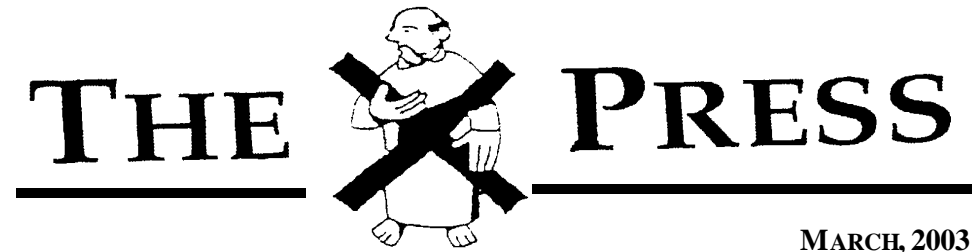




*“The Son of God suffered unto death,
not that men might not suffer, but that
their sufferings might be like His.”*

*- George MacDonald, “Unspoken
Sermons” (first series)*



MARCH, 2003

**“BUT WHERE SIN INCREASED,
GRACE ABOUNDED ALL THE MORE”**

Anne Cahill, X-Press Editor
Office Hours: 9:00 AM – 12:00 PM, Monday
9:00 AM – 5:00 PM, Tues - Fri

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These are the words we read in the fifth chapter of St. Paul’s letter to the Romans. He tells the church in Rome that sin and its effects stand out in contrast under the light of the Grace of God. Within the same verse of chapter five he goes on to say, “but where sin increase, grace bounded all the more, so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord.” God’s grace floods in like a dazzling light into a darkened room showing in stark contrast the darkness of sin lurking in the corners and under the bed. As Daniel Stevick writes in Breaking the Word, “Knowledge of the distance that separates us from God is a gift of faith and revelation. The good news is not that we sin. Sin is always a negation. The good news is that we can name sin and deal with it in a community of forgiven and forgiving people. We are given the courage to face sin, always in touch with the grace which exceeds it. The paradox is this: we only become aware of sin in the light of the very thing which assures us that sin is no longer our ultimate problem.”

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The X-Press is the monthly newsletter of St. Andrew’s Episcopal Church

This lent we are called to enter more fully into the expiating light of God's grace to illumine those areas that have been darkened by sin. Lent is indeed a penitential time. But, the penitence is the purging away of the darkness and walking as a child of the light. Perhaps this theme of light resonates deep down in our souls when we understand that Lent is the old Anglo-Saxon word for Springtime or *The Lengthening of Days*. As we make our Lenten journeys, we are making our way closer to the light of God's grace. Casting away the works of darkness and sin and reclaiming our baptismal vows. Reclaiming the centrality of our baptismal vows is what Lent is all about. In the early church, the congregation walked the forty-day journey with those desiring to be baptized. So, the preparation of these persons (known as catechumens) for baptism at The Great Vigil of Easter was the entire focus of the Lenten journey. Indeed, we keep our eyes fixed on The Great Vigil of Easter and walk these forty-days casting off the darkness of sin and being filled with God's life-giving, redeeming, never-ending light of Grace in Christ Jesus our Lord.

Your servant in Christ,

Scott+



Lenten Quiet Day

On Saturday March 1st St. Andrew's will offer a Lenten Quiet day from 9:00 AM–3:00 PM. This day is set aside for reflection and preparation for the forty days of prayer, fasting, Bible study, and good works we are all called to do as we make our way to Golgotha and the empty tomb of Resurrection Day.

Lenten Quiet Day Schedule:

9:00 – Morning Prayer in the Church
9:30–Coffee and Doughnuts in Parish Hall
9:45 – 10:30–1st meditation
10:30-11:00–Lectio Divina and silence
11:00-11:45–2nd meditation
12:00–Noonday Prayer in the Church
12:30–Lunch
1:15–2:00–3rd meditation
2:00-2:30–Contemplative Prayer
2:45–Depart

Editor's Note:

Next Issue: April 2003

Deadline: Thursday, March 20

Send submissions to: acahill@hybricon.com

Or, drop off your submissions at the Church Office during office hours or in the Peabody Room on Sundays.

