
✠Contra Mundum✠

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October 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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IS THIS THE PARTY TO WHOM I AM SPEAKING?

EFFECTIVE prayer requires of us, among other traits, *attentiveness*. Formulaic language can assist our prayer by providing a linguistic framework for that which ultimately beckons to us from beyond language, and by consoling us with words of familiarity and beauty. Indeed the great appeal of Anglican and Anglican-use Catholic worship lies in the rolling cadences of the Prayerbook and its occupying a sheltering space between a dense language “not understanden of the people” on the one side and, on the other, the trite and sub-trivial blathering that has infected so much of modern worship.

Yet with the incorporation of prayer formulas, the anchor points of our ‘prayer talk’, we run the danger that all familiarity breeds, namely of something short of contempt but firmly in the camp of carelessness, of an inattentiveness which ultimately also detracts from the other traits which our prayer should have, namely *devotion* and *dignity*. Unconsidered language leads to inconsiderate language.

When you are praying, it might help first to ask yourself to whom are you praying. Yes, of course, to God. But God is three Persons,



and in Trinitarian Christianity we traditionally direct prayers to one of the three Persons of the Holy Trinity. The *Our Father* obviously, and that highest and most extensive liturgical prayer, the *Canon* of the Mass, along with the most likely majority of formal prayers, all address God the Father, as our Blessed Lord did in His prayers and as He taught us to pray:

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in

secret shall reward thee openly.
(Matt 6:6).

But then consider prayers like the *Veni Creator*, addressed to the Holy Ghost, or the number of hymns and devotions addressed to God the Son, for example the *Agnus Dei*, or the *Christe eleison*, or that beautiful act of spiritual communion: *O come into my heart, Lord Jesus, and remain with me forever*, or the sacerdotal pre-communion prayer *Lord Jesus Christ, who hath said unto Thine apostles, My peace I leave with you, my peace I give unto you... and so on.*

And, of course, we cannot neglect the innumerable prayers addressed to Mary and to the Saints in the universal practice of the Catholic and Orthodox churches, East and West.

In traditional prayer formulæ the addressee appears at the very beginning of the prayer, usually followed by a phrase of characteristic, *Almighty God, Father of our Lord Jesus Christ, who desireth not the death of a sinner....* But in other formulæ the prayer begins with an imperative-form request followed by the addressee usually without an additional qualifying phrase: *Stir*

up, *O Lord, we beseech Thee...* So in nearly every case we have a way to establish which Person of the Most Holy Trinity we are invoking for our prayer, and we should attend to this as the very first step of any prayer discourse.

But now ask yourself the following: When we recite, as we do at practically every offering of the Sacrifice of the Mass, the major doxology or *Glory be to God on high...*, whom are we addressing? Interestingly enough this acclamation of praise represents a composite of several very distinct segments, as does its correspondent in the Eastern church. The Western *Gloria* shows at least three components: the song of the heavenly choirs at the Nativity of our Blessed Lord (*Glory be to God on high...good will towards men*) as we hear it reported in Luke 2:14; then a tribute of praise to God the Father (*we praise Thee...for Thy great glory*); finally, a petition to God the Son (*O Lord, the only-begotten Son...have mercy upon us...receive our prayer*). Few of us realize this dichotomy, the transition between which gets obscured in our traditional way of reading or chanting the *Gloria in excelsis*, and we neglect an important pause, a shifting of gears, between the two parts and thus we neglect the movement from praise to petition, from Father to Son. The primary reason for this oversight comes from the poetical ordering of the addressees, a rhetorical device called a *chiasm*. Chiasms re-order elements which in normal

speech might appear as *a.b, a.b*, where the *a*'s have some structural similarity and the *b*'s also resemble one another. For poetic reasons a chiasm turns this natural order into *a.b, b.a*, so for example, *stout hearts and bold warriors* (adjective + noun, adjective + noun) would appear chiastically as *stout hearts and warriors bold*. And so in our *Gloria* we find:

- --Praise to God the Father
- --Address to God the Father
- --Address to God the Son
- --Petition to God the Son

and usually with nary a beat skipped between the two addresses, first to what has just preceded it:

...O Lord God, Heavenly King, God the Father Almighty.

then immediately, as the address to all that will follow:

O Lord, the only-begotten Son, Jesus Christ, O Lord God, Lamb of God...

