
✠Contra Mundum✠

Volume XIV, Issue 7

February 2012

The Congregation of St. Athanasius

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

<http://www.locutor.net>

NOTES FROM THE CHAPLAIN

IN preparation for a trip last fall to East Africa we received information on needed vaccinations and other medical advice from the U.S. Department of State. One of the many pamphlets was titled “With Your U.S. Passport, the World is Yours.” To what extent is that a true statement? On the one hand, without a valid passport a traveler is not going to get very far. On the other hand, to realize that “the World is Yours” requires a few other things, *mostly connected with cash!* Clearly some explanation is necessary.

The study in which Jesus Christ teaches us about God is the study of religion. And to study religion, like anything else, we need to listen to a good teacher. When the deacon Philip asked the Ethiopian eunuch reading the Bible, “Do you then understand what you are reading?” the reply was, “Why, how can I unless someone shows me.” (Acts 8:31) We require knowing that a statement is true.

It was for love of us that Our Blessed Lord Jesus conferred



upon Peter and other Apostles the power of teaching His doctrine free from error. St Paul refers to this infallibility when he writes, “When you heard and received from us the word of God, you welcomed it not as the word of men, but, as it truly is, the word of God.” (1 Thess. 2:13). The Holy Ghost makes it possible to receive the Word of God. The gift of the Holy Ghost “will guide you into all truth” promised Our Lord after the Last Supper. (John 16:13). That gift was given in the Upper Room on Easter Day night and at Pentecost.

This Ghostly Presence from beyond

history, with its precious charism of infallibility, is far more than a memory jog so we do not forget the Lord’s teaching! Rather the Holy Ghost provides an interior light without which no transformation of fallen reason is even possible. “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” (Isaiah 55:8)

Saint Hilary (I am writing this piece on January 13th) prayed lyrically about this: “As we spread our sails of trusting faith and public avowal before you, *fill them with the breath of your Spirit*, to drive us on as we begin this course of proclaiming your truth.” [Italics added]

Infallibility guards the Tradition. Remember that the word **tradition** and the word **traitor** have the same root. A traitor hands over what he has received. Exactly! (See 1 Thess. 2:13 above) The gift of infallibility establishes the boundaries of the Christian Tradition. In so doing it also identifies the many things that are legitimately subject to a variety of interpretation. Therefore we have **dogma**, which is the fruit of the Church’s thinking mind illumined by the Holy Ghost. We have

doctrine, which is church teaching based on the premises in dogma, and which can develop over time. And we have Church **discipline**, which is subject to change.

A few days ago there was an article in one of the newspapers about the dilemma of a professional chef whose business requires travel from coast to coast. He needs to take his very sharp knives with him on the airplane. (The problem resonated with me, having had to surrender a razor blade, but not the razor, to airport security in Dar es Salaam!) Does the chef risk the loss of his very expensive knives by checking them with his luggage, or does he have some explaining to do when they are found in his carry-on? (Msgr. Knox once suggested that the proper understanding of the development of doctrine might find a helpful analogy in legal case law, so let's go with that.) There are legal regulations regarding airport security. So if a chef is forbidden to take his set of knives with him on board an airplane the issue might eventually wind up in court. A judge and jury might have to decide if, within the meaning of the law, the chef is to be considered armed and dangerous. When the case is settled the legislation has been enriched. We know more about what we may or may not do under the terms of the law. The law itself has not changed. Nor have the judge and jury made the law. They have only interpreted it. In the same way, over the course of centuries, the deposit of faith is not changed but more fully understood and therefore interpreted. Since the Church cannot err when speaking authoritatively, the faithful can have

confidence that it is still right belief.

The discipline can change. I am thinking again of St Hilary. He was a *married* bishop in 4th century France. The Church doesn't do that anymore, i. e., permit married bishops. Many regulations belong not to doctrine but to discipline. The Church is not limited to interpreting Divine Law (which she has no power to change) but the right also to make laws for the right ordering of her own life as the people of God on earth. And it is a maxim of moral theology that it is always right to obey the discipline even if the discipline later changes.

