
✠ 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

<http://www.locutor.net>

NOTES FROM THE CHAPLAIN

¶ On the Feast of Corpus Christi in June, Pope John Paul II convoked The Year of the Eucharist. The observance began with a World Eucharistic Congress held in Guadalajara, Mexico, October 10-17. It concludes with an assembly of the Synod of Bishops, in the Vatican, October 2-29, 2005. The Holy Father has said that the Eucharist “recapitulates the heart of the mystery of the Church.” (*Ecclesia de Eucharistia*, the fourteenth encyclical of his pontificate, issued in 2003). The call to a renewed understanding and increased reverence for the Eucharist is urgent in an era when one-third of weekly Catholic communicants do not accept the Church’s doctrine of the Real Presence. What follows is a contribution in honor of The Year of the Eucharist.

What we receive in the Blessed Sacrament is not the dead Christ but the Living and Ascended Savior. That is true of our communions even at the Good Friday Liturgy. Christ Jesus lives forever in the unity of His glorified humanity. Even though we read stories about Jesus in Galilee, and the story of His



All Saints' Day

Monday, November 1, 2004

Procession, Solemn Mass &
Sermon

St. Theresa's Convent Chapel

7:30pm

Passion and Death, it is the Risen and Ascended Christ with whom we have to do. The gospel is not “Jesus was Lord” but “Jesus is Lord.”

But there is a recurrent false spirituality that would divide Christ Himself from His Body and Blood, just as it would distinguish and separate the benefits of the Blessed Sacrament to the body and soul of the recipient. The Jews never made great distinctions between body and soul. (We owe that to the Greeks.) The Jewish belief was that man consists of body and soul together. For them there was no consideration of a lower

physical part and a higher spiritual immaterial soul. But there is a danger that sacramental theology, and individual theologians, sometimes do that: assuming that it is only the soul that matters, and that the Eucharist is solely concerned with the sanctification and salvation of the soul. The Anglican 1928 Book of Common Prayer did that.

Question. What is the outward part or sign of the Lord’s Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord’s Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

In the 1661 Catechism, the implication is that the human being is made up of two parts, body and soul, and just as the body is fed by bread and wine, the soul is fed by the Body and Blood of Christ. This implies that the body and soul are separate entities. It also implies that bread and wine are “real” and the Body and

Blood of Christ are “spiritual.” But Catholic theology teaches that man’s fulfillment consists in the super-naturalization of his whole nature, body and soul, by divine grace. Man is to have a body at every step of the way. The Body and Blood of Christ are not just spiritual things. The physical body of a man or woman is also fed and nourished by the Blessed Sacrament.

In the sixth chapter of St. John’s gospel, Our Lord said “except ye eat the flesh of the Son of man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.” Jesus is not telling His disciples to enter into a spiritual relationship with Him by faith. He is telling them that as living men they must feed upon Him Who is a living man of flesh and blood. We are told in scripture that this teaching shocked many people who no longer walked with Jesus. But the Twelve would discover at the Last Supper how they were to feed on Christ’s Body and Blood. And ever since, it is not our souls communing with Christ’s soul, it is each of us (a body and soul person) feeding upon a man, the Ascended and glorified Christ.

The Anglican Catechism does not teach this. Perhaps it meant to. It rather found a way to give us an inadequate view of man and an inadequate view of the Eucharist. In reality, the natural is not purely natural, nor the supernatural purely spiritual. The Anglican formularies made a further, different, distinction, claiming that the Body of Christ preserves our bodies, and His Blood preserves our souls.

“Grant us therefore, gracious

Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may ever more dwell in him, and he in us. *Amen.*”

This is not even an original teaching of the protestant Reformation. It is general medieval thought tracing back through St. Thomas to St. Anselm and St. Ambrose, that the Body of Christ feeds our bodies and the Blood of Christ washes our souls. And while the Body of Christ does indeed feed our bodies (as against the Anglican Catechism) and the whole phrase is a wonderful expression of piety, we must also caution against any language that might confine the Blood of Christ to the realm of spirit. Again, nothing in the eucharistic teaching in the sixth chapter of St. John is open to spiritualizing. The Gospel of Christ neither allows the material realm to escape the overriding claims of religion, nor does it bid us practice a religion entirely concerned with the culture of the soul.

It is the Ascended Christ, the Living Lord, we receive in Holy Communion. We do receive Him under sacramental signs. It is by His institution and promise that bread and wine have become His Body and Blood. But He is the whole Christ Who is present at Mass, and at Mass He is present as food for the whole man.

