
✠ 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>

LEAD US NOT INTO TEMPTATION

LENTEN fasting itself can lead us into temptation if its practice, as often happens, causes irritability and subsequent rashness of judgement or when “faster than thou” demeanors encourage a growth of scornful pride. Our Blessed Lord specifically warns of these dangers and advises us (Matt 6:16f):

And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men...

But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your father who is in secret...

Encountering temptation belongs to the nature of our humanity and not just of our fallen nature, for in our account of the Fall (Gen 3) Adam and Eve in their preternatural state fell from grace and into condemnation after yielding to the tempting of the serpent. And our Blessed Savior, the paragon of humanity, ‘has suffered and been tempted’ (Heb 2:18) and ‘in every aspect has been tempted as we are, yet without sinning’ (Heb 4:15). Do we not recall easily His temptations in the desert near the beginning of His ministry (Matt 4:1-11; Luke 4:1-13; Mark 1:12f):

And when the devil had ended every temptation, he departed from him until an opportune time. (Luke 4:13)

That opportune time came at least once

again as our Lord’s earthly ministry was drawing to a close, at the outset of the final act of the redemption of mankind, most fittingly also in a garden not of Eden, as Newman reminds us in *Gerontius*:

A second Adam to the fight
and to the rescue came.

...

And in the garden secretly,
and on the cross on high,
should teach His brethren and
inspire
to suffer and to die.

Amidst the temptation and agony in Gethsemane our Saviour explicitly advanced to his sleeping disciples the way of dealing with temptation (Matt 26:41):

Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.

Our tradition asserts three sources for temptation: the world, the flesh and the devil. Yet in all three we see, however personified, creatures of God: the order brought from chaos, the material of human existence, and even the spiritual order, although corrupted by pride and subsequent loathing. For, as moral theology teaches, temptation in itself does not constitute sin but, if unaddressed, can lead to sin. On the other hand, obsession with temptation and direct resistance to the urgings of temptation can give rise to what modern psychiatry might call dangerous

repression and what we might also see as false scruples. Hence the wisdom of Christ in counselling the circumvention and even preemption of temptation through prayer.

The very model of Christian prayer, in fact, the Lord’s Prayer, precedes in the Gospels our Lord’s previously mentioned admonition about fasting and has immediate textual parallels with it. Indeed two of the three specific petitions in that prayer deal with temptation, the climactic one most obviously (‘Lead us not into temptation, but deliver us from evil.’) and the first of them (‘Give us this day our daily bread.’) pointing at the first temptation of Christ after he had completed forty days of fasting in the wilderness and—understatement of understatement—‘afterward he was hungry’ (Matt 4:2b). That first temptation of his ministry (Matt 4:3f; Luke 4:3f) involves loaves of bread from stones and finds a further echo in a slightly later passage (Matt 7:9):

Or what man of you, if his son asks him for bread, will give him a stone?

The bread which our Blessed Lord teaches us to ask for has one specific quality with two distinct aspects: the Greek term used both in Matthew and in Luke, *επιουσιος*, vaguely characterizes the specific quality of the bread (‘upon substance’), while the two different aspects appear in the Latin

continued on page 58

LEAD US NOT..., continued from page 57

Vulgate renderings: *supersubstantialis* ('supersubstantial' Matthew) and *quotidianus* ('daily' Luke). The first of them, namely, is simply a calque of the rare Greek form, quite literally something on the order of 'that which transcends matter, spiritual', the bread alone by which man does not live. The second aspect, 'daily bread' covers the physical needs upon which our own substance rests. Somewhere between these two aspects also float the miraculous bread, the manna, of which our fathers ate in the wilderness yet died, and the eucharistic bread of angels, the Blessed Sacrament which transcends death.

In all this, as we pray then, we find ourselves in the wilderness where Christ countered temptation with the words of Scripture and where—here an important turning point—the children of Israel put the Lord himself to the test, i.e., by tempting Him. (Exodus 17:2–7) such that Moses renamed the place Horeb as Massah, Hebrew מַסָּה (*msh*) 'temptation'. And when we pray Psalm 94 (95) we say:

O that today you would hearken to His voice!

harden not your hearts as at Meribah (provocation), as on the day of temptation (Massah) in the desert, when your fathers tempted me and put me to the test, though they had seen my works.

