
✠ Contra Mundum ✠

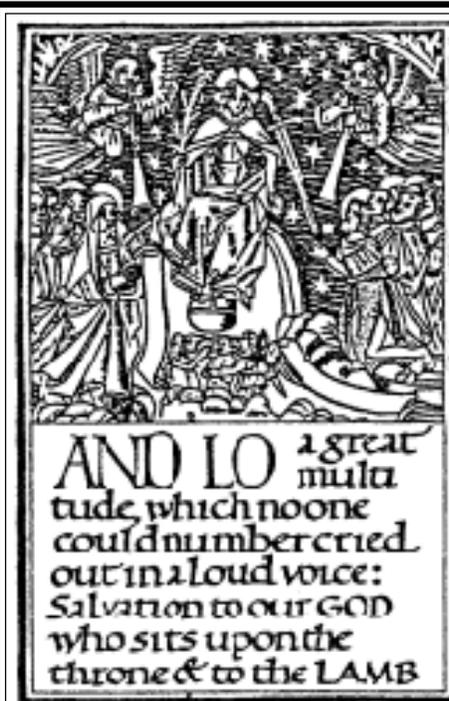
Volume V, Issue 3

October 2002

NOTES FROM THE CHAPLAIN

FOR those with an eye for the summer's religion news apart from the Catholic Church and her scandals, there was a keen sense of Episcopal Church *deja-vu* in the removals of Fathers Samuel Edwards in May and David Moyer in early September. Having also gone up against a liberal Episcopal Church bishop in defence of my flock, I can sympathize with both of these friends and their families. But of course there is this sad difference: to date it seems Fr. Moyer is determined to remain in the communion of the Episcopal Church (by way of a liberal bishop in Pittsburgh who has taken him in) and Fr. Edwards has declared for the "continuing" Anglican Church movement.

After the Episcopal Church, in 1976, voted to ordain women priests, I made it clear to my current and subsequent parishes that not only did I continue to be opposed, but that I would not have sought ordination in the Episcopal Church after 1976. I think I even said this on the floor of one diocesan convention. Both Fr. Moyer and Fr. Edwards were ordained after the General Convention decision that year, and therein lies the tale.



THE FEAST OF ALL SAINTS

Thursday, November 1, 2002

7:00pm

Procession, Solemn Mass and
Sermon

Saint Theresa Convent Chapel
Holy Day of Obligation

In an address to the twenty-fifth anniversary gathering of the "Congress of Saint Louis" (The 1977 meeting was attended by both David Burt and me) Fr. Edwards did indeed come right to the point of what has happened. He said, "We have begun to recognize that Anglicanism in the end, is an ideology—a substitute faith—which like all 'isms,' ends by destroying what it most pretends to revere. The problem with the continuation of Anglicanism, then, is that it is a continuation of the problem."

So far so good! But having said all that, Fr. Edwards contradicts himself. The problem, he says, "can only be solved by a return to the Anglican Way...."

The plain fact of the matter is that Anglicanism was defective from the outset. The English Reformation was an act of state, and the compromise character of the subsequent Elizabethan settlement meant that it did not (and ultimately could not) produce a coherent and thought-out system. What can be said for the Church of England is that it was the response of Christians to acts of state, and in this respect as a church it drew upon catholic and protestant thought in order to justify its own position.

Fr. Edwards went on to specify his idea of the return to the Anglican Way: "a church which has no faith of its own—only the catholic Scriptures, the catholic Creeds, the catholic Sacraments, and the catholic ministry." But catholic according to whom? And when did the Anglican Way ever agree on these things?

Call it what they will, the "continuing" Anglicans attempt to build a coherent theological position upon a foundation that never did carry anything so consistent. This is why the Anglican Use of the Roman Rite is the way forward. It alone brings back to its source in the Catholic Church all of the admirable Anglican contributions in literature and music, liturgy, devotion, scholarship, social work, and charity.

