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# ✠ Contra Mundum ✠

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

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## NOTES FROM THE CHAPLAIN

IN 1983, the Holy Father, Pope John Paul II wrote of the newly-promulgated Code of Canon Law that it "fully corresponds to the nature of the Church." And he pointed out that this 1983 Code reflects that *substantial newness* of the Second Vatican Council, and that some of that newness is how the Council Fathers saw the Church. If you don't keep a copy of the Code of Canon Law for bedside devotional reading, that is because the stating of theological truth in canonical language is not a simple task, and it does not make for an easy read! For inspiration on the nature of the Church you rightly turn to other sources.

I mention all of this because on Pentecost Sunday, when we were all privileged to witness the reception and confirmation of Miss Sally Micks, the Church, in the text of her ritual, recognized a Christian soul who was already living in the imperfect communion of Christ's Church and was now being received into full communion. That term "full communion" is a child of the Second Vatican Council, which recovered the ancient understanding of the Catho-



lic Church as a communion (koinonia) and a fellowship of persons united to Christ and therefore to each other. Before the Council, you were either a Catholic or you weren't. (It all reminds me of the bumper sticker seen occasionally around western Michigan which states "you ain't much if you ain't Dutch!").

In the decree on Ecumenism, *Unitatis Redintegratio*, the council fathers recognized that even non-Catholic Christians have real (if imperfect) communion with the one Catholic Church, and that this communion exists by degrees of fullness (or lack thereof). Thus the Church recognizes the fullest degree of communion with the Orthodox Churches, even though we remain "out of com-

munion," and to a lesser extent with the Lutherans and Anglicans, and even to some extent with any soul which has been baptized with water in the name of the Father and of the Son, and of the Holy Spirit.

What then is "full communion?" In the Dogmatic Constitution on the Church, *Lumen Gentium*, the council fathers put it this way: "Fully incorporated into the Church are those who — possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organization, and who, by the bond constituted by the profession of faith, the sacraments, ecclesiastical government and communion — are joined in the visible structure of the Church of Christ, who rules her through the Supreme

Pontiff and the bishops."

Several of the gospels at Mass in the run-up to Pentecost were taken from John 17. In it are famous words of Jesus Christ which announce the oneness those who believe in Him will have. It is clear that in this description of future Christians a crucial, non-negotiable, element is that they will be one in their belief in Jesus. This is not a simple adherence to Jesus but involves a correct appreciation of Who He is. In Chapter 20, it is only the man who confesses that Jesus is the Son of God who fulfills the requirement of believing in Jesus. The clear witness of St. John's Gospel is that Christians must adhere to at least *one* Christological dogma: that of the relationship of the Son to the Father. Before that there is no sense in talking about communion, full or imperfect or any kind at all!

The second great point in John 17 is that Christians are those who have come to faith by way of the words of Jesus' disciples. St. Luke's Gospel is preeminent in emphasizing such a chain of tradition, but it is there in St. John as well. When he declares in his prologue "the Word became flesh and dwelt among us" we affirm that it still happens this way. You and I can point to men and women who told us about Jesus and brought us to the Lord. Most of us can identify people we know who by the conduct of their lives show that they have been with the Lord. If the Holy Spirit bears witness to Jesus, He has done this principally through the disciples. At the first Pentecost, the Holy Spirit did not descend upon some scattered, free-lance preachers, but upon a select group of men who had been carefully trained and pre-

pared by God Incarnate, and who were nothing less than the hierarchy of the assembled Church.

All of which is crucial in our right understanding of Our Lord's words in John 17 when He prays "that they all may be one." That phrase has been the ecumenical slogan of our time. But St. John's Gospel does not have ecumenical considerations. Right belief is the test for oneness. Indeed, in the Second Epistle of John, the Christian is forbidden to say welcome to anyone whose doctrine is not orthodox! This is why St. John, the other New Testament writers, the fathers of the Second Vatican Council, and the 1983 Code of Canon Law all affirm that divine revelation determines communion (rather than the modern tendency to say community defines doctrine).

