



# The S. Stephen

## MICHAELMAS

### 2016

Vol. 16, No. 1

My Dear People,

I write this letter in the hope that you have enjoyed a relaxing and refreshing summer and are ready to participate in a stimulating new program year at S. Stephen's. Editions of our 2016-2017 *Liturgical Music* brochure and *Parish Calendar* (formerly the "Programs and Events" leaflet) will soon be available; watch out for them in the mail!

The relatively late date of Easter in 2017 makes it necessary to delay the start of this year's choir season until the first Sunday of October if we are to carry through to the Sunday after Corpus Christi, as is our custom. This upcoming season features some gems well worth waiting for. In more ways than one, James Busby has a genius for bringing "out of his treasure what is new and what is old" (Matt. 13:52) by programming a liturgical musical schedule spanning composers both ancient and modern; and by introducing each year at least a few works never before heard at S. Stephen's, along with an array of more familiar Mass settings, motets, and anthems well beloved of our congregation.

At my request, also, we shall be experimentally reintroducing a different congregational setting of the sung Nicene Creed at the Solemn High Mass: that from the *Missa de Angelis*. This setting was in the 1940 Hymnal—and I am reliably informed that it was regularly sung at S. Ste-

*From the Rector*

phen's in days gone by—but for some reason it was not included in the 1982 Hymnal. I find it melodic, joyful, and easy to sing. Depending on how well it's received, we may work out some scheme of alternating it with the setting that we've been using up to now.



There is much to look forward to this coming season. Some highlights include another Blue Heron concert in the Fall, and a recital in the Spring by Mark Dwyer, Organist and Choirmaster at the Church of the Advent, Boston. Our 2017 Lenten series—returning to its familiar place on Sunday evenings—is entitled "Charles Chapman Grafton and the Genesis of American Anglo Catholicism," for which I've lined up some distinguished visiting speakers, including Richard Mammana of Project Canterbury, and Matthew Payne, who serves on the Board of the National Episcopal Archivists and Historians.



A word of thanks is due to everyone who responded so generously to our Spring appeal for the Special Music Fund. The gifts received (or pledged) have allowed us to schedule the Fauré Requiem on All Souls Day,

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Advent Lessons and Carols, extra musical instruments for Easter Day, and a Stravinsky Mass on Pentecost. All these expenses are outside the regular music budget, and are made possible by the generosity of our parishioners and friends. So a warm thank you to all who contributed.

I'm excited with the program year that we have planned. We need to remember, however, that all our events and activities are means by which we seek to glorify God and grow closer to him and to one another. I count it a great privilege and blessing to continue in this shared journey with all of you in the coming year.

This letter comes with all best wishes and prayers, and I remain, faithfully,

Your pastor and priest,  
Fr. John D. Alexander

## CREDIT WHERE CREDIT IS DUE

The article on our summer patronal festival on page twelve of the last issue (Vol. 15, No. 5)

of *The S. Stephen* neglected to mention that our primary relic of Saint Stephen was the generous gift of Mr. Charles Calverley, Jr. in 2008. We are happy to rectify the omission.



## THE SEPTEMBER *S. STEPHEN*: 1910 A LOOK BACK IN TIME

We are fortunate in having a parish magazine that dates back to December of 1885—just over a year after the Rev'd George McClellan Fiske was called as rector. From it, we are able to see something of what S. Stephen's was like in any given era. Recently, we received a copy of the September issue from 1910, when the paper was 25 years old. It was published monthly, and since it was printed, subscribers were asked to give \$5.00 a year, while an individual copy cost 50¢.

In 1910, the clergy staff consisted of the rector, Fr. Fiske, and two curates, as well as a “priest in residence.” There were four licensed lay readers (well into the 1970s, this office allowed one to conduct services of Morning and Evening Prayer, not merely read lessons); a treasurer, sexton, and the Sisters of the Holy Nativity resident at their Providence house, which was then at 117 George Street.

*The S. Stephen* took up a letter-size piece of paper, folded in half. On the front page, it listed parish staff and The Kalendar: feasts to be celebrated during the month, the schedule of Sunday services—four in the morning, and two evensongs, one for the children at which they were also catechized. The principle service was a Eucharist preceded by Matins (Morning Prayer), but there were also Eucharists at 7 am, 8:30, and one at 9:15 for children. The young also attended Sunday School from 2:45 to 3:30 pm.

