeo Seminary in Philadelphia. An Anglican priest, with his wife and children he converted to Catholicism in 1979 and with dispensation was ordained priest. He is author of several highly acclaimed books.*

A LIVING FAITH

One thing is made perfectly clear in today's gospel. If we are ever to be shielded in the hour of temptation, we need to have a living faith. Mere knowledge won't do. Even the demons have that. We are told that they "believe and tremble" at the appearance of Jesus.

It is only faith that lives and acts by love that can repel the onslaught of evil. St John summed all this up in his first epistle. Living faith is "the victory that overcometh the world."

The gospel shows that our Lord Jesus was not making things difficult for the man wanting his boy

healed. Jesus wanted the man to come to a living faith. For, as He said, “all things are possible to him that believeth.”

Somewhere it has been said that it does not take much of a man to be a Christian, but it takes all there is of him. That means we cannot surrender halfway to Christ. There can be no hedging, no reservations, and certainly no dabbling with things that are un-Christian. We cannot be like the Syrian Naaman who, cured of his leprosy, professed faith in God and yet when he returned to Syria and worshipped alongside his king in the pagan temple of Rimmon he said “in this thing, the Lord pardon thy servant.” Why should the Lord pardon simply because we ask, when the things we do are repeated and willfully disobedient?

We cannot have a divided heart and expect to win the day. The devil isn't going to compromise but is fully determined to bring us down. We must be fully determined, armed with the grace of God, to stand steadfast in the faith of our Lord Jesus Christ.

¶ *A sermon preached by Father Bradford at a Mass of the Holy Name Sodality in West Roxbury on Monday, February 23, 2004.*

SHORT NOTES

✠ Lenten Coin Folders have been mailed to local members and friends of the congregation for use during the season. Proceeds benefit Catholic Charities. Please return after Easter Day. Extra copies in tract case.

✠ A few remaining copies of the *Magnificat* Lenten Companion are available for purchase in St Lawrence Church at \$3.95 per copy. You might obtain a copy also from the Pauline Bookstore.

✠ During Lent the Fourth Communion Service is sung for Sunday Mass. You will find it at numbers 719–723 in *The Hymnal 1940*.

✠ Easter flower envelopes are available for your contribution to the cost of decorating the church for Easter. We will pool our resources with those of the St Lawrence Church congregation but list our own memorials and gifts in our service leaflet at Easter.

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

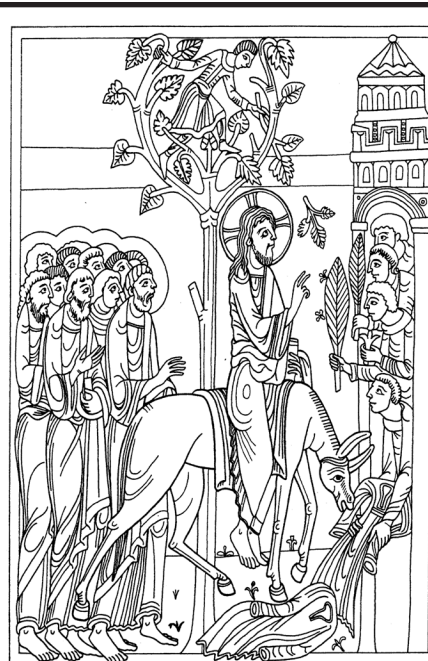
✠ Thursday, March 25th is the Annunciation to Our Lady. There is no Anglican Use Mass scheduled, but Fr. Bradford usually celebrates the 4 p.m. Mass at St. Theresa of Avila in West Roxbury on Thursdays.

✠ Confessions are heard in Saint Lawrence Church every Saturday 10:45–11:30 by priests of Opus Dei. Confessions are heard by the parish clergy in Saint Theresa of Avila Church West Roxbury every Saturday 3:00–4:00 P.M. and also on Thursdays prior to First Fridays after the 4 P.M. Mass. In Lent this is March 4th.

