



The S. Stephen

PENTECOST

2017

Vol. 16, No. 5

From the Rector

My Dear People,

The summer of 2017 marks a time of transitions at S. Stephen's: a time of sadness as well as of looking forward to new beginnings.

Fr. Martin Yost joined us in June 2015 on a two-year work agreement. He has served faithfully and with distinction as Assistant Priest in the parish and Episcopal College Minister at Brown and RISD. However, owing to the parish's need for financial restructuring, as well as declining financial support from the Diocese for the Brown / RISD College Ministry, we decided that we could not renew his work agreement beyond its original term. In June, Fr. Yost will take up residence at St. John's, Newport, where he will serve at the altar part-time while he continues to seek a new full-time parish assignment. His last Sunday with us will be 4 June, the Feast of Pentecost, when he will celebrate and preach at the 10 a.m. Mass and be honored at a farewell gathering at the Coffee Hour following.

Cory MacLean became part-time Parish Secretary in 2001 (a year after my arrival as Rector) and at the beginning of 2014 her position became full-time with a new title and additional responsibilities as Parish Administrator. Again, however, the parish's need for financial restructuring led to the decision in last year's budget process to make this position part-time again, and Cory has decided to move on in search of full-time employment elsewhere. One bit of good news is that she intends to continue participating in the life of S. Stephen's as a parishioner and choir member. Cory will be honored for her work in the parish office at a farewell gathering at Coffee Hour following the 10 a.m. Mass on Sunday 18 June.

For my part, I will miss working with Fr. Yost and Cory immensely. Fr. Yost has been an enor-

mous help over the past two years; he is an esteemed colleague for whom I have the greatest respect and affection, and I'm confident that he will do much good in the ministries to which God will call him in the future. Cory has served with incredible devotion and energy for the past sixteen years—the longest professional relationship I've ever had with anyone, except for James Busby, and with him for only one year longer! Please be sure to attend Fr. Yost's and Cory's respective gatherings on 4 June and 18 June if at all possible.

While such restructuring is painful, it is an obligation of responsible stewardship. In the past year or two, both the Bishop and our financial advisors expressed concern that we were taking more than was prudent from the endowment to fund current operations. The Budget Committee and Vestry have worked diligently to find ways to reduce ongoing operating expenses with the goal of enabling the endowment to grow over time to help ensure the parish's long-term financial health and stability. Unfortunately, the exorbitant costs of health insurance and other mandatory benefits now make full-time staff much more expensive than in years past; and it's simply more cost-effective and economical to employ part-timers where possible. Other cost-cutting measures have included reducing the number of full-choir Sundays each year. So, instead of starting up in early to mid-September as in years past, the 2017-2018 Choir Season will begin on 1 October. Combined with such efforts at controlling expenses, of course, it behooves all of us to do what we can to increase our financial support of the



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parish through pledges and other gifts, and to help with the never-ending responsibility of evangelization and recruitment of new members to the Body of Christ.

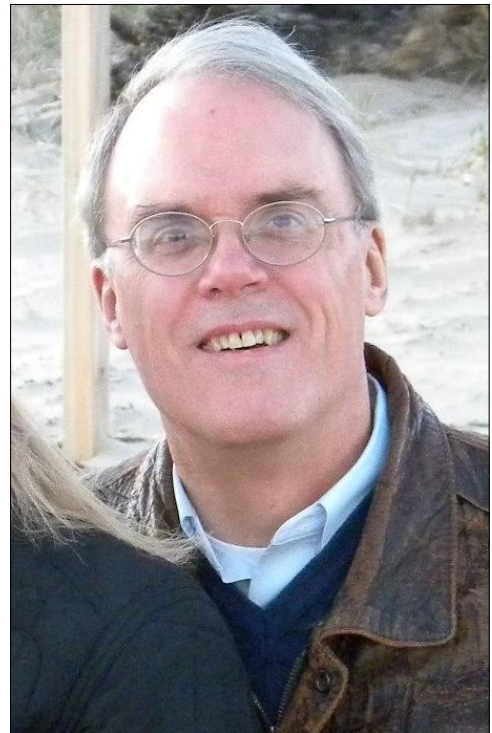
Now, to the new beginnings: It gives me great pleasure to announce that we have engaged Fr. Michael Pearson to serve as “Sunday Assistant” during the 2017-2018 season. Some parishioners fondly remember Fr. Pearson from his days as Curate and Interim Priest here at S. Stephen’s (1977-1981). He then went on to serve as Rector at Epiphany, South Providence, and parishes in Connecticut, Kentucky, and Pennsylvania before retiring and returning to Rhode Island in 2012. On Sundays during choir season and other liturgical services when the ceremonial calls for the ‘Three Sacred Ministers’ Fr. Pearson will serve either as Celebrant or Deacon, and will preach approximately once a month. However, this arrangement is limited to Sunday mornings and principal holy days only; so requests for pastoral ministrations during the week will ordinarily need to be addressed to me as Rector.

