



# The S. Stephen

## Advent/Christmas/Epiphany

### 2011-2012

Vol. 11, No. 3

**My dear people:**

*From the Rector*



Christmas Day falling on a Sunday this year affords us the opportunity to keep the ancient sequence of services appointed for the Lord's Nativity. In the early Church, four separate Masses were celebrated between Christmas Eve and Christmas Day: the Vigil of Christmas, the Mass "during the Night" (*in Nocte*—popularly known as the "Midnight Mass"); the Mass "at Dawn" (*in Aurora*); and the Mass "during the Day" (*in Dies*). These are described further in the article "Masses of Christmas" elsewhere in this issue.

Our schedule this year likewise has four services loosely corresponding to this sequence: on Christmas Eve, the Pageant and Family Mass at 5:30 pm and the Solemn Mass of the Nativity at 10:30 pm; on Christmas Day, the Low Mass at 8 am and the Sung Mass at 10 am. So far as possible, we will be using the ancient readings and prayers corresponding to the Church's traditional four Christmas Masses in these services.

When Christmas falls on a Sunday, it is praiseworthy and spiritually beneficial to make the extra effort to come to both one of the Masses on Christmas Eve and again to one of the Masses on Christmas Day. A few liturgical aficionados may want to come to all four! But if you are in town, we will be glad to see you at any one of them. And if you are out of town, then we wish you a most blessed celebration of the Lord's Nativity at whatever church you are able to attend.

A word about the 10 a.m. Coffee Hour: Since I usually arrive in the Great Hall last, after greeting people in the narthex, I know as well as anyone how particular food items can run out, or indeed not be provided, at any given Coffee Hour. We need to realize that the numbers of people who will come to Coffee Hour are often unpredictable, so it is difficult to estimate the amounts of food for those who will show up.

Moreover, the provision of food at Coffee Hour is a courtesy, not a right. The Coffee Hour volunteers do not have to volunteer. They deserve our gratitude, support, and encouragement. Theirs is a ministry of hospitality; they are the hosts and we are the guests. When we are invited to dinner or a party, we do not think of voicing disappointment when the food served is not to our taste or not enough; and the same code of conduct should inform our behavior as gracious guests at our parish's Coffee Hour.

The money basket that we put out on the table for contributions can give a misleading impression, making Coffee

Hour seem more like a transaction, a service we pay for, than the gracious ministry of hospitality that it is. So let me be clear: the money basket is an entirely *voluntary* opportunity to be generous in helping defray the costs of this ministry.

Worship is meant to be a transformative activity that makes a difference in how we live our lives. As our first activity together after hearing God's Word and receiving his Sacraments, Coffee Hour is a prime opportunity to put into practice the virtues of Christian community: generosity, sharing, gratitude, graciousness, and mutual encouragement. I am confident we can rise to this challenge.

Finally, I want to say something about our Stewardship Program this year, which has been conducted with the help of our Parish Development Consultant, Mr. Peter Saros. At the third of our Parish Development Dinners on November 9, nineteen parish leaders made pledges averaging \$2,589 for 2012 (that is, approximately \$50 per week). Then, on Stewardship Sunday, the number of pledges received came to 49, for a total amount of \$95,912. This amount includes \$15,328 in increased and new pledges—an increase of 19% from last year. Our gratitude and appreciation go out to all who have committed themselves to supporting our parish's vital ministry in the coming year. During the rest of 2011 those who have not pledged so far will have the opportunity to do so. Pledge forms will be mailed out soon, and will also be available from the ushers at Mass. Please prayerfully consider renewing (and increasing) your pledge, or indeed making a new pledge if you have not pledged before this year.

This letter comes with all best wishes and prayers for a holy Advent, a blessed Christmas, and an illuminating Epiphany. I remain, faithfully,

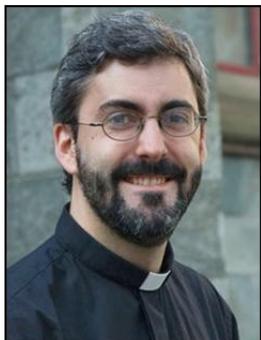
Your pastor and priest,

*Fr. John D. Alexander +*

Fr. John D. Alexander

## From the Curate

By Fr. Michael G. Tuck



Last year, as part of our family's Advent discipline, we had an Advent Calendar alongside our Advent wreath and our crèche (minus the bambino of course). But this was a Lego Advent Calendar, so it allowed me to indulge in three great joys in my life: celebrating Advent, playing with my kids, and Legos. Almost every morning, the children were quivering with excitement to see

what was coming next. Would it be a Christmas tree? Would it be a little boy on a skateboard? And what would it be on Christmas day? The buildup got bigger and bigger. The joy and the anticipation kept mounting until Christmas. And since I love Legos far more than the stale chocolate that often fills Advent calendars today, I was able to join in the anticipation in a way I hadn't in many years. I was able to recover some of that wonder that we so often see in children's eyes.

Later, I came to realize that sense of daily wonder and anticipation is one of the most important teachings of the Advent season. We think of Advent as preparation both for Christmas and for the Second Coming of Christ. When we consider that great coming of Our Lord, part of our response is awe; and, if we're honest with ourselves, probably a little bit of fear as well. When we meet Our Lord face to face, there will probably be an uncomfortable conversation, but this judgment is only learning to see ourselves as God see us, warts and all: all of our good *and* all of our sin. Each day brings us closer to that encounter.

