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# ✠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>

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## DESERT ISLAND SAINTS

It is easier to put all one's trust in God our Lord, if one is cut off from everything of the world.

Ignatius of Loyola, *Spiritual diary, Pros and cons.*

The dog days of summer descend upon us as early as the sixth of July, if we credit the almanac in the *Book of Common Prayer* 1559: 'Dog days beg.' And with these hot, sultry days, when even the stock market traditionally flattens out, our thoughts may turn to desert islands. Their range begins with what the cartoonist delivers as a few feet across, sited in a tropical sea, with a single palm tree and perhaps a bottle containing a message floating nearby. Castaways like Robinson Crusoe or Gilligan enjoyed somewhat larger, more resourceful tropical locales, but still purgatories of solitude, companioned or not, awaiting deliverance. <sup>1</sup>

BBC Radio has, from 1942, maintained a successful and continuous run of over three thousand broadcasts of *Desert Island discs*, wherein the host invites celebrity 'castaways' to

<sup>1</sup> And, of course, the world's largest desert island, Devon Island, we would find not in the tropics but in far northern Nunavut, Baffin Bay, and roughly the same size as Croatia.

select and talk about eight pieces of music<sup>2</sup> which they would like to have with them if stranded on a desert island. Also a book (assuming a Bible and Shakespeare already available) and a single 'luxury'.

So, a simple turn on this for the dog days of July: Which eight July saints might I like to have as companions on a desert island?

### Ignatius — 31 July

The embroidery on the cloth of state for Mary Stuart, Queen of Scots, read: *En ma fin est mon commencement*, 'In my end lies my beginning', and for anyone with a Jesuit schooling the saint with whom to begin July appears at the very end of the month, on the 31st, the feast of **Ignatius of Loyola**, founder of the Society of Jesus. This day marks the beginning of appointments for rectors and other positions within the Society.

A Basque military man and Spanish courtier, during a long recovery from a leg shattered in the siege of Pamplona (1521) and with no romances available to read, Ignatius discovered Spanish editions of Ludolf of

<sup>2</sup> Whether 78rpm shellac records or 45rpm discs or 33-1/3rpm 'vinyl', or CDs, or mp3s or in whatever formats we have passed through.



Saxony's *Vita Christi* and Jacopo of Varazze's *Flos sanctorum*. Thus our blessed Savior and saints such as Francis and Dominic became his 'desert island saints', and not only did he determine to do what they had done, but he also developed an uncanny perception of the difference between volatile and eventually jading thoughts of worldly pleasures as against the lasting consolation which contemplating Christ and the deeds of the saints brought him. This marked the entry of the valuable gift of the discernment of spirits, which became central in the spirituality which he developed for his later followers and companions.

Every island community needs an administrator, and Ignatius organized and governed and managed his Society of Jesus with a splendid authority and in a way that those who followed him

did so lovingly and with high competence, even to a martyr's death.

A characteristic anecdote of Ignatian practicality has the lights suddenly going out in a chapel where a Franciscan, a Dominican and a Jesuit were praying together. The OFM sees this as a sign of God's displeasure and that He is calling for repentance. The OP marvels at the implications of how in the middle of light we find ourselves in darkness. The SJ gets up to leave. 'But Father, aren't you going to join us in our contemplations?' —'Later. First of all I'm going to find the fuse box.'

Inspiring, to imagine a thirty-day retreat, in illustrious company, with Ignatius Loyola.

**Cyril and Methodius, and Clement of Ohrid** —07 July and 17 July

Seeming contradictions accompany our next trio of July companions: July and yet not July<sup>3</sup>, Slavic and yet not Slavic, apostles and yet not apostles, Cyril and yet not Cyril, Cyrillic and yet not Cyrillic:

**Constantine the Philosopher**, a leading ninth-century scholar in Constantinople and protégé of the Ecumenical Patriarch Photius (he of the Photian schism), along with his elder brother **Methodius**, came from the multi-ethnic city of Thessalonica (Salonike) and were virtually bilingual in Greek and Slavonic. For this reason the Emperor Michael III designated them for a