I want to quote from a tract we give to prospective members and visitors to the Anglican Use. Although adapted for our own use, the tract was originally developed for the Church of St. Mary the Virgin in Arlington, Texas.

“We have come to believe that the present disarray of Anglicanism is, in itself, clear evidence of the need for a defined focus of authority in the life of the Church on earth, and that such a magisterium is, by Divine Providence, to be found in the person of Peter and his successors in the Holy See....We give great thanks to God for all that we have received for good in the loveliness of the Anglican liturgical and pastoral tradition, and we long to bring all that is best in it to the life of the Universal Church. But, as Anglicanism itself decays around us, we have come to feel that it can best and most safely be preserved within the household of the Roman Catholic Church.”

For its 450 years the Anglican Church has never had a single theological orthodoxy. Its patrimony requires the confirmation and the correction that comes in accepting the framework of the Catholic Church.

FATHER BRADFORD

SHORT NOTES

Thanks to Fr. Joseph F. Wilson for coming to Boston to celebrate the Sunday Mass on September 1st. Fr. Wilson will be the keynote speaker at the annual conference sponsored by *The Wanderer* at the beginning of November.

The parish will conduct an Every Member Canvass during October for the support of the Anglican Use pro-

gram during the coming year. Please be generous.

Saint Luke's Day is Friday, October 18th. A noon Mass will be celebrated in the Convent Chapel.

The Anglican Use pastors plan to meet in Houston in late October. Father Bradford expects to attend the meeting.

The annual parish retreat will be February 14-16, 2003 at St. Benedict Abbey in Still River. Retreat conductor is Fr. Carleton Jones, OP.

Fr. Peter Stravinskis has written a book of daily meditations for the Advent Season. Soft cover 75pp. \$7.95. *Advent Meditations*. Helps to 'Wait in Joyful Hope' may be obtained from Newman House Press, 21 Fairview Avenue., Mt. Pocono, PA 18344. Fr. Stravinskis was our parish retreat conductor in 2001.

We welcomed Fr. Francis A. Nave to our Sunday Mass on September 15th. He is director of vocations for the Diocese of Allentown and a friend of parishioner Joe Blake. Fr. Nave is interested in the Anglican Use.

Adult Christian Education is again starting up. We will be reading four books during the year. The first book is *The Panther and the Hind* by Aidan Nichols, O.P. (T&T Clark Ltd; ISBN: 0567292320) This is a study of Anglicanism from a Catholic perspective. Aidan Nichols is an English Dominican who is very favorable toward the Anglican Use, and is a good friend of our occasional visitor from Britain, Richard Lawes. We will be discussing two chapters every other week. Other books we intend to read this year are St. Therese of Lisieux: *The Story of a Soul*, (Image Books; ISBN:

0385029039), and John Henry Cardinal Newman: *Apologia pro Vita Sua*. (W.W. Norton & Company; ISBN: 0393097668) The plan is to read one historical book, one doctrinal book, one spiritual classic, and a book on vocation and evangelism. The fourth book has not yet been chosen.

ON PRAYER

IN the great intercessory prayer of Christ found in John's Gospel, after he has recommended his disciples to His Father's care, our Lord Jesus then prays these petitions, these particular askings he puts up for His disciples, and we eavesdrop as it were; we get to listen in on the prayer.

The example of Christ is always crucial, in everything, and nowhere more so than the example of His prayers. We want our prayers to be answered by Almighty God. Who would pray otherwise? So we learn to ask for what Christ asks. What Christ asks pleases the Father. Ask what He asks and our Heavenly Father will give it.

So here is our instruction: Christ asks for spiritual blessings; He does not pray that we might make a bundle of money or get a better paying job. He does pray for three things here:

1. That we might be kept from sin.
2. That we be furnished with what we need to do our job.
3. That we be brought safely to heaven.

It is the prosperity of the soul that is Christ's focus, for that is why He came and died for us. And in his prayer here He teaches us that same

focus and concern, both for ourselves and for others in our prayers: the health of the soul.

