

Ñ Contra Mundum Ñ

Volume I, Issue 5

December 1998

The Congregation of St. Athanasius - Roman Catholic, Anglican Use

Notes from the Chaplain

As the world around us becomes increasingly secular in its mindset, Christians

must look increasingly odd in our observances. The way we celebrate the four Sundays before Christmas is a case in point. When all the rest of the world turns all gooey with canned carols, department store Santas, and aluminum-foil christmas trees, Catholic christians are talking about the Day of Judgement, the end of the world, repentance, John the Baptist, and the Second Coming of Christ. For four weeks we won't even manage a single "Glory be to God on High" let alone a "Ho, Ho, Ho!"

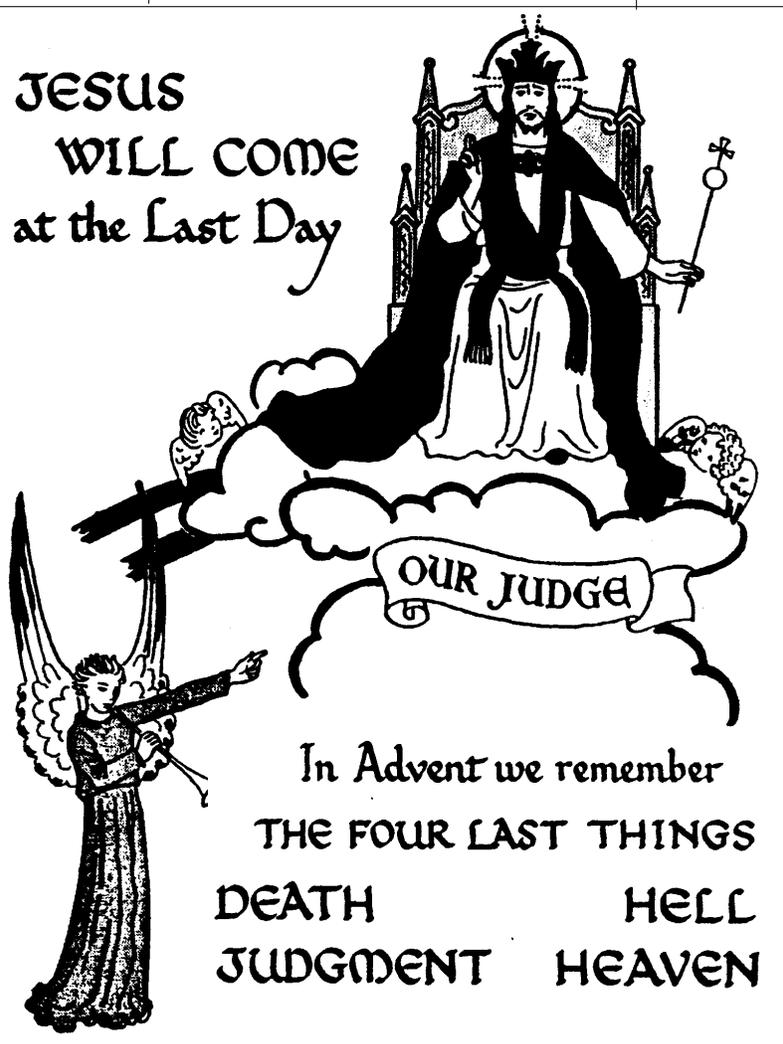
Advent is a very good thing. It is a time of preparation. Anything worth celebrating, a birthday, anniversary, a new car, getting all A's on a report card, deserves some fore-thought. Holy Church gives us Advent as a

time to concentrate on making our souls ready for death, for judgement, for everlasting glory. So, borrowing a phrase from an old colleague, "God rest ye merry, Catholics, and cool it!"

Give thought to repentance while the rest of the world rushes by with eggnog on its breath. Give sober thought to preparing the way of the

of the Advent season is not just preparation for one day, December 25th in any year. Rather Holy Church gives us Advent so that with pure hearts and a life prepared, we can meet Christ our Lord at Christmas, at death, and at the Last Day.

Father Bradford



Parish Notes

His Eminence Bernard Cardinal Law will celebrate his silver jubilee of episcopal ordination at a Mass in Holy Cross Cathedral on Sunday, December 6. Each congregation of the archdiocese is sending representatives and we have been allotted four tickets. The Mass is at 11am and will likely be broadcast on Boston Catholic Television.

THE IMMACULATE CONCEPTION OF OUR LADY, Tuesday, December 8. This is a holy day of obligation. You may attend Mass in any Catholic church. The anglican use Mass is at 7:30pm. Reception following.