Advent reminds us that each day of our lives is also a new opportunity, a small gift given to us by God, intended to build excitement and wonder, with anticipation of the joys that God has in store for us. Last year, with our little Lego calendar, almost every day was a joy, but not every day. There were still times when one of us was cranky or tired, which made us lose the opportunity to grow into the joy. We took a little step backward. This is true outside Advent as well. We

don't always take the opportunity to rejoice in the small day-to-day gifts, and we can get distracted from the reality that each day brings us one step closer to God.

We easily get caught up in the worries and anxieties of our lives. We can take each of these steps in fear, or we can take them in excitement and anticipation for the greater joys that God has planned for all of us in his Kingdom. As we enter into the Advent season and the preparations for the celebration of Christ's Incarnation, let us also take the opportunity use this season as a chance to see God working day in and day out to prepare us for his coming again, when we will meet him face to face.



### Submission Dates for **The S. Stephen**

Sesquicentennial Issue: 16 January 2012

Lent/Holy Week/Easter Issue: 27 February 2012

Pentecost Issue: 30 April 2012

These are the dates to submit notices or articles for **The S. Stephen** for the coming program year. If you have something you would like to submit or an idea for something you would like to see in our newsletter, please contact Phoebe Pettingell, Copy Editor, at Phoebe1446@aol.com or (401) 323-1886.

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# And also with your spirit

By Fr. Alexander

For a couple of years in my previous parish I tried an experiment that ultimately proved to be a bad idea. It was a Rite II parish; and I believed that the 10 am Sunday congregation would benefit from some exposure to traditional Anglican liturgy. So, one year I announced at the beginning of Lent that during the Sundays of the Season, until Easter, we would be using Rite I; and that we would do so during Advent as well. Some parishioners grumbled but most were good sports. Almost immediately, however, a big problem presented itself. As the celebrant, I would pronounce the salutation, “The Lord be with you,” and instinctively the members of the congregation would automatically respond, “And also with you,” instead of “And with thy Spirit.” As the Season progressed, some said “And with thy Spirit,” others “And also with you,” and still others caught themselves mid-phrase and self-corrected, ending up with something like “And also ... with thy Spirit.” This hybrid became a joke during Coffee Hour. After a year or two, I realized that toggling between traditional and contemporary language simply causes confusion to congregants who are doing their best to participate faithfully in the liturgy. With the right preparation, changing permanently from one liturgical form to another can work; despite some initial resistance people often get used to and ultimately embrace the new forms. But this experience taught me that switching back and forth indefinitely is generally a mistake.

A new translation of the Roman Catholic liturgy is now coming into force. One of the most noticeable changes is from “And also with you” to “And with your Spirit.” Apart from the difference between “your” and “thy,” this new English translation of the Roman Rite effectively substitutes our Prayer Book’s Rite I form for our Rite II form. The Episcopal Church and other denominations continuing to say “And also with you” are now in the minority. We may well wonder whether future revisions of Episcopal, Lutheran, Methodist, Presbyterian, UCC, and other denominational liturgies will follow the Roman example in their contemporary-language versions, thus effectively returning to the wording that we never left in Rite I parishes such as S. Stephen’s. We may be excused a certain feeling of vindication.

What is at stake in the change? The ancient Latin formula is *et cum spiritu tuo*. The difference in English rendering reflects two different philosophies of translation. “And with thy Spirit” comes as close as we can get to a literal, word-for-word translation. “And also with you” reflects another approach known as “dynamic equivalence” translation. Its basic premise is that when Latin speakers say *et cum spiritu tuo*, the

thought they are expressing, what they really mean, is more closely conveyed in English by the loosely equivalent phrase, “and also with you,” than by a literal word-for-word translation.

Proponents of “And also with you” argue that in Latin and the Romance languages, the word “spirit” often means something like “self.” When I first attended a Mass in French – at Notre Dame Cathedral in Paris in the 1980s – I was struck that the salutation, *Le Seigneur soit avec vous* (“The Lord be with you”) received the response *Et avec ton esprit* (“And with your spirit”). I don’t know the nuances of French well enough to say whether *et avec ton esprit* would normally be understood idiomatically as meaning the same

thing as *et aussi avec toi* but somehow I doubt it. (I would welcome input from francophone readers on this.)

In any case, the supposed connection between “spirit” and “self” is actually traceable back to the biblical Hebrew word *nephesh*, and its Greek equivalent *psyche*, which can be translated both as “soul” or “self.” The Blessed Virgin Mary uses this word at the beginning of

the *Magnificat* when she proclaims, “My soul doth magnify the Lord ...” The problem, however, is that the Latin for *nephesh* / *psyche* is not *spiritus* but rather *anima*. In Latin, *spiritus* translates instead the Hebrew word *ruach* and its Greek equivalent *pneuma*. And as we have probably heard in countless Pentecost sermons, *ruach* / *pneuma* / *spiritus* means not only “spirit” but also “breath” or “wind.” But it does not carry the meaning of “self.” In short, the Latin phrase *et cum spiritu tuo* – like its Hebrew and Greek prototypes – simply cannot be accurately translated, literally or idiomatically, as “and also with you.”