Finally, while we shall no longer have a full-time Assistant Priest whose duties include being the Episcopal College Minister at Brown and RISD, nonetheless—building on the excellent foundations laid by Frs. Tuck, Sawicky, and Yost—we are planning to continue this ministry here at S. Stephen’s this coming Fall. Given our geographic location and our history, we simply cannot turn our backs on the academic community that surrounds us. With the help of a team of lay volunteers, my plan for the Fall is to resume the Sunday Evening Prayer in the Lady Chapel and the dinner following in the Great Hall. The exact details of how it all will work are still in the

discussing-and-planning stage. Both Bishop Knisely and the University Chaplain, the Rev. Janet Cooper Nelson, have assured me of their enthusiastic support for the Episcopal College Ministry continuing at S. Stephen’s. I am enormously excited at the prospect myself, and will be looking for help—both from parishioners and from fellow clergy in our neighboring parishes—as we move forward together with this vital project.

In short, it’s a time of both challenges and opportunities. We shall rise to the former and take advantage of the latter. This letter comes with all good wishes and prayers for a relaxing and rejuvenating summer. I remain, faithfully,

Your pastor and priest,
Fr. John D. Alexander



The Rev'd Michael Pearson

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FR. YOST'S LETTER

Sometimes I think I should have taken up a proper hobby, like pottery or stamp collecting or watercolors—something that offers concrete results. I remember an older and wiser priest once pointing out that, as priests, we often do not see the results of our labors. No doubt this is precisely why I have also heard, more than once, the advice that a priest *ought* to have a hobby. While I have many interests, I'm afraid I never heeded that advice.

Perhaps it's a matter of personality, or perhaps it's an indication of simple-mindedness, but I find considerable satisfaction in the daily routine of parish life—Morning and Evening Prayer, Mass, pastoral conversations, and study. I think of a line from a hymn by John Keble: "The trivial round, the common task, / will furnish all we ought to ask." Very rarely are there observable results, and for the most part I don't find myself terribly worried that I cannot see or know (in this life) what has really been accomplished. And yet, the question does occur to me occasionally, and especially now as I reflect on my time here at S. Stephen's.

This parish, with its long history and important legacy, is in the midst of a large and influential institution, but there is, in some sense, a fleetingness to it, as the population is turning over constantly. Some who come to Brown become a regular part of parish life, but then only for a time. Others visit only occasionally. Still others pass by the church many times

without ever really noticing that we are here. Even parishioners and clergy who are here for many years are but a small part of the story. "What is your life? For you are a mist that appears for a little time and then vanishes" (James 4:14).

I say all this not to suggest any sense of despair or failure. Far from it! For, *sub specie aeternitatis*, there is no wasted time. There are, to be sure, memories and relationships that I shall treasure for many years to come. But what I suppose I shall most *ponder* will be the small moments, the encounters with those I spoke to perhaps only once, but who reached out to me in a moment of need, and in that moment was planted a seed of faith; or those who wandered into S. Stephen's seeking, they knew not what, but left with an intimation of a transcendent reality that will stay with them long after. The full meaning of any person's life has a certain ambiguity until it is ended. It is

something we cannot see clearly in this life, but we can never doubt that the smallest thing said or done with faith and good will can lead others, and lead us, on the path to holiness.



MERE ANGLICANISM PART FIVE: THE HISTORIC EPISCOPATE

By Phoebe Pettingell

“The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.”

The Chicago-Lambeth Quadrilateral, 1888

The fourth point of the Quadrilateral was, and remains, the most controversial. Anglicanism itself has never closely defined what constitutes the Historic Episcopate, although all but a few branches have kept up our understanding of Apostolic Succession—the unbroken chain of the laying-on-of-hands from the Apostles in the consecration of bishops. While it is acknowledged that *Episcopé* is a sign of the unity of the Church, different Churches have very different ideas of the role of bishops, and, more importantly, how bishops are made.

The doctrine of Apostolic Succession is based on Scripture: Paul passing on his apostolicity to Timothy and Titus; and on the Epistle of Clement, probably written in the latter years of the first century, which explains that the Apostles chose successors to themselves so that the integrity of Christ’s teachings might be accurately passed on, commissioning them, in turn, to pass on the role of bishops to their successors. Rome, the Orthodox, Old Catholics, Anglicans, Moravians, and Scandinavian Lutherans all claim Apostolic succession, though they do not necessarily agree on the form of conveying it, nor recognize one an-

other’s orders. Protestant Churches, especially of the Reformed tradition (Calvinist) reject it. Thus, what was meant to preserve unity has, ironically, caused division and controversy, although to be sure Churches are just as divided by disagreements over doctrine. Ecumenical dialogue has recognized the problem so that many are now closely examining their understandings, searching for common ground.

To illustrate the controversies provoked by this point of the Quadrilateral, one need only refer to the papal bull, *Apostolicae curae*, issued by Pope Leo

XIII in 1896, declaring Anglican orders “absolutely null and utterly void.”

