
✠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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VERBAL ENGINEERING

The Saturday, July 10, 2010 editorial in *The New York Times* pronounced upon the federal government's [still] official definition of marriage as only between a man and a woman. It applauded Massachusetts federal judge Joseph L. Tauro's declaration that "there was never a rational basis for that definition." It has been many years since *The Times* had the ability to shock me. I have long recognized that this newspaper has its own logic and religion! In fact current *Times* publisher Arthur Ochs "Pinch" Sulzberger describes his personal faith in those exact terms. "I have *The Times*. That is my religion. That is what I believe in, and it's a hell of a thing to hold on to."

So no wonder Catholics shake their heads when they read the paper with their morning tea and toast! The paper concedes as much. In an infamous column published in 2004 ("Is *The New York Times* a Liberal Newspaper?") editor Daniel Okrent had this to say, "If you are among the groups *The Times* treats as strange objects to be examined on a laboratory slide (devout



Catholics, gun owners, Orthodox Jews, Texans); if your value system wouldn't wear well on a composite *New York Times* journalist, then a walk through this paper can make you feel you're traveling in a strange and forbidding world."

There never was a rational basis for defining marriage as only between a man and a woman? It reminds me of the Cheshire cat in Lewis Carroll's *Alice's Adventures in Wonderland* (1865). The cat says, "It means what *I say* it means." Part of the new religion is skill at verbal engineering. G.K. Chesterton, (d. 1936) had already appreciated the clever deception of the term "birth control." Chesterton unpacked the term this way: "they insist on talking about Birth Control when they mean less birth and no control." "Pro-choice" is another example of Cheshire cat logic. Pro-choice really means pro-baby killing. The real choice was made when the man and woman decided to jump in bed!

In the confused world of the new religion of *The New York Times* tolerance is only seen as good and intolerance as evil. But this too is nonsense. In my little vegetable garden I am intolerant of weeds. I hope my physician is intolerant of disease and that the architect who designed the bridge I cross on my way to Cape Cod was intolerant of weakness in the construction of the foundation pilings. And getting back to my tomato patch and the healing arts, no living organism, be it animal or vegetable (I know, tomato is a fruit!) can tolerate destructive elements within it and live. Tolerance amounts to suicide.

Pope John Paul II once said "Christianity teaches the truth, a truth which we ourselves have not devised, but which comes to us as a gift." Since truth is of God's making, it is necessary to be intolerant of error. You remember that Our Lord Jesus rejected the invitation of the high priest Caiaphas to sit down and negotiate. The high priest's offer implied that Christ is not divine. If Jesus is God, then to be broadminded about Him is simply to be wrong. So the Lord replied, "I have spoken openly to the

world and in secret have spoken nothing. Why ask me? Ask them who have heard me.” In response one of the temple guard struck Christ, one person in a long line who reject Divine revelation not with intelligence but violence.

If the Catholic Church hates heresy that is because God hates it. But the Church, true to her Lord, has only compassion for those caught up in the snare of heresy. A healthy society, tolerant at the margins, must be based on natural law. Not because the Church says so. George Weigel reminds us that the reason the papacy has moral authority in the world is not because the Pope owns 108 acres of real estate in the heart of Rome! The Catholic Church has moral authority in the world because when she speaks of world affairs she proclaims that which is based on the natural moral law, *a law everyone can know by reason*.

The Gospel is the same yesterday, today, and forever. Our Lord Jesus never said God is love at the expense of truth. It is all in the way creation was ordered. Love without truth will always lead us astray. Truth with love is what sets us free.

Blessed John Henry Newman memorably wrote, “The mind is below truth, not above it, and is bound not to descant upon it but to venerate it.” So much for *The New York Times* and the Cheshire cat!

Father Bradford

NATIVITY B.V.M. Mary's Birthday



Thursday, September 8, 2011
Masses in St. Theresa of Avila
Parish
6:45 A.M. and 4:00 P.M.

