
✠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>

LIFE IS GOD'S GIFT

PHYSICIAN-assisted suicide will be a ballot question on election day this month. The provision was approved by voters in Oregon (1994) and Washington (2008) and permitted by court order in Montana (2009) as well as in several European countries. It has been rejected in over 116 proposals in as many as 26 states since 1997–98. We re-printed a fine article by Cardinal O'Malley in the May, 2012 issue of *Contra Mundum*, and you may also refer back to my own essay on the topic in the February, 2010 issue. The Cardinal has written for *The Pilot* each week recently, copies of which are available on the archdiocesan website.

Supporters of physician-assisted suicide justify it in part by saying the pain of terminal illness is too great for the average person to bear, and that it is "more merciful" to kill the suffering patient. But in point of fact modern medicine can almost always minimize pain. My own personal experience as a parish priest is that most people die a peaceful death. And the Catholic Church does



not suggest ill persons forgo treatment for pain, even when such treatment may indirectly shorten life. Furthermore, we are not required to cling to this life at all costs. If a patient decides to forgo treatment that is expensive, painful, experimental, or has only a slim hope of providing cure or remission, then *it is the disease* that causes death, not the patient's decision to forgo treatment. The notion that the Catholic Church puts terminally ill patients in some sort of inhuman straight-jacket is nonsense! Death is not an answer to be sought, but neither is it to be avoided at all costs. The nature of life prepares us for God, and natural death is the final step towards the eternal

context of human life. Jesus said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10) The bottom line, however, is that human life is an inviolable and non-negotiable gift from God, and killing is a violation of the Fifth Commandment (and also the Hippocratic Oath, 400 BC).

Pope John Paul II (in *Evangelium vitae*) called the contemporary society, especially in the developed nations, a "culture of death" because it gives no recognition that life is God's gift. The erosion of protection of life *at its beginning and end* is the case in point. The Holy Father said the lack of relationship with God is "the deepest root of modern man's confusion." And Pope Benedict XVI (in *Spe salvi*) says that "man needs God, otherwise he remains without hope." And then technological and scientific "progress" becomes evil, and the utilitarian ethic that man is either useful or no good, (the philosophy of both the Nazis and the Communists) gains acceptance, as it has in the political system, media, and health care systems in our country today.

Saint Paul (Romans 5:3–4) declares that we “rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope.” But physician-assisted suicide would leave us without hope or true compassion, and destroys all ability to choose. Ultimately it is an irrational and unhuman response to the difficulties of life.

Death is not an act one performs. You can choose to kill or do something that will cause death. But death is not an action. It is a ceasing to be. And so for a person (or *any* living organism for that matter) death is in no way a good. Death is an indignity. The gospel says it is the consequence of sin. God does not intend that we live and die and be no more but that we turn from our sin and live. Because death is the object of choice in suicide, it follows that such a choice is always morally wrong.

Father Bradford

I will not give a lethal drug to anyone if I am asked, Nor will I advise such a plan... I will keep them from harm and injustice.

-Hippocratic Oath, 400 B.C.

The Archdiocese of Boston has developed an educational website on the Church's teachings on end of life issues, www.SuicideIsAlwaysATragedy.org. The archdiocese is also part of a large coalition of groups from other faiths, from the medical community, and from disabilities rights groups that are advocating a No vote on Question 2. The coalition's website is www.StopAssistedsuicide.org.



ALL SAINTS' DAY

Thursday, November 1, 2012

Holy day of obligation

Please note the Anglican Use Mass is a Vigil Mass on October 31, 2012 at 7:30 P.M.

¶ *There is also Mass in the Ordinary Form in St Lawrence Church on Thursday, November 1st at 6:00 P.M.*



ALL SOULS' DAY

Friday, November 2, 2012

Solemn Requiem Mass & Sermon
at 7:30 P.M.

¶ *Please return intercession papers with names of departed souls to be remembered at this Mass.*

A SIGN OF UNIVERSALITY

ON the ninth of November we celebrate a building, not a saint. We celebrate the dedication of the Lateran Basilica in Rome. Why do we celebrate the dedication of that particular church building? After all, St Peter's in Rome is the most famous Catholic building in the world, and the place where the Pope lives. The answer is this: the Pope is the bishop of Rome. Like all bishops, he has a cathedral church. 'Cathedral' comes from the Greek word 'kathedra' meaning a chair. A cathedral is the church with the bishop's chair or throne. Surprisingly perhaps, the bishop of Rome's cathedral church is not St Peter's, but the church of St John Lateran, the Lateran Basilica.