When Canon 205 describes that among the baptized "those are fully in the communion of the Catholic Church who are joined with Christ in its visible structure by the bonds of the profession of faith, the sacraments, and ecclesiastical government" it is stating nothing new. But when Canon 750 describes the obligation of the faithful to believe with divine and Catholic faith *all* those things contained in the deposit of faith, it is only supporting the teaching of the Second Vatican Council and its understanding that belief determines communion with the Church by degrees of fullness

That "full communion" is seen in the Code of Canon Law, in the documents of the Second Vatican Council, and in subsequent apostolic letters, to be a *two-way street*. If non-catholics enjoy an imperfect communion because portions of the deposit of faith are not accepted, this is

also true for Catholics who reject doctrines which must be definitely held. While there are important distinctions between formal heresy and material heresy, and there is a place for legitimate diversity in the Church, nevertheless, it is not possible to dissent from the doctrine of the faith and remain Catholic in good standing.

St. Augustine once declared that a Catholic might remain bound to the Church in body but not in heart. It is an interesting phenomenon in our day and age that there are Christian souls bound to the Church in heart but not in body, as well as card-carrying Catholics who are departing from the fullness of the faith. The challenge is to reach them all. No one was a more uncompromising champion of the importance of right belief than St. Paul. So remember his advice. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Romans 15:1) Writing from prison, the apostle even exhorted us to "speak the truth in love." (Eph. 4:5) The Catholic Church needs to speak in love. But it also needs to speak the truth!

FATHER BRADFORD



"Congratulations to Sally Micks on occasion of her reception and confirmation, which took place on the Feast of Pentecost. On the same day she received the master's degree in sacred music conferred by Boston

University, and has now returned to her native Virginia in pursuit of employment. Congratulations to her and best wishes.



The Feast of the Sacred Heart of Jesus is the Friday of the week following Corpus Christi. In John 19:34 we read that "one of the soldiers pierced his side with a spear, and at once there came out blood and water." Our Catholic forebears in the middle ages saw the Heart of Jesus as the source of His saving life given to us in Baptism and the Eucharist. More recently, devotion on this day has emphasized also Our Lord's compassionate love for us and His desire to be loved by us in response. It is especially appropriate for the faithful to make an act of reparation for the poor way mankind, inside and outside of the Church, has repaid the Lord's great love for us. Feast day is June 7th. There is Anglican use Mass at 12:00 that day.

FEAST OF THE NATIVITY OF SAINT JOHN THE BAPTIST is Monday, June 24th. There is Low Mass at 10am in the St. Theresa Convent Chapel.

24<sup>th</sup> Nativity (Birth) of S. JOHN the BAPTIST



THE FEAST OF SS PETER & PAUL is Saturday, June 29th, a Saturday. There is Low Mass in the Convent Chapel at 10am.

### SHORT NOTES

Many thanks to Fr. Joseph F. Wilson for coming to Boston to be our celebrant and preacher on St. Athanasius' Day. He was assisted by Fr. James O'Driscoll and Deacon Michael Connolly on our patronal feast day. Fr. Wilson was our preacher also on this day in May, 2000.

Our thanks to Fr. Robert McMillan, S.J. for being our celebrant and preacher on Sunday, May 5th. Along with Fr. Wilson, he was one of our earliest "supply priests" in the time before the congregation was erected and before Father Bradford was ordained. Fr. McMillan is director of development for the Archdiocese of Boston.

Parishioner Arthur Swanberg is recovering from knee surgery. You may send greetings to him at his residence.

Dr. Thomas and Anne Lloyd send greetings from Front Royal, Virginia, where Tom teaches in the English department at Christendom College. Tom recently arranged for Fr.

Bradford to offer the Anglican use Mass in the college chapel, attended by a great many students, faculty, and friends of the college

*Boston's Cardinal* is a recently published book about Cardinal Law published by Lexington Books. It was edited by Fr. Romanus Cessario, OP. 335 pages. It contains eighty-one chapters, a collection of pastoral letters, interviews, sermons, and addresses. One of the chapters is the text of the sermon preached by the Cardinal at Fr. Bradford's ordination in 1998.