✠ Many thanks to those who supplied food and drink at the reception following the Candlemas service February 2nd. It was good to have Fr Richard Butler assisting at Mass that evening. He is senior priest in residence in the St Mary's Rectory, Brookline.

✠ Daylight Savings Time returns Sunday March 14th. Set your clocks AHEAD one hour before going to bed Saturday night.

✠ Dr. Ralph McNerny died January 29th. He was longtime professor of philosophy and medieval studies at Notre Dame, renowned scholar on the thought of St. Thomas Aquinas, and a popular mystery writer known for his Father Dowling series of novels. In



THE SUNDAY NEXT BEFORE EASTER COMMONLY CALLED PALM SUNDAY

March 28, 2010

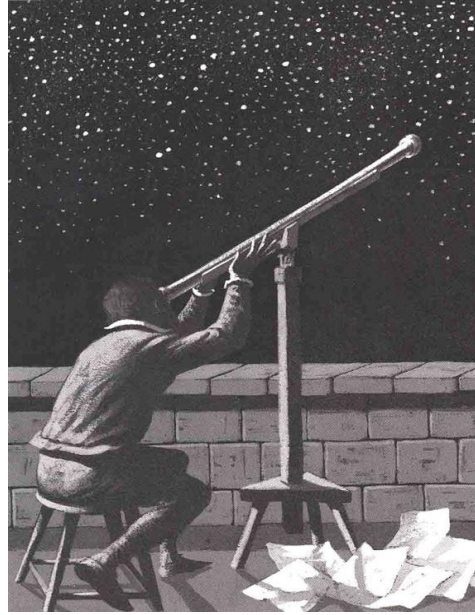
Blessing of Palms and Procession
in honor of Christ the King
The Reading of the Passion
Solemn Mass & Sermon
11:30 A.M.

1996 Professor McNerny was very helpful to the Bradford family in connecting Jessica, then an undergraduate at Notre Dame, with sound preparation prior to her reception into the Catholic Church. Ralph McNerny was 80 years old. May he rest in peace.

✠ We will welcome back Fr. Peter Stravinskis in mid-Lent. He will preach for us on Saint Joseph's Day, Friday, March 19th, and again at Sunday Mass, March 21st. Fr. Stravinskis is well known throughout the Church as an educator, writer, editor, publisher and preacher. He has been a fairly regular visitor to us since 1995.

THE GALILEO CASE

THE celebrated case of Galileo Galilei (1564–1642), Italian physicist and astronomer, whose conflict with ecclesiastical authorities has become part of world history. In 1616 he was brought before the Inquisition on the charge of ignoring the implications of the Copernican (heliocentric) theory, which seemed to contradict the biblical story of the stopping of the sun in the Book of Joshua. Significantly, the Polish astronomer Copernicus in the previous century had dedicated to Pope Paul III in 1543 his published theory that the sun is the center of a great system and that the earth is a planet revolving about it. In obedience to the ruling of the Inquisition, Galileo promised not to teach Copernicus' theory as anything but a hypothesis, as in fact the proofs of the theory (on modern scientific principles) were not conclusive. In 1632, Galileo was again asked to come to Rome, this time for alleged breach of contract, since he had meantime published a satirical work, *Dialogue*, bitterly attacking his opponents. He was detained for twenty-two days in the buildings of the Holy Office, and he promised not to urge the Copernican system as a proved fact. Before he died in Florence in 1642, he received the special blessing of Pope Urban VIII. No question of papal infallibility was involved. **In Galileo's case the Church defined nothing and uttered no doctrine.** It made a disciplinary prohibition to protect the faithful from the disturbing effect of a then unproved



hypothesis. St. Robert Bellarmine, who was involved in the Galileo affair, wrote that if a real proof were found that the sun was fixed and did not revolve around the earth, “*it would be necessary to acknowledge that the passages in Scripture which appear to contradict this fact have been misunderstood.*” Recent scholarship has shown that the document that led to Galileo's trial in Rome was a forgery. It had been planted in the Roman Curia by an unscrupulous official. It falsely charged Galileo with having been enjoined seventeen years before from teaching the Copernican system. Galileo's famous trial, therefore, was based on this “document”, which he had never before seen. In 1979, Pope John Paul II called for the formal exoneration of Galileo.

