

The Good News

St. Mary's Church, Newton Lower Falls, MA 02462

617-527-4769 Email: office@st-marys-episcopal.org

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Mistaken Identity

When I served a parish in Utah, there was an ice storm on Ash Wednesday, and after the morning service a pile-up on the highway created some fender benders. A parishioner involved in the accident later told me that as the state trooper approached her car, he noticed what he thought was a large bruise on her forehead and called an EMT. The trooper was a good Mormon and thought her explanation of ashes on her forehead was actually the result of a brain injury.

Recently, I had a cyst removed from my jaw. Thank God it was benign, but it did leave a large bruise on my face. When some look at me and acknowledge the blemish with an uncomfortable silence, I have to explain what happened. Most are glad to know I have not been involved in a fistfight. After the surgery I felt like a leper in the supermarket. The black and blue swelling reminded me of my vulnerability and mortality.

Lent reminds us of our vulnerability and mortality. I once said that Lent is a highly personal season. We may decorate our homes and churches for Advent, Christmas and Easter, but in Lent we take down all forms of decoration. The only visible sign of the season is that worn by us on Ash Wednesday. Lent is a highly personal season, a time observed "by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditation on God's holy word" (*The Book of Common Prayer*, page 265). An old collect used on Ash Wednesday prays, "Grant, we beseech, Lord, to your faithful people, that they may undertake the sacred solemn rites of the fasts with fitting piety, and that they see them through with undisturbed devotion."

Lent calls us to examine our identity and to realign ourselves with God and one another. So much of the time our identity is mistaken, and Lent helps to remind us of whom we are and of what we are made.

—Peter Chase

<p>St. Mary's Allan Klumpp will Lead this Sunday's Adult Forum on "Warming of the Climate System Is Unequivocal; Acting Urgently to Change Course at All Levels of Society" see page 2.</p>
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Lenten Study Programs

WSM Lenten Study Series, Tuesdays at 10:00 a.m.

The Women of St. Mary's invite you to join in a study of many facets of "The Search for Peace." Discussions will be held each Tuesday morning during Lent, beginning on February 12 at 10 a.m. in the Chapter Room.

Tuesday, February 12: Kevin Bowen, Vietnam veteran and director of the UMASS Boston William Joiner Center for the Study of War and Its Social Consequences, will be speaking on veterans' issues and the concerns of war victims.

Tuesday, February 19: Valerie Dixon, PhD., professor of Christian Social Ethics at Andover Newton Theological School, will be speaking on "The Courage of Lamentation in the Search for Peace."

Tuesday, February 26: Kerry Campana, a professional artist and a member of United Parish of Brookline, will be speaking on the process of creating a monumental and meaningful memorial for the servicemen and women who have died in Iraq.

Tuesday, March 4: The Reverend Philip Jacobs, rector of Trinity Episcopal Church in Canton, will be speaking about the history of the Episcopal Peace Fellowship (EPF) and its role as the peace and justice witness of the church. Reverend Jacobs has been a member of EPF for more than 40 years

Tuesday, March 13: The Reverend Canon Edward W. Rodman, professor of Pastoral Theology and Urban Ministry at Episcopal Divinity School and a veteran of the civil rights movement, will be speaking on Restorative Justice, a social movement to institutionalize peaceful approaches to problem-solving and violations of legal and human rights.

Lenten Soup and Cinema Study Series, Sundays at 5:30 p.m. (Please bring guests.)

This year's Lenten film series will feature the acclaimed religious trilogy directed by Swedish director Ingmar Bergman. Each Sunday evening we will begin with a soup supper at 5:30 p.m. On Sunday evening, February 17, the film will be *Through a Glass Darkly*, winner of the 1962 Academy Award for Best Foreign language Film with an astonishing performance by Harriet Andersson. This story deals with a family's disintegration and spiritual abandonment. The climactic ending that "God is love; love is Good" brings a ray of hope in an angst-ridden world. Following the movie, Peter Chase will discuss Bergman's religious influence.

On February 24, the semi-biographical film *Winter Light* will be presented with a discussion led by Bill McAndrew. Bill has written film reviews and hosted a radio talk show on cinema. *Winter Light* is Bergman's exploration of the Lutheran Church in rural Sweden. Some critics place it on the top ten list of all-time great films. The movie is highly symbolic with rich imagery for discussion.

