

THE CARILLON

ST. STEPHEN'S
PARISH
NEWSLETTER

Lent
2013

St. Stephen's Episcopal Church + 16 Highland Avenue, Cohasset, Massachusetts + www.ststephenscobasset.org



IN THIS ISSUE

Taking the Lenten Challenge

The season of Lent begins on Ash Wednesday when the liturgy “invites” us to the observance of a Holy Lent. The way we do this, we’re told, is “by self-examination and repentance.”

Now, an invitation to self-examination and repentance is not the kind of invitation most of us are in a real hurry to accept--especially if we come from a religious tradition that put more emphasis on



From The Rev.
Margot D. Critchfield

God’s judgment than on God’s mercy, on God’s punishment than on God’s forgiveness. To those of us burdened with such un-loving experiences of God, this “invitation” to a Holy Lent might feel more like a challenge to be avoided at all costs than an invitation to be embraced with open arms.

But wait, wait--please wait! Because while there’s no denying that it’s hard (and holy) work to face those broken parts of ourselves and our relationships that we’d rather not deal with, this kind of interior house-cleaning is also a profoundly grace-filled and redemptive undertaking when done in the light of Divine Love! And what better time than Lent to let go of the scary God of childhood to make room for the loving God of mature faith--the One who promises to flood your world with the inextinguishable light of new, Easter life?

Think of self-examination and repentance as spiritual tools. Our spiritual lives need fixing and these are the most practical tools with which to fix them. We take an honest look at how we’ve saddened (not angered!) this amazing God who loves us more than we can imagine. Then we ask for and accept the forgiveness and love that this merciful God is only too happy to offer. Finally, we continue

on our journey with a clean slate and a heart-felt desire to do better: to please God by living as we are called to live in relationship with ourselves, with one another, and of course with God.

This pattern to spiritual freedom and healing is consistent through all the great spiritual traditions: It begins with honest self-examination and recognition of our shortcomings. Then comes the humbling act of sharing this truth with another, and the profound freedom that follows from this self-revelation or “confession.” Finally, we commit to changing, and make amends with others (including God) where necessary. This is how we experience the miraculous grace of healing and peace.

In the life of the Episcopal Church this process is acted out liturgically through the Sacrament of Reconciliation, and Lent is the perfect time in the church year to try it. So I hope this year you will accept the challenge to observe a Holy Lent by self-examination and repentance. I hope you will consider asking Adam or me to guide you through the Sacrament of Reconciliation. And I hope with all my heart that you will treat yourself to this profoundly healing way of discovering just how much God loves you!

Lenten blessings,
Margot+

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much more!*



From your Vestry

Although your Vestry meets officially once a month, vestry members work continuously to accomplish what is needed for our parish to fulfill its many goals. In meetings these past few months, following our prayerful discussion of the week's Gospel readings (available in the weekly bulletin), we have reviewed the long term capital needs of the Parish and the state of the Endowments, determined the 2013 budget, and continued to support our Clergy in their spiritual leadership.

The Nominating Committee did an excellent job in filling the slate of candidates for the leadership of the Parish in the coming years. They had an extra duty this year, as our Senior Warden, Dick Cook, with regret, submitted his resignation. Due to his absence from the South Shore for most of every week, Dick felt unable to give the needed support to both the Parish and the Rector.

Remember that we are here to serve God and each of you ... if there are things you think need our attention, please contact any of your Vestry members, one of the Wardens, or Margot or Adam.



What task or goal is most important to you for the coming year? Let us know!

Your Vestry continues to meet each month. We begin our meetings with an Agape meal at 6:30 PM. ALL parishioners are welcome to join us for the meal and the meeting to follow.

Blessings!

Dick Cook and Sheri Anderson, Wardens

Sunday Morning Fellowship



Thank you to everyone for sharing your gifts of time and food for our Sunday morning fellowship time. This is a wonderful time to catch up after a hectic week with friends that you haven't seen and for the children to play together. We've had wonderful goodies so please, keep it up. It's wonderful to have so many folks participating in this weekly event.

As a reminder, last names A-F have the 1st Sunday of the month; G-L have the 2nd Sunday; M-R have the 3rd Sunday; S-Z have the 4th Sunday; everyone if there is a 5th Sunday.

Forty Days

Americans are rarely a self-reflective people. We have eyes only for result and effect, caring little for process and cause. We seek to assign blame, caring little for our own culpability. We repeat the mistakes of the past, caring little for the lessons those mistakes teach. Never look back. Never let 'em see you bleed. Never stop to think or the world will pass you by.



From The Rev. Adam Thomas

Living in this results-driven world is, at the same time, both exceedingly difficult and quite easy. It's difficult because true joy, the fuel for any fruitful life, is a scarce commodity. Joy happens during not after, and in a results-oriented society, the during is dismissed as superfluous. But this dismissal is why the results-driven life is also quite easy. You crop half of life away. The journey becomes unimportant: only the destination matters. How easy would a test be if you only had to score a 50% to pass?