Fr. John A. Hardon, S.J.
(1914-2000)

¶ *The parish paper of Mary Immaculate of Lourdes Church in Newton, Massachusetts contains a regular Catechetical Corner column featuring the writings of Fr. Hardon. This article appeared in the March 22, 2009 issue of the paper. Fr. Charles Higgins is pastor of the parish.*



Anglican Maps to Rome

The 2010 Anglican Use Conference
June 10–12, 2010

Hosted by His Excellency,
Archbishop John J. Myers
at Sacred Heart Cathedral, Newark,
New Jersey

Speakers:

Bishop Juan Ignacio Arrieta
Ochoa de Chinchetru
Secretary, Pontifical Council for
Legislative Texts

Dr. William Oddie,
former editor of *The Catholic Herald*
and author of *Chesterton and the
Romance of Orthodoxy*
and *The Roman Option*

Dr. Anne Barbeau Gardiner,
Professor emerita, John Jay College,
CUNY, author of *Ancient Faith and
Modern Freedom in John Dryden's The
Hind and the Panther*

Sr. Elaine, ASSP
All Saints Sisters of the Poor
St. Anna House, Philadelphia

For conference registration and hotel
reservation information visit:
<http://www.anglicanuseconference.com>
For more information, call
(570) 343-0634

**GRANTS AVAILABLE FOR
ANGLICAN/EPISCOPAL CLERGY**

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 ALEXANDER BLAKE
Martyr († 1590)

OVER a twenty-six year period from 1559 to 1585, Queen Elizabeth I of England procured five parliamentary statutes against the Catholic faith that resulted in the executions of over one hundred seventy English Catholics during her reign. The statutes of 1559 and 1563 demanded under pain of death recognition by oath of the queen's supremacy over the Church in England. Those of 1571 and 1581 condemned to death anyone who returned to the Catholic faith. The statute of 1585 imposed the death penalty upon all English Catholic priests ordained from June 24, 1559, onward who were discovered within the country, and condemned to death all who helped the priest in any way. It was this latter law that led to the arrest of the Catholic layman Alexander Blake, a London resident employed as a stableman. He was sentenced to death for having provided shelter and assistance to the English Catholic priest Blessed Christopher Bales. On March 4, 1590, Blake was put to death by hanging in front of his own London home on Gray's Inn Lane. That same day, the priest he had helped, Father Bales, was executed by drawing and quartering on London's Fleet Street.

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BLESSED JOHN HAMBLEY
Priest and Martyr (c. 1560-1587)

JOHAN HAMBLEY was an English Protestant in his early twenties when a friend lent him a Catholic book entitled *The Reasons why Catholics should refuse to attend the Churches of the Heretics*. The book led John to embrace the Catholic faith and to journey overseas to become a priest. After returning to England, Father Hambley was arrested in 1586 while on his way to a wedding, traveling with the betrothed couple. Upon being condemned to death for his priesthood, Father Hambley lost his courage and agreed to "conform" to the Protestant religion. After obtaining his freedom, he returned to the Catholic faith. But upon being captured a second time, he secured his release by betraying the names of other Catholics to the authorities. In 1587, he was arrested once more. At his trial, he seemed on the point of "conforming" again when a stranger gave him a letter. Upon reading it, the priest wept. Although Father Hambley refused to divulge the letter's contents, he thereafter became steadfast in professing the Catholic faith, expressing deep remorse for his inconstancy, and bravely endured death by drawing and quartering.

