

The S. Stephen

Michaelmas 2011

Vol. 11, No. 1

My dear people:

From the Rector

Summer has gone by quickly but eventfully. Now that Labor Day is past and we are contemplating the beginning of the new 2011-2012 program year, there is much to report.

Towards the end of August, I traveled for five days to Fond du Lac, Wisconsin, where I had been invited to give the annual Grafton lecture at the Cathedral of Saint Paul. This event takes its name from Charles Chapman Grafton [1830-1912], Second Bishop of Fond du Lac, and an Anglo-Catholic leader in the nineteenth century American Church who was also a frequent visitor to S. Stephen's. I spoke on "Grafton and the Religious Life." While in Wisconsin, I took the opportunity to visit the Convent of the Sisters of the Holy Nativity at Green Lake, and I also made a trip to Nashotah House, the Episcopal Church's historically Anglo-Catholic seminary. The Sunday following my talk, the Dean invited me to celebrate the Solemn High Mass in the Cathedral, which was a great privilege.

Meanwhile, back at S. Stephen's, former Sextons George and Cory MacLean moved out of the Guild House at the end of July, having fulfilled their long-standing desire to purchase a home of their own. A small committee of vestry officers and members conducted interviews with a number of applicants for the position; and we are pleased to welcome Mr. Tom Kizirian, who lives in Rumford, RI, as our new Sexton; if you see him around the church during the week, please take the opportunity to introduce yourself and say hello. I am pleased to report, also, that Cory continues in her invaluable role as Parish Secretary.

During the summer, we tried out some changes to our Weekday Service Schedule, which are now going to become permanent. On Mondays, Tuesdays, Thursdays, and Fridays, Morning Prayer is said at 8 am, and Low Mass at 8:30 am. Effective September 28, services on Wednesdays will be moved to a new time slot one half-hour later than at present—that is, Evening Prayer at 5:30 pm and Mass at 6 pm. Services on Saturdays and Public Holidays continue with Morning Prayer at 9 am and Mass at 9:30 am. The response to the new schedule has been good so far. Do please consider adding one or more weekday services to your schedule. Aside from Sunday worship, our weekday services at S. Stephen's really are the most important thing we do—whether we realize it or not, they are the heart pumping spiritual life-blood through the body of the parish. It is always gratifying to see more parishioners assisting in this vital work by their presence and prayers.

The Schola Cantorum, our professional choir, returns from summer break on Sunday 25 September to begin

another year of inspired musical accompaniment to our Sunday Masses. Musical highlights of the coming year include a visit from the Men and Boys Choir of All Saints Parish

in Ashmont, Boston, to sing Evensong and Benediction for Saint Michael and All Angels on Sunday 2 October; the Memorial Recital on Sunday 23 October; and an Advent Choral Service of the Great O Antiphons on Sunday 18 December.

A new initiative undertaken by your Rector, Wardens, and Vestry this year has been the engagement of Mr. Peter Saros, M.Div., as Parish Development Consultant. We all want to see our parish grow in attendance and giving; and sometimes it is helpful to enlist outside help in this process. We have scheduled a series of Parish Development Dinners—beginning on September 21—which will begin with dinner at 6:30, followed by a talk by Mr. Saros beginning at 7 to 7:15 pm. These meetings will end promptly by 8:30 pm. Child care is provided and all parishioners are invited and encouraged to attend.

The coming year marks the One-Hundred-and-Fiftieth Anniversary, the Sesquicentennial, of our current church building on George Street. We will be marking the occasion with a Solemn Mass of the Anniversary of the Dedication on the Last Sunday after the Epiphany, February 19, 2012. The visiting preacher for the occasion will be the Rt. Rev. Arthur B. Williams, Jr., retired Suffragan Bishop of Ohio and a son of the parish. Other festive activities will be scheduled that weekend in commemoration of the occasion—including, we hope, something marking the publication of the short book of essays on the parish history now in preparation.