The Creeds furnish the premises of dogma. These creeds do not set the bounds of Christian thought but establish proper points of departure for that thought. These Creeds do not contain all that the Church teaches nor describe all the things which Catholics are obliged to believe. The Church's Voice is heard in the Voice of Peter, in the decrees of ecumenical councils, in her Liturgy, Ecclesiastical Calendar, and other permanent institutions. "The Church, in its doctrine, life and worship, perpetuates and transmits to every generation all that it itself is, all that it believes." (*Dei Verbum*, the Dogmatic Constitution on Divine Revelation of the Second Vatican Council)

There is a "hierarchy of truths" within Church teaching. This is not to say that some truths are essential and some marginal. Rather, some are foundational and others derivative. For example, the Doctrine of the Seven Sacraments is derivative, and the Doctrine of the Holy Trinity is core. That is because Sacraments get their deepest meaning from the

desire of the Holy Trinity to be in communion with us and impart the grace of God to nourish this fellowship. Transformation and communion in Christ is core. And so orthodoxy, i.e., right believing, is not an end in itself but insures that we avoid mistakes or misunderstanding of what the Triune God has revealed to us. Just as we are not a religion of a book (i.e., the Bible) but of a Person (Jesus Christ our Lord) so too our faith does not rest in doctrine. Rather, it is doctrine that leads our minds and hearts to God Himself.

In dogma, doctrine, and discipline, Holy Mother Church has nothing better to do than point your soul and mine along the paths of righteousness that lead to eternal salvation.

Father Bradford



SNOW DAYS

We are in the months when it is possible we will have heavy snowfall accumulations on weekends, making driving hazardous. Parishioners should use their own good judgment and stay safe. The 11:30 A.M. Sunday Mass will almost never be cancelled when Fr. Bradford is in town. That is because the route from the rectory to the church is almost exclusively parkway and is well maintained even in blizzards. So there is no need to call to see if "church is on." Many of our parishioners travel a great distance. So safety is the first concern. Remember that you do nothing for the Kingdom of Heaven by unnecessarily putting yourself at risk.

AN ANGLICAN ORDINARIATE

ON January 1st Donald Cardinal Wuerl, Archbishop of Washington announced the erection of an Anglican Ordinariate for the United States. It is called The Ordinariate of the Chair of St Peter. Although many of the provisions of the ordinariate reproduce what has already been in place via the terms of The Pastoral Provision of 1980, what is new is that there is now, in effect, a non-geographical diocese, and a different mechanism for entrance of Anglicans into the full communion of The Catholic Church. An ordinary has been named to provide oversight and coordination. He is The Revd Jeffrey N. Steenson, a Catholic priest since 2009 and formerly a bishop in The Episcopal Church. A Catholic bishop will have to ordain priests for the ordinariate, and at least initially provide space for worship (and housing). But the ordinariate will develop a central plan for missionary outreach and evangelism.

The Anglican Ordinariate is the Church's response to Anglicans wanting entrance into full communion. Therefore it was not aimed at existing Anglican Use congregations. These may choose to affiliate with the new group. At the present time, each Anglican Use parish and congregation is a member of its local Catholic diocese. Since 1997 The Congregation of Saint Athanasius, small as it is, has the status of a parish in the Archdiocese of Boston. Its chaplain enjoys the privileges and responsibilities of a pastor.

The founding of the Anglican Ordinariate is a validation of the apostolate of the Anglican Use provision of the 1980 Pastoral Provision as it seeks to encourage non Catholic Christians coming into the full communion of the Catholic Church and to preserve for the benefit of the whole Church those elements of Anglicanism Pope Paul VI once called "a worthy patrimony."



THE PRESENTATION OF CHRIST IN THE TEMPLE

commonly called CANDLEMAS

Thursday, February 2, 2012

Blessing of Candles, Procession,
Solemn Mass & Sermon

7:30 P.M.

You may bring unused household candles for blessing.

The Blessing of Throats will follow this service.

There will be a reception in the undercroft.

MIRACLES

WHAT are we to make of today's gospel story? Let it be said up front that we do not believe for a moment that Our Lord needed extra effort to effect this healing! As in most every other miracle recounted in the New Testament, it would be one word of command, or even one thought, from our Lord that would accomplish the cure. We are meant to understand these incidental side effects, the putting of His fingers into the ears of the deaf man, the groaning, the use of saliva, and the special word *Ephphatha* as resembling in their own way some of the treatment used in modern psychotherapy, where the treatment sometimes includes persuasive gestures to accompany and promote the desired effect. To say *Ephphatha* while touching the man's ears and tongue was simply to give verbal encouragement to what was happening anyway.