Self-reflection makes life hard, but it also allows us to recognize that joy abounds, poised to infuse our lives with meaning. Because we are such poor practitioners of self-reflection and because our culture tells us not to take time for such a revealingly honest enterprise, we need a swift kick in the trousers to boot us from the grasping current of the results-driven half-life.

In the Church, this swift-kick-in-the-trousers is called the season of Lent. "Lent" is an old translation of the Latin word *quadragesima*, which simply means "forty days." Forty days is a significant period of time in the Bible: Noah, Moses, and Elijah all had forty days of something –flooding, fasting, sitting around with God on the mountaintop. Jesus spent forty days in the desert, during which Satan tempted him. Begun this year on February 13 (on the fast the church names "Ash Wednesday") Lent continues until the day before Easter. Historically, the season of Lent was the period of time that people used to prepare for baptism, which took place at the Great Vigil of Easter on Easter Eve.

During these forty days that bring us to Easter, we examine our lives and discern how attuned to God's movement we are. We pray for God to create in us clean hearts and renew right spirits within us, as Psalm 51 says. We rededicate ourselves to following Christ and wonder how last year's dedication faded away. We slow down and turn our thoughts inward. How have my actions and inactions contributed to the brokenness in the world? To what have I enslaved myself? Where is my joy and freedom? Do I really want to follow Christ?

When we enter this period of self-reflection, when we honestly answer questions such as these, it often becomes apparent just how skin-deep and results-oriented we've become. The season of Lent helps us see the error in statements such as "It's only cheating if you get caught" and "The ends justify the means." Living a full life – not a half-life of results only – means valuing the moral fortitude that counters wanton opportunism and caring about how things are accomplished, not just that they are. Observing Lent means taking a hard look at ourselves and borrowing enough strength from God to be capable of seeing those festering things that we usually ignore. Then we borrow enough faith from God to know that God will help us change and will reawaken within us those faculties of hope and love that have long lay dormant.

I invite you to turn your gaze inward during this season of Lent and discover the true joy that comes from a full life lived in the love of God.

Submitted by Adam Thomas, Associate Rector

Lent Madness

The fourth year of Lent Madness begins Thursday, February 14th. Navigate to Lentmadness.org to learn about and then vote for saints as they compete in a "March Madness" style bracket. Our own Adam Thomas participated this year by creating the graphic design for the bracket and calendar. This is a fun Lenten discipline. You'll learn a lot about some very cool people from the church's past. Can you pick the winner?

The Mystery of Easter



“Lent helps us to get ready. It is a time to know more about the One who is Easter. It is also a time to learn more about who we really are.”

*from Godly Play’s **The Mystery of Easter***

Most people who observe Lent practice some form of self-discipline, ranging from giving up a bad habit to adding a good one. Here are a few ideas you might consider sharing with your family during the 40 days of Lent.

Submitted by Joyce Whitman

GIVE UP A BAD HABIT

- fast food
- TV one day a week
- electronic games one day a week
- something from your calendar and spend that time with your family
- buying anything that is unnecessary during Lent

ADD A GOOD HABIT

- Practice the 3 C’s. Give 3 compliments a day to your spouse, to your child, or to someone else.
- At the dinner table, talk about ways that each of you could show love and kindness to one another, to neighbors, classmates, or colleagues.
- Stress the importance of quiet time and prayer time. Have a quiet time each week (or each day) – no TV, iPods, music, or cell phones.
- Choose a positive action for each day of Lent.

CELEBRATE EACH OTHER

For many, Lent represents a time of sacrifice, but for others Lent is often a time to celebrate the joys in your life. At the beginning of the Lenten season, place each family member’s name into a bowl and draw names of the person each family member will celebrate. Then for the entire Lenten season, each family member can in quiet ways celebrate their chosen person with prayer and by doing special things for them. On Easter morning share with each other the names each other had drawn.

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Diocesan Youth Council



2013 has been an exciting year for youth in our diocese thus far! The Diocesan Youth Council (DYC) kicked off the year with a planning retreat at St. Stephen's to sketch out a plan for the high school retreat that took place during the first weekend of February. Our theme was "The Book of Life: a Traveler's Guide" and was a great success. Despite the end of the 2012-2013 middle and high school retreats, there is still more fun to be had at the Barbara C. Harris Camp and Conference Center before the school year ends. The DYC will be offering two overnight preconfirmation retreats at the camp on the weekends of March 22-23 and April 5-6. School-aged kids will be immersed in the familiar small group setting used in the middle and high school retreats while they explore the five Baptismal Covenants they will take on independently when they are confirmed. All kids awaiting confirmation this year are invited and encouraged to join us!

