



The S. Stephen

October 2012

Vol. 12, No. 1

My dear people:

From the Rector



The 2012-2013 program year is off to an excellent start at S. Stephen's! Let me take this opportunity to comment on some of the things that are happening.

During the summer, we welcomed the Rev. Deacon Leroy (Buck) Close to the clergy team at S. Stephen's. Deacon Close is a graduate of the Deacon Training Program in the Diocese of New York, and he brings many gifts to his assignment here. He is incredibly active in a number of ministries in the Diocese, including serving as Chair of the Hispanic Ministries Committee. If you have not yet met him, please take the opportunity to introduce yourself.

On Sunday, September 9, we bade farewell to Fr. Michael Tuck, who received and accepted a call to become Rector of Trinity Church in Lenox, Massachusetts. Located in the Berkshires in the western part of the state, Lenox is familiar to many of us as the home of Tanglewood, where the Boston Symphony Orchestra performs outdoors during the summer. Fr. Tuck gave us a solid three years of outstanding service in his dual position as Curate and Episcopal Campus Minister; and we can take satisfaction in the role we played as a parish in his priestly formation. We wish him and his family all blessings in their new home and ministry.

A number of people have asked whether we have any plans to call a new Curate, and the answer is a definite YES! In September, I had a good conversation with Bishop-Elect Nicholas Knisely about the Curacy / Campus Ministry position; and he gave enthusiastic approval to continuing this ministry. It may take some time to find the right person, but we are proceeding to interview several potential candidates. Stay tuned for further developments.

In the meantime, the Episcopal Student Group continues to meet at S. Stephen's on Sunday evenings for Evening song in the Lady Chapel followed by dinner in the Great Hall. I have received Religious Life Affiliate (RLA) status from the Brown University Chaplain's Office and so am providing pastoral oversight to the student group as needed for the interim period, while our diaconal intern Mary Ann Mello is coordinating the preparation of the meals and otherwise providing logistical support for their meetings. Please speak to Mary Ann to volunteer to help cook or otherwise provide food for these Sunday evening dinners.

The Very Rev. Nicholas Knisely will be consecrated the Thirteenth Bishop of Rhode Island on Saturday 17 November at St. George's School in Middletown at 2 pm. Everyone is invited to attend. Meanwhile, we have set aside

our Annual Recital as a "Concert in Thanksgiving for the Ministry of Bishop Geralyn Wolf," which will take place on Sunday 21 October at 5:30 pm, fol-

lowed by a reception in the Great Hall. The formal diocesan farewell party for Bishop Wolf took place in September at St. Luke's, East Greenwich, which I attended along with a number of parishioners. During the sixteen years of her Episcopate, Bishop Wolf has been a good friend to S. Stephen's, and we want to take the opportunity to show her our appreciation as a parish. So please make every effort to attend what promises to be a wonderful concert featuring James Busby (organ), Alexey Shabalin (violin), and Daniel Harp (cello).

Some parishioners have expressed anxiety about reports in *The Providence Journal* concerning new parking regulations on George Street and the surrounding area. We are monitoring the situation, and your Vestry Officers are in conversation with both Brown University and the City of Providence about the implications the new regulations will have for S. Stephen's. The new regulations do not go into effect until this summer. Moreover, while they will affect parking Monday through Friday from 8 am until 6 pm, they will not affect weekends. So, while we are concerned about the possible impact on events during the week, we are relieved that Sunday morning parking will remain unaffected. We will let you know as we find out more.

Speaking of parking, periodically I need to issue a reminder about the parish driveway. When you are attending services at S. Stephen's on Sundays, or during the week, you are welcome to park in the driveway between the Church and the Guild House – provided that you pull as far forward as possible to provide maximum room for others to park behind you. The driveway can easily accommodate five or six cars, except when people selfishly pull in no further than the edge of the sidewalk so as not to be blocked in. This is unacceptable. Also, when you park in the driveway for the Sunday 10 am Mass, it is not fair to expect others to move their cars to let you out before the end of Coffee Hour. So, feel free to park in the driveway, but pull as far forward as possible, and

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on Sunday mornings be prepared to wait until the end of Coffee Hour to be let out. If you need to get away earlier, then please find somewhere else to park. This way, the maximum number of people will benefit from the convenience of our driveway.

Last but not least, I call your attention to the Parish Capital Fund Drive Dinner to be held at the Hope Club on Tuesday 13 November at 6:30 pm. The coming Capital Fund Drive will address some urgent needs for renovation and repair to the fabric of our buildings. This kick-off event promises to make for an enjoyable evening; and (except for the cash bar) it is being provided free of charge to those attending. Please keep the date free and plan to join us. Further communications, including the opportunity to RSVP, will be forthcoming soon.

