
✠ Contra Mundum ✠

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The Congregation of St. Athanasius

A Congregation of the Pastoral Provision of Pope John Paul II for the Anglican Usage of the Roman Rite

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NOTES FROM THE CHAPLAIN

IN remarks I made at Anglican Use Masses in Springfield, Massachusetts and in New York City this past spring, I mentioned the pioneering Catholic ecumenist Paul Couturier. Reading those remarks, some of you asked about this French priest who is called “the apostle of Christian unity.”

Paul Couturier (1881-1953) was certainly not the inventor of ecumenical relations. But he understood how Christians who conscientiously hold beliefs that divide them from others could nevertheless join together with those others in discussions of those same beliefs without it becoming a combative atmosphere. Because Père Couturier was a parish priest, he was not drawn in to the sorting out of the knotty problems facing professional theologians. And for the first forty or even fifty years of his life, Couturier had little contact with anybody who wasn't Catholic. But he certainly knew of the work of the great Cardinal Mercier who wrote “in order to be united we must love each other, in order to love each other we must know each other, in

S. ANNE Mother of the Blessed Virgin



Feast day of Joachim and Anne, parents of the Blessed Virgin Mary, is July 26th.

order to know each other we must meet each other.”

Père Paul Couturier had, by all accounts, a loving and open-hearted spirit. And so he insisted that Christians must pray not that others may be converted to us, but that we all may be drawn nearer to Christ. Being loyal to the Church as we know it to be true does not prevent us from praying with fellow Christians, for the visible unity of the Kingdom of

God such as Christ willed and by the means which He wills. It is the Catholic thing to do.

Beginning in the 1930s, Père Couturier became well-known throughout the Christian world, because of his work and prayer for unity, and by the end of his life his personal contacts and correspondence were world-wide. He perceived that God unites Christians in the same Love before uniting them in the same faith. Yet he also knew that the practice of the faith of the Church is what cultivates the virtues, chief of which is charity. And so these people world-wide who were living by a desire for the holiness of Christ Père Couturier called “the invisible monastery.”

In this sense, Paul Couturier was clearly seeing into our own time, when the principal lines of disagreement run through the communions as much as between them, and a man's theological opponents may often be those of his own household. At such a time as this the need for a primacy becomes clearer. The old words provide the way forward. “Thou art Peter, and upon this rock I will build my church.”

We have descriptions of the oratory where Père Paul Couturier said Mass towards the end of his life. There were three crosses over the altar. One was a plain cross from Protestant friends, one was an Ortho-

dox cross from an Anglican, and in the center was the Catholic crucifix. Fr. Donald Allchin wrote "The abbé had found that it is in the moments when we are most closely united with God that we are also most closely united to our fellow man. Here was the heart of his prayer for unity."

FATHER BRADFORD

SHORT NOTES

Congratulations to Fr. James O'Driscoll on the observance of his silver sacerdotal jubilee, June 13th. Members of all of Father's former congregations were present at the afternoon Mass, and members of St. Clement's Church, Somerville, hosted a wonderful reception. Deacon Michael Connolly assisted at Mass and Bruce Rand was the thurifer. Fr. Bradford and David Burt assisted at the service and Judie Bradford and Marcia Rand were also in the congregation, so we were well represented. It was a happy day.

Our next service of Evensong & Benediction will be July 25th at 5:00pm. The service is in the St. Theresa of Ávila Chapel, which is air-conditioned.

Archbishop Sean O'Malley received the pallium from Pope John Paul II on the feast of SS. Peter and Paul, June 29th. Msgr. Helmick was among those travelling from Boston to Rome in support of our archbishop. Please refer to the story on the pallium in the June issue of the parish paper.

Father Bradford celebrated an Anglican Use Mass at St. Vincent Ferrer Church, New York City, on Pentecost, May 30th. Con-celebrat-

ing was our good friend Fr. Carleton Jones, OP. Deacon Connolly assisted at Mass and David Burt served as cantor.

Please consider bringing summer flowers to adorn our chapel for Sunday Mass. You may take the arrangement home with you after Mass if you wish. Schedule a Sunday with the chaplain. Thanks.