SS. CYRIL & METHODIUS

mission of evangelization to Moravia<sup>4</sup> because (in his words) "all Thessalonians speak a pure Slavonic" .. Constantine had earlier undertaken a mission to convert the Khazars on the Black Sea, he had worked in various languages current at the time, and—of later importance—had repatriated the relics of Pope St Clement of Rome, martyred under Trajan in exile in Chersonesus on the Crimea. The Moravian mission of Constantine and Methodius required an alphabet for a language with a much larger sound inventory than Greek or Latin, so they cleverly created one, Glagolitic, that did not look like Greek, in order avoid the suspicion of neighboring German bishops, who also had an envious eye on Moravia. In keeping with good Byzantine missionary principle they translated the liturgical and scriptural books into the vernacular and, interestingly enough, the major surviving liturgical text from that period, although in Slavonic, follows the

Roman liturgical calendar and Mass structure, not the Greek one.

Pope Nicholas I had them interrupt a return trip to Byzantium where they were travelling by way of Venice to have some of their pupils ordained as priests<sup>5</sup>. Issues had arisen about the appropriateness of a liturgy in any language other than the three superscripted on the Cross: Latin, Greek, and Hebrew (trilingualism).

But Constantine held a trump card in the relics of St Clement which he had recovered while on the Black Sea, and he brought these in a triumphal procession, accompanied by miracles and popular veneration. Pope Adrian II, the successor of Nicholas I, received them and the relics, had the Mass sung in Slavonic in St Peter's, and ordained their disciples.

Constantine became ill while in Rome, took monastic vows under the name **Cyril**, and died fifty days later. Methodius returned to the Moravian mission with a papal bull authorizing the Slavonic liturgy but then, with a change in Moravian court politics, the bishops of Salzburg, Passau, and Feising had Methodius, now archbishop of Syrmium, imprisoned in Ellwangen for two-and-a-half years until Pope John VIII insisted on Methodius' release and curbed the claims of the Bavarian bishops. A back-and-forth continued until 885, when Pope Stephen V refused to recognize Methodius' successor, Gorazd, and forbade the Slavonic liturgy.

The remnants of the Moravian mission found their way to

<sup>3</sup> Cyril (*Constantine*) and Methodius, 7 July in the traditional calendar, moved in the Roman calendar to 14 February in 1969, various other associated dates include 5 July (Slovakia), 9 March, 11 May, 24 May, 6 April

<sup>4</sup> In the present-day Czech Republic, but extended historically over a wide area (Pannonia)

<sup>5</sup> Neither of the brothers had episcopal orders at the time.

Macedonia and Bulgaria where under their pupil, yet another July saint and prolific scholar, **Clement of Ohrid**<sup>6</sup>, the work continued with the creation of a simplified Slavonic alphabet, what we now call 'Cyrillic', that could now afford to look more like Greek and was easier for scribes in the Bulgarian imperial court to deal with.



St. Vladimir

Through these extensive and patient linguistic and missionary activities Christianity came to and eventually flourished in the Slavic lands.

#### Vladimir — 15 July

A little over a century after the work of Cyril and Methodius in eastern and southeastern Europe, Christianity came to the Eastern Slavs<sup>7</sup> when the notably pagan and bloodthirsty Grand Prince of Kiev, **Vladimir**<sup>8</sup>, in a rescuing alliance with Emperor Basil II, converted to Christianity with the name Basil, put aside his numerous concubines, married Anna Porphyrogenita, the much sought after sister of the Emperor, and began with the imposition of the new faith upon the people of Rus' and the surrounding tribes. Parts of Rus' had seen Christianity before this, and Vladimir's grandmother, Ol'ga (Elena), had also embraced Christianity, but most date the conversion of Russia from the year 0988.

Vladimir's dramatic conversion (and Ol'ga's) will make stories for long desert-island evenings, how bloodthirsty and vengeful Scandinavian pirates praying

on tribes from the Baltic to the Black Sea became praying and beautifully chanting saints and patrons of the Orthodox Church. And not hard to imagine Ignatius adding in some of his war tales and the dynamic of his conversion.

Orthodox and Eastern Catholic calendars characterize Vladimir,

along with Cyril and Methodius and Clement of Ohrid and Ol'ga, all as "equal-to-the-apostles"<sup>9</sup>.

