
✠ 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

AMONG those who are expected to use words carefully and with precision is the preacher. Sometimes this gift is an affliction! I was put in a grumpy mood recently by the term “biological parent.” Of course the phrase has become pervasive. I think it rankled me because it appeared at the same time as some other reading crossed my desk and had me thinking about social engineering.

“Biological parent” is redundant! The simple word parent means the child is the offspring of that man or woman. Parent comes from Latin *parere* “to bring forth.” So “parent” is *already* biological! Everything else is a qualifier or modifier. We use “grandparent,” “foster parent,” “surrogate parent,” “step-parent,” even *in loco parentis*, i.e. other than the (natural) parents, as we grapple with the complexities of life. But a child cannot have two male (or female) parents. You have to call it something else. I am not the “biological parent” of Rebekah, Jonathan, and Jessica Bradford. I am their parent. So there!

Everyone of us is aware that we are subjected to a daily barrage of super sophisticated tools of social engineering to help us change our

minds about all sorts of things. Desensitization is the goal of all this barrage. Two Harvard-trained social scientists, Marshall Kirk and Hunter Madsen, put it well in 1988 when writing about the homosexual game plan they opined “if straights can’t shut off the shower, they may at least eventually get used to being wet.”

After the deluge comes the scare tactics phase. Paul Rondeau, writing in a 2002 issue of *The Regent University Law Review*, calls this “psychological terrorism meant to silence expression or even support for dissenting opinion.” The popular nickname of the phrase is “jamming.” Think of jamming down your throat intimidation. When activist-actress Jane Fonda (in her pre-Christian days) confronted Anglican Archbishop Michael Ramsey on the late-night *Johnny Carson Show* and proceeded to debunk the Gospel account of the Resurrection of Christ and then ask “You don’t really believe all that stuff, do you?”, she was ridiculing in advance any opposition to the atheist agenda. The 1960’s audience thought she was rude, and when the archbishop simply replied *yes* and said nothing more he was cheered. But in the 21st century we will have legislation (already in

place in Canada) describing portions of the Gospel of Jesus Christ as hate speech.

Beyond jamming there is conversion. Kirk and Madsen call it “conversion of the average American’s emotions, mind and will through a planned psychological attack, in the form of propaganda fed to the nation via the media.” Conversion rejects Holy Scripture as completely outdated and therefore discredited, and marginalizes any Christians left standing as intransigents.

Pope John Paul II probably never read Kirk and Madsen. But about such tactics the Holy Father wrote (in *Veritatis Splendor*) “If there is no ultimate truth to guide and direct political activity, then ideas and convictions can easily be manipulated for reasons of power.”

Our Lord’s direction is to be as wise as serpents and gentle as doves. It is a colorful and memorable description, but difficult to put into practice. The similes of serpent and dove were favorites of the Old Testament rabbis. They have their origin in the *Genesis* story of Adam and Eve in the garden, and in the love poetry of *The Song of Songs*.

At any rate, the instructions of our

Lord Jesus anticipate opposition to the gospel and the active persecution of those who attempt to live it and promote it. Seemingly without resources, and unarmed, Christians are as helpless as sheep among wolves, Jesus says. So instead of fighting back, Christians must be prudent and tactful like the shrewd serpent in the Garden of Eden, and innocent and free from wrongdoing like the gentle dove.

Saint Paul echoes our Lord's teaching in the great *Epistle to the Romans* where he says, "I would have you wise as to what is good and guileless as to what is evil." Of course, living up to this standard is impossible without God's grace. But part of the Gospel good news is that love can flourish in God's creation. Our souls were created for this very thing: to live in conformity to God's law, and when we do we are going to enjoy the Christian life. That is what Jesus promises.

The world's new religion tells us that the pursuit of virtue ends up in a boring and dull uniformity. But that is a lie! The Christian virtues inspire a thousand different ways to realize the good. In point of fact it is not good actions that produce routine or uncreative predictability. It is rather the vicious habits that produce a familiarity with evil that narrows a person's creative ability to love. Just ask anyone who lived in eastern Germany between 1945 and the tearing down of the Berlin Wall. After a steady diet of such narrowness all vice looks the same to the sinner. It is *the sinner's life* that is dull and

boring. That is because it goes against God's creation. In that creation there are many ways to express love, but only limited ways to hate. I know the hateful things get the headlines, but *the winning ticket is Christ*. So take life as He offers it: strive to be wise as serpents and gentle as doves.