Our Lady of Sorrows

The Blessed Virgin is the lady of fair weeping. Her tears are beautiful. These are the sorrows of one who is all-beautiful, fully free from the deformity of sin. Those affected by Original Sin tend to build walls between themselves and the suffering of others. (The walls get rationalized as a “thick skin” or a “stiff upper lip.”) We can be blind to evil, whether moral or physical. But in Mary Immaculate no sinful self-absorption blocks out the world’s woes, and no foolish fantasies disguise the foulness of sin. No lamentation has been lovelier, no compassion purer, less marred by self-pity. The sinless Spirit-filled heart of Mary is beautifully centered on the will of the Father and on his and her Son and those for whom he suffers. With a keenness unmatched by any sinner’s, Our Lady feels, with Jesus and for us, the assault of pain and even more the attack of sin.

Mary is not just a Mother who is sorrowful because her Son is suffering.

Standing at the foot of the Cross, Our Blessed Lady does not passively or even just patiently assist at the sacrifice of her Son. In obedience to the Father’s saving will, she gives up his and her Son. She gives, she offers; she does not merely let go. With love, she says Yes to the immolation of the Victim who is flesh of her flesh, the fruit of her womb. Saint Albert says that Our Lady joined herself to the Father of mercies in his greatest work of mercy when she shared in the Passion of her Son and “thus became the helper of our redemption and the Mother of our spiritual generation.” According to Saint Antoninus, she stands by the Cross in devotion (*pietas*) not only toward her natural Son but also towards her adopted sons, for by her consent she is cooperating with their redemption.

John Saward

The Beauty of Holiness (1997)

¶ Father Saward is a former Anglican priest and a theologian of great distinction. He has taught in Philadelphia, Gaming, Australia, and Oxford.

¶ The memorial of Our Lady of Sorrows is Thursday, September 15, 2011.



SHORT NOTES

✠ During the last month of the growing season you are invited to contribute altar flowers for Sunday use. We have vases of various sizes or you may bring your own. Two matched arrangements for the high altar can come from your yard, your florist or even from the supermarket. Sign up list is at coffee hour.

✠ INQUIRERS' CLASSES will begin in the Fall, date and time to be arranged. There is already interest. A syllabus is available now. Topics are based on *The Catechism of the Catholic Church*. The course may be part of preparation for reception into the Catholic Church, or simply used as continuing education. Contact the chaplain for details.

✠ An EVERY MEMBER CANVASS will be conducted this Fall for the financial support of the parish program. A mailing will go out to everyone on our list. Pledge materials will also be available at St. Lawrence Church.

✠ Thanks to Deacon Michael J. Connolly for assistance at various services during the summer months, especially Evensongs on Sundays and Holy Day evening Masses.

✠ Parishioner Marcia Rand is convalescing at home from surgery in early August. Prayers and cards are appreciated.

✠ Fr. James O'Driscoll will be taking a short sabbatical leave during the Fall, spending his time doing some study in Rome. Safe travels! And we look forward to hearing about Father's time in the Eternal City. He is parochial vicar in Holy Family Parish, Rockland, and has been celebrant, preacher and assisting clergy many times in the Anglican Use.

✠ St. Anthony's Shrine, Arch Street,

Boston, is offering a retreat for parents who have experienced the death of a child. Dates are November 5–6, 2011. For more information call the Franciscan Friars at 617-542-6440, ext. 116.

✠ The third annual dinner in Celebration of the Priesthood, supporting the Clergy Benefit funds, will be held at the Seaport World Trade Center in Boston on September 22, 2011 from 5:30 P.M. to 9:00 P.M. For tickets, to make a donation or for more information, please contact Claudia Cuscianna at 617-779-3733. Visit <http://www.celebrationofthepriesthood.org>

THE RIGHT ANSWER

A catechist, working with 3–6 year olds, asked one of them, "Where do you think Jesus did most of his teaching?" At first pass, that is not really a question we are ever suggested to ask children this age, even if, as this catechist was doing, we are working with the materials about the land of Israel. However...

