



The S. Stephen

The monthly news at S. Stephen's Church in Providence

January/February, 2010

Vol. 9, No. 5

From the Rector

My dear people:

As I write this letter, the upcoming event dominating all our thoughts and plans is the scheduled ordination of Deacon Michael Tuck to the Sacred Priesthood at 11 am on Saturday 23 January 2010, followed by his first Mass at 10 am on Sunday 24 January.

In the last issue of *The S. Stephen* I wrote about what to expect at the ordination service. In this issue, we reflect on the significance of an ordination for our life together. In his letter to the parish, Deacon Tuck discusses his journey thus far and his hopes for the future. And I offer a meditation on the nature of the apostolic ministry of bishops, priests, and deacons.

Please make every effort to be present for Deacon Tuck's ordination. It will be our great pleasure to welcome Bishop Frank Griswold back to S. Stephen's to be the ordaining bishop and celebrant. And we are grateful to Bishop Wolf for her permission for Bishop Griswold to fulfill this role.

Beyond the ordination, several upcoming events merit a brief mention. On Sunday 24 January, the day after the ordination, we are hosting a concert by the Renaissance choir *Convivium Musicum* in the church at 5:30 pm. And the following Sunday, January 31, the Annual Parish Meeting will take place following the 10 am Solemn High Mass. Our next major mid-week liturgy for a major feast day will be Sung Vespers and Mass for the Feast of the Presentation of our Lord in the Temple (also known as Candlemas) on Tuesday 2 February.

Also, by the time you receive this issue of *The S. Stephen*, the beginning of Lent will be only a month away. Please make a note to come to the Shrove Tuesday Pancake Supper on 16 February and one of the scheduled Masses on Ash Wednesday, 17 February.

I want to address two house-keeping matters at this time. The first concerns the "Year's Mind" list. As you may know, this list contains the names of the departed who are remembered at the Prayers at daily Mass in the Lady Chapel every day during the week in which their anniversary of death occurs.

A point that seems to require clarification, however, is that the permanent Year's Mind list is intended to include only *departed members of S. Stephen's*. We are always happy to remember other departed persons upon request; but the permanent list should really comprise only past members of the parish itself.

The reason is obvious. As the years pass, the Year's Mind list expands as new names are added. If non-parishioners are added to the list it will soon become unmanageable and names will likely have to be removed at some point in the future.

I have no plans to attempt to cull the list; such a procedure would be prone to mistakes in which names that really do belong there are inadvertently taken off. But I do ask that if *you* know the names of any non-parishioners on the permanent list, to please let us know so that we may remove them.

Now, the question may well arise: If the permanent Year's Mind list is only for past parishioners, then what alternative means are available to provide for annual prayers for departed relatives, friends, and other loved ones? One answer to this question comes through the Guild of All Souls, one of the principal traditional Anglo-Catholic devotional societies.

By joining the Guild of All Souls, you obtain the privilege not only of having prayers said for your soul every year on the anniversary of your death, but also of being allowed to enroll your loved ones posthumously in

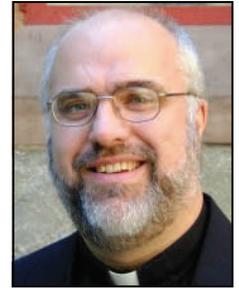
the Guild so that prayers may be said for them as well. If you come to the weekday liturgy here at S. Stephen's, you will notice that at the beginning of Morning Prayer or Evening Prayer we pray for all those departed members of the Guild of All Souls—listed in the Guild's Intercession Paper—whose anniversary falls that day. The same is being done in dozens and dozens of other parishes all over the country. What a powerful means of intercession for the departed!

The second housekeeping matter may seem trivial, but is worth mentioning. As an experiment, we are going to remove the kneeler in front of the votive candle stand at the Shrine of the Blessed Virgin Mary in the Lady Chapel. When people currently light a candle and then kneel down in place, others have to wait to light their candles. What we propose is that after lighting a candle one should go to kneel down at one of the two Communion Rails, so that others can access the votive candle stand immediately. We shall try this new arrangement for a month or two. If it works, fine; if it doesn't, then we'll try something else.

