
✠ Contra Mundum ✠

Volume XIII, Issue 10

May 2011

The Congregation of St. Athanasius

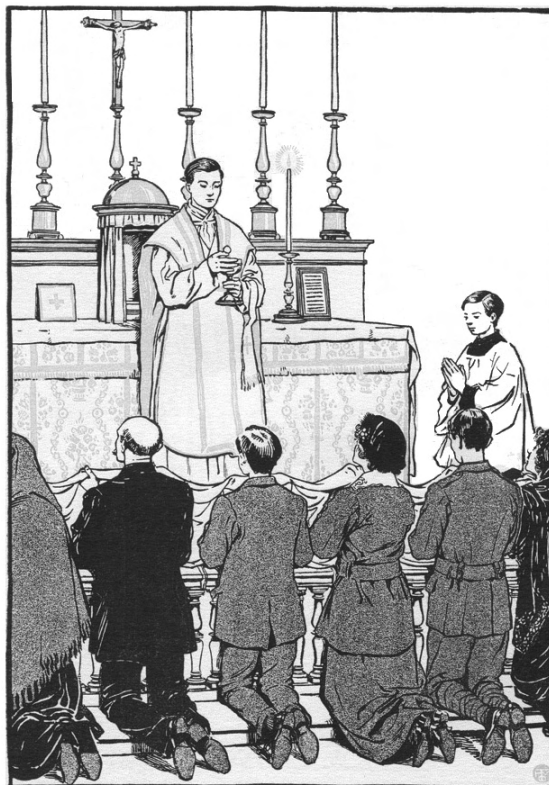
A Congregation of the Pastoral Provision of Pope John Paul II for the Anglican Usage of the Roman Rite

<http://www.locutor.net>

NOTES FROM THE CHAPLAIN

FROM time to time the Anglican Use receives inquiries from those outside the Catholic Church who are interested in learning how we made our conversion (and why) and what is our experience now. Generally such conversations go well. Recently a non-Catholic couple attending such a gathering bristled when made aware that they could not receive communion if they attended the Anglican Use Mass. And they declared to their pastor that if this is the case they want nothing to do with Anglican Use or the Catholic Church. On the drive back to West Roxbury I thought about this sad misconception concerning Holy Communion and how the Church's right understanding is so easily translated into "we don't like you!" When I was growing up in The Episcopal Church in the 1950s it was very clear that there was no such thing as "open communion." In the 1928 *Book of Common Prayer* service of Confirmation the last rubric said it this way:

¶ And there shall none be admitted to the Holy



Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

In those days we knew that (however much as Protestants we believed we were part of the Catholic Church) to present ourselves for communion in the Roman Catholic Church was to lie about our identity. We were taught that to receive communion in *any* church is to commit you to its beliefs. To my knowledge this was true of all Protestant churches. In the

Reformed Church of America and most Lutheran churches the Sunday worship may not have always included communion but when it did those receiving communion were known to the pastor or, if visitors, introduced themselves to the pastor *in advance*, often by way of a letter or a communion card from their own church. The belief was that no one was encouraged to disobey his own church, which, on its own principles, is right to give such directions. If you wanted to change affiliations you did that first.

To this day The Episcopal Church officially pushes back from "open communion," although the reticence is widely ignored. If you are interested look up the 1979 General Convention Resolution A-43, which also commended the commentary on eucharistic sharing by the Episcopal Church's Standing Committee on Ecumenical Relations. That commentary reads in part "if local circumstances present a pastoral need for a public invitation [to communion] it should not in any way be

coercive, nor should it be in terms of an “open communion” applied indiscriminately to anyone desiring to receive communion.”

Anglican Bishop William C. Wantland, writing in 2004, said, “There is a great temptation to believe that we as individuals can do what denominations still feel should not be done.” Open communion is a recent invention.

What is Catholic teaching on the matter? We believe that the visible communion of the Church has its foundation in the invisible communion of The Father, and The Son, and The Holy Ghost. The very fact of our visible communion is made possible by sanctifying grace. And the Church is therefore the sacrament of this Trinitarian communion. It follows that communion cannot be established and *then* we come to common beliefs. Rather, the perfect communion of the Holy Trinity must be reflected in the visible communion of the Church on earth. There is the difference! In “joiner” organizations community defines communion. In the Catholic Church divine revelation defines communion. Becoming Catholic is not analogous to joining a club or sports team. Belonging to Christ’s Church is a free act divinely enabled and involves nothing less than a divine gift of communion with the Triune God. And it is all on *His* terms, not ours. The “program” of the Triune God pre-exists our interests, determinations, plans, and objectives. After the Exodus from Egypt Almighty God reminded the Israelites of

the true relationship, “You were no people before you were my people.” Nothing has changed.