#### Thomas More and John Fisher — 09 July<sup>10</sup>

In 1535 two prominent English Catholics **Thomas More**, Lord Chancellor of England,, and **John Fisher**, bishop of Rochester refused a required oath upholding the First Act of Succession which abjured the pope and claimed annulment of Henry's first marriage. Neither More's sophisticated legalism nor Fisher's gentle trusting in human nature spared them conviction on a charge of high treason and a sentence, since neither was a nobleman, of hanging, drawing and quartering, commuted to beheading as a concession to popular outrage.

In a telling irony John Fisher was beheaded just before the vigil of his patron saint, John the Baptist, who had earned King Herod's displeasure by publicly

<sup>9</sup> ἰσοαποστόλος (isoapóstolos), Slav. ravnoapostol'nyj, a title which reaches as far back as Emperor Constantine I.

<sup>10</sup> Feast moved in 1970 in the Roman calendar to 22 June, the date of Fisher's execution; in many Anglican calendars 6 July, the date of More's execution, "Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535"



Here is a progress report on our response to Dr. Philip Crotty's generous matching grant. He will match up to \$5,000 donated by our parishioners and friends to reduce some indebtedness left over from last year.

To date we have received \$3,000.00 from ten donors. Many thanks to them! The rest of us have until October 15th to match the offer and receive Dr. Crotty's gift.

Please indicate DEBT REDUCTION on your gift.

challenging the validity of Herod's marriage to Queen Herodias, the divorcée of his brother Philip.

Our island community for the month of July will need statesmen and politicians, those with a true story to tell (for a change).

Numerous additional feast days in the July calendar salute Catholic martyrs to the English Reformation<sup>11</sup>. Their valor and witness took a prime inspiration from the exemplary insistence of Thomas More and John Fisher.

#### Bonaventure — 14 July<sup>12</sup>

The thirteenth century gave the Western Church the two most outstanding theologian-philosophers, whose works remain normative even today: Thomas

<sup>11</sup> Some names, an incomplete list, worth rehearsing: Thomas Maxfield (1 July); John Cornelius/Mohun, Thomas Bosgrave, John Carey, and Patrick Salmon; William Andelby, Henry Abbot, Thomas Warcop, and Edward Fulthrop (4 July); George Beesley, Thomas Belson; Patrick Cavanagh, Edward Cheevers, Matthew Lambert, Robert Myler; (5 July); Thomas Alfield, Thomas Webley (6 July); Roger Dickenson, Ralph Milner, and Laurence Humphrey (7 July); Oliver Plunkett (11 July, later 1 July); John Jones (12 July); Thomas Tunstal (13 July); Philip Evans and John Lloyd (22 July); John Speed/Spence, John Boste, George Sallowell, John Ingram, The Durham martyrs; Joseph Lambton (24 July); William Ward, Edward Thwing (26 July); William Davies (27 July); Edward Powell, Richard Fetherston, Everard Hanse, and Thomas Abel (30 July).

<sup>12</sup> transposed in 1969 to 15 July.

<sup>6</sup> Kliment Ohridski, 17 July

<sup>7</sup> Today Russia, Ukraine, and Belarus

<sup>8</sup> Volodimer Svetoslaviv (958-1015)

Aquinas, the *doctor angelicus*, and our desert-islander **Bonaventure** (Giovanni di Fidenza), the Church's *doctor seraphicus*.

In order to forestall an eventual rejection of the cardinalate which he had commanded Bonaventure to accept, Pope Gregory X sent legates in advance bearing all the trappings of that office. They intercepted him *en route* at a Franciscan monastery near Florence, where he was engaged in washing dishes. He told the legates to hang his cardinal's hat on a bush nearby because he could not take it with greasy hands, kept the legates strolling in the garden, and duly received them only after he had finished his task. Who do you think will be washing the dishes on the desert isle?

Gregory commissioned his best theologians, with Bonaventure and Thomas, to prepare for the second Council of Lyons (1272-1274) which, among other accomplishments, effected a reunion of Eastern and Western Christianity, albeit later repudiated by the subsequent Byzantine emperor. Thomas died on his way to the Council, Bonaventure died shortly before its conclusion.

The spirituality of Bonaventure's writings, best exemplified in his *Journey of the Soul to God*<sup>13</sup> finds its complement in Ignatius' *Spiritual Exercises* and a profitable July would make room for both, in succession and in comparison.

