



of Jesus Christ as Lord and Savior. Right belief was the launching pad for right action. At the conclusion of the article we were told the women's religious conference desired to "touch into" the collective wisdom of those assembled, whatever that means. (My suspicion is that "touch into" is New Age Jargon.) The good news is that orthodox, right-believing, orders of religious women are getting vocations. With the others, it is the textbook example of sociologist Peter Berger's observation that a liberal religiosity is a self-liquidating enterprise.

Religious dissent used to be a simple thing to understand. When Mohammed didn't like Trinitarian theism he began Islam. That may have been the first protestant reformation. And in the 1500s the Protestants, while not altogether leaving Christianity, at least had the decency to take different names: Lutheranism, Calvinism, Anglicanism. Nowadays the dissenters decide to stay, probably knowing full well that once they leave the news media is no longer interested in them. Or as radical feminist Rosemary Radford Ruether is alleged to have put it, "In order to win the revolution you need Xerox machines and the Church has the Xerox machines."

Suppose you and I decided to go into the business of making cellophane tape. And since we were fond of plaid designs we came up with the snappy title of "Scotch Tape." So we put our production people to work and our marketing people into promotion mode. And then one day the office telephone rings and the man at the other end is an attorney representing the 3M Company. That's Minnesota Mining and Manufacturing. They just happen to have the sole rights to the term, and maybe even the plaid design that goes with it, to Scotch Tape. So, we cannot call our product "Scotch Tape." Everyone understands that.

And the 3M Company is not being accused of being intolerant!

Yet when we insist on fidelity to Catholic faith and practice we are accused of being intolerant. If I declare that "the sun rises in the east" I do not want toleration. I want assent.

Catholic dissenters leave parts of the Nicene Creed (or all of it) and the Catechism of the Catholic Church, on the cutting room floor. Yet they insist they are Catholic! Even the Mormons had the decency, after they similarly snipped what they didn't like out of the Holy Bible, to call themselves something else.

C.S. Lewis had a version of this. A Member of Parliament found that as a Tory he was nevertheless always voting with the Liberals. So he had the decency, when he stood again for Parliament, to declare himself with the Liberals.

The fathers of the First Vatican Council (1870) in the *Dogmatic Constitution on the Church of Christ*, address the primacy of the pope and infallibility.

This charism of truth and of a faith that never fails was, therefore, conferred by God on Peter and his successors in this chair; so that they may administer their high office for the salvation of all; so that Christ's entire flock may be shielded from the poisoned food of error, and fed with the nourishment of heavenly doctrine; and so that, with the occasion of schism removed, the Church may be preserved in a complete unity, and with the support of her foundation may stand firm against the powers of hell.

And the fathers of the Second Vatican Council (1962–66) reiterated what was said by those of Vatican I. In the *Dogmatic Constitution on Divine Revelation* they say that

Jesus commanded the apostles to preach the Gospel, which "was to be the source of all saving truth and moral discipline." So that the Gospel would be preserved, "the apostles left bishops as their successors... giving them "their own portion of teaching authority." And in a further portion the same document says the magisterium

... teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith.

As Dr. Cynthia Toolin puts it, "The stakes are high when the Church's authority and the content that authority teaches are rejected." Why would anyone want to risk loss of the Beatific Vision by betting on his own intellectual ability?

Bishop Lennon once told me it was discovered that a parish priest had been making up his own baptismal formula, rather than invoking the Holy Trinity in the ancient formula "I baptize you in the Name of the Father and of the Son, and of the Holy Ghost." And so, as secretary for canonical affairs he had to find all those people incorrectly baptized and have it done again. You can imagine the difficulty in doing that. But as Fr. Lennon said at the time, "Life is short and eternity is a long time!"

Father Bradford

¶ Dr. David R. Carlin is professor of philosophy and sociology in the Community College of Rhode Island at Warwick. He was formerly a member of the Rhode Island State Senate.

¶ Dr. Cynthia Toolin is assistant professor of dogmatic and moral theology in Holy Apostles College and Seminary in Cromwell, Connecticut.

