



The S. Stephen

Epiphany 2011

Vol. 10, No. 4

My dear people:

From the Rector

At the time of writing, we have just concluded the Christmas season at S. Stephen's with the celebration of the Epiphany on January 6, and the Baptism of Christ on the Sunday following. Both the Pageant and the Midnight Mass on Christmas Eve were well attended; and we are grateful to all whose efforts combined to make our celebration of the Lord's Nativity so meaningful and inspiring. Our thanks are due also to the members of the *Schola Cantorum* who—although in other years they normally have the Sunday after Christmas off—turned up again on Sunday 26 December to assist in our patronal festival of Saint Stephen, another memorable occasion.

Ahead of us now lies the Season after the Epiphany, a stretch of what is sometimes inaccurately translated from the Latin as "Ordinary Time," when the Sunday vestments are green and liturgical life returns pretty much back to normal for a while before Ash Wednesday and Lent. But we have a way to go first.

At our celebration of the Epiphany, Fr. Tuck's beautiful chanting of the "Solemn Proclamation of the Date of Easter" got me thinking about the variability of dates in the Christian year. The date of Easter can fall anytime between March 22 and April 25. This year, it is April 24, one day short of its latest possible date: likewise all the holy days dependent on Easter from Shrove Tuesday and Ash Wednesday to Pentecost and Trinity Sunday. So, we have the remainder of January and the entire month of February before we reach Ash Wednesday on March 9.

Herein lies an opportunity for all of us. In years when Ash Wednesday comes early, people often complain that Lent seems to catch them off guard and take them by surprise before they can think about and commit to suitable Lenten disciplines. This year, however, we have the luxury of a bit of extra time to think about how we are going to observe Lent and even make appropriate preparations. For example, I am planning to get my income tax filed *before* Ash Wednesday this year; my hope is that with that out of the way I will be able to enter into the Lenten season more fully and with fewer distractions. Maybe we can attend to other tasks as well to clear the decks a bit for Lent. Think about it.

Meanwhile, we have our Annual Parish Meeting on Sunday 30 January following the 10 am Solemn Mass. Please use the sign-up sheets now

available to volunteer to bring items of food or drink to the accompanying luncheon. The Annual Meeting is an opportunity to review and take stock of where we are as a parish, as well as an occasion for food and fellowship. All active parishioners should make an effort to attend.

Then, on Wednesday 2 February we will celebrate Sung Vespers at 5 pm and Mass at 5:30 pm in the Lady Chapel for the Feast of the Presentation of the Lord in the Temple, also known as the Purification of Saint Mary the Virgin, and commonly called Candlemas. This is always a lovely occasion; and I hope that we will keep up the good attendance that our mid-week plainchant liturgies have been drawing of late.

Since my last Rector's Letter, I am pleased to report that an essay of mine has been published in a new volume of Church Publishing's *Liturgical Studies* series, entitled *Ambassadors for God: Envisioning Reconciliation Rites for the 21st Century*, edited by Jennifer Phillips. My essay is entitled: "From Lightning and Tempest; from Earthquake, Fire, and Flood: Environmental Sin and Reconciliation in the Book of Common Prayer (1979)." The book can be ordered online from both Church Publishing and Amazon.

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

Your pastor and priest,

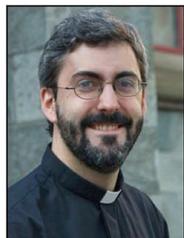
Fr. John D. Alexander +

The Rev'd John D. Alexander



From the Curate

Dear People of S. Stephen's,



As the Brown Campus Minister, I am frequently asked certain questions. One of them goes something like this: "Why is it important that there be an *Episcopal* campus ministry? Wouldn't some sort of generic Protestant ministry do just fine?" Although this question could seem dismissive, it is actually quite important. Any answer requires us to articulate what is distinctive about our spiritual heritage—a heritage common to both the campus ministry and our parish.