**Nerses of Lambron** — 17 July<sup>14</sup>

Like Clement of Ohrid, with whom he shares this feast day, one of the greatest writers and scholars in his church but unknown outside of it, and, like Bonaventure, an assiduous worker for unity between the churches, Nerses, archbishop of Tarsus in Cilician Armenia,

attempted to bring about a failed union of the Armenian church with the Byzantine through the Council of Hromkla<sup>15</sup> and then negotiated an actual reunion of Armenia and Rome in 1198 under Pope Celestine III, a union which persisted through various high and low points, especially through the Council of Florence, but eventually fell apart in the 1440s when the Cilician patriarchate became marginalized by movement of the catholicosate from Sis in Cilician Armenia to Etchmiadzin in Eastern Armenia, far from western influences.

The *Synodal discourse* of Nerses of Lambron remains as an outstanding and almost incontrovertible statement of well-reasoned ecumenism, and his *Commentary on the Revelation of Saint John* stands as one of the great unknowns of medieval scholarship.

And so, the Desert-Island saints for July<sup>16</sup>:

The men of arms Vladimir and Ignatius of Loyola and perhaps Methodius;

the apostles Cyril and Methodius, Clement of Ohrid, Vladimir, and, as initiator of a monumental missionary activity Ignatius of Loyola;

the unifiers and witnesses for the Church united: Nerses of Lambron, Bonaventure, Thomas More, John Fisher;

the scholars: Cyril (as Constantine the Philosopher), Clement of Ohrid, Nerses of Lambron, Thomas More.

Desert-island companions and all

<sup>15</sup> *Arm. Hromklay, Tk. Rumkale,*

<sup>16</sup> *deserving of a supplemental listing of women saints from July: the Carmelite martyrs of Compiègne (17 July), Ol'ga (11 July), Mary Magdalen (22 July), Anne (26 July), Veronica (12 July), Praxedes (15 July), Martha (29 July)*

ye holy saints of July, pray for us.

¶ *The Revd. Dcn. Michael Connolly is incardinated as Archdeacon in the Armenian Catholic Eparchy of Our Lady of Nareg in the United States and Canada and teaches linguistics in Boston College. He assists frequently in the Anglican Use. His most recent contribution to Contra Mundum was in March 2016.*

## SHORT NOTES

✠ We will offer a year's-mind Mass for parishioner Helen Smith on Friday, July 15<sup>th</sup> at 3:30 P.M. at the Marian Altar in St. Theresa's Church.. You are invited to attend. May she rest in peace.

✠ We have begun singing the Fifth Communion Service at Sunday Mass. It is found at Nos. 747-749 in *The Hymnal 1940*.

✠ Congratulations to Br Anthony K. Cavet who in early July observes the 50<sup>th</sup> anniversary of his life profession in the Irish Christian Brothers. Br. Cavet is a member of the faculty in Catholic Memorial High School, sings in the St Theresa of Avila Parish Choir, and frequently attends our Holy Day and Evensong services. *Ad multos annos!*

✠ Father Raymond Helmick, SJ departed this life on April 21<sup>st</sup>, and a funeral Mass was held at the Campion Center for him on April 26<sup>th</sup>. The Congregation's condolences go to the Helmick family. May he rest in peace.

## THE FALSEHOOD OF RELATIVISM

IT IS COMMENDABLE that in today's democratic societies, in a climate of true freedom, everyone is made a participant in directing the body politic. Such societies call 'for new and fuller forms of participation in public life by Christian and non-

<sup>13</sup> *Itinerarium mentis in Deum.*

<sup>14</sup> *Nerses Lambronac'i, 17 July.*

Christian citizens alike ...

By fulfilling their civic duties, guided by a Christian conscience, in conformity with its values, the lay faithful exercise their proper task of infusing the temporal order with 'Christian values,' all the while respecting the nature 'and rightful autonomy of that order, and cooperating with other citizens according to their particular competence and responsibility. The lay faithful are never to relinquish their participation in "public life," that is, in the many different economic, social, legislative, administrative, and cultural' areas, which are intended to promote organically and institutionally the common good. This would include the promotion and defense of goods such as public order and peace, freedom, and equality, respect for human life and for the environment, justice and solidarity ...