Rome argued that the ordinal in The Book of Common Prayer of 1552 expressed a non-sacrificial understanding of the priesthood, and was thus incompatible with the Catholic doctrine. This point was emphasized at the time not for ecumenical reasons but to explain why Anglican clergy wishing to become Roman Catholic priests needed full, not conditional ordination. At the time, many people read *Apostolicae curae* as a response to the Quadrilateral’s proposal to unite Churches under the “Historic Episcopate,” by noting this did not insure



The Apostles

Apostolic Succession. Since the drafters of the Quadrilateral had not supposed that the Catholic Church of their era planned to unite with any non-Catholic body, this ought to have come as no surprise. However, Anglican resentment about this bull

continues, and was fanned back into flame by the 1998 doctrinal commentary from the Congregation of the Doctrine of the Faith upholding it, even as many ecumenical Roman Catholic leaders were suggesting it might be set aside. Ironically, since, by this time, other impediments to full communion between Rome and Anglicans had arisen—including the Ordination of Women and positions on sexuality and abortion—a reversal of Pope Leo’s decree would only have permitted certain Anglican clergy wishing to become Roman Catholic priests to be received rather than re-ordained, but would have made a limited impact on ecumenical relations. In contrast to Rome’s stance, the Orthodox/Anglican dialogue laid aside issues of Apostolic Succession and the validity of orders to concentrate on the resolution of doctrinal issues, feeling that questions of ordination would be resolved when doctrinal concurrence was established.

One ecumenical agreement that came about in the late twentieth century, but really dates back to the Early Church is that a bishop must belong to a particular See and Church. In the nineteenth century, in particular, a class of so-called *episcopi vagantes* or “wandering bishops” grew up. Today, many schismatic groups that have broken away from Anglicanism, or falsely claim to be Old Catholic, but derive their orders from men such as the notorious René Vilatte, originally a French Roman Catholic who was associated at various times with the Episcopal Church, the Presbyterians, and the Syrian-Malabar Church (where, under false pretenses, he was consecrated a bishop). This charlatan roamed the United States and Europe consecrating breakaway bishops who formed tiny denominations, some of which persist. While such people still exist, they and any orders they confer are not recognized, regardless of where they obtained them, because Apostolic Succession requires a recognizable Church, not merely a valid line of orders.



René Vilatte
(1854–1929)

An ecumenical success story brought about by the Chicago-Lambeth Quadrilateral was the establishment of The Church of South India (CSI). This came about in 1947, shortly after India gained its independence, but it had been under discussion for decades. Inspired by the Quadrilateral, Anglicans, Methodists, Presbyterians and Congregationalists felt that by joining together they could increase the influence of a Protestant Christian Church in a Hindu country. They are part of the Anglican Communion, active in its affairs, and represent the second largest body of Christians in the area. However, since their bishops are called “Moderators,” in Presbyterian fashion, and their Prayer Book is made up of a conglomeration of rites from various of the parent traditions, it was not uncommon, as late as the 1960s, to see Anglo-Catholic parishes in the Church of England posting signs in the narthex proclaiming, “This church is not in communion with the Church of South India.”

When the Episcopal Church ratified Full Communion with the Evangelical Lutheran Church in America, the ELCA agreed that all future bishops would have one consecrator bishop either from the Swedish Lutheran Church which has Apostolic orders, or from one of TEC’s. However, Lutheran clergy who had not been ordained by a bishop in succession were considered to be in communion, with the understanding that, in time, all ELCA pastors would be ordained by a bishop considered valid by Episcopalians. The Church of England, in the 1994 Porvoo agreement with the Scandinavian and Baltic Lutherans, made no such provision, sticking by the vaguer “Historic Episcopate” wording. All these Churches maintain the Historic Episcopate, though only some have maintained Apostolic Succession. Historic Succession presumes one bishop succeeding another in the same see, preserving the teachings of the Church. Some

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proponents also claim that such bishops are successors of the Apostles in performing the same function: preaching the faith, governing their sees, and ordaining to the clerical and diaconal order, as well as consecrating other bishops. Apostolic Succession, however, believes in an unbroken chain of the laying-on-of-hands, beginning with the Apostles, as well as preserving the faith of Jesus. (It must be noted that not everyone uses the terms in this way. Archbishop of Canterbury, Michael Ramsey, considered all three definitions a sign of Apostolicity, while some Lutheran bishops in Apostolic Succession prefer the term “Historic Episcopate” as more inclusive.)

Because Anglicanism is a “broad tent,” attempting to establish a *via media*, or middle way, it has tended to avoid defining doctrines in so particular a way as to exclude those who might be in general agreement. “The Articles of Religion,” more popularly known as “The Thirty-Nine Articles,” were originally intended to state not only what the sixteenth-century Church of England believed, but, by implication, what European Protestant Churches might be considered communion partners [its model was the Lutheran Augsburg Confession, rather than the Calvinist confessions, which defined belief more narrowly]. The Chicago-Lambeth Quadrilateral followed that pattern, in attempting to draw up a statement of “core-Christian principles,” going back to Scripture and the Early Church. Today there are Anglicans, mostly on the Evangelical end of the spectrum, who would like some document giving more specific statements of doctrine. I believe this is not in the Anglican DNA, and further-

more would present possibly insurmountable difficulties in holding our Communion together. For the present, the Chicago-Lambeth Quadrilateral continues to offer a platform for Anglican Churches in widely different cultures to remain a worldwide body.