The remarkable thing about miracles in the New Testament is that Our Lord

Jesus has not the slightest interest in demonstrating His Messiahship with wonders and signs, as if He were entertaining a crowd at the sideshow in the circus. In the New Testament the miracles do not validate Christ. Rather, the Bible begins with the fact that Jesus is Lord, that His Godhead is pre-existent, that there is nothing on earth which could make Him, or prove Him, to be Son of God. And that therefore it is Christ's working of miracles that make *them* important. That God's Own Son does this particular miracle attached significance to *it*, not to Him. This is the reverse of what many people think about the use of miracles in the Bible. In the Bible the miracles derive their meaning from the fact that Christ does them, and therefore, in this case, shows God's particular care for an individual.

Father Bradford

¶ A sermon preached in St Theresa of Avila Church on Friday, February 11, 2011. The passage is Mark 7:31-37. It will occur this year on Friday, February 10th.



ASH WEDNESDAY

The First Day of Lent

February 22, 2012

Blessing & Imposition of Ashes

Litany of Penitence

Solemn Mass & Sermon

8:00 P.M.

¶ Please note that on Ash Wednesday our Mass will follow a 7:00 P.M. service of Imposition of Ashes and Penitential Rite for the people of Saint Lawrence Church.

JUBILARIAN

Monsignor William M. Helmick observes his fiftieth anniversary of ordination as a priest on February 2, 2012. Because that day is a Thursday, there will be a Mass of Thanksgiving at Noon on Sunday, February 5th. A reception will follow the Mass and will last long enough for any of you who wish to do so to stop by Msgr Donohue Hall in the St. Theresa School and extend your best wishes.

Msgr. Helmick was born in Arlington, Massachusetts in 1937 and attended school there and St. John Seminary. After ordination he was parochial vicar in North Scituate, secretary to the Archdiocesan Tribunal, and for sixteen years Personal Secretary to Cardinals Medeiros and Law. He became Pastor of Saint Theresa Church, West Roxbury in 1987 and was named Monsignor by Pope John Paul II in 1998.

Msgr Helmick has always been very kind to Fr. Bradford both in his capacity as a parochial vicar in St. Theresa Parish, and also as chaplain to the Anglican Use. For many years the congregation

had the use of the St. Theresa Convent chapel after St. Aidan's Church in Brookline was closed. All during those years the Anglican Use made use of the beautiful St. Theresa Church or chapel for special occasion Masses and Sunday evensongs. Msgr. Helmick has attended some of those services, preached at some, and often sent flowers for our anniversary Masses. Our events are always publicized in the St. Theresa Parish paper. We could not have asked for better treatment.

And so we offer our prayers of supplication and thanksgiving for this good and kind priest and wish him every happiness in all the days ahead. *Ad multos annos.*



SHORT NOTES

✠ Many thanks to Deacon Michael J. Connolly, who assisted at Solemn Mass on The Feast of The Epiphany and sang the *Noveritis* 2012. Also to Eva Murphy and Judie Bradford who hosted the reception following Mass.

✠ A year's-mind Mass for parishioner Janet Ray will be celebrated on Saturday, February 25th at 9 A.M. in the St Theresa Convent chapel. May she rest in peace.

✠ Bring palms for burning, February 12–19. Last year's Palm Sunday palms are used to make the ashes we receive on the first day of Lent.

✠ Plan ahead: at evensong on Sunday March 25th the Madrigal Singers of Boston College will return to help us observe Lady Day. Please note the evensong time is 5:30 P.M., half an hour later than usual.



STATIONS OF THE CROSS BENEDICTION OF THE BLESSED SACRAMENT

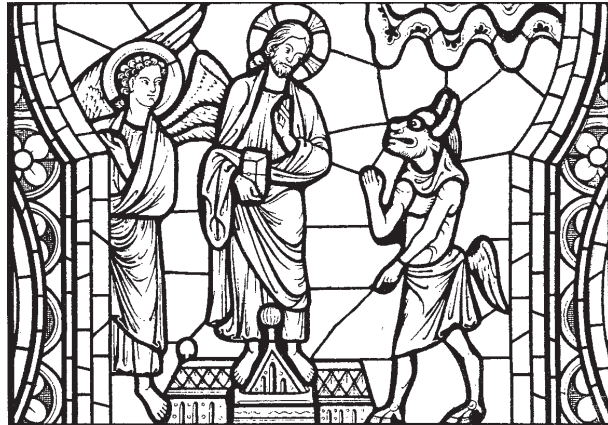
Fridays in Lent at 7:30 P.M.
beginning February 24th

¶ All services in St. Lawrence Church with the exception of March 23rd. Location to be announced.