Every day of the work-week, there was a Eucharist at 7 am, followed by Matins, as well as an Evensong at 5 pm. On Wednesdays and Holy Days a second celebration was offered at 9:30, while a Requiem for the faithful departed took place every Monday in place of the regular Eucharist. All these masses indicate how far Ritualism had advanced in the parish, as does the Kalendar, which records a celebration of the Nativity of the Blessed Virgin Mary (September 8). Many parishes of this era would have had few, if any, weekday services besides the occasional wedding or funeral, and the Eucharist one Sunday a month. This

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## FR. YOST'S LETTER

One of the highlights of summer for me for many years has been my participation in the Saint Michael's Conference, a week-long gathering for young people that centers on worship, study, discussion, and recreation in an effort to provide "a clearer vision of God in Christ." The original (New England) Conference was founded in 1960 by Fr. Jack Bowling, then a curate at the Church of the Advent in Boston. I first learned about the Saint Michael's Conference as a parishioner at the Advent when—alas!—I was a little too old to attend, and I remember well the pang I felt having missed out on such an experience. So when I had the opportunity during seminary to take part in the Midwest Conference (established in 1994), I jumped at the chance. I continued my involvement in the Midwest Conference during my curacy in Dallas until 2006 when the Southwest Conference began. I was privileged to be on the faculty there once again this past June—my sixteenth Saint Michael's Conference.

It was, then, a great pleasure for me to receive an invitation from the director of the New England Conference, Fr. Jay James, to visit one day during their conference in August for Evensong, dinner, and their evening activities. As I drove to the Holy Family Retreat Center in West Hartford, Connecticut, where the conference was held—journeying to the model and source of something that has been an important part of my ministry and formation as a priest—I thought of Saint Paul who, fourteen years after his conversion, went up to Jerusalem to lay before the Apostles the gospel which he preached among the Gentiles, "lest" (he writes in Galatians 2:2) "somehow I should be running or had run in vain." It was not really surprising yet still somehow remarkable that not only the general program but the whole ethos was just what I knew from my experience of the Conference elsewhere. It is not that the Saint Michael's Conference has remained absolutely unchanged in any way from its beginning in 1960. But for over half a century, it has held fast to its core principle, to transmit the catholic faith, to awaken young people to the great challenge and wonderful

adventure of being a follower of Jesus Christ, and to do so in a way that is both thoroughly engaging and deeply traditional.

"Traditional" is not a word that often comes to mind nowadays when church leaders think about young people, and that is unfortunate. Tradition certainly does not mean living in the past or simply being comfortable doing things the way they have always been done. Rather, it means living *with* the past, and allowing the past to shape our present and our future. "Tradition," T. S. Eliot once wrote, "cannot be inherited, and if you want it you must obtain it by great labor." (He was speaking of literature, but it applies as well to religion and culture.)

All of this has been very much on my mind as the students return to Providence and we resume our Episcopal Ministry at Brown and RISD. There is no lack of voices today telling young people, and indeed all of us of us, what we *want* to hear. Only the Church can tell us what we *need* to hear. But this is not simply a matter of passive listening. Just up George Street from S. Stephen's is the John Carter Brown Library whereon are engraved the words, "Speak to the past and it shall teach thee." If we would transmit the Christian faith to a new generation, we must ourselves first actively engage it, speak to it, and so let it teach us, that we may make our own what the prophets, apostles, and martyrs knew, what Saint Augustine calls, "Beauty, ever ancient, ever new."



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# MERE ANGLICANISM: THE CHICAGO-LAMBETH QUADRILATERAL AND THE ANGLICAN COMMUNION

## PART ONE: THE FOUNDATION OF OUR FAITH

*By Phoebe Pettingell*

What makes us Anglicans? Why are we, in the Episcopal Church, in communion with the Church of England, not to mention the 85 million Christians who make up the 44 Provinces of the worldwide Anglican Communion? When I was growing up, a common answer was that we “all used the same Book of Common Prayer.” But as any Episcopalian who traveled to the British Isles rapidly discovered, our Prayer Books were far from identical, even if, in those days, certain of the prayers were the same or similar. (Today, BCPs have diverged much more widely.) The other, more accurate, answer was that we were all in communion with the Archbishop of Canterbury. That continues to be a *sine qua non* of full membership in the Anglican Communion. But for almost the last 150 years, Anglicanism has identified itself as upholding the Chicago-Lambeth Quadrilateral, which, when the idea of the Anglican Communion was still forming, became the agreement by which all provinces recognized one another.

In 1870, The Rev'd William Reed Huntington (1838-1909), an American priest then serving in Worcester, Massachusetts, wrote a book entitled *The Church Idea: An Essay Toward Unity* that was to have far-reaching consequences. Huntington, a prolific writer, ultimately went on to be rector of New York City's prominent Grace Church on Madison Avenue. Despite the rosy picture many conservatives have of the nineteenth century as a God-fearing period when most people attended the church of their choice, at the time many people both in Europe and the



William Reed Huntington  
(1838-1909)

Americas felt that society was becoming more and more secular—even anti-religious. The eighteenth century Enlightenment encouraged rationalism, and new schools of Biblical Criticism dismissed miracles and other supernatural manifestations in favor of understanding Scripture as a code of ethics, not the story of Salvation. Some people lost faith in any kind of Supreme Being, promulgating atheism, and claiming that throughout its history the Church had oppressed the laity by making them afraid of Hell and the Devil. By the nineteenth century, advances in geology suggested that the earth was much older than the datings that Bishop Ussher (1581-1656), a seventeenth century Archbishop of Canterbury, had posited by working backwards through Biblical history from the Gospels through the Old Testament to the beginning of creation, which he placed in 4004 BC. Darwin's theory of Evolution further upended things. In his book, Huntington wrote, “A year or two ago some very sanguine persons set on foot a movement which had for its object the incorporation into the national Constitu-

tion of an article recognizing the truth of Christianity. It is too late. The stars in their courses fight against so forlorn a hope.”