As a high school senior, I am in my last year on the DYC and my last year as a year-round member of St. Stephen's. While it is both extremely difficult for me to leave these two families and sad to think I will have so many good-byes to say, I am thankful to have had an incredible opportunity to serve the youth of our diocese on the DYC for the past two years and to have been so warmly embraced by the St. Stephen's family. I will carry these experiences

with me for the rest of my days and remember the powerful impact the Diocese of Massachusetts has had on my life. There are so many programs available to teens and young children (as well as adults!) through the Barbara C. Harris Camp and so many more opportunities like the Youth Leadership Academy and the Diocesan Youth Council available through the diocese. I hope that the youth at St. Stephen's will become more involved with these programs as the years go on and that more adults will utilize the retreat center. I thank every one of you that has supported the Diocesan Youth Council or other youth programs offered by the diocese in some way, especially support to the Barbara C. Harris Camp! The things that happen at the camp and throughout Massachusetts really do impact us as teens and open so many doors for our future.

Submitted by Elizabeth Whitehouse

CIA

The CIA completed their exploration of Judaism this fall and are hoping to organize a visit to the synagogue in Hingham one evening during the winter. The CIA winter curriculum is expected to be about the formation of the Christian religion and differences between Protestantism and Catholicism, beginning with the Godly Play story "Paul's Journey."

A number of CIA members and their families joined Bill Viscomi to serve at the Long Island shelter on December 16th. It was a wonderful way to spread Christmas joy and give back during the Christmas season. Special thanks to the Arnold, Matthews and Tierney families, and to Yvette Wenner, for their ice cream scooping and their smiles!

Submitted by Cathy Forest

Christ In All

Faith Journeys: Amy Whitcomb-Slemmer



Amy came to St. Stephens in 2008 because Margot was the minister. They had both known each other at St. Alban's Church in Washington, D.C. Amy had accepted a job as Executive Director of

Healthcare for All. She chose to live in Hull as it was on the ocean, and so different from the way she was living in Washington.

Amy grew up in Cincinnati, OH. As a young girl, her family went to St. Thomas Episcopal Church in Terrace Park, OH. When the family moved to a different neighborhood, her parents stopped going to church, so Amy walked to the Methodist church. She liked the peacefulness of being in the church. There was a comfort in the routine of the worship service, and she found something new each time she heard the Bible stories.

As a teenager, her parents sent her to a parochial high school because of the smaller class size and the academic opportunities especially to learn Latin and French, which recently had been cut from the public school system. Amy knew nothing about Catholicism and felt like a spiritual outsider. She said that her teachers, Ursuline nuns, were marvelous teachers and leaders.

At this time, she chose to begin her instruction to become Catholic. She had some questions: Why, for instance, did the priest (always a man) come to school to hear the girls' confessions once a week? Why couldn't the nuns (women), who knew the girls so well, hear and FORGIVE their confessions? There were other questions as well, mainly around the role of women in the Church. The priest told her

that the Catholic Church might not be for her. She was crushed by the spiritual rejection, but came to understand that she wanted to be part of THE Church. She realized that it didn't matter if it were Catholic or Protestant, what she knew was that God calls each of us to bring God's gifts into the world. She had known since she was 13 that she was going to do God's work in the world.

An important person guiding Amy in the realm of work was her grandmother. She lived in Scituate, MA and Casco, ME. (Amy's mother was baptized here at St. Stephen's). She found meaning in her volunteer work at the Thrift shop and the Library where she volunteered until she was 92. After her husband died, she became a Peace Corps volunteer and went to Botswana for two years at age 68. Her grandmother came back with many stories about how hard it was for children to go to school there because of the fees and the cost of uniforms and books. Amy knew that she had to go to Africa, and this past Advent, she went to Uganda and Tanzania with Bishop Shaw, where she witnessed the same obstacles to education that her grandmother had seen.

Her journey took her to Wheaton College, Georgetown law school, and an internship in Sen. Kennedy's office on health policy in Washington. While she was lawyering in Sen. Kennedy's office, she met many people dying and displaced from AIDS; many were African Americans. No one was talking about the AIDS crisis in the African American community, and as a result, sick people were being marginalized. Families had no resources to cope with their sick members. Through her church, St. Albans, she began volunteering for Episcopal Caring Response to AIDS, and soon became partnered with a 17 year old mother, Carla, and her son, Charles, who was very sick with AIDS. Carla was asymptomatic in the beginning and didn't realize that she had AIDS until the doctors explained to her that if the baby had AIDS, she would have it as well. They moved in

