



The S. Stephen

HOLY WEEK AND EASTER 2019

Vol. 18, No. 4



Burial of Saint Stephen (1555-1562)
by Juan de Juanes. Museo del Prado, Madrid, Spain.

Letter From the Rector

My Dear People,

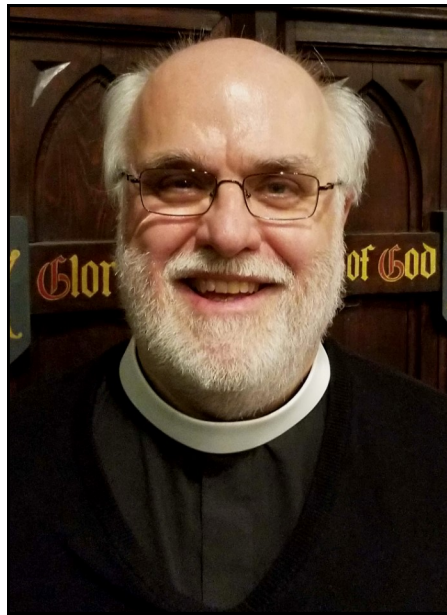
As Holy Week and Easter approach, it seems appropriate to reflect on the *Triduum Sacrum*, the “Holy Three Days,” that culminates the Lenten Season and initiates the Easter Season.

Strictly speaking, the Triduum is not a series of services but a period of time. It begins on the evening of Maundy Thursday with the Mass of the Lord’s Supper, and it concludes on Sunday at Vespers or Evening Prayer of Easter Day. Since in the traditional Jewish reckoning each day begins and ends at sundown, the “Three Days” are Good Friday, Holy Saturday, and Easter Day.

More colloquially, however, we speak of the Triduum as a series of three liturgies: the Maundy Thursday Mass, the Good Friday Liturgy, and the Great Vigil of Easter. Except, as liturgical scholars remind us, they are not really three liturgies but one liturgy in three parts. (We have been blessed this year to have one such liturgical scholar, the Rev. Canon Jeremy Matthew Haselock, with us on Sunday evenings during Lent.)

The three days of the Triduum recapitulate three of the seven Days of Creation in the Book of Genesis. On the Sixth Day (Friday), God completes his work, creating the land animals and, finally, human beings “*in his own image*.” Similarly, on Good Friday, Jesus completes *his* work, dying on the cross precisely so that the image of God might be restored in us. On the Seventh (Sabbath) Day, having finished his work of Creation, God rests. Similarly, on Holy Saturday, having finished his work of Redemption, Jesus rests in the tomb.

A new week begins. We go back to the First Day (Sunday), when God began his work of creation,



declaring, “*Let there be light*,” and separating the light from the darkness and calling the light “Day” and the darkness “Night.” Similarly, on the First Day of the Week, Jesus rises from the dead as the light of the world and the beginning of a new creation. Some of the early Church Fathers called Easter “the Eighth Day,” seeing it not only as harking back to the First Day of Creation, but also as looking forward to the Last Day, when Christ shall return and inaugurate God’s Kingdom in its fullness.

All this rich diurnal symbolism highlights the Triduum as the culmination and high point of the Christian Year. As such, it sets the pattern for all the weeks of the year: every Friday is a “little Good Friday;” every Saturday is (or should be) a day of Sabbath Rest; every Sunday is a “little Easter.”

We cheat ourselves of the opportunity for vital formation, enrichment, and growth as God’s People if we fail to participate as fully as we can in the Triduum liturgies. Let’s mark them on our calendars now and do our best to support one another in our common observance of these wonderful and sacred mysteries.

On another note: as many parishioners have already heard, Phoebe Pettingell has announced her forthcoming departure from Providence to return to Wisconsin for family reasons. Since her arrival at S. Stephen’s in 2004, Phoebe has played a unique role in our life together. After many years serving the national Church in a variety of capacities, from General Convention Deputy to member of (and later Consultant to) the Standing Committee on Liturgy and Music, Phoebe brought a wealth of ecclesiastical, liturgical, pastoral, and spiritual wisdom to our parish life. An indefatigable worker, she has served in many offices, including Parish Sacristan, Clerk of the Vestry, Editor of *The S. Stephen*, and

Secretary to our Ward of the Society of Mary. She will be sorely missed; a number of parishioners have remarked that they cannot imagine S. Stephen's without her. Neither can I. But, of course, life will go on.

To express our appreciation for Phoebe's many contributions to parish life, the Vestry has scheduled a send-off celebration for Coffee Hour on Low Sunday, April 28th. It will be nothing elaborate: just an opportunity to say, "Thank You" and "*Au Revoir*." (C. S. Lewis once remarked that "Christians never say goodbye.") I hope as many parishioners and friends as possible will make a note of it and plan to attend.

Finally, looking ahead, at 11 am on Saturday 11 May, S. Stephen's will be hosting the Annual Mass and Meeting of the Society of Mary's American Region. The Solemn Mass will include the outdoor Marian Procession on George Street that we have undertaken for several years now, complete with brass band, but this year it will be on that Saturday instead of a Sunday. The Procession is a wonderful witness to the neighborhood; in the past some on-lookers and passersby have even followed it back into the church for the Mass following! Hosting such events helps keep S. Stephen's "on the map" in the wider Episcopal Church and Anglo-Catholic world; we get a number of visitors from other places, some quite far away, who make the journey to Providence specifically to attend. It is vitally important to have a good turnout of parishioners to welcome these visitors as well as to join in what is, in itself, a memorable, fun, and enriching occasion of worship. More details will be forthcoming; in the meantime, we hope that you will reserve this day on your calendars and plan to be present.

With eager anticipation of Holy Week and Easter, I remain faithfully,

Your pastor and priest,
Fr. John D. Alexander

PRINCIPAL HOLY WEEK & EASTER SERVICES



Golgotha (1884)

by Mihály Munkácsy. Oil on canvas. Déry Museum, Debrecen, Hungary.

Sunday of the Passion: Palm Sunday

14 April 2019

Palm Sunday Liturgy 10 am

Liturgy of the Palms, Procession,
Solemn Mass of the Lord's Passion

Maundy Thursday

18 April 2019

Maundy Thursday Liturgy 7:30 pm

Liturgy of the Lord's Supper, Washing of Feet,
Procession to the Altar of Repose, Stripping of
the Altars

Watch before the Altar of Repose - until
Midnight

Good Friday

19 April 2019

Good Friday Liturgy 12 noon

Liturgy of the Lord's Passion, Solemn Collects,
Veneration of the Cross, Mass of the Pre-
Sanctified

Holy Saturday/Easter Eve

20 April 2019

The Great Vigil of Easter 7:30 pm

Lighting of the New Fire, the Prophecies
Blessing of the Waters & Renewal of Baptismal
Vows, The First Mass of Easter

Easter Day

21 April 2019

Sunday of the Lord's Resurrection 10 am
Solemn Procession and Mass of the
Resurrection

ANCESTORS

by Nancy Gingrich

In personal preparation during Lent and in anticipation of the joyous Easter season, I do a lot of reading of books, articles and devotions. This year, as one of my disciplines I read *The Lamb's Supper: The Mass as Heaven on Earth* (1999) by Scott Hahn. I had read comments about this book, noting that it had a lot to say about the Book of Revelation. I smiled and thought about what one church member said some forty years ago that "it all seems like one big, bad dream that John had!" However, I found the book to be very thought provoking. I also spent time delving into information about the Seder tradition. It's amazing how much a person can forget over the years, but as I refreshed my knowledge a few thoughts really hit home.

During the Seder there is a *matzah tash* (bread bag) which has three compartments into which are placed three pieces of matzah. Tradition has it that these three pieces symbolize Abraham, Isaac, and Jacob, the biblical ancestors out of which come the twelve tribes of Israel. These patriarchs, mentioned so many, many times in Scripture and song are the human family of the ancient Hebrews, and the spiritual ancestors of all Christians. From this ancestral tree comes our new spiritual and incarnated human member, Jesus Christ.

A Christian tradition suggests that the three pieces represent the Father, Son, and Holy Spirit, the spiritual family for all believers. As Christians, in order to understand this unseen Trinity better, we put this in familial terms: the warmth and guidance of a loving father, the example of the older brother, etc.