Huntington felt, along with a growing number of other churchmen, that the sectarian divisions among Christians weakened the Church. The Protestant Reformation had not been intended to create new bodies but to get rid of abuses and practices some felt inconsistent with the Gospel. In practice, it created a fissiparous movement of ever-dividing denominations, each seeking the “primitive

piety” of Christ’s time it believed others were polluting. As more and more people abandoned organized religion or religion altogether, denominations competed furiously against one another. One can still catch traces of this in those who begin their description of their particular brand of Protestantism by saying, “In our Church we don’t have to believe...” and then naming various points of faith and practice they assume hamper other bodies from the freedom God intends for his people.

Huntington thought that the hope for Christians in the United States would be to adopt a State Church, one that would unite the majority of Christians in one body. He saw the major ecumenical stumbling blocks of mainline Protestant Churches as either their adoption of confessional statements that defined the faith too narrowly (various branches of Lutheranism or Calvinism) or the abjuring of the historic Creeds on the grounds that they were not in Scripture (Methodism and other branches of the Holiness movements). Instead, he envisioned a reunion with Rome and the Orthodox both of whom, like Anglicanism, accepted the canon of Scripture as the word of God, the Nicene Creed, Baptism and Eucharist as sacraments ordained by God, and the historic succession of bishops descending from the Apostles. He felt that if Roman Catholics and the Orthodox could only admit that various of their other doctrines, such as the Assumption or Dormition of the Virgin Mary were not necessary for salvation, then reunion, or at least full fellowship, would be possible. This, in turn, would convince many Protestants that they would fulfill God’s work more ably by adopting what were, after all, the uniting principles of the Early Church.

Aspects of Huntington’s ecumenical vision had already manifested themselves in the ideas of others. In 1838 in the Church of England, one of the founders of Christian Socialism, Frederick Dennison Maurice (1805-1872), had written *The Kingdom of Christ*, proposing a reunion of Churches that accepted the Episcopate, Creeds, liturgy, Sacraments, and Scripture. In 1853, the Episcopal House of Bishops in this country considered “the Muhlenberg Memorial,” an ecumenical plan for fellowship among Churches that would be “both Catholic and Reformed.” Neither of these proposals met with much approval. However, by the time Huntington wrote his book, the climate had become more favorable. In 1886, our House of Bishops, meeting in Chicago, passed what became known as “the Chicago Quadrilateral.” This proposed not absorption into one Church, but full co-operation among those ecclesial bodies that assented to:

The Holy Scriptures of the Old and New Testament as the revealed Word of God;

The Nicene Creed as the sufficient statement of the Christian Faith;

The Two Sacraments—Baptism and the Supper of the Lord,—ministered with unflinching use of Christ’s words of institution and of the elements ordained by Him;

The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Two years later, at the 1888 Lambeth Conference, to which all Anglican Bishops were invited, the

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Third Lambeth Conference, 1888

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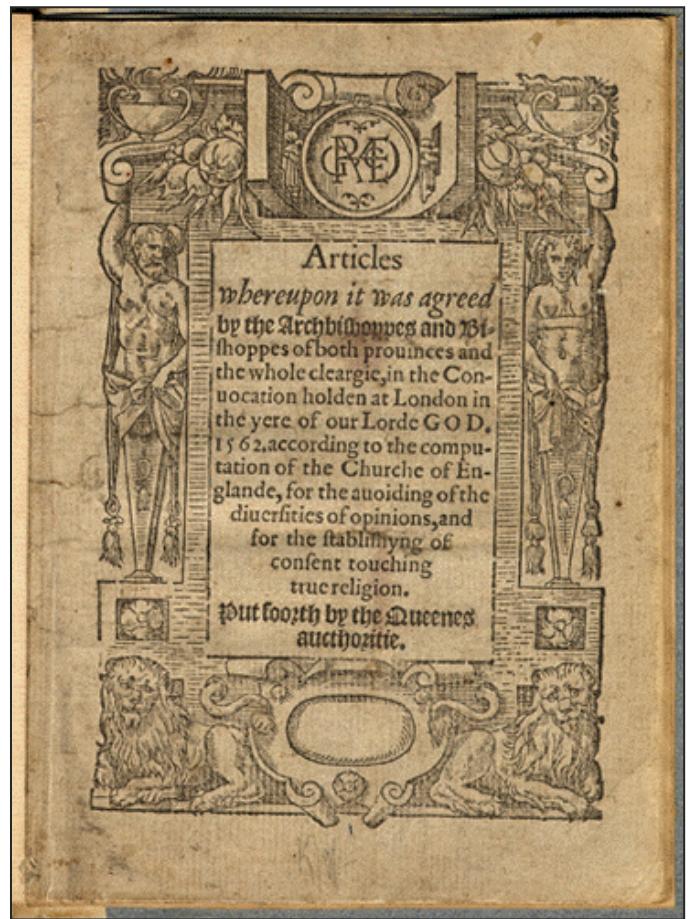
Quadrilateral was adopted with changes to the first and second points, which now read:

The Holy Scriptures of the Old and New Testament, as “containing all things necessary to salvation,” and as being the rule and ultimate standard of faith;

*The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.*

The Quadrilateral achieved two important functions. First was its original purpose of providing an ecumenical template for Churches to be in communion with one another. It had a stimulus on the twentieth century ecumenical movement up to the present day. But more immediately, it defined a bond of shared identity among the growing number of Anglican Churches (or “Provinces”) that had begun as colonial outposts of either the Church of England or the Episcopal Church (which, after the American Revolution, broke with the notion of the monarch as titular head, and also adopted the Scottish Prayer Book rather than the Church of England’s 1662 Book of Common Prayer). The first official Lambeth Conference took place in 1878, after an earlier gathering attended by certain bishops, but boycotted by others, including the Archbishop of York, who doubted such a gathering was legal. By the 1888 meeting, however, the number of bishops attending had grown to 145 and they came from across the world. Clearly more structure and definition were needed if these Churches from diverse cultures were to consider themselves as having a common identity beyond being merely colonial branches. Significantly, the proposals for such an assembly originated in the Anglican Church of Canada and the Episcopal Church, not any Church in the British Isles.

Before the Quadrilateral, the Church of England tended to see the essence of Anglican belief as defined by the 39 Articles of Religion, a document dating back to 1563, meant to resolve certain disputes about Protestant theology. (As with the Quadrilateral, you can look them up at the back of any 1979 Prayer Book.) Some of the Articles remain valuable to this day, and merely state ortho-



dox doctrine in opposition to such ancient heresies as Arianism and Donatism. But others, such as Article 28, forbid practices that by the 1880s were common in Ritualist parishes, such as Adoration, Benediction, or processions of the Blessed Sacrament. Others pertain solely to the polity of the Church of England, and do not describe the way that certain other Provinces order their life. Many of the 39 Articles are derived from The Augsburg Confession of the Lutherans (1530). Unlike the Confessions of Calvinist Churches, which are detailed statements of belief, the original purpose of both Augsburg and the 39 Articles was partly ecumenical: to show the boundaries of who might be in communion. Thus if, say, a Swiss or German or Dutch or Scandinavian minister came to England, or an English one to one of those countries, he could, going to the proper authorities, be licensed to serve. Only after the English Civil War and Interregnum, when a Presbyterian Parliament banned the Prayer Book (1649-1660),

was this fellowship entirely banned in England.

Future articles in this series will unpack the meaning of the four points of the Quadrilateral, in addition to discussing its ongoing usefulness. They are not the last word, meant to end the conversation, but the first word, designed to start it. Are its four principles enough to continue to hold the Anglican Communion together? How ecumenical was the original vision of its formulators, who considered Anglicanism to be closer to the Early Church than any other branch? And how do its principles affect our life as twenty-first century Anglicans? Has the Chicago-Lambeth Quadrilateral outlived its usefulness, even within our Communion, or does it remain, in Huntington's words, "guarding at once Catholic faith and Christian freedom"?



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## A LOOK BACK IN TIME

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September of 1910 also records two baptisms, a wedding, and three funerals (with obituaries of the departed).

The Diocese of Rhode Island was about to hold a special convention to elect a new bishop, and it is made clear that S. Stephen's played an active role in its affairs. Much of the September issue is taken up with extracts from the regular diocesan convention which honored a departed member of the parish, Mrs. Henry G. Russell, who had left exceedingly generous bequests to various diocesan organizations (some of which continue today, in part, because of such gifts in the past). Mrs. Russell was eulogized as a "godly" woman of "fragrant memory," while the minutes of the convention recorded the hope that a memorial to her would be established at the cathedral.

We also learn from the September issue that S. Stephen's held a requiem for the late King Edward VII of England (who died on May 10) and Fr. Fiske notified Queen Alexandra of this. He prints a gracious letter of response from Buckingham Palace saying that "it is a great consolation to [Her Majesty] to know how your parishioners have felt for her in her irreparable loss." In addition to printing this letter in *The S. Stephen*, Fr. Fiske had it framed and displayed in the Guild House.

Finally we are told about the progress of the "Memorial Window" for Mrs. Fiske, who had died in April. \$1,100 had been raised and the vestry was ready to choose a theme. This was the glorious window depicting the Wedding at Cana that still graces our narthex.

This glimpse of S. Stephen's in 1910 shows an active and dedicated parish led by a much-loved rector. May we continue to be as faithful as they were. —Editor



## THE SHRINE OF OUR LADY OF LOURDES: SOME REFLECTIONS ON PILGRIMAGE

*By Fr. John D. Alexander*

A pilgrimage is not a vacation. That is the first point to get clear. Even though some historians have described medieval pilgrimages as the period equivalent of holiday package tours, there was, and is, a real difference.