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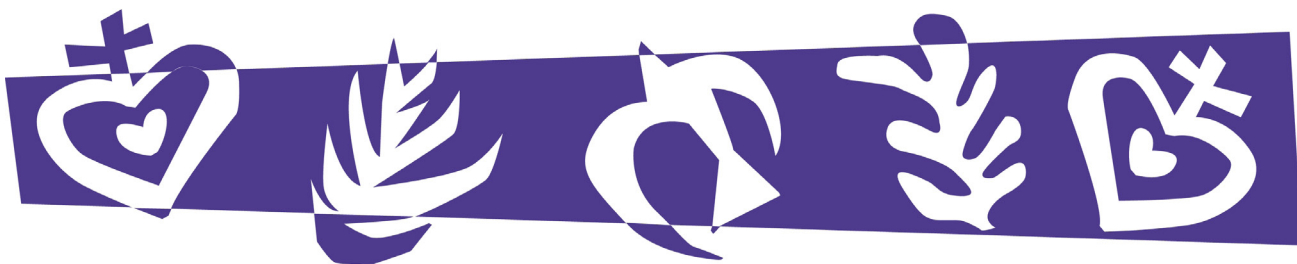
with Amy, and as the disease progressed first in Charles and then in Carla she became their fierce advocate in the hospital.

“I learned how impersonally hospitals treated vulnerable people, and I learned how to advocate for those patients,” Amy said. It was simple things, from how many times do you want the nurse to try to find your vein to be able to help you: twice? three times? to speaking fiercely to a Fellow who spoke dismissively of Carla’s condition as if she weren’t there while he was examining her. These daily experiences became a strong foundation for her later work at Healthcare for All, where the premise is valuing the individual’s need, letting the patient set their priorities.

While Carla and Charles were coping with AIDS, Carla’s 15 year old sister gave birth to a little girl. Carla and Amy agreed to adopt Cynthia., and upon Carla’s death, Amy had sole custody. This is much better explained by a story Amy overheard when she went to pick up Cynthia from her third grade afterschool program. Another child, Becca, saw Amy and said to Cynthia: “She’s not your mom!!” Without skipping a beat, Cynthia replied: “My first mom was too young. My second mom died with the people with AIDS. This is my third and final mom.” Becca said, “That’s no fair. I’ve only had two moms!”

Amy’s wish to bring God’s work into the world was moving full steam ahead, until she would get to Lent. She stated that she loves Epiphany where we get to live into the hope of Christmas and where the focus is on children and the hope that they bring us. The calendar would move to the Lenten season and the grueling work of penance would set in. There would be the daily readings, the longer prayer times, the daily listing of her shortcomings and all that she had left undone. She became worn out and discouraged by this practice. In 2008, she prayed for a different appreciation of Lent. The first answer to her prayer was to reserve the beginning of her day instead of the end of the day for her prayers. She found that the language of penance and guilt was replaced by gratitude and joy. She has always studied during Lent. She enjoys doing this in a book group rather than alone because she is grateful for the shared stories and the shared journey. She also likes to go on retreat. One of her favorite places is Emory House, Society of St. John the Evangelist’s retreat in W. Newbury. There, they spend their days in silence, including eating their communal meals. It is a very renewing practice. Through these gentle changes, especially changing the time of day for her prayers, Amy has found a new commitment to Lent. It has moved from penance to renewal, giving her new energy to do God’s work in the world.

Submitted by Alix White



Vacation Bible School – June 24-28, 2013

SKY VBS was a huge success last year with more than 50 participants and 30+ volunteers “Trusting God.” We hope that Kingdom Rock 2013 will surpass that and you will help us “Stand Strong for God”!!

We already have many staff from last year signed on to help again this year, but we still need more. We are expecting more children this year which means we need more Crew Leaders! We most especially need a team to help facilitate the Preschool Program.

We will have a brief meeting in the near future to answer any questions you may have about VBS. What is it? Why are we doing it? How can I help?

Don't have a child or grandchild at St. Stephen's? That's OK – we have something for you too!

We will be doing a little fund-raising to help with supplies and whatnot. Our first fundraiser will be homemade soup and cookies available for purchase on Sunday mornings during Lent.

Please stay tuned for more information on VBS 2013. We will be looking for all sorts of help in the coming months. We will be asking folks to come out and help make sets, paint, iron, collect cardboard, and so much

more. There really is something for everyone.

Please pray about how you might help!

*Submitted by Mary and Elizabeth Whitehouse
VBS Directors 2013*



R.O.X. Report

This Lent, St. Stephen's ROX high school youth group will once again be rehearsing for the "Way of the Cross." The Way (or Stations) of the Cross is an old tradition of the church with roots in Jerusalem. Pilgrims followed the road Jesus walked during his Passion, stopping fourteen times at various points in order to pray. Each of these points was linked to an event in the last hours of Jesus' life. Out of the fourteen stations, eight are in the Gospel and the other six are traditional. When pilgrimages to Jerusalem stopped being possible (because Jerusalem was no longer controlled by Christians),

people imported the idea of the Way of the Cross to their local contexts. Churches began setting up the fourteen stations around their buildings or grounds. Beautiful paintings, sculptures, and other works of art depicting the stations reside in many churches, including many Episcopal ones.