There are no regular weekday Anglican Use Masses scheduled during July. In early August, the Anglican Use Mass will be offered on Friday, August 6th at 7:30pm, being the Feast of the Transfiguration.

Saint of the Month



St. Phocas the Gardener

martyred 303
Feast Day 14 July

SAINT Phocas the Gardener lived on the Black Sea in Sinope, a gate of the city of Pontus, and cultivated a splendid garden the produce of which he gave away to feed the poor and hungry. Known by all for his generous charity and kindness, no traveler was ever refused shelter and refreshment when calling at Phocas's door.

When the Roman Emperor Diocletian mounted a great persecution against Christians in 303, a traitor in the community denounced Phocas, and the authorities sent a group of soldiers to search him out and put him to death. As the search party approached Sinope they passed by his house without knowing to whom it belonged. There they found the old gardener, and asked them where they might find Phocas. Without revealing himself, he invited the soldiers in, invited them to stay the night, fed them, and otherwise offered them the generous hospitality for which he was known far and wide.

At supper he told them he knew the man Phocas, and that he would help them find him the next morning. When the soldiers had gone to bed, Phocas dug his grave and prepared everything for his burial, spending the rest of the night in prayer, preparing to die. At dawn he greeted his guests and told them Phocas was found and that they could arrest him whenever they pleased. Glad at the news, they asked where he was. "He is here present," said the old man. "I myself am the man."

The soldiers were stunned. How could they take the life of this kind old man who had treated them so well? They shrank from killing him, but feared what would happen to them if they disobeyed their orders. Phocas reassured them, telling them that as far as he was concerned, such a death would be a great favor. Recovering from their shock and resolving to do their duty, a duty Phocas made easy, they struck off his head.

His relics were preserved and the church dedicated to his name in Sinope became a much visited pilgrimage. Because of its proxim-

ity to the Black Sea, Phocas soon became a popular saint with sailors; his patronage may be connected to the resemblance of his name to the Greek word for a seal (*phoke*). In the Church he is recognized as the patron of gardeners and sailors. For many years it was customary to set aside a share of the profit from each sea voyage to give to the poor; this share was called “Phocas’s part”.

A KIND NOTE FROM FATHER HIGGINS

Dear Fr. Bradford,

I want to take this opportunity to express my heartfelt thanks to you and the Community of St. Athanasius for having made a series of Lenten devotions and Solemn Feast Day Masses available to our wider parish of St. Theresa of Ávila this year. For me, the preached Stations of the Cross on Friday nights and the two Masses for St. Joseph’s Day and for the Annunciation “made” my Lent of 2004, so to speak.

As anyone familiar with diocesan shop talk knows, there is great concern with mounting something extra in parishes during Lent but the content of so many contemporary programs is—to put it charitably—characterless and dull. If only they could turn to the Anglican-use community’s program as a model.

There is nothing quite like the public Stations of the Cross, with a meditation read out loud at each Station, to help both an individual Christian and a community grow in loving awareness of what Christ’s Act of Redemption meant. The devotion admits of a variety of expression

so that the texts chosen may either emphasize an individual’s awareness of his own sinfulness or the human condition throughout the world.

Also, the attention you gave to the glorious and magnificent celebration of two major feast days lifted us up in the midst of Lent’s somberness, as we recall that even in a season of penance the joyfulness of Christian life is still just behind the curtain.

Here is the catechesis, here is the ritual of liturgical and devotional prayer which fills the mind and stirs the heart, both to consider and to will, what must be done in the on-going struggle of conversion to Christ.

It is not the numbers that attend that make for successful Lenten programs so much as the authentic Christian content of what is offered. Well done, good and faithful servants!

Sincerely in the Lord,

FR. CHARLES HIGGINS

Father Charles Higgins is Parochial Vicar of St Theresa of Ávila Parish in West Roxbury. He not only attends many of our special services but is also a much valued guest as celebrant and preacher at our Masses and Evensongs.

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 THOMAS REYNOLDS
Martyr (†1642)

This English priest, whose real name was Green, died a martyr at Tyburn, where he was hung at the age of eighty. Born in Oxford, he had crossed the Channel to study in Reims, and later in Valladolid and Seville, in preparation for ordination to the priesthood. After his ordination in 1592, Thomas returned to England and gave of himself unstintingly for fifty years on the English mission.