St. Aidan's monthly Pro-Life Mass, Saturday, December 12th at 8:00am.

Lord, to casting off the works of darkness in your own life and putting on the armor of light. The aim

Acta Sanctae Sedis

When the Mass, which is subject to special rules of the Liturgy, is over, the person who has received Holy Communion is not thereby freed from his duty of thanksgiving; rather, it is most becoming that, when the Mass is finished, the person who has received the Eucharist should recollect himself, and in intimate union with the Divine Master hold loving and fruitful converse with Him. Hence they have departed from the straight way of truth, who, adhering to the letter rather than the sense, assert and teach that when Mass has ended, no such thanksgiving should be added, not only because the Mass is itself a thanksgiving, but also because this pertains to a private and personal act of piety and not to the good of the community.



But, on the contrary, the very nature of the Sacrament demands that its reception should produce rich fruits of Christian sanctity. Admittedly the congregation has been officially dismissed, but each individual, since he is united with Christ, should not interrupt the hymn of praise in his own soul "always returning thanks for all in the name of our Lord Jesus Christ, to God the Father." The sacred Liturgy of the Mass also exhorts us to do this when it bids us pray in these words: "Grant, we beseech thee, that we may always continue to offer thanks . . . and may never cease from praising Thee." Wherefore, if there is no time when we must not offer God thanks, and if we must never cease from praising Him, who would dare to reprehend or find fault with the Church, because she advises her priests and faithful to converse with the Divine Redeemer for a least a short while after Holy Communion, and inserts in her liturgical books, fitting prayers, enriched with indulgences, by which the sacred ministers may make suitable preparation before Mass and Holy Communion or may return thanks afterwards? So far is the sacred Liturgy from restricting the interior devotion of individual Christians, that it actually fosters and promotes it so that they may be

rendered like to Jesus Christ and through Him, be brought to the Heavenly Father; wherefore this same discipline of the Liturgy demands that whoever has partaken of the Sacrifice of the altar, should return fitting thanks to God. For it is the good pleasure of the Divine Redeemer to hearken to us when we pray, to converse with us intimately and to offer us a refuge in His living Heart.

Moreover such personal colloquies are very necessary that we may all enjoy more fully the supernatural treasures that are contained in the Eucharist and, according to our means, share them with others, so that Christ Our Lord may exert the greatest possible influence on the souls of all.

Why then, Venerable Brethren, should We not approve of those who, when they receive Holy Communion, remain on in closest familiarity with their Divine Redeemer even after the congregation has been officially dismissed, and that not only for the consolation of conversing with Him, but also to render Him due thanks and praise and especially to ask help to defend their souls against anything that may lessen the efficacy of the Sacrament and to do everything in their power to cooperate with the action of Christ Who is so intimately present. We exhort them to do so in a special manner by carrying out their resolutions, by exercising the Christian virtues as also by applying to their own necessities the riches they have received with royal liberality. The author of that golden book *The Imitation of Christ* certainly speaks in accordance with the letter and the spirit of the Liturgy, when he gives the following advice to the person who approaches the altar: "Remain on in secret and take delight in your God, for He is yours Whom the whole world cannot take away from you."

Pius XII, Encyclical Letter "Mediator Dei" (123-126),
November 20, 1947

Acta Sanctae Sedis is "Acts of the Holy See"

Another Conversion Story

SINCE nobody else has written their story for this month, I am forced to carry out my threat to tell mine, so here goes...

I was baptized in the Union Church in Waban, I read the Bible when I was quite young and felt a call to the ministry at the age of ten. Nevertheless, I was swept up by Christian Science and only eventually came into the Episcopal Church when I was in College, again feeling the call to the ministry, this after a summer in Spain where I was visiting every Catholic church I could, and was impressed by seeing priests and nuns in their habits all over the country.

Shortly after being confirmed by Bishop Stokes at Good Shepherd in Waban, I learned what it was to be "High Church". I met Daniel Miner at Harvard Summer School, and he took me to the Church of the Advent. He also showed me his copy of *The Practice of Religion*. He was a Postulant from Long Island and a Franciscan Tertiary. Off I went to Little Portion Friary and learned what it really means to be a catholic from Father Joseph, O.S.F., and other friars: Fr. Paul, Fr. Hugh, Fr. Steven, Fr. Gregory, Fr. Dunstan, and Brothers, Anthony, Leo, Luke, and Justin

I was accepted as a Postulant by Bishop Stokes in 1962 and went to King's College, London for my first year of theology. I met the English Franciscans there and visited them

often.