Well, thanks, you might say for the linguistics and stylistics lesson, but what does this actually have to do with our sense of devotion or attentiveness, apart from the welcome lesson of "recognize whom you are talking to"?

Just as much of the value of a well-told joke lies in the timing of its delivery, so also the subtleties of timing and intonation can affect our understanding of a prayer formula and even distort it to the point of blasphemy: we can intone (and indeed some skeptical souls have spoken) a seemingly innocent phrase like *...according to the Scriptures* or *...the Holy Gospel according to Luke* to suddenly imply 'Yeah, sure, that's what the scriptures (or Luke) say, but we know better than that'. Or, to take an even more common example, how often, especially after a particularly long reading, has the congregation's response *Thanks be to God* sounded more like a 'Thank God that's finally over!?' The

secret delivery trick here (try following this from now on) lies in taking the stress off the word *thanks* and placing it on the *be*, so that we get: *Thanks bé to Gód*, which puts the emphasis where it properly belongs in the first place.

Examples like this abound, of places where, just like attending to who the addressee of a prayer may be, we must also engage in the careful consideration of the actual import of a prayer phrase, such as, for a final example, the minor doxology, *Glory (be) to the Father, and to the Son...* which demands but seldom receives a strong emphasis on *Glory (be)*, the whole theme of the exclamation, and then a pregnant pause before the enumeration of the Persons of the Most Holy Trinity:

Glóry (bé) ! <pause>

to the Father

and to the Son

and to the Holy Ghost/Spirit...

To whom be all honor and glory,
forever and ever. Amen.

--M.J. Connolly

¶ *The Revd. Dcn. Michael Connolly teaches linguistics in Boston College and serves primarily as Archdeacon at Holy Cross Armenian Catholic Church in Belmont. He assists frequently in the Anglican Use. His most recent contribution to Contra Mundum was in March 2010.*



IN HONOR OF SAINT THERESE

HAZEL is a lovely lady, very devout, a member of our parish, on the Family Mass planning committee and other parish activities. I got to know her from attending her during her recuperation from a hysterectomy; she lives about twelve blocks from the church. Hazel is a nurse. Very practical lady, as are all nurses.

Father Steven decided that this year we'd have a Novena to Saint Therese, the Little Flower. I do not think this had ever happened before. It was a good thing to do. The Novena Prayers he decided on were good, contemporary, printed in a folder and said at all Masses for nine days before Saint Therese's feast on October 2 (including the Saturday evening/Sunday Masses). People were happy to assist at the Novena. I was very happy as well, as Saint Therese is the most practical saint imaginable and there's LOTS to preach on from her life. Hazel followed this Novena along.

She was going in for surgery a week ago last Friday, which as you can imagine was one of her Novena intentions. There was some kind of growth involving an eye, requiring surgery. Eye things are worrying. She prayed.

The Novena ended on Friday, October 2nd, the Feast of Saint Therese of Lisieux. Apparently, as Hazel presented herself for the surgery, the doctor said, "Oh. What happened here?" The condition, inexplicably, had resolved itself. The growth was GONE. Nothing to operate on.



Now, my Pastor heard the story and asked, "But what about the rose? Did you get the rose?" A lot of folk who receive blessings through Therese's intercession get roses or smell roses or whatever.

Hazel returned home, having been sent home by the puzzled doctor because she no longer needed surgery. And at nine o'clock that night the doorbell rang. It was her Aunt Rose, unexpectedly visiting, with a plate of cookies.

Father Joseph F. Wilson

¶ This story appeared in *Salve!* (October 10, 2009) the parish paper of The Church of Saint Mary the Virgin, Arlington, Texas.