## FREQUENT COMMUNION

*Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Jn 6:53.*

THE meaning of Our Lord's words is quite clear: if we wish to be saved, then we should receive Holy Communion.

Holy Communion is the most intimate and wonderful encounter with God that is possible in this life. Participation in the Mass means that we are united with Our Lord's Passion and Death. In the Offertory we place ourselves (with all our joys, sorrows and especially our personal sacrifices) spiritually on the paten with the bread and in the chalice with the wine. This is so that when the Sacrifice of Calvary is made present through the separate Consecration of bread and wine we are united mystically but in a very real way with that Sacrifice.

It is Our Lord's Risen Body that is made present in the Sacred Host. This really means that the Mass somehow contains the whole mystery of our salvation. The Word becomes Flesh, His Sacrifice of Atonement is made present, and we kneel before His Risen Body; and it is in receiving His Risen Living Body that we participate most completely in the *Mysterium Fidei*.

But how often should we communicate? Historically the frequency of receiving Holy Communion has varied widely according to time and place. The Acts of the Apostles suggest that in the early Church daily Communion was normal among the faithful in Jerusalem, while elsewhere the Blessed Sacrament was certainly received on Sundays. By the 4th century, however, it seems that many Christians consumed Our Lord's Body only on the rarest



occasions, perhaps just once in a lifetime as *Viaticum* (food for the journey) when dying.

The great 4<sup>th</sup> Lateran Council of 1215 ordered sacramental confession at least once a year and the reception of Holy Communion at least annually at Easter, on pain of excommunication and exclusion from Christian burial. This 'Paschal Precept' ensured regular Communion, at least for the law-abiding, but frequent Communion remained rare throughout the 'Ages of Faith'. St Louis, King of France from 1226 to 1270, was considered uncommonly pious for approaching the altar rail six times a year.

Even St. Philip Neri, who is hailed as an apostle of frequent Communion, usually insisted that his penitents went to confession more often than they received the Blessed Sacrament. He allowed certain of his spiritual children to communicate three times a week, but others who pressed for frequent Communion were told to be patient because it was "better to come thirsting to the fountain."

Nevertheless, by the time of St Philip, Rome was beginning to promote more frequent Communion as a matter of policy. In 1562 the Council of Trent expressed the wish that "at each Mass the faithful who are present should communicate, not only in spiritual desire, but also by the sacramental partaking of the Eucharist, that thereby they may derive from this most holy sacrifice a more abundant fruit."

Debate on the appropriate frequency of Communion came to a head in the following century. The Jansenists of Port Royal, with their dismal emphasis on limited salvation, tried to reserve the reception of Holy Communion only for those who were in a state of exceptional spiritual perfection. In his best-selling *De la Frequent Communion* published in 1643, the Jansenist guru Antoine Arnauld argued that the purity of those who receive Communion on earth must be equal to the perfection of the saints in Heaven.

The disastrous result of this forbidding doctrine was that wherever the Jansenist weed took root, reception of Holy Communion was smothered, to the extent that in some places the faithful were *too* frightened to fulfill their Easter duties and many souls were even dispatched to their Particular Judgment without the nourishment of *Viaticum*.

It was while the plague of Port Royal was at its most virulent that St Margaret Mary Alacocque was favoured with a series of visions at the Visitation convent at Paray-le-Monial, in which Our Lord confided to her the mission to establish devotion to His Sacred Heart. In these apparitions Our Lord revealed His Heart to be aflame with

tenderness for wounded humanity, and promised “that my all powerful love will grant to all those who will receive Communion on the First Fridays, for nine consecutive months, the grace of final repentance: they will not die in my displeasure, nor without receiving the sacraments; and my heart will be their secure refuge in that last hour.”

Despite the spread of Devotion to the Sacred Heart, and the consistent condemnation of Jansenist rigorism by the popes of the baroque period, the first generation of Oratorians who came to Brompton in 1854 still found it necessary to weed out scruples which had their roots in Port Royal. Fr. Dalgairns’s treatise *The Holy Communion* of 1861 lacerated Jansenist severity and heartily promoted frequent Communion as the ultimate means of sustained intimate union with Our Lord and His Sacred Heart in this life.

