

The S. Stephen

HOLY WEEK & EASTER

2017

Vol. 16, No. 4

From the Rector

My Dear People,

During my childhood, on the main road near the house where I grew up, there was a sign over the roof of a two-story building—I think it was an insurance agency—announcing in bright red neon letters, “Jesus saves sinners.”

My reactions to that sign have changed over the years. When I was about nine or ten, it fired my imagination; I visualized adults who through drunkenness and other lurid misdeeds I barely understood had lost everything—jobs, homes, spouses, and families—coming to Jesus and turning their lives around. (Of course, it never occurred to me that I might be one of the sinners Jesus proposed to save.)

When as a young adult I started attending Church the sign was still there, though some of its letters now flickered on and off against the night sky. My attitude became more scornful and supercilious. To my developing Anglican sensibilities, it seemed the worst type of Evangelical Protestant oversimplification and vulgarization: casting pearls before swine and making a public display of the sublime truths of the faith for ridicule and blasphemy by an unbelieving world.

These many years later, I find my attitude has changed again. Recently, our bishop has been challenging the clergy of this diocese to sum up in a few sentences the meaning of the Gospel, and why it’s something worth devoting our lives to and if need be dying for. As I reflected on this challenge, the three words of that neon sign came vividly to mind: *Jesus saves sinners*. Is that not really the essence of the Gospel, the good news?

Of course, that simple sentence needs enormous unpacking to be made intelligible to contemporary people without a solid grounding in traditional Christian teaching. What is sin, and how are we sinners? What does it mean to be saved from our sins? From what and for what are we to be saved? Who is Jesus, how does he save us, and why does he have the power and authority to do so? The answers to each of these

questions could easily take up an entire chapter in a book or indeed an entire book in itself. Let me content myself with one or two brief observations that I hope may be helpful.

The concept of sin is unfashionable today. The reasons are not hard to understand. Down through the centuries, many Christians have misused the language of sin to inculcate shame and guilt as means of social control in the service of power. Rightly or wrongly, contemporary society has come to see certain impulses and desires traditionally labeled as sinful as being instead natural and good. The idea of human sinfulness does not sit well with our therapeutic culture’s overriding objectives of fostering self-acceptance and building self-esteem.

Whatever the validity of these critiques, something irreducible about the human condition cannot be adequately explained without resort to the concept of sin. Reading or watching the day’s news overwhelmingly reinforces our sense that something has gone very wrong with the world. We don’t need the Church to tell us this. We feel it deeply in our bones. And it’s this sense of “something gone terribly wrong” that the Christian tradition gives the shorthand label of sin. G. K. Chesterton rightly remarked that Original Sin is the sole empirically verifiable dogma of Christianity.

It is one thing to recognize something very wrong with the world; the next step is to acknowledge our complicity in it. One of the most distressing aspects of the current polarization in our country is the tendency to externalize blame. The overwhelming temptation in this political climate is to scapegoat our perceived enemies: to attribute everything wrong in the world to “those others” while exculpating our own side and our own selves. (And that breeds the singularly unattractive sin of self-righteousness.)



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The reality is more complex. As Aleksandr Solzhenitsyn memorably put it in *The Gulag Archipelago*: “Gradually it was disclosed to me that the line separating good and evil passes not through states, nor between classes, nor between political parties either—but right through every human heart—and through all human hearts. The line shifts. Inside us it oscillates with the years. And even within hearts overwhelmed with evil, one small bridgehead of good is retained. And even in the best of all hearts, there remains ... an unuprooted small corner of evil.”

Each year, the Season of Lent asks us to acknowledge and confront this sinful aspect of our human condition. The Church also bids us examine our consciences and confess our sins regularly throughout the year, weekly before receiving Holy Communion, and ideally daily as well—the traditional time being just before bedtime when the Office of Compline is sung or said.

Contrary to popular belief, the purpose of these disciplines is not to inculcate shame or guilt as ends in themselves. Instead, by acknowledging our sinfulness we become capable of hearing and truly receiving the good news: *Jesus saves sinners*. I suspect that if we are honest with ourselves, we can all admit that we carry painful memories of thoughts, words, deeds, and omissions that we deeply regret and wish we could do over again differently: not simply because they were unwise but because they were wrong. Thus confronted with the reality of our sinfulness, what we need above all is the assurance that God forgives us—for only then can we truly forgive ourselves—and the opportunity for a fresh start.

The good news is that God loves us so much that he died on the cross to forgive us our sins, and rose from the dead to share with us his eternal life. With his Holy Spirit he empowers us to begin to live a new life free from the power that sin and death once held over



Sign in Sioux Falls, South Dakota

us. It is a gradual process, to be sure, with the likelihood of many future lapses and opportunities for repentance. The difference is that we now have the assurance that if we persevere, God will bring us to the fullness of perfection, the *telos* or end, that he envisioned when he created us.

Precisely for these reasons, the forty days of Lent precede, culminate in, and are presupposed by Holy Week and Easter. In Lent we contemplate our problem (sinfulness); and from Palm Sunday through the Sacred Triduum to Easter Day, we proclaim God's solution (the saving mysteries of our Lord's suffering, death, and Resurrection). There is no better opportunity to renew our faith than by attending and prayerfully participating in these ancient liturgies. (For more on their meaning, significance, and power, I heartily commend Fr. Yost's letter that follows in this issue of *The S. Stephen*.)