On the morning of August 1<sup>st</sup>, in the departure lounge at Stansted Airport in Essex, England, the priests in charge of the Society of Mary pilgrimage to Lourdes—Frs. Graeme Rowlands and Simon Morris—handed out the booklets containing our itinerary and the liturgical texts of all the Masses and devotions we would be undertaking over the next five days. We now had our marching orders. This was going to be a working trip—but the work would be of a spiritual nature.

The schedule was full. Our package included three (rather mediocre) meals each day in our otherwise well-appointed and comfortable hotel, so there was no real opportunity to sample the cuisine in the local restaurants. But eating together allowed us to get to know one another and fostered a sense of community among the eighty or so adults in our group, who had come from parishes all over England. (The nearly forty teenagers in our pilgrimage were staying separately with their chaperones at the Lourdes Youth Village.) My wife Elizabeth and I were the sole representatives of the Society of Mary's American Region.

The itinerary allowed little time for sightseeing or shopping on one's own. During the course

of the five days, Elizabeth and I managed to squeeze in two individual visits to the Grotto where the Blessed Virgin Mary appeared to Saint Bernadette. On Thursday morning I went off by myself into the town to visit the parish church, the house of Bernadette, and the shop of the *Artisans des Monastères de Bethléem*, whose sculptures and carvings I have admired for some years. Other than that, our time was taken up with official pilgrimage activities,

including our group's daily concelebrated Mass, participation in shrine devotions such as the daily Eucharistic procession and torch-light procession of Our Lady, and two half-day excursions to historic churches in nearby towns and villages in the spectacular terrain of the French Pyrenees.

In some ways, a pilgrimage resembles a traveling group retreat. Early in the week, I realized that I needed

to make a conscious decision to surrender to the program and participate in the scheduled activities whether I felt like it or not. Occasionally I did not feel like it, and would rather have slept in, or taken myself off on my own. Countering that individualistic impulse was the sense of obligation I felt as the American Region Superior to make a good showing on behalf of the Society on our side of the pond. Most of all, however, I realized that going on pilgrimage requires the faith and trust that sacrificing a measure of freedom in this way brings the greatest blessings in the end—and often in completely unexpected ways.



Basilica of the Immaculate Conception at dusk.  
The Grotto is visible in the lower right corner.

We were in Lourdes just a week after the murder of Père Jacques Hamel in Rouen, and three weeks after the atrocity in Nice where a terrorist drove a truck through the crowds celebrating Bastille Day, killing over eighty people. I approached the pilgrimage with a bit of trepidation; at that moment France seemed a somewhat unsafe place, particularly for priests.

Nonetheless, I wore my clerical shirt and clerical collar for most of the pilgrimage. Some of the English priests, especially the younger ones, wore their cassocks all the time. I felt a bit like a marked man: if terrorists struck we would be obvious targets. But walking about the streets of the town, and in and out of the vast shrine grounds, I experienced an unexpected sense of peace. Here more than anywhere, now more than ever, it seemed we had a special obligation to wear our clericals and identify ourselves visibly as who we were.

For clergy and laity alike, badges of identity are an ancient aspect of pilgrimage. Virtually all our group's members displayed their Society of Mary medals suspended on the distinctive blue ribbons worn about our necks. Many of the thousands of pilgrims from all over Europe who had come to Lourdes that week were similarly sporting various emblems, such as brightly colored kerchiefs, or polo shirts emblazoned with the name of their groups.

Such markers of Catholic identity were not at all out of place. With streets lined with hundreds of garish shops selling what the British call

“religious tat,” Lourdes is, for better or worse, an unmistakably Catholic environment. When I checked into the hotel, the woman behind the counter warmly greeted me: “*Bonjour, mon Père!*” Similar salutations recurred through the week.

It is difficult to convey the sheer numbers of pilgrims thronging the streets



Left to right: Fr. Simon Morris; Fr. Graeme Rowlands; Bp. Robert Ladds; the author.

of this remote provincial town—thirty miles from the Spanish border—which boasts the highest number of hotel rooms of any city in France after Paris. After we attended Tuesday morning's International Mass in the cavernous underground Basilica of Saint Pius X, I asked Fr. Rowlands how many he reckoned had been in attendance. “Oh,” he replied, “it was a bit light today: I'd say no more than 15,000.”

Here was a source of great encouragement. Coming to a pilgrimage center like Lourdes, one experiences a temporary reversal of the secularization that characterizes most of our home environments: here we realize that we are not alone after all. Many thousands of the faithful are with us, in this place, now. There is strength in numbers. An escape from reality? Maybe. Or perhaps a foretaste of a more profound reality. Pilgrimages to holy places are, after all, figures of the Church's journey through this world and this life towards heaven.

My first day or so in Lourdes, I was tempted to be put off by the seemingly stark contrast between the sheer simplicity and poverty of Bernadette's original encounter with the Virgin at the Grotto of Massabielle and the commercialism of this bustling town, with its bright lights, teeming crowds, and endless rows of shops selling religious merchandise of questionable taste. But I soon



Young pilgrims with the Society of Mary Banner.