In either case, the middle matzah is broken in two, and one piece is wrapped and put aside for later in the Seder. For Isaac, "sacrificial lamb", salvation



Last Judgment: Jacob, Abraham, and Isaac in Paradise (1408)
by Andrei Rublev. Fresco. Dormition Cathedral, Vladimir, Russia.

was given by a command from God that spared his life and restored his son to Abraham. In the parallel Christian interpretation, the broken piece is Jesus, the Christian's "Sacrificial Lamb," whom God gave us to restore us to our Heavenly Father. The wrapped piece, when finally unwrapped and shared around the table represents this glorious restoration, either human or spiritual.

Hahn's book carefully details the symbolism of the Book of Revelation. It also shows how the progression of steps through the Mass as we know it refer to the directions and format given to the ancient Hebrews for the Temple. Our Mass reflects the mystery and sacredness of that instruction. As we approach the communion rail we are joined by the souls of our spiritual and human families.

Not everyone is interested in searching out clues and filling in a personal family tree on paper or computer. But like the wind, it is there whether we learn about it or not. Our ancestors are the story of where and from whom we come. Our traits, looks, and drive are an amalgamation of all those who have come before, whether we can name them or not. As Christians, we have done at least some digging into the past and discovered the story of Jesus recorded in the Bible and have welcomed Him into our own family. We acknowledge Him to be a member of our Spiritual Tree and celebrate this great event every time we come to the communion table. We have accepted the miracle of the broken human, found and restored by His Father, given as a Holy Sacrifice for us. This is the story of Easter. Christ has risen! The Lord has risen indeed! Alleluia!

THE CATHOLIC LITERARY IMAGINATION: FIVE NOVELS

Part IV: *The Violent Bear it Away* by Flannery O'Connor

by Phoebe Pettingell

So far, the novelists in this series have been English converts to Roman Catholicism. By contrast, Flannery O'Connor (1925-1964) was an American who grew up in Georgia and was born Catholic. At 27, she was diagnosed with lupus—an auto-immune disease in which the body attacks healthy tissue. Her father had died of it when she was 16, and although the doctors did not expect O'Connor to live very long, she managed to stay alive for 12 more years, during which time she published two novels and 32 short-stories. Although, as a young woman, she attended the prestigious Iowa Writers' Workshop and became friends with a number of the authors of the period, she lived most of her life in Milledgeville, Georgia, a small town, with her mother. She attended daily Mass, read Catholic theologians—including Jacques Maritain, Friedrich von Hügel (whose influence can be seen in a mystical element in her work), and Pierre Teilhard de Chardin—and reviewed books for two local Catholic papers. Her work became better known after her death, when she came to be considered one of the greatest and most original writers of her generation.

O'Connor once remarked that “anything that comes out of the South is going to be called grotesque by the northern reader, unless it is grotesque, in which case it is going to be called realistic.” Her unsentimental portrayal of people who are disabled, criminal, down-and-out, provincial or pretentious displays her theology and, especially in her later writings, her mysticism. “Grace changes us, and the change is painful,” she wrote. Often



Flannery O'Connor

she eschews Catholic characters in favor of conservative backwoods Protestants.

The Violent Bear It Away (1955), bears many hallmarks of Southern gothic fiction: complex webs of family relationships over several generations, bizarre events often breaking out in violence, and various forms of disturbed psychology. (William Faulkner's short story, “A Rose for Emily,” often read in high school, is a prototypical example.) The book's title is taken from the Douai Bible's translation of Matthew 11:12: “From the days of John the Baptist until now, the Kingdom of Heaven

suffereth violence, and the violent bear it away.” The implication is that heaven is not gained simply by being “good,” but that it requires a kind of force to break through the barrier separating the Divine from the worldly.

The protagonist of *The Violent Bear It Away* is 14-year-old Francis Marion Tarwater, raised by a great-uncle who believes himself one of God's prophets, and who has groomed the boy to follow in his footsteps. At the novel's beginning, Tarwater (as he is usually called) is attempting to bury his great-uncle who has died suddenly at the breakfast table. But the day is hot, the ground is hard, and the boy soon gives up. A voice in his head persuades him to do those things his great-uncle taught him not to do: get drunk from the still of corn liquor—the old man's livelihood—and then, in an act of rebellion, burn down the

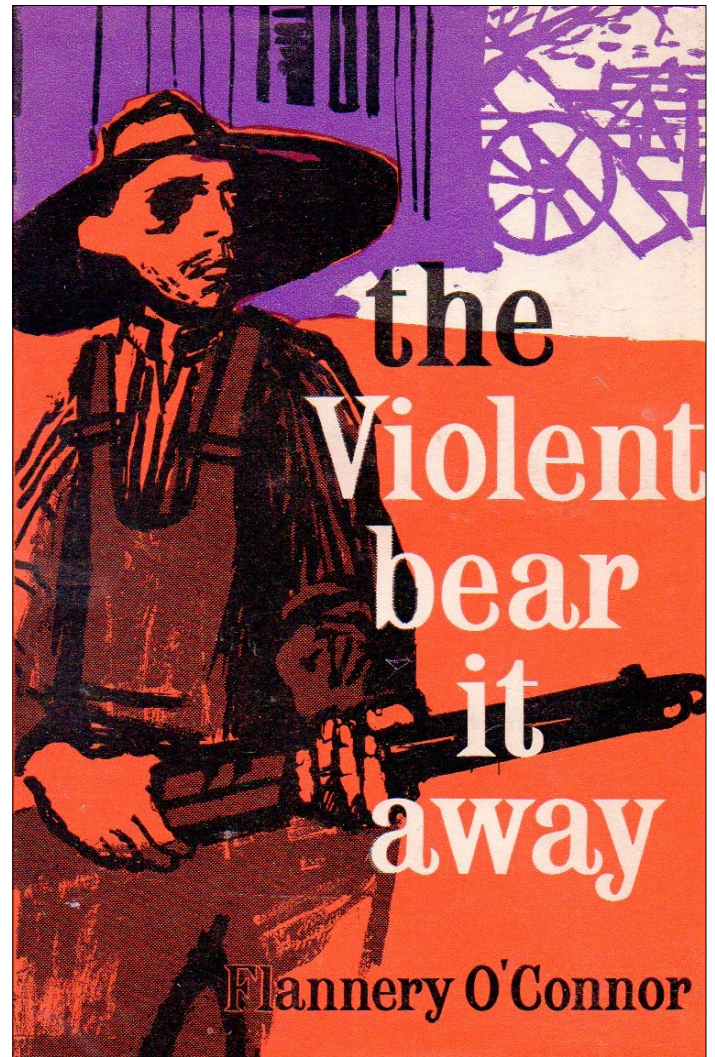
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house with the body still inside instead of giving it a “Christian burial.”

Tarwater was born in a car wreck that killed his mother and was initially taken in by her brother Raybur, known as “the schoolteacher,” a sociologist and free-thinker. For a short time, after a stay in a mental institution, the uncle accepted “charity” from the schoolteacher, only to discover that his nephew had written a patronizing article about him for a teacher’s magazine, depicting him as a crazy religious freak. The uncle then kidnapped the infant Tarwater, and later told the boy, “I saved you to be free, your own self! ...and not a piece of information inside his head!” When Raybur tried to get the baby back, the old man shot at him, injuring his ear and making him deaf. Raybur subsequently married a social worker, and their child was born with Down’s Syndrome. The uncle considered this part of God’s mercy, since the child was too innocent to be corrupted by his father’s ideas.

Tarwater has become resentful of the old man yet unsure whether he, too, is called to be a prophet. The voice in his head encourages him to disobey the instructions he has been given, consider himself finally free, and set out to find the schoolteacher in a place only known to him as “the city.” His great-uncle told him to baptize Raybur’s child, but he also rebels against this command. Nonetheless, the tension between his upbringing and all that the schoolteacher represents continues to war within him.

The second section of the novel is mostly told from Raybur’s perspective. Hampered by his deafness and by his resentment against his small child, oddly named “Bishop,” who can only learn the simplest skills and has been rejected by the mother, he attempts to live without emotion, concentrating on his rationalist beliefs. An atheist, he favors euthanasia for children like his own, yet is bringing up the boy by himself rather than putting him in an institution as the child’s mother wished. Initially, when Tarwater arrives at his house, he rejoices, feeling that the adolescent will be the son he *can* teach. But the two do not communicate well, and it



Hardcover, London: Longmans.

becomes increasingly clear that Raybur is filled with anger and resentment he fears to acknowledge. He admits to Tarwater that once he tried to drown Bishop, thus setting up a chain of inevitability. On a camping trip, Tarwater takes Bishop out in a boat, and holds him underwater, completing the deed his father could not perform. But in that moment, he finds himself saying the words of baptism over the drowning child. Confronted with his son’s death, Raybur realizes that he can no longer feel love or sorrow for what has happened and that his lack of belief has created his own damnation.