This letter comes with all best wishes and prayers for a holy remainder of Lent, an edifying Holy Week, and a joyous Easter. I remain, faithfully,

Your pastor and priest
Fr. John D. Alexander

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Society of Mary

Join us for the Holy Rosary, breakfast and an informal meeting at 10 am on the following Saturdays:
May 13, June 3

FR. YOST'S LETTER

Much is said about making worship “relevant,” “accessible,” or “user friendly.” Perhaps this is what characterized worship in the early centuries when the Christian faith conquered the Roman Empire. I don’t know. I wasn’t there. Now, true worship is *always* relevant, although not in the way that relevance is often talked about. And it seems to me more likely that these are merely contemporary preoccupations, the product of a consumer-oriented society more interested in personal fulfillment than in martyrdom. In his book *Simply Christian* N.T. Wright, the retired Bishop of Durham, suggests something else:

“According to the early Christians, the church doesn’t exist in order to provide a place where people can pursue their private spiritual agendas and develop their own spiritual potential. Nor does it exist in order to provide a safe haven in which people can hide from the wicked world and ensure that they themselves arrive safely at an otherworldly destination. Private spiritual growth and ultimate salvation come rather as the byproducts of the main, central, overarching purpose for which God has called and is calling us. The purpose is clearly stated in various places in the New Testament: that through the church God will announce to the wider world that he is indeed its wise, loving, and just creator: that through Jesus he has defeated the powers that corrupt and enslave it; and that by his Spirit he is at work to heal and renew it.”

We are now poised to enter the holiest part of the Christian year, the annual celebration of the Lord’s Passion, Death, and Resurrection. This is when we see the Church most clearly herself. In Holy Week, and particularly in the Paschal Triduum of Maundy Thursday, Good Friday, and Holy Saturday, the Church *remembers* and *makes present* the saving acts of God in Christ. While there is certainly a sense of sorrow for the sufferings of Christ, throughout Holy Week there runs a strong note of rejoicing, of victory, for in these

events God in Christ “has defeated the powers that corrupt and enslave” the world, and “by his Spirit he is at work to heal and renew it.” In the celebration of the Paschal Mystery we “see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their



perfection by him through whom all things were made” (from the Solemn Collects on Good Friday).

Holy Week is the time when the Church’s worship speaks most eloquently. It is the time when our worship is indeed most relevant to the reality of the human condition. It is also, ironically, the time when our worship is the least “accessible” or “user friendly.” It is a fact well known to liturgists that the most solemn rites are the ones most resistant to change and development. The Paschal Triduum is an ancient drama in which Death and Life contend, and *Life wins*.

Yet much of the drama will feel strange (and so it should) even to those who have participated in these rites many times. The dereliction of the Cross is palpable and stunning. The last word, it seems, is no word at all, only the profound silence of the sepulchre on Holy Saturday. But

then, from the vast ruin of man’s rebellion, everything is made new. In the darkness, fire is kindled; the story of salvation is told; the font, the womb of the Church, is made fecund by the invocation of the Holy Spirit; and the Risen Lord is known to us the Breaking of the Bread.

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The Crucifixion
Alonso Cano 1601–1667

MERE ANGLICANISM: PART FOUR: SACRAMENTS

By Phoebe Pettingell

The two Sacraments—Baptism and the Supper of the Lord—ministered with unfailing use of Christ’s words of institution and of the elements ordained by Him.

– *Point Three of the Chicago-Lambeth Quadrilateral*

Sacraments ordained of Christ be not only badges or tokens of Christian men’s profession, but rather they be certain sure witnesses, and effectual signs of grace, and God’s good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

– *Article XXV of The Articles of Religion, The Book of Common Prayer*

So far, this exploration of the four points of the Chicago-Lambeth Quadrilateral has concentrated on core Christian belief: Scripture and the historic Creeds. With the third point, Baptism and the Holy Eucharist (more widely known in the nineteenth century as “The Lord’s Supper”), we move on to practices of worship: what Christians who remain true to the Early Church have done throughout history when they come together. Baptism is traditionally the Church’s unrepeatable rite of initiation into membership; the Eucharist is the reg-

ularly repeated sign of continuing fellowship with Christ and one another among those so initiated into Church membership. Hence, terms of minimal ecumenical agreement on these rites are essential.

The definition of Sacraments chosen by The Chicago-Lambeth Quadrilateral at first glance seems uncontroversial, and the Lambeth Conference did not alter the wording of the original. However, they were not without controversy even in the Anglican Communion, much less among Protestant Churches. True, the language expresses the Articles of Religion’s affirmation that Christ instituted only two Sacraments, rather than the Universal Church’s seven. It also takes for granted the use of water and the naming of the Three Persons of the Holy Trinity in Baptism, and recitation of the Words of Institution and use of the elements of bread (made from wheat) and real wine, *pave* the Temperance Movement and its effect on certain American Protestant Churches once Thomas Bramwell Welch invented a way to keep grape juice from fermenting in 1869. However, the Anglo-Catholic party had already started preaching seven sacraments as the historic number, arguing the importance of maintaining the belief of the Church throughout all ages.

It is significant to note something the Quadrilateral omitted. Considering the importance of uniform worship in Anglicanism up to this date, at least within each province, the framers of the Chicago Quadrilateral were nonetheless willing to wave this point in the interests of fuller communion with other Churches. They may have hoped some Protestants would adopt The Book of Common Prayer, but surely realized that neither the Orthodox Churches with their ancient rites, nor the Lutherans whose own liturgies had somewhat influenced Anglicanism, would be willing to do so.

Furthermore, the liturgies of both East and West had developed over time, and thus could not be counted as one of the ancient principles of the Christian Faith, even though they contained nothing contradictory to it in the eyes of the Anglo-Catholics. By contrast, the sacraments of Baptism and the Eucharist were ordained by Scripture and the earliest Church as essentials of what it means to practice Christianity.