On March 2, those going to El Salvador from St. Mary's and St. Paul's in Natick will be preparing soup. The movie will be *Romero*, a docu-drama on the life of Cardinal Romero of El Salvador.

On March 9, we will conclude the Bergman trilogy with *The Silence*, a stark and disturbing vision of emotional isolation appropriate for the penitential season of Lent. Following the film there will be a discussion on redemption and grace by Peter Chase and Bill McAndrew.

St. Mary's Allan Klumpp to Lead February 10 Adult Forum on "Warming of the Climate System Is Unequivocal; Acting Urgently to Change Course at All Levels of Society"

Our Lenten theme "The Search for Peace," includes seeking peace with our environment. We are privileged to have in our congregation a world renowned aerospace expert, Allan Klumpp, who will give his second annual presentation of global climate change. About his presentation, Allan writes:

"Everyone's knowledge of the situation has changed so much in a year that the current talk has little in common with the one given last March 25. The most important change is the new plans for near-term mitigation of climate change and conversion to emission-free power. Its plans show that eliminating long-term threats to civilization is within our current means; there is no technical problem.

"The problem is political: Can members of the world community work together now in peace in order to avoid sacrificing future generations starting a century or two from now? Humanity must act collectively and urgently to change course through leadership at all levels of society. There is no more time for delay.

"Our future is in the lives of our descendants; the lives of our descendants are in our hands."

There will be only a few slides, followed by a question and answer session designed to quickly improve audience benefits. Printed copies of the executive summary will be available as handouts and can be mailed to those unable to attend.

About Allan Klumpp:

Upon receiving a Master of Science degree from MIT in 1959, Allan began a 44-year career developing Navigation, Guidance, and Control systems for robotic and human missions exploring the moon and five planets by joining Caltech's Jet Propulsion Laboratory (JPL), which had been transferred from the Army to NASA the year before.

In his first three years at JPL, Allan contributed to Ranger missions, which photographed the moon, and the Mariner 62 mission, which photographed Venus. Before beginning his space career, Allan spent two years at Douglas Aircraft developing control systems for Navy war planes. During Apollo, he read about those planes being used in the Vietnam War for strafing civilians. Allan vowed never to contribute to another Weapons System, and led a small group from MIT in a large protest march in Washington, D.C.

Annual Men's and Women's Dinner hosted by the Women of St. Mary's on Friday, February 8

Everyone is invited to join us on Friday February 8th at 6:30 p.m. for an evening of fellowship and wonderful entertainment. Appetizers will be served, followed by a potluck supper in the parish hall. After dinner, *The Fretless Voices*, a wonderful singing group that will entertain us with an eclectic, adventurous mix of classic hits and popular music—certainly something for everyone.

A signup sheet is on the bulletin board in the parish hall along with more information about the event. Please contact dinner hostesses Peggy Scott at peggy37337@aol.com or Kitty Smith at ktts1@comcast.net with any questions.

The "Ask-It Basket":

Editor: The following section represents excerpts from an instructional Eucharist conducted recently, pursuant to several requests from parishioners:

One of the most important things to know about worship is that it is our response to a God who has already acted. "God initiates and our response is worship." We do not come to church "to drum up God" or "to make God real." Worship is a response of praise for what has already happened.

Our service is not unlike the modern day rite used in a Jewish Synagogues or the beginning of our own worship here at Saint Mary's. In Judaism this happens on the last day of the week, a day of rest and completion called the Sabbath. For Christians the Sabbath occurs on the first day of the week, a day of new creation called The Lord's Day and The Day of Resurrection.

An Old Testament reading from the Book of Nehemiah describes what worship was like in the Fifth Century B.C. (before Christ):

A day is set aside for sacred celebration and the people gather in solemn assembly. The service begins with words of blessing such as "Blessed be the God and Father of Israel." Then there is a prayer of invocation and the people respond, "Amen." Next, Nehemiah tells us, a reader walks up to a wooden platform made for the purpose of proclaiming and hearing God's word. At the end, the people respond, "Thanks be to God" for they have received and understood the good news declared to them."

"Scholars tell us that the Hebrew language of the *Bible* has no word for an individual body, only for the flesh of which we are all made. It seems obvious to the Hebrews that life is shared, that our whole existence is bound up with others." And so worship is a corporate event. It happens whenever "two or three are gathered together in God's name." In *The Book of Common Prayer (BCP)* we share this common identity and tradition.