What, then, does it mean? The exchange, “The Lord be with you—And with thy Spirit,” typically precedes the celebrant’s recitation of some important prayer, proclamation, or action in the liturgy. At S. Stephen’s, for example, it precedes the Collect of the Day, the Proclamation of the Gospel, the *Sursum Corda*, and the concluding Blessing. In each of these cases, the salutation “The Lord be with you” calls the congregation’s attention to what is about to be said or done in the name of the Lord; indeed, it calls the congregation to prepare spiritually for the coming of the Lord into its midst. By the response “And with thy Spirit” the congregation reciprocates, invoking the anointing of the Holy Spirit received by the celebrant in ordination.<sup>1</sup> The point is that the celebrant is authorized to speak and act in

The power of “And with thy Spirit” lies precisely in its not being familiar and everyday speech.

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the liturgical assembly not in virtue of any natural abilities, achievements, or force of personality but solely in the power of the Spirit. In this way, the exchange functions as a ritual preparation of both congregation and celebrant for the prayer, proclamation, or blessing that is to follow. It is a doorway into the realm of the sacred.

The danger of dynamic equivalence translations is that they often end up embedding speculative and uncertain interpretive decisions in the final translated text. The more literal word-for-word approach allows plenty of room for preachers and commentators to offer proposed interpretations of what the words “really mean” while leaving the original wording more or less intact. Those who translated *et cum spiritu tuo* as “and also with you” in the liturgical renewal of the 1960s and 70s not only made a flawed decision about what the phrase really meant, but they also made the words of their translation express that decision. Part of their motive was to render what they assumed was a familiar and everyday Hebrew / Greek / Latin expression into equally familiar and everyday English. But they overlooked the crucial point that the power of “And with thy Spirit” lies precisely in its not being familiar and everyday speech. Its very strangeness takes us out of the everyday world of the familiar and challenges us to learn a new vocabulary and syntax appropriate to God’s kingdom.

We congratulate the English-speaking jurisdictions of the Roman Catholic Church on finally recovering an accurate translation of this mysterious and evocative phrase. It will admittedly be difficult for those who have never known anything but “And also with you” to adjust. They may even find themselves self-correcting mid-phrase for a while and saying, “And also ... with your Spirit.” But in time, they will get it right. We wish them good luck in the name of the Lord.

<sup>1</sup>For this reason, incidentally, when lay people officiate at the daily Offices, the exchange “O Lord, hear my prayer,” “And let my cry come unto thee” is traditionally substituted for “The Lord be with you,” “And with thy Spirit.”



## PLAINCHANT EVENSONG & SUNG MASS

5:30 & 6 PM

*In the Lady Chapel*

**THE IMMACULATE CONCEPTION OF THE  
BLESSED VIRGIN MARY**

Thursday 8 December 2011

**ST. STEPHEN, DEACON & MARTYR**

Monday 26 December 2011

**FEAST OF THE EPIPHANY**

Friday 6 January 2012

O come,  
Thou Rod of Jesse,  
free Thine own from  
Satan's tyranny.  
From depths  
of Hell  
Thy people save,  
And give them  
Victory  
o'er the grave.  
Rejoice! Rejoice!  
Emmanuel  
Shall come to thee,  
O Israel.



## SHRINES AT S. STEPHEN'S:

“Where Prayer has been valid.”

By Phoebe Pettingell

It has sometimes been remarked that, for an Anglo-Catholic church, S. Stephen's doesn't have many shrines where worshippers may offer their devotions. It is true that, with the exception of the statue of the Virgin Mary in the Lady Chapel, our shrines do not stand out as prominently as in some of our sister parishes like St. John's Newport, The Church of the Advent in Boston, or All Saints, Ashmont. However, we do have some interesting shrines here; therefore it is good to remind ourselves what they are, and to remember to visit them for prayer, at least from time to time. Shrines attract our devotions because they point to something holy. They are not merely a place for us to pray as individuals, but a spot where, in the words of T. S. Eliot, “prayer has been valid” on the lips, hearts and knees of many Christians.

The word shrine derives from the Latin *scrinium*, meaning a case or box—in Classical Rome, it referred to a chest containing books (papyrus scrolls) or papers. In Christian usage, a shrine is a place of special devotion, so that prayers may be focused on a particular miracle, or made to a saint or an apparition of Jesus, the Virgin Mary, one of the archangels, and so forth. We are told that the pavement outside Jerusalem where Stephen was stoned immediately became a place of pilgrimage for the faithful, and eventually a shrine where people lit candles or left offerings, testifying to their veneration of one who so loved

Christ that he laid down his life rather than deny his Lord. Early shrines were often tombs of the martyrs, and shrine churches were built on the sites of their deaths. After a time, a shrine might contain a relic of a saint, or perhaps only a statue or icon. Many side altars in European churches and cathedrals are glass boxes containing the preserved body of a particular saint, clothed and often with a wax face-mask so that he or she appears to be sleeping. Pilgrimages to such notable shrines as Santiago de Compostelo in Spain, St. Denis in Paris, and Walsingham or the tomb of Thomas Becket in England became a major industry in the late Middle Ages, fostering commerce and tourism. Even a crèche can be a shrine, and one can put up a statue or an icon in one's house as a focal point for devotion.