With all good wishes and prayers, I remain, faithfully

Your pastor and priest,

Fr. John D. Alexander

Fr. John D. Alexander

THE TREASURER'S CORNER

By Ransom Widmer

During the last year, S. Stephen's parishioners have worked with our outside consultant, Peter Saros, to create a Parish Development Plan. Our aim is to increase parish membership and to provide our church with a financially secure future. One key element of this plan is to make S. Stephen's better-known in the Providence community area by utilizing the Great Hall to sponsor cultural events such as art exhibitions, play reading and musical recitals, and to further beautify the interior of our church by cleaning and repairing the north aisle stained glass windows. Both these projects will require significant funds.

To this end, it has been decided to inaugurate the 2013-2015 Capital Campaign for the purpose of raising funds both for these and to establish a reserve for executing the Parish Development Plan.

The campaign will be initiated by a dinner to which all parishioners and friends of S. Stephen's will be invited without charge. This event is scheduled for Tuesday 13 November at the Hope Club. During dinner, several short presentations will be made including one devoted to a broad-brush description of the remodeled Great Hall supported by a brochure or leaflet which will illustrate how the Great Hall might look. The event is designed to be a very pleasant evening during which we celebrate our vision of S. Stephen's future.

The last two Parish Development Dinners are devoted to planning for the Capital Campaign. Father Alexander has appointed Junior Warden Susan Brazil and Treasurer Ransom Widmer as co-chairpersons to coordinate the work of our development committees.

The Parish Development Meeting of September 19th focused on preparations for the November 13th dinner. The Promotions Committee, co-chaired by William Dillworth and Ernest Drew, will produce a brochure describing the goals of campaign with the aid of two of our Brown/RISD students, Rachel Himes and Brian James. Special Events, headed by Karl Benziger and Karen Williams, has selected the dinner's venue and will choose the menu and the room's decorations. Invitations will be sent out and followed by a telephone call by the New Members/Greeters led by Cathy Bledsoe and Ed Hooks. This Committee will also be active at the Dinner preparing name tags and greeting guests. Our final Parish Development Meeting October 17th will put the finishing touches on the Dinner's plan.

The evening of November 13th will be a gala occasion for S. Stephen's and provide a glimpse of an exciting new future. I look forward to seeing you all there!

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SOCIETY OF MARY

will meet Saturday

November 3

following 9:30 am Mass and

recitation of the Rosary

ALL ARE WELCOME.

AN OFFICER AND A CHURCHMAN: THE LIFE AND DEATH OF ROBERT HALE IVES, JR. 1837-1862

By
The Rev. John D. Alexander

(*Note: The following is the text of a talk given by the Rector at the Symposium America's Bloodiest Day: Antietam, Emancipation, and Memorialization at Rhode Island College, September 28, 2012.*)

At the westernmost end of the north aisle of S. Stephen's Episcopal Church in Providence, a stained glass window bears the memorial inscription "Robert Hale Ives, Jr. Antietam, 1862." The double lancet window displays images of who we think are Saint John and Saint Clement – or perhaps allegorical figures of faith and hope – executed in bold colors against a deep blue background. In addition to the memorial inscription is a combined quotation from Saint Paul's First Letter to the Thessalonians and his Second Letter to the Corinthians: "we were comforted over you in all our affliction and distress by your faith" ... "our consolation aboundeth also by Christ."

At the time of the Battle of Antietam in September 1862, our church building was brand new, having been consecrated only the previous February. We don't know exactly when the memorial window was installed, but it was no later than 1867, since John Russell Bartlett refers to it in his *Memoirs of Rhode Island Officers*, published in that year.¹

The story of Robert Hale Ives, Jr. is an integral part of our parish history at S. Stephen's. We marked the hundred-and-fiftieth anniversary of his death yesterday with prayers at his memorial window. He was, of course, only one of many Rhode Island officers and enlisted men killed or mortally wounded on that "bloodiest day." Yet perhaps his story can give us insights into the mindset and worldview of many of the young men and women who volunteered for service in that terrible war.

Robert Hale Ives, Jr., was born in Providence on April 3, 1837, the only son of Robert Hale and Harriet Bowen Ives. His grandfather was Thomas Poynton Ives, who together with Nicholas Brown had founded the famous Providence firm of Brown and Ives in 1796, and who had married his partner's sister, Hope Brown. His father, Robert Hale Ives, Sr., likewise became a partner in Brown and Ives,

and took an active part in establishing Rhode Island Hospital and Butler Hospital, as well as serving as a trustee of Brown University for 45 years. In short, Robert Hale Ives, Jr. was born into the mercantile aristocracy of nineteenth century Rhode Island.²

Ives graduated from Brown University in 1857 at the age of twenty. During the following two years, he twice visited Europe for study and travel, as was the fashion among cultured young gentlemen of the time. On his final return in 1860, he went into business as a partner in the firm of his cousins, the Goddard brothers of Providence. In his *Memoirs of Rhode Island Officers*, Bartlett writes:

His character was marked by generous and manly traits, and adorned with social graces that made him the delight of the circle with which he was connected. Christian piety had also blended itself with his personal virtues, and the aspiration of his heart was not only to be an accomplished merchant and a worthy citizen, but also a disciple and servant of Jesus Christ.³