The book’s third and final section returns to Tarwater’s perspective. Having murdered Bishop, he runs away to return to his great-uncle’s land, hitching several rides. His emotions become increasingly

conflicted. Then he discovers that one of the strangers who gives him a ride reminds him of the voice in his head—which by now the reader has guessed is the devil. Tarwater is drugged, raped, and left in the woods. When he comes to, he lights a pine bow with his matches, and starts setting the forest on fire to “burn clean” the world that has defiled him. Coming upon the ruins of his uncle’s house, he discovers that one of the local “negroes” has, in fact, rescued the body of the old man and given it a Christian burial. Standing there, with the fire in the forest spreading behind him, Tarwater receives his moment of revelation:

He knew that this was the fire that had encircled Daniel, that had raised Elijah from the earth, that had spoken to Moses and would in the instant speak to him. He threw himself to the ground and with his face against the dirt of the grave, he heard the command. GO WARN THE CHILDREN OF GOD OF THE TERRIBLE SPEED OF MERCY.

After rubbing the dust of the ground across his forehead, he begins his prophetic journey back to the city where, like others before him, he will be scorned, rejected, imprisoned or worse. “Jerusalem, Jerusalem that kills the prophets, and stones God’s messengers” (Luke 13:34).

What is O’Connor saying in this strange, fierce but brilliant book? Initially, the reader may share the schoolteacher’s opinion that the uncle is a crazed religious fanatic, who has abused his great-nephew by keeping him out of school and raising him for a vocation that the world considers mad. Yet Raybur gradually reveals himself as the one who is truly morally confused, with a bleak view of existence. “Freedom,” for him, is only what we make of ourselves in a world without hope. The handicapped and damaged are worthless if they cannot overcome their limitations. By ignoring the anger that he feels against his deafness and against his child who can never meet his aspirations, the schoolteacher has cut himself off from love or an awareness of anything beyond his own blinkered understanding. In the eyes of the world, both the great-



Flannery O’Connor (2015)
by June Glasson. Watercolor.

uncle and Tarwater seem peculiar, even crazy, but they live like the prophets of Scripture. God’s mercy often comes to people who have been deeply wounded by life’s cruelty: disease, deformity, war, crime, accident, death of those we love. It is not necessarily gentle or kind, it may seem terrifying, but it “burns our eyes clean” to see the Kingdom of Heaven, beyond our mortality, and brings, in the end, the Peace that passes all understanding.

ONLINE GIVING FOR S. STEPHEN’S CHURCH

If you would like to make a donation to S. Stephen’s Church in thanksgiving for any of our ministries or for any reason at all, we have made doing so online especially easy. Just visit <https://www.sstephens.org/donate> to give a one-time gift or to set up recurring donations. Running a parish of this size is expensive, and we are appreciative of the generosity of those who have given so much in the past and to those who will give in the future.

LET US GO FORTH IN PEACE:
Processions in the Church's Worship
by Elizabeth Alexander



Easter Procession in the Region of Kursk (c. 1880)
by Ilya Repin. Oil on canvas. Tretyakov Gallery, Moscow, Russia.

Processions have always had a special place for me on my Christian journey. As a child, growing up in the Anglo-Catholic tradition in London, processions were front and center on the major feast days of the church's year. On these "high days and holy days," the children would gather prior to the service, to be "dressed" for the procession. The boys wearing cassocks and cottas took their places with the altar party. The girls, in their best dresses, were adorned with white veils. Seated at the front of the church, they awaited the beginning of the procession, signaled by the Deacon's intonation of "Let us go forth in peace," and the congregation's response, "In the Name of Christ. Amen." There were usually three or four banners with long white streamers attached. As the banner bearers approached, the girls filed out to take the streamers

into their hands, two at the front and two at the back of each banner. We processed around the church in a figure eight, choir and congregation lustily singing one of the great processional hymns from *The English Hymnal*. On the highest feast days the congregation would process outside, walking a full block around the church, led by thurifer, cross and torches, the altar party, and the congregation following behind. It was a wonderful sight; passers-by would stop to watch!

Childhood experiences lay foundations for the years to come. This is the case for me with processions! In my childhood years I didn't understand why we processed, but I knew it was important that we did, and it was fun! So why do we process? A procession symbolizes our journey of

faith. Our footsteps symbolize our journey as Christian pilgrims traveling towards the heavenly kingdom. We follow the cross, the symbol of our faith, and the celebrant who symbolizes Christ in our midst. At S. Stephen's we pause the procession to pray at a station: the font, the shrine of Our Lady, or Saint Stephen. These stopping places mark a pause in our journey. We declare our faith at the font, or ask Our Lady's or Saint Stephen's intercessions to guide and help us along our way. We then continue our journey as the altar party processes back to the sanctuary and the altar, our heaven on earth: the place where we receive our sustenance, Christ's Body and Blood in the outward signs of bread and wine.

Pilgrimages to holy places similarly symbolize our heavenward journey; and processions are a central part of a pilgrimage. As a pilgrim to both Lourdes and Walsingham, I have walked in the outdoor processions of Our Lady. An image of Mary is carried while hymns are sung telling her story and praising her appearances as the mother of our Lord. Each year, at S. Stephen's, we process along George Street during our May procession. We sing the praises of Mary, our mother, who will lead us home to our Lord and Savior. In the Holy Land, I have joined in the procession along the Via Dolorosa (the Way of the Cross) tracing the path taken by our Lord to his crucifixion. A cross is carried through the narrow streets of Jerusalem to the Church of the Holy Sepulchre. Pilgrims experience what it must have been like for Christ on this journey; the locals continue with their daily work, passing the pilgrims on the road. In the market, where the narrow, cobbled streets, are busy and noisy, it is difficult to hear the leader saying the prayers, and one is jostled by shoppers and passers-by in the heat of the day. At the destination Basilica, the many groups singing and praying out loud in different languages create a holy cacophony of noise inside this sacred place!

During Lent at S. Stephen's, we journey with Christ on a mini Via Dolorosa around the church during the Stations of the Cross. We walk with Jesus in his sorrow, pausing at each station, to offer

up our prayers of contrition for all that he suffered to save us from our sins. Then, we process with Christ on Palm Sunday into the church singing "All Glory Laud and Honor;" and on Easter Day we walk with Christ triumphant in the joy of his resurrection.

Life is a journey, and so is our walk with Christ! We travel from birth to death, experiencing many joys and sorrows along the way. As Christians, we traverse known and unknown territory, following in Christ's footsteps along the path on which he leads us. During our church processions we can be an observer, watching from the pews, or a participant joining together with our brothers and sisters in our own journey of faith, following Jesus, our Lord and Savior. This Easter Day, it would be wonderful to see all able-bodied congregants join in the procession, singing "Hail Thee Festival Day," and rejoicing in Christ's resurrection.

"Let us go forth in peace. Alleluia!"

"In the name of Christ, Amen. Alleluia!"

Society of Mary American Region Annual Mass and Meeting



The SoM Annual Mass and Meeting will be here at S. Stephen's on Saturday 11 May: an opportunity for worship, devotion, food, fellowship, and education! The annual outdoor Marian Procession will take place at the beginning of the Mass at 11 am (and not on the Sunday). Luncheon and the meeting will follow in the Great Hall. S. Stephen's is privileged to host this event, which draws SoM members from across the country; and it affords a unique opportunity for parishioners not only to help welcome our visitors but also to learn more about the Society of Mary and its work in the wider Anglican and Episcopal world. We hope that as many parishioners and friends of S. Stephen's as possible will turn out to help make this event a success. For more details, please see the "Devotional Societies" page on the parish website.

IN SEARCH OF SAINT STEPHEN

Part IV: The Relics Rediscovered

by Fr. John D. Alexander

The last we hear of our Patron Saint in the New Testament is that “*Devout men buried Stephen and made great lamentation over him*” (Acts 8:2). Saint Luke, the author of the Acts of the Apostles, does not tell us who these devout men were, or where they buried him.

