

NOTES FROM THE CHAPLAIN

RECENTLY in the mail was the newsletter of one of the Episcopal Church parishes still valiantly fighting against the erosions of Christianity within Anglicanism. Our hearts go out to them. (We also pray for them, as some of you noticed in the Prayers of the Faithful at a recent reception Mass.)

It is pathetic, however, to see Christians appealing to truth as it is taught in the historic Catholic Church and then qualifying their remark by saying, “by Catholic I mean universal.” With all that has happened to Anglicanism, it seems very late in the day to still attempt to justify a position outside the communion of the Church while appealing to her doctrine for protection.

I do not know when the term “Roman Catholic Church” first appeared, but I suspect that it was an invention of the Reformation. Prior to that time the Church was referred to simply as the Roman Church, the Catholic Church, or, simply “The Church.” Even today in secular newspapers and on the evening news, everyone knows what is meant when the term “The Church” is used.

Our Lord Jesus Christ did not leave us Christianity. He left us the Church. It was and is the society He originated. It was only at the time of the Protestant Reformation that a notion of the Church as something other than a visible society was in-

vented. But such an idea of the church as the sum-total of souls destined for eternal life flies in the face of the actual teaching of Our Lord Jesus.

Think of the Church contemplated by Our Lord in His parables of the Kingdom. That Kingdom is often compared to a garden or a vineyard. Both are visible. Both have boundaries. Then think of the membership of the Kingdom as described in Our Lord’s parables: the tares among the wheat; the worthless fish among the keepers in the net, the foolish virgins in the bridal party. In each case again there is a visible society. There is also a lack of present perfection, with a sorting out to come later. (The Church exempts no one, not even the Holy Father, from the requirement of confession.) In the gospels Christ contemplates the Church as a visible society.

The Acts of the Apostles reveal the early administrative interests of a self-contained and self-conscious institution, and the Epistles of Saint Paul give numerous glimpses of that organization. Eighteenth-century English bishop Richard Challoner wrote: *All these glorious characters set down in the Scriptures, relating to the church of Christ, or the people of God of the New Testament, evidently point out to us a society, founded by Christ himself, with all power and authority from him; and by his commission, propagated far and near throughout the world; a society which from this beginning should ever flourish upon a rock, proof against all the powers of hell; secured against error by the perpetual presence and assistance of Christ, her King, her Shepherd and her Spouse; who is the Way, the Truth*

and the Life; ever taught and directed by his Spirit, the Holy Ghost, the Spirit of Truth; furnished by him with a perpetual succession of church guides, pastors and teachers, divinely appointed, and divinely assisted; favoured by a solemn oath of God himself, promising his peace and loving kindness for ever; and assured by him, that his Spirit, the pure profession of his words, his light, and his sanctuary, should be with her for ever more. A Caveat Against the Methodists, 1760

Our Lord Jesus did not give us an idea. He gave us the gift of His Church. And just as we have been called upon to rely upon the outward signs of the sacraments to make our inward vision clear (see Hymn 200, *Tantum ergo*, Saint Thomas’s great hymn for Corpus Christi), so too we have the Church as the visible sign and mediation of the embodied grace which is Christ. As the fathers of the Second Vatican Council were fond of repeating “The Church is the universal sacrament of salvation.”

When separated Christians find themselves affirming Catholic teaching and discipline, and being persecuted for it, it won’t do to insist that the Catholic Church is some future ideal made up of like-minded people admitted to Heaven. The thing to do is to come home now.

FATHER BRADFORD

SHORT NOTES

Many thanks to Fathers Robert McMillan, S.J., and Joseph Wilson for celebrating our Sunday Masses during Father Bradford’s time away from Boston.

Our Congregation has not been able to have many social outings re-

cently, but on September 2nd we are going to a Pawtucket Red Sox game. Game time is 6:05 pm. Tickets are general admission and cost \$4.50 and may be purchased from our Treasurer, Bruce Rand.

Congratulations to Jill Wuonela on her reception into the full communion of the Catholic Church. A reception Mass was celebrated on Sunday, August 12th. Guest preacher was The Revd Raphael Caamano.

The Ordinations of Monsignor Richard Lennon, our first chaplain, and Monsignor Walter Edyvean, will take place on Holy Cross Day, September 14th, in the Cathedral of the Holy Cross.