Contemporary Eastern Orthodox Icon
of the Holy Eucharist

In 1886, when the Episcopal Church drafted the Chicago Quadrilateral, it was little more than a decade since experiencing its first major schism. A rising Anglo-Catholicism fought against the Evangelicalism that had predominated in the Church in the eighteenth and early nineteenth centuries. One bone of contention was the doctrine of Baptismal Regeneration, another the nature of Christ's presence in the Eucharist. In 1873, the Rt. Rev'd George David Cummins, Assistant Bishop of Kentucky and a former Methodist minister, left the Episcopal Church to form the Reformed Episcopal Church along more Evangelical lines. The new denomination grew rapidly, although many of its members came from Protestant denominations. Ironically, it saw itself as furthering ecumenical relations, as did the Quadrilateral, although it had no interest in relations with the Orthodox. Its departure from the Episcopal Church strengthened the influence of Anglo-Catholics in the US to the point where they petitioned the General Convention to change the official name from "the Protestant Episcopal Church in America" to "the American Catholic Church." While this proposal failed, the fact that it was actually debated showed the dramatic change taking place in a body that for several centuries never questioned that its roots lay in the Reformation. Today, many Anglicans dispute that it was ever part of it, and in some ecumenical circles, Anglicans are considered a unique body, Catholic but not Roman or Orthodox.

Nonetheless, the "Broad Tent" of Anglicanism has always made room for a variety of positions on sacramental issues, regardless of how narrowly they may have been defined in any given period. Some strains of Protestantism objected to the notion that an infant automatically received the same grace at Baptism conferred on an adult making a profession of faith. Others, including Luther, saw the rite as supernatural, immediately and unprovisionally granting the Holy Spirit to work within the child against the powers of sin and death. The Roman Catholic Church argued that the "baptism of blood" (martyrdom) was also regenerative, even if the one dying for Christ had not been baptized with a person desiring baptism who is somehow prevented from receiving the rite at the time of death.

All these positions have been held by Anglicans, and most probably still are, although at different periods one or another became preeminent. The Catholic position remains dominant in the present, and is beautifully expressed by the great twentieth century Anglican theologian, E. L. Mascall, thus: "[T]he entry



Master of Saint Giles,
Saint Remigius baptizes Clovis, c. 1500

upon the supernatural realm which is bestowed by incorporation into Christ and which is fittingly described as a new birth is also a deliverance from the realm of fallen human nature—the sphere in which man lies under the curse of original sin—and an insertion into the realm of the perfect manhood of Christ." Nonetheless, the Quadrilateral merely insists that the historic elements of the rite be maintained, without defining exactly how it is to be understood.

The Anglican understanding of "the Lord's Supper" (as it was then commonly called and is so named in The Book of Common Prayer) has also allowed a certain latitude of understanding. Article XXVIII affirms that the rite is "a Sacrament of our Redemption by Christ's death," not merely a metaphor for the love Christians ought to have for one another (an *Agapé* or Love Feast), but the actual receiving of the Body and Blood of Jesus. However, these elements do not, the article goes on, transform materially into flesh and blood, and are received "only after an heavenly and spiritual manner." Furthermore, when the wicked receive communion, they do not partake of Christ, but only of ordinary bread and wine without merit. This understanding is called "Communion in the heart of the faithful people." However, by the mid-seventeenth century, some members of the Church of England started tending toward a doctrine more resembling transubstantiation, while the Puritan party considered the Eucharist merely a memorial service recalling Christ's sacrifice on the Cross. When the Ritualist movement began to push for weekly Eucharists, bishops reprimand-

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ed them. At the time I was confirmed (at age 11), many Episcopalians still argued against too frequent (i.e., weekly) reception on the grounds that this cheapened the awe and mystery of the Sacrament. Today, it is most likely to be Anglo-Catholics who argue against receiving communion several times in a day when attending different services. Once again, the Quadrilateral makes no attempt to define what happens in the rite, or how often the Sacrament should be received, but merely insists that bread and wine together with Christ's Words of Institution be used. Presumably, this was considered ample safeguard against the theology that makes this a memorial service.

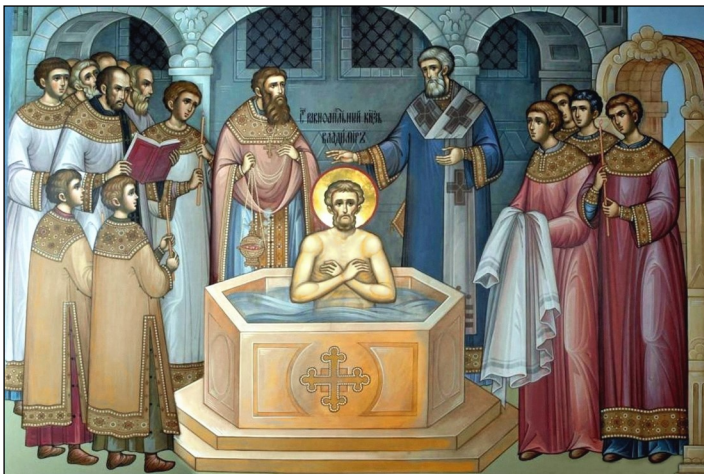
Once again, the Quadrilateral's position on Sacraments influenced both the Anglican Communion and the Ecumenical Movement. By adopting the Scottish Prayer Book, the Episcopal Church used a more complete Eucharistic Prayer than the Church of England and its colonies (most of whom were still using the C of E's 1662 book in the 1880s). Today, many new BCPs evidence a more Catholic communion doctrine, while the baptismal rite has moved from a primarily private service to one most often made part of Sunday morning worship. Ecumenically, the 1982 document *Baptism, Eucharist, and Ministry* of the World Council of Churches meant to emphasize points where Christians must agree to have full communion, has brought about growing acceptance that anyone baptized with water in the name of the Trinity does not require re-baptism by another denomination. Agreements about the nature of the Eucharist and Ordination remain more elusive. Furthermore, the Roman Catholic Church has produc-