But not here at St. Stephen's; or at least, not at this time. But we have something better! We have a dedicated group of teens, who, on the evening of Good Friday (March 29th), will bring the stations to life.

Accompanied by original music, which tells the story of the Passion, the teens will create slow-moving tableaus to illustrate Jesus' final hours (read more in Kathy Brooks' description in the Holy Week guide). The forty-minute service is haunting yet beautiful, solemn yet accessible to all ages. ROX looks forward to putting on the Way of the Cross again, and they invite everyone to attend.

Submitted by Adam Thomas



Lent – Why We Make Changes to the Altar

You will notice that the church is “dressed down” during Lent and the altar is without flowers. Lent is a penitential season. Just as some of us deny ourselves certain foods or drinks in order to concentrate on things of the Spirit, we deny ourselves some lovely, yet unnecessary, adornments, such as flowers that might occasionally distract us a little. Wherever possible, we try to simplify our altars, changing the silver and brass to pottery and wood.

Thus, the Lenten season is an unadorned season. Symbolically we try, in our worship space, our hymns, and our lessons, to recreate a sense of our Lord’s Forty Days in the wilderness. We set aside everything that might distract us as we journey with Christ to Calvary. By sharing in his passion, we are more able to share in the glorious resurrection liturgy of Easter morning.

The frontals are purple or “burlap.” Purple is generally associated with penitence and mourning; it has been used in the Church for hundreds of years. The “burlap” with red and black markings that we use at St Stephen’s is called Lenten Array. It hearkens back to the early Church’s use of sackcloth, or unbleached cotton or wool, to signify extreme acts of penitence and mourning. The Church, in turn, borrowed the color from our Jewish forebears, as described in the Old Testament (see Job). Either color is appropriate.

Simplicity, therefore, is the order of the day during Lent. It is the Church’s season of slowing down and dressing down in penitential preparation for the solemnity of Passiontide and the joy of Easter!

Submitted by Kris Broe



Treasurer’s Report

In line with St. Stephen’s Financial Management Objectives, the Vestry has approved a balanced operating budget of \$467,165 for 2013. This is slightly less than last year’s budget of \$472,320. On the other hand, it is quite a feat when you consider that we began this year’s budget process faced with a \$23,161 decline in pledge income for 2013. In hindsight, this shortfall was largely due to external events, e.g., changes in people’s lives, the impact of a slow-growth economy on some of our parishioners. Nonetheless, we still had to deal with it. Fortunately, with help from our Finance Committee, we were able to identify several actions (e.g., retiring our outstanding loan from the Diocese of Massachusetts, cutting certain expense items) that could be taken to reduce our operating expenses without impacting ongoing programs. Additionally, we were

able to transfer some surplus cash from our 2012 operations to 2013. This, combined with a very generous one-time gift from one of our parishioners, allowed us to mitigate the effects of the pledge shortfall to produce a workable, balanced budget for 2013.

Obviously, it’s a relief to begin the year with a balanced budget, and we will be monitoring 2013 results very closely to ensure we stay within it. However, the real task for all of us in 2013 is to think about how we can continue to preserve our programs by restoring sustainable pledge income and minimizing expenses, all while caring for our beautiful but aging buildings. Let us know if you have any thoughts (and please, no yard sales).

Submitted by Bob Jackson and Ginny Wieland

Music is Love

Isn't music a fascinating thing? I teach piano lessons (and am always looking for new students – hint hint) and have a blast teaching young people about music. One thing I sometimes do is tell my students to go home, and use pitches and volume to “talk” to their dog or cat at home, and see what happens.



From Dr.
John Whiteside

We practice the different techniques in the piano lesson, which the students, of course, think is grand fun. Here are the basics: Tones that rise gently at a low or moderate volume express questioning and uncertainty, and invite a response. Moderately loud tones that stay even are neutral. Gentle tones that get lower in pitch – cooing sounds, if you will – express love or calm. Any loud sound is an immediate attention grabber, and loud sounds that quickly get lower express anger or dissatisfaction, or alarm. Try it yourself sometime. I think that, with a little experimentation, you will be able to get your pet to respond.

You can imagine my wonder to see, at the MIT museum one day, the results of a series of experiments they were doing with birds and bird song. Apparently birds use their singing not just to sound good or attract mates but to actually communicate with each other, using largely the same techniques I outline above.