FATHER BRADFORD

One of the Reasons for a Revision of American Language Texts
In late August Saturday Morning Prayer closed with this prayer:

*Lord,
we praise you
with our lips,
and with our lives and hearts.
Our very existence is a gift from
you;
to you we offer all that we have
and are.
We ask this through our Lord
Jesus Christ, your Son,
who lives and reigns with you and
the Holy Spirit,
one God, for ever and ever.*

You will notice that in the formal closing of the prayer are the words “we ask this, etc.” when in point of fact the prayer hasn’t asked anything!

The translation of this prayer in the British Breviary is as follows:

*Let us praise you, Lord,
with voice and mind and deed:
and since life itself is your gift,
may all we have and are be yours.
We make our prayer, etc.*



THE FIRST SUNDAY OF ADVENT

November 28, 2004

10:30 Litany in Procession
Solemn Mass & Sermon

Saint of the Month



November 8 FOUR CROWNED MARTYRS

READERS of this column will have learned before of the terrible persecution of Christians that took place under the Roman emperor Diocletian during the Fourth Century. The son of slaves and born in Dalmatia, Diocletian rose up through the Roman army and became emperor in 205. Rome was already in profound decline. Diocletian undermined the authority of the Senate, assumed the diadem, and introduced the servile ceremonial of the Persian court. After a prosperous reign of nearly twenty-one years, he abdicated the throne and retired to his homeland, where he lived in magnificent seclusion until his death.

At first he took a fairly tolerant attitude toward the Christians of Rome, but under the influence of a subordinate, Galerius, he grew ferocious. Diocletian and Galerius, at a council held at Nicomedia in 302, resolved to suppress Christianity

throughout the empire. The cathedral of Nicomedia was demolished (24 Feb. 303). It was ordered that all the churches should be razed, the Sacred Scriptures burned, and that any Christians who held important positions should either renounce Christianity or be degraded. Further decrees marked the increasing severity of the Roman government. Bishops, presbyters and deacons were to be arrested and imprisoned. A later order called for their torture, and that they should be compelled to offer sacrifices to the Roman gods. Finally it was ordered that these repressions and punishments should be applied not only to the clergy but to the laity.

During these evil times sculptors, some of them Christian, were at work in the quarries at Pannonia, now a part of Austria-Hungary, southwest of the Danube. They were content enough in their work, and, at the command of their Roman masters, did not object to carving images of Roman divinities such as Victoria, Cupid, and the Chariot of the Sun. Among these were five (not four) named Claudius, Nicostratus, Simpronianus, Castorius, and Simplicitus. According to a revenue officer named Porphyrius, whose record appears in the *Acts of the Martyrs*, things went well until for some reason they refused to make a statue of Æsculapius, the god of medicine and healing, for a heathen temple. Maybe because of the increasing rigor of the persecution these sculptors were for the first time about to be required to worship one of their carvings. Perhaps their consciences had permitted them, up to this time, to carve heathen images as long as they were not required to worship them. Whatever the reason,

their refusal to worship Æsculapius brought about their condemnation to death as Christians. Toward the end of the year 305 they were put into leaden caskets and drowned in the River Save.

What happened next is lost in the smoke of history and legend. Others appear to have been martyred for refusing to worship Æsculapius at about the same time, including some Roman soldiers. All these martyrs became mixed up with each other in the popular mind. Greatly venerated at Rome, they were collectively honored in the fourth and fifth century by the erection of a basilica in the Caelian Hill. This became one of the titular churches of Rome, to be restored several times, and it is still standing. It is first mentioned among the signatures of a Roman council in 595. Pope Leo IV ordered certain relics removed, about 850, from the Via Labicana to the church dedicated to the memory of all these martyrs, together with the relics of the five Pannonian martyrs, which had been brought to Rome at some period now unknown. Both group of martyrs are commemorated on 8 November.

The refusal of these early martyrs to worship heathen gods seemed stubborn in the extreme to the Roman authorities who had no grasp of the First Commandment, "Thou shalt have no other gods before me." Their courage and virtue repeats that of the aged scribe Eleazer, who died a martyr's death rather than to swallow the profane meat offerings heathens were forcing on him. Have a look at II Maccabees, chapter 6. (St. Thomas More, waiting for his execution in the Tower of London, wrote a meditation on Eleazer). The Four Crowned Martyrs and Eleazer (and

indeed St. Thomas More himself) show the same heroic example: It is better to die than to accept deadly moral compromises. The life of Adolf Eichmann, who just followed orders in engineering the Holocaust, shows the opposite. How far down a slippery slope can a Catholic slide?