In 1905, frequent Communion received its ultimate approbation in Pope St. Pius X’s decree *Sacra Tridentina*, which declared it to be “the desire of Jesus Christ and of the Church that all the faithful should daily approach the sacred banquet” in order to receive forgiveness from venial sins and strength to avoid grave sins.

In other words, Holy Communion should be seen as a most effective means to growth in holiness in this life rather than as a reward for spiritual perfection. Anyone who is free from mortal sin may receive the Blessed Sacrament on the condition that he does so with the right intention. *Sacra Tridentina* defines this right intention as “the wish to please God, to be more closely united to Him by charity, and to have recourse to this divine remedy for his weakness and defects”. That is to say, to receive Communion in good faith we should take care to

avoid doing so out of mere routine.

So the answer to the question ‘How often should I receive Communion?’ must be ‘It depends’. It depends on the situation of the individual. If he has a ‘moral certainty’ that he is in a state of grace (i.e. he is unaware of any unconfessed mortal sin) and his desire is to nurture friendship with Our Lord then yes, he is encouraged to receive Communion.

At most Masses there will be some members of the congregation who do not go up for Communion. It is not our business to speculate why. It might be that they have not kept the one-hour fast, or perhaps they have already received communion that day. If we concentrate on making a good Communion ourselves, then we shall not give in to the distraction of judging anyone else’s dispositions.

And while Catholics are obliged to attend Mass every Sunday and Holy Day, we should remember that the Church still only insists that we must receive Communion once a year around Easter. This must surely be to ensure that whenever we *do* communicate, we fulfill the minimum requirement of being in a state of Grace. There is a proper sequence in the Sacraments. If we have sinned gravely, we need to be resurrected from the death of sin in the Sacrament of Penance, so that we might look forward to that encounter with Our Risen Lord in Holy Communion with the greatest joy and confidence.

In order to foster a ‘right intention’ we have to make some basic preparations. ‘Remote preparation’ involves the way we conduct our lives: praying, practicing the virtues, examination of conscience, Confession and regular repentance of venial sins. The frequent communicant might be advised to seek spiritual direction in order to

derive maximum benefit from his Communion.

‘Proximate preparation’ includes modest dress, observing the one hour fast (there is nothing to stop us fasting for three hours or from midnight as long as we do not try to force this on others as if it were a precept), and arriving on time for Mass. Keeping ‘custody of the eyes’ when approaching the altar is also important. We must aim to receive Our Lord with maximum humility and reverence.

His Holiness Pope Benedict XVI has reminded us that Holy Communion must never become routine. Since Corpus Christi 2008, those receiving Holy Communion from the Holy Father at papal Masses have been instructed to do so kneeling and on the tongue. His Master of Ceremonies explained that this “better sheds light on the truth of the Real Presence in the Eucharist, it helps the devotion of the faithful, introduces them more easily to a sense of mystery; aspects which, in our time, speaking pastorally, it is urgent to highlight and recover.” Perhaps this is why he has reinstated the practice of receiving Holy Communion kneeling and on the tongue at all papal Masses.

If we really want the full benefits of the Sacrament, we must also make a thanksgiving afterwards. The minutes after Holy Communion are a time of close intimacy with Our Lord. Saint Philip Neri noticed that a parishioner habitually left the church immediately after receiving Holy Communion. One day he instructed two acolytes to accompany the man with lighted candles as he walked home. When the man returned to St Philip to ask why, St Philip replied, “We have to pay proper respect to Our Lord, Whom you are carrying away with you. Since you neglect to adore Him, I sent two acolytes

to do the job for you.” Realizing his fault, the man knelt and made proper thanksgiving after Holy Communion.

The Provost

¶ *This article appeared in the June, 2012 (Vol 89, No. 1093) issue of The Oratory Magazine, a publication of the Brompton (London) Oratory.*

## 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.

✠ Congratulations to Ian and Theresa Faley, united in Holy Matrimony on July 9, 2012. After a honeymoon on Mackinac Island, Michigan they are in residence in Melrose. Ian has been a member of our parish schola for about six months.

✠ 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.

✠ The fourth 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 26, 2012 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>.