A kind of cultural relativism exists today, evident in the conceptualization and defense of an ethical pluralism, which sanctions the decadence arid disintegration of reason and the principles of the natural moral law. Furthermore, it is not unusual to hear the opinion expressed in the public sphere that such ethical pluralism is the very condition for democracy. As a result, citizens claim complete autonomy with regard to their moral choices, and lawmakers maintain that they are respecting this freedom of choice by enacting laws which ignore the principles of natural ethics and yield to ephemeral cultural and moral trends, as if every possible outlook on life were of equal value ... The history of the twentieth century demonstrates that those citizens

were right who recognized the falsehood of relativism, and with it, the notion that there is no moral law rooted in the nature of the human person, which must govern our understanding of man, the common good and the state ...

It is the Church's right and duty to provide a moral judgment on temporal matters when this is required by faith or the moral law. If Christians must recognize the legitimacy of differing points of view about the organization of worldly affairs, they are also called to reject, as injurious to democratic life, a conception of pluralism that reflects moral relativism. Democracy must be based on the true and solid foundation of non-negotiable ethical principles, which are the underpinning of life in society.

Congregation for the Doctrine of  
the Faith

¶ *This is an excerpt from the doctrinal note on The Participation of Catholics in Political Life, published on the feast of Christ the King, November 24, 2002.*

## OBSTINATE UNBELIEF

THE INCIDENT of Christ's sermon at Nazareth, His hometown, and His rejection there, disappoints us. We know this story is told to warn about fallen human nature and the difficulty of claiming Christ as Lord in an obstinate unbelieving world. But we also remember the hometown hero's welcome for such people as Charles Lindbergh, General Patton, and Neil Armstrong. What a contrast when the Creator of Heaven and Earth fully incarnate in the Word-made-flesh goes home to Nazareth!

By the time Our Lord returned

to Nazareth He was a national personality. And the Lord's kith and kin in Nazareth were beginning to enjoy the additional luster of being related to the even-more-famous John the Baptist. We can be sure everyone went to the synagogue to hear Jesus that Sabbath Day. We don't possess the sermon the Lord gave, but St Luke tells us it was based upon Isaiah Chapter 61 and that the sermon revealed Our Lord's conception of the Messiah. Which, of course, would be the *right* conception! But we *do* know that whatever Jesus said about it, the sermon completely failed to be accepted by His hearers in the Nazareth synagogue.

Scripture says the people who heard Jesus were *astonished* at His teaching. "Astonishment" can mean many things. But these people did not accept the Lord's teaching on its own merits. They discounted His teaching because it came from one whose background was known to them. "Is not this the carpenter, the son of Mary?" Never mind that being a carpenter does not automatically disqualify someone from speaking the truth. Never mind that being son of Mary should have been the greatest of *credentials!* Everyone in Nazareth must have known her to be the outstanding holy woman she was. Notice too that in Nazareth Jesus was rejected because they knew His origins, while in Judaea they rejected Jesus saying, "we know not from whence He is" (John 9:29). Obstinate unbelief will always find an excuse! The real point is that in this crowd there was no heart truly responsive to the truth of the Gospel. It is a situation Our Lord found in many places, as

does His Church to this day.

Our Lord warned His closest followers if the world hated and rejected Him it would reject them also. But Our Saviour was also very clear that neither victories nor setbacks in any way affected the rightness of the cause for which we stand. Victories and setbacks have a way of affecting our *enthusiasm* for staying the course. But they have no effect on the rightness of the Gospel faith we proclaim.

Jesus told us any right cause in this world almost always means temporary loss and sometimes even permanent worldly loss. But at the heart of our story is the conviction of the Son of God Who on Good Friday did not think He was wasting His time. You and I are among those countless people who have followed Christ in thinking He was not wasting His time.

But we have to follow the story to its sad ending. When the Sabbath was over at sundown in Nazareth that day, the people came together as they always did in little end-of-the-weekend socials. It was their version of gathering “after church.” The morning’s service and preacher had disturbed them. They all knew Jesus was a notable hometown personage. But they were also pleased and relieved at their having rejected Him and His highly suspicious teaching.