Almost four centuries later, in the year 415, Stephen’s relics were discovered at a village called Caphar-Gamala (modern Beit Jamal) in the Judean hills about twenty miles west of Jerusalem. This event is traditionally commemorated in the Church’s calendar on August 3 as the “Invention of Saint Stephen.” The title “Invention” comes from the Latin *inventio*, “finding,” or “discovery.” Since the English word “invention” has connotations of something made up or fabricated—and hence plays into the prejudices of critics who question on principle the authenticity of holy relics—I prefer to follow the contemporary Church usage of listing the feast as the “Finding of the Relics of Saint Stephen” or, more simply, “The Finding of Saint Stephen.” What happened at Caphar-Gamala in 415 was not an invention but a rediscovery.

The Setting

The early fifth century was a time of violent upheaval and change in the Mediterranean world. On August 24, 410, Alaric’s Visigoths captured and sacked Rome. While the physical destruction of the city’s great buildings and monuments was minimal, and the invaders spared the population who took refuge in the Christian basilicas, the collective psychological trauma was enormous. The unthinkable had happened. Even though the capital of the Roman Empire had been moved to Constantinople in 330, still, the eternal city that had ruled most of the known world for so many centuries, the center of civilization itself, had fall-



Gamaliel Appears to Lucian (c. 1345)
by Bernardo Daddi. Vatican Museum, Vatican City.

en. On its last legs, the Western Empire would struggle on for another sixty-six years until the deposition of its final emperor, Romulus Augustulus, in 476. The Eastern part of the Empire would continue for another thousand years as the Byzantine Empire, but that is another story.

There was perhaps more continuity between the old order and the new than historians have traditionally acknowledged. The “barbarian” kingdoms that took over large parts of the Western Empire were not nearly as uncivilized as often depicted, and in most cases they had already been evangelized, albeit with the Arian version of Christianity. Nonetheless, the sack of Rome precipitated a crisis of confidence among the ruling classes and intellectuals of the time. For almost a century, since the reign of Constantine the Great (324-337), the Empire had been officially Christian. Now pagans and Christians started blaming each other for the city’s fall. Christian writers such as Paulus Orosius (introduced in Part Two

of this series, and more on whom below) described it as God's judgment upon centuries of pagan Roman pride, arrogance, and luxury. And pagans blamed it on the Empire's abandonment of the old gods and goddesses—who had in turn abandoned Rome to the barbarians. Against this background, Saint Augustine of Hippo in North Africa began his massive book *The City of God*, which was to become one of the most influential works of Christian historical and political thought ever written.

In the year 415, the Bishop of Jerusalem was John II, who had succeeded his well-known predecessor Cyril in 387. The feisty monk Jerome was living in a cave in nearby Bethlehem, translating the Scriptures into Latin and engaging in constant theological polemics and controversies. Jerome had attacked John early in his episcopate for allegedly holding heretical opinions derived from the third-century Alexandrian theologian Origen. More recently, in 414, Jerome had renewed the attack when John welcomed to Jerusalem the British monk Pelagius, whom Latin theologians such as Augustine considered a dangerous heretic for reasons largely incomprehensible to their Greek-speaking brethren. Augustine's disciple Paulus Orosius came to Jerusalem to press the case against Pelagius, but was unsuccessful as John wisely referred the matter to Pope Innocent I in Rome. Against the background of all this controversy, the discovery of major relics in John's diocese might have constituted a welcome diversion, as well as a vindication of his reputation.

The Revelation

And so it came about in 415 that Lucian, the parish priest of Caphar-Gamala, had a dream in which the rabbi Gamaliel appeared and told him the location where he was buried together with Stephen, Nicodemus, and Gamaliel's son Abibo. Both members of the ruling Jewish Council (Sanhedrin), Gamaliel and Nicodemus turned out in the dream to be the devout men who had buried Stephen and made great lamentation over him (Acts 8:2). They in turn were also buried with Stephen at Gamaliel's country estate, Caphar-Gamala, which, as it turned out,

was named after Gamaliel himself.

Initially Lucian hesitated to do anything, thinking that the revelation was at best only a dream or, at worst, a deception of the devil. But after the dream was repeated on two successive weeks, with Gamaliel each time becoming increasingly testy at the delay, Lucian went and reported the revelation to Bishop John, who ordered excavations to be undertaken at the site. And sure enough, caskets were found containing the remains of Stephen, Nicodemus, Gamaliel, and Abibo. Lucian records that as the excavators uncovered the relics and opened the caskets, the air was suffused with a sweet fragrance, and numerous healings took place on the spot. The relics were taken in solemn procession to Jerusalem and enshrined in the Church of Zion—the Basilica that Bishop John had recently constructed at the site of the Upper Room. This translation of the relics took place on December 26, which thereafter became the Feast of Saint Stephen in the Church calendar. Then, as was the practice in those days (and remains so in the present), Stephen's relics were divided up and distributed.



Finding of the Relics of Saint Stephen (c. 1385)
by Jaume Serra. Detail of the Altarpiece of Saint
Stephen, National Art Museum of Catalonia, Barcelona.

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Relics on the Move: North Africa

Having testified against Pelagius in Jerusalem, Paulus Orosius set out early in 416 from Palestine to visit Augustine at Hippo. He carried with him a letter from Jerome to Augustine, as well as some of the newly-found relics of Saint Stephen together with Lucian's written account of their discovery. After leaving some of the relics in North Africa, Orosius attempted to carry the rest home to his native Spain but—because of the devastation being wrought there by the Vandals—he only got as far as Minorca, where he deposited them in the local cathedral (again, as recounted in Part Two of this series).

In Book 22 of *The City of God*, Augustine devotes a lengthy passage to the many miracles of healing that accompanied the arrival of Stephen's relics in North Africa. Until recently, Augustine had subscribed to a doctrine later known as

“cessationism,” the belief that supernatural miracles had ceased upon the deaths of the twelve apostles who had been granted unique and unrepeatable gifts of the Holy Spirit at Pentecost. Augustine's pastoral experience as Bishop of Hippo caused him to revise that view: he had seen too many instances among his flock of inexplicable healings and recoveries from terminal illnesses in response to prayer to continue to believe that the age of miracles had ended.

Careful to guard against superstition, Augustine explains in Book 22 that the relics themselves do not have magical properties. Rather, they're what the Church later came to call “sacramentals”—tangible aids to Christian faith and devotion. It is God who grants miracles of healing at the prayers of Stephen in heaven in response to the faith of those who pray in the presence of his relics on earth. Augustine also emphasizes that the primary purpose of such miracles is not restoring health as an end in itself, but



*Mosaic of Saint Eudoxia
Alexander Nevsky Cathedral, Sofia, Bulgaria.*

rather strengthening faith in Christ on the part of both those healed and those who witness the healings—a point that many contemporary practitioners of Christian healing prayer would do well to take on board.

It takes only a little imagination to appreciate what is happening at a deeper level. Accusations and counter-accusations are flying about who's responsible for the sack of Rome. Many Christians are undergoing a crisis of confidence, wondering whether this calamity might really be the consequence of abandoning the old deities. Under these circumstances, the arrival of Stephen's relics brings strength and comfort. They provide a tangible material connection to the origins of the Christian faith as recounted in the New Testament. Moreover, by their miraculous powers, they assure the Church on earth of her continuing fellowship with Stephen and all the other saints in heaven. Earthly empires rise and fall, but Christ's kingdom is for ever. Such is the main argument of Augustine's *City of God*.