The Devotional Societies continue to stimulate the spiritual life of the parish. This year, the Society of Mary will gather every first Saturday following the 9:30 am Mass for Rosary, a light breakfast, and a meeting. The members of our parish Ward are hoping to organize some field trips and pilgrimages to sites of interest in our region and beyond. On the first Mondays of selected months, also, the Guild of All Souls will be offering a Parish Requiem in the Lady Chapel at 6 pm. Finally, this year, we have been asked to host the Annual Meeting and Mass of the Confraternity of the Blessed Sacrament—USA on Saturday 9 June 2012. Preaching will be the Rt. Rev. Dorsey Henderson, retired Bishop

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of Upper South Carolina and Superior of the Confraternity.

A new addition to the artistic and devotional treasures of the parish is an Icon of Our Lady of Walsingham to be installed on the rear wall of the Lady Chapel. This beautiful piece was commissioned in memory of parishioner Malcolm Donald Hyman, RIP 2009, and painted by noted New York iconographer John Walsted, whom I had the privilege of getting to know when I lived in Staten Island. The icon has been paid for entirely by contributions in Malcolm's memory and it will provide a new focus of devotion in the church – especially for those parishioners who have made the pilgrimage to Walsingham as well as for those who hope to do so someday.

In August I also marked eleven years as Rector of S. Stephen's; and I am just as excited and happy to be here now as when I first arrived in 2000, if not more so. I look forward to another grace-filled year of working together in the Lord's service with all of you in the year to come.

With all good wishes and prayers, I remain, faithfully,

Your pastor and priest,

Fr. John D. Alexander +

Fr. John D. Alexander



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Please join us for three

PARISH DEVELOPMENT DINNERS

in the Great Hall

Wednesdays

21 September

19 October

9 November

Dinner ~ 6:30 pm

Program ~ 7-ish to 8:30 pm

Speaker:

Mr. Peter Saros, M.Div.

Parish Development Consultant

Please let us know you are coming
by contacting the parish office
via phone at 401-421-6702,
or send an email to
office@sstephens.necoxmail.com

Society of Mary

Our Lady of Providence Ward
will meet on Saturdays

1 October

5 November

3 December

following

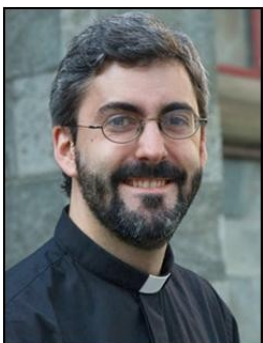
9:30 am Mass

for a light breakfast,
meeting,
and fellowship.



From the Curate

Dear People of S. Stephen's,



This month's letter is written in my Campus Ministry role rather than as your curate. While our 2011-2012 parish program will be starting up later in September,

the Episcopal Ministry at Brown/RISD is already in full swing. As we begin the fall semester, I would like to share with you what will be happening in the campus ministry. In some ways, things never really stopped for us. Since several of our students worked in Providence over the summer, we had a few barbecues to keep in touch.

We have lots of continuity with last year. Only a few students graduated and moved on, so a very good group is returning this fall. I am especially pleased that S. Stephen's own Molly Bledsoe has agreed to serve as one of the Student Coordinators for this year. As part of our outreach to incoming students, we set up a table on the church steps with our Campus Ministry banner, and cookies and lemonade for the move-in weekend. We met a number of potential recruits and had some good conversations.

As in the past two years, the most important activity will be Sunday Evening Prayer followed by dinner. In addition, we have several events planned. Among our returning students, we have been blessed with many singers and musicians. On reflection, it seemed God was giving us a gift to use. So in a few weeks we will be holding a small workshop on the Gregorian chant tradition and how we might incorporate it into our worship. We will be offering three evening Eucharists during the semester. After each, there will be a time for silence,

and then we will close with Compline. This will provide an opportunity to incorporate some of the chants learned in the workshop.