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 CHRISTOPHER BUXTON
Priest and Martyr († 1588)

Following his 1587 ordination in Rome, Father Christopher Buxton longed to return to England to serve his country's persecuted Catholics, but had to wait for several months in France. In a letter he wrote at this time, he professes his determi-

nation to re-enter his native land "in the name of Jesus Christ and our blessed Lady and all the holy and blessed company of heaven." In a subsequent letter, he reiterates his zeal to labor for Christ on English soil: "With full sail and courageous minds... we will cut the surging seas, and make assault towards our foes." Late in 1588, almost immediately after arriving in southeast England, Father Buxton was captured by the Elizabethan authorities. Shortly before leaving prison to go to his execution in Canterbury, he entrusted to a priest visiting him a transcription he had made in his own handwriting of the English Ritual, a book of sacraments and other rites. When offered a pardon if he would renounce his faith, Father Buxton replied that he would gladly die a hundred times for the Catholic faith. He was executed with three others, Blesseds Robert Wilcox, Edward Campion, and Robert Widmerpool.

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BLESSED THOMAS MAXFIELD
Priest and Martyr (c. 1590-1616)

After arriving in London from France in 1615 as a newly ordained priest, Father Thomas Maxfield, of Enville, England, visited a priest-friend held in the Westminster prison by the Protestant English authorities. It was here that Father Maxfield secretly celebrated his first Mass on English soil. Three months later, on All Saints' Day, he himself was arrested as he was making his thanksgiving before a private altar where he had just celebrated Mass. During his imprisonment, Father Maxfield con-

verted two hardened criminals to the Catholic faith. Sentenced to death for being a priest, Father Maxfield told a visitor that he asked only for the prayers of his fellow Catholics. Hence the night before the execution, the Spanish ambassador arranged for an all-night exposition of the Blessed Sacrament in his own private chapel. At the scaffold, Father Maxfield's brother came forward to take his hand and speak with him. Shortly before, the martyr had written "I bestow all my care and thoughts, that those to whom I was most conjoined by blood in this life, I might have as companions and partakers with me in an eternal [life]."

"Have care so to live in this world that you may live also eternally."

BLESSED THOMAS MAXFIELD

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Worthy is the Lamb!



FEAST OF CHRIST THE KING

Sunday, November 21, 2004
 10:30am Procession, Solemn Mass
 & Sermon
 5:00pm Solemn Evensong
 & Benediction
 Saint Theresa of Ávila Chapel

SHORT NOTES

Many thanks to Fr. Robert Mc-Millan, S.J. for being our celebrant and preacher on Sunday, October 24th. He is Director for Development in the Archdiocese of Boston and kindly takes our Mass from time to time.

Inquirers' Classes are meeting most Thursday at 7:00pm in the Saint Theresa Rectory. These meetings are with the chaplain and may be used to learn more about the Catholic Church or as part of the preparation

leading to reception/confirmation. A syllabus is available.

An Anglican Use Mass will be celebrated in St. Michael's Cathedral in Springfield on Tuesday, November 9th at 3:00pm as part of the meeting of the Catholic Women's Club of Springfield. Father George Greenway has made the arrangements for this Mass.

SOLEMN EVENSONG & BENEDICTION will be offered on the Solemnity of Christ the King, Sunday, November 21 at 5:00pm. The service is in the St. Theresa of Ávila Chapel.

ADVENT begins November 28. Sunday cycle A readings will be used at Mass during the year. These are taken primarily from the Gospel according to St. Matthew. Now is the time to purchase your Advent wreath candles and calendars.

An Every Member Canvass of the congregation will be under way. When you receive a pledge card please return it filled in at your early convenience so that we may plan our programs for the coming year. Many thanks.

On Thanksgiving Day the Mass will be celebrated at 10:30am in the Convent Chapel. Always a Thursday, the date this year is November 25th.

In the small bookstall in the rear of the convent we have copies of *The Book of Divine Worship* (for use during Mass and for sale \$20.00) as well as free copies of back issues of many Catholic periodicals and the parish paper, *Contra Mundum*. There are also copies of the *Magnificat Rosary Companion* for sale at \$3.00.

IN DECEMBER A procession with Carols for Advent will be of-

ferred on Sunday, December 5th at 5:00pm in the St. Theresa of Ávila Chapel.