Father Bradford



Holy Cross Day

Tuesday, September 14, 2010

Today there will be the Ordination of two auxiliary bishops for Boston

Father Peter Uglietto
and

Father Arthur Kennedy.

The service is at 2:00 P.M.
Cathedral of the Holy Cross.

BUT as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ; in whom is our salvation, our life and resurrection: by whom we were saved, and obtained our freedom.

TACKY LITTLE CROSSES

AT THE BEGINNING of my ministry in 1970 I used to carry an envelope of tacky little Crosses with me as I made my hospital visitations. The problem was that the Protestant hospitals most of my parishioners used did not have Crucifixes in the patients' rooms. (I did not have that problem when I visited the Alexian Brothers' Hospital in Des Plaines, Illinois, or the Saint Francis Hospital in Evanston.) They really were tacky little Crosses, not because they looked to be in poor taste, although they *were* inexpensive. But these Crosses could be pressed against a hospital room wall and the sticky stuff on the back would adhere.

To a person lying in a hospital bed there is more opportunity given than to the rest of us for quietly gazing at a Cross, day and night. The Cross is a wonderful sermon preached to the eye, a sermon that speaks to us of the wonderful love of God. Such a sermon speaks volumes in hospital rooms.

It is not easy to believe in the love of God. We need less proof of His power or of His Wisdom. The evidence is all around us. But much of the time the evidence for God's love is found only in one place, in the Cross of Christ. In that Cross we see that God, in giving us His Son, gave us His *all*. And we need to know that, especially when in hospital our body doesn't seem to be worth much.

Father Bradford

This is an excerpt from a sermon preached by Father Bradford on Holy Cross Day, September 14, 2008.



THE NATIVITY OF THE BLESSED VIRGIN MARY

[SEPTEMBER 8]

THE COLLECT

O ALMIGHTY God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord: Vouchsafe, we beseech thee, to hallow our bodies in purity, and our souls in humility and love; through the same our Lord and Saviour Jesus Christ. *Amen.*

Wednesday, September 8, 2010
Most parishes offer a daily Mass.
At St. Theresa of Avila Masses are
at 6:45 A.M. and 4:00 P.M.

THE Ember Days are four series of Wednesdays, Fridays, and Saturdays which correspond to the natural seasons of the year. The Ember Days follow the Feast of the Holy Cross in September, St. Lucy's Day in Advent, the First Sunday of Lent, and Pentecost. The English title for these days, "Ember," is derived from their Latin name: *Quatuor Temporum*, meaning the "Four Times" or "Four Seasons." The Embertides are periods of prayer and fasting. *The Book of Divine Worship* has special prayers for these days beginning on page 498.

THE PLACE OF THE LAITY IN THE CHURCH

MOSES showed real insight into what it means to be a religious nation when he prayed that all the Lord's people would be prophets. He knew that he could not do the job alone and that even the seventy elders would just begin to scratch the surface of the work of proclaiming God's Word and functioning as a living challenge to the oftentimes warped values of the people. Yes, it was important that every single committed Hebrew see it as his or her own personal responsibility to be a prophet.

Jesus felt the same way about the situation, as can be seen from today's Gospel passage in which He informs His disciples that they should not be envious of others using His name; on the contrary, they should rejoice! And to the present day the Church has taught and believed that every Christian is called to be a prophet in the midst of the world as a way of living out one's baptismal commitment. This work is not restricted to the clergy or Religious; they may have to lead the way and show the laity how to be prophetic in the world today, but they never take the laity's place. At the same time, one must also add that being a prophet is not easy since it calls for commitment and guts, and surely opens one up to heavy criticism.

Christian prophecy is not fortune-telling; it is forth-telling. It demands of us a counter-cultural witness in an increasingly secularized society, which is becom-

ing overtly hostile to religion and religious influence. Sometimes one hears people say, "Before Vatican II, Catholics in this country were very different. They didn't divorce, practice artificial contraception, or have abortions." In response, I concede that Catholics didn't do such things, as I hasten to point out that almost no one in our country did those things. Catholics, in other words, were not offering any special courageous witness. What is called for today is indeed special and courageous. Living out our baptismal commitments means being a counter-sign, a sign of contradiction, like Christ Himself; it means swimming upstream, against the current. In doing so, however, we save our own souls and we make an effort to contribute to the common good by offering an alternative to the lunacy that has afflicted our society for the past forty years. Which is to say, we make possible genuine happiness in the here and now, as well as in the hereafter.