✠ Father Bradford will be on holiday away from Boston for several Sundays at the beginning of September. During this time in an emergency, you may call your nearest parish, or St. Theresa of Avila Church, where a priest is always on call. In addition, the St. Theresa parish office will know how to reach Fr. Bradford.

✠ On Sunday September 2<sup>nd</sup> please welcome Fr. Savior Chircop as celebrant and preacher at our 11:30 A.M. Mass. The Mass will be celebrated in the ordinary form but include our hymns and psalm setting. Fr. Chircop is currently in residence in the St. Mary of the Assumption Rectory, Brookline. He is professor of communications in the University of Malta.

✠ On Sunday September 9<sup>th</sup> Fr. James J. O’Driscoll will celebrate and preach. This will be an Anglican Use Mass. Fr. O’Driscoll is a frequent celebrant, assistant, and preacher for us since the early days of the congregation and is known to you all. He serves as parochial vicar in Holy Family Parish, Rockland.

✠ We observe our anniversary as a congregation of the Archdiocese of Boston on the FEAST OF SAINT MICHAEL & ALL ANGELS, September 29<sup>th</sup>. This year the observance falls on a Saturday. There is Low Mass at 9 A.M. in the St. Theresa of Avila Parish convent chapel. Enter by the side door.



✠ There are three notable Marian observances during the month of September. The Feast of the NATIVITY OF THE BLESSED VIRGIN MARY is observed on Saturday, September 8<sup>th</sup>. (There is Mass every Saturday in St Theresa’s Church at 6:45 A.M.) On Saturday, September 15<sup>th</sup> Holy Church observes an obligatory memorial of OUR LADY OF SORROWS. (There is Anglican Use Mass on this day in the St Theresa Convent chapel at 9 A.M.). On Sunday, September 23<sup>rd</sup> we anticipate at Evensong an observance peculiar to the Pastoral Provision and Ordinariates, the memorial of OUR LADY OF WALSHINGHAM, the premier English shrine to the Blessed Mother. (Anglican Evensong, jointly sponsored with St Paul’s Anglican Church, Brockton, at 4 p.m. at Stonehill College, Easton.)

✠ The ANNUAL CONFERENCE OF THE ANGLICAN USE SOCIETY will be held in Kansas City, Missouri November 8–10<sup>th</sup>, hosted by the Diocese of Kansas City-St. Joseph and the our sister parish of St. Therese the Little Flower, pastored by Fr. Ernie Davis. You may learn more about the speakers and agenda, and register for the conference by visiting the website:

[www.anglicanuseconference.com](http://www.anglicanuseconference.com)

## En ma fin gît mon commencement

In the Byzantine rite on the first of September the ecclesiastical and liturgical year ends and begins, this being quite unlike the Roman and Anglican tradition with its First Sunday of Advent (Rorate) in November/December.

The Byzantine New Year in September suits very much the post-harvest practices of a Christian society where the faithful have brought in the crops and stored them and have sown new seed for the coming cycle of growth.

Roš-haššanah with its varying September dates based on a lunar calendar exemplifies this also, whereas the later Celtic samhain, around which we have structured our Halloween/All Saints/All Souls complex, comes at the transition from the season of light to the season of darkness when usually the ground is already too hard for planting new crops, and Roman Advent lies deep in winter.

From the time of Justinian this first of September also marked the beginning of the tax year, an indiction, part of a fifteen-year cycle, so that medieval documents give dates referring to a year as, e.g., the 3d (of the) indiction.

Later papal usage in the West moved the beginning of the indiction from September to December 25 or 01 January and became our civil New Year.

Of course our own American Labor Day serves very much the same function as Byzantine New Year, however unintended, as ending the summer vacations and beginning the academic and work year, subject to various local adjustments.

So the coming of Labor Day, of the

waning days of warmth, and of the new academic year now affords us a moment to enlarge a bit on endings and beginnings.

The Anglo-Catholic poet T.S. Eliot, born 124 years ago this month, has, as the thematic inscription on his memorial plaque in the church of St Michael, East Coker (Somerset), the relevant beginning and ending lines from his eponymous poem of 1940 East Coker, later to become the second of his Four Quartets.