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BLESSEDS THOMAS ABEL, EDWARD POWELL, AND RICHARD FETHERSTON
Priests and Martyrs (†1540)

Fathers Edward Powell and Richard Fetherston were two of nineteen English theologians who at a Canterbury convocation in 1529, which assessed the validity of King Henry VIII’s marriage to Queen Catherine of Aragon, spoke in the queen’s favor. Previously, Father Powell had written a book defending the seven sacraments and the papacy against the heresies of Martin Luther. In 1532 the Oxford scholar Father Thomas Abel completed a book in which he too spoke against King Henry’s proposed divorce. By 1534 all three men had been arrested. Father Powell’s courageous preaching in support of the Church’s teaching and disciplinary authority was used as a pretext for his arrest. During his imprisonment, Father Abel wrote to a fellow prisoner and future martyr, Blessed John Forest, “Let us die, I pray, that we may live with him, the



Crowds of people used to come and hear Jesus, and they used to follow Him from place to place. Sometimes He taught them in Parables —those wonderful earthly stories with Heavenly meanings— and He made better many people who were ill, and also forgave many people their sins.

martyr of all martyrs, to whom I commend you earnestly in my prayers.” Fathers Abel, Powell, and Fetherston were put to death on July 30, 1540, charged with having “most traitorously adhered themselves unto the Bishop of Rome.”

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VENERATION OF SAINTS

WE, the Christian community, assemble to celebrate the memory of the martyrs with ritual solemnity because we want to be inspired to follow their example, share in their merits, and be helped by their prayers. Yet we erect no altars to any of the martyrs, even in the martyrs’ burial chapels themselves.

No bishop, when celebrating at

an altar where these holy bodies rest, has ever said, “Peter, we make this offering to you,” or “Paul, to you,” or “Cyprian, to you.” No, what is offered is offered always to God, who crowned the martyrs. We offer in the chapels where the bodies of those he crowned rest, so the memories that cling to those places will stir our emotions and encourage us to greater love both for the martyrs whom we can imitate and for God whose grace enables us to do so.

So we venerate the martyrs with the same veneration of love and fellowship that we give to the holy men of God still with us. We sense that the hearts of these latter are just as ready to suffer death for the sake of the Gospel, and yet we feel more devotion toward those who have already emerged victorious from the struggle. We honor those who are fighting on the battlefield of this life here below, but we honor more confidently those who have already achieved the victor’s crown and live

in heaven.

But the veneration strictly called “worship,” or *latria*, that is, the special homage belonging only to the divinity, is something we give and teach others to give to God alone. The offering of a sacrifice belongs to worship in this sense (that is why those who sacrifice to idols are called idol-worshippers), and we neither make nor tell others to make any such offering to any martyr, any holy soul, or any angel. If anyone among us falls into this error, he is corrected with words of sound doctrine and must then either mend his ways or else be shunned.

The saints themselves forbid anyone to offer them the worship they know is reserved for God, as is clear from the case of Paul and Barnabas. When the Lycaonians were so amazed by their miracles that they wanted to sacrifice to them as gods, the apostles tore their garments, declared that they were not gods, urged the people to believe them, and forbade them to worship them.

Yet the truths we teach are one thing, the abuses thrust upon us are another. There are commandments that we are bound to give; there are breaches of them that we are commanded to correct, but until we correct them we must of necessity put up with them.

From a treatise against Faustus by Saint Augustine, bishop

OUR PILGRIMAGE Trinity IV

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is



1. CARE OF THE SOUL

God commands us to love ourselves. We must thus care for both our body and our soul. Since the soul is far more precious than the body, we should give it more careful attention. Every day we must pray for grace to live according to God's most holy will.

holy: Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The conception of life as a journey, a pilgrimage, is very common in Christian writing. Readers of St. Augustine's City of God will remember how throughout the length of that vast work he speaks of a "pilgrim city"—not the easiest of images to conjure up in the mind, but one that he feels so important to his thought that he can never let it go.