According to the Rev. Henry Waterman, Ives was confirmed at S. Stephen's Church in June of 1859 – perhaps in between his two European trips. From that time forward, Ives adopted S. Stephen's as his spiritual

home, regularly attending worship and devoutly receiving Holy Communion. Located on Benefit Street in the building now occupied by the Barker Playhouse, S. Stephen's was about to embark on the project of constructing a new and much larger Gothic revival church on George Street in the middle of what is now Brown University. From the beginning, Ives enthusiastically involved himself in the project, "both by his liberality and his personal exertions."⁴

When the Civil War broke out in the summer of 1861, caught up in the initial wave of enthusiasm that swelled the ranks of recruits for the regiment raised in Rhode Island, Ives desperately wanted to volunteer. But family and business obligations prevented him from doing so. In particular, he was his parents' only son, and the family was already bereaved by



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the death of his older sister the previous year. During the summer of 1862, however, after a series of Union defeats and Confederate forces preparing to invade Maryland and encircle Washington DC, Ives made the decision to volunteer. By this time, the gruesome reality of the war had become apparent, and the initial fervor had abated. Some of Ives's friends tried to persuade him that he could do as much for his country in other ways, and that as the only son of his parents he ought not to leave them. According to Bartlett, Ives had no military ambitions or desire for adventure; his decision proceeded purely from a religious sense of duty that conflicted with "his most cherished tastes and his most valued enjoyments."⁵

Entertaining only the most modest estimate of his aptitude for military life, Ives offered himself as a volunteer aide to General Isaac P. Rodman. On August 19, 1862, the Governor of Rhode Island commissioned Ives a first lieutenant with permission to report to General Rodman for duty. On September 1, Ives departed from Providence to join Rodman in Washington. Rodman was then in command of the third division of General Ambrose Burnside's ninth Army, about to move into Maryland which had already been invaded

tion, and his coolness and courage under enemy fire earned him the respect of his general and fellow officers. In Ives's funeral sermon, the Rev. Henry Waterman relays the following report:

*A striking instance of his perfect self-control occurred at the Battle of Smith Mountain. In obedience to an order from his General, he was bringing a regiment into position when a huge shell shrieked past and struck just behind him, in the head of the column killing and wounding some twenty men. He neither quickened his pace, nor turned his head; said a spectator, "I never saw a cooler man."*⁷

The Confederates retreated towards Sharpsburg and occupied the heights near the Antietam River. The Union forces pursued and took up position to engage them. General Rodman's division was posted on the extreme left flank of the Union line. The battle began at sunrise on Wednesday, September 17. By one o'clock, General Rodman's forces succeeded in crossing a ford in the stream. At three o'clock, General Burnside was ordered to attack enemy batteries on the heights to the left of the Union line. General Rodman's division charged up the heights and took the enemy guns, but the Confederates counter-attacked and forced the division to retreat to its former position. It was in this charge that both General Rodman and Lieutenant Ives were mortally wounded.

A cannon ball hit Ives in the right thigh, tearing away flesh and exposing bone, and killing his horse underneath him. Although a noncombatant, Ives's English servant, George Griffin, rushed forward and assisted in removing him from the battlefield. He was taken first to a nearby house, then on the next day to a hospital tent pitched a short distance from the field. News of his wound was immediately sent to his father, but owing to the distance to the nearest telegraph, and the volume of Union Army communication, the report took two days to reach Providence. His father traveled to the battlefield, accompanied by Major William Goddard and the surgeon Doctor L.L. Miller, reaching the tent on the evening of Sunday, September 21. Still hoping that he would recover from his wound, they decided to move him to Hagerstown, some sixteen miles away. Although Hagerstown had been stripped of virtually all supplies and left in a shambles by two succeeding occupying armies, a lady of the town received the wounded officer into her home, and saw that he was made comfortable.

Bartlett says only that the wound "inflicted an injury upon his physical frame too great for nature to repair, and the hope which had been cherished for his recovery was soon extinguished." We may surmise that infection had set in. Ives was told that he was dying. Bartlett continues:

He received the announcement of his approaching end with Christian calmness and submission to his heavenly Father's will, and spent the closing hours of his



*Wounded at the Battle of Antietam
September 17, 1862*

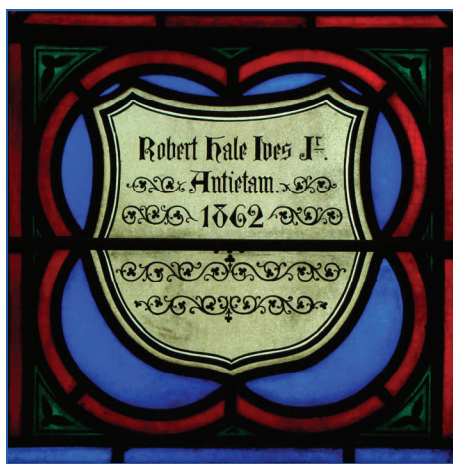
by the Confederate forces. Ives's pocket diary for 1862 in the library of the Rhode Island Historical Society records in hastily scribbled entries his departure from Providence on September 1, his arrival in Washington on September 3 and his subsequent meeting with General Rodman. The last entry is made on September 7 as the division prepares to march out of Washington at 10 am.⁶