The response of the child to the question, "Where do you think Jesus did most of his teaching?" was ...

"On the Cross."

¶ Thanks to parishioner Eva Murphy for sending this on to Contra Mundum.



HOLY CROSS DAY

Wednesday, September 14, 2011
Procession, Solemn Mass & Sermon
7:30 P.M.

¶ The true cross was found by St. Helena, mother of the emperor Constantine the Great in the year 326.

Adoration of the Cross on Good Friday is part of the Holy Week devotions.

But as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ; in whom is our salvation, our life and resurrection: by whom we were saved, and obtained our freedom.

THE TROUBLE WITH SAND: IT SHIFTS

AY golf ball landed in a trap and my uncle Chuck cheerfully said, “Remember, sand is your friend.” It’s one of those lines spoken by someone you love and respect that forever echoes in your mind. From that moment on I have considered the sand on a golf course my friend. It’s there to provide a soft landing when I’ve driven the ball off course. It’s there to hold me fast when I might have otherwise drifted out of bounds or rolled into deeper trouble. But if you’re in the sand, you’re off the mark. You’ve missed the fairway. You’re in a hazard. And with friends like sand, well, you can finish the thought.

These are sandy times in our denominational life. We have collectively drifted off course and we are clearly in a hazard. Some people feel trapped and others feel stuck. Some are digging in their heels and taking aim to blast their way out but others have developed a bunker mentality and suggest that everyone simply act like the sand is a sufficient foundation upon which to build a future. There’s a problem with that last option. Sand shifts.

The proverbial line in the sand has been shifting for years. The underlying issues are far more important than any of the presenting issues. It was never really about the ordination of women, inclusive language, church property ownership, a redefinition of Reformed theology, or the denomination’s pursuit of leftist political agendas. The real issue has always been and continues to be the undermining of the authority of God, failing to submit in thought, word and deed to His revealed Word and will. We don’t like what we find there and so we shift our language, we



shift our attention, we shift our ... until finally we are no longer standing in the fair Way on the firm foundation of the solid Rock of Jesus Christ. Instead we find ourselves in a very shifty, culturally accommodating sand trap.

If you disagree with the latest liberalization of ordination standards you will be openly called names: bigoted, closed-minded, homophobic, old-fashioned, behind-the-times, out-of-touch.

“Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.”
Matthew 5:11 (NIV)

People will roll their eyes at you when you point to the Scriptures. Acknowledge in your heart and mind that:

“the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths.” II Timothy 4:3-4 (NIV)

In all this remember that the flaming arrows are not really aimed at you. They are aimed at Him. Consider it a privilege to take the flack for the One who took the nails. Consider these days an opportunity to demonstrate Christ-like humility even as others disregard His sovereignty, undermine His authority and use His sacrifice as a license for continued sin. Speak the truth in love, teach sound doctrine:

“Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God’s holy people.” Jude 3 (NIV)

Returning to the analogy of the sand, one final thought. Golf course designers strategically place sand traps where the arrogant, prideful and those who think more of their game than they should will be penalized.

Getting out of the sand requires a sober mind, a humble spirit, persistent practice and some measure of grace. The goal is to get back on track, back into the fairway, back onto firm footing, progressing toward the goal.

In our denominational life it is yet to be seen just how we get out of the shifting sands of cultural accommodation into which we have now driven.

One thing is clear, we dare not fool ourselves into imagining that we can build a life together on these shifting sands.

Carmen Fowler LaBerge

¶ Carmen Fowler LaBerge is president of the Presbyterian Lay Committee and executive editor of its publications. This article appeared in the June 2011 issue of The Layman.