In one sense, the Catholic Church is a communion of many local churches. Each local church has a bishop as its shepherd and leader. We call that local church a diocese. St Paul speaks of the church at Corinth, at Ephesus, at Rome. Nowadays he might speak of the church at Kuala Lumpur or Penang or Tokyo or New York or Los Angeles, and many other places we have hardly even heard of. Each one is a church in the local sense. However, we must remember that the Catholic Church is primarily and above all else the universal Church throughout the world. Its universality transcends all local, national and racial boundaries, and as such it is greater than the sum of all its parts. In its essence, its identity, and its mission, the universal Church precedes all local churches. Right from the start the church at Rome was regarded as the mother church and head of all

other churches. The bishop of Rome has special status among and over all other bishops. The bishop of Rome is the source of all Christian unity and the final authority in all matters of faith and morals. So in celebrating the dedication of the Lateran Basilica we are not just commemorating a building, but acknowledging that basilica as the visible sign of the universality of the whole Church, a world-wide international multi-racial Church which consists of many local churches all in communion with the Apostolic See of Rome. If not in communion with Rome, a so-called 'church' is not a church at all, properly speaking.

In the gospel for the feast of the Lateran Basilica (John 2:13–22) we see and hear Christ Our Lord in the temple at Jerusalem. He is angry at the way it is being turned into a market-place for selling sacrificial animals and changing money. In itself, that was in some sense legitimate business. People needed to buy animals for their sacrifices, and they needed to change their Roman money into coinage that was acceptable in the Temple. But inside the Temple precincts was not the right place to be doing it. A place of prayer and worship had been turned into 'a den of thieves'. That was not the respect that was due to the place where God dwelt.

At the same time, Our Lord also takes the opportunity to indicate that a huge change of faith and religion was on the way. "*Destroy this temple and in three days I will raise it up again.*" The Jews take

His words literally, and mock Him for it. It had taken forty-six years to build the Temple, and it was not yet complete at the time Christ was speaking. How could He possibly build it up again in three days? Nor did they suppose that it could ever be destroyed, as was in fact to happen some forty years later, in the lifetime of some of those listening to His apparently outlandish claims.

The Lord was of course speaking about a new temple, a new place where God would dwell—His own sacred Body, His own divine Person. The Jewish Temple had served its providential purpose as God's dwelling place. The end of the former dispensation is dramatically symbolized by the tearing in two of the curtain in the Temple and the exposure of the Holy of Holies, at the precise moment when Jesus dies on the cross, the moment when the new sacrifice of Calvary replaces the former cult of the previous Temple. God was no longer to be found there, in a stone Temple built with human hands. Henceforward, He would be found and worshipped in the crucified and risen Body of Jesus. A new era, a new covenant, had begun; a new sacrifice, a new religion, a new temple—the Mystical Body of Christ, the Catholic Church.

The graces of that new religion were envisioned by the prophet Ezekiel, chapter 47, vv. 1–12. He describes an abundance of fresh water flowing from the Jerusalem Temple into the Dead Sea. We must remember that nothing could live in the Dead Sea because its salt content is too high, about twenty five percent. But with



the new flood of fresh water flowing from the Temple there comes an abundance of new life, fish and other living creatures, fruit trees of all kinds. The flood of water brings nourishment and healing. This vision of Ezekiel is an image of the role of the Church, bringing grace -nourishment and healing -to God's people at every level of their lives. The Church does this by dispensing the grace of the seven sacraments and by what it teaches and preaches: truth, love, compassion, the sacred dignity of all human life, the imperative of justice, the absolute sovereignty of God our Creator and Saviour.