I told Bishop Stokes I wanted to apply to The Nashotah House, and his response was that he had some very fine men who had gone there, but that he thought I should take a break from studies for a while and go into the army, the Peace Corps, or work. This along with breaking up with my girlfriend, a catholic, studying the New Testament under Dennis Nineham, and reading *Honest to God*, threw me into another crisis of faith. I no longer believed in the veracity of the New Testament record. I determined that I would have to leave England and go back to the United States. As if to say good by, I paid a visit to the poor little friary in Plaistow in the East End of London and there Father Illtyd, SSF, was washing windows. I told him I had lost my faith. He said, "Oh really? Then come help me wash windows." I washed windows for about an hour until the bell rang. Father Illtyd turned to me and said in a good humored manor which only a Welchman can do, I think, "I don't suppose you will be coming to Vespers with us now that you have lost your faith!"

I said I would go to chapel. While there, squeezed into the stall with these poor friars whose lives were so heroic in my estimation, the whole enormity of my situation hit me. I don't know if I regained it because of the inconvenience of being without it, but I realized something about koinonia there, and I realized that all the scruples and considerations that were troubling me about the New Testament were useless in the face of the reality of the Christianity that I saw being lived out in the lives of those Friars. My faith came back to

me, stronger than ever. From then on I never wavered from my goal to offer myself for the priesthood.

The summer after my year in England was a pilgrimage. I put on a pair of new sandals I bought in London. I had a Prayerbook, a Bible, and an office book, and I set off hitchhiking and praying, heading for the Holy Land. By the time I came to Jerusalem the sandals were worn out and had been mended twice, and they had trodden the streets of many a town in France, Italy, Greece, Lebanon, Syria, and Jordan. I stayed in monasteries and youth hostels, and eventually joined in for a couple of weeks at the summer course at St. George's College in Jerusalem. When all my money was gone I flew back to the United States.

Being a catholic Anglican, I thought, simply meant the inconvenience of having to explain oneself from time to time to people who were "low-church" or whose conception of the Church was low-church. I had the image of the priesthood before my eyes and it included all the great Anglican priests I knew, lumped in with catholic and orthodox priests. Back in the States, I continued my association with the Franciscans, eventually becoming a Tertiary. Since I was now so catholicized, I figured I could risk going to The Episcopal Theological School, and with Bishop Stokes' permission I enrolled there and was made a deacon after two years. The Franciscans, the Cowley Fathers, and the Church of the Advent in Boston were my leading lights. I also maintained my interest in the Orthodox Church through activity in the Fellowship of St. Alban and St. Sergius.

When Archbishop Ramsey gave

a retreat at E.T.S., he was asked, "What is your position on the Ordination of Women?" He thought a minute in silence and began deliberately, "Our Lord..." He got no further than that because he was interrupted by uproarious laughter. They thought he was trying to be funny. This showed me how far the seminarians at E.T.S. were from the catholic faith.

I should have seen the writing on the wall because all the spiritual sickness that eventually brought down the Episcopal Church was there in that seminary. Having been all the places I had been, I realized the importance of unity in the Church and I realized that Anglicanism could not be a law unto itself. It's only future was to eventually unite with the Roman Catholic Church or the Orthodox Church. I didn't think that the church would be so foolish as to sabotage that effort by ordaining women to the priesthood.

I was ordained deacon in 1968, married in 1969 and ordained to the priesthood the same year. I served for two years at Christ Church, Waltham, five years at Trinity Church, Concord, and a little over a year at Good Shepherd, Clinton. I remained involved with the Franciscans and the Fellowship of St. Alban and St. Sergius. I served on the Ecumenical Commissions of both the Diocese of Massachusetts and the Diocese of Western Massachusetts. I was also a member of the American Church Union. I could see that the Episcopal Church was being torn in two directions: one toward unity with protestants under the plan of unity drafted by COCU, and the other toward some form of unity with the Catholic bodies of Christendom. Something was going to have to

break. The General Convention of 1979 which approved the new Book of Common Prayer and the ordination of women clearly was the point which forever cut the Episcopal Church off from any possibility of unity with the Catholic Church or the Orthodox Church. The priesting of women could not be undone. The Pope and the Orthodox bishops had personally begged us not to do it, but revolution was at foot, and one almost got the sense that those who were in favor of it were saying, "let's be done with any thought of catholic unity, and let's set our course irrevocably for unity with the protestants." Lamentably the Episcopalians were being egged on by radically modernist Roman Catholics as well.