The word "eucharist" means "thanksgiving" in Greek. It is used for the central act of Christian worship, our service of Holy Eucharist, which is a service of praise or "doxology." During most of the year, we use Rite II Eucharistic Prayer A (pages 355-382 in the *BCP*). After the last Sunday of Epiphany (the season preceding Lent), we bury the "alleluias" and conclude using Rite II, in favor of Rite I (pages 323-349), which is more penitential in nature as befits the season. (*Editor: Hereinafter, BCP page references will apply first to Rite I and then to Rite II, separated by a semicolon.*)

The word "liturgy" means the work of the people. The first part of our liturgy consists of the service of the word, under the title "The Word of God" (pp. 323-332; 355-360.) The first part of the liturgy of

The Word is similar to morning prayer, a more contemplative service reflecting the monastic life as it was handed down to us. An old maxim in the Episcopal church is that we sit when listening, kneel while praying and stand while praising. The service of Morning Prayer is more sedentary by practice; we only stand for the hymns and creed. In the service of the Holy Eucharist we stand not only during the hymns, but also for the opening prayer called the Collect because it helps us to “collect” our thoughts around a particular theme. In this service we also stand for the reading of the Gospel as an act of praise acknowledging Christ’s presence in the community through the Word and our acclamations of “Glory to you” and “Praise to you, Lord Christ.”

There are three readings in The Word of God section of the service (which appear in the Propers insert): the First Reading, a Hebrew Old Testament Lesson; the Second Reading, or the Epistle, also a passage of scripture, generally from the New Testament; and the Gospel, or the “Good News,” which contains the central content of the Christian revelation, the glad tidings of redemption. The Gospel actually comprises four individual Gospels “according to” Matthew, Mark, Luke and John, respectively. The reading of the Gospel is the climax of the first part of the Eucharist and is immediately followed by the sermon, which is a response to the readings. This is followed by The Nicene Creed (pp. 326-327; 358-359), which is our baptismal prayer and statement of faith. Following appropriate intercessions, or Prayers of the People, for the Universal Church, the nation, the welfare of the world, the concerns of the local community, those who suffer or are in trouble and the departed, we commence the Confession (pp. 330-331; 359-360) and the Peace (p. 332; 360), in preparation for The Holy Communion.

We begin the second part of the Eucharist, The Holy Communion, with The Great Thanksgiving prayer (pp. 333-336; 361-363) that starts with the *sursum corda*, Latin for “Lift up your hearts.” The prayer features the four components of the common meal: taking, blessing, breaking and giving. We take “in remembrance” or in Greek *anamnesis*. We then bless by invocation, or *epiclesis*, asking the descent of the Holy Spirit to effect the consecration. Next, the Fraction, the formal breaking of the bread, is followed by the Communion, when we share in the holy meal. We end with the dismissal, a word taken from the root *missa* from which we get the word “mass.” As we are fed by the mass we are nourished to go into the world to love and serve the Lord with the response, “Thanks be to God.”

Music in the Eucharist:

The role of music in the Eucharist involves three types of musical responses: liturgical music; hymns and psalms; and anthems. The music of the liturgy, hymns and psalms involve a corporate response; anthems are musical offerings by a choir or soloists.

- The liturgical or service music settings of the Ordinary (the invariable part of the mass, as opposed to the Propers, which change with the ecclesiastical year) include the *Kyrie Eleison*, *Gloria in excelsis*, *Credo (Creed)*, *Sanctus* and *Agnus Dei*. The *Gloria in excelsis* (the hymn of praise, “Glory be to God on High...”) (p. 324; 356) and the *Sanctus* (the hymn of adoration that begins with the words “Holy, Holy, Holy...”) (p. 334; 362) are used most frequently in different settings. The *Agnus Dei* is the formula “O Lamb of God” sung three times shortly before communion (p. 337). The *Kyrie Eleison* (a brief prayer of divine mercy that begins with the words “Lord, have mercy...”) is used during the Penitential Season (p. 324; 356).
- Hymns represent the word of God sung in corporate praise and prayer by the congregation. Psalms are ancient songs from the Bible. Musical settings of these texts can speak to us in a way that the spoken word cannot.
- Anthems, including the offertory anthem, are selected based on the season or scripture-based text. In the Offertory Anthem, the choir offers a musical response to the Word spoken in the Scripture readings and sermon.

For further information, see *An Aid to Worship in The Holy Eucharist*, by The Reverend Edward Franks, a member of St. Mary’s. Copies are available in the parish hall.

Editor: Tim Green