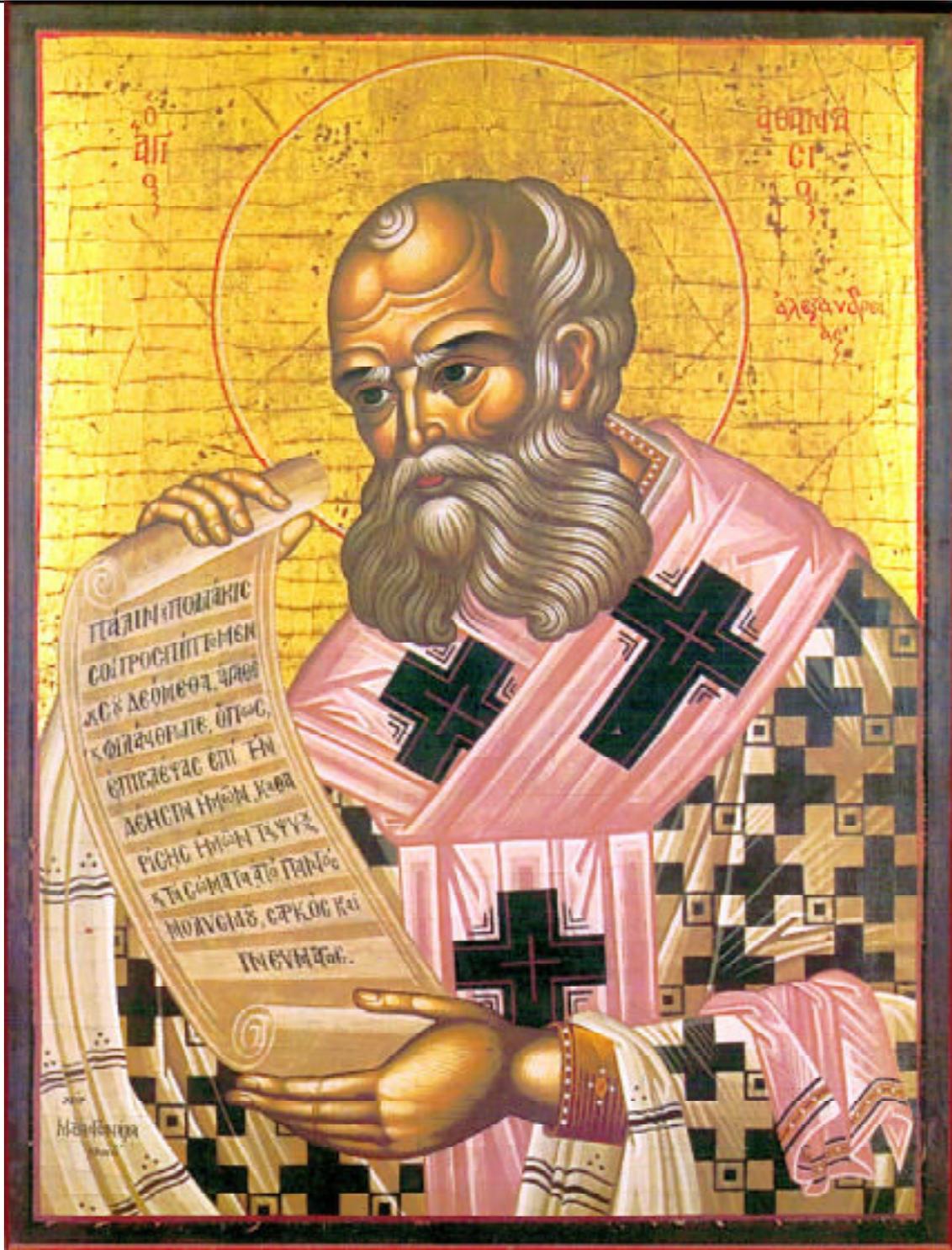

Ñ Contra Mundum Ñ

Volume II, Issue 3

October 1999

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



<http://www.locutor.net>

Notes from the Chaplain

N October the anglican use congregation loses the Saint Aidan's Rectory as a parish house facility, Monsignor Coppentrath has moved to the Youville House in Cambridge, and the Most Revd. John A. Elya, Melkite Bishop in Boston has taken up residence for one year. The Congregation of St. Athanasius has not lost use of Saint Aidan's Church, where we remain with our principal Sunday Mass at 11:00am. But I have asked the members of the congregation to think and pray about our response to having lost our parish house. Do we make do with what we have for the year ending June 30, 2000? Or do we decide to move as soon as possible to a new location where we have a place to meet after Mass, have meetings and programs and classrooms for instruction.