Questions? Please call me at:

H: (978) 448-4053

W: (978) 772-5422 x 323

*Be sure to include your name and telephone number on **all** submissions!*

Readings for March

Sunday, March 2 – The Last Sunday after the Epiphany

First Lesson: I Kings 19: 9-18

The Old Testament reading is the account of the prophet Elijah's meeting with God at Mount Horeb.

Second Lesson: II Peter 1: 16-21

In the second reading, Peter recalls the event of the Transfiguration.

The Gospel: Mark 9: 2-9

On this, the final Sunday after the Epiphany, the Transfiguration of Christ is the central theme. This event was the most striking manifestation of Jesus' divine identity during the days of his ministry.

Sunday, March 9 – The First Sunday of Lent

First Lesson: Genesis 9: 8-17

In the Old Testament reading today we have a prefiguring of Baptism.

Second Lesson: I Peter 3: 18-22

The reading from I Peter is an early Christian reflection on the meaning of the story of Noah in the light of Jesus' dying and rising.

The Gospel: Mark 1: 9-13

The Gospel reading today describes Jesus' response to his own Baptism and anointing by the Spirit.

Sunday, March 16 – The Second Sunday of Lent

First Lesson: Genesis 22: 1-14

Today we hear the story of Abraham's sacrifice of Issac.

Second Lesson: Romans 8: 31-39

The second reading today, from Romans, describes the faith by which we are saved.

The Gospel: Mark 8: 31-38

The Gospel reading today is Jesus' first statement to his disciples concerning his approaching death and resurrection.

Sunday, March 23 – The Third Sunday of Lent

First Lesson: Exodus 20: 1-7

Today we reach the most important of the Old Testament actions of God, the time of the exodus, when Israel is definitively established as the chosen people and God makes the covenant with the people at Mount Sinai.

Second Lesson: Romans 7: 13-25

In the second reading, Paul shares with us his struggle to attain holiness by obedience to the Law – and his failure.

The Gospel: John 2: 13-22

The Gospel reading is John's account of Jesus cleansing the temple.

Sunday, March 30 – The Fourth Sunday of Lent

First Lesson: II Chronicles 36: 14-23

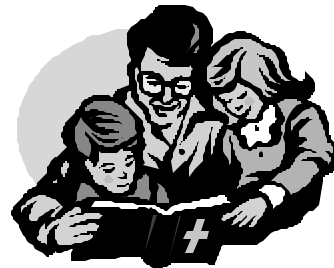
The Old Testament contains accounts of God saving the people at various times in their history which anticipate the ultimate salvation of all people in the death and resurrection of Jesus.

Second Lesson: Ephesians 2: 4-10

The reading today from Ephesians announces that in his resurrection and ascension, Jesus has raised us who know him by faith into the new life of God.

The Gospel: John 6: 4-15

The Gospel reading is John's account of the feeding of the 5,000. This story, with its strong eucharistic images, expresses God's nurturing of us.



The Secret of Secrecy

Jonathan Wistar, Junior Warden

In the sermon on the mount, Jesus says:

Be careful not to do your 'acts of righteousness' before men in order to be seen by them. If you do, you will have no reward from your Father in heaven.

So, when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, *so that your giving may be in secret*. Then your Father, who sees what is done in secret will reward you.

But when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. When you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, *who sees what is done in secret*, will reward you.

[...]

When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen, and your Father, *who sees what is done in secret*, will reward you. [Matthew 6:1-6,16-18 (New International Version); emphasis mine]

It is clear that Jesus is commenting on certain practices (giving, praying, and fasting), also known as 'acts of righteousness', and contrasting their visible exercise with their invisible (or secret) exercise. He says that hypocrites give, pray, and fast in a public manner (trumpets and disfigured faces), when these practices ought to be done privately (or secretly). Furthermore, the visible exercise effects its own reward, while the hidden practice will be rewarded by God the Father. The hypocrite has in mind the approval of his fellow men as his end or motivation and, by means of his piety, seeks to advance in their esteem. So, why does Jesus insist upon secrecy? Why is it important?