TEACHING THEM TO OBSERVE

After a recent service of Confirmation, I read again one of my favorite short stories, Flannery O'Connor's "The Enduring Chill." It is a very funny story about the journey to self-knowledge of Asbury, a pompous, self-pitying, and angry young man with literary pretensions who has come home (as he thinks) to die. You have to read it yourself to enjoy its humor, but it is humor with a serious point. At the center of the story is an interview with a Roman priest, whom Asbury has made his materialistic and *bourgeoise* mother call to his sickbed, in order to embarrass her. The one-eyed priest who arrives, however, has no interest in Asbury's pretentious chit-chat. With single-minded (one-eyed?) determination he proceeds to examine Asbury about the state of his soul—especially his practice of prayer and his knowledge of the Church's catechism, in both of which Asbury is woefully and willfully deficient. The interview ends in Asbury's complete rout: "How can the Holy Ghost fill your soul when it's full of trash?" the priest roared. "The Holy Ghost will not come until you see yourself as you are—a lazy ignorant conceited youth!" Nor does his mother escape unscathed: "the poor lad doesn't even know his catechism...I should think you would have taught him to say his daily prayers. You have neglected your duty as his mother."

Asbury has fled from the middle-class materialism of his mother into barren intellectual pretention and self-loathing, but he has not addressed or acknowledged his own ignorance, laziness, and pride. The story celebrates the work of the Holy Ghost

in bringing him to this knowledge, as the precondition of his conversion, and the beginning of spiritual life. But it also celebrates the Church's work of catechesis—the instruction of the mind in the truths of the Christian Faith, the training of the will in the disciplines of prayer. "If you don't apply yourself to the catechism how do you expect to know how to save your immortal soul?"

"Christianity is caught not taught": with such slogans was the teaching of the Catechism and of the disciplines of prayer retired in too many churches decades ago, and the results are all around us. What was "caught" was only sometimes the Christian Faith, and more often the spiritual diseases of the World, the Flesh, and the Devil. What was "not taught" was the Christian Faith, and biblical and theological illiteracy that resulted are with us still, a doctrine deficit whose overcoming is one of the chief challenges of Christians today. We cannot leave unchallenged the notion that genuine spiritual life results from complacent ignorance, dilettante dabbling, and emotional vapping. When the Lord gave his apostles the great commission to "make disciples of all nations" he told them to do so in two ways: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost", and "teaching them to observe all things whatsoever I have commanded you." The sacramental means of grace are to go hand in hand with thorough and ongoing catechesis, the training of the mind and will. The Church itself, its families and fellowships, must re-discover itself as a community of teaching (catechesis) and

of the sacraments. If we despise and neglect the means of grace, we should not expect to receive grace.

Fr. Gavin G. Dunbar

¶ *The Revd Gavin Dunbar is an Episcopal priest and president of The Prayer Book Society of the United States. This article appeared in the Pentecost 2011 issue of Mandate, the society's magazine.*

THE HEART OF THE MATTER

THE great and awful doctrine of the cross of Christ may fitly be called, in the language of figure, the heart of religion. The heart may be considered as the seat of life; it is the principle of motion, heat, and activity; from it the blood goes to and fro to the extreme parts of the body. It sustains the man in his powers and faculties; it enables the brain to think; and when it is touched, man dies. And in like manner the sacred doctrine of Christ's atoning sacrifice is the vital principle on which the Christian lives, and without which Christianity is not. Without it no other doctrine is held profitably; to believe in Christ's divinity, or in his manhood, or in the Holy Trinity, or in a judgement to come, or in the resurrection of the dead, is an untrue belief, not Christian faith, unless we receive also the doctrine of Christ's sacrifice. On the other hand, to receive it presupposes the acceptance of the other high truths of the Gospel besides; it involves the belief in Christ's true divinity, in his true incarnation, and in man's sinful state by nature; and it prepares the way to belief in the sacred eucharistic feast, in which he who was once

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St. Matthew,
Apostle and Evangelist
Wednesday, September 21, 2011
Masses at St. Theresa of Avila
Parish
at 6:45 A.M. and 4:00 P.M.