Later in the semester, we will be having our Quiet Day. This quiet day is very similar to the ones we have here at S. Stephen's, but more focused on the specific concerns of undergraduate students. For freshmen, it can be a chance to process new experiences. For sophomores and juniors, it offers an opportunity to reflect on the direction of their studies. For seniors, it might be a time to think about what will come next. We held a Quiet Day last fall. Those who participated were surprised by how difficult it was to let go of busyness, anxiety and stress. But in the end, they found it valuable and refreshing. I know it certainly helped me reflect on what was going on in my life and ministry.

As we begin our third year, the Episcopal Ministry at Brown/RISD is really beginning to find its niche in the religious life of the college community on the East Side. While there are groups who meet for bible study, teaching, and prayer, there are relatively few gatherings for liturgical services, and this is a significant contri-

bution that we can make. So while we continue to look for opportunities to expand our outreach and service, our core focus is on the worship of God. Our campus ministry has an excellent group of young men and women who understand the importance of having God in their lives. We are grateful for the continuing support and hospitality of S. Stephen's.



THE GUILD OF ALL SOULS
will meet on
Monday evenings
3 October and
7 November



for Parish Requiem Mass at 6 pm. The Guild of All Souls prays for the departed. If you have recently suffered a loss, find comfort in better understanding the mystery of the Resurrection.

Submission Dates for *The S. Stephen*

All Saints/All Souls Issue: October 12, 2011

Advent/Christmas/Epiphany Issue: November 16, 2011

Sesquicentennial Issue: January 16, 2012

Lent/Holy Week/Easter Issue: February 27, 2012

Pentecost Issue: April 30, 2012

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

S. STEPHEN'S WITNESS: AN HISTORICAL NOTE ON THE INFLUENCE OF OUR PARISH IN A MIDWESTERN DIOCESE

Phoebe Pettingell

On Saturday, August 27, I walked into the magnificent cathedral of the diocese of Fond du Lac for the first time since 2004 when I moved to Providence. Father Alexander had been invited to be the speaker for the annual Grafton Festival, commemorating Bishop Charles Chapman Grafton (1830-1912), which the cathedral was celebrating that day [the actual feast in the Episcopal calendar is August 30]; I had come up from Chicago to join in the day's festivities and to do some research in the diocesan archives. The previous evening, Father Alexander had been a guest of Dean Brian Beno for dinner, and met

the cathedral archivist and historian, Ruth Sporerri, who had promised a tour of the edifice before his talk. Though I had worshiped in this beautiful church countless times during my thirty-five years in Wisconsin, a new impression struck me as we approached the high altar. The cathedral is dedicated to St. Paul. However, half of the carved oak reredos depicts St. Stephen: there is a bas relief of his stoning, as well as a half-life-sized statue of the proto-martyr in a deacon's dalmatic, holding the palm of martyrdom. The other

half of the reredos features a matching bas relief of Paul struck down on the road to Damascus, with a statue of the saint holding his characteristic sword—symbolizing how he became a soldier for the spread of the Gospel, and died by beheading. Ruth pointed out that, in addition to the depictions on the reredos, a window to the left of the Lady Shrine also portrays St. Stephen in a rose-colored dalmatic, with three stones at his feet. I began to wonder why our patron is so prominently represented in a cathedral not dedicated to him. Much of the decoration of the building had been overseen by Bishop Grafton, who had been living in Providence at the time of his election to the episcopate on November 13, 1888. Grafton was chosen by the diocese after his close friend, George McClellan Fiske, had turned it down to stay on as rector of S. Stephen's.



*St. Paul's Cathedral
Fond du Lac, Wisconsin*

Father Alexander's talk on "Grafton and the Religious Life" followed our tour, and he mentioned that the Sisters of the Holy Nativity (founded by Grafton) had worked at S. Stephen's from 1888 until 1983, helping build up and form our parish. Afterwards, sitting in the choir stalls while the current Bishop of Fond du Lac celebrated Mass—according to the 1892 *Book of Common Prayer* used during Grafton's time—I kept focusing on the reredos, asking myself whether the prominent depiction of our own patron indicated some special connection between S. Stephen's and this cathedral.

