
✠ 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

THERE was a lot of nonsense in the reportage after the Massachusetts Legislature, sitting as a constitutional convention in June 14th, voted to defeat a proposed ballot referendum on same-sex marriage. State Rep. Paul Kujawski (Democrat of Uxbridge) voted to defeat. He was also quoted in the June 15th *New York Times* as saying he had grown up in a conservative Catholic neighborhood. So what is the point? Many people grew up in Germany in the 1930s and did not take to Nazi ideology. Rep. Kujawski didn't stop there. He went on to say many people had told him "I didn't ask to be gay; I was born this way." Is that true? Are some men and women born with homosexual tendencies? For the sake of discerning the truth it is important to remember that the jury is still *out* on that issue. *The Catechism of the Catholic Church* says of homosexuality "its psychological genesis remains largely unexplained." (§2357) But there is a big difference between living with the way you were born and promoting your subsequent lifestyle with deliberate acts of the will. Many people are born with irreparable birth

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

The Book Divine Worship

defects and go on to live heroic lives that are an inspiration to the rest of us. What these people do not do is try to spread their abnormalities by the way they live their lives.

Then there were some shrill cries in the press that homosexual marriage is a matter of civil rights. But civil rights do not just appear out of thin air! Civil rights are society's response to natural law, and natural law has its origin in what God has created. The Catholic Bishops of Massachusetts decried the leadership of the Democratic Party refusing to allow citizens and elected officials to vote their conscience on social issues. But what if the vote were allowed and the people voted to sustain what the State Supreme Judicial Court had mandated, that same-sex marriage be the law of the Commonwealth? The fact remains that same-sex marriage is *impossible*. You can put a shoe in the oven but that does not make it a biscuit! The Catholic Bishops ought to declare that from a certain point forward the Church will have nothing to do with Massachusetts marriages licenses. They mean nothing to us. They are not worth the paper they are printed on. In a document of the Congregation for the Doctrine of the Faith (CDF), *Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual*

Persons (June 3, 2003) the faithful are instructed that if such unions have been given legal recognition or the rights and status of marriage, “clear and emphatic opposition is a duty.” (n.5)

The *Catechism* (§2357) reminds us that Scripture, tradition, and natural law all regard homosexual activity as “acts of grave depravity.” But the *Catechism* does not develop the reasons to show why such acts are intrinsically immoral. In a letter of the CDF, *The Pastoral Care of the Homosexual Person* (October 1, 1986) it is recognized that many things have changed since the day of Our Lord’s earthly ministry and the era in which the Scriptures were written. And yet,

There is nonetheless a clear consistency within the Scriptures themselves on the moral issue of homosexual behavior. The Church’s doctrine regarding this issue is thus based not on isolated phrases for facile theological argument, but on the solid foundation of a constant biblical testimony. (n.4)

It is also “essential to recognize that the Scriptures are not properly understood when they are interpreted in a way which contradicts the Church’s living Tradition. To be correct, the interpretation of Scripture must be in substantial accord with that Tradition.” (n.5) And further, “sacred Tradition, Sacred Scripture, and the magisterium of the Church are so connected and associated that one of them cannot stand without the others.”

This is a far cry, thank goodness, from the mind-set of former Episcopal Church presiding bishop Frank

Griswold who was quoted several years ago by *The New York Times* as saying, “We can contradict the Scriptures because we have the Holy Spirit.” Also to be recalled is Bishop Griswold’s indignant reply (January 31, 2000) to more conservative Anglican primatial bishops in which he said “To be sure there are *divergent views* on the question of human sexuality which are supported by *different readings and interpretations* of the biblical texts, but in no way is the biblical record treated as other than the word of God ‘containing all things necessary to salvation.’” (italics added for emphasis) Bishop Griswold is like an indian covering his tracks with a birch branch! He can pay lip service to the Scriptures. But do not be deceived. Bishop Griswold’s view of the Holy Trinity is that He is a shelf-god.

If you want to understand Catholic theology (whether or not you agree with it) then remember that the Church believes the Holy Spirit was given *to the Church* at Pentecost, and that the Bible is the Church’s book. We are a religion of a Person, not a book. And the Person is Our Lord Jesus Christ. The *Catechism* (§134) reminds us the Bible is one book about Jesus Christ. So in case anyone hadn’t noticed, Roman Catholics do not assert that Jesus Christ is a culture-bound dead first-century Jew! He is the Living Lord of life. *And everything we think and do must be ordered around that fact.* That is why tradition, scripture, and magisterium must stand together.

