



The S. Stephen

Pentecost 2011

Vol. 10, No. 7

My dear people:

From the Rector

With this issue of *The S. Stephen* we come to the end of another memorable program year in the parish – highlights of which included such activities as the Parish Pilgrimage to Walsingham in October, the celebration of my ten-year anniversary as Rector in November, and the Lenten lecture series on aspects of parish history in March and April. I look forward to further events in celebration of our George Street Sesquicentennial in the coming year.

Owing to the late date of Easter, our choir season runs all the way to the end of June, comprising the Feasts of Pentecost on 12 June, Trinity Sunday on 19 June, and Corpus Christi on Sunday 26 June. It is a special treat to be able to celebrate these festivals with choral Masses well into the early summer. Our Fall choir season is scheduled to begin three months later on Sunday 25 September.

A special treat will be our choir's first performance of *Missa Luba* on June 12, the Feast of Pentecost. This work was composed in 1958 by the Belgian missionary priest Fr. Guido Haazen, setting the Latin texts of the Ordinary of the Mass to traditional Congolese melodies and rhythms. Hearing an African mass setting reminds us that the Catholic faith is truly universal, for all peoples and nations—a particularly appropriate message for Pentecost. While I find the *Missa Luba* hauntingly beautiful, in my experience people tend either to love it or hate it. If you find yourself hating it, however, don't blame the Organist and Choirmaster, blame me, since I am the one who has been asking for it for a good number of years.

On Sunday 15 May we had a brilliantly organized parish barbecue—thanks to Jeff Callanan and Alison Huff—following the 10 am Mass at which our Sunday School Recognition ceremony took place. There it was announced that Ed Hooks is stepping down from the leading role that he has taken for a number of years in running the Christian education program in the parish. During the coming summer, we are planning to invite parents of students in the Sunday School program to take part in a conversation concerning where we go from here. We will try to contact everyone we believe should be involved in this process, with dates and times, etc., but if you are interested in participating please let me or Fr. Tuck know.

Meanwhile, with Bishop Wolf's announcement on March 5 of her impending retirement, the Diocese of Rhode Island faces a major transition with an episcopal election scheduled for the early summer of 2012 and a new bishop to be installed sometime in the Fall. This parish has enjoyed a wonderful relationship with Bishop Wolf. She has shown great understanding of our traditions and identity; and the parish has in turn welcomed her with genuine warmth and friendship. While she is highly respected in the House of Bishops and in the wider Church, the reception of her episcopate has not been without some dissension and grumbling in this diocese. I believe that many other dioceses would

have recognized and appreciated her gifts more fully. Nonetheless, she has conducted her episcopate with grace and dignity; and in this parish we shall certainly miss her.

In anticipation of the transition ahead, the President of the Standing Committee approached me in April and asked me to serve on the Search Committee for a new bishop. Its task will be to prepare a diocesan profile, solicit applications, screen applicants, and ultimately come up with a slate of nominees to present to the special Diocesan Convention that will elect the next bishop. This will be a major time-commitment on my part, but I believe it is one way in which I can be of useful service to the diocese and the Church.

In the wider Church, also, I was elected Chaplain of the Society of Mary, American Region, at its annual Mass and Meeting on 14 May at the Church of the Resurrection in New York City. Three members of our parish Ward of the society drove with me to New York that morning; and we returned to Providence that afternoon following lunch at an Italian restaurant on East 74th Street near the church. S. Stephen's thus continues to be well represented in the life of the Catholic devotional societies of the Episcopal Church.

This Memorial Day concludes a second year in which Fr. Michael Tuck has served as half-time Curate here at S. Stephen's and half-time Episcopal Campus Minister at Brown University. The arrangement is going extraordinarily well; and I am pleased to say that it will be continued for the coming academic year. After that, who knows? We take it one year at a time.

The next issue of *The S. Stephen* is planned for September. Thanks are due to Cory MacLean and Phoebe Pettingell who took over the editorship of our parish magazine this year, as Layout and Design Editor and Copy Editor respectively, and who have done superb work.

During the summer months please remember to continue regular Sunday attendance at S. Stephen's when you are in town; and likewise make an effort to attend Mass on Sundays in the places to which you may travel on vacation.

This letter comes with all best wishes and prayers for a blessed summer season. I remain, faithfully

Your Pastor and Priest,

Fr. John D. Alexander

Fr. John D. Alexander



From the Curate

Dear People of S. Stephen's,



It seems surprising that we've already come to end of our program year. But it is already nine months since we welcomed the students returning last fall. After a very full liturgical year, there are several important feasts still coming up. In just a few weeks we will be celebrating one of my favorite holy days, the Feast of Corpus Christi, when we remember the role of the Holy Eucharist in the Church and give thanks for Our

Lord's great gift. Since it usually falls at the end of spring or the beginning of summer, it is generally the final feast of the program year, before things quiet down for the summer. So on Corpus Christi, we get to go out with a bang.

Corpus Christi is one of the younger feasts in our calendar, even though it has been part of the Western Church's celebration for over 800 years. When it was first celebrated in the thirteenth century, devotion was already centered on the visual adoration of the Eucharist, so Corpus Christi with its solemn procession of the Blessed Sacrament tapped into the spirituality of the day. The observance of Corpus Christi soon spread across Europe, and it was given official status in 1264. After the feast was promulgated, S. Thomas Aquinas composed the necessary hymns and propers for the feast.