One helpful way of considering this question is to reflect on some of the key figures in the history of the Episcopal Church and its mother church, the Church of England—an approach used by Martin Thornton in his 1986 book, *English Spirituality*. By looking closely at how these figures both express and shape the tradition, I have found some clarity about what makes us distinctive. One of the first figures that comes to mind is Anselm of Canterbury (1033-1109).

Anselm is known today primarily for his philosophical writings. He stands at a crossroads in the western intellectual tradition—seen alternately as one of the last early medieval scholar monks or as one of the precursors

of the later scholastic movement. Anselm remains intriguing to us, however, not on account of the considerable content of his academic work, or even the astounding innovations in his philosophical method. It is because all of his achievement happens in the context of his true vocation, that of a Benedictine monk. When he was twenty-seven years old, he took the threefold Benedictine vows of obedience, conversion to the monastic life, and stability. In the Rule of Saint Benedict, the first work of the Church is the worship of God in the Divine Office—sung by the religious community seven times a day. This pattern of life sanctifies the day and reminds the monk that the whole of life needs to be ordered toward God. Even the most mundane tasks are an opportunity to glorify God. All of Anselm's academic work, his efforts as a spiritual director, and even his administrative and political achievements as Archbishop of Canterbury (1093-1109) became occasions of prayer.

Outdated as aspects of Anselm's thought might seem today, it was incredibly fresh and innovative for the time. In fact, Anselm's *Monologion* was so novel that his teacher Lanfranc expressed disquiet about this theological method. Anselm realized that whole stretches of theology needed to be recast in the intellectual framework of the time to reach people. He focused foremost on saving the souls of his age.

Anselm's impact is best understood through one of his most celebrated phrases—*faith seeking understanding*. This was the original title of the *Proslogion*, his great argument for the existence of God. All of Anselm's philosophical speculation springs from his faith. He uses all of his gifts and abilities to gain a better understanding of God for himself and others. It is his firm grounding in

the life of prayer that enables him to reach such intellectual heights. Anselm's example teaches to us that it is possible for prayer and work to become so deeply intertwined that one almost becomes the other.

Anselm's profound influence lies in his grounding all of his work—academic, spiritual, and political—within the Work of the Church. He set an example of our best theology retelling the timeless truth of our salvation in a way that contemporary people can understand. He lived a life of such deep passion and devotion that his work became an extension of his prayer. The synthesis between our life of prayer and our intellectual interrogation of the faith—sometimes expressed as an ideal of godly learning or scholarly devotion—has come to exemplify what it means to be Anglican and needs to be part of any vibrant and successful future expression of our heritage.



CONVIVIVM MUSICUM IN CONCERT

UNDER THE DIRECTION OF
MICHAEL BARRETT



SUNDAY
23 JANUARY 2011
5:30 PM

Music of Josquin, Ockeghem, & Acadelt
Freewill offering

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A Restless Longing: Exploring the Anglo-Catholic Way

By Father Alexander

In sixteen years so far as rector of two Anglo-Catholic parishes, I have noticed that a particular complaint surfaces from time to time. An individual or couple comes to see me and reports that although they have been attending Sunday Morning Mass regularly for a number of years, lately their participation has begun to leave them feeling increasingly unfulfilled, and they are experiencing a restless longing for *something more*.

At a parish like S. Stephen's in particular, with its tradition of liturgical and musical excellence, the complaint is apt to take the following more specific form: although they were initially attracted by the music and ceremony of the Mass, it has lately come more and more to seem hollow and empty—a Sunday morning *show* attended by a congregation that often appears self-absorbed to the point of narcissism in its pursuit of aesthetic self-gratification. They have the nagging feeling that there must be something more to Church than this; and they are looking around for ways to grow more deeply in their faith and Christian commitment.

Now, I relate these criticisms not to endorse their content—I don't—but rather to identify, describe, and propose remedies for the underlying spiritual malaise. G.K.

Chesterton famously quipped that "Christianity has not been tried and found wanting; it has been found difficult and left untried." And when parishioners find Anglo-Catholic worship unrewarding after years of attending only the Sunday Mass and maybe the occasional Solemn Evensong, I am inclined to wonder if they are among those who have likewise found Anglo-Catholicism difficult and left it untried. For the full practice of the Catholic faith comprises so much more than just Sunday mornings.