Secrecy is essential, I think, because it is the proof that the end that the practice has in mind is God; no external reward from others is possible (because the act is done secretly), so the end or motivation for the giving, praying, or fasting can only be God, and that end is the proof of genuine belief and, through continued exercise, strengthens that faith. (Perhaps that is part of the reward.)

Not all aspects of the faith, however, can be practiced secretly, and they are not intended to be. If the Holy Spirit bestows at least one gift, if not more, on each Christian, and if the

continued next page

The Secret of Secrecy (continued)

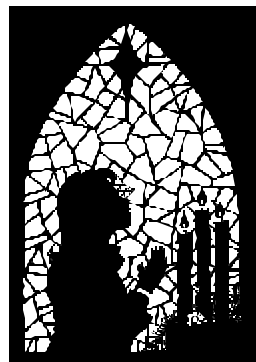
purpose of all gifts is for the building up of the Body of Christ, then the gift cannot build up anyone else if it is practiced secretly (although the gift of speaking in tongues might possibly be intended solely for the benefit of the person who received the gift). Jesus also says:

You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they might see your good deeds and praise your Father in heaven. [Matthew 5:14-16 (NIV)]

A city on a hill is obviously visible to the surrounding countryside. The light on a lampstand enlightens the whole room. And this is what Jesus says we are. He explicitly says Christians are not flashlights for secret reading under the covers (or, in first century terms, "lamps under bowls"). Jesus is saying that it is impossible for our faith not to be visible, even if it is not our giving, praying, or fasting (as he says a few verses later, as quoted earlier) that is the visible component. He contrasts here "good deeds" (which are visible) with "acts of righteousness" (which are in secret). So, secrecy is not an end in itself. Jesus is not advocating secrecy above all else.

Someone might object that it is inappropriate to pray or to contribute during the offertory, if church is a public place and if prayer and giving should be practiced secretly. But it is the motivation that Jesus is interested in: do we give and pray in church order to be seen by others? Again, it is not secrecy above all else. (Prayer and giving usually do not stand out in church, any way.) There also exist counter-examples. In the realm of almsgiving (see Mark 12:41-44), Jesus esteems the extraordinary widow, who contributes all the money she has to live on (a very small amount). Unlike the hypocrite, she makes no great fanfare of her gift, but she does contribute it into the *temple treasury*. Similarly, it is the tax collector, who *in the temple* prays, "God have mercy on me, a sinner" (see Luke 18:9-14), whom Jesus commends rather than the Pharisee, who is righteous in his own eyes, who fasts and tithes (no less!), but one can only imagine fasts and tithes in exactly the wrong ways (i.e., as the hypocrites). Based on the widow and tax collector, whom Jesus praises, it is indeed possible to pray and give (publicly) in church without having the wrong motivations.

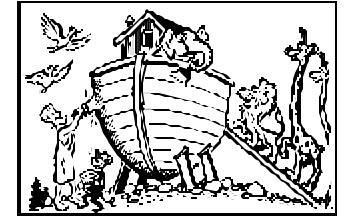
In conclusion, the secrecy that Jesus teaches should, I think, be seen as a means to a fuller relationship with God, of making sure that our practices spring from the right motivation, and Jesus assures us that our unseen prayer, giving, and fasting are beneficial, promising a reward from our unseen (secretive?) Father in heaven. The secret is out!



A Church School Opportunity

On Saturday, March 22 from 1-3 pm, the Rev. Cheryl Minor of Belmont, New England area trainer, will present an afternoon of discussion and training for the Montessori-based religious education called Godly Play. Godly Play was started this school year for our two youngest church school classes and it is a real departure from traditional teaching.

If you have any curiosity about the teaching method or if you see yourself working in the church school in any capacity in the (near or far) future, please plan to attend. This is for parents, non-parents, either gender and any age! Rev. Minor does a fabulous job of demonstrating the lessons and you'll be deeply drawn into the meaning of the Bible stories as she teaches. Attendance does not signify that you are volunteering for anything! Please see Nancy Barringer or Kris Wile or contact the church office.