It is these hymns that I like best about Corpus Christi, and I find the hymn *Pange lingua* particularly powerful. When Thomas Aquinas wrote it, he was inspired by an earlier hymn by Venantius Honorius Fortunatus, written in the sixth century for the Good Friday liturgy. Aquinas began his hymn with the same words, "Sing, my tongue" and the two are now sung to the same tune. In evoking the earlier poem, Aquinas makes a subtle but profound theological statement about the unity of the celebration of the Eucharist and the sacrifice of the Cross. This hymn, and others by Aquinas such as *Adoro te devote* and *Lauda Sion*, have become some of the best loved songs of devotion to the Blessed Sacrament. Though best known as a theologian, his work on the liturgy of Corpus Christi shows a different side of Aquinas—that of a devout priest, sensitive to the spiritual needs of the people.

Today, we share this same spiritual need. The close connection between the sacrifice of the cross and the sacrifice on the altar is one essential component of Anglo-Catholic faith and devotion, and so the continuing celebration of Corpus Christi has been a distinctive practice of Anglo-Catholic parishes in the Episcopal Church. A greater appreciation of this feast has been one of the aims of the Confraternity of the Blessed Sacrament since its foundation. Thus, this feast also has special prominence for all of the members of our ward as well. I look forward to celebrating it again with you this year.



PENTECOST AKA WHITSUNDAY SUNDAY 12 JUNE 2011

The S. Stephen is published

approximately nine times a year, September through June,
by S. Stephen's Church in Providence, 114 George St.,
Providence, RI , The Rev'd John D. Alexander, Rector
Phone: 401-421-6702, Fax: 401-421-6703
Email: office@sstephens.necoxmail.com
Editor-in-Chief: The Rector
Copy Editor: Phoebe Pettingell
Phoebe1446@aol.com
Layout and Design: Cory MacLean
Photography by Karen Vorbeck Williams & Cory MacLean

THE ARCHBISHOP AND THE TERRORIST: ROWAN WILLIAMS ON THE DEATH OF OSAMA BIN LADEN

By Fr. Alexander

To what extent should religious leaders speak out on contemporary political, social, and economic issues? The question periodically confronts almost all clergy, from prelates to parish priests. We often find ourselves caught on the horns of a dilemma. Say too much, and we risk overstepping the bounds of our competence and alienating those members of our flocks who might legitimately disagree with us. Say too little, and we risk burying our heads in the sand and ignoring the burning moral and ethical issues of the day. A recent episode involving Archbishop of Canterbury Rowan Williams affords ample scope for reflection upon this problem in general and upon classical Christian teachings on war, peace, and justice in particular.

At a news conference on May 5, a reporter asked Williams his opinion on the death of Osama bin Laden four days earlier. Although the question was unrelated to the subject of the news conference, Williams offered a brief comment which subsequently drew some sharp criticism, summed up in *The Telegraph* by the words “Dr Rowan Williams should keep his views to himself.” The transcript of the reporter’s question and the Archbishop’s answer are as follows:

Q: *Do you believe that the killing of Osama Bin Laden is justice for the 9/11 attacks and indeed other attacks? And was the US morally justified in shooting him even though he was unarmed as the White House now admits?*

A: *I think that the killing of an unarmed man is always going to leave a very uncomfortable feeling because it doesn't look as if justice is seen to be done, in those circumstances. I think it is also true that the different versions of events that have emerged in recent days have not done a great deal to help here. I don't know the full details any more than anyone else does but I do*

believe that in such circumstance when we are faced with someone who was manifestly a 'war criminal' as you might say in terms of the atrocities inflicted, it is important that justice is seen to be observed.

Some of the criticism of the Archbishop’s remarks took the form of the old canard that religious leaders should confine themselves to spiritual matters and not meddle in politics. This criticism represents one more mani-

festation of modern secularism’s attempt to marginalize religion to a private sphere segregated from public life. But, like most of the world’s great religions, Christianity has a venerable heritage of moral teaching on political, social, and economic issues. And it is entirely appropriate for religious leaders to assert their right to contribute to the ongoing public conversation concerning the values that we expect our governments to take into account in forming policies and making decisions.

Yet such religious contributions to the public discourse need to fulfill two conditions. First, they must reflect a thorough knowledge of the social and political questions under consideration, lest religious leaders give credence to the popular caricature of their being “woolly-minded” and “well-meaning but naïve.” Second, and even more importantly, their statements must bring to bear the unique ethical insights of their religious traditions. Thus, when the Archbishop of Canterbury speaks on the killing of bin Laden, we are entitled to reflections that are not only well-informed but that also express classical Anglican and Christian teachings on whether and when such killing is justified. Since the remarks quoted above were made off-the-cuff in response to a surprise question, we can excuse the Archbishop for not having spoken with greater clarity and precision. He admits that he doesn’t “know the details any more than anyone else does.” Yet Rowan Williams is not only astute and well-informed on global affairs but also has an extraordinarily deep grounding in the Christian theological, spiritual, and ethical traditions. We may hope that in the fullness of time he will produce a statement addressing the issue more fully. But in the meantime, it is possible to illuminate the basic thrust of his remarks by a glance at some of his past writings – especially his book *Writing in the Dust: After September 11* (2002), which I reviewed in the February / March 2004 issue of *The S. Stephen*.