I was not long for the Episcopal Church. I attended the Congress at St. Louis. I got ousted from my parish, I helped organize congregations of continuing Anglicans throughout New England. I was deposed from the priesthood for abandoning the communion of the Episcopal Church. I participated in the consecrations of bishops in Denver, holding the book for Bishop Chambers. I attended meetings of the American Church Union and the Fellowship of Concerned Churchmen. Together with Father George Rutler and others I bemoaned the sad state of affairs in the Anglican Communion. The church which I loved and my ministry in it was being taken away. The only hope seemed to be for the Anglican Catholic Church to seek unity with the Roman Catholic Church or with the Orthodox Church. It was too small to stand on its own.

When the Pope came to Boston, I was there in the rain representing the Ecumenical Commission of the Anglican Catholic Church. If I

was not already a papist, he converted me then and there. Father Rutler went back to Rome on the same plane with the Pope, but I was to remain in the Anglican Catholic Church. I conveyed the greetings of the Ecumenical Commission to the Cardinal Archbishop of Toledo, and he invited me to process with him at Corpus Christi. Later I set up meetings for Bishop Lewis to meet with Cardinal Medeiros and the Greek Orthodox Bishop in Boston. The synod of the Anglican Catholic Church declined to accept the report of the Ecumenical Commission and rebuked us because we had initiated these contacts without its authority. This, along with terrible factionalism and division in the continuing church movement led me to have more misgivings about the direction we were heading in. Former Roman Catholic priests found a welcome in the A.C.C., and I could see that the conditions were being set to make future unity with the Catholic Church almost impossible.

When the Pastoral Provision for a common identity for Anglicans in the Roman Catholic Church was approved by the Pope, I was disillusioned enough about continuing Anglicanism that I easily became convinced that this was the way to go. It seemed too good to be true. I shared this conviction with my small congregation of St. Botolph's in Boston, but the majority of them were determined to stick with what they believed would be a viable alternative to the Episcopal Church in this country, and so, reluctantly I resigned as pastor.

My son and I were received in the Catholic Church as well as three other members of that parish. I wanted to form an anglican use con-

gregation. I offered myself for the priesthood under the pastoral provision three times, each time being turned down for unspecified reasons. Then followed a long settling in period. The Abbot and monks of Still River have always been a great support for me. I found a great deal of help from Father Sal who was my spiritual director, and whom I visited many times here at St. Aidan's.

For a long time I guess I was bitter at the fact that becoming a Catholic had to involve giving up the priesthood, I had not anticipated that. I don't suppose I am really over it yet, to be honest. Sadly I have felt some of the priestly character and persona slipping away as I have been forced to become involved in secular things, installing solar systems, teaching school, working for Job Corps, selling insurance, and now bilingual teaching. I have let some of the discipline slip. I sank a lot of money into a boat which is now gone, I saw my family break up. I would be living alone except that some of my Hispanic former students have latched onto me, and they are very much a part of my life now.

Sometimes I ask if I really underwent a conversion. It is hard to say because I was catholic in belief and practice long before I was received into the Church. As far as the priesthood in the Catholic Church is concerned, well, "three strikes and you're out." The Lord will just have to make of it what he will. I have all that I need for my salvation without being able to say Mass, and what little I have left to give in this life, the Church is welcome to take as it is needed. Please pray for me as I continue to try to discern God's will for me in all of this.

C. David Burt

ADVENT

THE BEGINNING
of the CHURCH'S YEAR

ADVENT means COMING

We think of Jesus coming in 3 different ways

JESUS CAME
on the
First Christmas Day



JESUS
COMES
in the
Blessed Sacrament

Lambeth and the New Christian Consensus

IN the *London Telegraph* (Aug 23), Dr. Theodore Dalrymple asked what has happened to the trends favoring ideas of “tolerance”, “liberation theology,” and other examples of what he called politicization of religion.

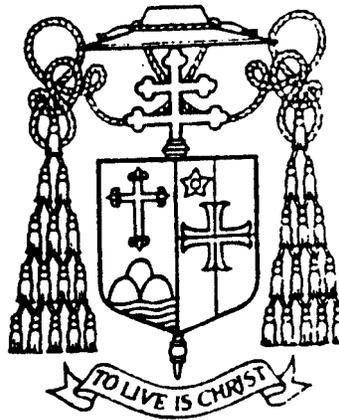
“The Empire has struck back,” he answered, pointing to the Anglican Lambeth conference as well as Catholic developments worldwide.

Anglican bishops from former colonies have forced British, Australian, and U.S. bishops to “ignore the homosexual lobby by reaffirming its traditional teaching on homosexuality,” and other doctrinal issues.