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SATURDAY LOW MASS

March 13, 2010

9:00 A.M.

year's mind for
Marysia Swanberg

The Congregation of Saint Athanasius

The Revd. Richard Sterling Bradford,
Chaplain

Saint Lawrence Church
774 Boylston Ave.
Chestnut Hill, Mass.
(Parking lot behind church.)

Sundays 11:30 A.M.
Sung Mass
Fellowship and Coffee in the
Undercroft after Mass

Rectory:
767 West Roxbury Pkwy.
Boston, MA 02132-2121
Tel/Fax: (617) 325-5232
<http://www.locutor.net>

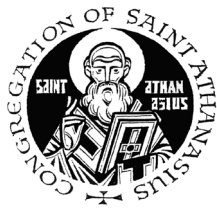
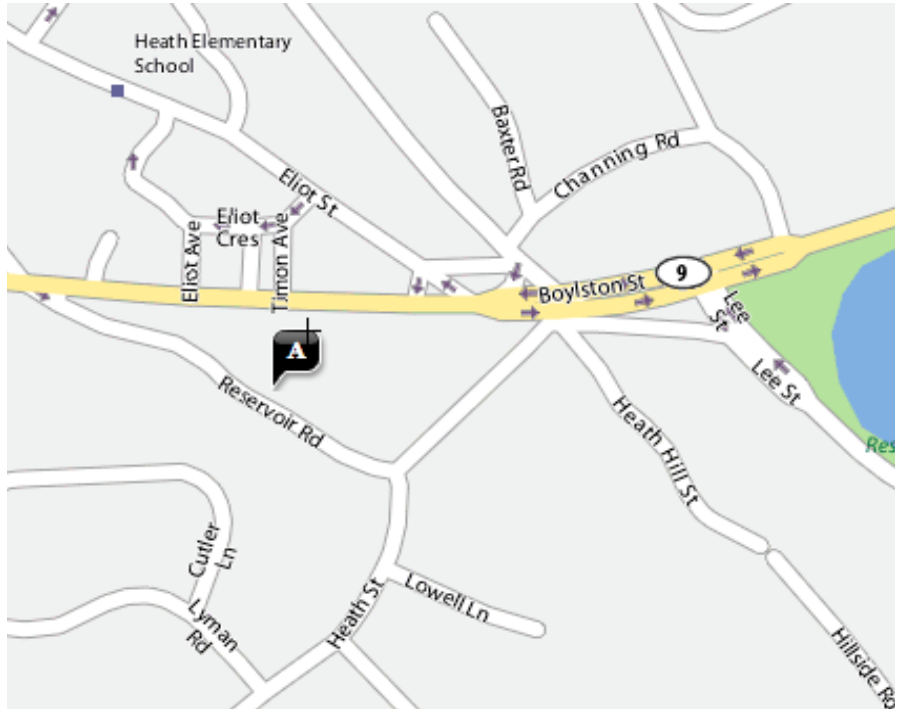
St. Lawrence Church, 774 Boylston Street (Route 9).

Park in the church parking lot behind the Church, off of Reservoir Rd.

Directions by Car: From the North or South: Route 128 to Route 9. At signal for Reservoir Road, take right; Church parking lot is a short distance on left.

From Boston: From Stuart/Kneeland St., turn left onto Park Plaza. Drive for 0.2 miles. Park Plaza becomes St James Avenue. Drive for 0.3 miles. Turn slight left onto ramp. Drive for 0.1 miles. Go straight on Route-9. Drive for 3.5 miles. Turn left onto Heath Street. Drive for 0.1 miles. Go straight on Reservoir Road. Drive for 0.1 miles. Parking lot is on your right.

Directions by Public Transportation: Green line to Kenmore Square terminal. Bus #60, has a stop in front of the Church. The Church is a 15-minute walk from the Cleveland Circle Green Line station.



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

