

The Chronicle

The Parish of All Saints • Ashmont



Lent
2010

From the Rector

My dear folk,

Since many of those involved in the life of All Saints' are not able to come to the Annual Meeting, I have decided to share my Annual Report to the Parish with the wider readership of The Chronicle.

I never cease to be amazed at the joy of exercising my vocation here amongst you all. There is hard work, to be sure; but far more significant is the fellowship of our common life, our profound and dignified worship, and our shared vision of seeking to live out our faith in this place. Truly, God has been good to us in bringing us to such a spiritual home – or perhaps more accurately, this place of resting and refreshment in the midst of our earthly pilgrimage, for our true home is, of course, with the Lord. We are embarking upon what will indeed be a year of changes and beginnings. I find that I am excited by the prospects that lie before us.

This is not to make light of the many difficulties which surround us. The economic situation effects us all, and has drastically impacted some of our parish family. We find ourselves at war in foreign lands: family members and loved ones of parishioners are amongst those serving in combat zones. Illness, addiction, and the steady accumulation of years take their toll in individual lives. But even in the midst of these very real challenges, we find God's redeeming presence. He is with us to succor us and to strengthen us.

As you will read in more detail in the Report of the Wardens, we are beginning to address some significant issues with our building. We have invested considerable time and effort over the years in maintaining and preserving this wonderful heritage which we have inherited. We have been good stewards. But century-old buildings require more major work from time to time – and now is one of those times. For the past several years at the Annual Meetings I have directed your attention to the visible evidence of some of these problems, particularly the signs of water infiltration. It falls to us, those who have the enjoyment and use of this patrimony, to see to the restoration and preservation of our church buildings. The further professional analysis of the building's condition will guide us as we move forward to fulfill our part in this continuing story of the Parish of All Saints.

This year will bring new leadership for our music program. While the position has just been posted with the professional associations, we have already received expressions of interest from a number of people. To assist in the search process, I have appointed the following persons as a Rector's Advisory Committee: Alicia D'Oyley, Jeff Gonyeau, Nick Gray, Joyce Hempstead, Bruce McLay, and Tim Van Dyck. Between them they bring knowledge of the parish and its traditions, music training, experience as choristers and experience as choir parents.

While times of change always bring a bit of uncertainty by their very nature, I think that it is important for us all to remember that All Saints' is in a very good position as we look for a new Organist and Master of Choristers. We have a strong tradition of a men and boys choir which is deeply supported by the congregation, as well as an excellent organ – not to mention the rich liturgical life of an Anglo-Catholic parish. Boston itself, with its rich music community, is also a major attraction. We have much to offer to the person who will come lead our musical life. The music program at All Saints' is a treasure, and I most certainly do not intend for that treasure to be squandered or compromised. I know that the Wardens and Vestry share this commitment to importance of a strong, vital, and first-rate music program.

This is also a year that will bring us growth in our understanding and practice of financial stewardship. The good folk of All Saints' have customarily given generously to support God's work through this parish. Your vestries have worked diligently to ensure that the money given has been responsibly spent. Rigorous budgeting which has long ago cut out the fat has been the norm. This year, for the first time since I've been your priest, we experienced a significant short-fall in our pledged income. Further, our pledges for 2010 are considerably reduced from the previous year – some twelve percent. There are two comments I'd like to make:

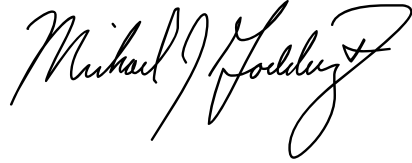
We still have been able to propose a balanced budget for 2010 due to several fortunate circumstances: reduced expenses during the interim for the music ministry, as well as a reduction in our Diocesan assessment resulting from a change in the formula used to calculate it. That is, indeed, good news. This, of course, presumes that the giving we will receive over the year will actually equal the amount of pledges made. (As I always remind you, individual circumstances vary; pledges may be adjusted as those circumstances affect your situation. But ultimately the aggregate – the sum of what *all* of us do – does matter. The financial reality is that we can not spend money we do not have.)

It also is important for us to realize that this “fix” is for this year only. Our temporarily reduced expenses have come at the moment when they are most needed. But we can't continue with reduced pledge income if we want our parish to continue as it has been. That is a hard thing to say in the midst of the economic troubles we face. Yet times of economic stress also have a marvelous way of clearing our minds and helping us to see what is really important to us. What is it that we really value; what is fool's gold? Clarity is a very good thing to have.

So, as we enter this new year there is work yet for us all to be doing: the way ahead is not absolutely clear; there are challenges as well as delights before us. Let me remind you of the words of St. James: “Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.” Our pilgrim journey is not yet

finished, there is still work for us to do. But we know that God will be with us to accomplish his will through us!