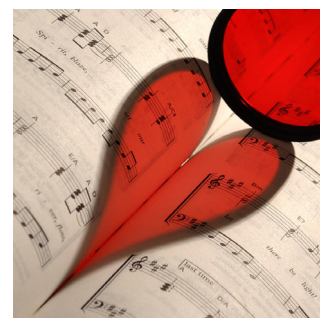
I found this study to be absolutely astonishing. This confirmed my strong feeling that our brains are indeed hard wired to interpret sound – music, if you will – in ways that communicate ideas. It's more like sound with things attached, like emotion, or alarm, or attraction, or peace.

Or love.

And that's where we get to the reason we use music in our church: because it gives a new dimension to love. All of the music we make right here at St. Stephen's explores that subject in ways that we cannot imagine or perhaps even discuss. But it works.

For the past few years we have been doing special pieces for Palm Sunday, with an eye to helping us understand and make sense of this key Sunday in our church life together. The music we have done in the past includes the Fauré *Requiem*, which two years ago we did with an orchestra. Last year we dipped into a truly spectacular piece by another French composer, the *Requiem* by Maurice Duruflé. This year we're going to be doing a similar thing, with a piece by William Byrd, the *Mass for Four Voices*. We can apply this mass setting to the service in much the same way we did for the other pieces: sing the *Kyrie* in its proper place at the beginning of the service, the *Sanctus* for the Sanctus, and so forth. Right before we read the Passion Gospel I hope to do a piece by Claudio Monteverdi, called *Adoramus te*. It sets up the reading that follows by simply singing *We adore thee, O Christ*. It's always been one of my favorite pieces.

Also during our Lenten series on Wednesday nights we'll have a chance to discuss this music, and other pieces, that explore our living relationship with our faith.



I'll flesh this out some more over the coming weeks, but I hope to talk with you, and hear your ideas, at more length about how music reflects and informs our meditative and spiritual life, and communicates things. Like birds, we'll hear about music and ideas with things attached, like emotion, alarm, attention.

And love.

Hope you can join us for this and all the other activities that lead up to our Easter celebration.

Submitted by Dr. John Whiteside

Murder, Mayhem, and Marshmallow Salad

A church potluck seems a benign enough setting, right? Ha! Something's come up missing, and it's the beloved marshmallow salad. This scandalous discovery is only the tip of the iceberg. The real deal is Pastor Evan Keal keeling over. What's the proper protocol when there's been a murder? No one knows - not to mention who would do such a thing? Was it the bizarre-o clad-all-in-black Phil (osopher)? Or drama queen wanna-be Molly Kean? How about the unemployed pastor, who is manic about networking, or someone you'd least suspect, like the no-nonsense matronly Tess? The audience puts on their detective hats to try to solve the case as they dine. So many theories and huge laughs along the way.

We've gathered our cast of characters and plans are underway so, mark your calendars for this outrageously fun fellowship event for the entire family!

May 4th at 6:30!

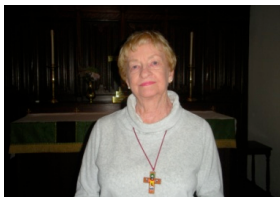


Hot off the press!

St. Stephen's new pictorial directory is finished! You may pick your copy up in the church office or during Fellowship on Sundays. Please take only one color copy per family. Donations will gladly be accepted to help offset the cost of the color print-

ing. While every effort has been made to be thorough and accurate, mistakes can and will be made. Directory updates and corrections will be sent out periodically, but only if the office has been notified. Thank you.

Directory updates:



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Holy Week Through Your Eyes



Palm Sunday (March 24th at 8:00 and 10:00)

Palm Sunday, the beginning of the end of the beginning! As we sing hosannas and wave our palms and cheer Jesus as he rides a humble white donkey through the streets of Jerusalem ... wait, wait. How soon will those cheers turn to jeers? This triumphant moment is just that, a moment. If we are to get to the real triumph, the True Light, the New Life, we first need to travel a frightening and painful walk through a week that ends in unspeakable horror. Did the Marys hear as they shopped in the markets for the feast of the Passover the whispers and increasing volume of remarks – “This man is dangerous. He’ll have the Romans on our backs even more so -- more taxes, more trouble.” “He’s a country bumpkin.” “Did you notice the scruffy bunch he travels with?” “Who can believe the stories, all this healing and raising the dead!” “He’s crazy.” “He’s got to go!” Did the Marys plead with Jesus to leave before it was too late? Did Mary Magdalene clutch his robes and beg him to go so that he could be safe to bring the Word in another place. Did Jesus gently pull her away and say “Mary, Mary, my Father needs me here.” Do you hear the weeping of the women? Do you see the bravado of Peter? Will you go with Him to the garden and watch? Will you join the women as they watch the nails being hammered into his hands and feet? Will you see the soldiers raise the cross? How He strains to breathe? Will you run away with his disciples? No, no, you cannot get to the new Light, the New

Life without following Jesus through the days of darkness and agony. As you raise your voice in triumph on this day of palms and joy and once more hear the story, even though you know the outcome, understand that you can not jump from here to the glory of Easter without first walking through the days of darkness with Jesus.