*Rowan Williams
Archbishop of Canterbury*



Osama bin Laden

Continued next page

Continued from previous page

A key question is whether American action against Al-Qaida can legitimately be termed “war.” Shortly after the 9/11 attacks, President Bush proclaimed the “War on Terror.” At that time, however, Rowan Williams among others contested that characterization, pointing out that a “war on terror” – like a “war on drugs” – can only be a metaphor. For “terror” is an abstraction; and real wars are fought not against abstractions but against concrete nations, governments, and military forces. Can the term “war” be used meaningfully, then, to describe a struggle against a specific terrorist organization or network such as Al-Qaida? Here Williams proposed an alternative conceptual framework. The 9/11 attacks were horrendous criminal acts; and the appropriate response to such crimes is not war but an international policing operation designed to bring the perpetrators to justice – understood as a legal process administered by a competent judicial system with appropriate jurisdiction. “So,” Williams asked, “can we stop talking about ‘war’, and reconcile ourselves to the fact that the punishment of terrorist crime and the gradual reduction of its threat cannot be translated into the satisfying language of decisive and dramatic conquest?”

A key question is whether American action against Al-Qaida can legitimately be termed “war.”

Williams’s remarks on May 5 about the difficulty of reconciling the killing of an unarmed man with the perception of justice being done are consistent with this view. In many places in the world, military forces are assigned to police duties; and if we regard the Navy SEALs as having been engaged in a police operation designed to apprehend a fugitive criminal, then shooting him when he was unarmed was a clear violation of his human rights.

We expect our police – and our military forces engaged in policing operations – to use deadly force only in response to direct, immediate, and visible threats to their own lives. Much of the criticism of the shooting of bin Laden seems predicated on the assumption that these were the rules of engagement that applied in the situation.

But war is different. In military operations in the field, combatants are often killed when unarmed. In his bestselling book *D-Day, June 6, 1944: The Climactic Battle of World War II*, Stephen E. Ambrose recounts a particularly harrowing incident in which a squad led by Sergeant Harrison Summers is sent to capture a German artillery barracks. The incident takes place when several buildings in the complex have already been taken. Ambrose writes:

There were two buildings to go. Summers charged the first and kicked the door open, to see the most improbable sight. Fifteen German artillerymen were seated at mess tables eating breakfast. Summers never paused. He shot them down at the tables. [p. 298]

When I read that paragraph, I experience a certain squeamishness, which I suspect is similar to the “very un-

comfortable feeling” that Rowan Williams describes in relation to the shooting of bin Laden. I cannot help feeling sorry for those fifteen German soldiers taken by surprise and shot down before they had a chance either to surrender or to fight back. Yet only a moment’s reflection is sufficient to determine that Sergeant Summers’s action was entirely justified according to the laws of war. He was under no obligation to pause long enough to give the enemy soldiers the opportunity to surrender – for they might well have taken advantage of the interval by attempting to flee and regroup, or by producing weapons and firing at him. Ambrose’s account does not make clear whether the German soldiers eating breakfast were unarmed, but even if they were, as enemy combatants

they were still legitimate targets – much as they would have been for an American sniper, or their building for an American artillery shell. Had the split-second sequence of events gone slightly differently so that that they had the time to offer to surrender, and did so before Summers opened fire, then shooting them anyway would have been a war crime, and Summers would have been liable to court-martial. But, far from being court-martialed, Summers received a battlefield commission and a Distinguished Service

Cross for his actions that day. Nor was he averse to accepting enemy surrender given the opportunity; when he and his men attacked the last building in the complex, thirty-one German soldiers did surrender and were taken prisoner.

Further reflection on this gruesome incident helps put the killing of bin Laden into perspective. Those fifteen German artillerymen died for no other reason than that they were enemy combatants. According to the traditional Just War ethic, non-combatants retain the right of all people everywhere not to be killed; but when one puts on a military uniform or otherwise accepts the status of a combatant in a recognized war, one forfeits this right and becomes a legitimate target for the enemy. While Sergeant Summers’s killing of the fifteen German artillerymen was a justifiable act of war, however, it did not purport to be an act of justice. To open fire, Sergeant Summers had no need to assume that the enemy artillerymen were bad people who deserved to die. True, the Allied forces were engaged in a Just War against the unspeakably evil regime of Nazi Germany; but the enemy soldiers killed by Sergeant Summers that day were in all likelihood decent men – possibly conscripts guilty of no crime greater than loyalty to their country. Nor was it necessary for Sergeant Summers to feel any hatred in his heart to kill the enemy soldiers. On the contrary, since the time of St. Augustine, the Christian Just War ethic has forbidden the indulgence of such inner dispositions as hatred and lust for blood while allowing for unavoidable killing in wars. In this respect, one notable feature of Ambrose’s account of D-Day is the urgency with which American soldiers furiously worked to save the lives of wounded German prisoners they had been trying to kill just a short time before.

It seems clear, then, that the raid on bin Laden’s com-

pound was conducted in accordance with the rules of war. Bin Laden made no attempt to surrender. Accordingly, as an enemy commander in the field, he was a legitimate target. In carrying out the raid, the SEALs rigorously observed the distinction between combatants and non-combatants and took pains to preserve the lives of the women and children in the compound. Killing bin Laden was, however, neither a political assassination nor an extra-judicial execution but a justifiable act of war. The violation of Pakistan's sovereignty was likewise justified, since the Just War ethic permits attacks upon enemy forces in a third country with whom one is not at war if those forces pose a serious threat to one's own country or armed forces. The killing was not, however, an act of justice – at least not in the formal sense. For justice formally to be done, it would have been necessary to take bin Laden alive and bring him to the United States to stand trial, Eichmann-style, for his crimes. But, as I have argued above, military operations do not have to be acts of justice to be legitimate acts of war. An enemy commander may or may not be a war criminal; but killing him during combat in the field can be justified quite apart from the requirements of justice. In this light, President Obama's remark on the night of the raid that "justice has been served" was, strictly speaking, inaccurate and probably unfortunate as well.