Congratulations to Mr. & Mrs. Alfred Dougal (Sandra Greenaway) united in Holy Matrimony in Saint Theresa of Avila Church on Friday, August 3rd.

Our fall parish retreat will be held at St Benedict Abbey, Still River, on November 2-4. Retreat conductor is The Revd Peter Stravinskas. Please register no later than October 17th. The cost is \$90 per person and covers two nights' lodging, five meals, and an honorarium for the conductor.

The Archdioesan Office of Spiritual Development has developed an eight-week guided prayer experience based on the Spiritual Exercises of St Ignatius. It will take place at St John's Seminary on Wednesday evenings beginning September 12th. For information or to register call by Sept 5th 617-779-3640.

The sympathy and prayers of the parish go to Sarah Weekes on the

occasion of the death of her brother Edmond Francis on August 2nd. Father Bradford read the Burial Office in the funeral home on August 8th, with interment in Oak Lawn Cemetery. Mr Francis was seventy years old. May he rest in peace.

Jessica Bradford has entered Vanderbilt Medical School, in Nashville. At the time of printing we do not have a mailing address.

The Congregation will conduct an Every Member Canvass during the month of October. We operate the entire parish program on the voluntary pledges of its members. Your support is much appreciated.

We will offer special weekday Masses on Saturday, September 8th, The Nativity of the Blessed Virgin Mary (Low Mass at 9am) and Saturday, September 29th, The Feast of Saint Michael and All Angels, (Sung Mass at 9am. St Michael's Day is the anniversary of the erection of the Anglican Use in the Archdiocese of Boston.

The annual conference of the Anglican Use Parishes will be held in San Antonio on October 3-5. Father Bradford is planning to attend.

Seen on a notice posted in an 1830 Shaker brick dwelling in Hancock, Mass. NO VICE IS WITH US THE LESS RIDICULOUS FOR BEING IN FASHION.

The Revd Richard U. Smith has resigned as Rector of All Saints' Church, Wynnewood, Pennsylvania, in order to enter the Catholic Church. Fr Smith is a former student of Dr Hankey's, and was a guest preacher at All Saints' Ashmont during Fr Bradford's time as rector. We wish him and his family every blessing.

Jerry Dowsky celebrates his 25th anniversary as a Marist Brother on the Feast of the Nativity of The Blessed Virgin Mary, September 8th. Congratulations to Jerry on this milestone of faithful dedicated service to our Lord.

Saint of the Month



St. Peter Claver

(1580-1654)

Feast Day 9 September

FOUR hundred years ago, Cartegena, now a city in Colombia, was a major depot for the slave trade, where 10,000 black prisoners were shipped in from Angola and elsewhere in western Africa every year. Those who survived the

horrible circumstances of the slave voyages across the Atlantic were shut up in yards in the most miserable conditions, dying by the hundreds in the heat from privation and illness. Those who survived were sold off to work the mines and plantations.

Peter Claver, a Spanish Jesuit priest, devoted his life to helping and nursing these people. He would visit the slave yards of Cartegena with medicine, food, brandy, lemons, and tobacco. With the aid of his helpers and with pictures he taught these sufferers the main truths of Christianity and baptized many. He called himself the “slave of the Negroes for ever.” Though unwelcomed by the slave-owners, Fr. Claver visited the mines and plantations every spring, trying to help his people.

He worked among prisoners, the sick in the pest-ridden Cartegena hospitals, the traders, the seamen, and the poor. Miracles, prophecies, the gift of reading hearts, and the practice of severe personal penance were all ascribed to him.

In 1650 he fell ill from a paralysis and was himself neglected and mistreated for the last four years of his life.

When he died the government authorities and the other clergy who had regarded him as a misguided misfit were all united in his praise—he was given a prominent civic

funeral, but the slaves, the poor, and the oppressed people among whom he had worked arranged for a Mass of their own.

He was canonized in 1888 and declared “patron of all missionary enterprises among the Negroes.” His feast, 9 September, is on the day after the anniversary of his death. His cult is especially strong in the United States and Latin America.

ANGELS

“Entertaining angels unawares” is, necessarily, a somewhat hazardous responsibility. For the good host is always at pains to discover what the guest likes to eat and drink and, above all, tries to make the unheralded visitor feel at home.