Afterwards, at the Victorian Garden Party in the cathedral close, I questioned two of the Sisters about their former Providence house, and was entertained by many stories from their life at S. Stephen's.

The following afternoon, in the diocesan archives, I was able to examine Bishop Grafton's log books which he started keeping in Providence from the day he was notified of his election until the last months of his life in 1912 when another hand began to record his decline. His predecessor, Bishop Brown, had seen many of the parishes struggle, and some fail. In January of 1884, the cathedral burned down

when the furnaces were over-stoked for a major service meant to take place later in the day. Exhausted and disheartened, Brown died at 57, having contracted pneumonia while making a visitation during the coldest part of winter. When Grafton arrived in Fond du Lac for his consecration on April 25, 1889, he found a bare building filled with cheap pews, with "nothing of artistic Worth save...the marble altar"¹ and some stained glass windows. Grafton, who believed that "a beautiful church and a splendid and reverent worship"² were both a gift to God and an evangelistic tool, immediately set to work to adorn the cathedral.

Less than five months after coming to Wisconsin, Grafton returned to Providence to visit the Sisters of the Holy Nativity, whom he had left behind in the care of Father Fiske. We tend to suppose that before the age of airplanes, it

was difficult for people to quickly travel from one place to another. Not so! By the late nineteenth century, one could board a train in Fond du Lac and arrive in Boston or New York the following morning. From 1889 on, Grafton spent as much as a quarter of each year in Providence, up until 1905 when the Convent of the Holy Nativity was moved to Fond du Lac. By this time, his health was failing. His next visit to Providence was not until 1908, when he stayed with the Fiskes at S. Stephen's rectory. Unfortunately,

The financial sacrifices of...members of S. Stephen's, Providence, enabled the work of St. Paul's Cathedral, Fond du Lac and the westward advance of the Anglo-Catholic movement in the Episcopal Church.

many of the subsequent logs have been lost, so there is no evidence as to whether he came to us after that. But Father Fiske's memorial sermon for him in 1912 attests to a continuing intimate bond between Grafton and the people and clergy of S. Stephen's.

Histories of the diocese of Fond du Lac all mention that Grafton built or refurbished many of its historic parishes with money raised on the East Coast. Since he was a Bostonian who had been rector of the Church of the Advent, I had assumed that the wealth of Boston Brahmin families had been the principal sources of these contributions. However, the logs show that the majority of his early donors were, in fact, the same families who were responsible for the beautification of S. Stephen's. The same records indicate that a number of the Providence Associates of the Sisterhood of the Holy Nativity came out to Fond du Lac for the dedication of the Convent in 1906, while the generosity of the parish continued to build up the Diocese of Fond du Lac as one of the centers of the growing Anglo-Catholic movement in the United States.

An answer to my question about the St. Stephen imagery in the Fond du Lac reredos began to unfold when I noticed an entry in Grafton's logs indicating that on October 1, 1889, he conducted the funeral of the Honorable Lyman Klapp at S. Stephen's. The name was familiar. And, indeed, Father Catir's history of the parish records the tireless efforts of this devoted layman in overseeing the decoration of our George Street church, together with the building of the Guild House. Klapp worked for the Union Oil Company, and was active in many charitable institutions throughout the city. His mansion at 217 Hope Street is now part of the Wheeler School. At S. Stephen's, Mrs. Klapp gave our reredos over the high altar and the tabernacle in memory of her husband in 1890. Two weeks after her husband's funeral, however, the widow sent Bishop Grafton a generous contribution and, in the accompanying letter, suggested that he might use some of her gift to commission a suitable reredos for his cathedral.