¶ *The three bags represent Matthew (Levi) as a tax collector before Christ's call. The battleaxe tells us Matthew was a martyr for the faith.*



SOLEMN EVENSONG & SERMON

Sunday, September 25, 2011
4:00 P.M.

Chapel of Mary, Stonehill College
North Easton, MA

¶ *This is our joint annual service with St. Paul's Anglican Church, Brockton, observed on the Sunday nearest the memorial of Our Lady of Walsingham.*

A reception will follow this service

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crucified is ever given to our souls and bodies, verily and indeed, in his body and in his blood.

Bl. John Henry Newman
Prayers, Poems, Meditations

¶ *Cardinal Newman was beatified on September 19, 2010. His commemoration has been assigned to October 9 in the church calendar. See elsewhere in this issue about a special symposium and service on that day this year.*

THE HOLY SEE AT THE UNITED NATIONS

THE Holy See does not endorse the use of condoms as part of HIV and AIDS prevention programs or classes/programs of education in sex/sexuality. Prevention programs or classes/programs of education in human sexuality should focus not on trying to convince the world that risky or dangerous behavior forms part of an acceptable lifestyle, but rather should focus on risk avoidance, which is ethically and empirically sound. The only safe and completely reliable method of preventing the sexual transmission of HIV is abstinence before marriage and respect and mutual fidelity within marriage, which is and must always be the foundation of any discussion of prevention and support.

Archbishop Francis Chullikatt

¶ *Archbishop Chullikatt is head of the Vatican's permanent observer mission at the United Nations.*



SAINT MICHAEL'S DAY

The Feast of St. Michael and All Angels
Thursday, September 29, 2011
Fourteenth Anniversary of the
Congregation of St. Athanasius
Procession, Station, Solemn Mass & Sermon
7:30 P.M.

A reception will follow Mass in the undercroft

BRITISH MARTYRS & CONFESSORS

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 WILLIAM BROWN

Martyr († 1605)

THE Englishman William Brown, of Northamptonshire, is described as a zealous Catholic layman. The Protestant authorities condemned him to death by drawing and quartering for having persuaded some of his neighbors to convert to the Catholic faith. He suffered and died on September 5, 1605.

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BLESSED RALPH CORBY AND BLESSED JOHN DUCKETT

Martyrs († 1644)

HAVING thus each refused to be spared at the cost of the other's life, they were sentenced to death, and returned to prison there to wait, as Father Corby wrote, "for that holy and happy Saturday which is the vigil of her glorious Nativity by whose holy intercession I hope to be born again to a new and everlasting life." Their last day and the whole ensuing night was spent in prayer and in giving religious ministrations to those who came to confess and to assist at their last Mass. Amongst these were the Duchess of Guise and the French envoy. Father Corby while celebrating Mass appeared to be overtaken by fear and distress; but the cloud passed and his joy returned. They went out to suffer with tonsures shaved, the one in his Jesuit's gown, the other in his priest's cassock. At the gallows Mr. Duckett made no speech, but

told an importunate minister that he had not come hither to be taught his religion, but to die for it. After a short discourse from Father Corby, the two turned to one another. Together they had been arrested and had supported each other by their courage and self-sacrifice, and now with a last loving embrace they together received their eternal crown. Their martyrdom took place at Tyburn on 7 September 1644.

¶ This account is taken from *Mementoes of the Martyrs and Confessors of England & Wales for Every Day of the Year*. The author is Henry Sebastian Bowden of the Oratory. Edited and revised by David Attwater, and published by Anthony Clarke Books, Weathampstead, Hertfordshire, n.d.

The Congregation of Saint Athanasius

The Revd.

Richard Sterling Bradford,
Chaplain

Saint Lawrence Church
774 Boylston Ave.
Chestnut Hill, Mass.
(*Parking lot behind church.*)

Sundays 11:30 A.M.