The general law of the Church permits only Catholics in the state of grace to receive Holy Communion. Although non-Catholics, in certain conditions, may also receive communion, the conditions are very restrictive.

First. The non-Catholic must not have access to his own minister for an extended period of time and be in a situation of great spiritual need.

Second. The non-Catholic must profess the eucharistic faith of the Catholic Church.

Third. The non-Catholic must request communion on his own initiative.

In the normal course of present day events such a person would more likely first become Catholic.

Here then are guidelines for communion provided by the United States Catholic Conference of Bishops and in effect for our national church. Catholics should be familiar with the guidelines, and to help non-Catholics understand that Church discipline is not a matter of “we don’t like you” but that all persons may attain everlasting life.

Father Bradford

GUIDELINES FOR THE RECEPTION OF COMMUNION

For Catholics. As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly

and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (*Code of Canon Law, canon 916*). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians. We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ’s prayer for us “that they may all be one.” (*Jn 17:21*).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan

bishop and the provisions of canon law (*canon 844 § 4*). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (*canon 844 § 3*).

For those not receiving Holy Communion. All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

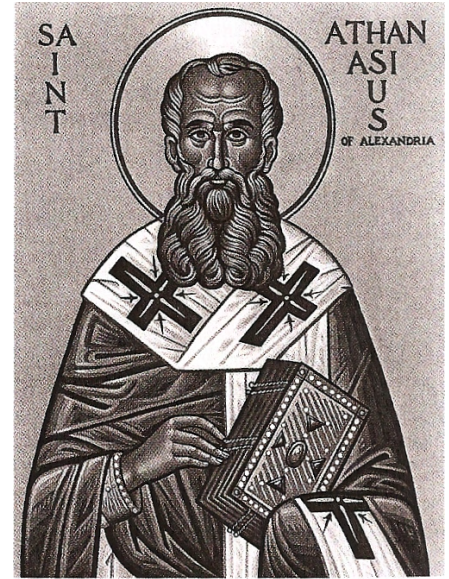
For non-Christians. We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

HIS HOLINESS POPE JOHN PAUL II WILL BE BEATIFIED SUNDAY, MAY 1, 2011



POPE JOHN PAUL II
May 18, 1920 + April 2, 2005

*Eternal Rest Grant
Unto Him O Lord.*

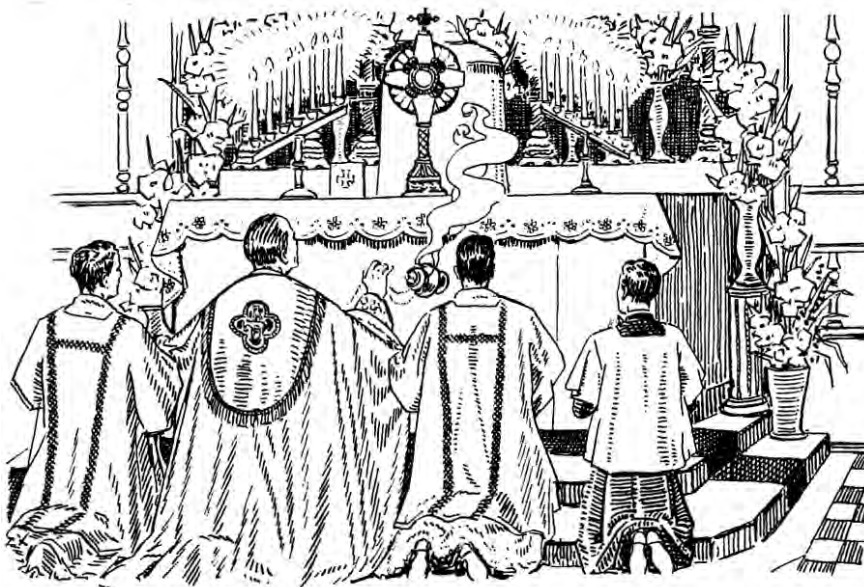


SAINT ATHANASIUS
Bishop and Doctor of the Church

Patronal Feast
Monday, May 2, 2011
Solemn Mass & Sermon

7:30 P.M.