Beginning this month it is unclear just how we will have coffee hours after Sunday Mass. Perhaps we will use the narthex, or the large sacristy. Fortunately, there is a rest room located off the main church narthex. Some people will wonder why we have such a concern for a parish house. It is because our membership and visitors travel a great distance to worship with us. Some social time after Mass is not a luxury but a principal way to build and maintain community life among people who live all over the Boston metropolitan area. It is also necessary that we have a place where instruction may be given

to those who wish to consider the Catholic Faith and enter into full communion by way of the anglican use congregation.

Meantime, we welcome Bishop John Elya to Brookline, and look forward to his becoming acquainted with the anglican use, which, like the Melkite Rite, has its own liturgy but enjoys the full communion of the Catholic Church. God willing, the bishop will find a time to join us and meet the congregation sometime soon.

My own outreach, both in the archdiocese and in the wider church, continues. In August I celebrated and preached and anglican use Mass in Rochester for the second consecutive year. We doubled the attendance at the Mass, and my thanks to Fr. Frank E. Lioli of Saint Anne Church, for his kindness and hospitality, and to Judy Echaniz for making the arrangements and hosting a lovely brunch after Mass. In September I addressed the Christian education team, including the staff and faculty of the parish school, at St. Theresa of Avila Parish in West Roxbury. As many of you know, St. Theresa's is my home away from home and where I am beginning my second year on the staff of the pastor, Monsignor William Helmick, who is a wonderful friend and colleague, and support to me and my family. In October I will address the holy Name Society convention meeting in Weymouth Landing, and God willing, will attend the Anglican Use convocation at Arlington, Texas, at the end of the month.

Please make every effort to attend our parish retreat in November. If you would like any encouragement,

speak to any of the people who attended last year's retreat, which was a wonderful experience for us all.

With blessings and best wishes, and,

Affectionately in Christ,
Fr. Richard Bradford, SSC

SIR Aidan Nichols in his article "Homeless Anglicans" raises the intriguing possibility of an Anglican community "united but not absorbed", maintaining their own spiritual "personality", in full communion with Rome.

It seems to be little known, on this side of the Atlantic, that an Anglican Uniate community already exists in the United States, and is growing. In 1980, Rome gave permission for the use of an "Anglican Use" liturgy, derived with little alteration from the currently used Book of Common Prayer, with distinctive orders for the Eucharist, Mattins and Evensong, Baptism, Marriage and Burial of the Dead. There are modern-language or "traditional-language" versions of this, and the option to use the Coverdale psalter and Anglican chant. A growing number of Anglican parishes and smaller communities have now been received into communion with Rome corporately under this provision.

Last year I visited the latest such community to be received, in Boston, shortly after their establishment. They were a very welcoming, enthusiastic group, and their worship was immensely beautiful, preserving a distinctly Anglican ethos. Here was a wonderful example of creative diversity in spirituality within the church.

This group remain on friendly terms with Anglicans, and the local Anglican authorities have apparently given Cardinal Law helpful co-operation in this foundation. An “Anglican Use” Association has been formed this year, and preparations for the final publication of the approved “Anglican use” liturgy in the Book of Divine Worship (derived from the revision of the Book of Common Prayer published in 1979 by the Episcopal Church of the United States) are nearing completion. Perhaps this liturgy, and the community it is emerging from could prove an important point of departure for receiving other Anglicans into the Church’s communion whilst not “absorbing” away what is distinctive in their spiritual and cultural heritage

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Editor’s note: This letter appeared in the British Journal The Tablet in the 21 August, 1999 issue. Dr. Richard Lawes, a London psychiatrist, and his wife Emma, who is a BBC producer, visited our congregation in April.



All Souls’ Day, November 2

Saint of the Month

St. Edmund Campion

1540-1581

25 October

OF the forty martyrs of England and Wales canonized by Paul VI. in 1970, no story is more poignant than that of Edmund Campion.

Campion, the son of a London bookseller, earned a scholarship to Oxford and soon distinguished himself in intellect and personal charm. When Queen Elizabeth I. paid a visit to the University, it was Campion who was selected from the undergraduates as an orator to welcome her. Marked out as a young man with promise, he became a patron the royal court. Ordained Deacon in the new Church of England in 1569 at the age of 29. All Campion had to do in order to advance to a position of power and honor was to toe the line.