The argument that I have sketched out here proceeds, of course, from the assumption that the American policy towards Al-Qaida can rightly be termed "war." Killing bin Laden was a legitimate act of war – but is the war itself legitimate? Here we come full-circle to the Archbishop's position that our response to Al-Qaida in particular and terrorism in general should be carried out within the legal framework of a policing operation designed to bring to justice people who should be regarded as criminals rather than accorded the status of enemy combatants. According to that template, as we have seen, the shooting of bin Laden would have to be regarded as a violation of human rights and the raid an infringement of Pakistani sovereignty under international law.

So is it really war? Here I can offer only a few speculative and tentative conclusions. The principal objection to calling our pursuit of Al-Qaida "war" is that since the seventeenth century, wars have been regarded as capable of being legitimately waged only between nation-states. One of the classic criteria of a just war has been "competent authority," and only recognized governments of sovereign states have been considered to have this authority. So, if the effort to defeat Al-Qaida is to be termed a war, the Just War ethic needs to be expanded to recognize global terrorist networks as actors capable of waging war against us, so that we may legitimately wage war against them in turn. Such adaptation is entirely possible because the Just War ethic is not a static body of unchanging rules, but a living tradition capable of evolution and development in response to new challenges. Its purpose is to clarify

the moral justification for governments resorting to force to defend their societies against grave threats to their safety, while at the same time strictly circumscribing the causes justifying this resort to force [*jus ad bellum*] and the means to be employed in doing so [*jus in bello*]. It follows that the Just War ethic can remain relevant only to the extent that it recognizes the changing nature of threats to international peace and security in today's world and authorizes appropriate military responses – insofar as such military responses are indeed necessary and can be effective.

One oft-noted feature of the complex set of political, economic, technological, and cultural processes known under the umbrella term "globalization" is the increasing power and importance of non-state actors such as transnational corporations (TNCs) and non-governmental organizations (NGOs) in world affairs. In this light, global terrorist networks – and possibly drug cartels as well – may well have emerged as a new form of actor on the world scene capable of waging what are to all intents and purposes real wars. The 9/11 attacks on New York and Washington killed more Americans than the 1941 Japanese attack on Pearl Harbor. Al-Qaida has certainly declared war on the United States. And if 9/11 was an act of war – as well as a war crime – then the United States has been justified in waging war against Al-Qaida in the years since. In that case, the killing of bin Laden as an enemy commander in the field was a legitimate act in a legitimate war.

Yet, there remains a residue of the discomfort that the Archbishop of Canterbury mentions. Perhaps that is as it should be. War should never become too easy or too comfortable. Soldiers with combat experience know better than anyone else that killing an enemy on the battlefield may be a grim necessity but is never an occasion of rejoicing or gloating. Of all the comments made by international leaders on the death of bin Laden, the one that hit the right note to my mind was that of Canadian Prime Minister Stephen Harper who spoke of "sober satisfaction" at the news. It was a legitimate act of war. But however necessary and however legitimate, war should always leave us feeling slightly uncomfortable.



S. Stephen's Prayer Group meets Thursdays at 12:30 at Deborah Lawrence's home. For prayer requests, please contact Deborah at 621-3630, or Cathy Bledsoe at 246-2194. All are welcome!

Of all the comments made by international leaders on the death of bin Laden, the one that hit the right note to my mind was that of Canadian Prime Minister Stephen Harper who spoke of "sober satisfaction" at the news.

Bishop Grafton: An American Vision for Anglo-Catholicism

By Phoebe Pettingell

Charles Chapman Grafton, one of the most colorful characters of the Anglo-Catholic movement in the Episcopal Church in the late nineteenth and early twentieth centuries, was based at S. Stephen's for a short time in the 1880s before going on to become the second Bishop of Fond du Lac in Wisconsin. His influence on us and our traditions was profound. In preparation for my Lenten Series talk on the Sisters of the Holy Nativity in Providence, I had the opportunity to read, and in some cases re-read, a number of writings by and about Bishop Grafton. His story can inspire Anglo-Catholics everywhere, but especially here in this parish that was so dear to him.

Born in 1830 to a wealthy Boston military family, Grafton was prevented by ill health and poor eyesight from following his four brothers as an officer in the army or navy. Instead, he was groomed for the law, with the hope that he would ultimately shine in politics. Indeed, he did shine as a law student at Harvard, where he became passionately concerned with the abolition of slavery. An ardent believer in democracy, Grafton longed for a just society in which opportunity would be open for all. He might well have turned into one of the notable progressive politicians of his generation. But instead, his fascination with Boston's Church of the Advent—one of the first Anglo Catholic parishes in America—led him to pursue a very different path. Grafton renounced his political ambitions and decided to become a priest. Since the then Bishop of Massachusetts was a prominent low Churchman, Grafton's rector advised him to seek ordination in the Diocese of Maryland. He ended up serving his curacy in Baltimore during the Civil War. Despite his own anti-slavery convictions, he felt responsible for trying to hold a deeply divided congregation together despite their political differences for the sake of unity. This was a hard decision, and one that continued to haunt him for the rest of his life, as his autobiography, *A Journey Godward*, reveals.

In 1865, the young priest decided to go to England to see first-hand the workings of the growing Anglo-Catholic movement there. He spent time with the great Dr. Pusey of Oxford who, together with John Keble and John Henry Newman, had written the explosive "Tracts for the Times" in the 1830s. Grafton was particularly interested in experi-

ments reviving the Religious Life and worked as a chaplain with two of the earliest women's orders: The Sisters of St. Margaret and The All Saints Sisters of the Poor. He was later partly responsible for bringing branches of both to the United States. Together with Richard Meux Benson, he helped found The Society of St. John the Evangelist [SSJE], or the Cowley Fathers. He then went to the terrible East End slums of London to help Father Charles Lowder with his parish, St. Peter in the London Docks.