After an arduous march, the Union Army reached Frederick on September 12, and drove the enemy from the city. The Confederates retreated to South Mountain, where they made a stand, and a bloody battle was fought on September 14. General Rodman's division was fully engaged in the fighting; it was the first time that Lieutenant Ives saw ac-

*life in exercises of religion and naming gifts of remembrance for his friends and of charity for the public objects which he wished especially to promote.*⁸

Ives died on September 27, 1862, at the age of twenty-five,⁹ having received Holy Communion from a makeshift altar erected at his bedside.¹⁰ His body was brought back to Providence and interred at North Burial Ground; on October 1, exactly a month from the day of his departure from home, his funeral took place at S. Stephen's Church, where he had been a habitual worshipper and devout communicant.

Among the public objects of the deathbed charity mentioned by Bartlett was Ives's parish. According to Norman Catir's history of S. Stephen's, on the day before his death Ives requested his father to offer \$5,000 towards



paying off the \$20,000 debt the parish had incurred in the construction of its new church building on George Street – provided that the remaining \$15,000 be raised to pay off the rest of the debt within one year of his death. It was, in effect, a deathbed “challenge grant.” In a letter

dated October 23, Robert Hale Ives, Sr., conveyed his son's offer to the parish corporation, which in turn voted to accept the gift and begin raising funds to clear the entire debt immediately. By April 5, 1863, the \$15,000 had been raised and the debt was cleared.¹¹

Concluding his funeral sermon, the Rev. Henry Waterman summed up the significance of Ives's death from the viewpoint of nineteenth-century Episcopal religious sensibilities which saw self-sacrifice for God and for country as all of a package:

*We reckon his name among our country's honored dead. His was a free will offering to her cause, and it was the richest, dearest offering a man has to give. We remember him now, not only as the loving Friend, the Son, the Brother, and the Kinsman, but as the Christian Soldier and the unfaltering Patriot; and we inscribe upon his early tomb God's own acceptance of the offering which he made. "Precious in the sight of the Lord is the death of his Saints."*¹²

The short life and tragic death of Robert Hale Ives, Jr., afford a glimpse into the ideals of a young Rhode Island gentleman of the mid-nineteenth century – his family loyalty, his business values, his religious commitments, his sense of duty, his charitable ministrations. Whatever we

make of those ideals a hundred and fifty years on – “the past is a foreign country, they do things differently there” – nonetheless at S. Stephen's Church we continue to honor his memory and to count him as one of our founders and benefactors as well as a cherished member of our extended parish family.

Notes

¹John Russell Bartlett, *Memoirs of Rhode Island Officers who were engaged in the Service of their Country during the Great Rebellion of the South* (Providence: Sidney S. Rider & Brother, 1867), 350-356. Excerpt on “Robert Hale Ives, Jr.” downloaded from <http://www.rootsweb.ancestry.com/~rigenweb/ives.html>, September 27, 2012.

²See the “historical note” on the Ives-Gammell-Safe Papers on the website of the Rhode Island Historical Society, at <http://www.rihs.org/mssinv/Mss509.HTM> (downloaded September 27, 2012). See also *The Chad Browne Memorial consisting of Genealogical Memoirs of a Portion of the Descendants of Chad and Elizabeth Browne, with an Appendix containing Sketches of other early Rhode Island Settlers, 1638-1888*, Compiled by a Descendant (Brooklyn, New York: Printed for the Family, 1888), 81-82.

³Bartlett, *Memoirs of Rhode Island Officers*.

⁴Henry Waterman, “Communion Address St. Stephen's Sunday October 5th 1862.” Rhode Island Historical Society, Ives—Gammell—Safe Papers, Mss. 509, Box 5, Folder 5.

⁵Bartlett, *Memoirs of Rhode Island Officers*.

⁶Diary, Rhode Island Historical Society, Ives-Gammell-Safe Papers, Mss. 509, Box 5, Folder 4.

⁷Henry Waterman, text of funeral sermon of October 1, 1862. Rhode Island Historical Society, Ives-Gammell-Safe Papers, Mss. 509, Box 5, Folder 5.

⁸Bartlett, *Lives of Rhode Island Officers*.

⁹Several sources, including Bartlett, give Ives's age at the time of his death as twenty-six, but if the birth date of April 3, 1837, is correct, he would have been twenty-five.

¹⁰Waterman, “Communion Address.”

¹¹Norman J. Catir, Jr., *Saint Stephen's Church in Providence: The History of a New England Tractarian Parish 1839-1964* (Providence, Rhode Island: St. Stephen's Church, 1964), 41-42.

¹²Waterman, text of funeral sermon of October 1, 1862.