In any case he gets it from St. Paul. The phrase "our conversation is in heaven" as we have it in the Authorized Version tends to obscure the meaning of the Greek, which is that our true citizenship is not of this world but of heaven. That is our real



2. CARE OF THE BODY

Care for the body includes taking proper treatment and medicine when we are ill. Anything against health violates the duty to love ourselves.

home country: here we are merely strangers, visitors, tourists, or, as perhaps we might better say, people engaged on a business trip. Moffatt was constrained to translate "We are colonists from heaven," while the New English Bible puts it quite simply "We are citizens of heaven," leaving us to supply the corollary that we are therefore only travellers, temporary residents on earth.

But the most famous passage of this type is in Hebrews, where the writer, in the middle of describing how all the great patriarchs lived and died in faith, breaks off to explain that they regarded themselves as strangers and pilgrims on earth looking forward to a better country where God had prepared for them a city.

All this, of course, does not mean that we are to despair of this world. People who affect to do so

are not properly interpreting the Christian teaching. When God created the world, we are told, he saw that it was good, and we know that even now his mercy is over all his works. We dare not despise what he has made for our use. To belittle the gift is to insult the Giver.

In fact, that is really what the collect implies. The Latin on which it is based, when literally translated, means "Let us so pass through the good things of this life that we lose not those of eternal life." *"Sic transeamus per bona temporalia ut non amittamus aeterna."*

Such a thought should have a special meaning for us today in an age which, as far at least as standards of living are concerned, and as we have often been reminded, "has never had it so good." The Christian recognizes the privileges he enjoys at this stage in the history of human society. He has not the least intention of running down the achievements of his contemporaries. Nevertheless, he knows that the finest longings of the human soul cannot be satisfied with gadgets. He will not therefore submit to the standards of a secularized society. He knows that the good things of this life are intended to help him to a still better country. But he also knows that the journey is dangerous and he trusts to the inspiring leadership of his Guide.

J.W.C. WAND

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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.

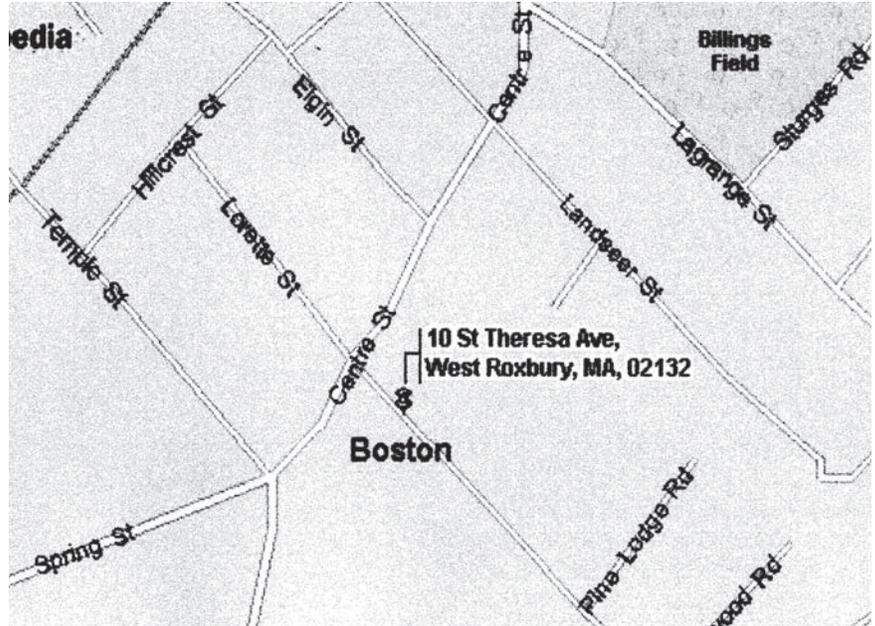
Directions by Car: From the North: Route 128 to
Route 109, which becomes Spring Street in West
Roxbury. Spring Street ends at a traffic light at
Centre Street in sight of the church. At this light
bear left onto Centre St.. and immediately turn
right at the next light onto St.. Theresa Ave.

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 High-
way 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 Sta-
tion, but no Sunday service is available.



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