He said the promoters of religious laxity, “are the new imperialists, seeking to change deeply held ideas-- or prejudices -- in Third World countries, and to spread their own peculiar obsessions and moral (or amoral) agents throughout the world.”

Truth is, he wrote, that “people long for moral prohibitions, even if they are unable to abide by them. A Church that withdraws a prohibition under political pressure is therefore likely to be seen as weak and vacillating, an unreliable guide through a turbulent world.”

National Catholic Register, September 6, 1998



Congratulations to

**His Eminence
Bernard Cardinal Law**

on the occasion of the

Silver Jubilee of his Episcopal Ordination

1973

The Fifth of December

1998

Ad Multos Annos

Secular Liber- als: Look Again at Pope John Paul II

BOSTON GLOBE, Aug. 24

THE Holy Father, Pope John Paul II just might save the world from moral rot, said one Boston Globe columnist recently.

Edward Sheehan warned those who would soften moral standards that they risk “the emasculation of their own creeds, rendering them so ‘relevant’ to the narcissism and self-indulgence of modern men and women as to empty them of transcendence...” Who can we turn to, to prevent such a thing happening?

Secular liberals, instead of raging against the perceived narrowness of John Paul II,

should recognize finally that their social engineering has failed to make the world more civilized. They should be grateful that, under John Paul, the Roman Church is the last universal bastion against the engulfing decadence of modern Western Culture -- not only against ‘the culture of death’ (abortion and euthanasia) but the increasing coarseness of a society crazy with violence, pornography, and crime against women.”

National Catholic Register, September 6-12, 1998



CHRISTMAS SCHEDULE

Sunday, December 20 Luncheon and greening of the church
at 12 Noon

Thursday, December 24th
Christmas Eve
Procession, Blessing of the Creche
Solemn Mass of Christmas
8:30 p.m.

Sunday, December 27th
A Festival of Christmas Lessons and Carols*
5:00 p.m.
Rectory Christmas Open House 6-8 p.m.

Friday, January 1st
Mary, Mother of God
Octave of Christmas
Sung Mass at 10:0 a.m.

*The Christmas Lessons and Carols is a joint service with Saint Aidan's Parish

**The Congregation of
Saint Athanasius,**

worshiping at
Saint Aidan's Church
158 Pleasant Street
Brookline, Mass.

Parish House: (617) 227-0854
Rectory: (617) 787-0553

Weekly

Sundays 9:30am. Sung Mass followed by coffee and fellowship.

Saturdays 11:30 - 1:30 Confessions in the chapel, Fr. Raphael Caamano. No appointment necessary.

Future Events

Nov. 29: Advent Lessons and Carols, 5:00pm, Reception following.

Dec. 6: (Sunday) Cardinal Law's Silver Jubilee at the Cathedral.

Dec. 8: (Tuesday) Feast of the Immaculate Conception (Holy Day of Obligation. Mass at 7:30pm, Reception following.

Dec. 12: (Saturday) St. Aidan's Pro-Life Mass at 8:00am

Dec. 20 - Jan. 1: See Christmas Schedule in box on this page.

Schola Cantorum

Learn Anglican Chant
and Gregorian Chant to
enhance our worship.

Speak to David Burt or call him at
(508) 337-6241

Video Tapes

of
**Father Bradford's
Ordination
and First Mass.**

\$35 for the set of two tapes, or
\$20 individually.

Here's where we are...



Contra Mundum

The Congregation of St. Athanasius
158 Pleasant Street
Brookline, MA 02446

Saint Aidan's Church, 159 Pleasant Street in Brookline. Parking Available.

Commonwealth Avenue: From east or west, turn onto Pleasant Street south to the church at the corner of Freeman Street.

Boylston Street: From east, turn onto Harvard Street, veer right onto Sewall Avenue and left on St. Paul Street. At the corner of Freeman, turn left to the Church. From west, you cannot make a left turn onto Harvard Street. Turn right around the fire station, cross Boylston Street and proceed northbound on Harvard Street. Follow directions above.

Beacon Street: From east or west, turn onto James Street and right onto Pleasant Street and proceed to church.

Mass Pike: Exit at Allston-Brighton tolls, take ramp for Cambridge Street-Allston to Harvard Street, Left on Harvard and left on Brighton Ave. which merges into Commonwealth Avenue. See directions for Commonwealth Avenue above.

MBTA Green Line B car, stop request at Pleasant Street. Walk four blocks south on Pleasant Street.

