



The S. Stephen

Holy Week/Easter 2011

Vol. 10, No. 6

My dear people:

From the Rector

As I write, Lent is drawing to a close, and we are getting ready for what is this year a very late Holy Week and Easter.

I am enormously pleased with our keeping of Lent this year. At our Annual Parish Retreat we filled the retreat house at Glastonbury Abbey to capacity with fifteen people. Some of those attending were nervous ahead of time at the prospect of being in silence for over a full day, but afterwards they commented enthusiastically what a good experience it had been and how they wanted to attend more such retreats in the future.

Our Sunday evening Lenten suppers and talks on the history of S. Stephen's, "150 Years on George Street," have likewise gone very well. Average attendance was between eighteen and twenty participants. Our hope is to follow up with a collection of essays including revised versions of the talks that have been given, and maybe one or two other written pieces, to be published sometime in 2012 as part of the celebration of the sesquicentennial of the consecration of our current church building in 1862. If you have any ideas for historical essays or papers that might be appropriate as part of this collection, we would love to hear from you. Obviously, we cannot promise to follow up on every proposal or publish every submission we receive – and we are aiming for a high standard of scholarly research – but we are interested from potential writers on any ideas that may be out there.

Likewise, the Friday evening Stations of the Cross have gone well this year. It is gratifying that this moving devotion has a small but committed following in the parish. On April 8, the young people of the Sunday School served as the

lectors of the Scripture readings that form part of each Station. All then had pizza afterwards. I didn't look, but I trust that the toppings were limited to anchovies, it being a Friday in Lent!

Our hope is that you will receive this issue of *The S. Stephen* in time for Holy Week and Easter. Do please set aside the time to come to Mass not only on Palm Sunday and Easter Sunday, but also to the Triduum liturgies of Maundy Thursday, Good Friday, and the Easter Vigil. These liturgies involve an enormous amount of preparation on the part of clergy, choir, servers, lectors, and altar guild; and the results are never disappointing. As I never tire of saying, these three services are the axis on which the rest of the Christian Year turns. Our experience of the joy of Easter, the Day of the Lord's Resurrection, is so much more full when we have joined the Church in making the pilgrimage through the preceding days of Holy Week.

This letter comes with all best wishes and prayers for a blessed Holy Week and a joyous Eastertide. I remain, faithfully

Your Pastor and Priest,

Fr. John D. Alexander

Fr. John D. Alexander



HOLY WEEK

PALM SUNDAY—APRIL 17

7:30 am Morning Prayer

8 am Low Mass

10 am Liturgy of the Palms & Solemn Mass of the Passion

MAUNDY THURSDAY—APRIL 21

7:30 pm Maundy Thursday Liturgy
& Vigil at the Altar of Repose

GOOD FRIDAY—APRIL 22

12 noon Good Friday Liturgy
5:30 pm Maria Desolata

HOLY SATURDAY—APRIL 23

7:30 pm The Great Vigil of Easter

EASTER DAY—APRIL 24

7:30 am Morning Prayer

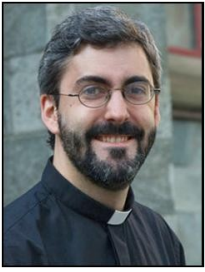
8 am Low Mass

10 am Solemn Mass of the Resurrection



From the Curate

Dear People of S. Stephen's,



At the beginning of the fall, the Rector asked me to do a presentation on some aspect of the history of the Episcopal chaplaincy for our Lent series this year. As I began narrowing my topic, I realized that this was going to be a much more difficult task than I originally imagined. I was unsure about taking on the recent history since so many of the people involved are still alive, and I had no experience in this kind of contemporary research. I was similarly unsure about writing on the earlier period since I have very little background in nineteenth century history. However, in the end, I thought this was the safer course. At least I would not have the added pressure of doing justice to the work of people whom I respect so much.

What I didn't expect was that I would learn so much about the character of the ministry to college students. In some respects, things have changed little. Even at the beginning, it was sometimes difficult to inspire the Episcopal students to take a more active role in their faith. In 1890, an alumnus of the Bishop Seabury Association, as the campus ministry was known at that time, recalls that everyone who was known to be an Episcopalian dutifully signed up to the student association even though they might not actually go to services! Many of the denominational divisions present today were already present in the mid-nineteenth century as well. The Episcopal student association began, in part, in order to provide a space for Episcopal students to express their faith in a familiar environment, guided and shaped by the Prayer Book. This was in contrast to the predominant Protestant expression on campus which focused on personal, emotional expressions of faith and extemporaneous prayer.