The Anglo Catholic movement aroused suspicion and

fear not only in many parts of the Church of England but also in society in general. The sisterhoods—which, in fact, provided otherwise unavailable opportunities for Victorian women to found and manage hospitals, schools for the poor, orphanages and "reformatories" (homes for former prostitutes to turn their lives around)—were depicted in the press as prisons for young women held against their wills. In the slums, Grafton discovered that enemies of the Ritualist movement often hired mobs to disrupt Anglo-Catholic services. Church authorities attempted to suppress ritual innovations such as Eucharistic vestments, altar crosses, and incense that have since become commonplace in Anglican worship. Victorians also distrusted the Anglo-Catholic contention that celibacy was an honorable estate to which both men and women



*Charles Chapman Grafton,
Bishop, circa 1900*

might be called, all the better to serve Christ. In the family-oriented culture of the nineteenth century, remaining unmarried was seen as, at best, a pathetic necessity for those who either were too unattractive to find suitors or were needed at home to take care of elderly parents. Celibate clergy like Lowder and Grafton, and the sisterhoods who helped run their missions, appeared a Roman perversion that flew in the face of all respectability.

Grafton's experiences in England convinced him of several truths. The first was that, despite lip service to piety, society was becoming more secular, and the Church's moral influence was largely disregarded when it came to social issues. The factories that made more and more luxuries inexpensively available to the middle classes exploited poor workers by forcing them to work long hours for minimal pay in dangerous and unhealthy conditions. Child labor was rife, and workers had no bargaining rights. They were an expendable commodity, easily replaced. A rigid class system helped those

with money to think of those without as little better than savages. Grafton concluded that social change could not come from education and laws alone but required conversion of heart as well. Becoming more like Christ, we learn to respect the dignity of every human being because we are all made in God's image, and are equally beloved of him. The visible sign of this love is Christ's Real Presence in the Eucharist. Finally, Grafton saw the Religious Life as the prototype of true democracy: a community that makes its decisions in common, whose leadership has term-limits and is kept from abuse of power by the fact that its constituency can vote it out. By this time, Grafton—the upper-class scion of wealth and privilege, an aesthete with a developed appreciation for art and beautiful things—had taken vows of holy poverty himself. For the rest of his life, he gave all money that came into his hands to those in need, or to missions that served them. Inspired by what he had experienced of the Anglo-Catholic movement in England, Grafton was now eager to return to his native country and adapt that vision to the more democratic ethos of the Episcopal Church.

Inspired by what he had experienced of the Anglo-Catholic movement in England, Grafton was now eager to return to his native country and adapt that vision to the more democratic ethos of the Episcopal Church.

In 1872, The Church of the Advent called Grafton to be its next rector. His fellow Cowley Father, Oliver Prescott, became rector of St. Clement's in Philadelphia at about the same time. Grafton oversaw the completion and decoration of the present edifice on Boston's Beacon Hill. Here Grafton was assisted by other Cowley Fathers. The Sisters of St. Margaret sent some of their order over to establish a children's hospital. Grafton's democratic and egalitarian principles inspired him to abolish pews—a class-conscious form of parish support that gave the best seats in the church to well-to-do families while forcing the less affluent into “free seating,” usually on the side aisles, or in upstairs galleries, with obstructed views of the sanctuary and inferior acoustics. Under his leadership, The Advent flourished, founding many missions in Boston, and converting many souls. By the mid 1880s, half the baptisms in the diocese of Massachusetts took place at this parish.

Unfortunately, conflicts developed in the relationship between the British and American Cowley Fathers in Boston and Philadelphia. Father Benson, the abbot, attempted to direct his American brethren from England in the minutest details of their life. Grafton saw that English attitudes and assumptions about the Church often repelled Americans and came into conflict with the polity of the Episcopal Church. He pleaded for more autonomy, but Benson only tightened the screws. He drove Father Prescott out of St. Clement's, and put an English Cowley Father in his place. Grafton fought back attempts to do the same to him, and resigned his membership in the order in 1884. At once, the Boston branch of the Sisters of St. Margaret dismissed him as their spiritual director. However, the American Sisters of St. Margaret, led by Sister Ruth Margaret Vose, resigned from the order and put themselves under Grafton's protection. He and Sister Ruth Margaret then founded the Sis-

terhood of the Holy Nativity [SHN] as a new kind of religious order different from all previous Anglican models: its mission to assist in parishes rather than to run hospitals or other institutions. Their spiritual life focused on “the interior life of our Lord in his humility during his earthly ministry, and in his presence in the Blessed Sacrament.”

Immediately, Grafton's close friend, the Reverend George McClellan Fiske, Rector of S. Stephen's, Providence, pleaded for the Sisters to come help him in his parish. In 1888, Grafton decided to resign from The Advent, move to Providence with the Sisters, and transfer their mission work to S. Stephen's. Later that year, the newly formed Diocese of Fond du Lac in North East Wisconsin, lost its first bishop to a premature death and elected Father Fiske to replace him. S. Stephen's begged their beloved Rector to stay, and he decided to do so. Instead, he persuaded his supporters in Fond du Lac to elect his friend, Father Grafton, in his place. For a brief time, however, confirmation of Grafton's election by the House of Bishops was in doubt. Already, the dioceses in the upper Midwest were pushing the Anglo Catholic envelope in ways that alarmed many Eastern and Southern bishops, and Grafton's reputation as “an extreme ritualist” disturbed many of them, as did his celibacy. But, despite having eschewed politics for the priesthood, Grafton had a winning manner and was widely liked. The support of his fellow Bostonian, the great Phillips Brooks, then Bishop of Massachusetts, assured his victory.