SAINT SIMON & SAINT JUDE

*Built upon the foundation of the
Apostles.*

THAT sturdy phrase from the collect for this feast of Saints Simon and Jude comes from *Ephesians* (2:20). It is St. Paul's affirmation that the Apostles, and apos-

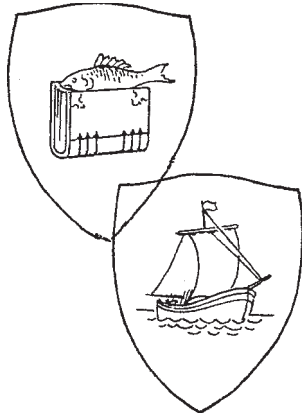
tolitic grace and truth, are inherently and intimately of the very fabric of Christianity...not as ornaments and trimming, but foundational.

To acknowledge Jesus as Lord is not automatically to think rightly of Him. Many people think wrongly about Christ, and therefore about His Church. To them, the Apostles are only the first Christians. They will be acknowledged as (mostly) good men because Jesus chose them, but who differ from other Christians mainly because they are named in the Bible! No wonder non-Catholic Christians give no official place to the Apostles in their public services. This view shows a fundamentally different conception of Christianity than St. Paul had when he wrote that the Church is "built upon the foundation of the Apostles."

Catholics, on the other hand, are not even content to commemorate Saints Simon and Jude and the other Apostles under the great Festival of All Saints. And the reason lies in the very nature of Church life.

In the prologue of the Fourth Gospel, St. John says, "grace and truth came by Jesus Christ." (1:17) And the whole weight of the Gospel is that they still do! For the Church is Christ's gift to us, the ongoing fellowship of His Body on earth, the living organism carrying down through time a living tradition of faith because He is in her as He promised He would be.

The truth which is handed down is not a new discovery made by us from reading the Bible! It is the full revelation Christ gave to Apostles who are not just the personal disciples of a first century teacher and who died sometime after he did! They



are “*Apostello*” SENT OUT FROM the Son of God, and who continue to guard the doctrine that comes from their Master.

That tradition is already mentioned in *The Acts of the Apostles*. “Tradition” has the same root word as “traitor.” A traitor is one who hands over things to an enemy. Well, an Apostle hands over the things of God to souls in need of salvation. Souls in need of salvation deserve nothing less.

All through the New Testament and in the affairs of the early Church, there is a never a sense of “We think” or “Here’s how I read the Bible.” It is always a bold assertion of the apostolic tradition. When we celebrate the festivals of the Apostles we are affirming a fundamental assertion of the essential principle of the revelation of truth. Christ chose to do it this way.

There is a second reason why we commemorate the Apostles. They hold the same relation to grace that they do to truth. Just as truth was revealed and handed down through the Twelve Apostles, so too grace was received first by them and handed down through ordination in an apostolical succession. That dispensation of grace first committed to the Apostles who were authorized

to administer sacraments and ordain priests, is an absolutely essential feature of the Church’s oneness.

So when we say in the Creed we believe in one, holy, catholic, and apostolic Church, we are not just stringing together some adjectives as optional descriptions we can take or leave. The Apostles link us to Jesus Christ from whom come grace and truth.

Holy Simon and Jude, pray for us.

¶ A sermon preached by Father Bradford on Wednesday, October 28, 2009 in St. Theresa of Avila Church.

ABOUT CONFIRMATION

THE sacrament of confirmation is one of the most important ways that the Holy Spirit works in our lives, yet it is often neglected. In confirmation God completes, strengthens and seals our baptism. We commit ourselves irrevocably to God, and He seals us indelibly with the gift of the Holy Spirit. This gift can never be repeated nor can it ever be taken away. Once a confirmed Catholic, always a confirmed Catholic. Once we have been confirmed we can never truly speaking lose our faith. Even grave sin or years of lapsation will not remove God’s mark of adoption from our souls.