The mystery was solved. The depictions of St. Stephen at St. Paul's Cathedral in Fond du Lac must surely

be, at least in part, a tribute to this assistance from Mrs. Klapp in particular, and from our parish in general. The portrayal of the stoning of Stephen on the reredos—who prays on his knees for his persecutors as they kill him [Acts 6:8-8:1]—is watched by Saul, who, in the next panel, is struck blind on the road to Damascus. He hears the voice of Jesus speaking to him, converts and is baptized, taking the name of Paul [Acts 9:1-19]. One lays down his life, while the other takes up the work. Just as Stephen's sacrifice made possible the ministry of Paul, so the financial sacrifices of Mrs. Klapp and other members of S. Stephen's, Providence, enabled the work of St. Paul's Cathedral which, in turn, became a light to the Diocese of Fond du Lac and the westward advance of the Anglo-Catholic movement in the Episcopal Church.

NOTES

¹Parker Curtiss, *A History of the Diocese of Fond du Lac and Its Several Congregations* (Fond du Lac, Wisconsin: P. B. Haber Printing Company, 1925), 25-26.

²Curtiss, *History*, 25.



*The High Altar
S. Stephen's Church*

SERMON ON THE TENTH ANNIVERSARY OF 9/11

Sunday 11 September 2011

By Father Alexander

Given that today we are likely to be hearing many different thoughts, reflections, and opinions about the significance of 9/11, I found myself wondering what I could possibly add that would be in any way new or different, never mind unique or original. Then it occurred to me that one option would be to look back at some of the comments made at the time by various religious leaders, and the reactions they evoked.

You may recall some of the things said in the days and weeks following the terrorist attacks with their horrendous loss of life. On the right, conservative Evangelicals like Jerry Falwell and Pat Robertson were excoriated for suggesting that 9/11 represented God's judgment on America for its alleged moral depravity, especially in matters of sexuality.

At the same time, some conservative Roman Catholic commentators—albeit no-one in the American hierarchy—were criticized for suggesting that 9/11 was a manifestation of God's wrath for the numbers of abortions being performed in this country. These suggestions provoked such outrage that those who made them quickly backed down and clarified that this was not what they really meant. And I hope it goes without saying that here at S. Stephen's we would utterly repudiate any such attribution of 9/11 to God's punishment for the specific actions or alleged sins of particular groups of people.

Meanwhile, on the left, some liberal and progressive religious leaders came under fire for statements or reflections containing even the hint of a suggestion that we had somehow brought this on ourselves by our foreign policy and role in the world. There were indeed commentators on the left who took the view that Islamic fundamentalist terrorism was at least in part a reaction against Western neo-colonialism and the globalization of Western culture.

In other words, what the mainstream American culture did not want to hear, from either the religious right or the religious left, was any notion that we might all have some share in collective responsibility for what happened that day. We preferred to see ourselves as completely innocent victims of an assault from without inflicted by an evil that was entirely foreign and alien to us. We could thus assume an aggrieved posture of outraged innocence that provided absolute justification for whatever actions we deemed necessary to strike back at, and attempt to destroy, the evil that had attacked us. In this way, we depicted the conflict in terms of an almost Manichaean struggle of good against evil, light against darkness.

Now I say these things neither to condemn nor to endorse American foreign and military policy over the past ten years. That is not appropriate from the pulpit. In the last issue of our parish magazine *The S. Stephen*, I did express the view that the killing of Osama bin Laden on May 2 was a justifiable military action in a just war. But that is merely my opinion on a question on which the Christian ethical tradition allows plenty of latitude for honest disagreement. What strikes me as significant, instead, is our culture's virtually absolute rejection of any suggestion that the evil that assaulted us on 9/11 was but an extreme manifestation of the fallen human condition, known as Original Sin, which afflicts us all.