Bishop Gayle Harris to Visit St. Andrew's

On Sunday March 9th The Rt. Rev'd Gayle Harris will make her Episcopal visitation to St. Andrew's. Gayle was recently ordained to the Episcopacy in January on The feast of the confession of St. Peter. St. Andrew' will be among the first places she will visit as our most recent Suffragan Bishop. On March 9th at the 10:30 AM service she will confirm eight youth of St.

Andrew's along with one adult. Please mark your calendars and make plans to be here to meet our new bishop and join with the nine families celebrating the sacrament of confirmation.



Lent at St. Andrew's

Saturday, March 1st

9:00 am - 2:30 Pm Lenten Quiet Day

Tuesday, March 4th

6:00 PM – Shrove Tuesday Pancake Supper

Wednesday, March 5th - Ash Wednesday

12:30 PM – Holy Eucharist and Imposition of Ashes

7:00 PM – Holy Eucharist and Imposition of Ashes

Tuesdays in Lent

9:30 AM – Morning Prayer & Bible Study

Wednesdays in Lent

12:30 PM – Holy Eucharist & Unction

6:30-8:00 PM – Evening Prayer & Lenten Series:

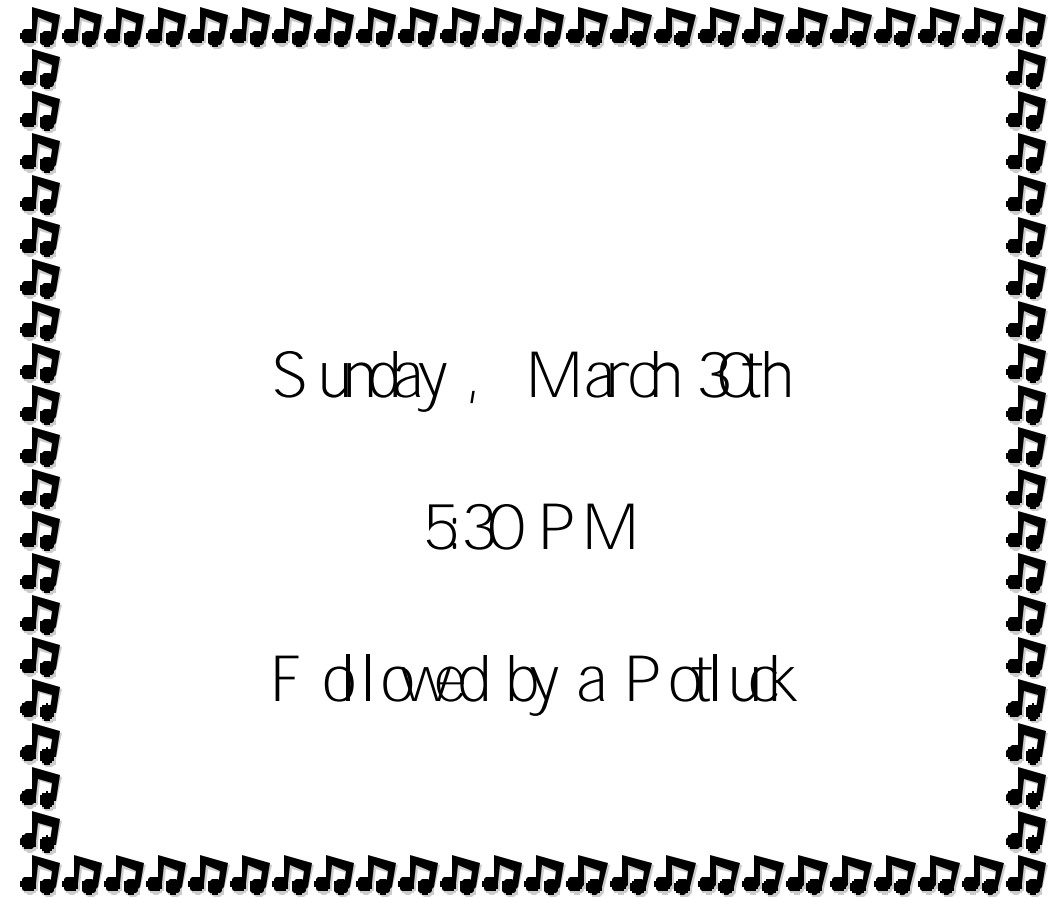
*Entering the Household of God: Taking Baptism
Seriously in a Post-Christian Society**