In 1889, Bishop Grafton took over a demoralized diocese whose cathedral had lately burned down. Its numbers were declining since the railroads had taken its earlier residents further west. These Scottish and English immigrants were being replaced by Middle and Eastern Europeans and Scandinavians—never the backbone of the Episcopal Church. The parishes were spread across central and northern Wisconsin, scattered throughout virgin forest, many without paved roads. Small wonder that Father Fiske was happy to remain in civilized Providence. But where many people saw a daunting task—trying to build up a wilderness diocese—the new bishop saw nothing but opportunities. He raised money from his Eastern friends to rebuild the ruins of the cathedral. He brought wood carvers from Oberammergau in Germany to train Wisconsin artisans in the religious arts. He tirelessly preached and taught, building up his diocese and shaping it according to his Catholic transcendental and social vision which proved compelling not only to wealthy Lumber Barons and Baronesses, but also to the Native American population, along with the European peasant immigrants come to seek a better life in a new world. In such a diverse environment—very different from the Episcopal Church of the eastern

Continued next page

Continued from previous page

seaboard, Grafton began to forge ecumenical ties with the National Catholic Churches which had broken away from Rome at the time of Vatican I, and with the Russian Orthodox Church.

At the consecration of his bishop coadjutor in 1900, Grafton invited both the Russian Bishop of the Americas and the Archbishop of the Polish National Catholic Church to be present in the sanctuary. A picture of the various Episcopal and Ecumenical dignitaries was dubbed “The Fond du Lac Circus” by the press, both for the relative novelty of copes and miters on Episcopal bishops, and for the specter of “Protestants” worshipping with “a man of alien faith,”—as *The Milwaukee Journal* referred to the Russian primate. Grafton’s brave ecumenism is still held in honor by the Orthodox, who recall his relationship with Saint Tikhon and his chaplain for the occasion, Saint John of San Francisco—both of whom subsequently became patriarchs of Moscow and were martyred by the Communists in the 1920s.

On his frequent trips east, Bishop Grafton usually spent some time at S. Stephen’s. The Sisters of the Holy Nativity maintained a house connected to the parish. Until 1982, they trained our altar guild, ran the Christian education program, assisted the clergy with parish visiting, and helped establish mission chapels, especially in needy areas. Another of Grafton’s imports from his time in England had been the Confraternity of the Blessed Sacrament: one of the great spiritual contributions of the Anglo Catholic movement. Father Fiske established “The Holy Nativity Ward” at S. Stephen’s, and devotion to Christ’s presence in the Eucharist endures here to this day. And, like Grafton himself, S. Stephen’s stunted itself so that it might support work among those who needed it most, contributing over half its budget to missions and charities. In his eulogy for Bishop Grafton, who died with his boots on in 1912, Father Fiske related a telling story about his friend:

I remember an incident occurring in my own house, which made a deep impression on me, as illustrating the atmosphere of heart and mind in which the Bishop lived. During one of his visits to me as a guest, there chanced to come in a priest who ministered to a country congregation which he reckoned a difficult and trying one to deal with. People were slow and prejudiced and unresponsive, and there was a definite lack of touch between pastor and flock. The priest...poured out his complaints and grievances. Finally, turning to the Bishop, he said; “Now, Bishop, what can one do with a people like that?” With warmth and energy, the Bishop replied, “*Love them, love them.*”

The pragmatic spirit of his age often misunderstood Bishop Grafton’s stress on “the beauty of holiness” in liturgy. Men of commerce found the notion that one would give one’s wealth away without counting the cost eccentric and

foolish at best. Upon his death, *The New York Times* did not run an obituary, but when his will was probated, noted with bemusement that he died “owning no real estate” and holding but a tiny sum of money. They did, however, mention that his library was of immense value, though he gave that to the Sisters of the Holy Nativity. As Father Fiske’s eulogy observes, “The world, of course, is not likely to—cannot be expected to—appreciate such characters, or to think very highly of them. It cannot understand them. They contradict what it esteems in its wisdom and its common sense.... The world was not worthy of him, it looked upon him with a mingled indifference, scorn and contempt, of which the best that could be said was that it was for the most part good-natured.”

In the earlier part of Grafton’s life, he sometimes found such attitudes painful. But, as he grew in holiness, he came to see that the more completely one follows Christ, the more the world is prone to dismiss one, or even, in some cases, to react with hostility. Loving others with Christ’s love, the Bishop came to understand such reactions, and let them roll off his back. With age, his serenity grew in the knowledge that as long as he was trying to do God’s will, that was all that mattered. Yet those who knew him revered him and felt that he helped them know Christ better. As Father Fiske concluded, he is a saint. Through him, the Episcopal Church recovered much of Anglican devotional life that had been lost over the centuries. Moreover, he led the way in developing an authentically American expression of Anglo-Catholicism—faithful to its Catholic and Anglican roots but also suitably adapted to conditions in this country. We are deeply blessed at S. Stephen’s to have received his courageous heritage. We continue to unite a diverse congregation around celebration of Christ’s presence in the Eucharist and in carrying his love to those who do not know him, and to those who do not understand what we are about.



EPIPHANY SOUP KITCHEN

Our parish’s remaining
2011 volunteer Saturdays are:

June 18, July 30, August 20
October 15, December 3

“He shall fill the hungry with good things...”