The Solemnity of the Immaculate Conception is a Holy Day of Obligation. December 8 is a Wednesday this year. Mass is at 7:30pm in the Convent Chapel. You may attend any Catholic Mass to fulfill the obligation.

There are copies of Archbishop Sean O'Malley's pastoral letter on the Eucharist available in the tract case at the rear of the convent chapel.

Quotable Quotes

MAKES THE HEART SAD

Ever hear of an "Aqua Euchie?" That's an Episcopal Eucharist celebrated in a swimming pool. It happened at a summer camp of the Episcopal Diocese of Chicago and was featured, along with a photo of the Rev. Linda Potter presiding in her bathing suit. The story is in the August/September issue of *Anglican Advance*, the diocesan newspaper.

ON CHASTITY

Chastity is the most unpopular of the Christian virtues. There is no getting away from it: the Christian rule is, "Either marriage, with complete faithfulness to your partner, or else total abstinence." Now this is so difficult and so contrary to our instincts, that obviously either Christianity is wrong or our sexual instinct, as it now is, has gone wrong. One or the other. Of course, being a Christian, I think it is the instinct which has gone wrong.

C.S. LEWIS

HEAVEN AND HELL

“In the Kingdom of God nothing is desired that may not be found; but in hell, nothing is found that is desired. In the Kingdom of God there is nothing that does not delight and satisfy; while in that deep lake of unending misery nothing is seen, nothing is felt, that does not displease, that does not torment.”

PATRICK OF IRELAND (A.D. 460)

LAST WORD

Schism? Impossible

An anti-ecumenical
philippic

By DIOGENES

THE newspapers warn me that the worldwide Anglican Communion is teetering on the brink of schism, because Anglican bishops in Africa will not recognize an openly homosexual American bishop.

Isn't it a bit late to worry about an Anglican schism?

The Church of England teetered on the brink of schism nearly 500 years ago, and then plunged headlong into the abyss. Since that time, the Anglican Communion has merely illustrated the strength of centrifugal forces, unchecked by any unifying power.

From the first days after it broke from Rome, the Church of England did its best to accommodate opposing forces. Somehow the Evangelical wing of the Anglican world maintained its ties with the Anglo-Catholic wing, although the two groups professed quite contradictory beliefs and even held quite different

services. As the decades passed, exotic new elements were regularly incorporated into the Anglican theological stew, so that by the middle of the 20th century it was possible for an avowed agnostic or pagan to be an Episcopalian bishop.

Personally, I do not think that a woman or a homosexual should be an Anglican bishop. But I cannot justify that stance on the basis of Anglican theology as it stands today; I cannot find any fixed point on which to base my opinion. It seems, like so many things Anglican, to be a matter of taste.

Ah, but when we speak about matters of taste, we are entering into an area in which Anglicans must be acknowledged as experts. The rustic comfort of an English country church, the majestic cadences of the old *Book of Common Prayer*, the poetry of the King James Version all these things bear witness to the impeccable good taste that is displayed every Sunday, on a simpler level, in the men's suits from Langrocks, the women's dresses by Talbot's, the carefully arranged hydrangeas in the vestibule, and the elaborate courtesy with which the parishioners avoid discussion of any religious issue that could potentially cause unpleasantness. I have often observed that my Episcopalian friends are more willing to compromise on the doctrines that they profess than on the sherry that they serve.

Resiliency

Now schism is, undeniably, a form of unpleasantness. But is schism possible in the Anglican world of 2003? You can split a log or an infinitive or a banana, but can you “split” a salad? The Church of England today is like a salad: a col-

lection of diverse individual items, united only by the fact that they appear in the same bowl and have been sprinkled with the same dressing.

Aside from good taste, the greatest strength of the Church of England has been its ability to reconcile the irreconcilable—or at least, having failed to do so, the ability to overlook that failure. There is a peculiarly British trait at work here. It is the ability to make temporary solutions work indefinitely, to trust the authority of tradition rather than abstract reason, to “muddle through” for years and if necessary even for centuries without ever confronting a fundamental problem.

Unfortunately for the Anglican world, not every nation shares that particular British ability to work for a common cause without sharing common principles. Today some devout Anglicans, particularly in Africa, have announced that they absolutely cannot accept the appointment of an openly homosexual bishop. If the appointment is not rescinded, they have threatened to leave.

The bishops of the Anglican Communion have responded to this threat in a manner perfectly suited to their tradition. They have gathered for an emergency meeting at Lambeth, issued a statement stressing (but not enumerating) the things they have in common, and done nothing substantive to address the problem.