Sung Mass

Fellowship and Coffee in the
Undercroft after Mass

Rectory:

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



IN OCTOBER

SYMPOSIUM & SOLEMN EVENSONG

Sunday, October 9, 2011
Commemoration of Blessed John
Henry Newman

A symposium at 3:00 P.M.
"Newman as preacher, educator,
poet, and convert"

followed by
refreshments and Evensong
Father Peter M. J. Stravinskias,
preacher
Cathedral of the Holy Cross
1400 Washington St., Boston

¶ Sponsored jointly by *The Cathedral of the Holy Cross* and *The Congregation of St. Athanasius*



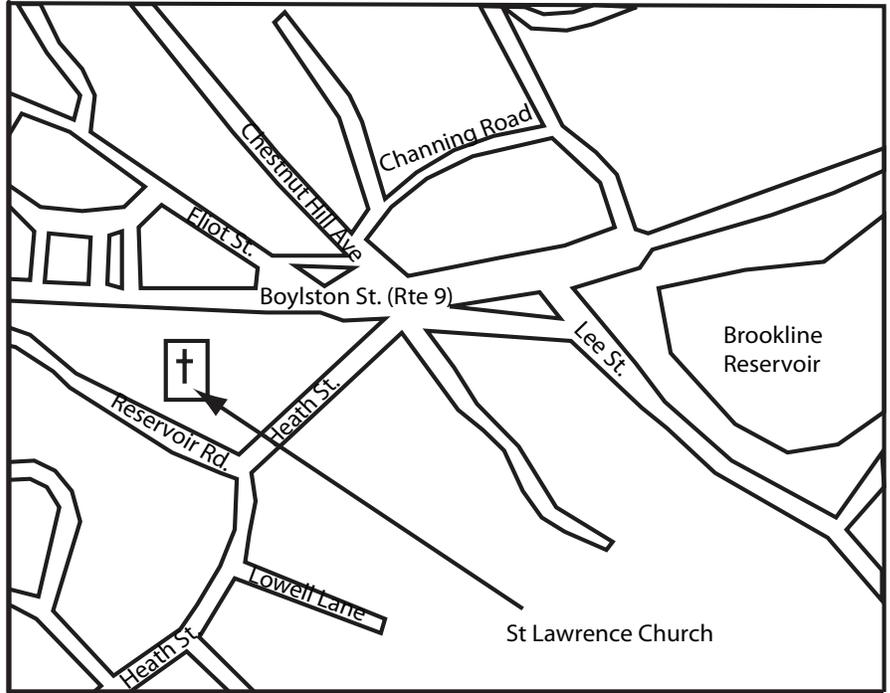
St. Lawrence Church, 774 Boylston Street (Route 9).

Park in the church parking lot behind the Church, off of Reservoir Rd.

Directions by Car: From the North or South: Route 128 to Route 9. At signal for Reservoir Road, take right; Church parking lot is a short distance on left.

From Boston: From Stuart/Kneeland St., turn left onto Park Plaza. Drive for 0.2 miles. Park Plaza becomes St James Avenue. Drive for 0.3 miles. Turn slight left onto ramp. Drive for 0.1 miles. Go straight on Route-9. Drive for 3.5 miles. Turn left onto Heath Street. Drive for 0.1 miles. Go straight on Reservoir Road. Drive for 0.1 miles. Parking lot is on your right.

Directions by Public Transportation: Green line to Kenmore Square terminal. Bus #60, has a stop in front of the Church. The Church is a 15-minute walk from the Cleveland Circle Green Line station. On weekdays and Saturdays only the #51 bus route which runs from Cleveland Circle to Forest Hills via Hancock Village is a 3-minute bus trip from Chestnut Hill/Reservoir, which stops at Lee St.



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 10 St. Theresa Avenue
 West Roxbury, MA 02132