THE REDOUBTABLE MR. ED

By Cory MacLean



Ed Hooks

On Sunday 15 May at the 10 am Solemn Mass, Fr. Alexander undertook his annual tradition of recognizing the teachers and students of our Sunday school program. This year marks a significant milestone as we bid goodbye to Ed Hooks in his capacity as teacher and coordinator of youth events for the last fifteen years. Fr. Alexander presented Ed with a certificate of appreciation, and the students of the Sunday school gave him an album containing letters of thanks and photographs of the children and events on which Ed has had such an impact over these many years.

Ed remains a faithful parishioner, continuing a notable family legacy which began in 1885 with the baptism of his grandfather, Herbert Fisher. Ed began attending S. Stephen's with his grandfather, walking to Mass from their home on John Street, and served as an acolyte at daily Mass. His grandmother served as cook's helper for the Sisters of the Holy Nativity, once affiliated with our parish. Ed and his family have marked many milestones at S. Stephen's; his daughter Kim married here, and nine of his twelve grandchildren and two great-grandchildren were baptized at the beautiful marble font at the rear of the nave, spanning four rectorates.

In addition to being the driving force behind the Sunday school program, Ed has served as lector, trainer of acolytes, vestryman, and usher. He has coordinated numerous pancake suppers and skating parties, worked with our children on the Christmas Pageant and Low Mass for many years, and regularly volunteered at the Epiphany Soup Kitchen and our New Year's Day Dinner for those in need.

Ed has many other accomplishments worthy of note. He served our country as a marine in Vietnam, served as an urban 4H agent in the city of Providence, and received BA and BS degrees from Rhode Island College in education, history and social work. He is a life docent at Roger Williams Park Zoo, and a children's tour guide for the Rhode Island Historical Society and Waterfire's Riverwalk. Before health issues interceded, he also served as an umpire for the Elmwood Little League.

We are grateful to Mr. Ed for the many ways in which he has enriched the life of our parish, and the gifts of time and example he has given to our children and our church.

Travel Diary: *being the ramblings of some pilgrims from S. Stephen's to events outside this parish*

On April 30th, Saturday in Easter Week, Father Alexander, Ernie Drew, Jane Malone, Richard Noble, Phoebe Pettingell and Ransom Widmer journeyed to St. Mary's Church, Northfield, Vermont, for the institution of Empey Schneider as their new rector by the Right Reverend Thomas C. Ely, Bishop of Vermont. The highlights of the service were the sermon, preached by Father Alexander, and the fine music Empey had chosen, including a Hasler motet and some excellent hymns. Adam Schneider played organ for the occasion. The church was originally built for Congregational worship, but moved to its present location and redesigned later in the nineteenth century. Empey welcomed us warmly, and her congregation was impressed that so many people from her former parish family were willing to brave the wilds of northern Vermont to wish her well. We were all treated to a delightful reception in the parish hall after this auspicious inauguration of Empey's rectorate at St. Mary's.

On Saturday, May 14th, Father Alexander, Phoebe Pettingell, Louis Verdelotti and Ransom Widmer drove to New York City's Church of the Resurrection on Manhattan's upper East Side for the Annual Mass of The Society of Mary. The Rector, Father Barry Swain, known to many in this parish, transferred the Feast of Our Lady of Fatima from the previous day to Saturday, and chose Franz Joseph Haydn's *Jugendmesse* for the Mass. Our Walsingham pilgrims will be amused to know that the service opened with another version of what we sang as the Walsingham Hymn (which was originally sung at Lourdes). Father Trent Fraser of St. John's, Newport, preached to a congregation of Society of Mary members from across the Eastern Seaboard. The service concluded with a May Coronation of the statue of Our Lady of Fatima, a procession around the block—during which we sang a lively folk hymn bolstered by the excellent choir, a trumpet and a trombone—then returned to the church for the *Regina Coeli*. The editor of *Ave*, the Society's bi-yearly publication, had asked if "that wonderful Karen Vorbeck Williams" might be able to take pictures. Since Karen couldn't make it, Father Alexander stepped into the breach. After the festivities, Father Richard Cornish Martin, Superior of the Society, greeted our delegation warmly and sent his love to the parishioners of S. Stephen's and absent members of Our Lady of Providence Ward. All visitors then adjourned to a very good Italian restaurant in the next block for lunch, where a jolly time was had by all.

One sign of the health of a parish is its willingness to send pilgrims to join celebrations elsewhere. S. Stephen's is certainly showing others our commitment to rejoice with them. *Peregrinus*

THE TREASURERS' CORNER

By Ransom Widmer

On the Fourth Sunday of Easter, Father Alexander preached on Acts 2:44-47:

All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all as any have need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were saved.

Our fundamental actions as a Christian people remain the same as those very first days of the church: saying the prayers together in the temple or church, breaking bread in community by regularly receiving the Holy Eucharist, and sharing our possessions and goods by giving to the church. Our community at S. Stephen's holds many things in common by generously donating a portion of our income, making capital gifts from our accumulated wealth, and planning gifts to the parish at the end of lives.

Once a year, every member of the congregation is directly contacted by our Stewardship Committee and each individual or family is asked to decide what portion of their income to return to God. Although guidelines are important, this is an intensely personal choice reflecting not only finances but earnest prayer. Our pledged annual giving provides support for the parish's operations including liturgy, education, social events, and outreach: all that this parish does together for each other and for the community.