The late Henry Chadwick, one of the leading Church historians of the twentieth century, observed: “To speak of tradition is to recognize that the prophetic and apostolic witness of the Biblical

record can become revelation for us now because of the experience of grace in and through the Church which is Christ’s Body. In the life of the Church we are anchored to the past because, by faith and baptism, we are members of a society with a continuing history, linking us to St. Peter, to the Twelve, to Mary the mother of Jesus, to St. Paul and the Gentile mission, to the emerging ministry with apostolic commission which would become the visible and concrete sign and instrument of continuity, and in the links of a historic chain” (Henry Chad-

wick, “Ministry and Tradition” from *Selected Writings*, edited by William G. Rusch, Eerdmans, 2017, p. 4).

This truth was recognized by the framers of the Chicago-Lambeth Quadrilateral and continues to challenge ecumenical dialogues to uncover the common ground among Churches, so that we may move ever closer to Christ’s prayer for us in the Garden of Gethsemane “That we all may be one” even as He and the Father are One, so that the world may believe (John 17:21).



Peter consecrates Hermagoras as Bishop
in the presence of Saint Mark
Fresco, c. 1180 Basilica de Santa Maria Assunta
Aquileia, Italy



CHRISTIAN RESISTANCE TO NAZISM PART THREE: LE CHAMBON-SUR-LIGNON

By Fr. Alexander

Established in 1953, *Yad Vashem* is the state of Israel's official memorial to the victims of the Holocaust. Among its objectives is the recognition of Gentiles who sheltered Jews in Nazi Germany and the Nazi-occupied territories without motives of profit or proselytization; such Gentiles are honored as "Righteous among the Nations." Over the years a number of heroic individuals have received this title. In 1990, however, Yad Vashem took the unprecedented step of awarding it to an entire community: the village of Le Chambon-sur-Lignon in south-central France.

Le Chambon sits high on the rugged Vivarais Plateau in the *Massif Central*. Since the sixteenth century, the majority of the plateau's inhabitants have been Calvinist Protestants, also known as Huguenots. The history of French Protestantism is marked by struggle and persecution. After a series of religious conflicts in the sixteenth century, King Henri IV promulgated the Edict of Nantes in 1589, giving Protestants formal toleration. However, in the seventeenth century Louis XIII and his minister Cardinal Richelieu initiated a series of persecutions, culminating in Louis XIV's revocation of the Edict of Nantes in 1685. Before losing his head in the French Revolution, Louis XVI restored religious toleration in 1787. In the meantime, towards the end of the eighteenth century, around 550,000 Huguenots are estimated to have converted to Catholicism, while another 250,000 emigrated to other countries. A tenacious few remained in France, keeping to themselves and quietly practicing their religion in remote places like the plateau. Here they nurtured traditions of resistance to state authoritarianism and sheltering political and religious refugees—beginning, remarkably, with Catholic priests fleeing the guillotine during the Reign of Terror. In the nineteenth century, relations between the Huguenot majority and the Catholic minority on the plateau took on the character of mutually respectful and friendly coexistence.

Later, the plateau became a destination for urban holidaymakers seeking an escape in the mountains, especially after the opening of a railway line in 1902. At the beginning of the Second World War, the village's year-round population of permanent residents was just over 2,000, but every summer outside visitors swelled that number. Although the area was hardly fashionable, and there were no large hotels or luxury resorts, the local inhabitants became adept at offering B&B style accommodation—literally a "cottage industry"—and cultivated a long-standing tradition of hospitality to strangers. At the end of the nineteenth century a philanthropic program called "Children at the Mountain" arranged for poor children from urban industrial areas to stay on farms on the plateau, helping with the chores in return for their room and board. From 1937 to 1939, the area received several hundred Republican refugees from the Spanish Civil War, as well as the first influx of dozens of refugees fleeing Nazism in Germany and Austria. It was a harbinger of things to come.

At the outbreak of the Second World War, the pastor of the French Reformed parish in Le Chambon was André Trocmé, who had arrived in

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Le Chambon-sur-Lignon

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1934. Born to Huguenot parents in 1901 at St. Quentin-en-Tourment in the north of France, Trocmé had studied religion at the Sorbonne in Paris from 1918 to 1924. During this time, he became a pacifist and helped organize the French chapter of the International Fellowship of Reconciliation. Like others of his generation, he was appalled at the carnage of the First World War; he had relatives and friends in Germany and could not accept that as a soldier he might have been required to kill them. Also, the deep loss he experienced at the death of his mother when he was ten sensitized him to the grief experienced by the families of those killed in battle.

In 1925, Trocmé traveled to the United States to study for a year at Union Theological Seminary in New York. Here he worked part-time as a French tutor to the children of John D. Rockefeller, and met his future wife Magda, an Italian Protestant who had graduated from the University of Florence and was studying at the New York School of Social Work (which became part of Columbia University in 1940). André and Magda married in France in 1926.