In my own ministry, so often people thank me for having the courage to say things that they think need to be said. While I appreciate their kind comments, I sometimes ask myself where they are in their own minds and actions. I often get the feeling that while they are behind me all the way, that is just where they are content to stay—behind and in the background completely. Don't get me wrong: I don't object to being a leader and providing food for thought and action, but my role as a priest can never exonerate you of the responsibility to do your part as a concerned Christian. A century and a half ago, someone asked the soon-to-be Blessed John Henry Newman

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NEWMAN WATCH



A STINGING DENIAL

I HAVE NOT had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ; and I have ever had, and have still, an unclouded faith in her creed in all its articles; a supreme satisfaction in her worship, discipline and teaching; and an eager longing, and a hope against hope, that the many dear friends whom I have left in Protestantism may be partakers of my happiness.

This being my state of mind, to add, as I hearby go on to do, that I have no intention, and never had any intention, of leaving the Catholic Church and becoming a Protestant again, would be superfluous, except that Protestants are always on the look-out for some loop-hole or evasion in a Catholic's statement of fact. Therefore, in order to give them full satisfaction, if I can,

I do hereby profess *ex animo*, with an absolute internal assent and consent, that Protestantism is the dreariest of all possible religions; that the thought of an Anglican service makes me shiver and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England! No! "The net is broken and we are delivered." I should be a consummate fool (to use a mild term) if in my old age I left "the land flowing with milk and honey" for the city of confusion and the house of bondage.

I am, Sir,
Your obedient servant,

John H. Newman

¶ In July 1882 the Stamford Morning Advertiser, followed by the Globe trumpeted the announcement that because John Henry Newman had just left the Brompton oratory therefore he was about to return to the Church of England! Newman wrote the above Letter to the Editor of the Globe.

the place of the laity in the Church. Characteristically, he quipped, "We'd look rather silly without them!"

The great convert-cardinal was right. And we do look "rather silly without them." The non-involvement of the average Catholic layperson in promoting the Kingdom vision of Christ and His Church is a source of immense embarrassment, and it leaves a gaping hole in the Church's overall witness and effectiveness. An Evangelical preacher once said that in front of every abortion clinic and so-called "adult book store," there ought to be a sign which reads: "This institution functions with the explicit permission of the Christian community of this city." He, too, was right.

And so, a few questions: When clergy and Religious fail to be the signs of commitment and challenge they should be, where is your voice? When the media mocks the Church and sacred things, where is your voice? When Catholics have their rights ignored, especially in reference to obtaining economic justice for the maintenance of their own schools, where is your voice? When the sacredness of human life is violated through abortion or euthanasia, where is your voice?

On occasions like these, I pray with Moses: "Would that all the people of the Lord were prophets!"

Father Peter Stravinskias

¶ The Very Revd. Peter M. J. Stravinskias is one of the nation's leading apologists, and has been a regular visitor to our congregation over the years, indeed even before we were a Catholic congregation. Father Stravinskias preached this sermon to us on Sunday, September 27, 2009.

SHORT NOTES

✠ During the last month of the growing season you are invited to contribute altar flowers for Sunday use. We have vases of various sizes or you may bring your own. Two matched arrangements for the high altar can come from your yard, your florist, or even from the supermarket. Sign up list is at coffee hour.

✠ INQUIRERS' CLASSES will begin in the Fall, date and time to be arranged. There is already interest. A syllabus is available now. Topics are based on *The Catechism of the Catholic Church*. The course may be part of preparation for reception into the Catholic Church, or simply used as continuing education. Contact the chaplain for details.

✠ An EVERY MEMBER CANSASS will be conducted this Fall for the financial support of the parish program. A mailing will go out to everyone on our list. Pledge materials will also be available at St. Lawrence Church.

✠ Thanks to Deacon Michael J. Connolly for assistance at various services during the summer months, especially Evensongs on Sundays and Holy Day evening Masses.