In giving thanks for the dedication of the cathedral of the bishop of Rome, we are doing much more than just remembering a building. We are celebrating the unity and precedence of the universal Church, that unity centered on the Holy Father in Rome, the visible head of the Church on earth, the chief shepherd of Christ's flock. We are

also celebrating the mission of the universal Church—dispensing and mediating to all nations the flood of grace which flows from the side of Christ, the new and eternal temple. Today's feast also reminds us of the role we all have in that new temple. We are the living stones of the edifice. *"You are God's building"* St Paul tells the Christians of Corinth. *"Do you not know that you yourselves are God's temple and that God's spirit dwells in you?... God's temple is holy and you are that temple."* (I Corinthians 3:16–17)

Our Catholic churches are holy because each and every one of them is the new temple, the place where Christ's sacrifice on Calvary is actualized and offered-up to God the Father in the sacrifice of the altar, the place where the Real Presence of Christ comes among us, the place where the Blessed Sacrament is received, reserved and worshipped. We are made holy by becoming part of the sacrifice of the Mass, and by sharing the graces of this sacrifice

with all God's people. We come to Mass so that the life of Christ may become part of us. Like the flood of water that Ezekiel saw flowing from the Temple, we must then flood out into the world, to give it the healing and growth that it so evidently needs. We should examine our consciences and ask ourselves: what do we do with the gift of Himself that the Lord Jesus bestows on us in Holy Communion? Do we just keep it to ourselves, or do we share its blessing with others?

The Provost

¶ This article is taken from the November, 2011 (Vol 88, No. 1086) issue of The Oratory Magazine, a publication of the Brompton (London) Oratory.

SHORT NOTES

✠ A Saturday Anglican Use Mass is offered each week at 8:00 A.M. at the Marian altar (side altar) in St Theresa's Church. You may enter by the pavilion doors.

✠ Eastern Daylight Time ends Sunday morning November 4th. Set your clocks BACK one hour Saturday night.

✠ An Every Member Canvass for parish giving in the next calendar year is now underway by mail. Please return a filled-in pledge card at your early convenience.

✠ Confirmation Classes are offered by the chaplain each fall for a course of presentations based upon *The Catechism of the Catholic Church*. A syllabus is offered. Classes may be used as preparation for reception/confirmation or just as continuing education. So far there are no takers and a class time and location has

therefore not been set.

✠ You may sign up to read a lesson at our Procession with Carols for Advent, to be held in St Lawrence Church on Sunday, December 2nd at 5:00 P.M. Copies of the lessons are available at the coffee hour, so you may sign up and take your lesson with you.

✠ Advent marks the beginning of the new church year. Advent Sunday is December 2nd. We begin using Sunday Mass readings Year C and weekday readings Year Two. You should order your Advent wreath candles, calendars, etc now. Books of daily meditations during the season will be available for purchase in the tract case. Christmas Flower Fund envelopes will also appear on the leaflet stand at the end of November.

✠ Please remember Arthur Swanberg in your prayers. He is on the mend and in good spirits after a nasty fall (and two broken bones) at his home in Florida. He sends greetings to all who remember him.

THE FIRE OF MEASURELESS CHARITY

Do we want that glorious hunger the saints and true shepherds of the past had? Do we want to extinguish in ourselves this fire of self-love? Then let's act as they did, and extinguish fire with fire. Such was the fire of measureless blazing charity that burned in their hearts and souls that they were all famished and began to eat and savor souls. O sweet glorious fire, so powerful that it extinguishes the fire of every

disordered pleasure, enjoyment, and love of self-like the drop of water quickly consumed in the furnace! If anyone should ask me how they reached this fire, this hunger, I can't imagine, since we are mere fruitless trees of ourselves. But I see what path they followed, for once they had seen the fruitful tree of the most holy sweet cross, they never left it. There they found the Lamb slain in such a fire of love for our salvation, seemingly insatiable. He even cries aloud that he is thirsty, as if to say: I have more zeal, thirst, desire for your salvation than I [can] show you with this finite suffering.

Oh good gentle Jesus! Let popes, pastors, and everyone else blush for shame at our foolishness and pride and self-indulgence, when we see such generosity, goodness, and boundless love on our Creator's part! He showed himself to us in our own humanity as a tree laden with sweet mellow fruit, so that we wild trees might be able to engraft ourselves onto him.

Saint Catherine of Siena

¶ *St Catherine of Siena (1347–1380) was a virgin, member of the Dominican Third Order, and declared a Doctor of the Church in 1970. Her most common emblem is a lily. Her feast day is April 29th.*

Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life.