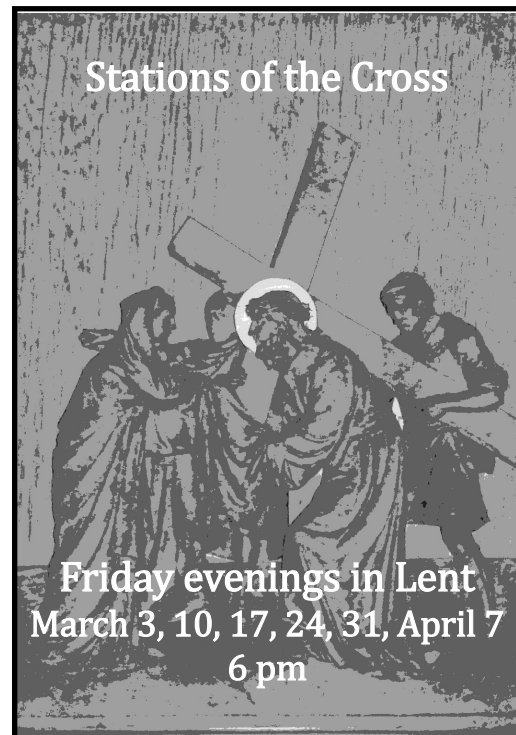
Aloysius O'Kelly, *Mass in a Connemara Cabin*, 1884

tive dialogues with worldwide Anglicans, Lutherans, and Methodists.

While great progress has been made on a common understanding of Baptism, and some concurrence on the Eucharist among a more select group, ordained ministry remains a sticking point. The next article will



Eastern Orthodox Icon:
Baptism of Saint Vladimir



CHRISTIAN RESISTANCE TO HITLER PART TWO: FRANZ JÄGERSTÄTTER

By Fr. Alexander

On October 1, 2007, over 5,000 of the faithful gathered in the Cathedral in Linz, Austria, for the beatification of Franz Jägerstätter (1907-1943)—the ceremony marking the first step on the road to his formal canonization as a saint. The Prefect of the Vatican's Congregation for the Causes of Saints, Cardinal José Saraiva Martins, read out the proclamation of Pope Benedict XVI: "We comply with the request that Franz Jägerstätter, martyr and family father, from now on be invoked as Blessed..." The Bishop of Linz, Ludwig Schwarz, concelebrated the Mass with 26 Bishops and Cardinals, and dozens of priests, from around the world. A long and deafening round of applause resounded when Bishop Schwarz introduced Jägerstätter's 94-year-old widow Franziska; the cathedral went silent as, weeping, Frau Jägerstätter kissed and presented to the bishop a gold urn containing a few of her husband's bone fragments. After the service, she commented: "I always prayed to the Lord God that he would let me live to experience this day." Many of those present expressed satisfaction that the Church was finally giving Jägerstätter due recognition.

Jägerstätter's path to martyrdom and beatification was an unlikely one, illustrating St. Paul's dictum: *"For consider your call brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what was foolish in the world to shame the wise, God chose what was weak in the world to shame the strong, God chose what was low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God"* (I Cor. 1:26-29). A simple farmer animated by the Catholic faith, Jägerstätter accepted death rather than capitulate to the demands of the Nazi state, and so merits special consideration in this series.

Franz Jägerstätter was born May 20, 1907, in St. Radegund, a small village in Upper Austria, to an unmarried mother, Rosalia Huber, a chambermaid. His parents were too poor to marry; his grandmother, Elisa-

beth Huber, cared for him in his childhood. During World War I his biological father, Franz Bachmeier, a farmer, was drafted into the army and killed in 1917. Soon after, his mother married Heinrich Jägerstätter, who formally adopted Franz as his son, who in turn took his stepfather's family name.

Although Franz had only seven years of formal schooling, he became an avid reader and a capable and articulate writer. He went to work first as a miner and

then as a farmhand. During his teens and early twenties, he developed a wild reputation, getting into fights with the inhabitants of neighboring villages, and owning the first motorcycle in his village. In 1933, at the age of 26, he inherited his stepfather's farmstead, and fathered an out-of-wedlock daughter, Hildegard Auer.

On Maundy Thursday 1936, Franz married Franziska Schwaninger, a deeply religious young woman. They eventually had three daughters together. For their honeymoon, they traveled to Rome. On the last day of their visit they attended the papal blessing (of Pope Pius XI) in St. Peter's Square. This experience triggered a spiritual awakening. On

returning to St. Radegund, Franz began serving as sexton in the village church (refusing the fees customarily paid by villagers for arranging weddings and funerals), became a daily communicant at Mass, and took up reading and memorizing the Bible. Emulating the lives of the saints, he fasted, performed penances, and gave alms to the poor. In 1940, he joined the Third Order of Saint Francis, becoming a Franciscan Tertiary.

But for events in the wider world, Franz might have lived a simple life and died a natural death as a pious farmer—perhaps even an anonymous saint. In March 1938, however, German troops invaded and occupied Austria; the following month, on April 10, the Nazis conducted a rigged plebiscite to ratify the *Anschluss* incorporating Austria into the German Reich.

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Franz Jägerstätter

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Jägerstätter Farmstead in St. Radegund

Franz was the only person in his village to vote against the *Anschluss*. The village authorities refused to count his vote and instead announced unanimous approval.

Franz perceived a clear contradiction between Christian faith and Nazi ideology. At the time of the *Anschluss* he wrote: “I believe there could scarcely be a sadder hour for the true Christian faith in our country than this hour when one watches in silence while this error spreads its ever-widening influence.” Commenting on the plebiscite itself, which reported a 99.7561 percent vote in favor of the *Anschluss*, he lamented: “I believe that what took place in the Spring of 1938 was not much different from what happened on Holy Thursday 1,900 years ago when the crowd was given a free choice between the innocent Savior and the criminal Barabbas.”