The spiritual effects of confirmation are the following: an increase of the sanctifying grace we received in baptism, the strengthening of our faith, an indelible mark of adoption imprinted by God on our soul which marks us out for ever as His beloved

sons and daughters, and the seven gifts of the Holy Spirit.

What are the seven gifts of the Holy Spirit? *Wisdom* gives us a love for the things of God, and directs our whole life and all our actions to His honour and glory. *Understanding* enables us to fathom more deeply the mysteries of the faith. *Counsel* (right judgement) warns us of the tricks and deceptions played by the devil, and puts us on guard against those things which threaten our salvation. *Fortitude* (courage) strengthens us to want to try and do the will of God in all circumstances and events of our life. *Knowledge* enables us to discern the will of God in all things. *Piety* (love) makes us love God above all other things, and therefore want to obey Him because we love Him. *Fear of the Lord* (reverence) fills us with a hatred for sin in all its aspects and all its effects.

These seven gifts of the Holy Spirit are not to be experienced as an emotional ‘high’. They are spiritual realities which are given to the soul, and which can be drawn on whenever we need to. All we have to do is to ask God to help us utilise the gifts we already possess. At the actual moment of confirmation, we may not feel anything. But the gifts are always given, and permanently. We should receive the sacrament of confirmation in a state of grace, after making a good confession, and in the right frame of mind, being completely open to all the good things which the Holy Spirit offers us.

This sacrament is the way we come to share in what was given to the Apostles on the day of Pentecost. By a special outpouring of the Holy Spirit, the Apostles were confirmed,



that is, strengthened. Their understanding was flooded with the clear light of revealed truth. Their minds grasped more fully the meaning of the doctrines that Christ had revealed to them. Their wills were fully converted to pursuing the interests and prerogatives of Christ, so that they were able fearlessly to preach the Good News of His death and resurrection. The Holy Spirit sealed their vocation to discipleship and apostolate.

Discipleship means following Christ as the truth, the life and the way; having no other gods; striving to model our lives on His life and the life of His Blessed Mother and all the Saints. Discipleship means cultivating a strong personal love for Christ, for the Church He founded, and all which that Church teaches in His name and with His personal authority.

Apostolate means sharing in the vocation and the mission of the Apostles; doing all we can to bring others to know and love God better; defending the Catholic Church and its teachings when necessary.

It means setting a good example at all times (there are no vacations from our vocation); being well-informed about what the Church teaches in matters of faith and morals, so that we can give a sensible and effective answer to those who question us about our beliefs; praying each day for the whole Church, for the Pope, for the Bishops and all the faithful. In short, it involves being a strong and reliable link in the chain of faith, love and service which goes right back to Christ Himself and His first twelve Apostles. Apostolate means doing things for Christ by doing things for the salvation of souls.

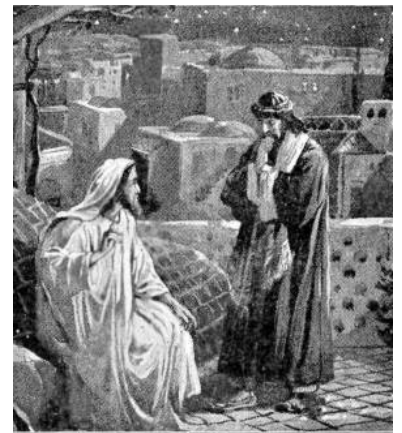
In the gospel Christ tells us “*Without me you can do nothing.*” The fullness of discipleship and apostolate are not possible for us without drawing on what God gives us in the sacrament of confirmation. If we respond to this sacramental outpouring of the Holy Spirit, and if we cooperate with His promptings in our soul, we will become aware of the greater glory, and the good of all His Holy Church.

¶ An article “From the Provost” in the May 2010 issue of *The Oratory Magazine*, Vol. 87, No. 1068, a publication of The Brompton (London) Oratory.