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

Your pastor and priest,

Fr. John D. Alexander



From the Curate



Dear People of S. Stephen's,

Now that the joys and distractions of Christmas and Epiphany have passed, I've found myself more and more reflecting on my impending ordination, God willing, just a few weeks from now. In the retreat that I made prior to my ordination to the diaconate, we were led through a series of reflections focusing on three topics: How did I get here? What happened while I was here? and What is going to happen next? Over the past few weeks, I have found myself returning to these questions, and I would like to share with you some of my thoughts and reflections.

The process of discernment and formation for the ordained ministry is often long and convoluted. One of its most wonderful and challenging aspects, however, is the opportunity to reflect on what it is that God is calling us to do and how God is calling us to be as his children. For me, some of the most important and valuable experiences occurred while I was on retreat. By taking myself out of the clutter of my life, I found it possible to hear God's voice a little bit more clearly. About a year after I left Brown, I was beginning to seriously ask myself whether or not God was calling me to ordained ministry, and it was while I was on retreat with the Cowley Fathers in West Newburyport that I decided that I needed to begin to test this vocation.

On still another retreat, in my first year at seminary, that things began to hit home. At the seminary in Mirfield,

all of the first year students make their retreats together over the weekend of the first Sunday of Advent. That year we went to Whalley Abbey in Lancashire, a ruined Cistercian abbey which had been turned into a retreat center by the Diocese of Blackburn. Our liturgics tutor, Fr. Gordon-Taylor, conducted the retreat. Over three rainy days, he led us through a series of meditations on the nature of priesthood. One of the meditations really stood out to me. He told us stories about the Mexican priests in the early twentieth century who were forced to work in secret, and especially the witness of Fr. Miguel Pro who was persecuted for defying the government's ban on celebrating communion with the Catholics in Mexico. Although we were touched in different ways, we were all humbled and inspired by these witnesses. We kept silence throughout the whole of the retreat, and during the meals, Fr. Gordon-Taylor read to us from the Graham Green novel, *Monsignor Quixote*. Hearing about those experiences greatly affected all of us. Despite all of the anxiety and difficulties associated with getting to seminary and all of our discussions about formation in our first semester, we had never really had time to stop and reflect about priesthood, about what it was that God was forming us to do and to be.

For me, that process of reflection has continued throughout the whole of my formation for ordained ministry and through my ordination to the diaconate. And I am sure that this process will continue for the rest of my life. A few days ago, someone asked me, "How will your job change after you're ordained priest?" In some ways, this is an easy question to answer. After I am ordained, I will begin sharing responsibilities with Fr. Alexander for celebrating the Holy Eucharist, and I will be empowered to hear confessions and to pronounce God's forgiveness and his blessing.

But these sacramental responsibilities point toward deeper meaning in this question. Being a priest is more than a role or a job. Over the course of my life, I will probably have many

different jobs. Indeed, even in the few months that I've been at S. Stephen's, I've had many different kinds of jobs to do. After I am ordained a priest, I will be responsible for bringing that calling into the whole of everything that I do in the same way that I am called to bring my ordination to the diaconate into my life. I will be a priest if I am called to lead a parish, and I will be just as much a priest if I am called into some other kind of work.

For the time being, my job will continue as the Curate at S. Stephen's and the Episcopal Campus Minister at Brown and RISD. After my ordination, I will have new gifts and new responsibilities. But regardless of what my job looks like, as a priest I will be responsible for helping people encounter Christ in the sacraments.