A hanging votive lamp is often one sign indicating that a particular sculpture, icon or object is intended to be a shrine. In some cases, there may also be a stand of candles worshippers may light before praying. Our first official shrine at S. Stephen's was the statue of our patron that stands at the entrance to the church from the narthex. This limestone sculpture of a serious young man in a diaconal dalmatic and maniple (the symbol of service to others), holds the Old Testament which predicts the coming of Christ and two of the stones by which he died. While there are other depictions of

Stephen Proto-Martyr throughout our parish—the painting on the reredos, the statue on the outside of the Webster Memorial Guild Hall, and the bas relief on our doors—this particular carving seems to have been the only one designed specifically for prayer to the saint. The sculptor, Gilbert A. Franklin, told the *Providence Sunday Journal* of 17 March 1945, “I have made him beardless, because he was a young man. He is described [in Scripture] as having the face of an angel. I tried to show strength and courage in his face.” However, this statue is not ideally situated for devotion before or after a service—its placement between the door from the narthex and the font puts it in a major thoroughfare.

The Lady Chapel, refurbished in 1964, originally had two shrines. The statue of Mary, to the right of the altar dedicated to her, shows her standing, dressed as a medieval queen, holding a scepter in her left hand. Her child, supported by her right arm, holds the orb—a symbol of the world over which he has come to be Lord. Thus, the artist represents her as Queen of Heaven, with her Son as Ruler of All. The second shrine represents St. Alban, the proto-martyr of Britain. This figure is dressed as a Roman soldier, holding a sword which also forms a cross, and a martyr's palm. According to the Venerable Bede, Alban was English-born, but served in a Roman legion occupying ancient Britain. He converted to Christianity. When a priest was fleeing for his life from persecution, Alban disguised himself in the cleric's cloak and gave himself up to the authorities so that the other man might escape. He was beheaded. The date of his martyrdom was long given as c. 305, although *Holy Women, Holy Men* notes that recent

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scholars have suggested it may have been as early as 209.

Now that we have acquired a relic of St. Stephen, it has become a shrine by placing it, for the time being, on the S. Stephen side altar at the head of the north aisle. While a statue is simply a representation of the object of devotion, a relic is either part of the saint's body (primary); something possessed by him or her, such as a religious habit, a bishop's crozier or similar object (secondary); or something like a piece of cloth brought into contact with a primary relic (tertiary). The impulse to desire to be in the presence of, or even touch, something associated with an admired figure is almost universal. Think of the "pilgrimages" thousands make every year to Thomas Jefferson's Monticello or to Graceland. Christian relics place us in the presence of holiness.

A new icon of Our Lady of Walsingham also hangs in the back of the Lady Chapel. It portrays the enthroned virgin in a medieval setting. A votive candle for our parish burns at the official shrine of Our Lady of Walsingham, also known as "England's Nazareth"—so our icon stands as a reminder of that connection.

Many less Anglo-Catholic Episcopal parishes seem unclear about the difference between decorative religious art and objects of religious devotion. Our 12<sup>th</sup> century alabaster relief, which depicts St. Nicholas raising three murdered children (whose bodies had been hidden in a pork barrel) might well serve as a focal point for prayers. So could the 15<sup>th</sup> century altar piece hanging at the Saint Stephen altar. However, it is hard to tell whether those who brought these beautiful works back from their European Grand Tour thought of them as souvenirs, appropriate decorations in good taste for our George Street church, or as holy objects.

During the 12 days of Christmas, our crèche becomes a shrine where we may contemplate the mystery of Christ's coming among us as a helpless child. The Calvary figures on our rood screen concentrate our meditations on the Atonement, while our carved wooden Stations of the Cross allow us, each Lent, to accompany Christ in his most bitter Passion. Finally, the central panel of our reredos over the high altar shows our Lord reigning in glory in heaven, surrounded by the angels and saints throughout all ages. We are blessed in this church to have so many pictures and statues to move our hearts to converse with God and to remind us of his glory.

**SOCIETY OF MARY**  
will meet Saturdays  
**3 December & 7 January**  
following 9:30 am Mass  
and recitation of the Rosary  
**ALL ARE WELCOME.**

## The Feast of Stephen

By Karen Vorbeck Williams

*Good King Wenceslas looked out  
On the feast of Stephen  
When the snow lay round about  
Deep and crisp and even  
Brightly shone the moon that night  
Though the frost was cruel  
When a poor man came in sight  
Gath'ring winter fuel.*

On the Feast of Stephen, the second day of Christmas, King Wenceslas is on his way through the snow to deliver alms to a poor peasant. It is bitter cold and the journey to the peasant's dwelling in the forest below the mountains is a good league away. The king has taken his page to help him carry meat and wine and wood for the fire, but it is growing dark and the wind has come up. The page complains of the cold and the long distance they must travel. And when he is afraid he can go no farther, Wenceslas tells him to walk in his footsteps, the imprints of his boots he has left in the snow.