FATHER JOHN HUNWICKE ON ANGLICANISM

ANGLICANISM is a nonsense religion, a dim, pathetic, ridiculous superstition, developed within the last 150 or so years. It relates to what is doctrinally distinctive about those in communion with the See of Canterbury. Sometimes it is expressed in terms of a *via media*: some sort of Middle Way between the excesses, on the one side, of Protestantism, on the other side, of Popery. Sometimes it appears in the form of an idea called the Branch Theory, in which Christ's Church is composed of three Branches: the Roman; the Greek; and the Anglican. No explanation is ever thought necessary as to why the 'Monophysite' Syrian Orthodox Christians who meet in S Thomas's are not a 'branch', or why the Methodists, or the Swedish Lutherans, or the Moravians, are excluded. Little consideration is ever given to the possibility that the Great Latin Church of the West might be deemed a *Via media* between those Western ecclesial bodies, including the Anglicans, who were exposed to the 'Reformation' with its radical denials of Tradition and of Sacramentality, and the Orthodox.

Sometimes this 'Anglicanism' is constructed by looking at the Prayer Book and the Articles. Sometimes, by examining carefully the writings of those divines, Caroline or Tractarian, who attempted to modify the damage done to the Provinces of Canterbury and York by the 'Reformation'. In each case, the unspoken assumption is that



THE FIRST SUNDAY IN LENT

Sunday, February 26, 2012

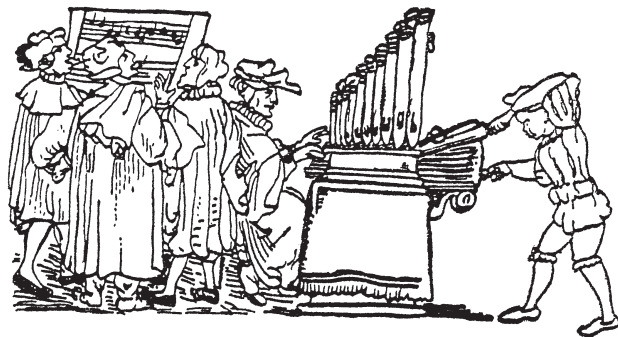
Litan in Procession,
Sung Mass & Sermon

Fourth Communion Service

11:30 A.M.

Solemn Evensong & Benediction

5:00 P.M.



Anglicanism started with the breach from Rome. You have the bizarre situation in which Anglicans cheerfully claim to be the ancient Catholic Church of this land, yet if you asked any of them "Who founded the Church of England?", 95% would reply "Henry VIII". (I regarded it as a triumph of my 6-year ministry in Devon that, after I put that question onto a pub-quiz, my parishioners were a little uncertain whether the answer on Father's

answer-sheet would be S Gregory or S Augustine.) The legal position in English law of the Church of England is that she was founded in 596; yet pretty well anybody would tell you that she started with the breach from Rome.

Funnily enough, there *is* a distinctive doctrine of the post-Reformation Church of England, yes, just one; or rather, there *was* until comparatively recent times:

Hunwicke, continued from page 51

the doctrine of Royal Supremacy. In a raw and murderous form under Henry VIII, this meant that the Monarch could change the doctrine of the Church upon a moment's whim or confiscate the chalice in each parish church if he found himself strapped for cash. In the more gracious period of the Stuarts, when the C of E, instead of resenting the tyranny of the Tudors, rather welcomed the patronage and protection of a kindlier dynasty, this transformed itself into the dogma of Passive Resistance: that even a bad monarch ought to be resisted by nothing more violent than passive non-collaboration. This is what distinguished Anglicans from both Protestant and Popish dissent. Neither Catholics, nor Evangelicals, nor Liberals, make this the basis of their understanding of 'Anglicanism' nowadays.

The sooner that 'Anglicanism' is shovelled into the trash-can of History, the better.

I have one footnote to add.

The other day, in Fr Ker's admirable biography of Mr Newman, I found a diverting error in the Index. Nothing less than a description of Cardinal Manning as Archbishop of Canterbury.