The Book of Common Prayer

WHAT a joy for us, when we think that in a short time we shall leave this world, where we are so tempted to offend God, who is such a loving Savior, and has suffered so much for us...How this thought ought to encourage us

with all zeal to serve God, and with patience to bear all the weariness of life, of which we shall be forever free in heaven. Ah, all the weariness of this world passes, it all lasts only for a time, while the reward endures for all eternity. Courage, cries Saint Paul to us; we shall soon reach the end of our pilgrimage. But for a Christian, who has lost sight of his last aim, the matter has quite another aspect; the shortness of life is a trouble and a bitter thought which disturbs him in the midst of his pleasures; he does his utmost to keep the thought of death far from him. Everything that reminds him of it frightens him, doctors and remedies; everything is tried to keep *away* the thought that death is near. He is in pursuit of happiness on earth, but he deceives himself. While this poor unfortunate man forsakes God, God forsakes him. He will be obliged at the end of his days to admit that he has spent his life seeking for a good which he never found. Outside of God, oh, so many sufferings, so much misery, and no consolation, no recompense!...If all these truths were engraved upon our hearts, could we be able to live without loving God, and doing everything in our power to avoid all these evils?

Saint John Vianney

¶ *St John-Baptiste Vianney (1786–1859) was canonized in 1925 and named patron of the parochial clergy.*



Curé d'Ars

NEWS YOU MAY HAVE MISSED

AN obituary for Harvard Bible Scholar Frank Moore Cross (*New York Times*, October 20, 2012) brought to mind the whole question of which text of the Old Testament to use for study of the Bible and the early Church Fathers. Dr. Cross, who died on October 16th at age 91, was a lifelong student of the



November 22, 2012

THANKSGIVING DAY MASS

is at 10:30 A.M.

A Thanksgiving to Almighty God for the Fruits of the Earth and all the other Blessings of his merciful Providence.

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

culture, religion and politics of the period in which the Hebrew Bible was written *and revised*. There is the rub. Based upon insights gained from the 1947 discovery of the Dead Sea Scrolls, Dr. Cross “demonstrated that there were many different versions of such books as Exodus, Deuteronomy, Samuel, Kings, etc., and that the uniformity of medieval Hebrew manuscripts is chiefly the result of careful editing by Jewish rabbis in the first two centuries A.D.” So wrote William F. Albright (by general consent the pioneer in the foundation of biblical archaeological studies) in *The New York Times* in 1958.

The *Septuagint*, or Greek version of the Hebrew Old Testament, was virtually completed by 132 B.C. The text completely predates the Christian era. One would think the Hebrew Bible to be the more ancient (and therefore reliable) text for study and devotional purposes. (After all, ancient Israel spoke and wrote Hebrew!) But the Hebrew Bible continued to be revised. There were cultural and textual issues of course. But there were also *polemical* issues. Revisions were made in response to the growing influence and rapid worldwide growth of the Church during the early centuries of the Christian era.

The New Testament writers commonly quoted the Old Testament books from the *Septuagint*. In post-New Testament times the Church Fathers down to the later 4th century almost all regarded the *Septuagint* as the standard form of the Old Testament and seldom referred to the Hebrew. (As a homework exercise, read the writings of one of the early Church Fathers where he

waxes eloquent on the fulfillment of the Old Covenant in the New. And then look up his Old Testament references in your Bible and wonder, “How did he get all that?”) The problem is that later Christian Bibles, after the time of St. Jerome (A.D. 342–420), used the Hebrew Bible as the basis for the *Vulgate*, the common language version of the Holy Bible. Chances are your Bible in English contains the English translation of the Hebrew Bible. The force of its references to prophecies of the coming of Christ had been tempered by revisions to the text made by the rabbis during the early Church era.



SAINT ANDREW THE APOSTLE

[NOVEMBER 30]

THE COLLECT

ALMIGHTY God, who didst give such grace to thy holy apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we, being called by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

¶ Saint Andrew’s Day is Friday, November 30th. Masses in St Theresa’s Church at 6:45 A.M. and 4:00 P.M.