*In his master's steps he trod  
Where the snow lay dinted  
Heat was in the very sod  
Which the Saint had printed  
Therefore, Christian men, be sure  
Wealth or rank possessing  
Ye who now will bless the poor  
Shall yourselves find blessing.*

King Wenceslas wasn't a king at all. He was a Duke of Bohemia who lived only 28 years, from 907 to 935. So good was the Duke that immediately after his death the cult of Wenceslas burgeoned in both Bohemia and England and four biographies of his life were written and circulated throughout Europe.

In 1119 Cosmas of Prague wrote the following about Wenceslas:

*But his deeds I think you know better than I could tell you; for, as is read in his Passion, no one doubts that, rising every night from his noble bed, with bare feet and only one chamberlain, he went around to God's churches and gave alms generously to widows, orphans, those in prison and afflicted by every difficulty, so much so that he was considered, not a prince, but the father of all the wretched.*

Following the story of King Wenceslas, Pope Pius II (1405-1464) walked ten miles barefoot in deep snow as an act of thanksgiving. Holy Roman Emperor Otto I (912-973) posthumously gave Wenceslas the title "King." This and his almost instant "sainthood" in the cult of Wenceslas, had a powerful influence on the High Middle Ages' notion of *rex*

*Justus*, or righteous king—a monarch whose power stems from piety and goodness.

Saint Stephen's Feast, on December 26, was the day that churches distributed to the needy all the money they'd collected in alms boxes—a tribute to Stephen's diaconal vocation. In England, this evolved into "Boxing Day" when people boxed up food and gifts for the poor. In Ireland, Wales, Catalonia, and Serbia, Saint Stephen's Day was once celebrated with charming customs and feasts, most of which are no longer observed. Today, the Feast of Stephen is a legal holiday throughout Great Britain, and northern and eastern Europe, though now mostly devoted to shopping, not for the poor, but for oneself.

The carol *Good King Wenceslas* has a story of its own. In 1853, John Mason Neale, an English hymn writer who had been highly influenced by the Oxford Movement, wrote the lyrics and set them to the tune of a 13<sup>th</sup> century carol, *Tempus adest floridum* (The time is near for flowering.)

Just as Saint Stephen, our patron saint, has special meaning for our church, so we honor the life and work of John Mason Neale, who suffered greatly for his High-Church sympathies. He was the co-founder of the Society of Saint Margaret (1855), an order of English women dedicated to nursing the sick. Anglicans in those times were suspicious of Neale for founding an order for women. Only 9 years earlier, John Henry Newman had defected to Rome, and people accused Neale of being an agent of the Vatican, assigned to destroy Anglicanism by subversion from within. On one occasion, Neale was attacked and mauled at a funeral. On another, unruly crowds threatened to stone him and burn down his house. He received no honors or advancement in England, although he was granted a doctorate by Trinity College in Connecticut. However, the Sisterhood of St. Margaret prospered and Neale's goodness and devotion to the church changed the minds of many who had once opposed him. In common with Good King Wenceslas, he became a model to us all.

## Saint Stephen's Day Pie

### Ingredients

1oz butter  
1 large onion, finely chopped  
10fl oz double cream  
3½fl oz chicken or turkey stock  
1lb mushrooms, sliced  
1 tbsp tarragon or marjoram, chopped  
1lb 5oz cooked turkey and ham, cut into 2cm chunks

### For the mashed potato

2½lb potatoes  
knob of butter  
1 free-range egg yolk  
3 tbsp milk  
salt and freshly ground black pepper

### Preparation method

Preheat the oven to 360F. In a saucepan large enough to hold all the meat, melt the butter and add the chopped onion. Season with salt and freshly ground black pepper and cook, without browning, on a gentle heat for 8-10 minutes, until the onions are completely soft. Add the cream and stock and bring up to the boil and simmer for a few minutes to thicken. Meanwhile, in a separate frying pan, heat the mushrooms with a knob of butter (you might need to do this in two batches) for 3-4 minutes, or until soft and golden brown. Add tarragon or majoram to the mushrooms and season to taste with salt and freshly ground black pepper. Add the meat and the mushrooms and stir well. Meanwhile

for the mashed potato, place the potatoes in a saucepan of boiling water and cook until soft. Drain the potatoes and return them to the saucepan. Mash roughly and then add the butter, egg yolk and milk and mash to a thick paste. Season, to taste, with salt and freshly ground black pepper. Pour the cream, mushroom and meat mixture into a shallow gratin dish and top with the mashed potato. Place in the oven for about 20-30 minutes until the potato topping is golden brown and the filling is hot.



X.

### Good King Wenceslas.

Chorus.

Good King Wen - ces - las look'd out, On the Feast of Ste - phen,

When the snow lay round a - bout, Deep, and crisp and e - ven:

## The Intermediate State in *The Golden Legend*

By Bill Dilworth

One of the most famous books of the Middle Ages was the *Golden Legend*, written by the Dominican archbishop and beatus, Giacomo de Varazze—more widely known by the Latin version of his name, Jacobus de Voragine (c. 1230 – 1298). It is a detailed exploration of the Church year, focusing mainly, but not exclusively, on the lives of the saints, and containing much of the folklore associated with them. In a world without television, movies, or adventure novels, it provided not only pious edification but also popular entertainment. Within 100 years of the invention of moveable type, the *Legend* appeared in over 150 editions, including translations into many languages from the original Latin. Today it is an excellent source for information about the popular beliefs and practices of the Middle Ages—although not terribly useful for reliable information about the lives of the saints themselves.