Our Thanks to Abraham, Thon, and James, three of the famous Lost Boys of Sudan, who related their experiences to a highly interested group at the Adult Class on Trinity Sunday.

## THE BRITISH MARTYRS

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.

BLESSED JOHN RIGBY, *Martyr* († 1600) John Rigby, an Elizabethan Englishman of thirty and a Catholic servant in a Protestant household, exclaimed when he was condemned to be hanged, drawn, and quartered on June 21, 1600, "Deo gratias! It is the best tidings that ever were brought to me since I was born!" On the scaffold, he gave his executioner a gold piece, saying, "Take this in token that I freely forgive thee and all others that have

been accessory to my death." His last words were, "God forgive you. Jesus, receive my soul!"

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**BLDS. HUMPHREY MIDDLEMORE AND WILLIAM EXMEW, *Priests, Religious, and Martyrs* († 1535)** Shortly after King Henry VIII had put to death three Carthusians for refusing to consent to his takeover of the Church in England, the archdeacon of Cornwall Thomas Bedyll was dispatched to the Carthusians' London Charterhouse with a pile of anti-papal books to persuade the Carthusian Fathers Humphrey Middlemore and William Exmew that they should renounce the primacy of the pope. After going through the books the two told Bedyll they found no valid arguments in them that could change their minds. They were subsequently executed on June 19, 1535 (along with Blessed Sebastian Newdigate).

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## Reunion Reflections

**T**HE Episcopal Theological School in Cambridge in the 1960's was a heady place. Fresh back from the Reunion of the Class of 1968, I am thoroughly amazed. Of course everyone set out to be something of a hero after graduation, including myself. We were a rebellious lot back in 1967 and 1968. The Vietnam War was in full swing. The seminaries were full of young men

who didn't want to go, and their reasons for being in theological seminary were somewhat suspect. ETS had recently offered its own martyr in Jonathan Daniels, who was killed in the civil rights movement, and the tenor of the place, the students that is, was an antiestablishment and radical ferment that was to have a profound impact on the Episcopal Church in the future.

Some of us have since left the Episcopal Church; some have stayed. Most became priests in the Episcopal Church, and some are now bishops. Fr. Carleton Jones, OP and I were the only Catholics attending the Reunion, but there are others in our class, and there are some Orthodox too. One of my favorite seminarian friends who was there is now a Unitarian and she and her husband have adopted six Korean Children.

We had a session in which we reflected on ourselves and what has happened in the church and the world since our graduation. I had a sense that the more radical members of the group, having won many of the issues they had set out to conquer, such as ending the Vietnam War and accomplishing the ordination of women, were now searching for something new to do. I detected not a single note of remorse that some of the things they masterminded had cost the Episcopal Church in one way or another nearly a third of its membership, and now there is the threat of yet another split over the gay issue.

One of our members, who is a linguist specializing in Arabic, gave a talk about the Arab situation. Over and over again, it seemed that the fault lies with the United States. A dire continuing situation exists which will inevitably lead to yet another Gulf War. President Bush's "axis of

evil" rhetoric is seen as inflammatory, only fanning the fire of Arab hatred toward America. The talk was based on a thorough grounding in history, and it presented a different slant on things in the Middle East from what we normally get.

The Dean of EDS, who is also a Bishop and a Native American, addressed us and appealed for ideas in order to get more support for the seminary. He made it clear that they had lost a lot of support because of the unpopular reputation the seminary earned in the Episcopal Church as a whole due to its radically feminist theology in recent years. When asked about his own spirituality, he gave us a yard long list of spiritual practices he uses which come from many different sources and traditions, including Native American religion. I don't fault the man, and I am sure he is truly a man of prayer, but I wonder what he is doing as Dean of a Seminary, yet he seems to be symbolic of the whole Episcopal Church. Those who have remained have a sense that they have lost something, but they are not sure what. So they reach out to other spiritual traditions to borrow a little here and a little there.