On returning to France, Trocmé was ordained a pastor in the French Reformed Church. He served eight years among coal miners and steel workers in the northern industrial towns of Maubeuge and Sin-le-Noble. Here he gave free range to his nonviolent convictions, organizing pacifist youth groups and testifying at the trials of conscientious objectors. However, the French Reformed Church's Calvinist theology condemned pacifism in favor of the Just War doctrine shared with Catholicism and Lutheranism. Trocmé's activism provoked conflict with some of his parishioners and drew censure from the French

Reformed Church's central council. When for the sake of his children's health, Trocmé sought to move to a parish away from the polluted air of Sin-le-Noble, he found that the central council would not approve his call to any new assignment. Eventually, in 1934, the parish of Le Chambon adopted the expedient of calling him as "temporary" pastor, an appointment that did not require such approval. The villagers were willing to tolerate his views, and Le Chambon was too remote for anyone else much to care.

In 1938, Trocmé and his assistant pastor, Edouard Theis, a university friend, established a Protestant high school in Le Chambon called the

Collège Cévenol, which taught pacifist principles and welcomed students of all religions and none. While local teenagers attended as day students, the school was soon drawing boarding students from around the world.

After the fall of France in June 1940, Germany set up the puppet Vichy regime under Marshall Pétain, who signed a treaty on June 22 agreeing to hand over all Jewish refugees requested by the Nazis. Le Chambon was in the zone controlled by the Vichy government until the German army occupied the entire country in 1942.

Upon the signing of the treaty, the mayor of Le Chambon, Charles Guillon—also a former pastor of Trocmé's parish—announced his resignation, de-

claring that as a Christian he could not collaborate with the new regime. Guillon then relocated to Geneva, just over the border in neutral Switzerland, where he took a position as Secretary of the World Council of the Young Men's Christian Association (YMCA). The inhabitants of Le Chambon thus gained a well-placed contact in Switzerland who was to provide invaluable assistance to their rescue efforts in the years ahead.



André Trocmé
1901–1971

The Sunday following the treaty, Trocmé preached a sermon to the villagers steeling them to resist without violence, and especially to stand ready to give aid and shelter to refugees. “Tremendous pressure,” he said, “will be put on us to submit passively to a totalitarian ideology ... The duty of Christians is to use the weapons of the Spirit to oppose the violence that they will try to put on our consciences... . We shall resist whenever our adversaries demand of us obedience contrary to the orders of the gospel. We shall do so without fear, but also without pride and without hate.”

Trocmé and his colleagues at the school then set in motion the plan for Le Chambon to become a safe haven for Jews and others fleeing persecution. The refugees fell into two categories: “legal” and “illegal.” The Vichy regime began confiscating Jewish homes and businesses, and imprisoning their owners in internment camps for eventual deportation to Germany where, everyone assumed, they would be put to slave labor. No one as yet anticipated the full horror of the Final Solution. In the early years of the war, however, the Vichy government was willing to release children from these camps provided that someone would take them in. Aid organizations such as the International Red Cross systematically visited the camps and offered to find homes for children whose parents were willing to make the agonizing decision to let them go. Trocmé and his colleagues set up multiple group



André and Magda Trocmé

homes for such children in and around Le Chambon. (Most of their parents were deported and never seen or heard from again.) The transfer of these young refugees to Le Chambon was entirely legal and took place with the full knowledge of the Vichy authorities.

At the same time, “illegal” refugees began arriving in Le Chambon once word got out that it was a good place to hide. Villagers would wait at the railway station to collect sanctuary-seeking strangers who arrived by the single daily train and take them to safe houses around the plateau. Meanwhile, members of the high school staff became adept at forging identity papers and ration cards for the new arrivals. Charles Guillon channeled funds from international aid organizations in Geneva to pay for the refugees’ food, clothing, and accommodation—sometimes, at great personal risk, crossing the border into France himself carrying suitcases full of money.

The refugees blended into the life of the area. Trocmé’s church made one of its meeting rooms available for clandestine Jewish worship on Friday evenings. When the Vichy *gendarmes* (and later the *Gestapo*) conducted searches of the village, the villagers spirited the refugees away to hiding places in the surrounding forests. Even with false identity papers, the foreign refugees often spoke little