So now will the disaffected conservatives leave the Anglican fold? A few will, I'm sure. But there were many disaffected conservatives who threatened to leave when the Church of England first ordained women, and then again when the first openly gay men became priests. Most of them are still Anglicans—more dis-



All Souls' Day

Commemoration of the Faithful Departed

Requiem Mass & Sermon

Tuesday, November 2, 2004

10:00am

affected than ever, no doubt, but still unable to break from their cherished traditions.

My heart goes out to my Episcopalian friends. They are not happy with the latest developments in their church. But after all, even if a gay bishop presides over an Episcopalian diocese in New Hampshire, their parish will continue to offer the same tasteful services. And in any case, where else would they go?

“Lord, to whom shall we go?” St. Peter knew the answer to his own rhetorical question. If Anglicans truly want unity in the Church, they can seek it in the company of Peter’s successors.

And isn’t it a bit late to protest against ecclesiastical leaders whose behavior undermines the institution of marriage? If Anglicans could accept Henry VIII as the head of their church, they can accept Gene Robinson as a bishop.

Catholic World Report
November, 2003
Used with permission.

Would anyone in the congregation care to guess who is the anonymous writer, *Diogenes*, who wrote this? Applying all the rules of criticism learned in Seminary I am brought to think that it can be none other than our own beloved Father Wilson. Of course it could be a fake, but I challenge anyone to fake Father Wilson's style so convincingly!

EDITOR



Fr. Joseph Wilson

NOVEMBER IS THE MONTH OF HOLY SOULS IN PURGATORY

Death is often nearer than you imagine and many who promised themselves a long life have been cut off.

Are you so ready, that when death comes, it will be no surprise?

Do not live in such a state, in which you dare not die.

Learn every day the art of dying well.

Defer not doing penance till the hour of death. At that time the pains of your body, and anguish of mind, will take up all your thoughts.

Live, as you intend to die, for you will die as you live. If you forget God in your lifetime, you will be forgotten at the hour of death.

The death of the wicked is miserable, the death of the just is precious in the sight of God.

¶ *A pious association of the devout servants of Christ crucify'd and of his consoling Mother the Blessed Virgin in the English Colledge of the Society of Jesus at St. Omer's (1726)*

The Congregation of Saint Athanasius,

The Revd.. Richard Sterling Bradford,
Chaplain

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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.

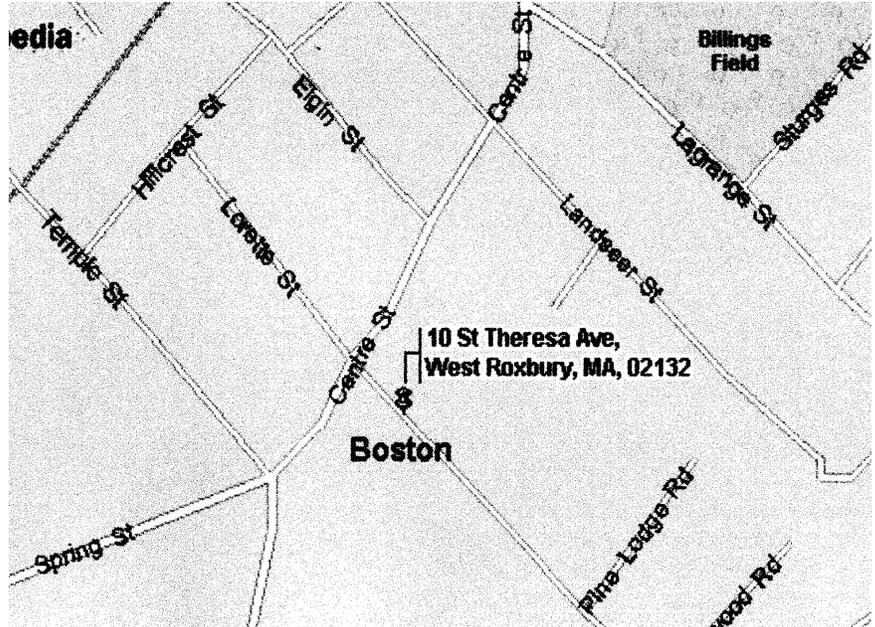
Directions by Car: From the North: Route 128 to
Route 109, which becomes Spring Street in West
Roxbury. Spring Street ends at a traffic light at
Centre Street in sight of the church. At this light
bear left onto Centre St.. and immediately turn
right at the next light onto St.. Theresa Ave.

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 Station, but no Sunday service is available.



Contra Mundum

The Congregation of St. Athanasius

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