It was not ever thus. In some of my research lately in preparation for the sesquicentennial of this building, I've had occasion to read a number of nineteenth century sermons, preached both here at S. Stephen's and elsewhere, particularly during the American Civil War. One theme that I've encountered again and again is that the appropriate response to national catastrophes – especially those involving war, bloodshed, and loss of life – always includes self-examination and repentance. Indeed, many of the great sermons of nineteenth century Episcopal clergy were preached on the occasion of what were known as “national days of humiliation.”

When I first saw that title, I wondered what it could possibly mean, since in our language “humiliation” is a completely negative concept, something that none of us could ever regard as a good thing in itself. But with a little reflection, I realized that the word “humiliation” is related to the words “humility” and “humble.” So, in more contemporary language, a “day of humiliation” would be a day of practicing the virtue of humility, of humbling ourselves before the Lord.

In May of 1863, at the height of the American Civil War, President Abraham Lincoln proclaimed such a day of national fasting, prayer, and humiliation. Some of his words on that occasion bear repeating:

And, insomuch as we know that, by His divine law, nations like individuals are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment, inflicted upon us, for our presumptuous sins, to the needful end of our national reformation as a whole People? We have been the recipients of the choicest boun-

As we remember 9/11 and pray for those who lost their lives, and those who lost loved ones – as well as for those who have given their lives in the years since in Afghanistan and Iraq – we are reminded that we live in a fallen and dangerous world in which our only sure refuge, our only true peace and security, is none other than God himself.

ties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

It behooves us then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Notice that in writing these words, Lincoln was not questioning his own war policy. He believed fervently in the justice of his cause. He did see the scourge of Civil War as a manifestation of divine wrath against the nation for having tolerated the unspeakable sin of slavery. But more than that, he saw the horror of war itself as a rebuke to human pretensions to virtue and self-sufficiency, a reminder of the shortness and uncertainty of human life, and a call to acknowledge our utter dependence on God alone for all blessings of prosperity and peace in this world.

Although Lincoln was not himself a practicing church member, his outlook was steeped in the classical Christian world view. *The Book of Common Prayer* has in all of its editions a service called “The Supplication,” specially recommended “in times of war, or of national anxiety, or of disaster.” Its concluding collect reads as follows:

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we must justly have deserved; and grant that in

all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory ...

Now my point in citing these texts is simply to suggest that we may have something to learn from the wisdom of our forebears. The terrorist attacks of 9/11 constituted a grave crime of unprovoked mass murder; and the people who died were indeed innocent victims who in no way deserved what happened to them that day. Yet Christians of previous generations would likely also have seen the 9/11 attacks as a kind of wake-up call, a summons to repent and return to the Lord.

To some extent, we already know this. On the day of 9/11 itself, I was in the parish office, and once I realized what was happening, it occurred to me that it might not be a bad idea to open the church doors. I ended up spending a good part of the day sitting in the narthex, as a stream of people – many of whom had not darkened the doors of a church for years – came in, sat quietly, said prayers, lit candles.

During the couple of years following, I noticed something even more striking. During my time here so far, average Sunday attendance reached an all-time high during the months leading up to and immediately following the outbreak of the war against Iraq on March 20, 2003. I remember thinking at the time that it was a period of mounting national anxiety. After that, as we gradually got used to the idea of being at war, attendance leveled off. But for a while, our complacency was challenged and it seemed that we realized our need for God as we had not done before for a long time.

Here, then, is the value of today’s commemorations from a theological and spiritual standpoint. As we remember 9/11 and pray for those who lost their lives, and those who lost loved ones – as well as for those who have given their lives in the years since in Afghanistan and Iraq – we are reminded that we live in a fallen and dangerous world in which our only sure refuge, our only true peace and security, is none other than God himself.