Annual Meeting of the Corporation

**Sunday 31 January
following 10 am Mass**

**A light lunch will be served.
All are welcome.**

The S. Stephen is published approximately nine times a year, September through June, by S. Stephen's Church in Providence, 114 George St., Providence, RI, The Rev'd John D. Alexander, Rector Phone: 401-421-6702, Fax: 401-421-6703 Email: office@sstephens.necoxmail.com Editor: Karen Vorbeck Williams, vorkar@cox.net

Contributors: Karen Vorbeck Williams, Brian Ehlers, Deacon Michael Tuck and the Rector. **Deadline for submissions:** the 5th of the month

www.sstephens.org



Harmonia Anglicana

by Brian Ehlers

Editor's Note: This month S. Stephen's treasurer and music columnist, Brian Ehlers covers both of his columns (*Harmonia Anglicana* and *From the Treasurer's Corner*) by discussing music and money in the same space.

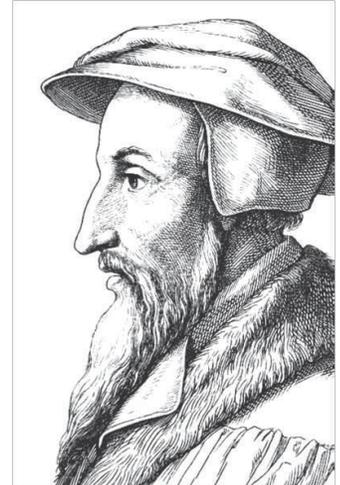
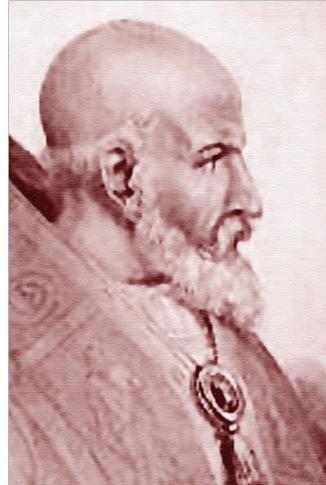
In my last *Harmonia Anglicana* column I discussed the annual Advent Lessons and Carols service, mentioning that we at S. Stephen's Church are very fortunate to have both the resources and the will to provide our congregation with beautiful music, liturgy and holiday decoration. After attending the Christmas Eve Solemn Mass of the Nativity this is worth mentioning again; S. Stephen's is blessed by financial resources, exceptionally talented people serving the Mass and the will of Vestry and Parishioners to continue a high standard of Anglo-Catholic worship.

On Christmas Eve the full choir was augmented by St. Dunstan Consort: six instrumentalists including **Dana Maiben**, violin and leader, **Laura Gulley**, violin, **Russell Wilson**, viola, **Audrey Cienniwa**, cello, and **Roy Sansom** and **Margaret Cushing**, recorder. All are very talented professional musicians and of course we compensate them for their efforts. Most of those singing in the choir are professional musicians and are also compensated. Such beauty is not free. S. Stephen's does have the *will* and the *resources*, but many of the "resources" come from those who lived before us. The "will" lives only through resources given now, by you and me!

In the case of Christmas Eve, the approximate \$1,700 compensation for the musicians was paid for by a restricted grant from the Rhode Island Foundation. The capital funds for this annual grant in perpetuity were provided in 1999 by parishioners **Richard and Edith Nutt**. I know that they both had a twinkle in their eyes from their Heavenly Kingdom as **James Busby**, organist and choir director, and his musicians sang the Mass of the Nativity: *Messe de Minuit de Noël, Hl. 9* by Marc-Antoine Charpentier. It, and the other musical offerings, provided a very happy and joyous welcome for the birth of our Newborn King!

The growing annual Lessons and Carols service, benefiting the whole community, is funded each year by another grant from the Rhode Island Foundation. The capital funds were provided in 2001 in memory of **Cameron Duke Stebbins**, son of parishioner and choir member **Morgan Stebbins**. The very good news is that the grant, plus the collection taken at this service, now far exceeds twice the total compensation given to the musicians. The excess is added to the Special Music Fund. As your treasurer I want you to know that all special music is funded outside of the church operating budget.

