
✠ Contra Mundum ✠

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

<http://www.locutor.net>

NOTES FROM THE CHAPLAIN

ONE of the many sad photos to come out of the September 11th terrorist attack was also one of the most beautiful. It showed New York fire fighters and rescue workers carrying the limp body of fire chaplain Fr. Mychal Judge from the wreckage of the World Trade Center. Fr. Judge, a Franciscan priest, had been administering last rites to victims when he was killed in the building's collapse. The photo was beautiful because it reminded many people of the Descent from the Cross, and also of Our Lord's words "greater love hath no man than that a man lay down his life for his friends." (John 15:13).

What was Fr. Judge doing? He was administering the Sacrament of Holy Unction called Anointing of the Sick. He was risking his life to do this, as he had on previous occasions, because Holy Unction is a Sacrament ordained by Christ. Because Christ is in it, Holy Unction is as much a part of the pastoral care and medicine of the Catholic Church as is baptism or marriage, or the Mass itself.

In the gospels Our Lord healed by many outward signs such as speech,



touch, the use of clay and saliva, and by washing. But He specifically taught His disciples to heal using both laying on of hands and anointing with oil. (Mark 6:7-18). That was not the actual institution of the Sacrament, which awaited the Lord's death and resurrection. But it was the foreshadowing. By the time we get to the Epistle of St. James, it is taken for granted that everyone knows of this Sacrament and that the priests expect to be called to the sick for its administration. (James 5:14-15). By the second century, St. Irenaeus gives detailed lists of both Christians and heathen cured of sickness and even raised from death by the Church. (*Adversus omnes Hæreses*).

Why did the Church continue to administer Holy Unction, and why

do priests continue to risk life and limb in its administering? Christ ordained it. And the Church believes herself truly to be the Body of Christ and therefore have all the powers that He had, and to be His Instrument of Salvation in the world.

When a person is in danger of death from sickness or old age, Christ desires that his soul be comforted and bodily health restored (if it is expedient to salvation). The special grace of this Sacrament brings confidence in the Divine Mercy for the enduring of illness, the resisting of temptations associated with any general diminishing of moral resolve, and a disposition to face death (if that be God's will) with spiritual courage and a desire for celestial happiness.

The Sacrament of Holy Unction requires faith.....not blind confidence that God will do what is desired, but a trust in God Who knows best and Who wills what is best. Faith is prepared to accept recovery, or death, or continued pain, whichever glorifies God and is in accord with His plan for the soul.

The Sacrament also requires repentance for sin. For that reason it is often administered in combination with the Sacrament of Penance. Simply put, there can be no complete mental or physical health without cleanness of soul. Finally, charity is a requirement for the reception of Holy Unction, as it is for all the other

Sacraments. Charity is not the absence of selfishness and hatred. After confession/absolution, something must be put in their place which is a positive concern for the good of our neighbor. "If we do not love the brother whom we see, we do not love the God we do not see." (1 John 4:20).

Holy Unction, or Anointing of the Sick was sometimes called "Extreme Unction" but this is a misnomer. Actually, the use of anointing "*in extremis*" as a preparation for death, is still a gift of healing from the eternal viewpoint. But "Extreme Unction" as a title refers to the fact that Holy Unction is the last (or third) kind of anointing possible for a Christian (the other two belonging to the rites of initiation and ordination). The Council of Trent even considered it wrong to "defer holy unction until all hope of recovery being lost, life begins to ebb and the sick person is fast verging into a state of insensibility." And the Catechism of the Catholic Church makes it clear that the final sacrament is not Unction, but Viaticum, the Blessed Sacrament as "food for the journey." (¶1524).

Since the whole purpose of Holy Unction (and of all the Sacraments) is integration into Our Lord Jesus Christ, the follow-up to receiving the Sacrament consists in living the life of the Body by regular prayer, worship, and the use of the Sacraments.

Recovery may result. Sometimes this is slow, but sometimes it is remarkably quick and even spontaneous. When it is tempting to call these results a miracle, it is also important to know that every medical doctor sees cases of spontaneous recovery where no religious help has been

given. The important thing is that Holy Unction is God's gift of grace which He has used for the soul's health. It is sometimes God's will that a person comes to spiritual health by way of physical recovery.