Prayer is an essential part of Christian living. If a Christian doesn't pray, he becomes spiritually moribund. Prayer is the breath of a Christian, and if I don't breathe I die. It is because we don't make an effort to get even a very short time away from the ratrace in order to be alone with God that we find the things which we have to do, the things we have to bear, and the temptations we have to meet, seem five times as difficult as they are. We spend a great deal of time making mountains out of mole hills. Yet our blessed Lord says it is faith which removes mountains. And faith finds one of its important expressions in prayer.

Last week I looked out on a narrow but fast moving river. There were danger signs on the bank. No swimming. Dangerous current. Tempted to get quickly to the other side, one would be swept far out to sea, for the river emptied at that place into the ocean.

When you come to pray you are putting yourself into the midst of a great stream and volume of prayer and loving worship which goes up before God from the whole company of heaven and from the church on earth all over the world. Prayer carries us along to where we want to be, where we ought to be, and where Christ ascended to prepare for us to be.

And when we pray for what Christ wants to give us, the Angels rejoice and the Holy Ghost gladdens and strengthens our hearts, filling us with grace, and our heavenly Father gives His children what they need.

That is the promise of the Gospel of Jesus Christ.

This sermon was preached by Father Bradford on Sunday, May 13, 1994.

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.

SAINT DAVID LEWIS

Priest, Religious, and Martyr (1616-1679)

Father David Lewis, a Jesuit, ministered for over thirty years to the persecuted Catholics of his native Wales. Such was his generosity that he was known as "father of the poor." In November 1678, he was arrested in Llantarnam by British soldiers as he was on his way to say Mass. At his trial, the judge declared Father Lewis' administration of the sacraments as reason enough to convict him of treason: "It is enough that you have exercised the functions of a priest in copes and vestments used in your Church, that you have read [celebrated] Mass, taken [heard] confessions, given absolutions, married, and christened... He that celebrates Mass commits treason." At his execution, Father Lewis boldly confessed his identity as a Catholic, a priest, and a Jesuit, grateful for his vocation: "I bless God who first called me." He also declared that he could not do otherwise than to forgive his enemies, explaining, "I profess myself a child of the Gospel, and the Gospel I obey." Finally he ad-

monished the people to "avoid mortal sin by frequenting the sacraments."

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If all the good things in this world were offered me to renounce, all should not move me one hair's breadth from my Roman Catholic faith.

SAINT DAVID LEWIS

SAINT RICHARD GWIN (WHITE)
Layman and Martyr (1537-1584)

Saint Richard was a Welsh Protestant and schoolmaster. He completed his studies at Cambridge and acquired a reputation as a scholar. Richard returned to Wales and began to teach school. Upon marrying a virtuous lady named Catherine, they became parents of six children. He renounced the Protestant faith courageously to profess and practice the Catholic faith. On his conversion to Catholicism Richard became the first victim of Queen Elizabeth's campaign to persecute Catholics. Arrested and imprisoned, he was offered his liberty if he would conform. He was arrested, imprisoned, and tried for the eighth time in 1584. When his wife appeared in court with their baby she was also threatened. Both Richard and his wife displayed courage and humor in responding to threats and accusations. Richard was executed for treason on October 15, 1584. He was hanged, cut down while still living, and his abdomen was cut open. In his agony he cried out "Jesus have mercy on me!" He was then beheaded and his body cut into quarters. His captivity poems called upon his countrymen to pre-

serve the Catholic faith. He is considered to be the first martyr of Wales and is patron of large families.

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“O how glorious our faith is! Instead of restricting hearts, as the world fancies, it uplifts them and enlarges their capacity to love, to live, with an almost infinite love, since it will continue unbroken beyond our mortal life.”

TERESE OF LISIEX

JUST WHAT IS THIS TITHE ANYWAY?