*Commemoration of
All Faithful Departed:
All Souls Day
REQUIEM*

Friday 2 November at 6 pm

From the Sacristy

By Phoebe Pettingell

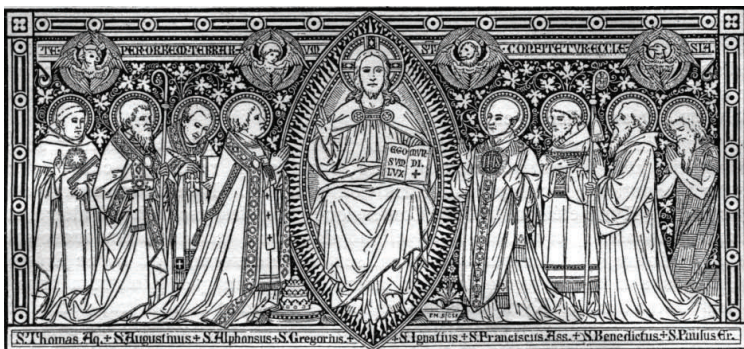
The liturgy of the Episcopal Church is ritual. According to one definition (from Wikipedia): “A ritual is a set of actions, performed mainly for their symbolic value. It may be prescribed by the traditions of a community, including a religious community. The term usually refers to actions which are stylized, excluding actions which are arbitrarily chosen by the performers.” In other words, what we do on our altars isn’t (or shouldn’t be) something we make up or are spontaneously inspired to perform. It is set by custom going back centuries, and thus ties us to the Early Church and the foundations of Christianity. At S. Stephen’s, we pay special attention to these ancient practices, and perform them so as to focus on their true meaning: the heart of the Gospel. Ritual, whether in religion or society, encodes aspects of our culture and protects us from cult of personality. Our Sunday morning rituals are symbolic actions enacting Christ’s coming among us as the Word-Made-Flesh, dying, rising and coming again. What we experience every time we come to Mass draws us deeper into the mysteries of God’s creation and our encounter with the Lord of our salvation.

In this column, I will be discussing some of the less familiar aspects of the symbolic language of our church building and what goes into enhancing our services. While all of us who come to church see the rituals of the altar, most people are not privy to the rituals of the sacristy which prepare for our Masses. An outsider might not, at first, recognize as ritual the setting out of sacred vessels, the changing of altar frontals and pulpit hangings according to

the liturgical season or feast being celebrated. Much less would they understand the washing and ironing of linens, cleansing and de-waxing votive glasses or putting fresh altar candles in their holders as something beyond ordinary household chores. George Herbert wrote that if we sweep our own floors as if doing so for God’s house, he is pleased with our actions; doing work in this spirit “makes drudgery divine.” In this way, work becomes prayer. If you’ve been longing for a new dimension to your spiritual life, consider Altar Guild. Experienced people will train you, and the more hands the more pleasant the work.



Our new Altar Guild chair is Bill Dilworth, with Katherine Hayslip as vice-chair. In July, when Ty Creason, our able Sacristan, moved to Florida, I took his place. It is the Sacristan’s job to keep charge of the many supplies needed for the work of the sanctuary, chapel, side altars and shrines, and be responsible for keeping the sacristies ordered. As you know, S. Stephen’s has two sacristies: the Priests Sacristy off the high altar and the Work Sacristy behind the Lady Chapel [I once worked in a parish that had seven sacristies]. It has been many years since a full inventory of vestments, linens and the other paraphernalia of the church has been taken. Currently, Bill, Katherine and I are remedying this. In future columns I will say more about some of the fascinating items we have turned up—facets of the history of our parish. If your interest is piqued, come join us by speaking to Bill Dilworth or myself.



THE FEAST OF ALL SAINTS
Sung Evensong & Mass
5:30/6 pm
in the Lady Chapel
Thursday 1 November 2012

A Patron Saint of Sleep?

By Bill Dilworth

According to the Centers for Disease Control, approximately 50-70 million Americans suffer from sleep or wakefulness disorders. Judging from the evidence in ancient texts, we have had insomnia as long as we have had sleep. The Psalmist complains to God, “Thou holdest mine eyes waking,” and ancient Egyptian and Greek records describe treating the sleepless with the opium poppy. Therefore, it might come as a surprise that there is no patron saint of insomnia or sleep.

Almost every part of the body and the ailments to which it is subject is given into the spiritual keeping of at least one saint. Thus, St. Peregrine (d. 1345) prays for those with cancer. St. Swithbert’s (d. 713) prayers are coveted by those suffering from angina, and those of St. Odilia (d. ca. 720), St. Lucy (d. 304), and the Archangel Raphael by the blind and others with eye troubles. St. Matrona (fourth century) is charged with the care of those with dysentery. St. Fiacre (sixth century) treats hemorrhoids and the like, while St. George (275-303) – besides being the patron of England, Portugal, knights, and the Boy Scouts – also deals especially with patients suffering with skin diseases and those with syphilis. This is a very partial list,

but should serve to give an idea of the extensive and varied interests of the saints in relieving physical suffering. Given not only the fact that insomnia is so widespread, but also this detailed division among the saints of the human body and its illnesses, it is very odd that there should be no widely known patron saint of the sleepless – at least in Western Christianity.