Fridays in Lent

6:30 PM– The Stations of the Cross

* This book can be purchased either through Amazon.com, or Churchpublishing.org, or through St. Andrew's parish office. The cost through the internet is \$15.95 or if you chose to notify St. Andrew's we can order it for \$9.95. However, if you choose to order through the St. Andrew's, the deadline for your order is February 28th.

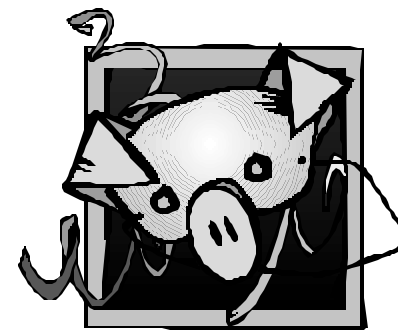
The information you will need if you chose to buy through the internet is: "[Entering the Household of God: Taking Baptism Seriously in a Post-Christian Society](#)" by The Rev'd Claudia Dickson ISBN 0-89869-364-0



Sunday , March 30th

5:30 P M

Followed by a Potluck



Mardi Gras (French for “fat Tuesday”), or **Shrove Tuesday**, is a day to confess and obtain absolution for the coming year. Pancakes and deep-fried “oliebollen” (similar to a doughnut) are cooked to use up the fat that is forbidden during Lent.



The Dedicatory Recital of the Estey Organ of St. Andrew's



Sunday March 2, at 4:00 PM

Performed by Craig Smith, Organist
Choir Master and Music Director of St. John's Chapel
Groton School



Reception in the Parish Hall
following the Recital



“When in our Music God is Glorified”

These are the opening words of the well-known hymn celebrating the praise and adoration we offer to God when the Body of Christ joins in one united voice. The restoration of the 1916 Estey Organ is complete, and on March 2nd at the 10:30 Service we will gather to bless and dedicate our magnificent organ to the glory of God. A fabulous liturgy is planned for the day in which we will not only lift our voices and music to God but also claim God’s presence among us in scripture, bread and wine, and yes in the celestial sounds of our organ. Sunday March 2nd also happens to be the Sunday when we hear the Gospel account of the Transfiguration of our Lord. Our music, coupled with a liturgy including incense, will lead us into experiencing the ethereal presence of the Lord among us as we conclude this season of Epiphany—the manifestation of God in humanity. Don’t miss this grand occasion in the life of St. Andrew’s Parish.

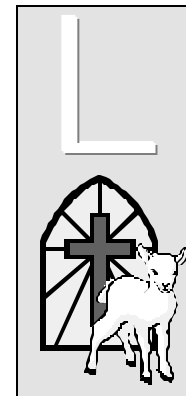
On Ecumenism

Richard Bates Harris, Esquire

Since before the sack of Constantinople by the Western Christians in 1204 and the Crusades nominally aimed at nonbelievers, Western Christendom has been hostile to the Christian Churches in Asia and Africa. A result has been a fragile accommodation between Eastern Christians and the Muslim world but hostility between the two main branches of Christianity. In fact, because of this division Jerusalem ceased to be a Christian city and became a Muslim city from the 13th century to the 1950's.

We belong to a Western Church which tries to create contacts and community with Eastern Churches. The Armenian Apostolic Church tries to bring Western and Eastern Churches into contact. The Armenian Church, whose homeland is surrounded by Muslim states, welcomes the Latin Pope and also keeps contact with nearby Shiite Iran. Some day we may want to do the same.