Yet the Scriptures see it the other way around. We are the ones who are ill at ease, caught off guard and fearful of that sudden news or the invasion of our little worlds by a larger frame of reference. Angels in the Bible always seem to go out of their way to produce just the right refreshment at the right moment in the most unlikely places. Above all they support us and make us feel at home in the providence and presence of God. “Fear not, Mary.”

Their confidence is greater because their experience is larger. They are not imprisoned in a world-view which is bound by the limits of human senses.

Christians, in the spirit of Columbus, must refuse to believe we shall fall off the edge by going too far. In the meantime, the angels are pilots, commissioned by God to steer us safely home as brave new men and

women ready to live in a brave new world.

THE RT REVD MICHAEL MARSHALL
Michael Marshall is an Anglican Bishop.

TRADITION

One day the abbot took me to see the monastery library. It was not a very large collection of books; There were a lot of elderly, well-used volumes of the Fathers. “Here”, said the abbot, “is a book which you give to beginners.” “This is a work which is useful for someone who is depressed.” “Here is a book which will give very clear instructions about the Jesus Prayer.” Any Westerner showing you round this collection of books, even someone to whom they were of practical use, would have said: “Here is an interesting sixteenth-century text.” “This writer shows influences from the Syrian tradition.” “Here is a work important in the later development of Hesychasm.” We look at books chronologically and classify them in terms of influences and development. To the abbot they all had a simultaneous existence and composed a simultaneous order. They were all books which were useful for life in the Spirit. Their authors were fathers and teachers who had become friends, to whom one spoke in church and at other times; it was of little importance whether they had lived six hundred, twelve hundred or fifty years ago. He showed me the library rather in the way in which an expert gardener might show you his collection of books on gardening, or a cook a collection of cookery books. These help you on your way. They are not an end in themselves.

A. M. ALLCHIN

Donald Allchin was for many years Librarian of Pusey House, Oxford. He was Father Bradford's instructor in ascetical theology at the General Theological Seminary in New York City, and David Burt knew him well in the Fellowship of St. Alban and St. Sergius.

WHAT is consecration? The Word of God seizes upon some grains of baked flour and some drops of wine, sets them apart from other physical things, and fixes them in a new and holy use. It happened when Jesus blessed bread and wine at the Last Supper: it has happened in every eucharist since. Something resembling it, though on the natural plane, happened when each of you was conceived in his mother's womb. Creative power seized suddenly upon a few elements among thousands, and fixed them in a new and vital being out of which you have come. The natural and the supernatural joined, when Christ was conceived in Mary by the Holy Ghost. The mystery is continued and extended in this holy sacrament. Bread and wine are made the body and blood of Christ; men, sluggish and blind as we, are seized by the creative Word, and confirmed in our heavenly being, as living parts of Christ.

THE CROWN OF THE YEAR
AUSTIN FARRER

PARISH RETREAT

November 2-4
at Saint Benedict Abbey,
Still River, Mass.
Fr. Peter Stravinskis
Retreat Leader

YOUR chief object in receiving Communion should be to make progress, to strengthen and comfort yourself by the love of God. Receive for love's sake what love alone can give. Nowhere is the love of Christ set forth more tenderly or more touchingly than in this Sacrament... If men of the world ask you why you communicate so often, tell them simply that it is in order that you may learn to love God, that you may be purified from your imperfections, freed from your perplexities, comforted in your sorrows and strengthened in your weakness. Tell them there are two kinds of men who need frequent Communion — those who are perfect, since surely they, above all men, should draw near to the source and origin of all perfection; and the imperfect, in order that they may learn to be perfect. The strong approach that they may not lose their strength, the weak come to be made strong. The sick come to be healed, and the healthy that they may preserve their health. So you, who are imperfect, need the constant care of him who is the source of your perfection, of him who is your Healer. Tell them that those who are not occupied with worldly affairs should take advantage of their leisure and communicate frequently: and those who, on the other hand, are pressed and harassed, require it the more, for he who labours long and hard needs solid and abundant food. Tell them that you receive the Blessed Sacrament frequently so that you may receive it worthily, for what we do seldom, we do badly.

ST FRANCIS DE SALES

**The Congregation of
Saint Athanasius,**

The Revd. Richard Sterling Bradford,
Chaplain

worshiping at

**Saint Theresa Convent
Chapel**

10 St. Theresa Ave.

West Roxbury, Mass.