Relics on the Move: Jerusalem, Constantinople, and Rome

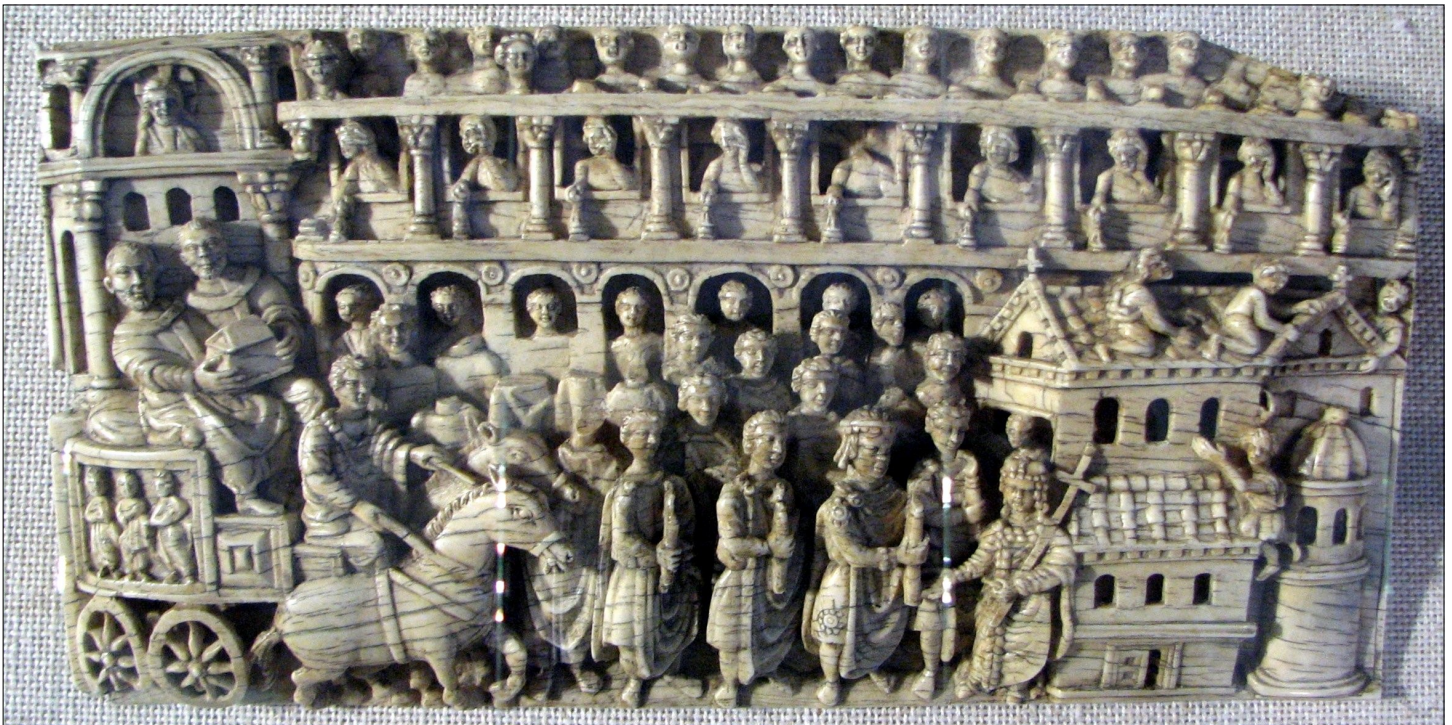
Traditions concerning the subsequent dispersal of Stephen's relics around the Christian world are confused and sometimes contradictory. According to the *Chronicle* of the Byzantine monk Saint Theophanes the Confessor (c. 760-c. 818), Bishop John's successor Praulius of Jerusalem sent the "right hand" of Saint Stephen to the Emperor Theodosius II in Constantinople in 421. When the relic arrived in Chalcedon, on the last leg of its journey, Stephen appeared in a dream to Theodosius' sister Pulcheria, who went out with joy to meet it, and installed it in a chapel in the imperial palace. Some scholars have conjectured that a Byzantine ivory miniature now on display in Trier Cathedral in Germany depicts the relic's arrival in Constantinople, though this is far from certain. What may be the same relic, Saint Stephen's right forearm, now rests in a brightly painted reliquary in the Trinity-Saint Sergius Lavra outside Moscow. (A lavra is a type of Eastern Orthodox monastery

for hermits.)

According to another tradition, the Empress Eudoxia (Theodosius' wife) went on pilgrimage to Jerusalem in 439—partly to get away from Constantinople where, accused of adultery, she had fallen out of favor with the Emperor. Making pilgrimages, obtaining relics, and building churches were perhaps a good way to rehabilitate her reputation. Eudoxia brought relics of Saint Stephen back to Constantinople, where they were enshrined and venerated in the Church of Saint Lawrence, which she had earlier built. Meanwhile, in Jerusalem, Eudoxia built a church at the reputed place of Stephen's stoning, north of the city walls; then she then had the largest portion of Stephen's relics translated there from the Church of Zion. According to her wishes, Eudoxia herself was interred in this new basilica after her death in 461. The Persians destroyed the church in 614 and the relics there were lost. In the late nineteenth century, however, the French Dominican Order acquired the site and built the present-day Saint Stephen's Basilica (*Basilique Saint-Étienne*), which was consecrated in 1900. Its complex today houses the headquarters of the French Biblical and Archeological School of Jerusalem, known more familiarly as the *École Biblique*, which, among many scholarly achievements, published the *Jerusalem Bible* in 1966.

The *Golden Legend* of Jacobus de Voragine (1228-1298) tells a whimsical and (from the Latin viewpoint) somewhat darkly humorous story of the translation of Stephen's relics from Constantinople to Rome during the reign of Pope Pelagius II (579-590). While in Rome, the Byzantine Emperor's daughter (anachronistically identified as Eudoxia) was possessed by a demon; the Emperor (anachronistically identified as Theodosius) commanded that she be brought back to Constantinople to touch Saint Stephen's relics. The demon cried out, however, that he would not leave her unless the relics were brought to Rome, "for it is the will of the apostles." The Emperor then proposed an exchange: Saint Stephen's relics would go to

Continued next page



Adventus Ivory (c. 4th-5th century)
Trier Cathedral Treasury, Trier, Germany.

Rome in return for Saint Lawrence's relics coming to Constantinople. Pope Pelagius agreed and sent his Cardinals to retrieve Saint Stephen. On arriving in Rome, however, those carrying Stephen's relics were making for the Church of Saint Peter in Chains, but found themselves immobilized. The demon possessing the Emperor's daughter announced that Stephen must go to be with Lawrence, his brother deacon-martyr. On arriving at Lawrence's tomb, the Emperor's daughter touched Stephen's relics and was immediately made whole. Lawrence then shifted in his tomb to make room for Saint Stephen beside him. When the Greeks who had come from Constantinople attempted to retrieve Lawrence's relics, however, they were all struck down as if dead; and, although temporarily revived at Vespers that evening, within ten days they all *were* dead! (Score one for Rome at Constantinople's expense!) So the bodies of Saint Stephen and Saint Lawrence were interred within the same tomb, which to this day can be visited in the crypt (*confessio*) under the High Altar at the Basilica of Saint Lawrence outside-the-Walls (*San Lorenzo fuori le Mura*).

Relics of Saint Stephen in Providence

In 2008, Mr. Charles Calverley generously donated a first-class relic of Saint Stephen to the parish. In the years since, we have made this relic available for veneration by the faithful following the Masses on Saint Stephen's Day (celebrated on the Sunday following December 26), and on the Feast of the Finding of the Relics of Saint Stephen (celebrated on the Sunday following August 3). More recently, I donated to the parish a relic of Saint Stephen from my personal collection; it is now on display in a brass reliquary in the glass display case on the wall to the right of the Saint Stephen Altar.

Some will ask: Why relics? How can we know that they're authentic? And even if they are, why should we pay them any attention? Do they not belong to the superstitions of a credulous age that by now we should have outgrown? I think it's safe to say that most present-day relics of Saint Stephen can be traced back to those discovered by Lucian at Caphar-Gamala in 415. But were these really the relics of the Deacon and Protomartyr whose death by stoning is recorded in the Acts of the Apostles?



Saint Stephen Reliquary
*Trinity-Saint Sergius Lavra, Sergiyev
Posad, Russia.*

Over the years, I have said in more than one sermon that we cannot know the answer to that question with any degree of certainty; the best we can say is that they *might be*. But that “might be” makes all the difference in the world because it establishes what I like to call “the incarnational principle of the thing.” The Christian faith is not merely a system of ethical teachings or spiritual principles standing or falling independently of human history. It consists not of timeless myths but is instead founded on stories of real flesh-and-blood human beings who lived and died at identifiable times in actual places. For us, as for fifth-century Christians in North Africa, Stephen’s relics furnish a tangible connection to the events we read about in the New Testament. And again, relics are not Sacraments but “sacramentals”—that is, their power results not from any supernatural quality that inheres in them but rather from the faith and devotion that they elicit in us. So, while we do our best to ascertain the authenticity of the relics we venerate, nonetheless, if we make an honest mistake and unknowingly venerate a bit of chicken bone, God will understand and make the appropriate allowances!