However, there have been some very important changes as well. Today there are more opportunities for

worship in a variety of traditions. There is also an impressive spirit of humility and respect among the various Christian groups. Rather than focus on differences exclusively, the campus ministries at Brown work hard to foster a spirit of dialogue and mutual exchange without, of course, compromising beliefs and principles. In the past year, I have been given several opportunities to speak at the weekly meeting of College Hill for Christ, the local ministry of Campus Crusade for Christ. Its students come from many different denominations, but they almost all share a common evangelical background. So I was touched by their courage and humility in inviting me, someone who does not share this background. Last fall, I was asked to speak on the text from the Gospel of John, 'I am the True Vine'. At first I thought this would be fairly easy, since this text and image are used prominently in Anglo-Catholic theology of the Eucharist. But I quickly realized that this language would probably be foreign to most of the people to whom I would be speaking. I needed to find a new way to help people engage with this text. I had a similar experience a few weeks ago, when I was asked to speak on the topic of forgiveness. Since it was Lent, I thought this would be simple. But again, I realized that my theological perspective was different; I wasn't even sure if the students were keeping Lent! (I later found that most of them were.) I needed to really do some work to make sure I could explain our understanding of repentance and forgiveness without the language that I would normally use.

Both these experiences forced me to think carefully about what our core beliefs are so that I could help convey them to a Christian community which uses a very different language. I certainly did not expect that God would provide this kind of ecumenical opportunity through the campus ministry, but it has quickly become an important part of the work of the Episcopal Ministry. Although this was an unexpected direction, I hope that God will continue to bless this work and that we will be able to continue it next year.



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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

EPIPHANY SOUP KITCHEN

Our parish's 2011 volunteer Saturdays are:

**April 23, June 18, July 30,
August 20, October 15, December 3**

"He shall feed the hungry with good things..."

S. Stephen's Church in Providence The Writing of a Parish History 1962 – 1964

By the Rev'd Norman J. Catir, Jr.

Note: on Sunday, March 13, Fr. Norman Catir was the opening speaker in our series "150 Years on George Street: Scenes from the Life of S. Stephen's Church in Providence." The following consists of excerpts from the manuscript of his talk on how as a young curate he came to write the book, S. Stephen's Church in Providence; The History of a New England Tractarian Parish 1839-1964. We hope to publish the full text of the talk in a book, along with the other talks from our 2011 Lenten series.

Thank you Father Alexander for your generous introduction and, in fact, for your request that I gather up the fragments of my tattered memory to tell the story of how I came to write *S. Stephen's Church in Providence, the History of a New England Tractarian Parish*.

I have enjoyed the exercise immensely because it has required me to look back on a significant and pleasurable time in my own personal life and history. The germ for the idea came from an off-handed remark from Father Warren Ward, our thirteenth rector, at the time of my interview with him concerning a call to the curacy of S. Stephen's Church. The interview was wide ranging from both sides of his study desk. Among the observations that Fr. Ward made was this one: "You know, Father, that this historic Anglo Catholic parish has never been treated to a full story of its life from 1839 onward. In three years we shall be celebrating the 125th anniversary of the foundation of this parish. Most of the other, old, large Anglo Catholic parishes in New England have parish histories. Advent, Boston; All Saints, Ashmont; Christ Church, New Haven; — all have extensive parish histories. We have none. I notice that you are soon to write a thesis for a Master's Degree in History. Would you be interested in writing a parish history for this parish when you finish your thesis?"

"I shall have to think about that." I replied.

I had been thinking about writing about the non-Oxford, pre-Tractarian roots of the nineteenth Century Catholic Revival in England. Not much had been done on that subject. Consequently, the subject might offer me some more or less original work, if one could find a relatively untouched subject in such a modern history.

I drove home to Wallingford that night where I was serving my first curacy at S. Paul's Church. The next night I

drove the thirty miles from Wallingford to my undergraduate alma mater, Trinity College, Hartford, where I was completing my course work for the Master's Degree in history, studying at night.

After the class that evening, I discussed changing my thesis topic with my advisor, Dr. Glen Weaver. He knew that I had been considering some fresh work on the non-Oxford precursors of the Oxford Movement. I asked him if

he thought that a change of location, though not of subject, might be a possibility. He thought that taking a subject nearer at hand to examine the ripple effects and the tides of the Oxford Movement might be interesting. For me, the idea of a parish history, taken mainly from primary sources, was a constructive thought; but how many sources did my proposal topic offer?