When we consider God’s plan for procreation and love we see that “only in the marital relationship is the use of the sexual faculty . . . morally good.” *Pastoral Care*, n.7

To choose someone of the same sex for one’s sexual activity is to annul the rich symbolism and meaning, not to mention the goals, of the Creator’s sexual design. Homosexual activity is not a complementary union, able to transmit life; and so it thwarts the call to a life of that form of self-giving which the gospel says is the essence of Christian living.” (n.7)

But for those who do not accept this teaching of the Catholic Church she offers other bases for her teaching about homosexual behavior. In an argument from the order of right reason the CDF asserted that there is a wide difference between homosexual behavior as a private matter and the same act approved in the legal structure of society. (*Considerations*, n.6) And in point of fact it has always been morally permissible to concede to households of same-sex persons various civil rights, not because of any sexual relationship, but rather on the basis that the household is formed for economic reasons (i.e. two can live cheaper than one) or friendship (e.g. two widows or widowers) or family bond (e.g. a son and his elderly father). In 1997 the City of San Francisco made just such an arrangement with the Catholic Church, recognizing the just civil demands of non-traditional households formed for purposes of economic stability or common friendship and not for the purpose of engaging in non marital sexual acts. Such laws can or should be on the books. Therefore, to legislate same-sex *marriage* is specifically for the purpose of *legally condoning sodomy*.

Anal intercourse is the preferred form of homosexual sexual activity.

Your physician can give you the physiological reasons to make it abundantly clear that the body was not designed to accommodate this activity. And while you are at it, ask your doctor to give you the long list of diseases found in extraordinary frequency among male practitioners of this particular sodomy.

I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in Matrimony ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful. (The Book of Divine Worship)

In the 1979 Woody Allen movie *Manhattan* Allen's character worries that his young son is living with Allen's ex-wife and her lesbian lover. The ex tries to assure Woody that "research" shows that the kids in these situations do just fine. "Really" says the worried ex-husband. "I always thought most people barely survive *one* mother."

When society tolerates the begetting and rearing of children out of wedlock the fallout includes a tragic rise in fatherless children, undisciplined young people, and abandoned women.

Persons of the same sex cannot consummate a union by a bodily act that is eminently fit for the "good of marriage" i.e. loving friendship between wife and husband, and procreating and educating any children conceived in wedlock. Leaving aside for a moment the order of grace, the

Church teaches from natural law that the union of the reproductive organs of husband and wife unites them biologically. And this is true even when the spouses are not able to generate human life in a freely chosen marital act. Returning to the realm of grace, moral theologian Germain Grisez has written that when God created the human persons "male and female he created them" (Genesis 1.27) this means "that marriage is not merely an instrumental good: the companionship of man and woman belongs to humankind as image of God and is the primary form of the essential, intrinsic aspects of human fulfillment." (*Living a Christian Life*)

Homosexual couples can live in a committed relationship with mutual affection; they can express this affection in ways that are appropriate to any *friendship*. But persons of the same sex cannot marry, no matter what governmental regulators have to say, because same sex persons *cannot do what married couples do*. Same sex unions can only mimic, tragically, the real thing. Both the natural law and the order of grace weigh in against them, and for these reasons every human culture for thousands of years has recognized the bond linking sex, marriage, and the generation of human life.

FATHER BRADFORD

SHORT NOTES

Confirmation/inquirers' classes are underway and meet every other Thursday in the St. Theresa Rectory with the chaplain. We gather at 7:00pm. A syllabus is available. Adults interested in preparing for reception (or simply to continuing their Christian education) are encouraged to attend.

The next service in our Sunday evening offering of Evensong and Benediction will be on October 7th at 5:00pm. The service is in the chapel of St. Theresa of Ávila Parish, West Roxbury.

The parish will conduct an Every Member Canvass in October for the purpose of raising funds for our parish program in the coming year.

There are still open dates on the altar flower chart for your gifts and memorials. Bring your own arrangement or one from your florist, to adorn the chapel for Sunday Mass. Please sign up so that we do not have more than one arrangement per Sunday. Thanks!