Adapted from an article by The
Rev'd James Crowder

WHAT IS THE ‘modern tithe’ we hear about? It’s 5% to the Church and 5% to charity. It’s \$1 a week for every \$1,000 in annual income. So if you make \$1,000 a year, you give \$1 a week times 52 weeks, or \$52, as an annual pledge to the church and \$52 to charity. \$52 plus \$52 equals \$104, which is 10% of \$1,000 plus a little bit to be generous.

The tithe is the ‘minimum standard’ for Christian giving. It’s where a Christian wants to wind up when he/she is really a steward. It’s where a Catholic wants to be. It answers the question everyone asks when he/she thinks about giving: ‘How much should I give? What’s the standard?’

The tithe is the official teaching of the Catholic Church. It’s contained and enshrined in Holy Scripture. It is unassailable. Then you may ask, ‘All at once?’ That’s heard as bad news, and the mental switches



click off. ‘I can’t do it. It’s too much.’ Relax, turn the switches back on.

Start where you are. Figure out what your income really is and take 10% of that and then say, ‘How much can I move?’ Theologically, the question is: ‘What will faith permit?’ Enjoy what you give. Enjoy it and feel good about it and know God forgives and gives us grace to grow and that He’s not through with you or me yet!

Some people jump into doing a tithe all at once. It fits their personality. They’re kind of like St. Paul—impulsive! I’m less dramatic. I’m plodding. I get there by stages. So the first step is to accept the tithe as the standard. I embrace it.

Second, target some movement in giving. Know that your goal is a moving target as your income goes up or down. If you retire, stock dividends are cut, your house burns down uninsured, you have less income. Reduce your pledge. If your bounty increases, your target goes up, too. Target a movement in whatever increment you can—if it’s a dime a week or \$1, \$10, \$100.

Third, do it. And then let go of it. Don’t stew about it. Get on with life and other important things.

Fourth, thank God for what you have and what you are able to give.

Fifth, pray to God for continuing grace in order that you may grow in all areas of your spiritual life, including growth as a steward.

If you can’t buy the tithe as your standard, say, ‘Lord, I can’t accept it. Forgive me. Help me to grow. Take my mustard seed of faith and nourish me so I’ll grow into the full stature that I know you have in mind for me. I want the real me to emerge more and more, Lord, and I need your help.’

And then thank God. And let go of it. And get on with life.

The issue isn’t wealth or poverty—how much you have or don’t have. The issue is who is at the center of your life? As Christians, we believe God is, and we want all in our life to conform to that belief. So the tithe is ‘good news.’

ABIDING IN THE WORD OF CHRIST

Jesus therefore said to the Jews who had come to believe in him, ‘If you abide in my word, you shall be my disciples indeed, and you shall know the truth, and the truth shall make you free.’ In our affairs, beloved, we have great need of perseverance. And perseverance is the fruit when doctrines become deeply rooted in us. For no wind by its assaults is able to uproot the oak which has sent its roots down into the depths of the earth and has become firmly imbedded there....



THE COMMEMORATION OF ALL THE FAITHFUL
DEPARTED

SOLEMN REQUIEM MASS 10:00AM St Theresa Convent Chapel

Included with this newsletter is an Intercession List for names of departed souls to be remembered on All Souls' Day. Gently pull this sheet loose and mail or bring it to the Church by Sunday, October 27.

"Lay this body anywhere, only this I beg, that you remember me at the altar of the Lord."

ST. MONICA

The words, 'If you abide in my word,' were those of One who was revealing what was in their hearts and who knew that, on the one hand, they had believed, but, on the other, they did not persevere in faith. Moreover, He was making an important promise to them—that they should become His disciples. For since some had defected from him earlier [John 6:66], He was referring to them when He said, 'If you abide,' because they also had heard Him and come to believe, but had gone away, since they did not persevere in their belief

I exhort you, let us use every means so that our life will be virtuous, our minds cleansed, and nothing ignoble hinder us. Kindle the light of knowledge in yourselves and do not sow among thorns. For how shall one who doesn't know that cov-

etousness is evil ever attain to a greater good? How will he who does not refrain from the things of the earth ever obtain the possession of the things of heaven? It is good to take by violence—not perishable things—but the kingdom of heaven! The violent seize it by force,' says the Scriptures. It is not possible, then, to obtain possession of it by sloth, but by exerting effort.