Ah, the might-have-beens of History. Today, I would remind you of Manning's bad-tempered criticism of Newman; that with Newman, even after his reception into Full Communion, it was still the same old Anglican, Oxford, Patristic tone. We can do worse than recall this as we approach the beatification of that very great man.

This may irritate some readers, but since this is my blog I will say it all the same: the whole point of Newman is that Manning was right; he never ceased to be an Anglican; that is to say, a superb exemplar of all that was best, God-given, grace-given, wholesome, and holy, in the life of the Provinces of Canterbury and York while in separation from the Voice of Peter. When he put off all that was schismatic, separatist, narrow, flawed, partial, heretical, in the ethos he imbibed from the Church of England, he was free to be more perfectly and fully Anglican than ever he had been before.

There is more to say about 'Anglicanism'...An Anglicanism which purports to be a doctrinally distinctive, even a superior, form of Christianity: yes, it is a diabolical mirage. But in the unhappy centuries of our separation from Peter, grace was not stopped up. A tone emerged; a style, a way of doing theology, of living the Christian life, which in itself is by no means unCatholic; a sober tone, a careful tone, a tone which read deeply and with understanding in the Fathers and looked to Byzantium and beyond as well as to Rome.

I know I surprised some readers and enraged others not long ago by describing Benedict XVI as the first Anglican Pope. But I believe it is wonderfully providential that it falls to this man to raise his fellow-Anglican John Henry Newman to the Altars of the Church. Have you read the Ordinary Teaching that this pope gives week by week? His sympathetic exposition of the Fathers of East, West, Syria? When you read his own theologising, can you avoid a feeling (I can't) that you are

reading one of the Fathers; that you have picked up a volume of Migne ... you aren't quite sure whether it's from the *Patrologia Graeca* or the *Patrologia Latina*, and you're even less certain which volume it might be, but anyway, that's the corner of Bodley that you're sitting in, and out of the window there's Newman's Church of S Mary, with his college of Oriel just beyond. And it is very easy to feel that it would be the most natural thing in the world to raise your head from your desk in the Patristics Room and see, in the chair opposite you, the diffident, erudite face of Professor Ratzinger, verifying a reference or two before hitching an ancient MA gown round his shoulders and scuttling through the traffic in the High back to his lodgings in Tom Quad.

Anglicanism as some self-important separatist codswallop that prides itself in its separation from the Successor of Peter: let's flush it away fast. But then the cry can go up: "Anglicanism is dead! Long live Anglicanism!"

Fr. John Hunwicke

This article appeared in Salve!, the parish paper of The church of St. Mary the Virgin, Arlington, Texas, in the October 10, 2009 issue. John Hunwicke was for nearly three decades at Lancing College; where he taught Latin and Greek language and literature, was Head of Theology, and Assistant Chaplain. He has served three curacies, been a Parish Priest, and Senior Research Fellow at Pusey House in Oxford. He resigned his orders in the Church of England and entered full communion with the Catholic Church in 2011.

BRITISH MARTYRS & CONFESSORS

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.

TYBURN IN GALA DRESS

Blessed Thomas Maxfield

Secular priest

OF a Staffordshire family, he arrived in England from Douay in 1615, and was arrested in London when making his thanksgiving after Mass. On attempting his escape from the Gatehouse at Westminster, he was recaptured, thrust into an underground dungeon, and put in stocks, so that he could neither stand nor lie down. On the fourth day he was dragged out more dead than alive and forced to walk to Newgate, where he was confined with the common felons, two of whom he converted. On the eve of his martyrdom his bearing and fortitude deeply impressed his visitors, and the Blessed Sacrament was exposed in the Spanish ambassador's chapel on his behalf. On July 1, in the year 1616, the day of his execution, to draw away the crowd, a woman was burnt at Smithfield. But to no purpose: a multitude on horse and foot accompanied the martyr through the crowded streets, Catholics openly showing their reverence, with bare heads begging his blessing. To the annoyance of the authorities, Tyburn gallows was found to be decorated with garlands of flowers, the ground covered with sweet herbs and greenery: amidst these emblems of triumph the martyr won his crown.