From the time the Nazis arrived, Franz refused to collaborate with their rule. As a farmer, he rejected benefits from the regime to which he was entitled through a Nazi family assistance program. When a storm destroyed his crops, he refused the emergency aid the government offered.

After the outbreak of the Second World War, Franz was conscripted into the German army in October 1940. Having completed basic training he was assigned to a motorcycle unit, but returned home in April 1941 under an exemption as a farmer, thanks to the intervention of St. Radegund’s mayor. He began to examine the morality of the war. He went to his bishop for advice, but was saddened that the bishop seemed afraid to confront the issue. In addition to his conviction that the

Nazi regime was evil, he came to the conclusion that the war itself was unjustifiable. He noted that Pope Pius XI had condemned Nazi ideology in his 1937 encyclical *Mit Brennender Sorge* (“with burning anxiety”); he did not understand how Catholics could support the regime and its war when that papal teaching had never been reversed or set aside. He wrote: “It is very sad to hear from Catholics that this war is perhaps not so unjust because it will wipe out Bolshevism. But what are they fighting? Bolshevism or the Russian people?” He added: “What Catholic can dare to say that these raids which Germany has carried out in several countries constitute a just and holy war?”

Shortly after the German defeat at Stalingrad, Franz was finally called to active duty on 23 February 1943. Upon presenting himself at the induction center on March 1, he declared his conscientious objection and refusal to fight. His offer to serve as a paramedic or in some other noncombatant capacity was denied; he was immediately arrested and jailed, first in Linz, and then at the Berlin-Tegel prison in May. It was clear from the outset that he would be executed if he did not change his mind and agree to bear arms.

A succession of visitors—relatives, friends, his priest, and his bishop—pleaded with him to modify his position. Most did not try to argue with his anti-Nazi convictions. Instead they offered two reasons why he should change his mind. First, he had a responsibility to obey legitimate authorities. According to traditional Catholic teaching, the political authorities, not ordinary citizens, are the ones responsible to God and liable to judgment for their decisions in matters of war and peace. Second, he had a responsibility to his family. His



Franz and Franziska Jägerstätter
Wedding Photograph

wife and three daughters depended on him for support and protection. Under these extreme circumstances, God would surely not hold him guilty if he saved his own life by offering the regime minimal cooperation.

Franz rejected both arguments. In normal times, obedience to the political authorities was required even though one might disagree with some of their policies and decisions. But these were not normal times. To obey would entail complicity in such grave evil that it would be no defense to say that one was “just following orders.” Concerning his family, he wrote: “People worry



Jägerstätter on motorcycle

about the obligations of conscience as they concern my wife and children. But I cannot believe that, just because one has a wife and children, a man is free to offend God.” If he served, he might well be killed in combat after having killed others, and it would be better to accept death by execution first: “I believe it is better to sacrifice one’s life right away than to place oneself in the grave danger of committing sin and then dying.”

Charged with “undermining military morale,” Franz was sentenced to death on July 6, 1943 at a military trial at the *Reichkriegsgericht* (Reich Court of War) in Berlin and transferred to Brandenburg-Görden Prison for execution. There, at the age of 36, he went to the guillotine and was beheaded on August 9, 1943. His cremated remains were first interred in the prison courtyard and later, in 1946, buried in the St. Radegund cemetery.

Just before his death, Franz wrote: “I am convinced it is best that I speak the truth, even if it costs me my life.” He remained firm in his conviction: “If I must write ... with my hands in chains, I find that much better than

if my will were in chains. Neither prison nor chains nor sentence of death can rob a man of the Faith and his free will. God gives so much strength that it is possible to bear any suffering.” In a final letter to his wife, he asked forgiveness and said that he hoped that God would accept his life as “atonement not just for my sins but also for the sins of others.”

The prison chaplain, Fr. Jochmann, was with Jägerstätter during the hours leading up to his execution and reported that the condemned man was calm and uncomplaining. Franz refused any religious material, even a New Testament, because, “I am completely bound in inner union with the Lord, and any reading would only interrupt my communication with my God.” Fr. Jochmann later testified, “I can say with absolute certainty that this simple man is the only saint I have ever met in my lifetime.”

For many years, most of Jägerstätter’s neighbors in St. Radegund disapproved of his actions. They believed that he had failed in his duties as a citizen, husband, and father. His refusal to fight was foolish and unnecessary; he had been spiritually selfish, vainglorious, and possibly even disturbed in putting himself above his family. Some considered him mad. The municipality of St. Radegund refused to put his name on a local war memorial in the belief that its presence would dishonor the memory of villagers who had fought and died in the war. A pension for his widow was not approved until 1950.

Jägerstätter might well have been forgotten, except that in the early 1960s American sociologist Gordon Zahn came across his story while researching Catholic responses to Nazism in wartime Germany and Austria. In 1964, Zahn published the first biography of Jägerstätter, *In Solitary Witness*. During the anti-war ferment of the 1960s, a number of Catholic writers and peace activists took up Jägerstätter’s story, including Thomas Merton, Dorothy Day, and Daniel Berrigan. In this company, Jägerstätter soon acquired the unofficial title of “Patron Saint of Conscientious Objectors.”

Catholic writers on the more conservative side of the spectrum—such as George Weigel and Robert Royal—have also praised Jägerstätter. They point out that contrary to the title of Zahn’s book, Jägerstätter’s witness was not really “solitary” in an individualistic sense because it was thoroughly informed by the clear teaching of Catholic tradition and the Magisterium—despite the sad willingness of many Catholics in Germany and Austria to go along with the Nazi regime.