Before proceeding, I need to emphasize that many faithful parishioners are perfectly happy and content with Sunday-morning-only attendance. Their lives are complicated and demanding. The few hours they are able to devote each week to S. Stephen's provide a welcome respite from the ongoing grind of daily life; and they are comfortable with their level of participation as it stands. What I have to say does not apply to them. This article is written instead for those who, on account of the restless longing described above, are tempted to criticize what they see as the shortcomings of the Anglo-Catholic tradition—when ironically they have not really understood or made full use of its program for spiritual formation and growth.

This problem of a restless longing for something more is not confined to those who attend Anglo-Catholic parishes. It may thus be instructive to compare the solutions offered by other traditions in the Episcopal Church and Anglican Communion.

One typical response is to offer worship in the style that in the eighteenth and nineteenth centuries was known as "enthusiasm," and more recently has acquired the somewhat pejorative label "happy-clappy." While some find such worship inspiring, it risks becoming emotionally manipulative, using techniques of group psychology to sweep worshipers along in a tide of joyful euphoria. Apart from an aesthetic that many find distasteful,

One of the chief advantages of a formal liturgy is that its very structure creates a space within which people are free to relate to God from *wherever they are*—whether faith or doubt, clarity or confusion, joy or sadness, hope or despair.

this approach carries definite spiritual dangers. When, for whatever reason, someone becomes unable to feel the same emotions everyone else is feeling, others may wonder what is wrong with that person. They may even insinuate that the individual who isn't in tune with the group is lacking in faith, or impute other supposed spiritual or moral shortcomings. By contrast, one of the chief advantages of a formal liturgy is that its very structure creates a space within which people are free to relate to God from *wherever they are*—whether faith or doubt, clarity or confusion, joy or sadness, hope or despair. The very objectivity of a structured liturgy ensures that there is no prescribed subjective response expected of the participants—just the assurance that God is working through the liturgy and sacraments to provide whatever grace, strength, or assistance each happens to need most at this moment.

Another typical response is what might be described as the "broad church" model. Such an approach multiplies opportunities for social interaction by a proliferation of groups and organizations that bring people together on the basis of common interests or shared life-situations. Hence we find parishes whose weekly schedules comprise knitting circles, photography groups, twenty-something singles groups, men's groups, women's groups, moms-and-tots playgroups, empty-nesters groups, support groups for the recently bereaved, and so forth. This approach sometimes works well in generating a flurry of activity that can attract new members and increase the overall level of parishioner involvement. It is

Continued next page

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unclear, however, how much of this activity really fulfills the Church's mission to preach the Gospel and help its members grow in the knowledge and love of God. Moreover, this "something for everyone" approach tends to breed a consumerist attitude to religion in which the focus is on how the parish serves *me* and meets *my needs*, instead of challenging me to die to self in the service of God and neighbor. This model clearly meets an expressed need of many people for fellowship. However, the most authentic form of Christian fellowship—signified by the Greek word *koinonia* and the Latin word *communio*—consists not in the natural affinity of people with common interests or similar social, cultural, or educational profiles, but rather in the profound unity that results from people of even the most diverse backgrounds coming together in worship and prayer.

The third approach, which we try to follow at S. Stephen's, is what I would describe as the Anglo-Catholic way. A key presupposition is that those who limit their participation to occasional or even regular weekly attendance at the Sunday Mass can sooner or later *expect* to experience a restless longing for something more—precisely because the Sunday Mass is only one component of the total Catholic system of worship and spirituality. Like its ancient and medieval antecedents, *The Book of Common Prayer* provides a liturgical cycle comprising daily Morning and Evening Prayer and, *at a minimum*, Mass on major Holy Days. The Anglo-Catholic tradition insists that the optimum is daily Mass as well. Sunday Mass is the central, crucial, and indispensable component of this liturgical cycle, to be sure, but it is nonetheless only a part of the whole, and not the whole itself. While not everyone can come to services or parish programs during the week, many of the classical spiritual disciplines can be undertaken at home or while traveling just as effectively as at church. The Catholic tradition has always understood, also, that a core group of committed parishioners does much of the daily spiritual work of the parish vicariously on behalf of those who are unable to do so; such is our mutual interdependence in the Body of Christ. Nonetheless, feeling spiritually restless when one's participation has been limited largely to Sunday mornings may well be a sign of God's call to begin exploring the ancient and time-tested practices of our tradition more deeply.