In the section dealing with All Souls' Day, the *Legend* contains several fanciful stories about what happens to the Christian after death. Again, while this section does not serve well as a Frommer's Guide to Purgatory, it does tell us how the popular imagination of the Middle Ages conceived of the Intermediate State between this life and that of Heaven, and provides examples of the sort of beliefs the Church of England set at a distance at the time of her Reformation. Purgatory, Bl. Giacomo informs us, is the lot of those who die with venial sins to their account, or who have received absolution for a mortal sin but have not paid the satisfaction supposedly due it in this life – although people in such a state eventually arrive in Heaven, God's justice (according to medieval theories) required that they be punished beforehand.

And punishment Purgatory certainly was, to our forebears' way of thinking. Bl. Giacomo tells us that those souls confined to Purgatory are in all likelihood tortured by the fallen angels, although it could also be that "this punishment is not wrought by the bad angels, but by the command of the justice of God, the fire being blown up by His breath." Today any suffering associated with the Intermediate State is usually described as a byproduct of the process of moral reformation and purification, which is painful even in this life,

but in the Middle Ages people thought that it was pain deliberately imposed as punishment, most often in the form of fire that, while not eternal like the fires of Hell, was more painful than even the sufferings of the martyrs. Most thinkers, according to the *Legend*, place Purgatory conveniently close to Hell, "although others think that Purgatory is in the middle air and in the torrid zone."

But, fascinatingly, the *Golden Legend* also tells us that God wills some people to undergo their punishment in various locations in this world, "that their punishment may be light or their liberation speedy, or for our instruction, or that they may expiate their sins in the place where they were committed, or because of the prayer of some saint." By way of example, he relates a story told by St. Gregory the Great concerning a sinful bathhouse owner who, after death, was

assigned to atone for his sins in that very bathhouse, humbly and diligently waiting upon its clients. This meshed well with the belief that, while the souls in the Intermediate State could do nothing to help themselves but rather had to depend on the goodwill of the living, they could render service to the living, especially those who remembered them in their prayers and good works. Bl. Giacomo even tells of a man who was used to pray for the dead while taking a short cut through the cemetery. One day, he found himself pursued through the same cemetery

by attackers. In repayment for his past kindness, the dead rose bodily from their graves to defend him from his assailants.

Earlier this month Fr. Alexander preached a sermon in which he referred to Purgatory as part of God's system of reparative justice. Ideas about reparative, or restorative, justice include that of the mutual accountability found between the offender, the victim, and their community. For their part, offenders are responsible for repairing the damage they did to their victims and the wider community, often by way of community service. In their turn, communities and victims are accountable for helping the offenders repair the damage they have caused, and for helping them to avoid committing future crimes. Without speculating too fully on



**Crucifixion by Ottaviano Nelli, showing Jacobus de Voragine holding his *Golden Legend*.**

the subject, I find the idea that the Intermediate State is one of reparative justice combines quite well with the traditional ideas found in the *Golden Legend* about the faithful departed's ability to help the living and to serve their sentences, as it were, among us. I know that I have offended against many people during my life, including many with whom I now have no possibility of being reconciled, and find the suggestion that such a chance might be offered as part of my post-mortem preparation for Heaven both comforting and encouraging. And such a chance is certainly more appealing (and to my mind more in keeping with the reflection of the invisible God that we find in Jesus Christ) than the idea that God's thirst for punishing his children is as difficult to slake as Bl. Giacomo of Varazze might have us believe.



## IMPORTANT CHILDREN'S PAGEANT UPDATE

Due to a potential shortage of available children this year, there is a possibility that we will **not** be having a children's pageant as part of the Christmas Eve Low Mass at 5:30 pm. If you have children who **would** like to participate, please be in touch with Alison Huff at [alisonhuff@earthlink.net](mailto:alisonhuff@earthlink.net) as soon as possible, and before Friday 9 December, when a final decision will be made.

## THE MASSES OF CHRISTMAS

**Vigil of the Nativity**  
**Mass during the Night**  
**Mass at Dawn**  
**Mass during the Day**

These four Christmas Masses originated as "Stational Masses" in the city of Rome around the fifth century or so. The people of the city would gather at one church (the "*Collecta*") and then process through the streets singing psalms and litanies to the "stational church" where the Bishop of Rome would celebrate the Mass, having come separately with his retinue from the Lateran palace. The stational church for the Christmas Masses of the Vigil, the Night, and the Day was the Basilica of Saint Mary Major (*Santa Maria Maggiore*), while that for the Mass at Dawn was the Church of Saint Anastasia, where the representatives of the Byzantine or Eastern Empire worshiped in Rome. This practice of processions and Stational Masses mostly died out during the period when the papacy moved to Avignon, France (1309-1376) and has only recently begun to be revived.