One priest who is still rector of a parish is convinced that there will be a really big split in the Episcopal Church over the Gay issue. He seems almost to be hoping for it to come about so that he can get out. Sadly, I had to say to him that I thought he was talking just the way we did before the Congress of St. Louis 25 years ago, and the legacy of that is at least seven different continuing churches. Anyway it was nice to re-bond with my old radical friends. Some are not so radical any more. All are heroes of one kind or another.

C. DAVID BURT

# CORPUS CHRISTI

means

BODY OF CHRIST



In the United States CORPUS CHRISTI is observed on the Sunday following the Feast of the Holy Trinity. The rule is that where the solemnity of the Body and Blood of Christ is not observed as a holy day, it is assigned to the Sunday after Trinity Sunday which is then considered its proper day in the calendar. CORPUS CHRISTI IS SUNDAY JUNE 2ND THIS YEAR.

## 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.

### Future Dates

**Friday, June 7:** Sacred Heart, 12:00, Mass.

**Mon. June 24:** Nativity of St. John the Baptist, Low Mass at 10:00am.

**Sat., June 29:** Feast of SS. Peter & Paul, Low Mass at 10:00am.

Adult Christian Education two Sundays a month.

June 9 & 23, Worship and Liturgy: The History of the Divine Office. Deacon Michael Connolly.

July 14 & 28, Old Testament: The Prophets.

August 11 & 25, New Testament: The Pauline Epistles.

September 8 & 22, English Monasticism.

October 12 & 20, Church Architecture.

Four Day Penn. Dutch & Gettysburg Tour, August 30 - September 2, 2002 \$419.00 pp TWIN / \$409.00 pp TRIPLE / \$519.00 pp SINGLE. Your motorcoach will depart from: Salem Temple, 220 Woodrow Avenue, Dorchester, MA 7:30 AM. This is a benefit for the parish. A prospectus is available at the back of the chapel.

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.

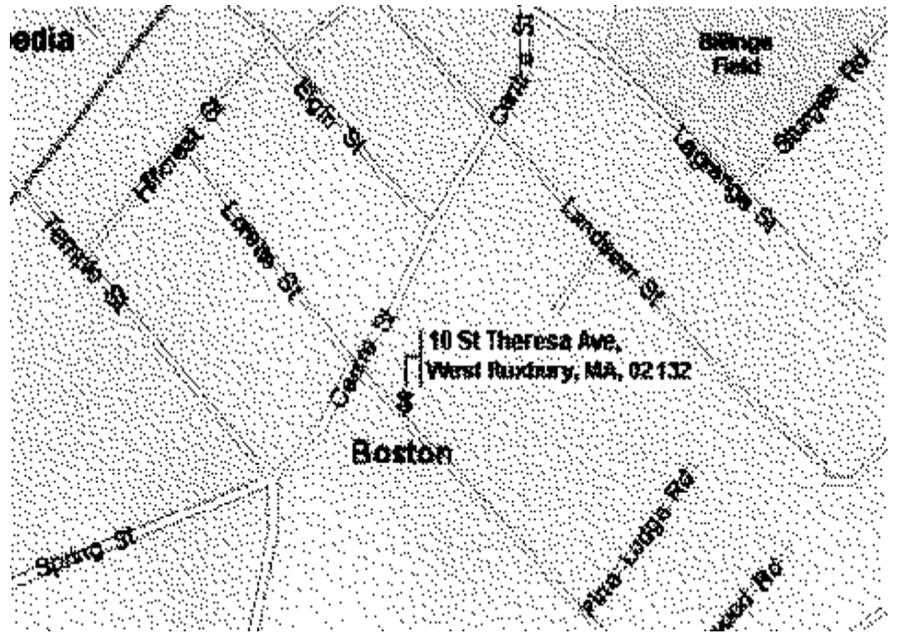
**Directions by Car:** *From the North:* Route  
128 to Route 109, which becomes Spring Street  
in West Roxbury. Spring Street ends at a  
traffic light at Centre Street in sight of the  
church. At this light bear left onto Centre St.  
and immediately turn right at the next light  
onto St. Theresa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



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10 St. Theresa Avenue  
West Roxbury, MA 02132