A few days later, I telephoned Father Ward to accept his call to be his curate, and asked him if a study of S. Stephen's history might offer many primary resources. He replied, "Well, we have a large, pink safe in our Guild House Ladies' Room which is crammed full of vestry minutes, old photos, and old copies of our parish newspaper, *The S. Stephen*. Do you suppose that these would be of any help?"

I so supposed and then asked him, "How would you like me to write a parish history for the 125th anniversary of S. Stephen's?"

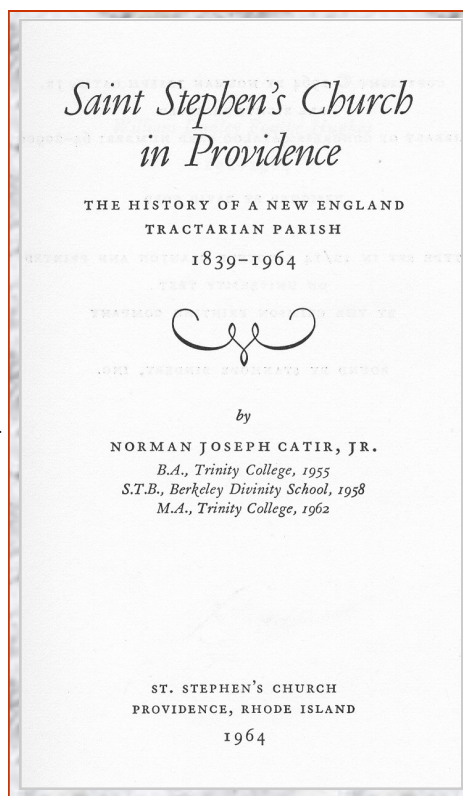
"That would be fine, Father.

When will you begin?" he replied, without hesitation.

Well, I began the curacy at S. Stephen's on March 15, 1961, 50 years ago, the Ides of March, with ruffles and flourishes of a welcome from the rector and from his congregation. I began doing research for the writing of the *History of S. Stephen's Church in Providence* sometime in April, a few weeks after my arrival. I still had one graduate course to complete in the spring of 1961. I would have the summer and autumn to think about the actual writing of our story.

As it turned out I did not have much time in the summer of 1961 because Father Ward became seriously ill from a chronic heart condition shortly after he began his holiday. Much of this time, he spent in the Rhode Island Hospital and the rest in rehabilitation and at home.

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I did find a little time while I was holding the fort during our daytime office hours which were daily, to sneak a few peeks at the historic documents in the pink ladies' room safe. (This hallowed room was just across the corridor from my study, the same one which Father Tuck uses today.) When there was a gap in visitors to my study, I would sneak across the corridor, check to see that no women were there, armed with the combination to the pink ladies' room safe – today no longer pink. Out would tumble a huge jumble of books, papers, disorganized notes and pictures, etc. For my summer of 1961 it was survey work which I did, simply trying to determine what we had.

[...]

One day during the last week in September, a glorious looking young woman walked into the office and asked to see Sister Veronica, the head sister who was in charge of the Altar Society. This young woman, Zulette Masson, wanted to be trained to do altar work for the 11:15 am Sunday College Mass. That day she did not find Sister Veronica, but she did find me. Or perhaps closer to the facts, I found her. She would be of great help to me in future in many areas of my life; but immediately she became of great help to me in reading and criticizing my early manuscript of the history.

I started in earnest in the autumn of 1961 and continued occasionally to return to Hartford to get advice from Professor Weaver, my advisor. I collected old shoe boxes from a number of people in the parish, bought a couple of packs of index cards, and started my work, done mostly in the evenings. I was unmarried and although I was invited around the parish every now and then for drinks and dinner, I had many evenings to myself. And so the notes piled up and were duly arranged in some order in the shoe boxes which I had collected. It became clear to me that my thesis for my Master's at Trinity should not encompass the entire history of this parish.

Too much had happened in the parish life between 1839 and 1962 to limit the work to 100 pages or less, which was the length suggested by the college. In fact I probably would have had to extend my thesis research and writing time over two years, considering that work on the history was very much part-time, rather like "moonlighting." In consequence I made the decision to write my thesis up to the year 1903, near the height of Dr. Fiske's rectorate, and spend the season of 1962 -63 writing from 1904 to the then present 1963, not for degree credit. And so I presented the chapters one through four, 88 pages in the book for my Master's Degree in History at Trinity College. I can't remember what I got for a grade on the thesis; but it was a good one. And so in 1962 I passed from the hallowed halls of Trinity College, Hartford, to the more sacred precincts of S. Stephen's Church in Providence, to finish chapters five through eight for the entire book.