Early on in Church history, the anniversaries of saints’ deaths, their “birthdays into heaven,” became the dates of their commemorations in the Church’s calendar. Through years of preaching homilies at weekday Masses, I have learned that many saints’ days are often the anniversaries of key

events that took place long after their earthly deaths: the dedication of some important church in their name; the translation of their relics to some famous new shrine. What I like to call the “sacred geography of Christendom” associates particular saints with the places where their relics ended up even though they (probably) never visited those places themselves during their earthly lives. Think of the association of Saint James the Apostle with Santiago de Compostela in Spain, or of Saint Anne with Brittany and Quebec.

Through their relics, the saints continue to pursue posthumous lives and careers here on earth, just as we believe them to be alive with Christ in heaven. The faithful discovered that when Stephen’s relics arrived in Jerusalem, North Africa, Constantinople, and Rome, Stephen himself was with them “in spirit” in a new, powerful, and vital way. Those praying in the presence of his relics on earth could be assured of his prayers in heaven—which often manifested themselves in wondrous healings and other miracles. Here again is an expression of the incarnational principle of Catholic Christianity: in the relics of the saints we encounter “a further union, a deeper communion” between spirit and matter, the visible and the invisible, the living and the dead—for all are alive in Christ. Saint Stephen, Deacon and Protomartyr, pray for us!



Entombment of Saint Stephen with Saint
Lawrence (c. 1345)
*by Bernardo Daddi. Vatican Museum,
Vatican City.*

THE OTHER SAINTS BURIED WITH STEPHEN

by Fr. John D. Alexander

According to the Finding of Saint Stephen tradition, in 415 the priest Lucian discovered the relics of four saints buried together in the village of Caphar-Gamala near Jerusalem: Stephen, Gamaliel, Abibo, and Nicodemus. Following are sketches of the lives of the three other saints whose earthly remains were found with those of our Patron.

Gamaliel

The figure who appeared to Lucian in his series of dreams is revered in Jewish tradition as “Rabban Gamaliel the Elder” and in Christian tradition as “Saint Gamaliel.” He lived in the first century and died in the year 52 AD. A grandson of the great rabbinic teacher Hillel the Elder, Gamaliel was a member of the Sanhedrin, and a noted interpreter of the Jewish Law.

In Chapter 5 of the Acts of the Apostles, Gamaliel intervenes on behalf of Peter and the other Apostles, who have been arrested and brought before the Sanhedrin for preaching the Gospel. Here Luke introduces Gamaliel as “a Pharisee in the Council ... a teacher of the law, held in honor by all the people ...” (5:34). Speaking to the Sanhedrin, Gamaliel recapitulates the stories of recent messianic pretenders and revolutionaries who have been killed and their followers scattered. He warns the Sanhedrin to let the Apostles go: “for if this plan or this undertaking is of man, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God” (5:38-39). The idea that new ideas and developments in Church life should be given sufficient opportunity for discernment and testing is thus known as “the Gamaliel principle.”

Later in the Acts of the Apostles, speaking to the



The Apparition of Gamaliel to the Priest, Lucian, from the Altarpiece of St. Stephen (c. 1470)

by Michael Pacher. Oil on panel. Musée d'Art et d'Archéologie, Moulins, France / Giraudon.

people of Jerusalem, Paul the Apostle identifies Gamaliel as his teacher: “I am a Jew, born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated in the strict manner of the law of our fathers, being zealous for God as you all are this day” (22:3).

Christian tradition claims Gamaliel as a secret convert to the faith – although in Jewish tradition he remained a Pharisee until he died – and one of the devout men who buried Stephen and made great lamentation over him (Acts 8:2). It would be ironic if this were true, since Gamaliel’s former pupil Paul

played a key role at Stephen's stoning. Gamaliel is commemorated in the calendar of the Eastern Church on August 2, and in the calendar of the Western Church on August 3. The Cathedral in Pisa, Italy, claims his relics.

Abibo (or Abibas or Habib)

Saint Abibo was the second son of Gamaliel. According to the Finding of Saint Stephen tradition, Abibo studied the Law at his father's feet alongside the future Apostle Paul. A convert to Christianity along with his father, Abibo died at the age of twenty; Gamaliel buried him at his country estate of Caphar-Gamala. Stephen, Nicodemus, and Gamaliel were eventually buried in the same place, and their relics discovered in 415 by Lucian and translated to the Church of Zion in Jerusalem.

Gamaliel's older son, Simeon ben Gamliel, did not convert to Christianity and was President of the Great Sanhedrin at the outbreak of the First Jewish Revolt. The Romans beheaded him in AD 70 at the time of the destruction of the Jerusalem Temple; he is mentioned in the Jewish liturgy as one of the Ten Martyrs. Descendants of Gamaliel and Simeon served as *Nasi* or "Prince" of the Jewish people – a position primarily of religious leadership but also of representing the Jewish community to the Roman authorities – until the office was abolished in the fifth century.

Nicodemus

The Gospel of John identifies Nicodemus as a Pharisee and member of the Sanhedrin. Early in the Fourth Gospel, Nicodemus visits Jesus "by night" to ask him about his teaching (3:2). This interview occasions Jesus' memorable sayings about the necessity of being born anew (3:3), the Son of man being lifted up (3:14), and God so loving the world that he gave his only Son so that whoever believes in him should not perish but have eternal life (3:16).

Later, as opposition to Jesus is mounting, Nicodemus reminds his colleagues in the Sanhedrin that the Law requires a man to be given a hearing be-

fore being judged (7:51-52). For this he receives the rebuke "*Are you from Galilee too?*"

Finally, after the crucifixion, Nicodemus appears a third time, assisting Joseph of Arimathea in preparing Jesus' body for burial. Nicodemus brings "*a mixture of myrrh and aloes, about a hundred pounds weight*" – a quantity vastly exceeding anything needed for the task, suggesting costly extravagance – and together they bind the body "*in linen cloths with the spices, as is the burial custom of the Jews*" (19:39-40).

Since Nicodemus plays this key role in preparing Jesus' body for burial, it is not surprising that the Finding of Stephen tradition later identifies him as one of the devout men who buried Stephen. Moreover, John's description of Joseph of Arimathea as "*a disciple of Jesus, but secretly, for fear of the Jews*" (19:38) is extended in Church tradition to both Nicodemus and Gamaliel.

In Lucian's dream, Gamaliel identifies Nicodemus as his nephew, who eventually received baptism from the Apostles Peter and John. For this Nicodemus was deposed from the Sanhedrin, stripped of all his possessions, and beaten half-dead. Gamaliel then carried Nicodemus to his house where he lived for some days, and then was buried by Gamaliel at the feet of Stephen.



Saint Stephen Mourned by Saints Gamaliel and Nicodemus (c.1615)

by *Pensionante del Saraceni*. Oil on canvas. Museum of Fine Arts, Boston, MA.

WHAT IS HAPPENING TO ATTENDANCE?

Understanding “ASA”

by Fr. John D. Alexander

In the past few decades, church statisticians have come to rely on “Average Sunday Attendance” (ASA) as a much more reliable indicator of a congregation’s health and vitality than the more traditional measure of membership numbers on the church books. The reasons are easy to understand. Parishes and congregations often count many people as members who are inactive, to say the least. Some clergy and lay leaders are much stricter than others about removing inactive members from the rolls, resulting in misleading inconsistencies in the numbers reported from one congregation to another.

Average Sunday attendance, on the other hand, is inherently more consistent as a measure. The rules for calculating ASA in the Episcopal Church are fairly straightforward. First, we record the number of people who show up for all or part of any Sunday service. So, if ten people show up for Morning Prayer (including the officiating clergy), 15 for the early Mass, 90 for the principal Mass, and 35 for Evensong, then the attendance for that Sunday is 150 (even if this entails some double-counting of individuals who have attended more than one service). To calculate ASA for the annual Parochial Report, we add up the total Sunday attendance for the year, and we divide that total by the number of Sundays in the year (usually 52).

Recently, I reviewed the ASA statistics for S. Stephen’s since the turn of the millennium. Not surprisingly, the figures show a downward trend. In 2001, our ASA was 130. Since then, attendance peaked at 153 in 2003, and then began a slow decline (with a few ups and downs along the way), reaching a low of 96 in 2017, and then increasing slightly to 102 in 2018.