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 JOHN EYNON

Priest and Martyr († 1539)

IN October of 1536, thousands of Catholics in northern England rose in revolt against King Henry VIII's draconian campaign to destroy the Catholic faith of his subjects. The northerners' movement, known as the "Pilgrimage of Grace," was led by a lawyer named Robert Aske, who composed a letter outlining the principles of the uprising. Father John Eynon, a parish priest in Reading, requested a copy of Aske's letter that he might make a copy of it. On December 2, 1536, Father Eynon was summoned to a governmental inquiry, at which he openly admitted to having requested a copy of Aske's letter. One of his interrogators was the Benedictine abbot (Blessed) Hugh Faringdon. The latter, who at the time had been cooperating with Henry's assertion of supremacy over the Church in England, was soon to undergo a conversion that would lead him to profess fidelity to the primacy of the pope in defiance of Henry's usurpation of ecclesiastical authority. In 1539, Father Eynon and Abbot Faringdon were condemned to death for their fidelity to the papacy, a fidelity both openly avowed at their execution on November 15, 1539.

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Bd JOHN BODEY

ON 2 November 1583 Bodey was drawn to the gallows at Andover, and as he was bound to the hurdle he apostrophized it, saying: "O sweet bed, the happiest bed that ever man laid on! Thou art welcome." When the hangman put the halter about his neck, he kissed it and said, "O blessed chain, the sweetest chain and richest that ever came about any man's neck!" Being told that he was dying for high treason, he replied, "I have been sufficiently condemned, for I have been convicted twice. You may make the hearing of a blessed Mass treason or the saying of an Ave Maria treason, or make what you will treason; but I have committed none, though I am punished for treason." In reply to the sheriff he said, "I must needs ask her Majesty's forgiveness, for I have offended her in many ways, as in using unlawful games, overdressing, and in other offences to her laws; but in this matter you shall pardon me. And for the people, as they and I are different in religion, I will not have them pray for me, but I pray God to preserve her Majesty." As the sentence was being carried out he exclaimed three times in Latin, "Jesu, Jesu, be to me a Jesus!"

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, Wheathampstead, Hertfordshire. n.d.



FEAST OF CHRIST THE KING

Sunday, November 25, 2012

Procession,
Solemn Mass & Sermon
11:30 A.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

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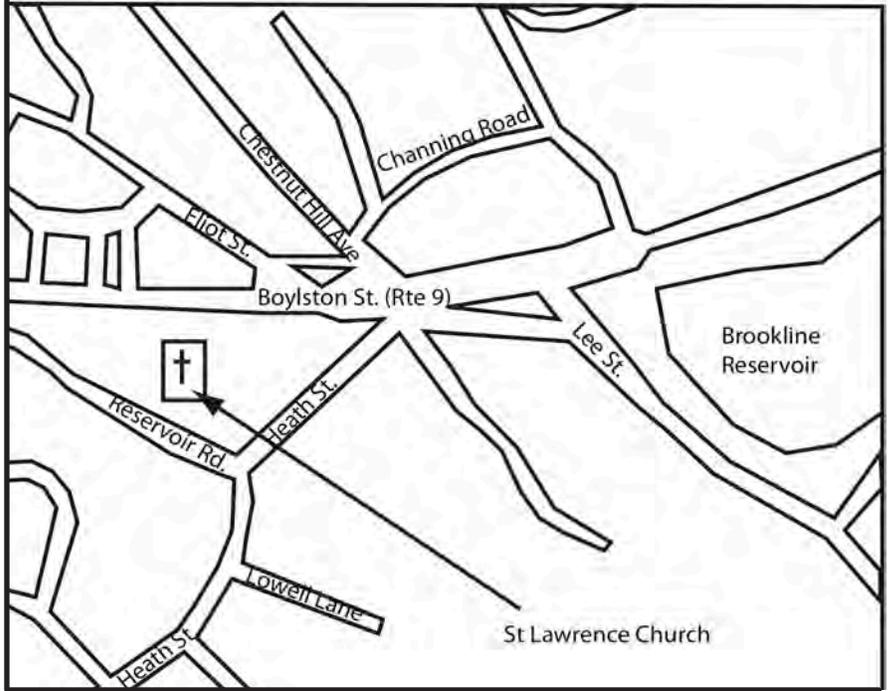
St. Lawrence Church, 774 Boylston Street (Route 9).

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.



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