Things are a bit different in the East. Although some Eastern Orthodox clergy insist that their Church has no patron

of healing saints that the Orthodox call the Unmercenary Physicians, doctors who treated the poor free of charge out of love for Christ. Icons of the Unmercenary Physicians frequently show them holding the tools of ancient healing – a box of medicine and the spoon with which to administer it. St. Cyrus had been a trained physician in Alexandria, Egypt, who gave up his practice to become a solitary monk in Arabia.

Even after entering the ascetic life, he continued to exercise a gift a healing prayer for those who sought him out in his desert solitude. St. John was a soldier who was so impressed by what he heard of St. Cyrus that he joined him as a monk.

They were martyred under the Emperor Diocletian, their

tomb became a place for healing, and the saints themselves gained reputations for being particularly effective intercessors for those suffering from insomnia. Their intercession is still sought after by those Orthodox Christians in search of a good night’s sleep.

There are candidates for the post of a patron saint of sleep in the West, although none have won widespread recognition. The Holy Seven Youths of Ephesus (c. 250), also known as the Seven Sleepers, were a group of young men who were sealed in a cave during the persecution under the Emperor Decius; they slept for some 300 years, waking to find a world where Christianity was the official religion. After telling their story to the astonished townspeople and the local bishop, they fell asleep again – this time for good. Evidence in Anglo-Saxon Metrical Charm 3 and the fourteenth century *Piers Plowman* suggest that the sleepless in Anglo-Saxon and medieval England may have sought the help of the Seven Sleepers.



Saints Cyrus and John

saints as the West does, popular piety tells another story – people do tend to ask some saints for help with specific problems. Although their system of patronage is not as fully developed as ours, they do have a patron saint – or rather a pair of them – to whom people resort in an effort to get a good night’s sleep: Ss. Cyrus and John (d. ca. 304). These two belong to the category



Saint Elias

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There is a Portuguese tradition that considers *Santo Elias* - Elijah the Prophet (ninth century B.C.) – as the patron saint of sleep. It appears to have arisen in connection with the pilgrimage site of *Nossa Senhora do Carmo da Penha*, Our Lady of Mt. Carmel of the Rock, on top of a mountain in the north of Portugal. Our Lady of Mt. Carmel is the patroness of the Carmelites, who trace their beginnings to that mountain in northern Israel where Elijah battled the worshippers of Baal; they consider Elijah their founder. Among the many grottos surrounding the sanctuary of *Nossa Senhora da Penha* is one called the Chapel of St. Elias, dedicated to the prophet as the patron saint of sleep. It holds a statue of the sleeping Elijah, his head resting on his arm, and depicts an episode of Elijah's life found in the Bible.

Elijah fled from Queen Jezebel into the wilderness after incurring her wrath by the slaughter of the “prophets” of Baal. Exhausted, discouraged, and depressed, Elijah stopped and prayed for death, finally lying down to sleep under a type of desert shrub known as broom. He woke up to find some freshly baked bread and a jar of water nearby; he ate, drank, and went back to sleep. An angel woke him up again and told him to eat and drink in order to strengthen himself for the rest of his journey. “*And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there...*” The next morning he undergoes his famous encounter with the “still, small voice” of the Lord (I Kings 19). This episode puts the biblical seal of approval on the idea that it might be alright to rest, take it easy, and refresh ourselves when things look bleak. Veneration of Elijah as the patron saint of sleep spread from Portugal to Brazil, but does not seem to have been adopted very widely.

If you are looking for a heavenly patron whose prayers will serve to strengthen your quest for refreshing, restorative sleep, you have several to choose from. Or if unable to decide upon one, you might hedge your bets and invoke them all: Ss. John and Cyrus, St. Elias and you Holy Youths of Ephesus, pray for those in need of sleep!



CONCERT

In Thanksgiving for the Ministry of
The Rt. Rev. Geralyn Wolf,
Twelfth Bishop of Rhode Island

Sunday
21 October 2012
5:30 pm



James Busby, organ
Alexey Shabalin, violin
Daniel Harp, cello

Also Featuring

Lori Harrison, soprano
Gale Fuller & Hillary Nicholson, mezzo-soprani
Marion Dry, contralto