A host of people helped me in my research and writing ...

[Fr. Catir here recounts the invaluable help he received from parishioners and others who made available a variety of primary sources for the research; he also describes a number of interviews he conducted with those who had first-hand memories of parish life for much of its 125-year history.]

At this point I should say something about the importance of place in the writing of S. Stephen's history. If I had to write our history from a place of some remove, it would have been an entirely different history. Fortunately, I loved and worked amidst the physical institution about which I was writing. I visited the Barker Playhouse, the old S. Stephen's building. I visited the Thayer Street Chapel, two doors south of the house which was one day to be mine. [...] I glimpsed through the window of 14 John Street, Nicholas Stillwell's old home, where the people from St. John's first met on key dates in 1837. I haunted the nave, choir, sanctuary and chapels of our present church, said Mass and the Offices and worshipped there. I lived on the top of this Guild House. I became close, or so it seemed to me, to Dr. Waterman, Dr. Fiske, Fr. Penfold and the others. Whenever there was a nighttime creak in the roof of the church, I said to myself, Dr. Waterman, Dr. Fiske, "This is a hard thing to figure out, but I shall try to do it better."

When I had finished writing in late 1963, I brought forth a manuscript which turned out to be 222 pages with scholarly apparatus and all. I gave the completed proof text to the rector and vestry for their approval in order to get the book funded. They were astonished at its length. Bob Jacobson, the Senior Warden, and the Chancellor of the Diocese of RI, was delegated to come downstairs and speak with me. "I am amazed at the length of your history," he said. "The Vestry expected something shorter, 40 or 50 pages. Can't you shorten it?"

"No, I cannot, and give a comprehensive idea of where we have been in 125 years."

"Well, how much do you expect this book will cost?" he continued.

"I have checked with Grant Dugdale of the Brown University Press, who helped prepare my book for printing, and he thinks that the entire job can be done, 5,000 copies, for \$5,000." I replied.

"That is a lot of money," replied Bob. I admitted this, but said I thought that the parish budget could stand it, if we charged \$5 a copy. If we charged \$5 a copy and printed 5,000 copies, on the long run we could realize \$25,000. This, to tantalize the vestry.

I do not remember how many copies we sold in the first year, perhaps around 500. So there was half the cost in the first year. We could then give the book to a sizeable

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PRECEPTS AND COUNSELS: WHEN DOING THE MINIMUM ISN'T ENOUGH

By Father Alexander

I expect that many parish priests have had an experience similar to the one that I am about to relate. Teaching an adult class, or perhaps even talking informally with a group of parishioners, one articulates some particular duty of church membership, like attending Mass on Sundays or practicing some form of abstinence on Fridays in Lent. Rather than trying to understand the benefits of the practice, however, one's listeners immediately start probing for loopholes and exceptions. For example, one states that Mass attendance on Sunday morning is a duty for all who have a church to attend within a reasonable distance, and one is immediately asked how many miles is too far away. One extols the benefits of the fast before Holy Communion, and one is immediately asked whether this applies to people whose morning medication needs to be taken with food to avoid nausea. Such questions are not unreasonable, and in most cases they have reasonable answers. Yet one gets the impression that the people asking them are somehow missing the point on a grand scale. The good news is that they are taking the rules seriously. The bad news is that their implicit starting point is the question: What is the minimum I can get away with and still stay within the rules?

Once we frame the question in this way, however, we see that the Church's Tradition actually does supply an answer in the form of a helpful distinction between "Precepts" and "Counsels." "Precepts" describe duties that one must fulfill in order to fit the minimum profile of a practicing Christian in good standing. "Counsels" describe activities that are above and beyond the call of duty, but which the Church considers spiritually beneficial. Put somewhat crudely, Precepts are the obligatory minimum; Counsels are the optional extras.

The scriptural basis of the distinction is the story of the rich young man in Matthew 19:16-30:

16 And behold, one came up to [Jesus], saying, "Teacher, what good deed must I do, to have eternal life?" 17 And he said to him, "Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments." 18 He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, 19 Honor your father and mother, and, You shall love your neighbor as yourself." 20 The young man said to him, "All these I have observed; what do I still lack?" 21 Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.""