These people had an unprecedented opportunity come to them. They could have drawn closer to Almighty God in a way no one ever dreamed possible. They had missed the chance. No one was saved that day. And it is a warning to us not only about our own victories and

setbacks on the road of Christian discipleship, but even more of the care we need to take in the ordering of our own lives not to be left behind after having missed the Lord. One of the saddest verses in the Bible is where it is said of the Lord Jesus, “He did not do many mighty works there, because of their unbelief.”

Father Bradford

¶ *This sermon was preached on July 9, 2006.*

## A NUN WITH A DIFFERENCE

**T**HIS DELIGHTFUL BOOK is the life story of Sister Mary Alban, of the large teaching order of the Daughters of the Cross, which has of course a long connection with the London Oratory, and at one time ran both the Oratory School and the Primary School. Members of the parish are sure to be interested and impressed by her story.

At first, as an Anglican, she had studied for a medical career, but after four years of training, she became a Catholic and was clothed in the Order in 1907. This was a time when joining the Church was a much more controversial step than it is now: there were Anglican clergy who would snootily refer to their local Catholic church as ‘the Italian mission to the Irish’. She taught the older girls at her order’s school at St. Philomena’s, Carshalton, still flourishing today. In 1920 she was sent to Jarrow, later famous for its March, but already a scene of desperate poverty, where the Catholic unemployed were often ashamed to attend Mass because of their ragged clothes. After a few years of struggle, and of

organising practical relief for some of the poorest, she was sent back to Carshalton, where she became headmistress in 1932. But in 1937 she was suddenly sent to India, to a school at Panchgani, a remote hill station seven hours from Bombay. In July 1939 she was moved on to Karachi, where her Order had no less than four schools.

The war divided India between those Indians, particularly in the Army and the excellent civil service, who were loyal to the Raj, knowing the benefits it had conferred, and those striving at all costs for independence without waiting for a peaceful handover. (The result of course was the bloodbath following the creation of Pakistan.) But ironically it was the progressives who were keenest both to throw off their imperial chains *and* to get their children the best education available—at schools like St. Joseph’s Convent.

But alongside her school she also somehow managed to found a College where women could obtain full university degrees; all this when there was no building, no money, no rich benefactors; but she had ‘the grit and personality to forge ahead, and the Cantonment Board, when they saw what was happening, were generous beyond belief.’ Fifty years later, a magazine produced for its jubilee was able to describe it as ‘the most sought after institute of higher education in Karachi.’ In 1952, after various health problems, she returned to Carshalton where she remained until her death in 1963. The first quarter of the book tells the story of her life. The rest is mostly taken up with her letters, chiefly to her brother Nicholas Macaskie, who

had been Chief of Legal Services in Berlin after the war, and was later a High Court judge. Her discipline and dedication did not prevent her from having a lively tum of phrase, and when a class at St. Philomena's was being particularly tiresome she had exclaimed that 'Job would have thrown his dunghill at them'. Towards the end she wrote *God wills our doing and our not doing, our success, our promotion and our well being... We know that failure, and all the other things heart-breaking to self-esteem, may be our divinely appointed royal road to the Holy Cross which ends on Calvary.* This book brings to life an exceptional human being, a great achiever and an always endearing personality.

William Joliffe

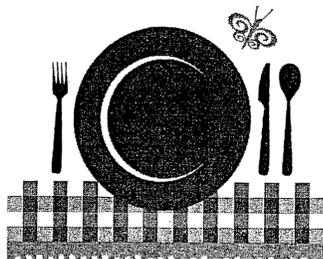
¶ *This article reviews the book by Joanna Bogle, A Nun with a Difference published by Sun Hill Publishing, Cowes, Isle of Wight. The review was published in THE ORATORY MAGAZINE (March 2010, Vol. 87, No. 1066) the parish paper of The Brompton (London) Oratory.*

# Picnic



Parish Picnic

Sunday, July 24, 2016 after Mass  
 Following the picnic we  
 will celebrate Evensong and  
 Benediction of the Blessed  
 Sacrament for the Eve of the Feast  
 of Saint James the Apostle



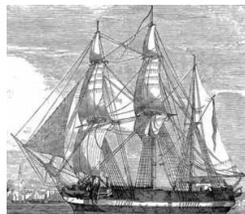
## THE STAR-SPANGLED BANNER

1. Oh, say can you see by the  
 dawn's early light  
 What so proudly we hailed at the  
 twilight's last gleaming?  
 Whose broad stripes and bright  
 stars thru the perilous fight,  
 O'er the ramparts we watched  
 were so gallantly streaming?  
 And the rocket's red glare, the  
 bombs bursting in air,  
 Gave proof through the night that  
 our flag was still there.  
 Oh, say does that star-spangled  
 banner yet wave  
 O'er the land of the free and the  
 home of the brave?