In my beginning is my end...  
...In my end is my beginning.

Copyright reasons do not permit quoting the poem entire here, but do refer to

<http://allspirit.co.uk/coker.html>

No explication de texte or close reading here, thank you, but we should note that the tenor of Eliot's poem warns his reader to eschew the errors of materialism, of overreliance on science and politics and finance and 'society' and to turn within to humility and 'dispossession' in order to enter the

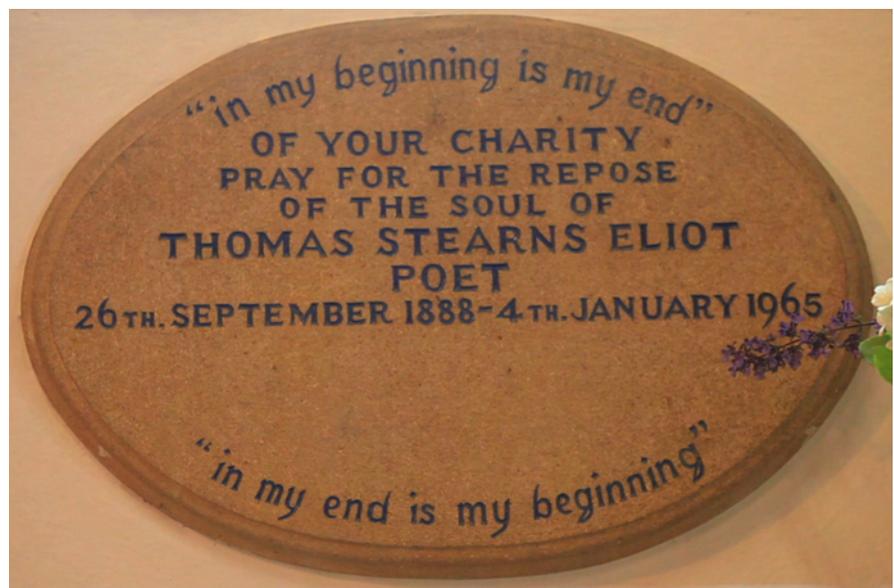
deeper communion of humanity and the divine.

Seeing our end, that is to say the purpose of our existence, and that, paradoxically, 'to be restored our sickness must grow worse', brings us to see that end as our beginning, an end and a beginning ultimately steeped in faith and, in Eliot's eucharistic reference:

The dripping blood our only  
drink,  
The bloody flesh our only food:

One of the eirmos prayers for the Byzantine commemoration of the Indiction on 01 September reminds us in all sobriety of where we stand in creation:

O Word of the Father  
from before the ages,  
Thou Who,  
being in the form of  
God,  
didst bring creation into  
being  
out of nothing;  
Thou Who hast put the times  
and seasons  
in Thine own power:



Bless the crown of the year  
 with Thy goodness;  
 give peace unto Thy  
 churches,  
 victory unto Thy faithful  
 hierarchs,  
 fruitfulness unto the  
 earth,  
 and unto us great mercy.

God's grace alone, His mercy,  
 makes possible the things we need  
 and seek most.

Eliot, in turn, with the multitude  
 of subtle echoes which his poem  
 contains, is resounding a favorite  
 and tragic motto embroidered in  
 prison by the faithful Catholic  
 Queen of Scots, Marie Stuart:

En ma fin gît mon commencement  
 In my end is my beginning.

Marie Stuart was in turn continuing  
 the imagery of the salamander as  
 the emblem of her grandfather-in-  
 law François I and of the phoenix  
 of her mother, Marie de Guise,  
 both of which rise again from their  
 own ashes, and all of which point  
 most emphatically toward hope in  
 a resurrection to eternal life, an  
 unending beginning from an end.



Eternal life indeed marks what this  
 end/beginning points us toward,  
 what we need to attain with God's  
 loving assistance, our ultimate end  
 without end.