In other cases, death will occur. As said previously, Holy Unction has always been used to cleanse and make souls ready for death, which is often welcomed peacefully by aged and very ill people, but the Sacrament is also a strengthening and consolation for those whose passing seems untimely or tragic.

What is hardest to accept are those cases when after Holy Unction neither recovery or death occurs, but continual pain and illness. In that case, the special grace of Holy Unction works to ally the suffering with the Cross of Christ. God only allows suffering because of a greater good which we do not always see. But the positive acceptance of pain is one of the fruits of the gift of grace in Holy Unction.

Illness is a dangerous time for the spiritual life of the soul. The danger can only be overcome by God's grace, the reality of faith, and the attempt to find meaning in God's providence. In the gospels we see Christ's preferential love for the sick. And in Holy Unction, Our Blessed Lord provides for our assurance of His love and care for us in our time of need.

FATHER BRADFORD

SHORT NOTES

Congratulations to Aaron Reibstein who was baptized and confirmed at Mass on Saint Michael's Day, which is the anniversary of the erection of the Anglican Use con-

gregation in Boston. A reception honoring Aaron followed the service, and there were cards and gifts from well-wishers.

We give thanks for the safety of Rita Strow's son Hugh O'Beirne, known to many of you. Hugh's law offices were on the 59th floor of one of the World Trade Center towers. But he was *en route* to the office on September 11th when the attack took place. Hugh returned home safe but shaken that day!

Congratulations to Sarah Weekes on occasion of the birth of a granddaughter, Madison, to Dawn (Weekes) and Cedric Perry. And to Winsome Perry on the birth of a granddaughter, Parker.

Advent Sunday is December 2nd. Now is the time to stock up on supplies for your Advent wreath, and any Advent Calendars for children. Be sure to select a calendar which has a religious content.

Please welcome Father George Greenway as our celebrant and preacher on Sunday, November 4th. He is a longtime friend of the congregation and known to all of you from his visits to us over the years since our organization. He is a priest of the Diocese of Springfield.

NEXT MONTH

A Ceremony of Lessons & Carols, Sunday, December 9th. Time and place to be announced.

The Feast of the Immaculate Conception, Saturday, December 8th. Mass in the St. Theresa Convent Chapel at 9:00am. This is a Holy Day of Obligation.

Saint of the Month



St. Clement

Died c. 100 A.D.

Do you sometimes wonder who those ancient saints may be who are mentioned in the Canon of our Anglican Use Mass? Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian? Well, Peter, Linus and Cletus were the first three Bishops of Rome, and Clement followed them as the fourth Pope and Holy Father.

Like so many of the early saints of the Church, we have few facts about St. Clement, but much mystery and legend. We do know for sure that he wrote some letters to the church in Corinth, just as St. Paul had done before him, and that he lived in troubled times under the Roman emperors Domitian and Trajan. His

was an era of persecution, and, like many others, St. Clement died a martyr's death.

So effective were his apostolic activities in Rome that he is said to have been exiled to the Crimea and compelled to work in the mines, but there he preached with such power that innumerable people were converted and seventy five churches had to be built. Furthermore, he miraculously opened a spring of water to slake the thirst of the Christians, a wonder which brought him even more attention.

Enraged, the Roman authorities ordered him to be killed by being flung into the sea with an anchor around his neck. Angels made him a tomb on the bed of the sea which was uncovered once a year by an exceptional low tide.

Seven hundred years later the missionaries Cyril and Methodius are said to have recovered his body, piece by piece, together with the anchor. These relics were carried to Rome where they were entombed in the Church of St. Clemente and may be visited to this day. St. Clement's usual emblem in an anchor. He is the patron of lighthouse and lightship keepers.

THE CHRISTIAN UNIVERSE

Christianity holds that God's purpose in creating a world at all was that, in it and as part of it, there should be rational and intelligent beings capable of knowing and of loving Him and of achieving entire satisfaction and beatitude in sharing His own life; and it also holds that God himself assumed their human nature, so that in order to share His

life, they should not have to do violence to the nature that He had given them, but should on the contrary develop its potentialities to the full. In order that we should not leap out of our own skin in order to attain our end, He has leapt into our skin Himself.