Let us, then, steal the kingdom of heaven, for in this case plundering incurs no fault, but not to plunder is a fault. In this case our wealth does not cause another's loss. Let us strive to plunder it. If anger bothers us, or evil desire, let us do violence to our nature, let us become more gentle, let us toil for a little while, that we may rest forever."

—JOHN CHRYSOSTOM

The Congregation of
Saint Athanasius,

The Revd. Richard Sterling Bradford,
Chaplain

worshiping at

Saint Theresa Convent
Chapel

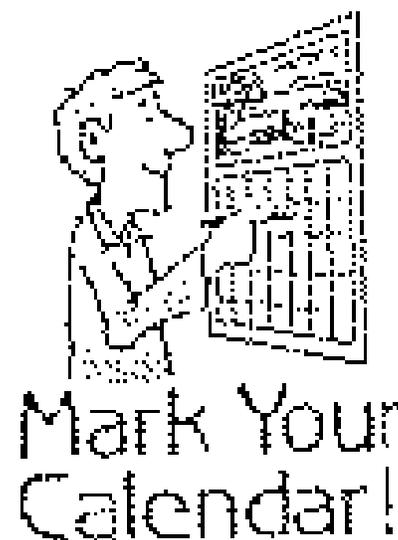
10 St. Theresa Ave.
West Roxbury, Mass.

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.



We return to Easter Standard Time on Sunday, October 27th at 2:00 am. Please set your clocks BACK one hour before going to bed Saturday night.

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.

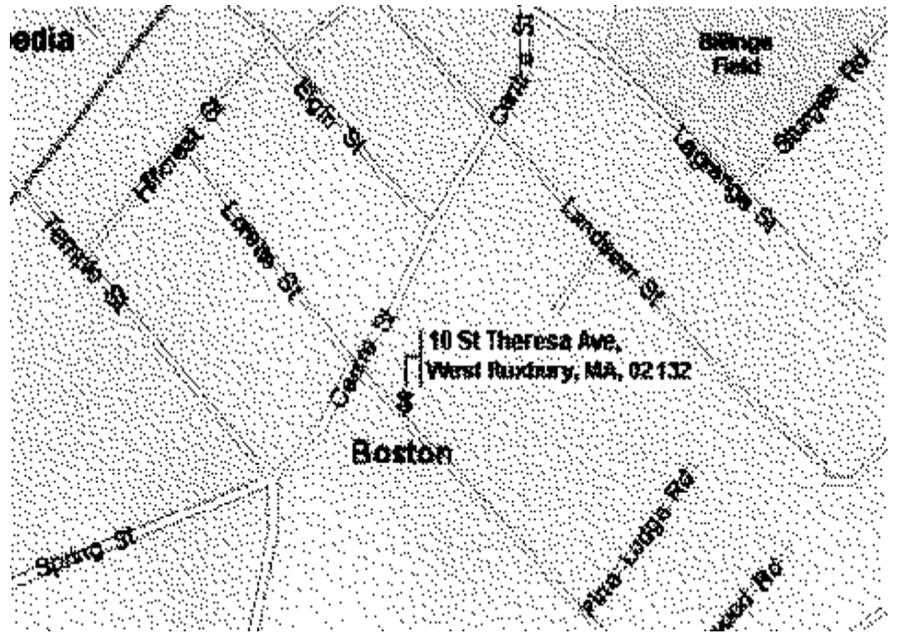
Directions by Car: *From the North:* Route
128 to Route 109, which becomes Spring Street
in West Roxbury. Spring Street ends at a
traffic light at Centre Street in sight of the
church. At this light bear left onto Centre St.
and immediately turn right at the next light
onto St. Theresa Ave.

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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