Here we can see the two different "voices" of temptation, the active and the passive: we actively tempt God by putting Him to the test as the Israelites did in the wilderness at Horeb or as Satan did Jesus in the wilderness across the Jordan, and passively when we are tempted by God. You may well ask what loving father would ever lead his children into temptation in the first place and therefore need we even ask not to be led into temptation? In a few epic cases the Father specifically permits

temptation involving decisive moments in the story of salvation, a story in which we play a more modest role than that of Adam and Eve in Paradise, (Gen 3), of Abraham in the land of Moriah (Gen 22), of Job in the land of Uz, or of Jesus in the garden of Gethsemane. Regarding the temptations of this sort which may come our way keep in mind the teaching of James (1:13f):

Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted with evil and He himself tempts no one; but each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death.

No, we most require deliverance from the temptation of the active sort, from the self-generated arrogance and pride which leads us to place our human knowledge and sophistication, our science and learning, above the all-surpassing wisdom of God revealed to us in the loving sacrifice and teaching of Blessed Redeemer, almighty God incarnate.

Let us pray therefore for grace to help us in time of need, to keep us in the virtue of humility which counters pride, and to link that with our Lenten fasting in a way which strengthens us spiritually by attenuating the allures with which the pleasures of the senses otherwise can overcome their good, moderate enjoyment. Fasting without prayer is nothing more than dieting; prayer with fasting sees us through the world, the flesh, and the devil and keeps from the temptation of putting God to the test.

Deacon Michael Connolly

¶ 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 August 2008.



THE FIRST SUNDAY IN LENT

Sunday, March 1, 2009

Litany in Procession

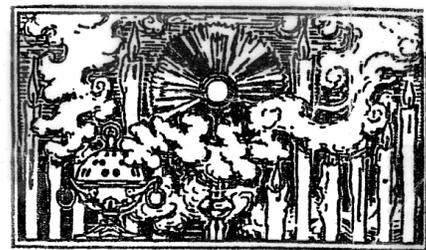
Exhortation

Solemn Mass & Sermon

Fourth Communion Service

10:30 A.M.

Convent Chapel



SOLEMN EVENSONG & BENEDICTION

5:00 P.M.

Chapel of St. Theresa of Avila
Church

Preacher:

The Very Revd. Arthur Kennedy
Rector, Saint John's Seminary,
Brighton

COMPASSION MEANS 'WITH PATIENCE'

TWO days ago was Ash Wednesday. And the church was filled with people who all had a large black mark on their foreheads. Most of the time we try to keep our faces washed. But on this day we all had this large black mark. It was our admitting to ourselves and to each other that we do not belong in the Lord's house. We sin against the Lord, and we know it and admit it.

But why then didn't we all *leave* the Church. Nobody left. It was because when the priest put the mark on our foreheads it wasn't just any black mark. It was the Sign of the Cross. And the Cross is the great sign of God's mercy, kindness, and forgiveness.

We have another word for it: COMPASSION. And that is the virtue word you are thinking about and practicing during this month. Compassion comes from two Latin words and it means WITH PATIENCE. God looks on our weakness with patience. We all hope that one day we will go to Heaven because at the end of our life God has looked on our weakness WITH PATIENCE.

As Catholic Christians, we are followers of Jesus Christ; that means we try with His grace to do what He tells us. We are not satisfied to remain in our weakness, in our sin. We want to be like Jesus.

One of the ways to be like Jesus is to be compassionate: to treat the weakness and unkindness of other people with patience. How easy it is to lash out, to strike back, to get even. But

Jesus treats us with compassion, with patience, and we are going to spend all our lives to be like Him. That is what it means to be a Christian.

We just heard a great Bible reading from the prophet Isaiah. He lived a long time before Jesus, but was inspired to write about Jesus. Isaiah is so important for the Christian message that we sometimes call him the "fifth evangelist" after Matthew, Mark, Luke, and John. In the lesson today Isaiah tells us what God wants. He wants us to be compassionate. It means releasing those unjustly held prisoner; sharing food with the hungry; providing shelter and clothing for the homeless and needy; and not forgetting your own family.

There are many people who suffer. Some day we will all look on people with less interest in what they do than in what they suffer. But we know right now that there are two ways to be closest to Our Lord Jesus. One is when we come to Mass and receive his Body and Blood. The other is when we are compassionate, when we treat those around us, and especially those who suffer, WITH PATIENCE. Lent is a great time to understand your virtue word COMPASSION. Remember the black cross of ashes two days ago. We admit we need Jesus to show us compassion. And nothing pleases His heart more than when we show compassion to others.

¶ *A sermon preached by Father Bradford at a St. Theresa School Mass March 2, 2001.*



STATIONS OF THE CROSS BENEDICTION OF THE BLESSED SACRAMENT

Fridays in Lent
7:00 P.M.