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realized that this supercilious impulse was utterly wrongheaded. Mary had instructed Bernadette, “*Go, tell the priests to come here in procession and to build a chapel here.*” Whatever else is important or unimportant to Our Lady, shrine churches and liturgical processions are high on her list of priorities. It would be a profound mistake to think of this place’s pilgrimage industry as an ultimately futile attempt to retrieve a young woman’s fundamentally un-retrievable encounter with the supernatural. On the contrary, *this* was the point of *that*. The Virgin had appeared not to give Bernadette a sublime spiritual experience as an end in itself, but rather to make her a messenger. What Lourdes has become is the fulfillment, not the negation, of Bernadette’s mission—a place where people come by the millions to find God, renew their faith, and receive special graces of healing.

**T**hree moments stand out in my recollections. During Mass on the day we arrived, a teenage girl from our group came forward after the homily to read a brief account of the first apparition on February 11, 1858. The English Society of Mary has made it a priority to enable teenagers (who often come from inner-city parishes in deprived areas) to join in its Lourdes pilgrimages. As she read, I realized with a surge of emotion that she was not much older than Bernadette herself had been—fourteen years of age—at the time of the apparitions. Bernadette was among the poor, scorned, and marginal-



The Grotto of Massabielle (the back of the author's head is visible to the right.)

ized of her society. She didn’t even speak French; Our Lady conversed with her in her native Gascon Occitan (a *language* and not “the local dialect”). For decades, the French found this provincial linguistic aspect of the apparitions embarrassing, and tried to downplay it; but today they celebrate it in the inscription carved on the pedestal on which the Statue of Our Lady stands in the niche in the Grotto where she appeared, “*Que soy era Immaculada Concepcion*” (I am the Immaculate Conception).

A day or so later, I approached the Grotto itself for the first time. The cloudless August afternoon was hot and still. Just as I came into sight of the Grotto, there came the gust of a cool breeze, funneled along the valley of the River Gave. Immediately I remembered that Bernadette had heard a rustling of wind on a similarly still day—albeit a cold and foggy February day—just before the first apparition. The place’s holiness suddenly became overwhelming. Finding a spot on one of the benches facing the Grotto, I fixed my gaze on the statue of Our Lady in her niche, and set about reciting the Rosary on behalf of all the people back home who had requested my prayers. Hundreds of pilgrims were present, milling about and filing in and out of the Grotto, but they all seemed very far away.



Youth and young priests of the Society of Mary pilgrimage.



Later that afternoon, our pilgrimage group celebrated Mass in the Basilica of the Immaculate Conception—the beautiful and very French neogothic church that dominates the shrine grounds. The willingness of the Roman Catholic shrine administration to welcome a Society of Anglo-Catholics to worship in its consecrated spaces is a remarkable gesture of ecumenical hospitality. Following the homily, the celebrant invited members of the congregation to come forward to receive



Basilica of the Immaculate Conception  
from the River Gave.

the laying-on-of-hands with prayer for healing at the sanctuary steps and, if they wished, the Anointing of the Sick in one of the side chapels. As one of the concelebrating priests, I found myself standing next to Bishop Robert Ladds, Superior-General of the Society, administering the laying-on-of-hands to the dozens of pilgrims who came forward.

To my great surprise, as the last members of the congregation returned to their seats in the nave, Bishop Ladds turned and asked me to lay on hands and pray for him, which I found enormously humbling. Then, on an impulse, I asked him to do the same for me, and he obliged. When this action was completed, I suddenly realized as I returned to the concelebrants' bench that I had indeed received a healing for which it had never even occurred to me to ask. An anxiety I had been carrying around for many months was gone, for good. Thanking God, I wondered how many others in our pilgrimage group, and indeed among the many thousands of pilgrims present in Lourdes that day, had received similar unexpected blessings.



### JOIN THE SOCIETY OF MARY ONLINE

The Society of Mary American Region's website has now been updated to allow new members to join, pay dues, and order medals online. (Previously an application form had to be downloaded and printed, and sent with a check in the mail.) To learn more about joining the Society of Mary, please visit the American Region website at [somamerica.org](http://somamerica.org).



### Society of Mary

Join us for the Holy Rosary, breakfast and an informal meeting at 10 am on the following Saturdays:  
**October 8, November 5,  
December 3**



# Quodlibet

by James Busby

**quodlibet** (kwäd'lə bët) *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*



I always become a trifle pensive with the approach of fall and one of the things that helps me through this is the promise of return of the Schola Canticorum and the Parish music re-commencing in full swing. The music prospectus is proofed and printer ready and should be in your hands anon.

Long a proponent of not fixing what isn't broken, this is the 24th edition of the music brochure with the little cartoon of the proto-martyr as he appears on the high altar reredos. Wags or the occasional detractor might query the hue of the papyrus used for the first editions I turned out. It does seem like such a long, if fruitful, run. Organizing the season, though time consuming, is a gift and allows optimum room for creativity within liturgical context. Indeed, the lectionary of readings and propers of the seasons guide the repertoire chosen. This is a joy of the job.