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St. Radegund Church

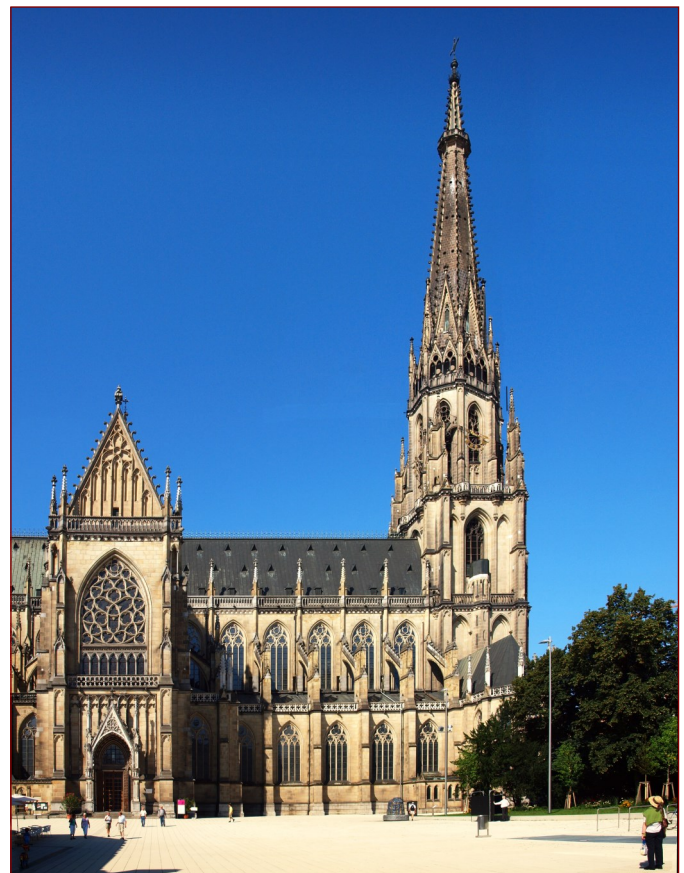
They also point out that Jägerstätter's conscientious objection was based not on absolute pacifism but rather on the principles of the Catholic Just War tradition. Jägerstätter believed that fighting would be sinful not because all war is always immoral, but rather because *this war* waged by *this regime* was immoral. He was thus a "selective" conscientious objector. If Austria had forcibly resisted the German invasion of 1938, Jägerstätter would likely have been willing to take up arms against the Nazis. (It is worth noting that during the Vietnam War the United States government did not recognize selective conscientious objection and only exempted from the draft those who rejected participation in all war everywhere.)

Do those Catholic farmers and tradesmen who accepted the call to serve in the German army in World War II stand condemned by Jägerstätter's refusal and martyrdom? Not necessarily. For his part, Jägerstätter declared that he could only decide for himself and that he had no intention of judging others who might decide differently. The arguments made by those trying to persuade Jägerstätter to change his mind were not all that unreasonable. It would have been defensible for anyone in Jägerstätter's position to conclude that decisions about the morality of this or that particular war were above his pay grade as an ordinary citizen, and that his overriding duty was to do what he could to try to stay alive if possible for the sake of his family.

But such considerations miss the real point of conscientious objection. One invaluable contribution to Christian ethics of Anglican wartime theologians such as Archbishop of Canterbury William Temple (1881-1944) was the insight that even when engaged in a just

war both Church and society urgently need the continuing witness of conscientious objectors to the evil of war itself. On this basis, Temple likened conscientious objectors to monastics. God calls some to conscientious objection just as he calls some to the monastic life. In different ways monks and nuns, with their vows of poverty, chastity, and obedience, and conscientious objectors, with their commitment to nonviolence and peace, bear witness to the Kingdom of God. The Church should thus honor and protect its conscientious objectors, and encourage the state to respect their legal rights. But, Temple maintained, it would be a heresy to claim that participation in all war is forbidden to all Christians, just as it would be a heresy to claim that one cannot be a true Christian unless one enters and embraces the monastic life. Conscientious objection is thus a selective vocation of witness to which God calls some but not all Christians. Blessed Franz Jägerstätter clearly did have this vocation, and followed it to the end even though it meant sacrificing his life.

But Temple's wartime Britain was not Nazi Germany. One measure of a belligerent state's basic jus-



Linz Cathedral

tice and decency is how it treats its conscientious objectors. By this standard, both the United States and the United Kingdom fared somewhat better in the Second World War than they did in the First. In condemning Jägerstätter to the guil-



Franziska Jägerstätter

lotine, however, Nazi Germany condemned itself. Jägerstätter's witness was not simply that of the pacifist against war, but that of the Catholic conscience against a wicked ideology. His willing self-sacrifice testified against the regime's fundamental depravity. For this reason more than any other, the Catholic Church in October 2007 rightly started him on the road leading to his eventual canonization as a saint.

Postscript

Jägerstätter's widow Franziska died March 16, 2013, two weeks after celebrating her hundredth birthday. Jägerstätter's life is the subject of a film to be released later this year, *Radegund*, written and directed by Terrence Malick.

FR. YOST'S LETTER

Continued from page three

This newness has nothing to do with novelty. Rather, it is the re-presentation of what has been from the beginning, the Wisdom that is (as Saint Augustine says) "ever ancient, ever new." Easter does not soothe us with what is familiar and comfortable, but takes us to places strange and uncomfortable, even to the Cross, to bring us to a place that we could never have imagined, but that has really been our home all along.

He is the Way.

Follow Him through the Land of Unlikeness.

.....

You will come to a great city that has expected your return for years.