Yet he was openly uncertain of his religious future. He decided to leave England in 1571 and crossed the channel to study at the Catholic English College at Douai, Belgium, that mother of martyrs. He rejoined the Roman Church and two years later travelled to Rome to join the Society of Jesus. He became a priest when he was 38, and was soon singled out among other ardent young men to start a Jesuit mission in England. They knew that their road might well lead to martyrdom, and they were prepared to give their

lives, if necessary, for their Faith.

Henry VIII. had taken off the head of his friend St. Thomas More in 1535, when Campion was a boy of 15. In the same year Henry dragged the priors of the Carthusian monasteries, dressed in their white habits, through the muddy London streets to Tyburn where they were hanged, quartered, and drawn. After the death of Bloody Mary Tudor, Henry’s daughter, during whose reign the Protestants had suffered terrible enormities of persecution, Elizabeth I. had become Queen. She proved even more ferocious against the Catholics than her father Henry had been. The government taught, and it was widely believed, that all Catholics were traitors, and that any priests found among them were sowing sedition in England as agents of the pope. There was little truth in it, but this attitude became intensely inflamed after Pius V. excommunicated Queen Elizabeth in 1570.

Campion arrived back at Dover in 1580, disguised as a jewel-merchant. He began a wide, clandestine ministry, preaching and disseminating a vigorous Catholicism. His learning, courage, attractive personality electrified the battered-down English Catholics, and the government set out to arrest him. After months of hunting they finally succeeded at the end of the year. He was imprisoned in the Tower of London and tortured, but refused to conform to the Church of England.

He and others were subjected to a corrupt trial wherein the packed jury found him guilty of plotting and fomenting rebellion. When wrongly convicted Campion said, “In condemning us you condemn all your

own ancestors, all the ancient bishops and kings, all that was once the glory of England...posterity's judgment is not liable to corruption as that of those who are now going to sentence us to death." His loyalty to the Queen was clear, his only offence his religion. He was hanged, drawn and quartered on 1 December 1581. Thus was lost a brilliant thinker comparable to any in the Elizabethan age.

New Web Site

<http://www.locutor.net>

The Congregation of St. Athanasius is now on the Internet, thanks to the indomitable Terry Malzberger, who is now to be known as strix@locutor.net. *The Boston Globe* will carry an ad on the church page with our web site. We can not afford the big splashy ads that Trinity and the Advent put in, but we can afford a few lines. The lines will contain the web address: **www.locutor.net**. Anyone with internet access can find us with this address. We will also be linked to the Archdiocese of Boston Web Page and to the Pastoral Provision Web Page, so that persons browsing those sites can be led to find us.

A web page is like a magazine in that it contains text and graphics. Some even contain sound. Perhaps we should put in a clip of us singing. Perhaps not yet.

Father Wilson has already sent Terry five tracts which he wrote, and the plan is to include them, or to have them in downloadable form so that people can get them if they wish.

The page starts out with a graphic of an icon of St. Athanasius. (See the first page of this issue.) This icon is from the Sacristy and is a gift of Father Spence Hane. The icon suffered the indignity of being placed on a flat-bed scanner at Chelsea High School in order to appear for us, as though miraculously on the internet. I wonder what St. Athanasius would think--thinks?

David Burt

ANGLICAN USE CON- FERENCE IN TEXAS OCTOBER 26-28, 1999.

The Anglican Use Association meets in Texas this month, and Father Wilson is to be the featured speaker. Fr Joseph Wilson is a friend of the Anglican Use and of our Congregation in particular. He is a frequent contributor to *Homiletic & Pastoral Review* and the *Christian Challenge*. He is assistant Priest at St Luke's, Whitestone, NY. Last year he led our parish retreat at St. Benedict Abbey, and he has celebrated Mass for us on occasion in Father Bradford's absence.

Among other things, the conference this fall discuss the *Book of Divine Worship*, which is nearing completion. The conference will consider what to do with the book as it now stands: whether to publish it as is, or whether to seek authorization for a revision.

Members of the Congregation of St. Athanasius interested in attending the conference should speak with Father Bradford to obtain details.

Memorable Quote

The past must be abandoned to God's mercy, the present to our fidelity, the future to divine providence.

Francis De Sales

Feast day is October 4th.

Video Tapes of Father Bradford's Ordination and First Mass. *Only a few remain.*

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

All Souls Day

A Requiem Mass will be celebrated on Monday, November 2nd, at 7:30pm. Use the sheet on the next page for names of departed souls to be remembered at Mass. If you do not want to cut your parish paper, extra copies of the intercession list will be found in the church during the month of October.

Here's where we are...



Contra Mundum

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

Saint Aidan's Church, 158 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.