In subsequent issues of *The S. Stephen*, I hope to write in more detail about some of the specific spiritual practices that our tradition has to offer. Meanwhile, suffice it to say that the weekly round of activities here at S. Stephen's affords a variety of opportunities—from the weekday Offices and Masses, to the activities of the devotional societies, to the weekly Bible Study, to the Epiphany Soup kitchen—for growing in our faith and Christian commitment. One might also want to meet with a spiritual director to frame a *Rule of Life*, that is, a formalized com-

mitment to a routine of spiritual practices tailored to one's particular circumstances, abilities, and needs. Both the rector and curate are available for this purpose. Again, one might decide to periodically make one's confession, attend a Quiet Day, go on a parish retreat, or even join another parish pilgrimage when we organize one.

We come to our deepest appreciation of what happens on Sunday mornings in the wider context of the total Catholic system of religion that encompasses every day of the week and, indeed, all of life itself. Imagine a parishioner who is persevering with the effort to read the Morning Office and spend some time in personal prayer and meditation each day; to attend Low Mass on Wednesdays; to volunteer at the Epiphany Soup Kitchen once a month; and to make her confession quarterly—to take just one example among many of a possible spiritual Rule. Such a parishioner is unlikely to fall prey to any temptation to experience the aesthetic gratifications of the Solemn High Mass as an exercise in narcissistic self-indulgence. On the contrary, she is likely to appreciate her Sunday worship as the high point of her weekly spiritual routine—the source from which all else flows and the destination to which all else returns.

One of the most rewarding duties of my priestly vocation is working with those who have discovered and are trying to follow the Anglo-Catholic way in its fullness. They are an encouragement to me as I try to do the same thing—with all the missteps, stumbling, faults, and backslidings that afflict any Christian who seriously attempts to walk this path. We are under no illusions that we are better people than anyone else. On the contrary, perhaps we know that we stand in greater need than others of the discipline afforded by these practices. In my experience, however, deep bonds of fellowship and affection form among parishioners who worship, pray, study, and serve together, both on Sundays and throughout the week. It is a great joy when people accept the invitation to encourage and support one another in the effort to become more faithful disciples of our Lord.



CONFRATERNITY OF THE BLESSED SACRAMENT

will meet on Saturday 5 March for Mass at 9:30 am followed by a light breakfast, meeting, and fellowship in the Great Hall.

THE PARISH RETREAT—SOMETHING OLD, SOMETHING NEW

By Phoebe Pettingell

For several years, some members of S. Stephen's have been attending an annual parish retreat from Friday evening until Sunday after lunch. In 2008 and 2009, we traveled to the convent of the Community of St. Mary in Greenwich, New York, which is a wonderful place but also a long trek. Last year, in an effort to increase the retreat's accessibility, we decided to try a location closer to home—the Benedictine **Glastonbury Abbey** in Hingham, Massachusetts. We found it so congenial that this year's **parish retreat**, beginning on **Friday, March 18, 2011**, and ending on **Sunday, March 20**, will be held there again. Participants can reserve their place now by speaking to the Rector and making a check for the full amount of \$120 payable to S. Stephen's.

Father Alexander will be offering five retreat addresses on "The Sanctification of Time." As currently envisioned, the first address will examine Time as a creation of God, and what it means to live in Time. The second, third and fourth sessions will discuss the Christian Day and its Hours, the Christian Week, and the Christian Year. The fifth address will consider our "Recollection of Time."