Le Chambon-sur-Lignon Church

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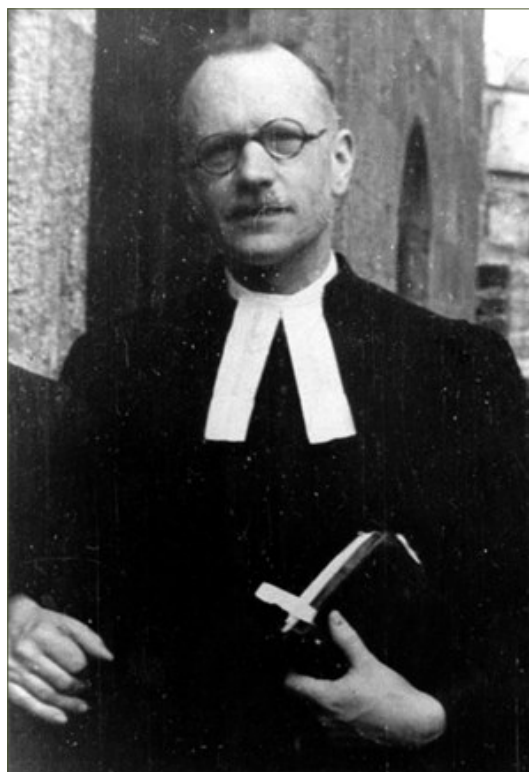
French and would not have stood up under intense questioning. Not a single Jew was ever turned in. The Huguenot villagers regarded the Jews as “the people of the Bible.” One Old Testament passage that particularly inspired them was Numbers 35, in which God commands Joshua to establish “cities of refuge” where fugitive strangers and sojourners may find sanctuary from their pursuers.

(An aside: although not a refugee, one of the visitors staying in Le Chambon during 1942 was the French-Algerian writer Albert Camus, who was working on his novel *The Plague* at the time. Several of the novel’s characters are said to resemble personalities in Le Chambon, including Trocmé himself.)

When the Germans occupied all of France in November 1942, it was clear that the plateau had become less safe. The villagers began a systematic program of smuggling refugees into Switzerland, in groups of two or three at a time accompanied by a local guide. The escape took several routes. One consisted of a journey by train from Le Chambon via Lyon to Annecy in eastern France. From Annecy they would take a bus to Collonges-sous-Salève, just across the Swiss border from Geneva, where they would wait until nightfall at the rectory of the local Catholic priest, the Abbé Jolivet. Then, evading army patrols on both sides of the border, they would crawl under the barbed wire into Switzerland under cover of darkness.

In February 1943, the Vichy police arrested Trocmé and Theis and imprisoned them at an internment camp near Limoges. Immediately, they set about organizing religious services and Bible classes for their fellow inmates. The public outcry at their imprisonment was great, and after a few weeks they were released, possibly at the

intervention of Marc Boegner, President of the French Reformed Church’s National Council. One condition of the initial offer of release was signing an oath of loyalty to Marshall Pétain, which Trocmé and Theis refused to do. They were released a day later regardless.



André Trocmé
in Geneva gown and preaching bands

In June 1943, German military police raided a group home for young people run by André Trocmé’s cousin Daniel Trocmé and arrested 18 students. Five students were identified as Jewish and sent to Auschwitz, where they were murdered. Daniel Trocmé was also arrested and sent to the Lublin / Majdanek concentration camp, where he died of exhaustion and disease in April 1944.

Later in 1943, having received warnings from the local French Resistance (*Maquis*) that the Gestapo had marked them for assassination, André Trocmé and Edouard Theis left Chambon and went into hiding. The *maquisards*’ relationship with Trocmé and

Theis was ambivalent. Before the Allied D-Day landings in June 1944, they largely avoided guerilla actions on the plateau in order to avoid drawing attention to the rescue operation underway there. While they were clearly on the same side, however, they found the pacifist pastors’ denunciations of violence against the occupying forces an annoyance. Some historians have speculated that they exaggerated the Gestapo threat to remove Trocmé and Theis from the scene at a time when they were preparing to step up military activities. In any case, Trocmé and Theis moved away, assumed false identities, and lived in safe houses like so many of the refugees they had helped. In Le Chambon, the rescue operation continued unabated under the leadership of André’s wife Magda.

About a week after D-Day, Trocmé came out of hiding and returned to Le Chambon. Since the

plateau was of little strategic importance to the Germans, local units of the Resistance quickly took control from the Vichy officials and *gendarmes*. Then, arriving from North Africa on August 15, the Free French First Armored Division pushed north from Toulon and Marseille through Provence and officially liberated the plateau at the beginning of September 1944. When a group of 120 German prisoners-of-war were housed at a nearby chateau, Trocmé organized Sunday services for them—preaching in French to his congregation in the morning and in German to the prisoners in the afternoon. His message of peace and reconciliation did not go down well either with the local inhabitants, many of whom were now in a vengeful mood, or with the Germans, who persisted for many months in believing that by some masterstroke Hitler would turn the tide and push the Allied invaders back into the sea.

In any case, the refugees could now come out into the open and begin preparing for life after the war. The huge task began of trying to locate the parents and other family members of the children who had found refuge on the plateau. But many, if not most, had died in concentration camps in Germany and Poland. The exodus of refugees from the plateau to new peacetime homes—many in the United States, Israel, and South America—continued well into 1946.

Since all was done in secrecy, it is impossible to determine the exact number of refugees saved by the inhabitants of Le Chambon and the neigh-

boring villages. One of many estimates is about 5,000, of whom 3,500 were Jews.

Trocmé resigned from his parish in 1948 and worked for the Fellowship of Reconciliation until 1960, when he took up another pastorate in Geneva. He died in 1971. Shortly before his death, Yad Vashem named him “Righteous among the Nations,” but he refused to accept the medal unless it was awarded to the whole village of Le Chambon—which, as mentioned above, Yad Vashem eventually did in 1990.