--Joan Nelson

Holy Week Morning Prayer (March 25 – March 28 at 9:00)

As one reared in the Protestant Episcopal Church, I find Morning Prayer, and especially the Rite One, the most appealing service in the Book of Common Prayer. The predecessor of this was the usual 11:00 o’clock Sunday service in my youth, and the principal Sunday service when Jane and I were rearing our children.

At St Stephen’s today the daily Morning Prayer service in Holy Week gives me the opportunity to hear, once again, the uniquely beautiful language of our traditional faith. I imagine there are other older people who come to these services for the same reason I do, but I commend them to the young as well. You probably don’t realize what a treasure you have been missing!

--Ben Lacy

Nothing grounds me, centers me, and anchors me in my faith more effectively than Morning Prayer. During unsettling or anxious times in my life, reading Morning Prayer has a calming effect on me that is difficult to describe. It’s like I’m home. Holy Week is about as unsettling a time as there is, all the more so the deeper we allow ourselves to enter into it. Sharing the familiar words of Morning Prayer with others in the quiet of our chapel gives me the strength and the courage I need to fully enter into Holy Week and to stay with Jesus all the way to the cross.

--Margot Critchfield

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Maundy Thursday Reflection (March 28)

I wasn't raised in the Episcopal Church and did not have any real knowledge of what Lent was. It took me a couple of years to piece it all together and make sense of the different services.

My first Maundy Thursday was in 1994. I hadn't been confirmed yet and had no idea what to expect. I was sitting in the back row with my mother-in-law who was a long-time member of the church. I was enjoying the service and then all of a sudden, the lights dimmed and the altar guild slowly starting making their way toward the front of the church. Slowly and gracefully, in complete silence and reverence, they began removing items from the altar. As I watched, my heart started beating faster, and my stomach was in knots. Tears were rolling down my face. I was in complete shock and disbelief. Everything was gone. The altar, the credence table, even the organ was bare. Everything that had come to mean so much to me was gone. The one place that I felt at home in, and could always count on for comfort, had been stripped bare right before my eyes.

It took me a while to understand what I was feeling. I wondered, and still do, how Mary and the disciples must have felt when Jesus was taken from them. Were they as broken as I was when all the "things" that meant so much to me were taken away? I can't begin to imagine the pain Mary must have felt or the doubt that the disciples must have experienced.

Now, I love the traditional Seder Supper and the foot washing portion of Maundy Thursday, but the stripping of the altar is what truly moves me during Holy Week. I feel the same incredible pain and loss every time, and feel truly blessed that I can now partially understand why I feel the way I do and even more blessed to "get it all back" on Easter.

--Mary Whitehouse

The Gethsemane Watch (from March 28 at 9:00pm to March 29 at 9:00am)

"Could you not stay awake with me one hour?" Jesus asks Peter, James, and John after finding them sleeping in the garden following his agonizing prayer to the Father. During the watch, we hear Jesus ask the same question of us. We take the place of the disciples as we bear witness to Jesus praying in the garden. Participants sign up for one-hour slots to stay awake in the church - praying, reading, listening. The watch lasts from the end of the Maundy Thursday service to the beginning of the first Good Friday service.

--Adam Thomas

The Liturgy of Good Friday (March 29 at 9am and noon)

As difficult and emotional as the day may be, it is hard for me to appreciate Easter Sunday without first experiencing Good Friday. Walking into our sanctuary -- with the altars bare and the trappings removed ... with the beautiful crosses and candlesticks absent ... with the lights dimmed and the music hushed -- I can sense the enormity of this day even before a service begins. As I kneel in my pew, I think of the women kneeling at Jesus' crucifixion. Usually I kneel in confession or in thanksgiving ... but on Good Friday, I kneel in wonder and sadness that God came to be with us and to remove our sins, so that we might be with Him for eternity. He chose the cross when He could have chosen a throne. A Sad Friday ... a Holy Friday ... a Good Friday ... an Advent Friday ... leading to Resurrection. Thanks be to God!

--Sheri Anderson

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The Stations of the Cross on Good Friday (March 29 at 7:30pm)

Have you observed Good Friday by participating in the Stations of the Cross before? If you are like many, you have experienced this tradition in a pretty typical format year after year. If you are open to being surprised and drawn into this experience in a different way, consider attending The Way of the Cross this year.