The Sanctification of Time is really what a retreat is all about. The purpose of any retreat, whether for an individual or a group, is to get away from one's home, work, and daily routine. Christian retreats have, for centuries, typically been held in monastic communities where the hours are marked by gathering with the monks or nuns in worship, listening to retreat addresses, taking meals together, and spending private time in spiritual reading, meditation, praying, thinking, or just relaxing and resting—attentive to whatever God wants to convey to us. Except for periods of corporate prayer, or individual appointments for spiritual counsel or confession if desired, most of the time is spent in silence. This is not exactly a vacation, but a chance to be still and know God; to take on spiritual disciplines we may have wanted to try but felt too harried to start, or to renew those we have let lapse; to briefly turn over trying to control our lives to the timeless rhythms of life in a community stripped of modern devices for distraction, or tasks that weigh all of us down, however important they may be. During a parish retreat, we glimpse new ways to relate to our own community at S. Stephen's, and we share a different kind of relationship with those on retreat with us, regardless of how much or little we are acquainted with them in the outer world.

Most of us have a number of acquaintances, and some "good friends," but very few people to whom we can open up entirely without fear of being judged. One such person for me was a woman I'd never spoken to until she and I had been on several long retreats together. When we did finally talk, we realized that we had come to know each other much better than we ever could have by encountering

one another in a social situation. We had the deep shared experience of time spent in contemplation. Rather than misleading one another with words in the attempt to explain ourselves and glean information about the other, we had sat together in companionable silence, heart speaking to heart. Initially, we were unaware of each other's circumstances, yet we had established such intimacy that by the time we conversed we understood each other so well that these matters only seemed to add small nuances to our knowledge. We were "soul-friends," to use a term from Celtic Christianity—spiritual companions. Her death a few years ago made no difference to our closeness. Toward the end she could no longer speak, yet when I visited her, I felt we were still fully communicating.

A retreat is not a pilgrimage. Pilgrims travel to a place where something remarkable has occurred—a "thin place" where the invisible world seems closer than usual, and where one hopes to gain a glimpse of it in a visit. A retreat, by contrast, provides both an opportunity to let go,

and a chance to practice the spiritual disciplines that gradually allow God to work within us. However much we like to imagine ourselves as running our own lives, we know in our hearts that much of what we do is driven by

...we know in our hearts that much of what we do is driven by outward necessity, inward compulsion, loneliness, fear, self-indulgence, and the temptations of a culture that encourages us to "express" ourselves by shopping, eating, and amusements—even though none of these delivers the pleasure they promise.

outward necessity, inward compulsion, loneliness, fear, self-indulgence, and the temptations of a culture that encourages us to "express" ourselves by shopping, eating, and amusements—even though none of these delivers the pleasure they promise. We need to break free from these bonds in order to accomplish the work God has created us to do. Much in us remains unfulfilled. A retreat offers the opportunity to address some of these needs, so that we may know ourselves as God's children. So join your fellow parishioners. Retune your spiritual batteries. Glimpse the life of a Benedictine community. And enjoy a deeper fellowship with other parishioners and with God. A parish retreat helps us witness ever more deeply to what we, as the people of S. Stephen's, have been sent to help those who sit in darkness and the shadow of death find—the true light that has come into our world, the light no darkness can overcome.

A Statement of Faith

[Editor's Note: Parishioner Bill Dilworth called our attention to the following article from the website of the English branch of the Guild of All Souls. During the October parish pilgrimage to Walsingham, we held many of our daily services in the Guild of All Souls Chantry Chapel on the grounds of the Anglican Shrine.]

It is often asked why the Guild's Chantry Chapel at Walsingham is so called. The term chantry is a medieval one and comes from the old French 'chanterie', implying chanting or singing. A chantry came to mean several things. Strictly speaking it was an endowment for the maintenance of priests to sing masses for the soul of the founder or his family. A chantry was often associated with a particular altar in a parish church, or with a chapel specially constructed within the church - plenty of these survive in English cathedrals and parish churches. Whilst a chantry was most frequently founded to pray for the soul of an individual or a family, others were co-operative or were formed as guilds. The chaplain of the guild regularly "minded" or recalled the names of departed members, a practice referred to as "bidding the bedes". Once a year every name on the parish bed-roll would be read aloud at the parish requiem.