✠ Congratulations to Wilfrid Veldkamp on the occasion of the wedding of his daughter (in Sweden) in early August. And to Ryan Gibbard who successfully defended his doctoral thesis in late July.

✠ In early August Fr. Stravinskas presided at the reconciliation and reception of Anglican pastor Tim

Gahles and his family into the Catholic Church. The service took place in northern New Jersey.

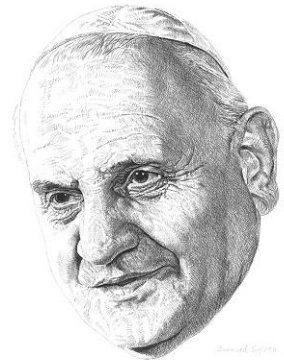
✠ Under the heading of "sorting things out" our guest preacher at Stonehill College on Sunday, September 26th, Bishop Brian Marsh, is affiliated with The Traditional Anglican Communion, a worldwide group which petitioned the Holy See for guidance and direction on corporate reconciliation with Rome. The response was Pope Benedict XVI's apostolic constitution *Anglicanorum coetibus*. It was a generous response indeed, and now we are all awaiting developments.

✠ Steve and Laurie Cavanaugh observed and celebrated their silver wedding anniversary in early August. Congratulations. They live in Brockton and are the parents of three grown children, the younger two still in college.

RETURN TO THE VERTICLE PERSPECTIVE

HOW to put a stop to this internal corrosion, the stripping of the supernatural element from the mind and customs of modern life in all its aspects—this is undoubtedly the central problem of the religious apostolate of our day. It is equally necessary to restore to their rightful place and honor the Christian principles contained in the Gospel, for the most part unknown to the world or set aside, and here and there, even in our own land, treated as absurd or discreditable, or relegated to dismal oblivion.

Man's destiny is to seek his heavenly



fatherland. Instead, alas! we see him struggling convulsively to take possession of the earthly paradise, forgetting the great disillusionment, the tragic experiment which stains with tears and blood the first chapters of the Divine Book. Ever since the failure of that first experiment, when man's will, free and sacred, was turned to license and falsehood, the story of mankind has been a long alternation of wretchedness and recovery.

The wretchedness is of men abandoned to themselves, to fallacious knowledge and the prodigies of technical skill that is undoubtedly admirable and powerful, but not conducive to the triumph of the Spirit; the recovery is due to the Lord, with the collaboration of his priests and saints, in whom the apostolate of the Church is perpetuated, according to the promise of Jesus, who assured us of his presence with us until the end of the world.

Blessed John XXIII

Days of Devotion, 1967

¶ Pope John XXIII went to God in 1963 and was beatified on September 3, 2000.



Solemn Evensong & Sermon

Sunday, September 26, 2010
4:00 p.m.

Chapel of Mary
Stonehill College, Easton,
Mass.

The Rt. Revd. Brian Marsh,
preaching

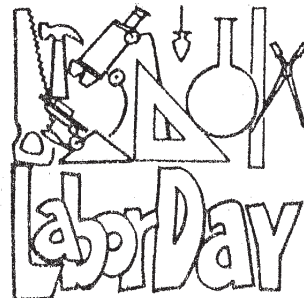
¶ This is the joint annual evensong sponsored by Saint Paul's Anglican Church, Brockton and the Congregation of Saint Athanasius. Our guest preacher is Bishop of the Diocese of the Northeast, The Anglican Church in America.



FEAST OF SAINT MICHAEL AND ALL ANGELS

Wednesday, September 29, 2010
7:30 P.M.

Thirteenth Anniversary of the Anglican Use in Boston
Procession, Solemn Mass & Sermon
Saint Lawrence Church, Chestnut Hill
a reception will follow the service



LABOR DAY is a holiday which recognizes the right of the laborer to a proper return. It also sets our work within the context of the common good and the rightful aspirations of other workers. In economic hard times this "day off" ought also to arouse our concern for those who are out of work. Always a Monday, this year's Labor Day is September 6th.