Last spring when it became apparent that a general appeal was needed to maintain our rich musical lifestyle for the coming season above the operating budget the Rector and I sent a letter and we were rewarded with most heartening results for our effort. The benefits will allow us to have instruments on some occasions to enhance the Mass as well as a couple other events of worth. For those of you having responded, I thank you. Please know how very grateful and

affirming I find the response, and while gratified, remind those of you that missed the opportunity, it's not too late, and it's absolutely essential to contribute for the future!

As the brochure has neither been posted on the website nor arrived from printer, I thought this'd be a great time to mention some of the

things for the coming season that the Special Music Fund supports and permits, in addition to one highlight that's self-sustaining and around the corner in terms of calendar.

Because of the lateness of Easter this year as well as budgetary considerations, full Schola starts on 2nd October, The Feast of the Dedication. On Sunday, 16th October, at 4 pm the renowned ensemble Blue Heron will return a second time: this time featuring the music of Johannes Ockeghem in commemoration of his 600th birthday. The response to their concert last December makes this an event not to be missed, and though neither under the auspices of our own operations, nor the support of Special Music, this is an



Though the concept of organ and chimes seemed to hit a zenith in the 1920s, especially in certain protestant circles, it seems this illumination shows some Historic precedent for it.

event I heartily endorse. Information regarding tickets and other specifics can be found at [www.blueheron.org](http://www.blueheron.org).

On Sunday 23 October, the Feast of St. James of Jerusalem, Schola will sing a new work

by our friend Daryl Bichel. Daryl, as many of you know, is one of our summer organists, and is founder of Nightsong in Cambridge, Massachusetts of which I conduct the men's ensemble *Beneficia Lucis*. This premiere event was inspired with the overwhelming lack of music specifically with St. James in mind, and I was happy to find and supply Daryl with an eleventh century text by St. Fulbert, Bishop of Chartres that was a devotional poem meant to be sung in between petitions of Kyrie Eleison. The title, *A Trope for St. James*, says it all!

On 2 November, Wednesday, at 6 pm All Souls' Day is observed and this year the Mass setting will be the loved *Requiem* of Gabriel Fauré. This will be accompanied by St. Dunstan Consort consisting of strings, harp, tympani and organ with the baritone solos sung by new Schola member Devon Morin. This is such a wonderful way to remember departed loved ones, as well as prime outreach, so be certain to tell your acquaintances and friends and mark calendars for this.

On 27 November, the First Sunday of Advent, we will sing Lessons and Carols. As last year, this gift was given anonymously and in memory of Schola member and parishioner Morgan Stebbins, who for so long generously supported this in memory of her son Cameron. I am so happy for this tradition to continue with Morgan and Cameron's names now remembered.

Special Music at Christmas is supported as in past seasons by a grant established at The Rhode Island Foundation by Richard and Edith Nutt for traditional Anglican Church Music. Through the Nutts's foresight, this was stipulated for that purpose, above S. Stephen's normal operating budget, and if, indeed, it isn't used for that purpose reverts to benefit Rhode Island private schools.

Gifts to Special Music will also fund brass at Easter and permit the Masses in Lady Chapel on Feasts of the Presentation, Annunciation, and Ascension to be sung by smaller ensemble. The Fund will guarantee a recital by Church of the Advent's Mark Dwyer and make possible The May Procession of our Lady with brass and companion Mass.

Pentecost will hear Stravinsky's *Mass*, which hasn't been sung for a decade, again with St. Dunstan Consort woodwinds playing. I'll go into more specifics as the time nears.

While the above looks extensive, it is made possible only by prudent planning and budgeting of the gifts received in advance and I'm always happy to discuss this with those interested in contributing. Again, my thanks for your response.

All best, James



#### MARK YOUR DIARIES...

**SUNDAY 16 OCTOBER, 4 PM**  
CONCERT: BLUE HERON  
OCKEGHEM AT 600

**WEDNESDAY 2 NOVEMBER, 6 PM**  
COMMEMORATION OF ALL FAITHFUL  
DEPARTED: ALL SOULS DAY

**SUNDAY 27 NOVEMBER, 5:30 PM**  
ADVENT LESSONS & CAROLS

**THURSDAY 2 FEBRUARY, 5:30 PM**  
EVENSONG & SUNG MASS  
THE FEAST OF THE PRESENTATION

**SATURDAY 25 MARCH, 11 AM**  
SUNG MASS  
THE FEAST OF THE ANNUNCIATION

**SUNDAY 7 MAY, 5:30 PM**  
ORGAN RECITAL  
*Mark Dwyer, organist & choirmaster*  
*Church of the Advent, Boston, Massachusetts*

**SUNDAY 21 MAY, 5:30 PM**  
SOLEMN EVENSONG & BENEDICTION

**THURSDAY 25 MAY, 5:30 PM**  
EVENSONG & SUNG MASS  
THE FEAST OF THE ASCENSION

## WHY I JOINED THE GUILD OF ALL SOULS

*By Nancy Anderson Gingrich*

This article that I write is very personal. It is an account of joining and embracing the Guild of All Souls. Not to be confused with a doctrinal explanation, it is how my understanding of the benefit of partaking in this tradition has grown to be wider than an expression of grief.