Each of the four Masses has its own unique focus. The Gospel appointed for the Vigil Mass is Matthew 1:18-25, which recounts how Joseph did as the angel of the Lord directed him and received Mary into his home, and named the son she bore Jesus. The Gospel of the Mass during the Night (Luke 2:1-14) takes us to Bethlehem and tells the story of the shepherds in the fields watching their flocks by night and the appearance of the angelic host singing, "Glory to God in the highest!" The Gospel of the Mass at Dawn – which itself reminds us of the origins of Christmas as a rival to pagan winter solstice celebrations – continues Luke's narrative relating the journey of the shepherds into Bethlehem to find Mary and Joseph, and the babe lying in a manger (Luke 2:15-20). Finally, the Gospel of the Mass during the Day theologically sums up the Incarnational meaning of the Christmas story in the Prologue to the Gospel of John (1:1-14)—"The Word was made flesh, and dwelt among us."

## CHRISTMAS SERVICE SCHEDULE

**CHRISTMAS EVE**  
 SATURDAY 24 DECEMBER

**Low Mass**—5:30 pm  
**Solemn Mass of the Nativity**—10:30 pm  
*Voluntaries commencing at 10 pm.*

**CHRISTMAS DAY**  
 SUNDAY 25 DECEMBER

**Morning Prayer**—7:30 am  
**Low Mass**—8 am  
**Sung Mass**—10 am



## THE TREASURER'S CORNER

*By Ransom Widmer*

It began last January. A group of Vestry and Stewardship Committee members attended an all-day diocesan stewardship conference. Having just completed the 2010 stewardship campaign, we were seeking methods for improving S. Stephen's fund raising so as to strengthen our parish financially and to help us grow. While the morning session focused on general principles, the afternoon consisted of small break-out meetings in more specific areas. Our group split up in order to cover all bases.

Later, we compared notes. Some had attended a session given by a parish development consultant, Peter Saros, M. Div. Although from New York, he is currently working with several Rhode Island parishes. Peter was very persuasive. When he spoke of parish life it seemed that he could have been a long-time member of S. Stephen's. His credentials were impressive, and his methodology has achieved strong financial results in many parishes. The trait that Peter most forcefully projected, however, was optimism: no, the Episcopal Church is not financially doomed, the trend of flat or declining giving can be reversed and an established parish such as S. Stephen's is capable of undergoing renewed growth.

Peter was invited to meet first with the Vestry Officers and Rector. Later, the Vestry accepted their recommendation to engage Mr. Saros for three years with the option that either party, if unsatisfied, could terminate the agreement after six months. At the time this issue of *The S. Stephen* is being published, there have been three Parish Development Dinners, as well as the Parish Development Weekend and Stewardship Sunday. Giving has increased.

Our first meeting identified the motivation of current parishioners for attending S. Stephen's. Many reasons were offered: liturgy, the music program, and our church's architecture were frequently cited, along with preaching and comprehensive teaching of the faith. Peter pointed out that these and many other characteristics of S. Stephen's are unusual in this day and age. A show of hands quickly determined that many attendees did not reside in Providence proper. This evidence led to the conclusion that S. Stephen's should be understood as a regional institution, so that growth will be drawn from the entire area, not just Providence itself.

Since a parish cannot develop without a cadre of leaders, the second development dinner focused on organization. Those in attendance chose one of three commit-

tees—planning, special events or newcomers—in which to participate. Then each committee reviewed part of the parish directory and assigned every non-attending parishioner to a committee—with the goal of encouraging all to participate in our parish's development.

Our most recent meeting provided these new leaders the opportunity to take action. Pledging forms were distributed and each attendee was asked to make his or her pledge. Later Peter announced that the amounts pledged for 2012 significantly exceeded those for 2011. The remainder of the meeting was devoted to planning the Parish Development Weekend November 18th and 19th which included a Wine and Cheese party for “the rest of us” on Friday evening; a “seniors’ luncheon” Saturday afternoon; and a young families program Saturday evening. The same result happened on Stewardship Sunday, November 20<sup>th</sup>, at which Peter preached and those in attendance who had not already done so made their pledges. Everyone came forward to the steps of the chancel where Father Alexander blessed the pledges as “first fruits.”

So our parish development program is off to an excellent start. If we are successful, our leadership will gain depth, pledge income will significantly increase, and a capital budgeting campaign will permit us to maintain and improve our historic buildings. This, in turn, will prepare us to incorporate more newcomers. S. Stephen's will be on its way to fulfilling its potential as a growing, financially strong, regional church.



### ADVENT QUIET DAY:

**Making Pathways to Peace in Silence, Word, and Song**

**Saturday 10 December from 9 am to 1 pm at S. Stephen's Church in Providence**

Led by the Rev. Dr. Anita Schell-Lambert  
*Rector, Immanuel Church, Newport*

Is there anything more important in our world today than working towards peace? Divisions between Jews, Christians, and Muslims are at the heart of many of the world's most serious conflicts. This Advent Quiet Day will focus on how people of faith can make pathways to peace. The first and second addresses will focus on the Hebrew prophets' and Jesus' teachings on peace-making. The final address will explore how we promote a culture of peace, looking to the principles of the international document and initiative, *The Earth Charter*, as our guide. All three addresses will include examples from the lives of twenty and twenty-first century peacemakers. You are invited to join us as we pray and work for peace this Advent Quiet Day, and every day.

**S. Stephen's is now on  
facebook! Come check us out,  
and 'like' us!**



## 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*



By the time you read this, we will have begun the season of Advent, when we give up singing *Gloria in Excelsis* until Christmas, and, as has become custom here, begin Mass with the singing of The Advent Prose at the procession for the principal service. That text, using the words of the introit for Advent IV as its refrain, speaks of the longings of Patriarchs and Prophets and of the whole Church for the coming of our Lord. *Rorate coeli desuper* – “Drop down, ye heavens, from above, and let the skies pour down righteousness.”