Capital giving most usually comes from our accumulated wealth. A parishioner may see a need he or she wishes to fill, or the parish as a whole may conduct a capital campaign to raise funds for a specific project—such as the upgrading or restoration of our buildings or to increase the amount of our endowment that is our reserve for the future. The pamphlet, **Endowment Fund**, describes the uses and operations of our parish's endowment. There are many ways to make capital gifts, including cash, property such as real estate or securities, and bequest by means of a will or trust. A gift to our endowment is a gift to S. Stephen's future.

End-of-life gifts are called planned gifts because the commitment to make them is decided by the donor years in advance of any transfer of funds to the church. As with the case of capital giving, planned giving may be accomplished in a variety of ways. Examples include a bequest in your will or naming S. Stephen's as a beneficiary of your life insurance, a charitable gift annuity which pays income to yourself and trusts the principal to the parish, and a life estate to which you may contribute your home or vacation home. Our pamphlet

Planned Giving has many effective strategies for end-of-life giving. Planned giving is a vehicle for returning to God some of what you have received from him. It testifies to the priority God holds for you.

There are many ways of giving and many uses for our gifts. But the deepest reason we Christian give remains the same as when our religion was founded: to give back to God a portion of what he has given us.



Blessed be the Holy Trinity and undivided Unity; we will give glory to him, because he hath shown his mercy to us.



Quodlibet

by James Busby



quodlibet (kwäd'lä 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*

A bit on a Mass and a couple of hail and farewells...

Concerning the Mass on the Sunday after Ascension, I quote notes by **Steven Serpa**, counter-tenor, in choir:

Nico Muhly (b. 1981) was born in Vermont and raised in Providence, Rhode Island. He sang as a boy at Grace Episcopal Church, downtown, and attended the Wheeler School here on the East Side. After graduating from Wheeler, Muhly would further his education with degrees from Columbia and Julliard, composition studies with John Corigliano and Christopher Rouse, and a long, fruitful relationship with Philip Glass, working as music editor, conductor and keyboardist. Muhly's career has been a multi-faceted, international success with many critics calling him the voice of American music. He has worked with diverse musicians and ensembles such as Los Angeles Master Chorale and countertenor David Daniels in the classical music world, to pop and recording artists such as Björk and Rufus Wainwright.

His early experiences in choral music making have informed his compositions. In considering his own choral works, Muhly says "choral music is one of my greatest pleasures in life; I was a boy chorister with an addiction to the textures and rapturous moments that define the Anglican choral tradition from the sixteenth century to the twenty-first.

Commissioned by Saint Thomas' Fifth Avenue, Bright Mass with Canons (2005) is a prime example of his melding modern musical sensibilities with the long tradition of the sacred English choral music. Muhly acknowledges the strong influence of renaissance masters William Byrd and John Taverner along with important twentieth-century composers Herbert Howells and Benjamin Britten.

Next up for Nico Muhly is the premiere of his first opera, Two Boys, in London later this month, a co-production of the English National Opera and the Metropolitan Opera, where it will received its American premiere in 2013.

I am personally grateful to chairman extraordinaire **Bob Henry** for supplying not only the impetus to recreate this remarkable work, but also the scores, given to the glory of God and in memory of his mother, Kathryn Pull Henry. Thanks Dr. Bob!

The following Sunday, we will enhance Mass for the Feast of Pentecost with *Missa Luba*, based on traditional Congolese music and accompanied by African drumming. Our **Toby Andrews** will find time in between performances of *The Family* at Trinity Rep to sing the solo portions of this unique but deeply spiritual work.

Blessed is a parish that encourages everything from medieval polyphony of Nicholas Ludford's *Stoning of Stephen Mass* a few Sundays back through cutting edge sounds of the twenty-first century. *Cantate Domino canticum novum!*

On a note so mixed with happiness and sadness, I mark the moving on of two choirpersons whom I have grown to love: **Lucy McVeigh** has completed matriculation at Wellesley College and is entering a graduate program at the University of Miami where she will be the assistant choral conductor. Though Lucy has not been with us long, I have grown so to appreciate her skills and wish her well. **Naseer François Ashraf** will be going on for a graduate degree at SUNY Purchase. Naseer, who is musically such a polyglot, being at home as violist, pianist, and counter-tenor, will pursue a musical degree in composition. I close with a note received from Naseer, and pray he will return at holiday to join us.

Thanks to Derek LaBrie's referral, I have been singing with the Schola since September of 2009. At first, I wasn't sure if I'd fit in with such a solid choir. In fact, I didn't have the intention of staying more than a few weeks...I quickly found that I was a welcome member of the family. Over these past few years, I've grown to be a strong and devoted member of this choir, and made lasting friendships with spectacular individuals. As bitter as it is to leave, my departure is so sweet... I can honestly say that there is no way I would have been accepted to such a renowned program were it not for all that I have learned from James Busby and all the members of the Schola. He has opened many doors and presented me with several opportunities. These years have shaped my character and musicianship into who I am today, and I can't thank you enough. I'll miss you all!

As I write this to you I must report I am quite in the throes and well on my way to planning next season's offerings. What an exciting time in our parish life, especially with our upcoming sesquicentennial.—JCB



*Lulley, lully, lulley, lully,
The faucon hath born my mak away.*

He bare hym up, he bare hym down,
He bare hym into an orchard brown.

In that orchard ther was an hall,
That was hanged with purpill and pall.

And in that hall ther was a bede,
Hit was hangid with gold so rede.

And yn that bede ther lythe a knyght,
His wowndes bledying day and nyght.

By that bedes side ther kneleth a may,
And she wepeth both nyght and day.

And by that bedes side ther stondith a ston,
"Corpus Christi" wretyn theron.

-Anonymous



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

Address Correction Requested