ERIC MASCALL

A Hume Review

by Joe Blake

Perhaps no modern churchman better captured the best of the English Benedictine tradition than the late Cardinal Hume. He was often considered the best loved churchman in England. I was first exposed to his gentle voice for God during a visit to England in 1979 when I bought his book, *To Be A Pilgrim*.

Cardinal Hume was first the Abbot of Ampleforth Abbey and later the Archbishop of Westminster. In both these roles he frequently appeared on TV and radio and ministered to his congregations. He later would publish his thoughts, sermons, and comments as if they were brief thoughts for the day.

On a recent trip to New York I was in the Trinity Church Bookstore in lower Manhattan and found his last book, *The Mystery of Love*. The book contains short thoughts on a wide range of topics such as "Abandonment to God's Will", "Humility", "Be Still and know That I am God", or the "Sacred Heart". I have found it a wonderful way to supplement the lessons and psalms of Morning Prayer. Each thought is short enough to be included as part of one's daily readings and yet contains a nugget to provoke thought. It occurs to me

a prayer group could use it to stimulate discussion. *The Mystery of Love* is part of a series that includes *The Mystery of the Incarnation* and *The Mystery of the Cross*.

Let me close this review with Cardinal Hume's meditation on the Lord's Prayer:

Our Father who art in heaven hallowed be Thy name:

to sing the praises of God, it is for that for which we were made, and it is that which will be for all eternity our greatest joy.

Thy Kingdom Come:

the Gospel values of Jesus—justice, love and peace - embraced throughout the world and in all their fullness.

Thy will be done on earth as it is in heaven:

that is the only thing which really matters. What God wants for us is what is best for us.

BASIL CARDINAL HUME,
THE MYSTERY OF LOVE,

LONDON: DARTON, LONGMAN, &
TODD LTD. 2000, 94 PAGES.

Why New Yorkers Turned to the Catholic Church

by WAYNE LAUGESSEN *National Catholic Register Correspondent*

NEW YORK—Ed Koch felt like his world was literally crumbling down, as the former three-term mayor watched his city's two tallest buildings fall.

People in his law firm, watching the horror on TV, were screaming "Oh my God" throughout the morn-

ing. So it struck him: Koch needed God, right away, and he knew where to find him: at St. Patrick's Cathedral—along with 4,000 others who sought solace and spiritual refuge there within hours of the attacks. Koch, who's Jewish, said the Catholic faith has long served him well in times of trouble.

He said it makes sense that hordes of Catholics, non-Catholics and non-Christians are turning to the Catholic Church in the wake of the worst terrorist attack in history. "Unlike a lot of other religions, Catholicism is not a salad bar," Koch told the Register. "It's very clear what Catholicism means and what it is about. You either are, or you are not, a practicing Catholic. Those who are not Catholic see this, and they admire it. That's one reason people turn to the Catholic Church at a time like this."

Koch said leadership in the form of carefully-appointed cardinals and other archbishops also leads people to seek the Catholic Church in times of trouble. He explained that good leaders make the Church familiar to people of all faiths. In New York, he said, there has been little doubt about it for decades: The Catholic Church is the foundation for healing in times of trouble.

"In New York, we have always had pre-eminent occupiers in the office of cardinal," Koch said. "Catholic leaders receive respect because they speak out, and they speak the truth, and this is highly regarded by the public. The Catholic Church also does more social service than any other organization, so in times of crisis people are accustomed to the Church being there for them. When I had an AIDS crisis in New York

there was nobody I could turn to other than Cardinal O'Connor, Mother Teresa and the Catholic Church."

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St. Andrew, Apostle November 30

St. Andrew was among the first of those called to be an apostle of our Lord. We know very little about him except that he was an average person. Even the legends which have come down to us are not spectacular.

However, there are two qualities that stand out in the gospel stories about St. Andrew. These are his conscientious interest in the seemingly trivial things, and his concern for people as individuals.

When our Lord tested Philip by

asking where bread could be bought to feed the five thousand, Philip, seeing only the magnitude of the problem, was unable to suggest a solution. But Andrew saw the crowd as individuals, and thus was able to point out the boy who had the five barley loaves and two small fishes with which our Lord fed the multitude.