Works by
Bach, Karg-Elert, & Rheinberger

JOIN US FOR A RECEPTION
HONORING BISHOP WOLF
FOLLOWING THE CONCERT

A Pilgrimage to Enders Island

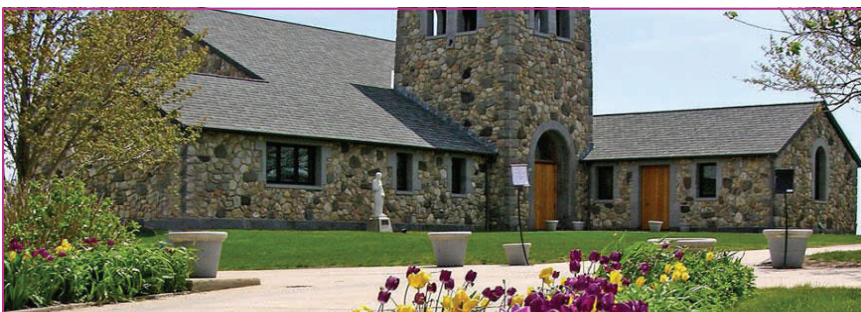
By Phoebe Pettingell

On Saturday, October 6, eleven happy pilgrims took off from S. Stephen's on a trip to Enders Island in Mystic, Connecticut. This excursion, open to the whole parish, was sponsored by the Our Lady of Providence Ward of The Society of Mary. When we arrived, a member of the retreat center staff gave us a history of the place and a tour. The island, which is reached by a causeway, was privately owned by the Enders family who purchased it in 1904, and later built a large Arts and Crafts-style house with extensive gardens and outbuildings. In 1954, Mrs. Enders willed it to the Society of Saint Edmund—a Roman Catholic order (known as the Edmundites), founded in the nineteenth century. Today it is operated as a retreat center. The St. Michael's Institute for Sacred Art has beautified its several chapels.

After touring the house, we had reserved time in the chapel for recitation of the rosary and meditation. Father Alexander preached a homily, and, for those who wished to do so, there was time for veneration of the relic of St. Edmund of Canterbury [Edmund Rich, 1175-1240]. Like one of his predecessors, St. Thomas Becket, Edmund fell out with the king of England and went into exile in Pontigny, France, where he died. His love of the poor caused him to live like them, alleviating their wants while taking their poverty upon himself. The modern Edmundites took part in the Civil Rights Movement of the 1960s, and continue to provide various services to help the needy—from addiction-recovery programs to training in the arts. The main chapel on Enders Island is beautified by their work in stained glass, wood carving, stone carving and an exquisite Stations of the Cross done in the style of Medieval illuminated manuscripts, showing Christ's Passion as if taking place on the island. To worship in this chapel, surrounded by sea and sky, is deeply moving. Although modern, the whole space has something of the feel of such holy islands as Iona, Lindesfarne and Mont Saint-Michel.

After our time on the island, we concluded our excursion with lunch at Mystic Pizza—a local landmark since the 70s, made famous by the 1988 movie as well as by its delicious food and beer. The three devotional societies at S. Stephen's, Our Lady of Providence (Society of Mary), St. Stephen Proto-Martyr (Guild of All Souls) and The Holy Nativity Ward (Confraternity of the Blessed Sacrament) often sponsor pilgrimages and other opportunities for prayer and fellowship. Meetings are announced in "Parish Notes" and all are welcome to attend, whether members or not.

Enders Island will be the site of our 2013 Parish Retreat on April 19-21, with Mother Miriam from the Community of St. Mary giving the addresses. Since space is limited, sign up as soon as the announcement is made.



CAPITAL IMPROVEMENTS CAMPAIGN DINNER

Please join the Rector, the Vestry, and your fellow parishioners at the inaugural dinner of S. Stephen's Capital Improvements Campaign at the Hope Club on Tuesday, November 13, beginning at 6:30 pm with congenial conversation and a cash bar.

There is no charge for the dinner, but please call the parish office at 421-6702, extension 1, to RSVP.

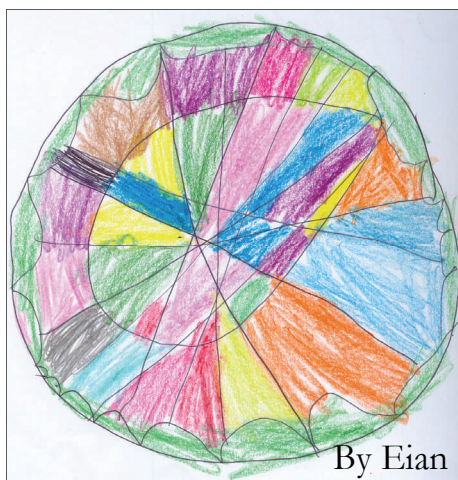
This promises to be festive, informative, and delicious, so reserve your space now, and plan to join us at this important parish event.

SUNDAY SCHOOL OFFERINGS

What I love about S. Stephen's

- 1 The wonderful windows
- 2 The beautiful building
- 3 The singing
- 4 The garden
- 5 The detailed statues
- 6 Coffee Hour
- 7 Watching baptisms
- 8 The paintings
- 9 Pancake Supper
- 10 Christmas Pageant

- 1 I like the people at St. Stevens.
- 2 I like the coffee hour
- 3 I like the fundraisers
- 4 I like the beauty of it.