HOLY CROSS DAY



Friday, September 14, 2007
 Procession, Solemn Mass & Sermon
 at 7:30pm
 Chapel of St. Theresa of Ávila
 Church, West Roxbury

WHAT does it mean to glory in the Cross? What did St. Paul mean by it when he said “God forbid that I should glory, save in the Cross of our Lord Jesus Christ”? St. Paul is, of course, using symbolical language. A symbol is a representation, in some sort of sign or picture, or brief form of words, of a comprehensive principle or truth. In mathematics, for instance, the letters of the alphabet are used to represent definite values. At a wedding, the rings are the symbols of the completed life which is brought about by the union of a man and a woman in marriage. In our worship, the ceremonies, the vestments, the Creed, the candles, and all we use, are symbols. They are valuable not for what they are in themselves, but for the ideas which they represent and suggest to us. Different from sacraments, for they do not actually convey God’s grace to the soul, they nevertheless have sacramental value in that these symbols help produce in us the necessary disposition so that we may receive God’s grace. And it is in this way that St. Paul glories in the Cross. It is because the Cross sums up the essence of the Christian Gospel. It is a sermon carved in wood, and just as the word spoken preaches to the ear and helps to put us in the place of maximum exposure to God’s grace, so too the Cross preaches to the eye, if we can say that. It is a powerful object lesson, the most powerful, in the meaning of the Christian faith.

¶ *from a sermon by Father Bradford on Holy Cross Day, 1997*



SOLEMN EVENSONG & SERMON

4:00pm

Chapel of Mary, Stonehill College
Easton, Massachusetts

a service sponsored jointly by
The Congregation of Saint Athanasius
and Saint Paul’s Anglican Church,
Brockton

a reception follows the service

EVENSONG

Last year when Fr. James Hiles and I put this service together (with lots of help from choir members and those who put on a lovely reception!) we were delighted to welcome over eighty people to worship with us. So we have decided to do it again. Our aim is to bring together those for whom the Anglican identity remains an appreciated form of nourishment for souls professing to follow Jesus Christ as Lord and Savior. Once again we hope many people will join us.

FATHER BRADFORD

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 GROVE *Martyr (†1679)*

John Grove, a layman, was the owner of a London home that functioned as a secret safe house for Jesuit priests ministering to England’s persecuted Catholics. He attended to the practical needs of the Jesuits who were lodged under his roof. On September 28, 1678, Titus Oates, an ex-Jesuit student intent upon revenge after being expelled from several Jesuit colleges, raided the home together with a band of government troops. John Grove was apprehended along with two Jesuit priests, (Blesseds) William Ireland and John Fenwick, the Benedictine lay brother (Blessed) Thomas Pickering, and a physician named Fogarthy. The vengeful Oates falsely accused the priests, the lay brother, and Grove of plotting to assassinate King Charles II. Even though the king himself did not believe any such plot existed, Oates persuaded a jury to condemn to death Grove, Pickering, and Father Ireland (Father Fenwick was tried separately). Before dying by drawing and quartering at the London execution site of Tyburn, John Grove declared, “We are innocent;

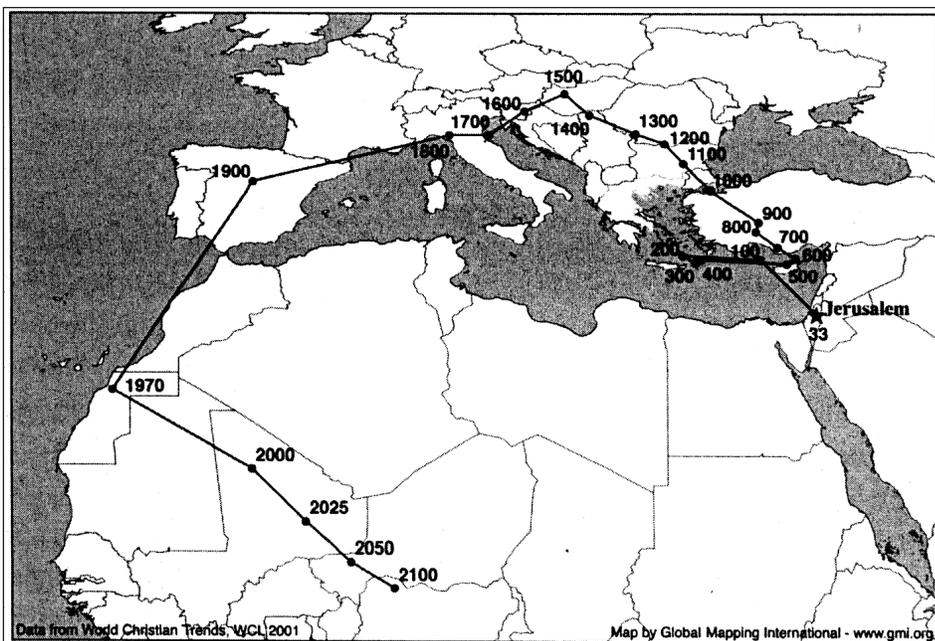
we lose our lives wrongfully; we pray God to forgive them that are the causers of it.”