HOLY INDIFFERENCE

NOTHING is more characteristic of Jesus’ method than his indifference to the many—his devotion to the single soul. His attitude to the public, and his attitude to a private person were a contrast and a contradiction. If his work was likely to cause a sensation, Jesus charged his disciples to let no man know it: if the people got wind of him, he fled to solitary places: if they found him, as soon as might be he escaped. But he used to take young men home with him, who wished to ask questions: he would spend all night with a perplexed scholar: he gave an afternoon to a Samaritan woman. He denied himself to the multitude: he lay in wait for the individual. This was not because he undervalued a thousand, it was because he could not work on the thousand scale: it was not because he overvalued the individual, it was because his method was arranged for the scale of one. (John Watson in *The Mind of the Master.*)

¶ From the August 29, 2009 issue of the parish paper (No. 133) *The Church of the Good Shepherd*, East Chicago, Indiana.



Christ with Nicodemus

SHORT NOTES

✠ Many thanks to Father James O'Driscoll for being our celebrant and preacher on the first two Sundays in September. Fr. O'Driscoll is a good and long-time friend of the congregation. He is parochial vicar in Holy Family Parish, Rockland.

✠ Thanks also to Steve Cavanaugh for coordinating arrangements for this year's joint Evensong at Stonehill College, which we co-host along with Saint Paul's Anglican Church in Brockton.

✠ Confirmation Classes will begin this month for adults planning to enter the Catholic Church. The series is based on *The Catechism of the Catholic Church* and a syllabus is available.

✠ Our long-distance parishioner Ryan Amman has been traveling in Europe and recently sent a card from Munich. Ryan is an architect with a practice based in Albany, New York.

✠ An Every Member Canvass will take place during October in support of the parish program for the coming year.

✠ Respect Life Sunday is October 3rd. There will be a youth rally at 9:30 A.M. and Mass at 11:30 A.M. at the Cathedral of the Holy Cross on Washington St. in Boston. Participants are then invited to join the Walk for Life at the Boston Common.

✠ Also on October 3rd, the Franciscan Friars at St. Anthony's Shrine on Arch Street in Boston will celebrate the *Transitus* of St. Francis, commemorating his passage into eternal life. The service will be held from 5:15 P.M. to 6:00 P.M.

✠ Our friend David Clayton, artist-in-residence in Thomas More College, Merrimack, New Hampshire, is hosting a 13-part television show entitled "The Way of Beauty." In it he explores how Christian culture is patterned after the cosmic order and that all creation and human activity receives its fullest meaning in the rhythms and patterns of the Church's liturgy. Check your local Catholic TV station or www.CatholicTV.com/catholic-art.

✠ Speaking of Thomas More College, the college is hosting a Fall Open House on Columbus Day, Monday, October 11, 2010. All high school seniors, juniors, and

their families are invited to attend classes, have lunch, converse with students, and meet with professors. Located just outside of Boston in scenic Merrimack, NH, Thomas More College is ranked as one of the nation's top liberal arts programs offering an authentically Catholic campus life, a full semester abroad in Rome, and a guild system where students gain practical skills through master craftsmen. For more information, and to register, please contact the admissions office at (603) 880-8308 or send email to admissions@ThomasMoreCollege.edu.

✠ Eastern Standard Time returns Sunday, November 7th.



ALL SAINTS' DAY

Monday, November 1, 2010
Procession, Solemn Mass &
Sermon
7:30 P.M.

¶ All Saints' Day is technically not of obligation when it falls on a Monday. But the faithful will be in the habit of attending Mass on that day.



All Souls' Day, November 2

ALL SOULS' DAY is Tuesday, November 2nd. Intercession papers are available at the Church for names of departed souls to be remembered at the Requiem Mass. The Mass is at 7:30 P.M.