“The Son of God became Son of Man, so that the sons of man might become the sons of God.”



SOLEMN EVENSONG & BENEDICTION

The Fourth Sunday of Easter
May 15, 2011
5:00 P.M.

**Anglican Use
Conference**

The annual conference of the Anglican Use Society will be held in Arlington, Texas at the parish of St. Mary the Virgin on July 7–9. Featured speakers will include Msgr. Keith Newton, ordinary of the new Anglican Ordinariate in England & Wales; Registration and more information is available at the conference web site: <http://www.anglicanuseconference.com>.

THE REPLACEMENT

CHRISTIANITY is a messy religion. That is because it is true. If it were a made up religion we'd have only one early leader named James, and only one Mary, and we certainly would not have scripted that our Main Leader would have carefully selected as a close follower one who would betray Him and then commit suicide! But we don't have a made up religion. And so we have Saint Matthias, replacing Judas Iscariot as an apostle. Truth is always more interesting than fiction.

Have you ever wondered why Our Lord Himself did not replace Judas during the forty days between the Resurrection and Ascension? He had plenty of time for other things: giving the Holy Spirit to the ten apostles in the upper room; then coming back for Thomas a week later; then restoring Peter to his primacy. Why not fill the vacant 12th seat?

And the answer is that all during these forty days the Blessed Lord was getting His followers used to His being seen *and then sometimes unseen* and yet still with them. He was preparing them for the time when He would always be with them unseen. And when that time came, after Ascension Day, they would have to act in His Name as He empowered them to do. Filling the 12th seat was something Our Lord did not do...deliberately. After all, we can't say He forgot! And He left the seat empty so that the Apostles could select an apostle replacement. And the Church has been doing that ever since.



There is something else about Matthias. It is something subtle. Matthias was one of the disciples who had kept company with the apostles and the Lord Jesus beginning from the early days with John the Baptist, and right through the Ascension, and therefore a witness to the Resurrection. It is a happy commentary on Matthias and his faithfulness as a follower of Christ that he was never important enough to be mentioned by name in the gospels. And yet when the time came, Matthias was nominated without doubt as being worthy of the rank of apostle. Matthias then is the special example and inspiration of all who are faithful to the duties of our faith in hidden ways, and who never get singled out for mention. And that great and silent number is testament that faithfulness has its own rewards in the service of Jesus our Lord.

¶ *A sermon preached by Father Bradford in St. Theresa of Avila Church on Saint Matthias Day, May 14, 2004.*

THE HEALTH OF THE SICK

MARY is the health of the sick. Not only is she powerful enough to work miracles, but she also brings peace and balance; the sun of the truth announces her presence; the intoxicating perfume of hope is her footstep. She has all of this ready for us, as in a full basket, which she offers her little children who are hungry, but the little children which we are often are petulant and stubborn; we strike out against each other in our wretchedness, and we withdraw inside our worries, and think ourselves very strong and capable of managing all by ourselves.

Mary is the health of the sick because she alone teaches us not to flounder in our difficulties, in all the traps which illness and its consequences offer our weary wills. It is through her alone that we will learn to remain worthy in our helplessness, and learn how to become more and more worthy, and how to give of ourselves, even if our gift is nothing more than the center of a small closed world. She brings us space and freedom, because she herself locked herself tightly inside the will of God—and it is in this way that she became Queen.

Mother Marie des Douleurs

Joy Out of Sorrow



ON THE ROAD TO EMMAUS

WHERE did the Lord wish to be recognized? In the breaking of bread. We're all right, nothing to worry about; we break bread, and we recognize the Lord. It was for our sakes that he didn't want to be recognized anywhere but there, because we weren't going to see him in the flesh, and yet we were going to eat his flesh. So if you're a believer, any of you, if you're not called a Christian for nothing, if you don't come to church pointlessly, if you listen to the Word of God in fear and hope, you may take comfort in the breaking of bread. The Lord's absence is not an absence. Have faith, and the one you cannot see is with you. Those two, even when the Lord was talking to them did not have faith, because they didn't believe he had risen, nor had they any hope that he could rise again. They had lost faith, lost hope. They were walking along, dead, with Christ alive, they were walking along, dead, with life itself. Life was walking along with them, but in their hearts life had not yet been restored.

You too, then, if you want to have life, do what they did in order to recognize the Lord. They showed him hospitality. The Lord, you see, was like someone who still had a long way to go, but they held him back. When they reached the place they were making for, they said,



¶ Albrecht Durer's *Christ in Emmaus*.