In other words, S. Stephen’s ASA in 2018 was 78

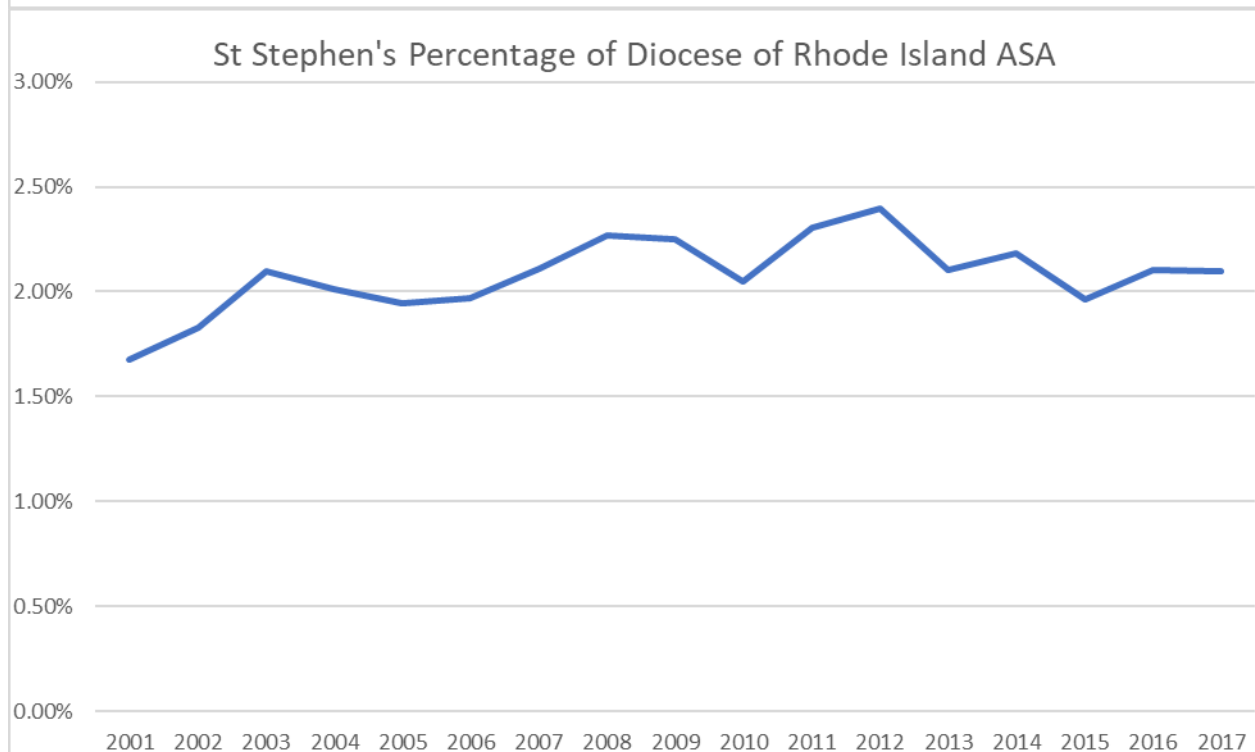
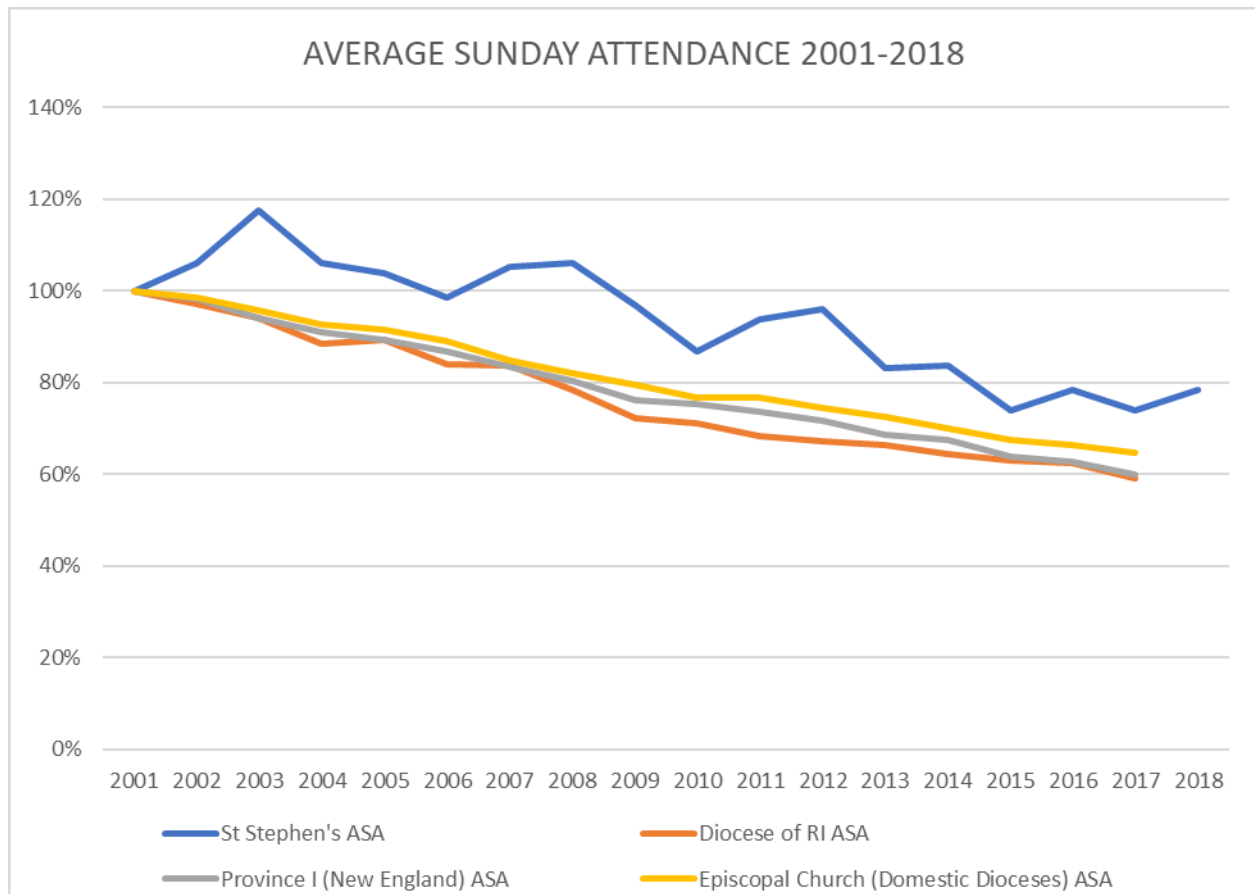
percent of what it was in 2001: a drop of 22 percent. These numbers would be cause for alarm except in the context of the comparable numbers at the diocesan, provincial, and national levels:

- ASA for the Diocese of Rhode Island in 2017 (we don’t have the 2018 figures yet) was 59 percent of what it was in 2001, a 41 percent drop
- ASA for Province I of the Episcopal Church (the seven New England dioceses) in 2017 was 60 percent of what it was in 2001, a 40 percent drop
- ASA for the “Domestic Dioceses” of the Episcopal Church (the dioceses in the United States) in 2017 was 65 percent of what it was in 2001, a 35 percent drop

These figures are graphed in the first table on the facing page. The bad news is that S. Stephen’s attendance has indeed been declining. The good news, if it can be called good, is that this decline has been at almost half the rate of the Episcopal Church in Rhode Island and New England! So, to draw an analogy from the investment world, our “performance in relation to the market” has been very good, even exceptional. Credit for this achievement belongs not to any one individual, but to all the parishioners, clergy, and staff who have worked together over the years to make S. Stephen’s the unique place that it is.

Another interesting measure is what percentage of worshippers attending Episcopal Churches in Rhode Island on a given Sunday are at S. Stephen’s. These figures are graphed in the second chart. In 2001, S. Stephen’s ASA was 1.68 percent

Continued on page 21



of the Diocese of Rhode Island's. With some fluctuations, this percentage increased to a high of 2.39 in 2012, and it settled at 2.1 in 2016 and 2017. The diocesan website claims a total of 50 parishes; interestingly, S. Stephen's attendance has been hovering fairly consistently at just over one-fiftieth of diocesan attendance.

While not totally reassuring, these numbers do put declining attendance in perspective. Churchgoing is falling across the board in our part of the country under the pressure of sweeping social and cultural forces that I doubt any of us fully understand or can explain. An ebbing tide lowers all boats. Against this backdrop, some parishes experience periodic (and often temporary) bursts of increased attendance due to unique local factors, but they are, literally, the exceptions that prove the rule.