The story continues with the young man going away sorrowful because he has great possessions, and Jesus making his famous remark about camels and eyes of needles. But notice

that in the verses above, our Lord makes a distinction between what the rich young man must do to "enter life" (v. 17) – and what he must do to "be perfect" (v. 21).

On the basis of this distinction, the early and medieval Church came to distinguish between the "Precepts of the Church" – the minimum that Christians need to do to be saved and "enter life" – and the "Counsels of Perfection" – practices over and above the minimum that make for spiritual growth towards sainthood. In the Middle Ages, the Precepts were thought to apply to Christians living "in the world," while the Counsels were thought to apply to monks and nuns, and were generally identified with the "Evangelical Counsels" of poverty, chastity, and obedience. Not everyone could live a cloistered life in a monastery or convent, but Christians living in the world could just manage to squeak into heaven by observing the bare minimum outlined in the Precepts. In the traditional reckoning, there are six Precepts. The little Anglo-Catholic manual of devotion *Saint Augustine's Prayer Book* calls them "the irreducible minimum of Catholic practice." One way of listing them is as follows:

1. Of Mass: to attend Mass every Sunday and Holy Day of Obligation
2. Of Fast and Abstinence: to keep the fasts prescribed in the Prayer Book
3. Of Confession: to seek sacramental absolution as necessary for mortal sin
4. Of Communion: to receive Holy Communion at least three times a year
5. Of Almsgiving: to give regularly for the support of the Church and the ministry
6. Of Marriage: to keep the Church's law of marriage

This is not the place for a detailed exposition of these Precepts. Other lists show slight variations, and there are of course some differences between Roman Catholic and Anglican versions. But what is the relevance of such a list for us today? While we might no longer regard the precepts in terms of what is necessary for salvation, they do paint a useful picture of what practicing church membership looks like. As markers of Catholic Christian identity, they are as much descriptive as prescriptive. For example, when I am asked to write a letter of transfer for a parishioner moving to a church in another part of the country, there is a place on the form where I must indicate whether the person transferring is an "active member in good standing." To answer that question, I half-consciously run through a checklist in my mind similar to the Precepts: Has this person been regular in attending Mass on Sundays and Principal Holy Days? Has this person regularly supported the Church by means of a

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pledge or the equivalent? And so forth. I am not being judgmental by asking such questions. The issue is not whether someone is a good or bad person; many very good people are not active church members. Nor am I telling anyone what to do or what not to do. These are not my rules but the Church's rules. More precisely, they are the Church's criteria for determining who is fulfilling the minimum duties of membership in the Body; and part of my responsibility as a parish priest is to use them as such.

Now, despite what I said above about the medieval Church having defined the Counsels as poverty, chastity, and obedience, the term "Counsels" as I am using it really applies to any devotion, observance, practice, or activity that goes over and above the minimum outlined in the Precepts. For example, when I tell people that it might be good for their souls' health to read the Daily Office or to come regularly to a weekday Mass, I am proposing a Counsel, not a Precept. Such a practice is often enormously worthwhile, but not obligatory. And here I have a confession to make. I think that we parish clergy sometimes get confused in our own minds about what are Precepts and what are Counsels. That is, we exhort our people to attend certain services or undertake certain disciplines as though they were of the essence of keeping the faith, when in fact they are not. The reason we make this mistake is understandable. We feel passionately that these activities will benefit our parishioners spiritually and that they will find them rewarding and fulfilling once they try them. But we need to distinguish more clearly between the expected minimum and the beneficial extras.

For example, in the past couple of years, some of my clergy colleagues in other parishes have gotten bent out of shape about people who stop by the church before or after the Ash Wednesday service to "receive their ashes" without attending the liturgy. If people want ashes are they not obliged to attend the full service in which the ashes are distributed? Isn't it "cheating" – an evasion of one's Christian responsibilities – to get the ashes without coming to the liturgy? At first, I was inclined to agree with this complaint. But as I investigated the matter further, I realized that the Ash Wednesday Mass is not itself of obligation. On Ash Wednesday, according to the Precepts, all Christians are obliged to fast or practice some form of self-denial to mark the beginning of Lent. The ashes marked on one's forehead are a "sacramental" or visible sign of this fasting and self-denial. So, in fact, the cafeteria worker from the Brown refectory who pops in at the end of the 7:30 am Ash Wednesday liturgy at S. Stephen's to "get her ashes" fulfills the obligations of the day – if she is indeed fasting – more completely than a parishioner who comes to the solemn liturgy in the evening, listens with rapture to the Allegrì *Miserere*, receives his ashes, makes his Communion – and then goes out to a steak dinner! Obviously,

I wish the that cafeteria worker would come to Mass as well as keeping the fast, just as I wish that parishioner would keep the fast as well as coming to Mass. But I cannot, if I am honest about the Church's rules, say that the Church *requires* anyone to come to the Ash Wednesday liturgy as a condition of membership.