The *resources* and the *will* are given to the glory of God. Each of us adds greatly to glorifying God and our own spirituality as we participate in these services. Please join us next Advent and Christmas season and every Sunday, for that matter!



Convivium Musicum in Concert at S. Stephen's Church

On Sunday, 24 January, at 5:30 pm, there will be a concert by Convivium Musicum, directed by our own Michael Barrett, which will be open to the public. Convivium Musicum, a Boston-based Renaissance Choir of twenty singers, has been praised by the Boston Globe for "the almost dancing lift given to the rhythms, both musical and verbal." Convivium's adventurous programming ranges from Josquin and Mouton to Peñalosa, to Victoria, from the *Song of Songs* to Dido's *Lament*. This concert will, in addition to other things, feature the *Requiem* of Anerio.

Michael Barrett, conductor, prior to making Boston his home in 2004, spent four years studying and working in the Netherlands. While in Europe he was a member of Huelgas Ensemble, the Netherlands Bach Society, and the Hemony Ensemble. In Boston Mr. Barrett directs Sprezzatura, a professional vocal ensemble for Renaissance and early Baroque repertoire; Convivium Musicum, a choir for Renaissance music; and co-directs L'Academie, a professional Baroque orchestra and choir.

As a singer Mr. Barrett has collaborated with Boston Camerata, Blue Heron, Seven Times Salt, and Boston Secession, and sings regularly here at S. Stephen's. He directed the Schola during James Busby's leave of absence four years ago. Mr. Barrett has performed in the two most recent opera productions of the Boston Early Music Festival. He also maintains a studio for private instruction in voice and music theory.

This concert explores how the upheavals in the Western Christian church shaped trends in composition in the sixteenth and early seventeenth centuries. Major works include one of Claude Le Jeune's epic settings of tunes from the *Genevan Psalter*, one of the finest fruits of the Calvinist tradition; the *Missa pro Defunctis* of Giovanni Felice Anerio, a wonderful example of post-Counter-reformation restraint and clarity; and a motet of Ludwig Senfl composed for the Diet of Augsburg, convened to reconcile (unsuccessfully) the opposing views and ambitions of Catholic and Lutheran domains.

The concert is open to the public. A free will offering will be welcome. Tell all your friends and do come for the end of a wonderful weekend at S. Stephen's.

Being Sent: Reflections on the Apostolic Ministry

by Father Alexander

Over the past thirty years or so, we have heard so much talk in the Church about the importance of lay ministry—or, to use the fashionable expression—“the ministry of all the baptized,” that we stand in danger of losing sight of the distinctive character and features of ordained ministry. Given the positive response to my article in last month’s issue of *The S. Stephen* on Holy Orders, and in view of the coming ordination of Deacon Michael Tuck to the priesthood on January 23, it seems opportune to reflect further on the ministries of bishops, priests, and deacons in the Church.

The Apostolic Ministry in the New Testament

Bishops, priests, and deacons are sometimes described as sharing in what is known as the apostolic ministry; and to understand what this term means, we need to go back to Jesus and the apostles. The word “apostle” comes from the Greek verb *apostellō*, to send, and means “one who is sent.”

A key text for understanding the sending of the apostles is the account of the Great Commission in Matthew 28:16-20. *Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."*

Here we see Jesus commissioning the twelve minus Judas and sending them into the world. Henceforth the mission of the apostles will be to preach, baptize, and teach. The Church, comprising new disciples from all nations, will be the body that gathers around the apostles as people hear and respond to their preaching and teaching.

At the Last Supper, Jesus commanded these same apostles to celebrate the Eucharist for his “remembrance” (*anamnesis*) in the future (Luke 22:19; I Cor. 11:24, 25). And the Fourth Gospel’s account of the Resurrection appearance to the disciples on the afternoon of the first Easter Sunday likewise describes Jesus sending his apostles with the power to forgive sins: *Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."* (John 20:21-23)

The apostles are thus sent into the world to preach the Gospel and to gather communities within which they will preside at the Eucharist and have the authority to forgive sins in the name of Christ. Those who join the Church by responding to the apostolic preaching and being baptized will thus be built up in their new identity by the grace of the sacraments in the community called, gathered, and led by the apostles.