Chantry chapels were also associated with almshouses and schools. For instance, many wealthy pious benefactors founded grammar schools whose pupils were taught by chantry priests who would pray for the founder's soul. Although the Chantries Acts of 1545 and 1547, which abolished the chantries, effectively closed these grammar schools, some were subsequently re-founded and today many an English school can trace its origin back to a chantry foundation, as can some almshouses and hospitals.

At the Reformation, as Protestant ideas began to take hold, so the Chantry priests were prevented from saying the traditional masses for the dead and the term chantry became virtually obsolete until the 19th century, when the Guild of All Souls had at least something to do with its revival.

What is the point of reciting all this old history? Perhaps it is just that we can always learn something from the past. In reading accounts of those old Wills which endowed chantries, it is impossible not to be struck by the way so many of the testators set down in their Wills a solemn declaration of faith, which was not just a pious formality or a convention of the time. It would be unusual to do this nowadays, but why not? This might be something we can learn from the past. Based on those old Will preambles here is a modern version:

I die in the Holy, Catholic and Apostolic faith of our Lord Jesus Christ as it has been received and taught in the Church of England. I commend my soul to almighty God and trusting in his mercy, implore forgiveness of all my sins. I beg forgiveness of all whom I have injured and I freely forgive those who desire forgiveness of me.

Members of the Guild might well compose something on these lines for inclusion in their Wills, as an affirmation of their faith.

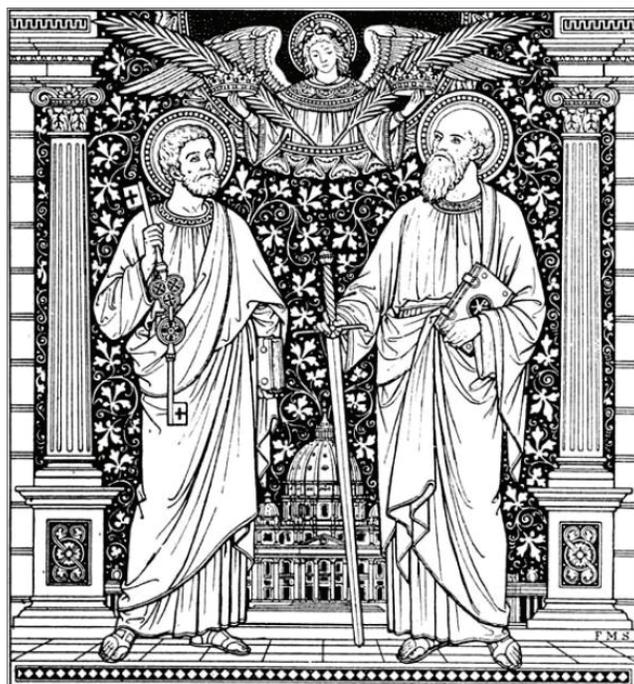


SOCIETY OF MARY
will meet
Saturday 5 February

following 9:30 am Mass and recitation of
the Rosary

ALL ARE WELCOME.

SAINTS PETER & PAUL



Two feasts mark the beginning and end of
the **Week of Prayer for Christian Unity**.

The Feast of the **Confession of Saint Peter**
will be kept on Tuesday 18 January and the
Conversion of Saint Paul on Tuesday 25
January, with Evening Prayer at 5 pm and
Mass at 5:30 pm.

EPIPHANY SOUP KITCHEN

"He bath filled the hungry with good things..."

Our parish's 2011 volunteer Saturdays are:

**February 19, April 23, June 18, July 30,
August 20, October 15, December 3**

If you can help, please contact Bruce Lennihan or Ransom Widmer. Extra hands are always welcome. If you can't serve on one of S. Stephen's scheduled dates, you are still welcome to come when you can.