PSALM 46 — *Deus noster refugium*

- 1 God is our refuge and strength, * a very present help in trouble.
- 2 Therefore we will not fear, though the earth be moved, * and though the mountains be toppled into the depths of the sea;
- 3 Though its waters rage and foam, * and though the mountains tremble at its tumult.
- 4 The LORD of hosts is with us; * the God of Jacob is our stronghold.
- 5 There is a river whose streams make glad the city of God, * the holy habitation of the Most High.
- 6 God is in the midst of her; she shall not be overthrown; * God shall help her at the break of day.
- 7 The nations make much ado, and the kingdoms are shaken; * God has spoken, and the earth shall melt away.
- 8 The LORD of hosts is with us; * the God of Jacob is our stronghold.
- 9 Come now and look upon the works of the LORD, * what awesome things he has done on earth.
- 10 It is he who makes war to cease in all the world; * he breaks the bow, and shatters the spear, and burns the shields with fire.
- 11 “Be still, then, and know that I am God; * I will be exalted among the nations; I will be exalted in the earth.”
- 12 The LORD of hosts is with us; * The God of Jacob is our stronghold.

THE TREASURER'S CORNER

By Ransom Widmer

S. Stephen's church is the place in which our congregation worships, performs its good works, and socializes together. As our Rector regularly reminds us, it is a very special place: our spiritual home. Our church buildings and grounds are elegant, beautiful, and old—one hundred and fifty years old next year. And, as is true of all beautiful old things, they require much tender love and care.

This summer is a great example. Immediately after the completion of the choir season, Metro Fire Systems began installation of the new fire alarm system required by the state. We all have seen the sprouting of silver conduit and junction boxes on the wall and ceiling of the church and Guild House. The job requires more than half a mile of conduit for over 100 junction boxes, approximately 10 pull stations, 25 smoke detectors, 15 heat sensors, 10 strobe lights (flashing lights which warn the hearing impaired), and 8 beam smoke detectors in the nave. Installation is scheduled for completion by the end of September when the choir returns. Then contractors will be engaged to clean up and beautify our buildings. (Wiring the fire alarm system within the walls and ceilings would have been prohibitively expensive and, in some case, simply impossible.)

Other major maintenance projects were undertaken during the summer months: the air conditioning system for the office and nursery was replaced; damaged masonry around the main entrance to the church was repaired; and contractors were engaged to clean up the East Garden, trim our trees and repair the fence around the church property. The costs of these summer improvements and repairs, together with the fire code updates, will be approximately \$125,000.

As a parish, we enjoy a unique physical plant in which to come together as a congregation. This privilege carries with it responsibilities: namely financially supporting the operating budget and the capital improvement fund, donating our time and effort to join with other parishioners in maintenance projects (e.g. the kitchen clean-up), and keeping an eye out for repairs or improvements to buildings and grounds. The Vestry and Building and Grounds Committee look forward to working with you.

MEMORIAL RECITAL James Busby, Organist SUNDAY 23 OCTOBER 5:30 PM

Chamber Sonata II for horn and organ (1995), James Woodman; *Messa delli Apostoli*, Girolamo Frescobaldi-Joseph Bonnet, with *The Men of the Schola Cantorum*; *Fantasie und Fuga über den Choral "Ad nos, ad salutarum undam"* Franz Liszt

Hail and Farewell

By Cory MacLean

I still remember moving in to S. Stephen's to begin our lives as co-sextons. It was February of 1999, Saturday the 13th... George and I had rented a U-Haul, and with the help of our sisters, we started moving in during the afternoon. We made two or three trips on the elevator, and then it broke down. The rest of that day, and night, are a blur. Endless trips up four flights, aching legs, frayed nerves. The first floor hallway was almost completely blocked by all our worldly possessions, with Sunday morning services only hours away. Forward to two am, when we muscled the last piece of furniture into the apartment. Sweet little just-under-two Emily was peacefully asleep, Kate wasn't even a twinkle in my eye, and our marmalade cat was still freaked, hiding in the remotest corner he could find, letting out an occasional hiss. I had to be at choir rehearsal in six hours. I made it!

A somewhat inauspicious start to the next twelve years.