A MASS OF THANKSGIVING

Blessed Henry Morse (I)

Jesuit

ON 1 February 1645, the day of his execution, Bd Henry celebrated early in the morning a votive Mass of the Blessed Trinity in thanksgiving for God's privilege to him in calling him to the crown of martyrdom, having first, according to custom, recited the Litanies of the saints, for the conversion of England. After which he made an exhortation to the faithful who were present and, having rested for an hour, said the Divine Office, and then visited his fellow prisoners, and took leave of them with a cheerfulness that was extraordinary. The little time that remained he employed in prayer with a religious of his order, till, being warned that his time was come, he knelt and, with hands and eyes lifted to Heaven, gave thanks to Almighty God for his mercy towards him, and offered himself as a sacrifice to his divine majesty. "Come, my sweetest Jesus," said he, "that I may now be inseparably united to thee in time and eternity: welcome ropes, hurdles, gibbets, knives and butchery, welcome for the love of Jesus, my Saviour." At nine he was drawn on a sledge by four horses to Tyburn, where he was hanged, drawn and quartered.

These accounts are taken from *Mementoes of the Martyrs and Confessors of England & Wales for Every Day of the Year*. The author is Henry Sebastian Bowden of the Oratory. Edited and revised by David Attwater, and published by Anthony Clarke Books, Wheathampstead, Hertfordshire, n.d.

contrition

(kən trish' ən) n. **1.** sincere penitence or remorse **2.** *Theol.* sorrow for and detestation of sin

CONFESSIONS

At St. Lawrence Church, Chestnut Hill

Saturdays 11 A.M. to Noon and Wednesday, April 4th, 6:30–8 P.M.

At St. Mary's Church, Brookline Village

Every Wednesday in Lent beginning February 29th, 6:30–8 P.M. in the lower church reconciliation room.

At St. Theresa of Avila Church, West Roxbury

Saturdays 3–4 P.M., Thursday before First Fridays after 4 P.M. Mass (in Lent this is March 1st and April 5th).

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>

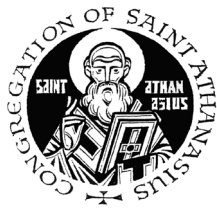
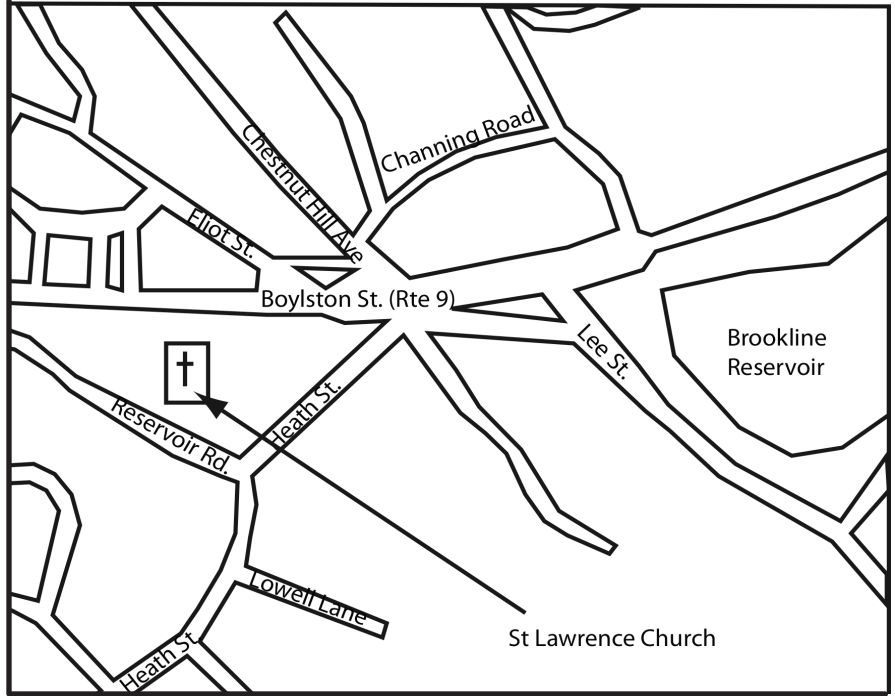
St. Lawrence Church, 774 Boylston Street (Route 9).

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: From Kenmore Square station board Bus #60, which stops in front of the Church. Alternatively, the Church is a 15-minute walk from the Cleveland Circle station on the Green Line C-branch.



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 West Roxbury, MA 02132