Rectory: 192 Foster Street,
Brighton, MA 02135-4620

Tel/Fax: (617) 787-0553

Web: <http://www.locutor.net>

Sundays 10:30am. Sung Mass, followed by coffee and fellowship in the convent solarium. Adult Christian Education two Sundays a month.

September 9 & 23, Spirituality:
The Desert Fathers and Monasticism.

October 14 & 28, Rita Strow:
Iconography and Stained Glass.

November 11 & 25, Terry
Maltsberger: Legendary Saints.

December 9 & 16, Doctrine in
the Church of England.

January 13 & 27, Paganism

February 10 & 24, The Medieval
Church.

March 10 & 17, Scholastic
Theology

April 14 & 28, Renewal Move-
ments in the Church

May 12 & 26, Educating Chil-
dren

June 9 & 23, History of the
Divine Office

July 14 & 28, Old Testament:
The Prophets

St. Theresa Church and Convent
Chapel, West Roxbury, MA 02132
Pine Lodge Road (off St. Theresa
Avenue)

Park either in the church parking lot or on Pine
Lodge Road. The side door of the convent is
open during the time of our services.

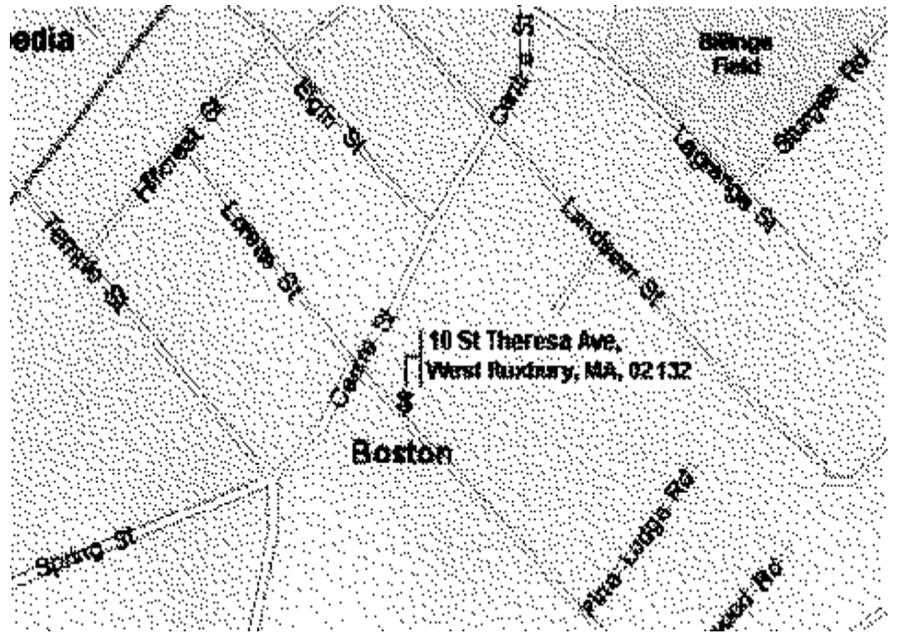
Directions by Car: *From the North:* Route
128 to Route 109, which becomes Spring Street
in West Roxbury. Spring Street ends at a
traffic light at Centre Street in sight of the
church. At this light bear left onto Centre St.
and immediately turn right at the next light
onto St. Theresa Ave.

From the South: Route 1 north through
Dedham to Spring Street. Turn right onto
Spring Street then follow the directions above.

From Dorchester and Mattapan: Cummins
Highway to Belgrade Avenue to Centre Street
left on St. Theresa Ave.

From Boston: VFW Parkway to LaGrange
Street. Turn left onto LaGrange Street, crossing
Centre Street and turn right onto Landseer
Street. Turn left into the church parking lot.

Directions by Public Transportation: *Orange line*
to Forest Hills terminal. Bus to West Roxbury.
#35 bus to Dedham Mall. #36, #37, and #38
also stop at St. Theresa's. *Commuter train* to
West Roxbury Station is a short walk to St.
Theresa's. Departs from South Station, but
no Sunday service is available.



Contra Mundum

The Congregation of St. Athanasius
10 St. Theresa Avenue
West Roxbury, MA 02132