(W. H. Auden, *For the Time Being: A Christmas Oratorio*)

JOIN THE SOCIETY OF MARY ONLINE

The Society of Mary American Region's website has now been updated to allow new members to join, pay dues, and order medals online. (Previously an application form had to be downloaded and printed, and sent with a check in the mail.) To learn more about joining the Society of Mary, please visit the American Region website at somamerica.org.



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ST. EXPEDITE

By Bill Dilworth

I first heard about Saint Expedite, also known as St. Expeditus, several years ago, in New Orleans. I was in St. Louis Cemetery #1, listening to a tour guide as he pointed out the oldest church in the city, originally a funeral church built for a yellow fever epidemic but now the parish of Our Lady of Guadalupe. He mentioned one of the many statues in the building, a man dressed as a Roman soldier holding a cross, labelled “St. Expedite.” According to the guide, no one really knew who this statue represented; it had arrived from abroad with the word “Expedito” printed on its crate, and the rather naive nuns of the parish took that “Rush” label for the name of the saint depicted within, and, abracadabra! St. Expedito was created. In what is probably a bit of New Orleans’ own brand of syncretic Voodoo, petitioners leave offerings of flowers and sweet cakes at the foot of his statue in Our Lady of Guadalupe church.

The guide’s story turns out to be an adaptation of one told about a community of French nuns who mistook the Italian word SPEDITO on the outside of a crate containing the body of a martyr, taken from the Catacombs and shipped to them from Rome.

Neither story is true.

There is an Expeditus listed in the 6th - 9th century *Martyrologium Hieronymianum* among a group of Armenian martyrs who suffered in what is now Turkey under the 4th century Emperor Diocletian, and whose memories are celebrated on April 19. Evidently, however, there are evidently enough scribal errors in that source to call the name’s accuracy into question, and it may be a mistake for “Elpidus.” An alternate theory suggests that, since one of the meanings of *expeditus* is “a lightly-armed soldier,” the name may be a way of giving an otherwise anonymous member of the group a descriptive name based on his profession. Whatever the basis of his name, nothing is known about Expedi-

tus or his companions other than the tradition that they bore witness to Christ.

Whatever his name’s origin, his cult, with his legend and iconography, didn’t develop until the 18th century. He is shown as a young Roman centurion, bearing the palm leaf of martyrdom in his left hand; in his right hand he holds aloft a cross emblazoned with the Latin *HODIE* (today).



He is treading on a crow, in whose beak is a text ribbon reading *CRAS! CRAS!* (tomorrow, and also evidently the sound that Latin crows make). His legend relates that after he had decided to convert and was on his way to be baptized, the Devil appeared to him (in the form of a crow, in some versions) and tried to persuade Expeditus to postpone his conversion. Our hero resisted manfully, proclaiming “Today I will be a Christian!”

His role as a saint to be invoked against procrastination dates back to 18th century Germany. At some point his name led to his being considered as the special intercessor for people who need speedy resolutions to their problems, as well. He keeps acquiring patronage groups, too. In 2004 *Wired* reported that he was the recently adopted patron of comput-

er hackers, although their reasons for this being a fit match between patron and clients aren’t very clear.

What makes much more sense to me is his adoption by people with ADD/ADHD, which seems to stem directly from his invocation against procrastination. Procrastination is, for many people, a major way that that disorder plays out in everyday life -- we put off for tomorrow those things that we cannot bootstrap ourselves into being concerned about today. Rinse, repeat: the next day we put it off again, and tomorrow never comes as far as the postponed action is concerned.

I wear a St Expedite medal and have several holy cards and a small statue of the martyr. I’m not sure if his intercession is as effective as Adderall, but it couldn’t hurt. I’ll fill you in on progress...maybe tomorrow.

S. Stephen's Church in Providence
HOLY WEEK & EASTER 2017

**PALM SUNDAY:
THE SUNDAY OF THE PASSION
(April 9)**

Morning Prayer—7:30 am
Liturgy of the Palms & Low Mass—8 am
**Liturgy of the Palms
& Solemn High Mass—10 am**

**MONDAY IN HOLY WEEK
(April 10)**

Evening Prayer—5:30 pm
Low Mass—6 pm

**TUESDAY IN HOLY WEEK
(April 11)**

Angelus—12 noon
Low Mass—12:10 pm

**WEDNESDAY IN HOLY WEEK
(April 12)**

Evening Prayer—5:30 pm
Low Mass—6 pm

**MAUNDY THURSDAY
(April 13)**

Maundy Thursday Liturgy—7:30 pm
Mass of the Lord's Supper,
Washing of Feet, Procession to the Altar
of Repose, Stripping of the Altars,
& Vigil at the Altar of Repose

**GOOD FRIDAY
(April 14)**

**The Good Friday Liturgy
12 noon**

Liturgy of the Passion, Solemn Collects,
Veneration of the Cross, &
Mass of the Presanctified
Confessions following

**HOLY SATURDAY
(April 15)**

**The Great Vigil of Easter
7:30 pm**

Kindling of the New Fire,
The Prophecies, Blessing of the Font,
& First Mass of Easter

**EASTER DAY:
THE SUNDAY OF THE
RESURRECTION
(April 16)**

Morning Prayer—7:30 am
Low Mass—8 am
Solemn Mass of the Resurrection—10 am
With St. Dunstan Consort

The Rev'd John D. Alexander, *Rector*
The Rev'd Martin Yost, *Assistant*
Mr. James Busby, *Organist & Choirmaster*



Quodlibet

by James Busby

quodlibet (kwäd'lə bet') *n* [ME fr. ML. quodlibetum, fr. L. quodlibet, fr. *qui* who, what + *libet* it pleases, fr. *libere* to please] 1. a piece of music combining several different melodies, usually popular tunes, in counterpoint and often a light-hearted, humorous manner - *Merriam Webster*



With Lent well progressing the Schola is in process of rehearsing Triduum motets and anthems already. Indeed, the occasional visitor to the third floor on A Sunday morning might be surprised to hear the strains of Louis Vierne's (1870 - 1937) *Messe Solennelle*, rather a jollier bit of business than that of standard penitential season fare.