The story of Le Chambon became widely known with the publication of Philip Hailie’s book *Lost Innocent Blood be Shed* in 1979. Since then, a number of books (and one documentary film) have appeared, including Peter Grose’s *A Good Place to Hide* (2015), which I have used extensively here. Some historians have taken issue with Hailie’s emphasis on the Protestant culture of Le Chambon, pointing out that the rescue operation involved many other towns and villages, with the active support of Catholics and non-religious as well. Still, it seems undeniable that the religious convictions of Trocmé and his parishioners were a galvanizing force in the regional effort to save the refugees. Clearly, *something* was distinctive in the attitudes and traditions of the plateau’s people, since few if any other whole communities in the Third Reich did what they did. Their example testifies eloquently to the continuing Christian obligation to offer sanctuary to strangers and sojourners, especially those deemed “illegal” by the state.

The last word is best given to the people of Le Chambon themselves, who simply wanted to get on with their lives and mildly resented the international attention they received after the publication of Hailie’s book. In their view, they had done nothing heroic. One villager said: “Things had to be done and we happened to be there to do them. It was the most natural thing in the world to help these people.”



Plaque honoring the town of Le Chambon-sur-Lignon as “Righteous among the Nations”



NARTHEX SITTING: THE SENIOR PROJECT

By Henry Viall



Editor's Note: Henry Viall is a senior at Providence Country Day School who has attended S. Stephen's occasionally over the past year. For his Senior Project, Henry spent 25 hours each week from May 1 to May 19 at S. Stephen's so that the doors could be open and he could greet visitors and answer questions. Before beginning

the project, Henry familiarized himself with Fr. Catir's parish history as well as the guide to the church building compiled by Fr. Alexander. In the fall, Henry will attend the University of Edinburgh where he plans to study theology and philosophy.

The Senior Project is something that all seniors at the Providence Country Day School must do in order to graduate. People will do many different things, usually related to what they are interested in, whether it be working at a rescue league, theater, or working in science pedagogy. For two weeks now I have been sitting in the vestibule area of the church here at Saint Stephen's, allowing it to be open to visitors during the day and logging who comes in.

Usually around eight people will visit in a day, and they are an interesting mix of people. In fact, though I have been spending around seven hours a day for two weeks doing this, I have not been able to find one particular type of person who walks in. There is simply too much of a range to have one archetype.

There are students, tourists, and local people who simply want to sit in a calm church and pray. Most visitors on the whole seem not to have a Christian background. They are simply amazed by the beauty of the church and this leads them to ask

questions both about it and at times about the Christian faith itself.

Some of the tourists have come from far places in Europe and Asia, while others have come from Louisiana, and one individual from out of town had been a Jesuit who had gone to Boston College. Of the students, most have been from Brown, and there have been also many alumni from out of town.

Aside from allowing a diverse set of people to go inside a church to find a peaceful place to pray or reflect, having the doors open has an even greater effect. It continues a long tradition of churches being open nearly all the time, something that was very common until recently. Likely most of the people who will visit in a given day will not become better Christians, and likely those who are not Christians at all will not become so by visiting a beautiful church. That said, we live in a time where many believe that the Christian religion has no modern relevance. There is a tendency towards always updating Christian liturgical practices, beliefs, and architecture to fit modernity. Modernity though always tends to date itself: what is modern at one time will a moment later be outdated. What is never outdated though is what is timeless. Though stained glass, gothic style architecture, rood screens, Stations of the Cross, and altars have very particular origins in history, they will always seize the imagination and will bear witness to a tradition spanning from 1st century Judea to the present day. I am very happy to have been able to allow people, however many or few on a given day, to visit this great and beautiful church and to experience this part of the great tradition of Christianity. As the motto of the Carthusians goes, *Stat crux dum volvitur orbis*, "The cross is steady while the world is turning."

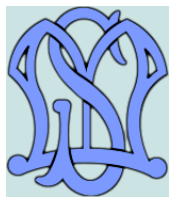


A DAY WITH OUR LADY OF DORCHESTER

The Annual Mass and Meeting of the Society of Mary, American Region, took place on May 6, 2017, at the Church of All Saints, Ashmont (Dorchester, Massachusetts), beginning at 10 am. A number of members of our Ward were present. All Saints' Rector, Fr. Michael Godderz, celebrated the Solemn High Mass, Fr. Washington Jarvis preached, and the Men and Boys Choir sang the Darke Communion Service in E. During the service, Fr. Alexander—the Superior of the Society of Mary, American region—admitted ten new members: our own Frank Pisaturo; two from the Church of the Ascension, Rockville Centre, New York; one from the Church of the Good Shepherd, Rosemont, Pennsylvania; four from St. Clement's, Philadelphia; Fr. Godderz from All Saints; and Fr. Carlos de la Torre from St. Hilda's House, New Haven. All Saints

After an excellent lunch in the newly restored Great Hall, Fr. Alexander led the Annual Meeting, and received reports. The Society of Mary is growing; new wards and cells are being formed, while old ones are reactivating. Fr. Russell Griffin of St. Uriel's Church in Sea Girt, NJ, chaplain of the Society, mentioned the new email communiqué for members. Phoebe Pettingell, the newly elected editor of the Society's magazine, *AVE*, discussed recent changes, including the use of original American material rather than reprinting from the English magazine, and color photographs. The day provided both inspiring worship and great fellowship among members from eight states.