A short time ago at the United Nations the president of Iran, a Shiite clergyman, proposed a world conference of theologians of the major faiths to meet to define the morality, if any, of various forms of political violence, including terrorism. His offer was never accepted. One wonders what might not have happened if certain behavior were condemned by all the major religions acting in unison.



ent begins this year on Wednesday, March 5 and lasts until noon on Easter, 39 1/2 days later (not counting Sundays). Easter always falls on the Sunday after the Paschal Full Moon, the first ecclesiastical full Moon on or after March 21. The Paschal Full Moon, this year 14 days old on March 5th, is not necessarily the astronomical full Moon.

Shrove Tuesday Pancake Supper & And Burning of the Palms

On March 4th at 6:00 PM, St. Andrew's will throw the last bash before the forty-day long fast of Lent. Shrove Tuesday Pancake supper is a tradition throughout the Church.

Here a little history of Shrove Tuesday: "The term 'shrove' is derived from shriving, which means confessing and absolving. The Tuesday before the beginning of Lent was a traditional day for hearing confessions. The three days before Ash Wednesday have been known as Shrove Sunday, Shrove Monday, and Shrove Tuesday, with these three days collectively known as 'Shrovetide.' The Tuesday before Ash Wednesday is also commonly known as 'Mardi Gras' or "Fat Tuesday'. Because of the Lenten fast, the day before Ash Wednesday was a day to consume animal fat. The Tuesday before Ash Wednesday is also known as 'Carnival,' which literally means the removal or putting away of flesh (meat)." (*An Episcopal Dictionary of the Church, Armentrout 1999*) Please make plans to join us for our last celebration before the beginning of Lent.

Ash Wednesday

"REMEMBER THAT YOU ARE DUST, AND TO DUST YOU SHALL RETURN"

With these words ashes are placed on our foreheads and we begin the season of Lent. Ash Wednesday is March 5th and thus we begin our forty-day journey toward the cross of Golgotha on Good Friday and the empty tomb three days later at the celebration of The Great Vigil of Easter on the morning of Resurrection Sunday.

We begin our Lenten journey marked with ashes to outwardly signify our mortality and inward repentance. Two services are scheduled for Ash Wednesday: the first at 12:30 PM with Holy Eucharist and the Imposition of Ashes, and the second at 7:00 PM with Holy Eucharist and the Imposition of Ashes with music and choir. Our Lenten journey begins with this first step toward penitence and claiming our inheritance as Easter People.

Vestry News



Highlights from the January 15, 2003 Vestry Meeting

- ✘ **Pastoral report:** Scott was at the hospital tonight, before the Vestry meeting, when Faith Salter gave birth to a son. He was able to congratulate the new dad, Jason, on the baby's safe arrival.
- ✘ **Treasurer's Report:** Lili noted that we have a \$33,000 deficit. Jason Salter is being trained by Lili and Lorraine as the Treasurer succeeding Lili. Consideration is being given to raising the rent for the Rectory building, and also increasing the fee charged for use of the Parish Hall by outside organizations, to at least cover expenses.
- ✘ **Organ Restoration:** A plaque will be placed on the organ in memory of deceased whose families donated to the organ fund in their name: Fred & Dorothy Gray, and George Koronis. Parishioners contributions will be placed in gift book. Organ rededication will be March 2nd.
- ✘ **Facilities:** Jack reported that the bell tower and Peabody room walkways + handicap ramp could be done by the same contractor for approx. \$30. per sq. ft. Discussion ensued about the cost. Will ask contractor to postpone work 'till May.
- ✘ **Scholarship Fund:** Bill was asked to make a few small revisions to the wording.
- ✘ **Pony Express update:** Pony Express was a success. The resulting Estimate of Giving has totaled to \$126,949.57. Ninetyseven parishioners responded – 18% above last year.

EYC Kick-Off

(Episcopal Youth Community)

Sunday, March 16th

5-7PM

Parents and kids invited

March 2003

St. Andrew's Church

Tel: (978) 772-2615
 Office Hours: Monday 9:00 AM - 12:00 PM
 Tu - Fri 9:00 AM - 5:00 PM

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