At present I'm deeply involved arranging and marking parts and scores, engaging instrumental players, and just figuring out how the music goes for our Advent Festival Service on **18th December at 5:30**. The bulk of the service will consist of scripture readings interpolated with the Great O Antiphons set to music by Marc-Antoine Charpentier (1643-1704). A Parisian, Charpentier began education in law school, but withdrew after a scant semester, hot-footing it to Rome for musical tuition with Giacomo Carrissimi. On his return to Paris he was employed in the court of Marie de Lorraine, la Duchesse de Guise, known to her friends as Mademoiselle de Guise to differen-

tiate her from Madame de Guise, cousin of Louis XIV. After 17 years under her patronage and roof, her death took him to the Jesuit Church of St. Louis and ultimately to Sainte-Chapelle where he finished his days as a music master, honoring numerous commissions. The royal chapel gave him access to singers and musicians from the royal opera, and this provided opportunities for virtuosic writing reflected in the exuberance of his compositions from this period. The climax of our offering that evening will be the seldom-heard *Magnificat*, H. 74 for Double Chorus - *Le Grand Magnificat* - in a new performing edition by Musique de Versailles.

I call your attention to the excellent little entry for Great "O" Antiphons on [wikipedia.com](http://wikipedia.com). This short reading would be splendid and easy "homework" before our service, and could only help your devotions at that time!

As you can probably tell, I'm quite looking forward to this! It is, also, is an excellent opportunity for you to invite friends to our parish church to see some of what we do, without feeling we're poaching on other's territories!

My best thoughts as we enter this season of preparation! JCB.

## An Advent Choral Service: THE GREAT O ANTIPHONS

*With St. Dunstan Consort*

*Dana Maiben, leader*

The Great O Antiphons, H. 36 - 43

Magnificat, H. 74

*Marc-Antoine Charpentier (1643-1704)*

**SUNDAY 18 DECEMBER 2011**

**5:30 PM**

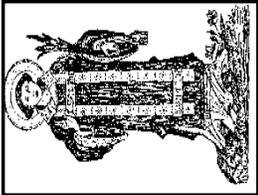
*Reception following*





S. Stephen's Church in Providence  
 114 George Street  
 Providence, RI 02906

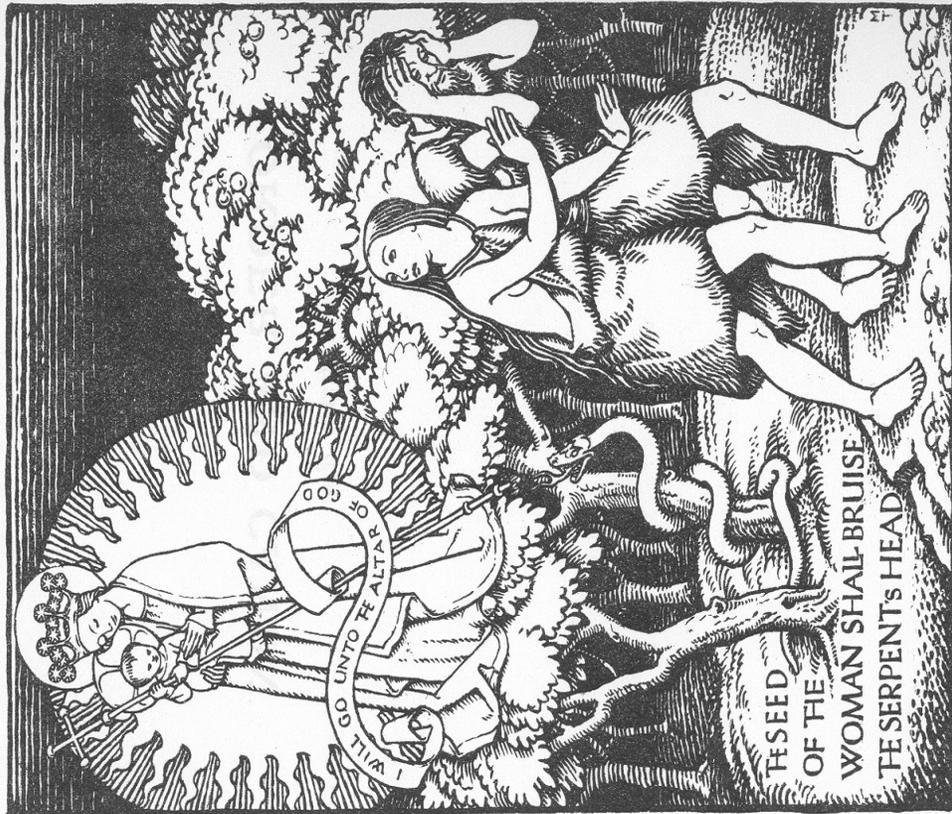
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# The S. Stephen

Advent/Christmas/Epiphany 2011-2012

BEHOLD A VIRGIN SHALL CONCEIVE



AND BEAR A SON AND SHALL CALL  
 HIS NAME IMMANUEL