2. Oh! thus be it ever, when  
 freemen shall stand  
 Between their loved home and  
 the war's desolation!  
 Blest with victory and peace,  
 may the heav'n rescued land  
 Praise the Power that hath made  
 and preserved us a nation.  
 Then conquer we must, when our  
 cause it is just,  
 And this be our motto: "In God is  
 our trust."  
 And the star-spangled banner in  
 triumph shall wave  
 O'er the land of the free and the  
 home of the brave!

F. S. Key 1814

¶ *Francis Scott Key (1779-1843) wrote the poem "Defence of Fort M'Henry" after witnessing the Battle of Baltimore aboard a British warship on which he and others were negotiating an exchange of prisoners.*



## 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

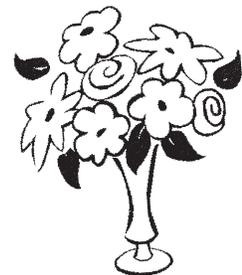
Rectory:

767 West Roxbury Pkwy.

Boston, MA 02132-2121

Tel/Fax: (617) 325-5232

<http://www.locutor.net>



## SUMMER ALTAR FLOWERS

You may sign up now for a Sunday to provide flowers for either the high altar or the Marian altar. The high altar requires two arrangements of an ample nature, the Marian altar one smaller arrangement. The flowers may be from your own garden, or your florist. We do have a variety of vases at the church should you need one or two. After Mass you may take your flowers home. But do sign up. The flower chart will be available after Mass at coffee hour.

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

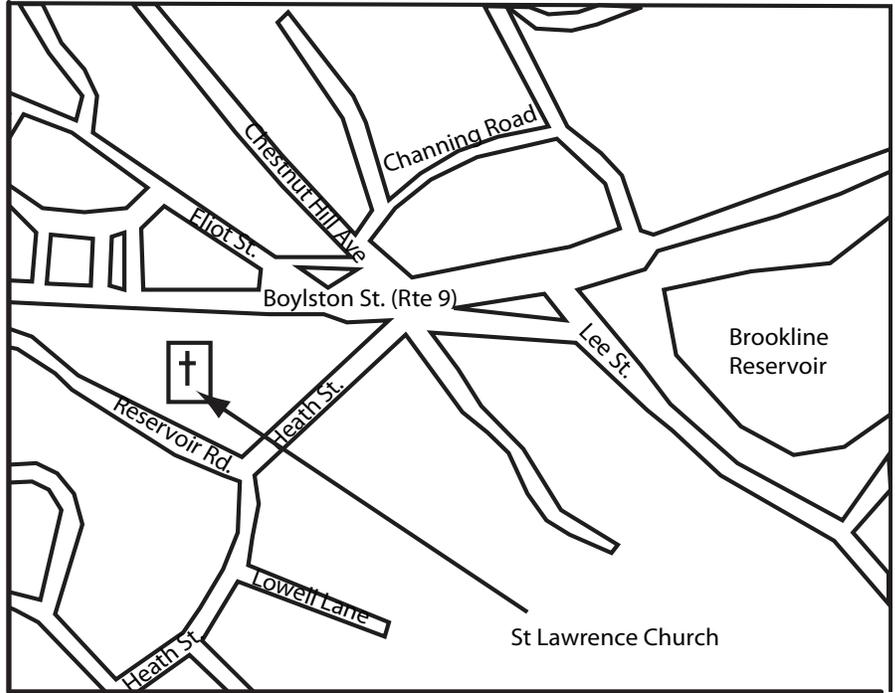
Park in the church parking lot behind the Church, off of Reservoir Rd.

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