“Stay with us now, the day has faded toward evening” (Lk 24:29). Constrain the stranger, if you want to recognize the Savior. What had been lost through infidelity was restored through hospitality. So the Lord made himself present in the breaking of bread. Learn where to look for the Lord, learn where to have him, learn where to recognize him. It's when you eat him. The faithful, you see, know something which they can understand better in this reading than those who don't know it.

Saint Augustine
Sermons

¶ *St Augustine, Bishop, Confessor, and Doctor (354-430) wrote many theological works. Of these the best known is his Confessions, and the most important is the treatise De Civitate Dei.*



THE VISITATION OF THE BLESSED VIRGIN MARY

Tuesday, May 31, 2011

The Bible shows us the way. The first person recorded in Holy Scripture who venerated the Blessed Virgin Mary was her cousin Saint Elizabeth. And Elizabeth got it right! She gives us the pattern for how we are to receive Blessed Mary and Her Glorious Son Jesus. Elizabeth said, “Blessed are you among women, and blessed is the fruit of your womb.”

¶ *From a sermon by Father Bradford in Saint Theresa of Avila Church on May 31, 2005.*



SHORT NOTES

✠ Ascension Day is Thursday, June 2nd. The Anglican Use Mass is at 8:00 P.M. Please note the later starting time. Ascension Day is a Holy Day of Obligation.

✠ Last call for Lent coin folders. Proceeds benefit Catholic Charities.

✠ Many thanks to those who contributed to the Easter Flower Fund. We send our contributions on to St Mary's Church which underwrites the cost of decorating St Lawrence Church for the Easter season.

✠ Speaking of flowers, our sign up chart for Summer Altar flowers will be available Memorial Day weekend. You may bring arrangements from your garden or florist, either one vase for the Marian altar or two larger arrangements for the high altar. And you may take your flowers home with you after Mass. But be sure to sign up to avoid duplication of flowers one week and none the next!

✠ Our Lady of Walsingham Church, Houston, (Anglican Use) will have the dedication of its shrine to Our Lady on Saturday, May 28th at 10 A.M. Daniel Cardinal DiNardo will be the celebrant. Congratulations and best wishes to all.

✠ The League of Catholic Women will hold its annual gathering during May. Watch for details in *The Pilot*. Open to all women in the Archdiocese of Boston.

✠ The Bradford family wishes to thank those who remembered them with Easter greetings and cards during the Holy Season. Your

support and kindness is always much appreciated.

✠ Most Revd Richard G. Lennon observes on May 15th the anniversary of his becoming Bishop of Cleveland (in 2006). He was the first chaplain of the Anglican Use in Boston.

✠ Many thanks to Fr Brian Clary, pastor of St Mary of the Assumption Parish, Brookline for being our preacher on Friday, April 1st, and to Most Revd Emilio Allué, Auxiliary Bishop of Boston, retired, who was our preacher on Friday, April 15th.

✠ During April years-mind Masses

were offered for Stephen Molloy, son of Bob and Gloria, Abbot Gabriel Gibbs, OSB, and parishioner Ronald Jaynes. May they rest in peace.

✠ FYI, on May 1st, the Handel and Haydn Society of Boston will perform Mozart's Requiem Mass at Boston Symphony Hall. Visit www.handelandhaydn.org for more info

✠ Parishioner Steve Cavanaugh's book *Anglicanism and the Roman Catholic Church* was published by Ignatius Press in April. Copies may be ordered from the publisher (www.ignatius.com) or from Amazon.com.

ORDINATION TO THE SACRED PRIESTHOOD

Archdiocese of Boston
Saturday, May 21, 2011
Cathedral of the Holy Cross
9:00 A.M.

¶ Every Catholic should experience an Ordination Mass. The service is lengthy, but also extremely moving. It is a solemn and holy joy. This year, God willing, seven men will be ordained to the Sacred Priesthood.