For further information about The Society of Mary, or to join, contact Fr. Alexander or Phoebe Pettingell



Society of Mary

Join us for the Holy Rosary, breakfast and an informal meeting at 10 am on the following Saturdays: **July 1, August 5**



Our Lady of Dorchester
All Saints, Ashmont

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.



Quodlibet

by James Busby

quodlibet (kwăd"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*



As the end of the choral season is within sight, and the pleasures of summer must be imminent, though you'd never guess it by the cranky weather the last few weeks, your musician and scribe is more than ready to wind down a bit.

Gifts made possible a few "extras" that need to be chronicled and noted. My thanks to the donors, having been expressed, I would be grateful for any further contributions and gladly speak of these as I'm in process of planning the next season already.

Sunday, last, Easter IV was full, starting with a Procession of Our Lady on George Street accompanied by brass quartet and right well at that! Clement weather, which seemed up for grabs the previous days, cooperated and all was most festive. The musical aspect out of doors was organized by trombonist and tenor Grant Randall and went without a hitch, for which I was grateful. I do like it when these things time out perfectly, the organ and brass seemed seamless from my vantage, which was an enormous relief! This was funded as a gift in memory of former Junior Warden and dear friend, Homer Shirley. I think Homer would have enjoyed this!

Mass proceeded with a setting by Grayston Ives, composed in 1987 for the choir of New College, Oxford. Ives was a student at Cambridge, a founding member of The Kings Singers, and continues to have a hugely varied musical life from being Emeritus Fellow and Music Director of Magdalen College to back-up vocalist for Paul McCartney. He is, as I explained to some at coffee hour, no relation to the American Charles Ives who composed in addition to inventing the concept of actuarial tables for insurance. Yankee Ives was a real master of diversification.

That evening we were treated to a splendid organ recital by Mark Dwyer, DMus, of The Church of the Advent, Boston, played so lyrically to an appreciative audience and making the organ sound so varied and colorful, which never ceases to amaze me. I am always heartened not only by the willingness of our visiting musicians, but by the guests these events attract, allowing us to show something of ourselves without feeling we're poaching! A wonderful reception followed and provided a perfect close to the day.

The musical offerings of that Sunday was underwritten by three separate and self-effacing "angels" with the dedication to "The Glory of God" being the common thread among them; they know my gratitude as well as the necessity of these gifts.

The Feast of Pentecost on 4th June will be enhanced with the Mass of Igor Stravinsky, again made possible by a gift to the Special Music Fund. The ever re-invented St. Dunstan Consort accompanying the mass will consist of woodwind quintet and organ. Igor Stravinsky composed his *Mass* between 1944 and 1948 and it epitomizes his neo-classic, anti-romantic period of the years 1923 - 1951 which culminated in his W.H. Auden collaboration for Venice, the opera *The Rake's Progress*. Stravinsky's amanuensis Robert Craft cites *Mass* as



Marian Procession

one of only a handful of works that were not commissioned but “the product of spiritual necessity.” Craft further quotes Stravinsky as saying: “My *Mass* was partly provoked by some Masses of Mozart that I found at a secondhand store in Los Angeles in 1942 or 1943. As I played through these rococo-operatic sweets-of-sin, I knew I had to write a mass of my own, but a real one.” The work that ensued is so masterful, succinct without an ounce of musical waste, and is one of my major pleasures.



Sketch of Igor Stravinsky
by Pablo Picasso

We last sang Stravinsky Mass a decade ago in memory of J. Carter Brown and a gift of the family. My reasoning of programming at that time was just as Carter Brown changed the way we looked at art through his work at The National Gallery, Stravinsky changed how we hear music. Mass is one of those things like Erik Satie's *Gymnopédies* with no perceivable shelf-life and which I imagine will sound just as crisp and fresh and new a hundred years from now.

The Schola Cantorum will sing Solemn Mass for two more Sundays following Pentecost. The

next months will find me in planning mode while Schola has a well-deserved hiatus for the summer returning Sunday, 1st October. I look forward to entering my twenty-fourth season at S. Stephen's on Trinity Sunday and hope the next months provide a time of refreshment for us all.

Yours, James

THIS CAN BE YOU:

**IF
YOU
COME
TO**



**THE
ANNUAL
PARISH**



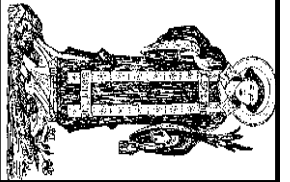
BARBECUE!

**SUNDAY 25 JUNE
FOLLOWING THE 10 AM SUNG MASS
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The S. Stephen

PENTECOST 2017



Descent of the Holy Spirit
Titian, ca. 1485/90—1576