Two years ago I lost my husband to cancer. Eight weeks later, my father died. With my mother having already passed a year earlier, I was now a widow and an orphan. My faith, however, was grounded in Christian belief from childhood. Even though I would have selfishly preferred a specific outcome, I prayed to God that His will be done. And so it was.

Knowing that all three of these dear souls were devout Christians, my questions turned to the usual “Where are they now? What’s going on with them?” I was encouraged by Father Alexander to attend the upcoming annual Guild of All Souls service at Church of the Advent, Boston. I did some rudimentary reading and decided to join the group that meets at our church. And so my journey began.

At first, the monthly requiem was an outward way of expressing what I was doing daily at home - praying for the repose of my loved ones’ souls. But so much has changed in how I perceive this sacred tradition. I, still on earth, am part of the Visible Church, the Church Militant. My celebration at the Eucharist is of the Passion, Death and Resurrection of our Lord Jesus Christ. I believe that my dearly departed, having died in the faith and fear of our Lord, are part of the Invisible Church, the Church Expectant. They were human and imperfect, not ready to see the face of God just yet. However, they departed in the grace of God. They are in the intermediate state. They look with great antici-

pation to being in the presence of the Worthy Lamb. They are in a process of purification and preparation for their arrival in Paradise. Because I like visual images, I think of them as carrying the weight of their imperfections as they proceed toward that ultimate meeting. As their faults are acknowledged and cleansed, the weight becomes lighter. My job here on earth is to pray for their strength and ability to respond to the guidance of the Holy Spirit during this process of purification.

As I take part in the solemn Eucharist at the monthly Requiem, I am joyous, not sad. I am praying for the souls on their way, and I look forward to joining that journey myself someday. I rejoice in gratitude for the loved ones I have known, and for my ancestors gone before whose lives have helped influence mine. I am part of the Church Universal and this Eucharist is a celebration of all souls, both here and beyond, gathered around the Table. It gives me comfort and affirms my belief in greater things to come. I encourage all to come and experience their own communion with souls alive in Christ our Saviour.



### GUILD OF ALL SOULS

Monthly Requiem 6 pm

3 October, 7 November, 5 December

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

## IN MEMORIAM

### C. JANE LATHAM (1926 – 2016)

*By Cory MacLean*

Until Jane Latham fell and fractured her skull (in two places!) at the Guild House steps several years ago, she was here almost every single day. From my first days here in September 1984, I was aware of the “church lady,” moving from task to task, carrying linens, vestments, watering flowers, washing votive candle holders. It wasn’t until my husband and I were hired as co-sextons in 1999 that I came to know and love Jane, and to fully appreciate her myriad contributions to parish life and worship.

Jane served in many capacities in her seventy plus years at S. Stephen’s. She sang in the choir, served on the vestry, served at the altar as a Eucharistic minister, and worked tirelessly for years as the de facto sacristan of the Lady Chapel. She prepared wonderful breakfasts for Lenten and Advent Quiet Days, made simnel bread for Mothering Sunday, provided sausages for the pancake supper, and organized the potluck offerings with Shirley Cook on Annual Meeting days. She was very supportive of the clergy here in all their works, and she balanced her life of service with one of prayer and devotion, faithfully attending daily offices and Masses.

She found friends everywhere, from Schola members, to college students, to those seeking faith, to those in pain. She was kind to the vulnerable. In her career and private life, as at S. Stephen’s, she was all about service, about helping. In so many ways she walked the path we are all supposed to walk. She complained frequently, but she kept walking. I admired that.



Jane spent time worrying. She wanted everything to be perfect. In all she did, her first wish was that it be a fitting tribute to God. I was always moved by the loving attention she gave to every fine detail of her work. Her hands and her industry were an outward expression of her faith.

I came across a 1982 hymnal several years ago which had been donated by Fr. Harrington and Joan Gordon. On the inside cover, a book plate:

“In honor of the service of Miss C. Jane Latham.” Her love for and dedication to S. Stephen’s are legendary. Her memory will live on in the notes and labels by which she indicated where to find things (such as the ewers and bowls used for foot washing on Maundy Thursday), and by which she admonished altar servers to HANG UP YOUR VESTMENTS.

S. Stephen’s was one of the chief joys of Jane’s life. She was an example of giving one’s self fully – to your work, and to your God. Other people will come to S. Stephen’s. They

will help, and they will serve. Years from now, many won’t know who Jane Latham was. But her legacy will live on in future hands that serve as she did, perennially and with great love.

*Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. —Matthew 25:23*

Requiescat in pace.

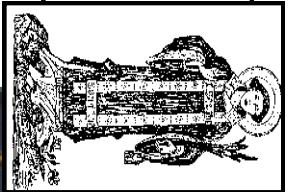


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