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 LOCKWOOD

Priest and Martyr (1555–1642)

FATHER John Lockwood had grown old in the service of England's persecuted Catholics when in 1642 a Protestant, Cuthbert Langdale, captured him, roughly handling him as he took him to York. Leaving his prisoner with the jailer, Langdale was departing when the priest called him back, pulling out his purse and saying, "Hark ye, Cuthbert, I have e'en given you a great deal of trouble in bringing me to this happy place; here, take that angel [a gold coin] for your pains, and the Lord be with you." Touched by this act of forgiveness, Langdale made his peace with him before leaving. Father Lockwood was executed with (Blessed) Father Edmund Catherick on April 13, 1642. Seeing fear in the latter's face, Father Lockwood insisted upon being executed first, and encouraged his companion, saying, "Oh, let us run in spirit to our Savior in the garden, and call upon him in his agony and bloody sweat." As Father Lockwood climbed the gallows, he paused, exhausted. He asked the sheriff to be patient, confessing that the climb was a hard one for a man his age, but adding, "I will do my best, for who would not take thus much pains, Mr. Sheriff, to get heaven at the journey's end?"

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BLESSED JOHN HAILE

Secular priest

JOHN HAILE, with the Bridgettine, Richard Reynolds, and the Carthusians, John Houghton, Robert Lawrence and Augustine Webster, were the first victims, the protomartyrs, in England of the Reformation. Canon Haile was vicar of Isleworth in Middlesex, and a fellow of King's Hall, Cambridge. Little is known of his history beyond that he was respected for his good life. When in 1533, King Henry repudiating his marriage with Katherine, Ann Boleyn was crowned queen, the aged vicar was grievously scandalized. He confided to a neighbouring priest, Fern of Teddington, his sorrow for the evil of the times; he reprobated the king's cruelty in oppressing and despoiling the Church, declared him a heretic, denounced his vicious life and his unfaithfulness to Katherine, and characterized his marriage with Ann as the highest shame and undoing of himself and of the realm. "Three parts of England are against the king," he added, "and the commons see well enough a sufficient cause of rebellion and insurrection, and we of the Church shall never live merrily till that day come." For these words uttered to Fern and other priests in whom he had confided, John Haile was executed at Tyburn with the others on 4 May 1535.

¶ This account is taken from Mementoes of the Martyrs and Confessors of England & Wales for Every Day of the Year. The author is Henry Sebastien Bowden of the Oratory. Edited and revised by David Atwater, and published by Anthony Clarke Books, Wheathampstead, Hertfordshire, n.d.



MEMORIAL DAY

Monday, May 30, 2011

¶ Memorial Day Masses celebrated by the parish clergy of St. Theresa Avila Church are scheduled for 10:00 A.M. in Saint Joseph's and Mt. Benedict Cemeteries in West Roxbury.

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>

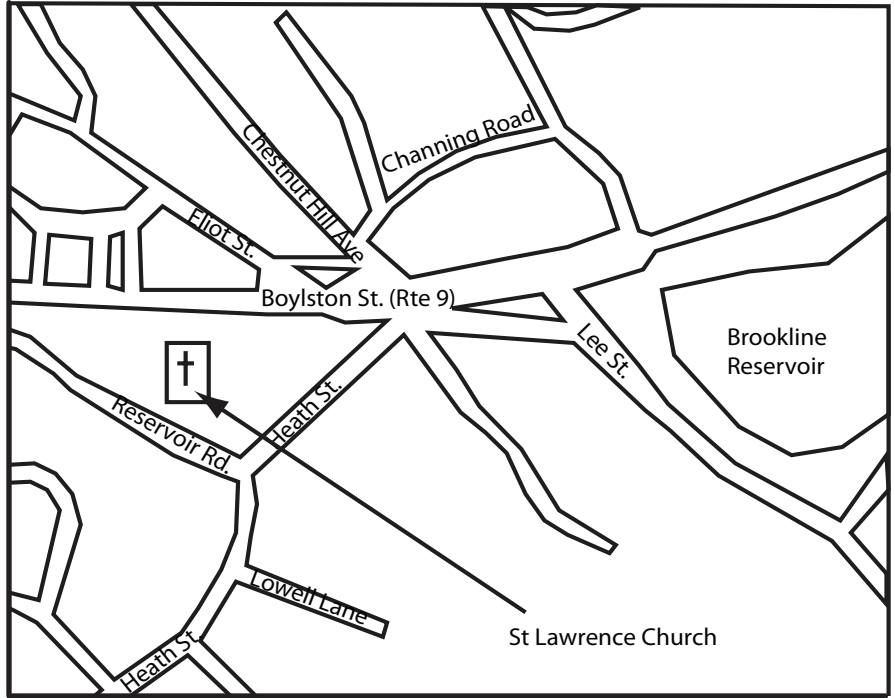
St. Lawrence Church, 774 Boylston Street (Route 9).

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