And doesn't this seem an  
 appropriate activity for this time  
 of year? At the end of this month  
 at Michaelmas we celebrate  
 the fifteenth anniversary of  
 the Congregation of Saint  
 Athanasius and of the Anglican  
 Use in Boston. As the lazy days  
 of summer pass and we return  
 to a more disciplined schedule  
 we have an opportunity to  
 turn this end into a beginning,  
 meditating upon the deep  
 significance of the often quickly-  
 run-through doxology phrase  
 world without end (*per omnia  
 sæcula sæculorum*), immersing  
 ourselves sacramentally and in  
 prayer in the conduits of faith  
 given to us through Him who is  
 Alpha and Omega, the Beginning  
 and the End.

After the WWII military situation  
 in the Fall of 1942 had improved  
 markedly with victories in North  
 Africa, Churchill gave us another  
 nearly immortal quote:

Now this is not the end.  
 It is not even the beginning  
 of the end.  
 But it is, perhaps, the end  
 of the beginning.

And in Little Gidding ([http://  
 allspirit.co.uk/gidding.html](http://allspirit.co.uk/gidding.html)), the  
 final poem of his Four Quartets,  
 T.S. Eliot returned to the motif of  
 East Coker and his later epitaph:

What we call the beginning  
 is often the end  
 And to make an end is to  
 make a beginning.  
 The end is where we start  
 from.

God give us grace and humility to  
 make this end a beginning and to

enter into that deeper communion  
 to which our faith is calling us.

✠ *The Revd. Dcn. Michael Connolly teaches  
 linguistics in Boston College and serves primarily  
 as Archdeacon at Holy Cross Armenian Catholic  
 Church in Belmont. He assists frequently in the  
 Anglican Use. His most recent contribution to  
 Contra Mundum was in April 2012.*



**Saint Matthew,  
 Apostle & Evangelist**  
 Friday, September 21, 2012  
 Masses in St. Theresa of Avila  
 Church at 6:45 A.M. and 4:00 P.M.

## 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>

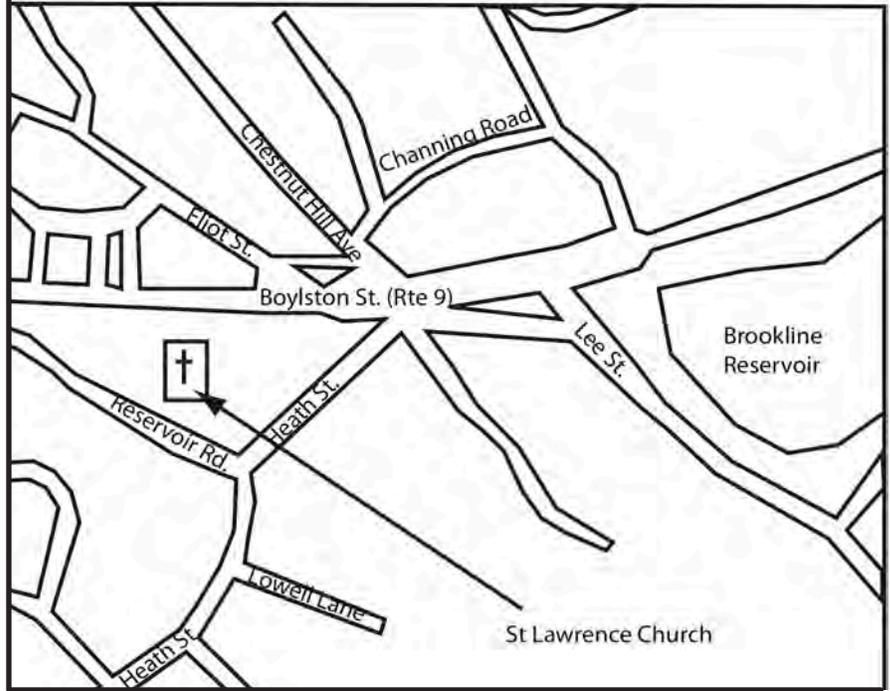
St. Lawrence Church, 774 Boylston Street (Route 9).

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: From Kenmore Square station board Bus #60, which stops in front of the Church. Alternatively, the Church is a 15-minute walk from the Cleveland Circle station on the Green Line C-branch.



**Contra Mundum**  
 The Congregation of St. Athanasius  
 10 St. Theresa Avenue  
 West Roxbury, MA 02132