Vierne composed the work between 1898 and 1900. In the latter year he came into his life's work with appointment of Titular Organist of Notre-Dame de Paris. The premier performance was at Saint-Sulpice in Paris and the work is written for choir and two organs. In the French tradition, the large instrument (in this case, the largest in France) is in the rear gallery and a smaller organ to accompany choir in the front. While possible to cobble together with one organ we've solved this problem with the assistance of Tobias Andrews, former choir man and brass maven, who has very successfully arranged the Grand Organ part for brass quintet and Timpani. This restores some of the very thrilling effects as Vierne intended.



Organ at Saint-Sulpice, Paris
Rear Gallery

It's interesting to note the organ case at S. Sulpice, depicted here was the work of Jean Chalgrin, whose best known work is most likely the Arc de Triomphe.

Always thinking ahead, I ask you to mark in your diaries for 7th May, 5:30 pm, when our friend and colleague Mark Dwyer will play an organ recital for us. He'll perform works of Bach, Handel, and American composer Dan Locklair, as well as that master Victorian composer Sir Charles Villiers Stanford.

Mark came to the Church of the Advent from St. Paul's Parish, K Street, in Washington, DC, in 2007. He was formerly the Music Director at the Cathedral of All Saints in Albany, NY,

and before that Associate Organist & Choirmaster at the Advent. Mark has also been a faculty member and choirmaster at the annual Saint Michael's Conference for Young People. Please do plan on attending what assuredly will be a most elegant performance.

I love having Schola members keep us apprised of their activities away from church, and the following came to me from Brian Lopipero, tenor. "A quick introduction for those of you who don't know me. My name is Brian Lopipero, a resident of Pawtucket, by way of Syracuse, NY. I studied packaging engineering at the Rochester Institute of Technology (RIT) where I graduated in 2010 with a Bachelor of Science. Immediately after graduation I moved to Rhode Island to work for Hasbro Toys as a packaging engineer. I joined the choir here at S. Stephen's in 2013.



Brian Lopipero



Choir Organ at Saint-Sulpice, Paris

“Now that you know a little more about my story, I can focus on what I was actually asked to write about. Approximately two years ago I made a major career change from a packaging engineering to marketing with no formal education or on-the-job experience. Up until this point, I have been relying on informal, on-the-job training to learn the trade. Recently, I was accepted to the online executive MBA program at RIT, and I enrolled as full-time student starting in January 2017 with an expected graduation in May 2018. As part of this program, I work closely with a cohort to complete a rigorous course load that includes an accelerated schedule, and international trip, and two capstone projects. With this degree, I will achieve my goal of receiving a formal education in my current field. I expect to continue to work full-time and sing in the choir while completing my studies.

“It has been about twelve weeks since I started, and I have completed 10 credits in that short time. Needless to say, I have had some long days and expect many more long days to come. Fortunately, I have the Schola Cantorum to provide brief moments of peace and serenity in an otherwise busy schedule. I have been truly fortunate in life, but I

must admit that I often forget how fortunate I have been. I can never seem to find the words to express how important singing at St Stephen’s is to me. Not everyone has an opportunity to perform beautiful, challenging music with a group of wonderfully talented individuals in such a magnificent place.

“If you see me over the next 15 months and I look tired, it is likely a result of a late-night studying. Thankfully I can continue to rely on James and the other members of the choir to help me through the next year.”

Thank you Brian, for your observations. With that I wish you all a time of growth for what remains of Lent.

Truly, James

ORGAN RECITAL SUNDAY 7 MAY 2017 5:30 PM

at S. Stephen’s Church

Mark Dwyer

Organist & Choirmaster,
Church of the Advent, Boston



Works of
J. S. Bach, G. F. Handel,
Dan Locklair, C. Villiers Stanford



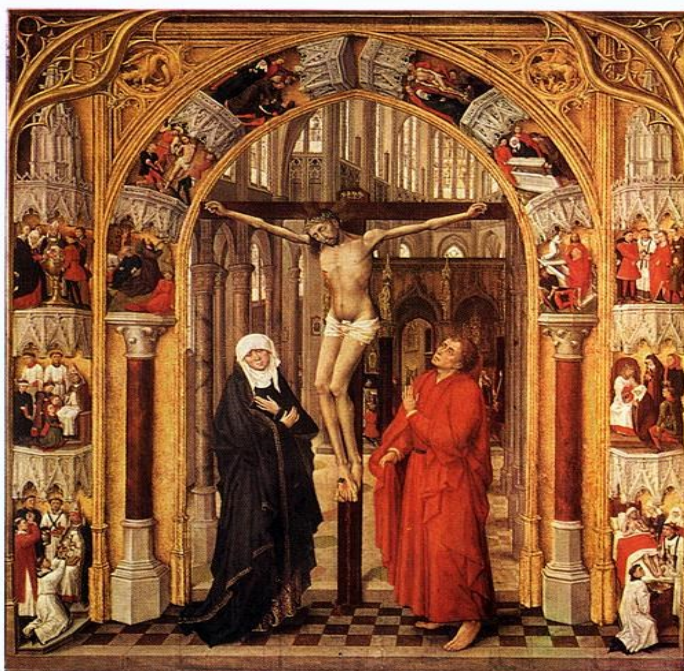
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The S. Stephen

HOLY WEEK & EASTER 2017



Redemption Triptych
Rogier van der Weyden, 1390—1464