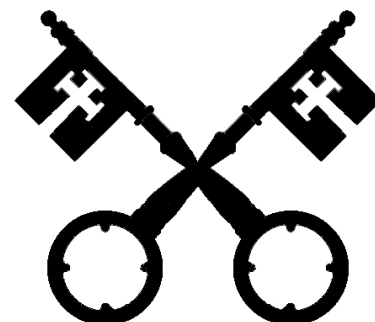
The question is how best to respond to this situation. The great temptation for many of my colleagues, I fear, is to seek some "magic bullet" of our own devising to try to reverse the trends: a formula, slogan, program, gimmick, or strategy that will succeed where all others have failed in drawing crowds from a rapidly secularizing population back to our churches. I hope I may be forgiven for my skepticism. The Way of Love program, for example, has much to commend it in its own right, but it would be unfair to burden it with unrealistic expectations, which tend to lead only to deeper disillusionment in the long run.

Our calling is to follow our Lord faithfully whatever the situation in which we find ourselves. This requires prayer, first and foremost, combined with hard-headed analysis and fearless decision-making. Forms of worship, fellowship, education, and service may need to be tailored to the abilities and needs of smaller congregations. Budgets may need to be trimmed to conserve financial resources for the future. But none of this need be cause for hand-wringing or despair. On the contrary, the most precious gift of life together in the Church is Joy in the Lord. We need to hold on to that Joy no matter what.

Moreover, the current situation affords unique opportunities for creative approaches to evangelism and spiritual formation. When church attendance is no longer an expectation of the wider culture, those who come through our doors generally do so for compelling personal reasons. They are not here just because it's the socially respectable place to be. They often bring searching questions, penetrating insights, and remarkable talents that can deeply enrich our life together and energize our mission in the world. The ministry of welcoming and integrating newcomers into parish life is as crucial as ever, and another occasion of Joy.

Not only joy, but also hope. We don't know what the (temporal) future holds. The social and cultural forces currently making for secularization could well undergo a sea-change in response to unforeseen events in future history, resulting in vast numbers of seekers and inquirers flocking back to the churches of their grandparents and great-grandparents. It has happened many times before in two millennia of Church history—most recently in the decade or so following the Second World War—and it may well happen again. A rising tide lifts all boats.

If and when it does happen again, wouldn't it be lovely if the members of those burgeoning future congregations could look back in gratitude for our stewardship of the institutional, physical, and spiritual infrastructure they inherited from us? At such a time, the highest compliment they could pay us would consist of three words: "They remained faithful."





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



son the narrator, with the remaining choir fulfilling the crowd parts. What Peter makes appear so effortless is the product of much musical thought, experience, and love. Forty-one seasons ago he sang his first Evangelist at S. Stephen's.

Maundy Thursday

This Mass begins in traditional manner with its music sung to plainchant settings as it has been all of Lent. Many consider plainchant the true and appropriate music of the church; and if it weren't for the joy of the great renaissance composers, Tudor English harmonic eccentricity, or my unbridled glee conducting some things like Nico Muhly's Bright Mass with Canons, I might subscribe to that philosophy. Some years ago, I developed my own three-year cycle of the hits of the *Kyriale* to spread the settings out, just as the Scripture readings now follow a three year cycle. This has been useful for variety and avoiding too much repetition.

As we approach Holy week and Easter it seems appropriate that I make some glancing observations on the music of those liturgies and its background.

Palm Sunday

The liturgy begins with no organ voluntary as is customary. This is not a liturgical consideration as much as my inability to be in two places at once.

The service commences with the proper text *Hosanna to the Son of David*, sung to the setting of Thomas Weelkes (1576-1623). Situated in the Lady chapel the resplendent acoustic makes the Schola Cantorum sound supremely joyous in close proximity.

The Passion, Luke's Gospel this year, is sung as accustomed by three cantors: Joel McCoy singing various roles, Bob Henry singing Jesus and Peter Gib-

At the Maundy Thursday Mass the *Gloria in Excelsis* is sung – one of the few times in Lent. Bells are rung and the organ is played. Immediately following the Gloria the organ remains silent until the *Gloria in Excelsis* at the Saturday Easter Vigil. This silencing has great dramatic effect.

Post Mass there is procession to the Altar of Repose in the Lady Chapel, accompanied by the great plainchant hymn *Pange Lingua*; psalmody is chanted while the altars are stripped, and then vigil is kept.

Good Friday

The Good Friday rite is a most moving ceremony. The organ remains silent, and the Schola is vested just in black cassock. The Passion of St. John is

Continued next page



Dr. Gerre Hancock (2003)
by Paul Newton

Continued from previous page

sung, again by three cantors, and the other major portions are the *Reproaches* of Victoria and *Crux Fidelis* by King John of Portugal.

The *Reproaches* or *Improperia* are set to music by Tomas Luis da Victoria (1548 - 1611) consists of a series Antiphons and Responses expressing the remonstrance of Jesus Christ with his people (us).

Easter Eve

There are but few churches in the country where the entire rite is observed with all the proper plain-song and ceremonies. It is indeed striking when

the ancient Easter Alleluia is sung three times, each at a higher pitch, the lights are restored, the organ plays fanfares and the bells are rung simultaneously.

Easter Day

At this Mass we will have the first non-chant Mass setting in some time. Gerre Hancock's setting *Missa Resurrectionis*, which is scored for full choir with brass and tympani. It was composed for use at St. Thomas Church, Fifth Avenue, NYC, and dedicated to its then Rector the Rev'd Canon John G. B. Andrew, (1931 - 2014). It is based on the hymn-tune *St. Magnus* and provides quite an effective contrast to the sonic austerity of Holy Week

Gerre Hancock, D.Mus. (1934 - 2012) had a long history with S. Stephen's. He was heard on the Robert Hale Ives Memorial Organ and was a frequent teacher and clinician at the now defunct St. Dunstan Conference of Church Music which originated here, the creation of John Nicholas Brown and my predecessor Hollis Grant, choirmaster from 1944 to 1971.

As Offertory and Communion motet at this mass we will sing *Maria Magdalena* of Spanish master Francisco Guerrero (1528 - 1599), which will present a nice foil to Hancock's opus.

I am grateful to Grant Randall of the Schola for contracting the players of St. Dunstan Brass.

An Introduction

For most of this season Schola Cantorum has been joined by Ellen Minor; hence this is a very tardy introduction.

Ellen had previously substituted for us when I could get her as she had other musical commitments including singing at Trinity Church, Newport and Grace Church, Providence. Born in Philadelphia and subsequently a resident of Delaware, she has sung at Christ Church, Christiana Hundred, Delaware as well.

Early in her musical life, Alice Parker, a family



Ellen Minor

friend and one of America's leading choral clinicians, taught her the ability of reading all the *other* parts of a hymn in succession and this gave her high skills in sight-reading, as well as a very wide range! Ellen happily sits on the cusp and floats easily between alto and soprano parts.

An alumnus of Hamilton College, Ellen previously taught French at Buxton School, Williamstown, Massachusetts, and St. George's School, Newport. In addition to singing, her passions have included Contradancing, Cooking, and travel.

I am so glad Ellen is with us regularly.

Truly, James



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HOLY WEEK & EASTER MUSICAL OFFERINGS

Sunday of the Passion: Palm Sunday – 14 April 2019, 10 am

Hosanna to the Son of David
 Thomas Weelkes (1576 – 1623)
Missa VI (Kyrie Rex genitor)
 Plainchant
Crucifixus à 8
 Antonio Lotti

Maundy Thursday – 18 April 2019, 7:30 pm

Missa XIII (Stelliferi Conditor orbis)
 Plainchant
Ubi caritas
 Maurice Duruflé (1902 – 1986)
O vos omnes à 5
 Carlo Gesualdo di Venosa (1566 – 1613)

Good Friday – 19 April 2019, 12 noon

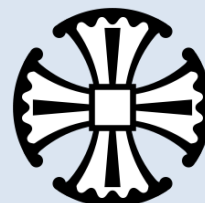
The Reproaches
 Tomás Luis de Victoria (1548 – 1611)
Crux fidelis
 Jean IV, Roi de Portugal (1604 – 1656)

Easter Eve – 20 April 2019, 7:30 pm

Missa I (Lux et origo)
 Plainchant
Maria Magdalena (Part 1)
 Francisco Guerrero (1528 – 1599)

Easter Day – 21 April 2019, 10 am

Missa Resurrectionis
 Gerre Hancock (1934 – 2012)
with St. Dunstan Brass
Maria Magdalena (Parts 1 & 2)
 Francisco Guerrero



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