Chapel of St. Theresa of Avila
Church

March 6th, Fr. Bradford, *preaching*
March 20th, Deacon Michael J.
Connolly, *preaching*



¶ The Gospel story of Our Lord with the Samaritan Woman at the Well is appointed for Sunday Mass on the Third Sunday of Lent (March 15th this year) in Year A, and optional in the other two years of the Lectionary cycle.

Spring Ahead  **Fall Back**

Daylight Saving Time returns on Sunday, March 8th.

THE GREAT ST. JOSEPH

JOSEPH was an eminently just man, faced with an apparent conflict between two obligations: obedience to the law and love for Mary. If Mary had been unfaithful to him, as he had reason to suspect, the law required that he should divorce her. He felt bound to observe that law, but out of love for Mary he did not wish to bring any charge against her. His solution, as prudent as it was gentle, was to handle the matter discreetly without any public accusation. Even this procedure would have been painful to him, but he was saved from dismissing Mary by the angel's assurance that her child had been conceived not from a human father but from the Holy Spirit.

Joseph the father

How shall we describe Joseph's relationship to Jesus? He is sometimes called the "foster father" or the "adoptive father." But Jesus had no other human father. According to Jewish law, the naming of the child is the prerogative of the father, and Joseph received from the angel the mandate to call the child Jesus. Even without being the physical or biological father, Joseph was the legal father and had all the rights and responsibilities going with that office.

Joseph the husband

As husband of Mary and father of Jesus, Joseph had the extraordinary dignity of being head of the Holy Family. The function of being head or patriarch does not necessarily imply any personal superiority. Indeed,

the opposite is true in this case. Joseph was not the equal of Mary, the greatest of all saints, and still less the equal of Jesus, the divine Son. He experienced the humbling task of being responsible for persons more holy and gifted than himself. It fell to his lot to decide on the difficult journey to Bethlehem, then on the flight to Egypt, and finally on the trip back to Nazareth. In all this he watched over his wife and child, protected them from all dangers, and provided for their material needs by his labor. At Nazareth he instructed Jesus in the trade of carpentry or building. From Joseph, then, we can learn what it means to be a true husband and father.

In 1870 Pope Pius IX proclaimed Joseph patron of the universal Church. This might seem surprising since Joseph died before the Church was founded, but Joseph's little family was already the seed of the Church. As head of this sacred household, Joseph entered into his role as protector of all who through grace were to become adopted brothers and sisters of Jesus. Mary already embodied what the Church is called to be. Joseph's twofold relationship to Jesus and Mary was the nucleus of his relationship to the whole Mystical Body, head and members.

Joseph the patron

Saint Joseph may be seen as having special bonds with many groups in the Church. Because he labored with his own hands, Pius XII instituted the feast of Joseph the Worker on May 1. Because he presumably died with Jesus and Mary at his side, he is the patron of the dying. His paternal virtues would seem to qualify him to be the patron of fathers. His so-

jour in Egypt might entitle him to become patron of refugees. By his search for Jesus lost in the temple, he could be taken as a patron of anxious parents.

As the most chaste spouse of Mary, Joseph exemplifies chastity in its perfection. His faith and obedience to all the messages that came to him through the mediation of angels can help us to believe wholeheartedly in God's word and be obedient to those whom God places over us as bishops or superiors. For us, they are God's messengers or angels.

The Church encourages us to pray to Joseph in every need. The great mystic Teresa of Avila said of him: "It seems that to other saints our Lord has given power to help us in only one kind of necessity; but this glorious saint, I know by my own experience, assists us in all kinds of necessities."

For all that, Joseph puts us under no obligation to call upon him. In his modesty, he is content that we should turn, if we prefer, to some other saint, to Mary, or Jesus himself. As we can see from the New Testament, he is satisfied to fulfill his great role in salvation history unobtrusively, remaining in the background. He is so quiet that Scripture does not record a single word he spoke. His silence, too, can be a model for us.

Avery Cardinal Dulles, S.J.

† Avery Cardinal Dulles, S.J. (1918–2008) was a convert to Catholicism and longtime McGinley Professor of Religion and Society in Fordham University, New York City. In 2006, Cardinal Dulles gave an address at an Anglican Use Conference in Scranton, PA. This article was written for Magnificat magazine and appeared in the March 2005 (Volume 6, Number 14) issue. Used with permission.

THOUGHTS FOR LENT

WHIS own free will Jesus ran to meet those sufferings that were foretold in the Scriptures concerning him. He had forewarned his disciples about them several times; he had rebuked Peter for being reluctant to accept the announcement of his passion, and he had made it clear that it was by means of his suffering that the world's salvation was to be accomplished. This was why he stepped forward and presented himself to those who came in search of him, saying: *I am the one you are looking for*. For the same reason he made no reply when he was accused, and refused to hide when he could have done so, although in the past he had slipped away on more than one occasion when they had tried to apprehend him.