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BLD. EDWARD OSBALDESTON
Priest and Martyr (c. 1560-1594)

Edward Osbaldeston, of Lancashire, England, journeyed to France to study for the priesthood. Following his ordination in Reims on September 21, 1585, he celebrated his first Mass on September 30, the feast of Saint Jerome, developing thereafter a special devotion to this Church Father. Three and a half years later, Father Osbaldeston was sent back to England to labor among his fellow English Catholics suffering persecution under Queen Elizabeth I. He served in Yorkshire until an apostate priest betrayed him to the Protestant authorities. Father Osbaldeston was apprehended in September of 1594 on the feast of his special patron, Saint Jerome, the ninth anniversary of his first Mass. Condemned to death for the “treason” of being a priest, Father Osbaldeston wrote a farewell letter to his fellow prisoners in which he manifests his extraordinary humility and his profound confidence in God. He was executed in York by drawing and quartering.

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MAPPING THE FAITH

This map shows the trajectory of the statistical center of gravity of global Christianity from AD 33 to 2100. It was published in *Ockenga Connections*, a periodical of Gordon-Conwell Theological Seminary.

**SAINT MICHAEL
AND ALL
ANGELS**

Friday, September 28,
2007

**TENTH ANNIVERSARY OF THE ANGLICAN USE
IN BOSTON**

Solemn Mass & Sermon
at 7:30pm

Solemn Te Deum
Chapel of St Theresa of
Ávila Church
West Roxbury

*a reception follows the
service*

**The Congregation of
Saint Athanasius,**

The Revd. Richard Sterling Bradford,
Chaplain

Sunday Mass 10:30am
St. Theresa Convent Chapel
10 St. Theresa Ave.
West Roxbury, Mass.

Fellowship and Coffee in
the Lounge after Mass

Rectory:
767 West Roxbury Pkwy.
Boston, MA 02132-2121
Tel/Fax: (617) 325-5232
<http://www.locutor.net>

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.

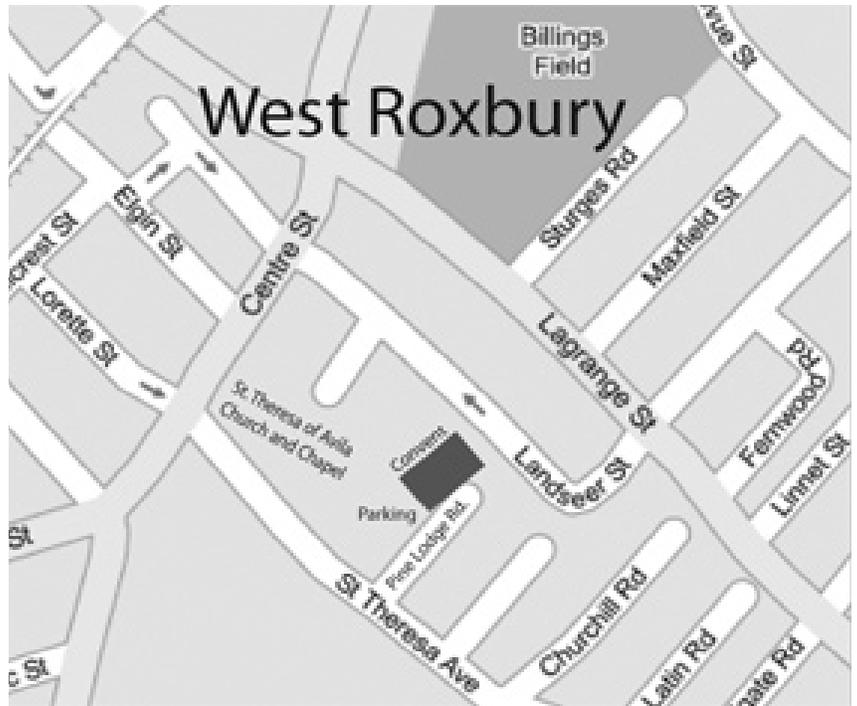
From the South: Route 1 north through Dedham to Spring Street. Turn right onto Spring Street then follow the directions above.

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