To take another example, how I wish that everyone would come to the Great Vigil of Easter! It is, to my mind, the most beautiful, powerful, and moving of all the Church's liturgies. But again, much as I may plead, beg, exhort, and cajole, I cannot, if I am honest, say that anyone is *required* to come to the Easter Vigil or any of the other Triduum services. By contrast, attending Mass and receiving Holy Communion on Easter Sunday is, according to the Precepts of the Church, a basic expectation of Church membership. Failure to turn up to Easter Sunday Mass without good cause calls into question not merely one's status as an active church member, but one's identity as a faithfully practicing member of the Body of Christ.

"Precepts" describe duties that one must fulfill in order to fit the minimum profile of a practicing Christian in good standing. "Counsels" describe activities that are above and beyond the call of duty, but which the Church considers spiritually beneficial.

If we clergy are tempted to treat Counsels as Precepts, many lay people have the opposite temptation of regarding Precepts as Counsels – that is, of treating all the basic Christian duties as optional. One form this temptation takes is to substitute the performance of a Counsel for the fulfillment of a Precept – the classic example is someone who thinks that attending a Prayer meeting or devotional service during the week excuses one's Sunday Mass obligation. My point is simply

that we need to get clear in our minds which activities are essential and which are optional.

By fulfilling the Precepts of the Church we are doing the minimum we need to call ourselves practicing Christians. But is the minimum ever really enough? As I indicated at the beginning of this essay, trying to figure out the minimum that we can get by with and still stay within the rules is to ask the wrong question on a grand scale. In so many areas of life, the minimum really isn't sufficient to do *well*. When I was working for a secular company before I went to seminary, one of the worst things that could be said about anyone was that "he does the minimum necessary to get by in his job and no more." Such a person might well keep his job, but was unlikely to get promoted with any great speed. What do we think of someone who fulfills simply his or her minimum duties as a parent or spouse, but no more? Better to fulfill the minimum than not at all, but still, such minimalism hardly makes for "quality" family relationships. Something analogous applies with Precepts and Counsels in the Christian life. We should indeed fulfill the minimum that the Church requires of its members. But if we really want to grow spiritually, and *enjoy* the fruits of our faith, we won't rest content there either.



THE TREASURERS' CORNER

By Ransom Widmer

Part of our stewardship is maintaining the church buildings in which we worship and carry out God's work. This requires a number of regular monthly, quarterly, and annual inspections including elevator, backflow (sewerage), pest control, sprinkler system, fire extinguishers and fire alarms. In addition, food service licensing is also required.

Regulations governing these inspections are continuously changing. In particular, the Station Night Club Fire of February 10, 2003, resulted in major and repeated revisions of the Rhode Island Fire Code. As the code changed, S. Stephen's fire alarm system went from being "one of the best of any church in the city" to needing major changes.

A February 2010 inspection of the fire alarm panel and all devices linked with it, including smoke detectors, alarm horns, strobe lights, heat sensors, and pull stations revealed major violations under the revised code. Based on almost ten years experience with the company, your vestry selected Action Metro Fire, Inc. as the Church's contractor and began working with the RI State Fire Alarm Division to develop a plan to address the violations. In February of this year, final plans were presented and approved.

The project is a major one. The 1980s fire alarm panel which links all the systems together must be replaced. Many of the over one hundred devices, such as heat detectors, smoke detectors, kitchen stove fire suppression, and strobe light alarms for the deaf, need to be upgraded. The costliest piece is rewiring the system between the alarm panel and the many devices around the building. Current connections are constructed chiefly of stranded wire which is composed of a bundle of small-gauge wires to form a larger conductor. The revised Fire Code requires the use of solid-core or single-strand wire which provides mechanical ruggedness and is safer because it has relatively less surface area vulnerable to corrosion. Replacement of this wiring will require breaking into walls and ceilings in many places. It is not entirely possible to know how much time and cost this will incur until the work is underway. In addition, walls and ceilings will have to be repaired by another contractor after the installation of the fire alarm system is completed. Construction will require the use of some scaffolding in the church, but not of the same magnitude as the painting project completed three years ago.