The St. Stephen's ROX group offers a new look at the last hours of Jesus' life on earth. In an intimate setting, darkness and music and dramatic interpretation will impact you in a novel way. The teens silently and smoothly transition themselves into 14 tableaux, using a few key props in small scenes illuminating the final steps and cries of Jesus. There are no assigned roles; the actors and actresses morph into different positions and characters with



each scene, showing with facial expressions and bodily movements their collaborative interpretation of Jesus' death on the cross. Musical prose, composed by Rev. Adam Thomas, guides you through the story using words you have not heard before. As much as it is an individual experience, it is also a communal one, shared by people of all ages and various places in their faith journey.

Maybe you will want to make a Lenten promise to yourself to attend this year.

--Kathy Brooks

The Liturgy of Holy Saturday (March 30 at 9:00am)

Ah, peace! It's only fifteen to twenty minutes in length, but this quiet time of transition and reflection with a handful of other worshippers allows me to process the darkness of the previous day and to anticipate the coming Light just around the corner. Where is he right now, and how might I be there with him this day? Holy Saturday, for me, is about absence, presence, and mindfulness. It is a holy time, indeed!

--Margot Critchfield

***—BUT WAIT! THE STORY ISN'T
OVER! WE'LL HAVE SNEAK
PREVIEWS OF THE EASTER
VIGIL AND EASTER MORNING
SERVICES IN THE NEXT ISSUE
OF THE CARILLON***

Lent: Penitentia, Metanoia, and Bumping Up Against the Edges

We are all familiar with the words of John the Baptist, “Repent, for the Kingdom of Heaven is near” (*Matt. 3:2*). But I wonder if our attitudes toward Lent might be different if the word “Repent” were replaced with “Change your mind, for the Kingdom of Heaven is near,” or “Rethink everything...” or “Think outside the box....” I recently learned that’s closer to what the original Gospels, written in Greek, were saying. The sad fact of the matter is that our scriptural understanding of the word “repent” is the result of a bad Bible translation. The Latin Vulgate Bible translated the original Greek word *metanoia* = *change of mind, thinking beyond* as the Latin *penitentia* = *regret, sorrow*. The original English Bible translators used a mash-up of the Greek and Latin sources; the Latin word *penitentia* stuck, and the rest, as they say, is history.

As a result, many of us grew up in religious traditions that taught us Lent was a time when we should be “penitential” in the Latin-derived sense, meaning we should dwell on how sorrowful we were supposed to be, and how worthy of punishment we were. It could be a vicious circle, because if we couldn’t summon up enough sorrow, we felt guilty for not being sorry enough. But once I understand *metanoia*, the concept of Lent changes, and I can approach it with a positive attitude. Yes, I’ll take ownership of mistakes of the past, and work on avoiding those mistakes in the future. But I can also focus on building on the positive aspects of my life, areas where I can grow, *think beyond*. After all, Jesus did not come to beat us up, he came to free us.

That brings me to the concept of “bumping up against the edges.” At a retreat I recently attended as part of my application to the Episcopal Diaconate program, I was interviewed several times, and every one of the interviewers asked me the question “What edges are you bumping up against?” The point of the question was that we all have “edges”: places we don’t want to go, limits to our comfort

zones. Since all of the interviewers asked the same question, I suspect it must be an important aspect of the spiritual growth process that needs to be addressed. When we encounter our “edges” we make excuses and go do something else “just as important.” That’s where *metanoia* comes in, the opportunity to face those edges with a positive and creative attitude. One of my edges is the timely returning of phone calls and emails. I procrastinate, overthink potential responses, to the point of inertia. Then I go do something else instead. My intention is to be mindful and consider my response before I make it. While mindfulness might be a laudable goal, in excess it can be counterproductive. Perhaps the other person needs information from me in order to make a decision, and my procrastination is making their life more difficult. I need to work on that. It’s not an inspired and grandiose goal. If I achieve any level of success, maybe no one will notice. But it will be progress. It will be one less edge to overcome. I can use the Lenten season as a time to focus more acutely on the edges, and I don’t have to wait for the next Lent to come around in order to challenge another edge, or continue to work on this and other edges throughout the year. But Lent can be a scheduled point on the calendar I can use as a reminder to re-assess those edges, and to identify other edges to work on, to think outside the box.

So, what edges are you bumping up against? “Think outside the box, for the Kingdom of Heaven is near.”

Submitted by Phil Flaberty





St. Stephen's Purpose Statement

St. Stephen's Episcopal Church is an inclusive Christ-centered community committed to exploring the intersection of our faith and our lives.

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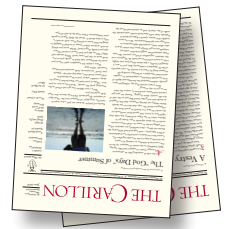
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Writers and contributors, please have your articles and photos submitted to Mary Whitehouse at marywhitehouse3@verizon.net by Monday, March 11, 2013. The next issue of *The Carillon* will be published on February 7, 2013.



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