SAINT JOSEPH'S DAY

Thursday, March 19, 2009
Solemn Mass & Sermon
Chapel of St. Theresa of Avila
Church
7:30 P.M.

Jesus also wept over Jerusalem because by her unwillingness to believe she was bent on her own ruin, and upon the temple, once so renowned, he passed sentence of utter destruction. Patiently he put up with being struck in the face by a man who was doubly a slave, in body and in spirit. He allowed himself to be slapped, spat upon, insulted, tortured, scourged and finally crucified. He accepted two robbers as his companions in punishment, on his right and on his left. He endured being reckoned with murderers and criminals. He drank the vinegar and the bitter gall yielded by the unfaithful vineyard of Israel. He submitted to crowning with thorns instead of with vine twigs and grapes; he was ridiculed with the purple cloak, holes were dug in his hands and his feet, and at last he was carried to the grave.

All this he endured in working out our salvation. For since those who were enslaved to sin were liable to the penalties of sin, he himself, exempt from sin though he was and walking in the path of perfect righteousness, underwent the punishment of sinners. By his cross he blotted out the decree of the ancient curse: for, as Paul says: *Christ redeemed us from the curse of the law by becoming a curse for us; for it is written: "Cursed be everyone who hangs on a tree."* And by his crown of thorns he put an end to that punishment meted out to Adam, who after his sin had heard the sentence: *Cursed is the ground because of you; thorns and thistles shall it bring forth for you.*

In tasting the gall, Jesus took on himself the bitterness and toil of man's mortal, painful life. By drinking the vinegar he made his own the

degradation men had suffered, and in the same act gave us the grace to better our condition. By the purple robe he signified his kingship, by the reed he hinted at the weakness and rottenness of the devil's power. By taking the slap in the face, and thus suffering the violence, corrections and blows that were due to us, he proclaimed our freedom.

His side was pierced as Adam's was; yet there came forth not a woman who, being beguiled, was to be the death-bearer, but a fountain of life that regenerates the world by its two streams: the one to renew us in the baptismal font and clothe us with the garment of immortality, the other to feed us, the reborn, at the table of God, just as babes are nourished with milk.

Theodoret of Cyr, bishop of *Theodoret (c. 393–c. 458) was bishop of Cyrrhus in Syria and held Nestorian views (two separate persons in the Incarnate Christ) at least until 434–5. His exegetical works on the books of the Old Testament are considered first rate.*



SATURDAY LOW MASS AT
9:00 A.M.
Convent Chapel

SHORT NOTES

✦ Many thanks to Father Craig de Paulo for being our preacher at Candlemas on February 2nd. He is a Catholic priest of the Byzantine (Greek) Catholic Church and is assistant professor of Philosophy in Boston College.

✦ During Lent, prior to Palm Sunday, the Litany or Decalogue precedes Sunday Mass. Copies of these devotions are provided in the chapel.

✦ The *Magnificat* Lenten companion is available for purchase for \$3.00 per copy. Meditations are provided for every day of Lent.

✦ Lenten coin folders have been mailed to parishioners. Extra folders are available in the rear of the chapel. Proceeds benefit the work of Catholic Charities in the Archdiocese of Boston.

✦ The Saturday, March 14th Mass will be a year's mind Mass for parishioner Marysia Swanberg.

✦ On Saturday, February 7th a year's mind Mass was celebrated for Stephen Molloy, son of Bob and Gloria. May he rest in peace.

✦ Confessions are heard in Saint Theresa's Church by the parish clergy every Saturday from 3:00–4:00 P.M. in the chapel. In addition, Father Bradford hears confessions on Thursdays before First Fridays after the 4:00 P.M. Mass. In Lent those dates are March 5th and April 2nd.

✦ Easter flower envelopes are available in the chapel. Please contribute to the cost of decorating the chapel for Easter.

✦ Inquirers' classes meet many Thursdays with the chaplain in the Saint Theresa Rectory. Meeting time is 7 P.M. A syllabus is available.

THE ANNUNCIATION

Spell Eva back and Ave shall you find,

The first began, the last reversed
our harms;

An angel's witching words did Eva blind,

An angel's Ave disenchant the charms:

Death first by woman's weakness entered in,

In woman's virtue life doth now begin.

O virgin breast! The heavens to thee incline,

In thee their joy and sovereign they agnize;

Too mean their glory is to match with thine,

Whose chaste receipt God more than heaven did prize.