Ways I help others

- 1 Donate clothes
- 2 Hold doors
- 3 Doing the laundry

Grace



*The Church's garden is full of surprises
The flowers never cease to bloom
The lawn is green,
The statues are clean,
And in Spring it looks like a rainbow
With flowers at every turn.*

By Emeshe





Quodlibet

by James Busby

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



By now most of you will have had opportunity to see the music prospectus for the season. A brief word on that seems appropriate. It is in actuality one of the most time costly parts of my job: it requires much thought during the preceding church year as well as a great deal of time in May and June in compiling lists and going through stacks of stuff on the window sill by my desk: this, to balance the repertoire for style, texture and degree of difficulty. (Doing, say, the 21st century Muhly Mass and Flor Peeters mid-20th c. *Missa Festiva* on consecutive Sundays would be disastrous both from the standpoint of our preparation as well as sonic over-kill!) In addition to concerning myself with adorning our Sunday Mass with the best of catholic repertoire of all periods I try to balance compositional styles, as well. Choosing the anthems and motets finds me reading the lectionary for the year in advance—if I didn't, the results could be unconsciously laughable at best. I try to set 4th July as a deadline to present something to the Rector, leaving time for further tweaking before going to press. This self-imposed deadline allows me some holiday without worry as well as time for my music purveyor to supply what we need for the first choral Mass of the season, if not already in the library. Cory MacLean is an extraordinary help with this process—from the actual typing of the PDF file for the printer, to being an astute musical sounding board for my thoughts. This is how it gets from my abstract ramblings to your refrigerator door: church music is a worthy pursuit!

I'm pleased to report alto Steven Serpa's one-act opera *Thyrsis and Amaranth*, based on a fable of de la Montaine, was well-received at the Halifax Summer Festival. The stage director set this pastoral—shepherd-meets-shepherdess—in a *boite-de-nuit* (sounds artier than "bar" to me) and that works surprisingly well. Steven's compositional style is maturing rapidly and this work may be seen on youtube.com. Look under his name!

WHY POLYPHONY?

The short of it is, as you may know, polyphony is a musical texture of from two or more independent, equally important voices to that epic novelty item by Tallis "*Spem in alium*" for 40 voices! This, as opposed to a tune and accompaniment—try songs by Schubert, for instance. Much choral polyphony is chant-based. At S. Stephen's we sound best doing it, I like it, and the Rector mandates it. That works for me.

I recently came across a wonderful quotation from the German romantic composer, Richard Wagner (1813-1883),

about renaissance Italian Giovanni Pierluigi da Palestrina (1526-1594). I hadn't known what extreme regard Wagner held for the earlier composer: to the extent of preparing an edition of and conducting Palestrina's *Stabat Mater* in Dresden. This was a very rare nineteenth century event. To quote Wagner, in translation: Palestrina "... *paints a picture almost as timeless as it is without space, a spiritual revelation throughout that arouses unspeakable emotion, bringing us nearer than aught else to the essential nature of religion.*" This caused me to think about much that we do in terms of our repertoire.

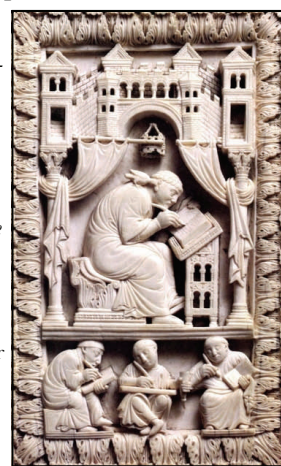
This Wagner quotation also inspired me to ask some colleagues and friends to tell me in two or three sentences (two with semicolon, please) "Why Polyphony"? I plan on peppering the next few *Quodlibets* with responses as they come in.

From my dear friend and respected colleague, Edith Ho:

Greetings from the Organist & Choirmaster Emerita, Church of the Advent, Boston, a Sister-Parish. One of the common threads that our two parishes share is found in our choral repertoire in which Renaissance Polyphony plays a central role. I find polyphonic masses and motets totally God-centered, thereby providing an excellent medium that is most conducive to worship. This awe-inspiring music simply transports the soul heaven-ward without distraction.

From Peter T. Gibson, Cantor, S. Stephen's *Schola Cantorum*:

Polyphony—or better, counterpoint—is a metaphor of the Christian community: unity in diversity. Each believer has his or her own independent melody which makes sense only when it is performed with those of others, all regulated by a central plan—the whole being immensely greater than the sum of its parts. Try singing a line from a great polyphonic classic like Byrd's Mass for Four Voices. It's kind of dreary and pointless, until the other parts are added; then the plan reveals itself, and we begin to understand what we've been striving for all along.



St. Gregory the Great, ivory book cover, c.980 Kunsthistorischesmuseum, Vienna

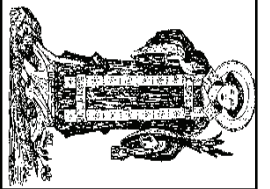
Well, I've wittered on long enough. I hope you can attend the concert and reception for Bishop Wolf on 21st October [see elsewhere, this issue].

—James



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The S. Stephen

October 2012



Robert N. Davis Jr.