A point to note is that this vision of the apostolic ministry stands in diametric opposition to typically Congregationalist

and Reformed views in which the Church as a whole delegates authority to certain individuals to exercise ministerial functions on its behalf. In the more Catholic view, which is also more biblical, the apostles receive their authority directly from Christ himself and are sent into the world to call the Church into being and to build it up through their leadership.



The Ordination of Saint Stephen by Saint Peter (detail)
by Fra Angelico (1395-1455)

The Threefold Ministry

Of course, the original apostles eventually all die; and so the challenge that they face is how to continue the apostolic ministry in the Church after they are gone. Very early on, however, within the New Testament itself, the process begins by which the apostles entrust the authority that they have received from Christ to others who will teach, govern, and lead the Church in their place. In the various cities and towns where they travel, preach, and found local Churches, we see the apostles appointing local leaders to govern in their name. These local leaders are typically called “bishops” or “elders,” and the normative way in which they are appointed is by prayer and the laying-on-of-hands – a ritual signifying the transmission of spiritual power and authority.

Within a generation or two, and certainly by the early to mid second century, there emerges throughout the Church in all the lands where it has been planted the universal pattern of a three-fold ordained ministry consisting of bishops, priests, and deacons. Moreover, these ordained ministers are clearly understood to have received their authority from the apostles and to carry forth the apostolic ministry in their own time and place.

Bishops

Within the apostolic ministry, the bishops occupy central place. In the Catholic understanding, a real bishop is one who has been consecrated in an unbroken chain of the laying-on-of-hands that goes back through the previous generations of bishops to the apostles themselves. For this reason, the bishop stands as a living symbol of the continuity of the apostolic teaching and faith down through the centuries. Moreover, a key aspect of the bishop’s role is to represent the local Church over which he presides to the wider universal Church, and conversely to represent the wider universal Church to his own flock. Thus the bishop is often described as a living symbol of the Church’s *unity* across time and space.

The bishop's characteristic ministry is thus to safeguard and promote the unity of the Church by ensuring the soundness and orthodoxy of the teaching and practice that takes place within his diocese. A good bishop is willing to take stands that may be unpopular with certain members of his flock—at times possibly even a majority of them—because ultimately he answers to the higher authority of Christ and the apostles in whose name he serves.

Bishops are sometimes described as “successors to the apostles,” and this phrase is only slightly misleading. Rather, a bishop is called to be one in whom the apostles are present and active in the Church. He is, in other words, one who embodies and bears forth the apostolic ministry today.

The ministries of deacons and priests can really only be understood adequately in terms of their relationship to the bishop. Both are ordained by the bishop and hence receive a delegated share in the bishop's apostolic ministry. One helpful way of describing the relationships among the three orders of ministry is to say that priests are representatives or vicegerents of the bishop, while deacons are servants or helpers of the bishop.

Priests

The English word priest is derived from the Greek word *presbyteros* (*presbuteros*), which means “elder.” Within parishes and other communities under the bishop's jurisdiction, priests are responsible for (a) preaching the Gospel and teaching the faith; (b) presiding at the Eucharist and administering the Sacraments; and (c) shepherding the flock and providing pastoral care to its members.

In the early Church, the bishops originally performed all these activities in the days when a city or town in the Roman Empire would typically have one congregation presided over by one bishop. But as the Church grew and bishops ended up presiding over dioceses comprising many parishes, these responsibilities were necessarily delegated to the presbyters or priests who ministered in the local congregations in the bishop's name.