Hail fairest heaven, that heaven and earth dost bliss,

Where virtues stars, God sun of justice is!

With haughty mind to Godhead man aspired,

And was by pride from place of pleasure chased;

With loving mind our manhead God desired,

And us by love in greater pleasure placed;

Man laboring to ascend procured our fall,

God yielding to descend cut off our thrall.

Father Robert Southwell, S.J.

¶ *Fr. Southwell (1561–95) wished to become a Jesuit at age seventeen and was refused because too young. So he walked to Rome, and was admitted there in 1578. A notable writer of both prose and poetry, his execution greatly shocked England. Fr. Southwell was canonized by Pope Paul VI in 1970.*



THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY

Wednesday, March 25, 2009

Solemn Mass & Sermon
Convent Chapel

7:30 P.M.

contrition

(kən trish' ən) n. **1.** sincere penitence or remorse **2. Theol.** sorrow for and detestation of sin

OLORD, we beseech thee, mercifully to hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

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 THOMAS PILCHER
Priest and Martyr (c. 1557–1587)

ONLY a year after earning a master's degree at Oxford University, Thomas Pilcher, of Battle, England, resigned from his Oxford fellowship to begin seminary studies abroad. Following his March 1583 ordination to the priesthood in Laon, France, he returned to England to serve the country's Catholics persecuted under Queen Elizabeth I. Father William Warford, a contemporary of Father Pilcher, said of him, "There was not a priest in the whole west of England who, to my knowledge, was his equal in virtue." After being captured and banished from England in 1585, Father Pilcher quickly re-entered the country in secret to resume his pastoral labors. His second arrest in March of 1587 led

inexorably to a death sentence pronounced against him just two weeks later. He made the most of his time as a prisoner, converting thirty people during this two-week interval. On the day of his execution, Father Pilcher was dragged through the streets so roughly that he momentarily fainted from the ordeal upon reaching the scaffold. He suffered death by drawing and quartering.

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BLESSED THOMAS ATKINSON
Priest and Martyr (c. 1546–1616)

THOMAS Atkinson, of Yorkshire, England, studied for the priesthood in Reims, France, where he was subsequently ordained in 1588 around the age of forty-two. Returning to England, he traveled about on foot to minister to his fellow Catholics, becoming a special friend of the poor among them. It was only after breaking a leg that the indefatigable priest resorted to traveling by horse instead. His labors in the service of persecuted Catholics became so well known that, to escape arrest by the Protestant authorities, he could only

journey safely by night. In the end, he was betrayed by an informer and captured while staying at the home of a Catholic family. Then about seventy, Father Atkinson was led to prison together with the couple that had hosted him, and their children. The "incriminating evidence" found by the government officials in the priest's possession consisted of rosary beads and the text of an indulgence. Condemned to death by drawing and quartering, Father Atkinson is said to have faced death "with wonderful patience, courage, and constancy, and signs of great comfort."

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Mark Your Calendars

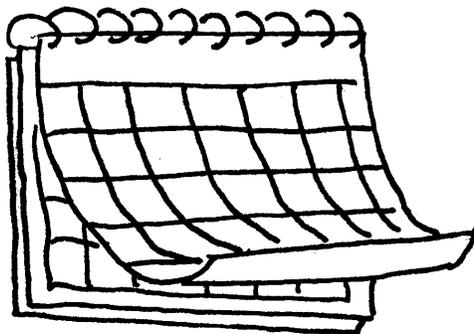
In April, Stations of the Cross and Benediction is on Friday, April 3rd at 7 P.M.

Holy Week is April 5th–12th.

Mass of the Lord's Supper is celebrated on Maundy Thursday, April 9th at 7:30 P.M.

Easter Day is April 12th.

The next Evensong & Benediction is Sunday, April 19th at 5 P.M.



The Congregation of Saint Athanasius

The Revd. Richard Sterling Bradford,
Chaplain

Saint Theresa Convent
Chapel

10 St. Theresa Ave.

West Roxbury, Mass.

(Enter through the side door.)

Sundays 10:30 A.M.

Sung 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.

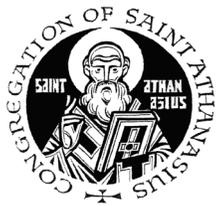
Directions by Car: From the North: Route 128 to Route 109, which becomes Spring Street in West Roxbury. Spring Street ends at a traffic light at Centre Street in sight of the church. At this light bear left onto Centre St. and immediately turn right at the next light onto St. Theresa Ave.

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.



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