Construction will begin immediately after Easter with the installation of the new fire alarm panel. We hope to complete the majority of the project before our new program year begins in September. If additional time is needed to finish the project, including cosmetic repairs, the Fire Alarm Board has given us until the end of 2011 as a deadline. This schedule should minimize any disruption to parish activities.

Your Vestry has added Capital Expenses-based estimates supplied by our contractors in the amount of \$80,000

for Metro Fire, Inc and \$20,000 for repairs, clean-up and in reserve for unexpected costs. These expenditures will require an additional \$100,000 to be withdrawn for our endowment bringing the total expected endowment withdrawal in 2011 to \$582,900. If our endowment investment return continues at the same level as last year, the total investment return will exceed the total withdrawals. However, withdrawals from our endowment will be 71% of our 2011 expected income. A generally accepted target for the ratio of endowment funds used for current expenses to total current income is approximately 20%, or perhaps a bit higher for parishes like ours with historic building. Although this is a unique situation because of the unexpected nature of the capital expenses, it is not acceptable for any extended period of time.

If you have any questions about this work, please do not hesitate to speak to me, one of the Wardens, or Buildings and Grounds Chairman Simon Newby. We will keep you posted on further developments as they take place.

SUNG VESPERS & MASS THE ASCENSION



THURSDAY 2 JUNE 2011
5/5:30 PM

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number of Libraries, Colleges, Seminaries, and to a selection of parish libraries. We would still have 4,000 books to sell over succeeding years. I think that I projected that the last of the 4,000 copies might be sold by the end of the 20th Century. This was a wild guess. They were sold during Fr. Kintzing and Fr. Merchant's rectorates, up to 1981. At some point before or after Fr. Connor's rectorate, the books must have run out because by 1991, Fr. Stokes with no more books had the original edition photocopied. The photocopies then ran out, I believe, before Zulie and I returned in 1999.

[In an interesting summary of what he learned through his research and writing, Fr. Catir offers some reflections on S. Stephen's origins, development, relationship with the Oxford Movement, and largely residential character through 1964 in comparison with Anglo-Catholic parishes elsewhere. He then concludes with the following paragraph.]

I enjoyed one particular personal benefit from the writing of this book. I met and came to marry my wife, now of 46 years. This was payment enough and more for a story to which I devoted three years. I never made a red cent out of the writing; but who cares for money when one can earn the love and confidence of a wife like Zulie for the rest of his life?



Kalendar

May

- 1 SAINT PHILIP AND SAINT JAMES, APOSTLES
- 2 Athanasius, Bishop of Alexandria, Teacher, 373
- 4 *English Saints and Martyrs of the Reformation Era*
- 7 Harriet Starr Cannon, Founder of the Community of Saint Mary, 1896;
John of Beverley, Monk, Bishop, 721
- 8 Julian of Norwich, Mystic, Teacher, c. 1417
- 9 Gregory of Nazianzus, Bishop, Teacher, 389;
Pachomius, Abbot, 346
- 10 Damien of Molokai, Priest, Missionary, 1889
- 19 Dunstan, Archbishop of Canterbury, 988
- 20 Alcuin of York, Deacon, Abbot, 820
- 21 Helena, Empress, Protector of the Holy Places, 330
- 23 Vincent of Lerins, Priest, Teacher, 450
- 24 Jackson Kemper, First Missionary Bishop in the United States, 1870
- 25 The Venerable Bede, Priest, Monk, Scholar, Historian, 735;
Gregory VII, Bishop of Rome, Reformer of the Church, 1085
- 26 Augustine, first Archbishop of Canterbury, 605
- 27 Philip Neri, Founder of the Oratorians, 1595
- 28 Lanfranc, Archbishop of Canterbury, 1089
- 30 Joan of Arc, Visionary, 1431
- 31 THE VISITATION OF THE BLESSED VIRGIN MARY TO ELIZABETH

PLEASE CONSIDER A GIFT TO
EPISCOPAL CHARITIES

SUNDAYS MAY 1, 8, 15, & 22

UPCOMING EVENTS

SUNDAY 15 MAY 2011

SUNDAY SCHOOL
RECOGNITION
AT THE 10 AM MASS

AND

PARISH BBQ
FOLLOWING THE
10 AM MASS

SUNDAY 29 MAY 2011

ONE MASS ONLY
8 AM
(DUE TO BROWN
COMMENCEMENT CEREMONIES)

Society of Mary



Our Lady of Providence
Ward

will meet on
Saturday 7 May
following the
9:30 am Mass
for a light breakfast
and fellowship.