Deacons

Deacons, on the other hand, exercise a ministry of service. Sometime in the middle ages, however, the diaconate became merely a stepping stone to ordination to the priesthood. It has only been since the nineteenth century that the Church has begun to recover the ancient Christian model of the “permanent diaconate” as an order of ministry to which some Christians are called for life, without any prospect (or desire) for going on to ordination to the priesthood.

This process of recovery has occasioned some debate on the exact nature of the deacon's ministry. The most compelling scholarship indicates that in the early Church the deacons were seen primarily as servants or helpers *of the bishop*, who would in turn entrust them with administrative tasks in running the diocese, or send them on various errands as his personal emissaries.

When deacons are assigned to parishes, however, they become in effect assistants to the priests who represent the bishop in the local congregation. Elaine Bardwell writes: “The loyalty and cooperation shown to priests in parishes by deacons is in fact the loyalty and cooperation which would be given to the bishop if he were present, and is transferred to the one who

stands in for the bishop in the parish” (“The Pastoral Role of the Deacon,” in Christine Hall, ed., *The Deacon's Ministry*, Gracewing, 1992, 59).

The Deacon's ministry is expressed liturgically in certain well-defined roles in the Mass: chanting the Gospel, preparing the gifts on the altar, standing at the celebrant's right hand to assist him, performing the ablutions after Communion, and giving the Dismissal. All these actions express the deacon's role as one who assists either the bishop who presides or the priest who presides in the bishop's place.

Concluding Personal Reflection

As noted above, “apostle” means “one who is sent,” and it has long seemed to me that a key mark of vocation to the apostolic ministry—whether as bishop, priest, or deacon—is precisely the willingness to go wherever one is sent. Many bishops and priests in particular end up living and working in dioceses and parishes far from the places where they grew up or where they lived and worked before going to seminary and being ordained. This is also one reason why priests and deacons, as a general rule, are never sent back to the parishes that sponsored them for ordination. A characteristic feature of the apostolic vocation is the call to leave the place that has been home as one is sent to minister in new communities in new places.

Bishops, priests, and deacons thus often have something of the quality of an “outsider” to the communities to which they have been sent. They are characteristically people who have come from elsewhere and are “not from here.” Moreover, at a certain point in the future they will generally move on and go somewhere else.

Lest these remarks occasion any misunderstanding, I have no intention of leaving S. Stephen's anytime soon; and I hope, God willing, to remain here for years to come. But even rectors who remain in the same parish 25 or 30 years are expected upon retirement to remove themselves from the life of the parish that they have most recently served. So, even such long-term rectors remain, at some level, those who are passing through.

In a previous parish, some people would occasionally reinforce this sense by rather pointedly telling me, “Rectors come and go; but this is *our* parish.” The saying was intended as a bit of a put-down and a warning to me not to try to make any big changes in the parish's life. But as the years went by, I began to discern some deep if unintended wisdom in the saying. Yes, rectors—and for that matter, assistant priests, curates, and deacons—do come and go. They're not “from here.” They have rather been *sent* here for a time, and in due course may well be sent elsewhere. That is the nature of the apostolic ministry.

And yet, this very sense of otherness can be a powerful sign of the otherness and transcendence of God himself. It is likewise a sign of the universality and catholicity of the wider Church whose life infinitely transcends that of the local congregation. It stands as a reminder that the local parish or other Christian community is never a closed circle, sufficient unto itself. And to such local communities, bishops, priests, and deacons are sent in the name of Christ as the bearers of an apostolic ministry that comes from beyond.

George Herbert (1593-1633)

by Karen V. Williams

Born in Wales during an age of great poets (such as John Donne and William Shakespeare), George Herbert wrote poetry that inspired pastor Richard Baxter a generation later to say, “Herbert speaks to God like one that really believeth a God, and whose business in the world is most with God. Heart-work and heaven-work make up his books.” Today he still has his admirers; you can find an animated image of him reciting one of his poems on YouTube (www.youtube.com/watch?v=mfdQuZJqXuc) and a long collection of George Herbert quotes, like this one: “He that is not handsome at 20, nor strong at 30, nor rich at 40, nor wise at 50, will never be handsome, strong, rich or wise.” And “He that will learn to pray, let him go to sea.” Many are probably lifted from *Jacula Prudentium*, a collection of his succinct proverbs published in 1651, or his *Outlandish Proverbs* published in 1630—some are still used today like, “His bark is worse than his bite.”