During our time here, we learned a lot: about building management, about people, and about ourselves. Most of it good. We cleaned up after floods; woke from sleep to the sound of the fire alarm (always, thankfully, relieved to find it a false alarm); lived through hurricanes and blizzards; rousted college kids from the fire escapes; discovered leaks, cracks, and secret passageways; rescued birds; evicted mice, squirrels, bats, even a skunk; shoveled and shoveled and shoveled (why did it *always* seem to snow on Saturday night?); and worried all the time about what would happen next.

We had the privilege of seeing the nave, sanctuary, and Lady Chapel at all times of the day and night; the breath-taking interplay of colored light on glass, wood, stone; the lingering scent of incense and wax; the sense of being out of time, of walking with the living and the dead. In our aerie on the fourth floor, we still lived low enough to feed the chattering sparrows, to hear the call of mourning doves, to see the snow fall on the maple trees outside our window; yet high enough to watch, unseen, as the world went about its business, and stand, awed, in the fading light of gorgeous sunsets over the dormered roof next door.

I started singing in the Schola in 1984, right out of college. George and I were married here in 1990, and he and the girls were baptized here. I became the parish secretary in 2001 and am continuing in this role, now in my eleventh year. It remains our parish and my work place; and, for a treasured time, it was our home.

We are grateful.





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*



After a fairly quiet summer, I have finished the year's music prospectus, which was completed some weeks ago, and should be in the mail and online soon. As we begin our Sesquicentennial celebration, I call to your attention a few dates that I'd be so pleased if you attended in addition to your Mass obligation.

On 2nd October at 5:30 The Choir of Men and Boys of All Saints Parish, Ashmont, Dorchester, Boston will sing Evensong for us, celebrating the Feast of St. Michael and All Angels. Organist Andrew Sheranian has completed his first year there and has done a superlative job maintaining and nurturing their fine musical tradition and the group's growth. It's such a tough bit of business recruiting and training kids for these programs in the inner city. The rewards reaped from such a program are obvious and wonderful. I look forward to hearing their sound in our parish church, possibly for the first time since the dissolution of St. Dunstan's College--which John Nicholas Brown founded to supply boys to S. Stephen's choir!

On 23rd October, I'll play my annual "do" in thanksgiving for those who, over the decades have contributed to the music program here. The men of the Schola will join me in a work by Girolamo Frescobaldi, who was organist at St Peter's, Rome, in the seventeenth century. Also, I'll perform James Woodman's Chamber Sonata II for horn and organ. James is organist at the Cowley Monastery in Boston, and has received many notable commissions for his works.

My concluding piece for the organ recital will be a tip o' the hat to übermensch Franz Liszt whose two-hundredth birthday is the day before (older than our parish church!) Once a decade, ever since 1968, I resurrect his colossal Fantasy and Fugue on "Ad nos, ad salutarem undam" just to see how it goes! This seems like an especially appropriate time. Please try to come and tell your friends! A free will offering for the music of the parish will be received.

And speaking of that, I've selected a couple of undertakings that will require some special funding: please consider helping make our

anniversary season as splendid as possible. I call to your attention especially the Advent Choral Service on 18th December; and the Easter Mass—which will be the seldom heard Opus 130 by Joseph Jongen, utilizing large brass ensemble, timpani and (guest) organist. It would be so nice to consider underwriting all or some portion of these in memory or thanksgiving. I'll happily supply more details after Mass on Sundays or by just any other means of communication.

I so look forward to our choral season beginning on 25th September. —JCB



S. Stephen's Choir circa 1940

Fr. Charles Townsend and organist/choirmaster Lawrence Appgar, center

Photo courtesy of Jane Latham



Solemn Evensong & Benediction

For the Feast of
Saint Michael and All Angels

Sunday 2 October 2011
5:30 pm

with the choir of All Saints Ashmont, Boston,
under the direction of Andrew Sheranian

Preces & Responses

Thomas Tomkins

Magnificat and Nunc Dimittis (St. Paul's)

Herbert Howells

Duo seraphim

Jacob Handl



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

Address Correction Requested