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*

In the cold of January with yet another storm on the way and with people whimpering about this and that and scurrying to market to stock up on bread and milk, the prospect of mid-winter doldrums seems timely and pleasurable. Your scribe is not permitted these. It seems we just sang such a successful Advent I Carol Service and your Rector and I are already in discussion about next Advent! (You think we do these things on the fly?)

I would take this time to introduce you to a new choir man, **Stephen Buck**. Stephen came to us through our friend, his teacher Gale Fuller, and he is a splendid and enthusiastic addition to our ranks. He writes ... "I am a recent graduate of Ithaca College, where I studied voice and music education. I'm a music teacher at The Fay School, an international junior boarding school in Southborough, Massachusetts. Most recently, I performed with the Tanglewood Festival Chorus in Stravinsky's *Oedipus*, with the Boston Symphony Orchestra, under the direction of James Levine. When not singing or teaching, I enjoy biking, hiking, and cooking." *On singing at S Stephen's*: "I am enjoying singing with such wonderful musicians. One of my first services was Lessons and Carols, and it was such a fabulous evening of fine music-making. It's also a nice change of pace to leave my residence looking after twenty-four eighth grade boys, to go out and interact with adults."

Last issue I introduced you to **Lucy McVeigh** of Wellesley College. Since then Lucy has received splendid notice for her participation in Boston Modern Orchestra Project's concert "Luminous Noise". She sang the very taxing soprano solo in Jenny Olivia Johnson's atmospheric work *Dollar Beers* (Redondo Beach '96). This, an evocative work of many layers with the soprano intoning inscrutable pop ballad texts and then soaring up to High Q, in this case, with success and ease. There were performances at Wellesley, Tufts University and Bowdoin College. All were conducted by Gil Rose and the work received excellent notice in *The Boston Globe*. Kudos, Lucy!

Immediately in the music prospectus (check your refrigerator door) I call your attention to the anthem for Epiphany III, 23rd January. It is a setting from Matthew 11:28 "Come unto me all ye that travail....". The composer Vartan Aghababian is a chum and I thank him for his permission to conduct it. Vartan, after studies at Ann Arbor with William Bolcom, spent a few years with Warner Brothers Studios in Hollywood, in the music aspect of the film industry - composing and editing. On returning to Boston he has been employed doing work on documentary films,

composing on commission and teaching, in addition to completing doctoral studies at Boston University. It is written in a lyrical and singable polyphonic style and is very gracious to and enhances the text. I look forward to seeing a Requiem setting in the works from this composer.

A few people ask what I'm up to when I'm away from church so I'll pass on two events that might be of interest. On Friday 21st January I'll be music director and pianist for a concert entitled *Boys Night Out*. This will feature three baritones - David Kravitz, Sumner Thompson and John Whittlesey. Among the works performed will be first performances of songs by James Yannatos, and Andy Vores. The featured composition is the New England stage premiere of Dominic Argento's *The Andrée Expedition*: a cycle of thirteen songs concerning the 1897 attempt to reach the North Pole in a hot air balloon by three Swedish explorers. Their bodies and diaries were found thirty-three years later. The text is excerpted from those writings in translation. It will be performed at Church of St. John the Evangelist on Bowdoin Street, Boston.

I have been asked to play a short organ recital before Evensong at Church of the Advent, Boston, on 27 February at 5 pm. The Advent's redoubtable choir, under the direction of Mark Dwyer, will sing works of William Byrd, so I thought it would be fun to play music of La Belle Époque - works of Widor, Roger-Ducasse and the *B minor Choral* of Franck. The organ there is one of the most noted in the country and one for which I have extreme fondness. When I accepted the invitation I was told it was played before a "small but devoted audience". This is usually a signal to call your friends, mobilize the troupes, and, if of the persuasion, stick the data on Facebook. I'd love to see some friends from S. Stephen's if you can make it!

For now, if you have the 'mid-winters' I'm envious!

-JCB



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



Sung Vespers & Mass

The Presentation of our Lord in the Temple

Wednesday
2 February 2011
5 & 5:30 pm

In the Lady Chapel