Years ago, I first became acquainted with Herbert’s poetry here at S. Stephen’s when Father Stokes taught a class on his life and works. One of his poems, *Love III*, has become my all time favorite because it reveals and heals the part of us that feels unloved. Some of his poems have been set to music by composers like Ralph Vaughan Williams.

Who was George Herbert, the metaphysical poet with an acute mind, lively sense of humor, and deep connection to his God? He is shown here in a painting made 41 years after his death as a frail Welshman wearing the robes of a priest.

Herbert was born into an eminent Welsh family. His mother, Magdalen, was John Donne’s friend and patron. Death took his father when he was three, leaving his mother alone with ten children. But there was wealth and plenty of intellectual and artistic stimulation for the boy to grow on. He was educated at Trinity College, Cambridge, where he excelled in languages and music. He went on to serve in Parliament for two years. Perhaps that was where he realized that the Church was his true love. He took holy orders in 1630 when he was in his late 30s, spending the rest of his short life as rector in a small Wiltshire town near Salisbury.

Ruth Etchells (author of a slim volume entitled *A Selection of Poems by George Herbert, The Lenten Poet exploring his pilgrimage of faith*, first published in 1941), has this to say about what followed his call to the Church:

“Herbert’s poems record the struggle which lay behind his course of action—and the peace and spiritual richness which followed. Ferrar records Herbert’s sense of calling to God’s

service: ‘His faithful discharge was such as may make him justly a compassion to the primitive saints, and a pattern or more for the age he lived in.’ Such a close walk with God is always costly, and Herbert’s poem ‘Deniall’ speaks honestly of his anguish: O that Thou should’st give dust a tongue/To crie to Thee, And then not heare it crying! All day long/My heart was in my knee,/But no hearing.

“But he won through, and ... [his poems are] a record of that victory. His own account of his poems is that they record ‘many spiritual conflicts betwixt God and my Soul, before I could subject mine to the will of Jesus my Master; in Whose service I have now found perfect freedom.’”

As the shepherd of his flock, George Herbert took tender care of his parishioners. He brought the sacraments to them when they were ill, gave food and clothing to those who were poor, and helped to rebuild the church with his own money.

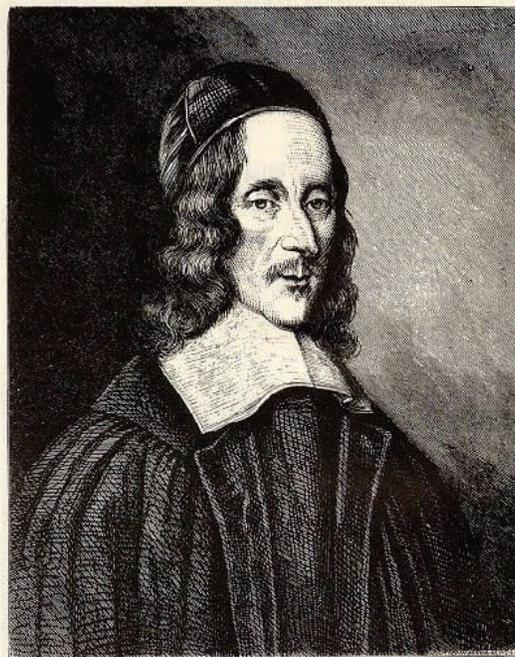
Always frail, Herbert died of tuberculosis only three years after he took holy orders. From his deathbed he handed the manuscript for *The Temple*, which may be his greatest work, to his friend Nicholas Ferrar, asking him to publish the poems if they might “turn to the advantage of any dejected poor soul,” and if not, to burn them.