Quodlibet

by James Busby



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

e-scribe as amanuensis...

This issue my efforts are largely spent reporting on the doings of a few Schola members. I find it mighty hard, writing the week before Triduum, to think of anything more than those liturgies and immediate specifics such as text differences in the two editions of the Vienne Mass for Easter and just how the brass will sound with the organ and balance with choir, and will they again be able to accomplish double genuflection in a corporate manner on Maundy Thursday and such.

James McCourt, author of *Mawrdew Czgonchmż* (pub. New York Review Books, 1971) and other delights, has the most remarkable facility for writing whole chapters consisting of lists and rants. If only this were half that entertaining! Well, here goes...

Hillary Nicholson, in addition to teaching her opera workshop and a full complement of students at Providence College, has busied herself with oratorio, specifically Alto solos in the Giacchino Rossini *Petite Messe Solenne* with Boston Chorus Pro Musica and the J. S. Bach *Magnificat* with Fine Arts Chorale on the south shore of Boston. **Tobias Andrews**, by all reports, acquitted himself splendidly in the Richard Strauss *Concerto No. 1 in E flat, Op. 11* for French Horn with the Rhode Island Philharmonic Community Orchestra. Toby is also appearing on stage as singing/actor in the show 'The Family' at Trinity Repertory Company in June and July. It's good he studied both things at Julliard! Zefiro, the renaissance vocal consort which sprang from S. Stephen's Schola, has, for the third year been chosen and invited to sing in concerts under the auspices of The Society For Historically Informed Performance. Familiar faces in that group are **Cory MacLean**, **Joel McCoy** and **Jacob Cooper**. **Stephen Buck**, who splendidly made his cantorial debut at Mass on Lent V, took the choirs he leads from Fay School in Southborough, Massachusetts to combined concert with St. Mark's School and Wellesley College Chamber Singers in works of Palestrina, Mozart and Britten.

I introduce you to new choir man **Terence McGinty**, countertenor. Terry's path has taken him to various lands, first as a traveler through nations in Europe, Latin America and the Middle East, then in a short period as a resident of Paris where he attended many liturgical events and concerts, and finally as director of a democracy and elections non-profit in Tajikistan. Upon his return he has consulted in the Democratic Republic of the Congo

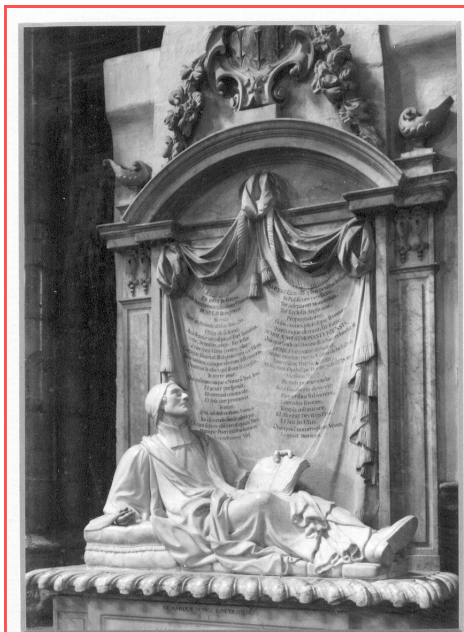
and in Colombia. Terry was a Fellow on the staff of the late Sen. Edward Kennedy in Washington and the Kennedy School, and is now working as a criminal defense attorney while creating a home out of an old wool mill in Warren, Mass. with his two Russian Army Persian-conversant Shepherd dogs from Dushanbe, Baabaa and Binka.

Having studied music composition and trumpet at Boston University, Terry says, "I marvel to find myself in music at S. Stephens since my brother, who spent eight years in the Vatican, has recently left the Catholic priesthood and has accepted a position in the Episcopal Diocese of Long Island. The serendipity of now participating in one of the finest liturgical music programs in the West is a pleasure and a privilege."

I conclude with a paragraph gratefully received from **Marc Donnelly**, counter-tenor.

"Hi James,

...I would like to reflect upon my past year at St. Stephen's. Participating in the music ministry has been the most fulfilling experience of my musical life to date. The luminous quality produced by the musicians here; whether plainchant, Renaissance masses or motets of Lasso, Palestrina, or Byrd or more tonally ambiguous works of later composers, continues to stimulate me both musically and spiritually."



Busby's Effigy, Westminster Abbey



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

Address Correction Requested