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 ROBERT BICKERDIKE

Martyr († 1586)

ROBERT Bickerdike, a Catholic layman of Low Hall, Yorkshire, England, was arrested by the Protestant agents of Queen Elizabeth I for having provided a glass of ale to a priest, the future martyr (Saint) John Boste. During his interrogation, Robert was asked which side he would take if the pope or the Catholic king of Spain, acting on the pope's behalf, were to send an invading force into the country. Robert replied that in such an event he would do as God would enlighten him to do. This answer was used to charge him with treason, but the jury acquitted him. The judge, however, refused to accept their decision and had Robert retried before a different jury. Robert was thereupon condemned to death by drawing and quartering for having returned to the Catholic faith earlier in his life, for having refused to attend a Protestant church service, and for having said in reply to the invasion question that "he would do as God should put him in mind." His sentence was carried out on October 8, 1586.

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BLESSED RALPH CROCKETT
Priest and Martyr († 1588)

RALPH Crockett, of Barton-on-the-Hill, England, journeyed to the continent to study for the priesthood at the English college in Reims, France. Following his ordination, Father Crockett embarked upon a ship bound for England in April of 1586 together with three other priests. The ship ran aground along the English coast, where a magistrate of England's anti-Catholic Elizabethan regime, who had boarded the vessel to search it, discovered the priests and apprehended them. After spending two and a half years in prison, Father Crockett was condemned simply for being a priest, having been charged with violating a parliamentary statute of 1585 ("27 Elizabeth c. 2") mandating the execution of all Catholic priests ordained since June 24, 1559, who had come into England or had remained in the country and had refused to take the oath of supremacy (a profession of Queen Elizabeth's supremacy over the Church in England). On October 1, 1588, Father Crockett was executed by drawing and quartering along with another of the priests arrested with him, (Blessed) Edward Jones, after the two had given each other sacramental absolution.

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The next Evensong & Benediction is Sunday, November 21st, being the Solemnity of Christ the King. Service time is 5:00 P.M.

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>

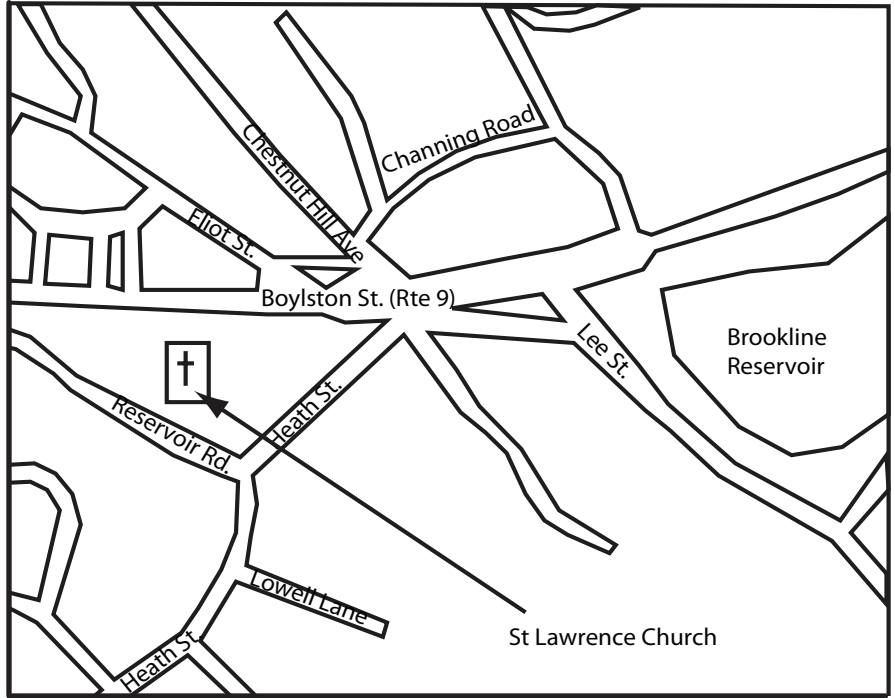
St. Lawrence Church, 774 Boylston Street (Route 9).

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. 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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 10 St. Theresa Avenue
 West Roxbury, MA 02132