Anglicans commemorate George Herbert on 27 February. A selection from his poem *Lent* follows:

It’s true, we cannot reach Christs forti’th day;
Yet to go part of that religious way
Is better than to rest:
We cannot reach our Saviours puritie;
Yet we are bid, *Be holy ev’n as he*.
In both let’s do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with him, then one
That travelleth by-ways:
Perhaps my God, though he be farre before,
May turn, and take me by the hand, and more
May strengthen my decays.

Yet Lord instruct us to improve our fast
By starving sinne and taking such repast,
As may our faults control:
That ev’ry man may revell at his doore,
Not in his parlour; banquetting the poore,
And among those his soul.



Sung Vespers & Mass

For the Presentation of our Lord in the Temple
(also known as Candlemas)



Tuesday
2 February

Commencing
at 5 pm
in the
Lady Chapel

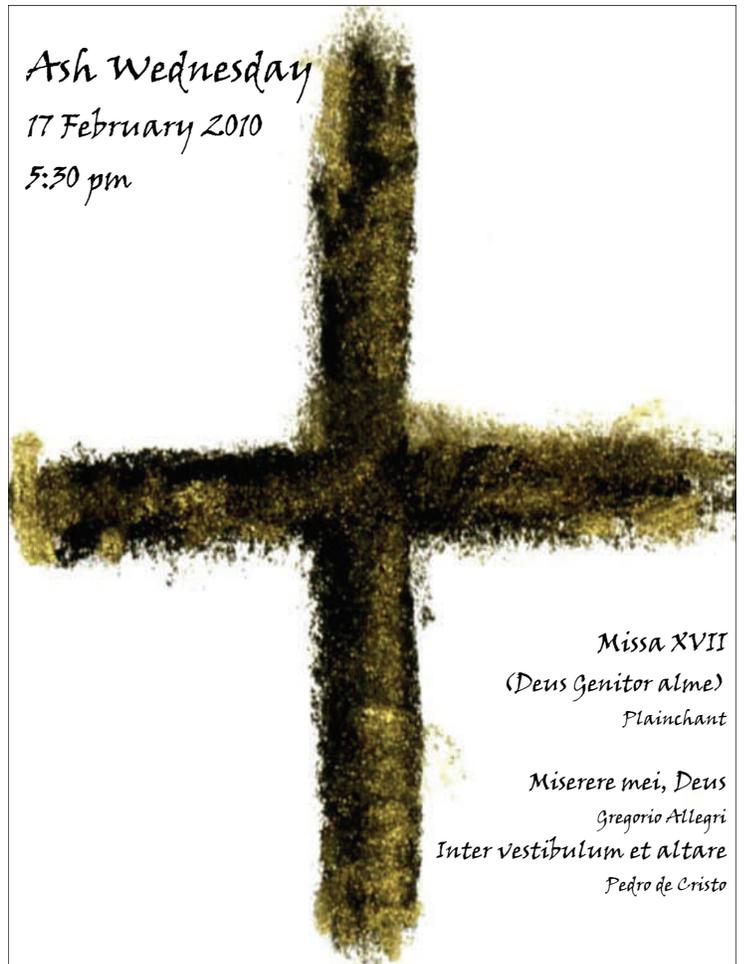


Shrove Tuesday Pancake Supper
Tuesday
16 February 2010
5:30-7 pm
in the Great Hall

Please visit our website:
www.sstephens.org

Read *The S. Stephen* online. Go paperless or print your own copy. Contact Cory MacLean in the church office. She will put your name on the email list and each month you will receive the link to the online issue of *The S. Stephen*.

Ash Wednesday
17 February 2010
5:30 pm



Missa XVII
(Deus Genitor alme)
Plainchant

Miserere mei, Deus
Gregorio Allegri
Inter vestibulum et altare
Pedro de Cristo

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