Another story in the Gospel of St. John tells us that the first thing St. Andrew thought of after finding the Christ was to tell his brother Simon Peter of the discovery and to bring him to our Lord.

All too often, living as we do in the age of the "tremendous", the "supercolossal", when everything must be spectacular or we disregard it, we fail to recognize the importance of the ordinary, the small and inconspicuous opportunities which God places before us. We become so involved in great movements and world-sweeping issues that we pay no attention to such "trivial" matters as the irreligion of the family next door, or our attitude toward our associates and friends. We have become so accustomed to speak in terms of large numbers, of society in general, of mankind, that we fail to give thought to our relationships with individual persons.

We are beating the wind with a flail if we excite ourselves over atheism in other parts of the world and do nothing about the heathen who live in our own block or in our own home.

Take a lesson from St. Andrew. First find your brother and say to him, "We have found the Messiah." Then bring him to Jesus.

¶THE DIOCESE OF CHICAGO



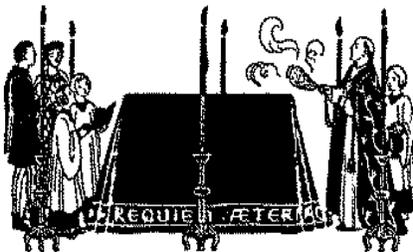
THE FEAST OF ALL SAINTS

Thursday, November 1, 2001
7:30pm
Saint Theresa Convent Chapel
Holy Day of Obligation

Commemoration of the
Faithful Departed



All Souls Day



Friday, November 2, 2001
Requiem Mass 9:00am
Saint Theresa Convent Chapel



FEAST OF CHRIST THE KING
Evensong and Benediction of
the Blessed Sacrament
Sunday, November 25, 2001

The Congregation of Saint Athanasius,

The Revd. Richard Sterling Bradford,
Chaplain

worshipping 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.

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

PARISH RETREAT

November 2-4

at Saint Benedict Abbey,
Still River, Mass.

Fr. Peter Stravinskas
Retreat Leader

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.

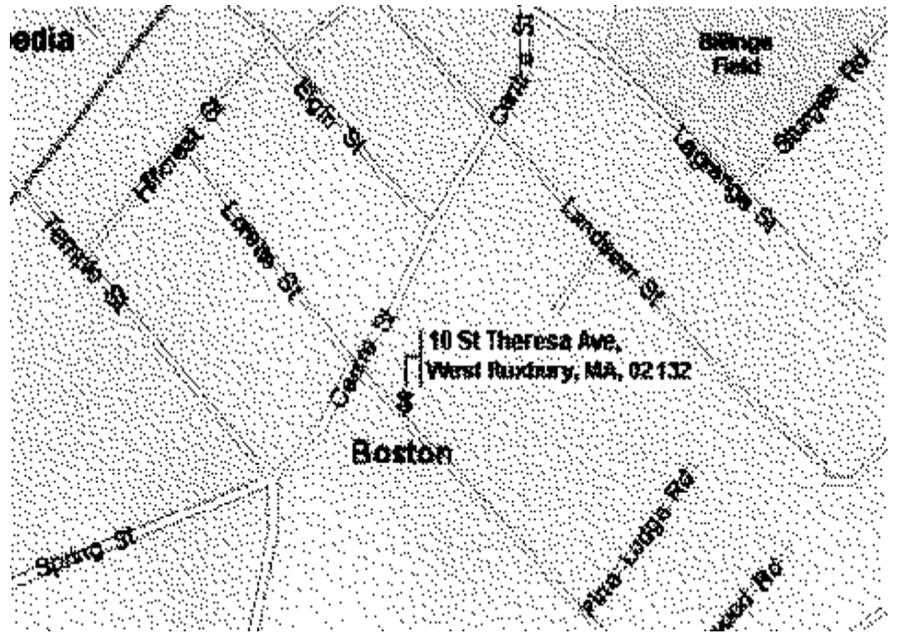
Directions by Car: *From the North:* Route
128 to Route 109, which becomes Spring Street
in West Roxbury. Spring Street ends at a
traffic light at Centre Street in sight of the
church. At this light bear left onto Centre St.
and immediately turn right at the next light
onto St. Theresa Ave.

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