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 CHRISTOPHER ROBINSON
Priest and Martyr (†1598)

CHRISTOPHER Robinson, of Woodside, England, journeyed to Reims, France, to study for the priesthood in the English College. Following his ordination in 1592, he returned to England and served Catholics in the regions of Cumberland and Westmoreland. In 1594 he was present in Durham to witness the martyrdom of a fellow priest, Saint John Boste, and wrote a detailed account of the terrible sufferings of Father Boste on the scaffold. Father Robinson himself was later arrested and imprisoned for his faith and priesthood. An Anglican bishop repeatedly came to debate with him in his cell, pressing him to obtain clemency by “conforming” to Queen Elizabeth’s state religion, but the priest stalwartly refused. Condemned to death for being a priest, Father Robinson evinced such a joyful and unwavering disposition on the scaffold that many who witnessed his death were converted to the Catholic faith.

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BLESSED WILLIAM WAY
Priest and Martyr (1561–1588)

BORN near Exeter, England, William Way left his native land to study for the priesthood on the continent during the ongoing persecution of English Catholics under Queen Elizabeth I. Following his ordination in Laon, France, in September of 1586, Father Way returned to England in December of the same year. By June of 1587, less than seven months after beginning his priestly labors in England, Father Way was in prison, having been captured by the Elizabethan regime. His incarceration continued for over a year. He was remembered for the austerities he imposed upon himself. When in August of 1588 trials were convened to condemn Catholic prisoners, Father Way was dismayed that he was not called to stand trial, and asked to go to confession, weeping at the thought that God had found him unworthy of martyrdom. When a month later he was summoned to trial, he seemed beside himself with joy. Father Way was condemned to death simply for being a priest. On September 23, 1588, he suffered death by drawing and quartering in Kingston-on-Thames.

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On September 11, 2010, Deacon Oliver Vietor of Phoenix, Arizona will be ordained to the Sacred Priesthood. Please keep Oliver and the nascent Anglican Use Community of St. Paul’s in Phoenix in your prayers.

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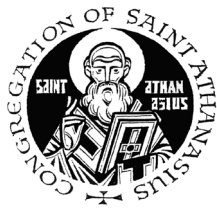
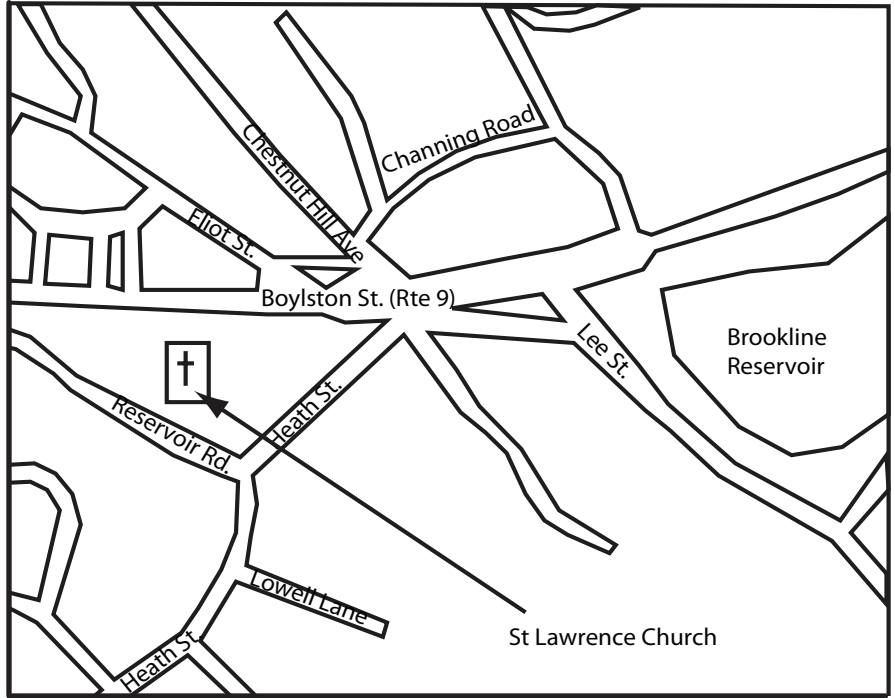
St. Lawrence Church, 774 Boylston Street (Route 9).

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. On weekdays and Saturdays only the #51 bus route which runs from Cleveland Circle to Forest Hills via Hancock Village is a 3-minute bus trip from Chestnut Hill/Reservoir, which stops at Lee St.



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