Yours, in our Lord's service,

A handwritten signature in black ink that reads "Michael J. Golding". The signature is written in a cursive style with a large, decorative flourish at the end.

From the Organist & Master of Choristers

It has been a pleasure to welcome Clarence Chaisson, our new assistant organist to All Saints'. Clarence is a junior at Bromfield High School in Harvard, MA and has been studying organ since he was twelve, and piano since he was five years old. As Assistant Organist, Clarence will accompany the choir and play hymns and voluntaries occasionally. He also likes to improvise, so we will give him ample opportunity to develop his talents.

Recruitment of trebles (boys with unchanged voices) for the Choir of Men and Boys is a high priority at all times of the year. Please pass the word to boys and their parents among your family, friends, and colleagues that membership in the choir at All Saints' is a wonderful way to grow up. Boys develop their beautiful voices, learn musical and leadership skills that last a lifetime, and experience the awe and wonder of God - All in the Choir. No prior musical training or religious affiliation is required to join. Call Buffy Gray at 617-436-3520 for more information about enrollment.

Lent is on its way. Not only the liturgical color changes in Lent. You will notice musical color changes as well. Most obviously, we omit singing the Gloria in Lent. In addition, we sing the psalms to plainsong tones rather than Anglican chants and omit the Gospel Alleluia. Much of the choral music and the hymns reflect the Lenten emphasis on penitence, self-examination, and the longing for a deeper relationship with God through Christ.

Finally, a big thank you to all choir members and parents for their support and dedication during this interim period. We have a terrific crew of singers who devote a lot of time and effort to their work here at All Saints'. What a joy it is to make music to the Lord in this beautiful place!

Buffy Gray

Lenten Services

ASH WEDNESDAY

17 February

10:00 a.m. – Low Mass with Imposition of Ashes

7:00 p.m. – Solemn Mass with Imposition of Ashes
The Rt. Rev'd Roy Cederholm, celebrating and preaching
sung by the Choir of Men & Boys

WEDNESDAY IN LENT

24 February - 24 March

10:00 a.m. – Low Mass

7:00 p.m. – Stations of the Cross & Meditation

“To the Glory of God and in Memory of Many Saints”*

Eleven years ago Beulah Morrill died and left the parish a bequest of \$250,000. No one now living knew Beulah Morrill. No one knows what connection Ms. Morrill had to the parish, but we can be sure that our impact on her life must have been significant for her to present us with such a great gift. (From the 2009 Wardens' Report.)

At the Annual Meeting on the last day of January 2010, the wardens delivered these three sentences as part of their annual report. Their intention was to say that the labor of many saints since 1875, the vast majority of them unknown to us, has been responsible for the furtherance of God's work at Ashmont. Our responsibility for the physical and spiritual well-being of the parish moves at once in two directions. Our responsibility, forward in time, is toward our spiritual children, unknown successors, who will inherit this temple we have built, preserved, and enhanced. The other direction, focused on our heavenly goal, is toward the many named and nameless saints who have faithfully preceded us into the courts of God's heavenly dwelling place. Those now living have a responsibility to those who have gone before as well as to those souls yet to be.

*The inscription on the topmost step at the High Altar.

While the wardens were congratulating themselves on the expression of such fine sentiments, at least one member at the annual meeting was quietly agitated in distress, thinking, “Wait a minute! I knew Beulah! How could we forget?”

Indeed, how could we forget? Corporately, we did know that Beulah was born on 24 May 1907 and that she died on 18 Nov 1999 and was buried from the church four days later in Cedar Grove Cemetery. That much is plain from the parish register. There are at least three members of the parish who knew her. They have contributed these additional memories.

Beulah H. Morrill was a quiet and modest woman. She was small of stature, and perhaps had polio, for she used a leg brace. She was brought up in Dorchester and lived for many years at 19 Rowena Street, a block away from the church. Beulah lived with her mother, Agnes, and they came to church together. She was involved in the Episcopal Church Women, and when the ECW ladies went to lunch, Beulah would join them. She served on the St. Augustine camp committee and is listed in the parish directory of 1969. Muriel Kruger knew Beulah. Beulah’s sister was a Roman Catholic nun. Before her requiem, Beulah’s coffin was open at the back of the church.

A modest amount of research at the library produced these additional facts. The 1920 census tells that her father was William D. Morrill, born in Rhode Island, that her mother was Agnes G., born in Massachusetts, and that Beulah was a white female, able to read and to write. William Morrill had a drug store located four blocks from their house at 264 Minot Street. The drug store is now gone and the lot at 264 has been consolidated with an adjacent lot and bears a two-family house. Beulah’s sister is Sr. Mary Kathleen (née Barbara A. Morrill), a Missionary Sister of the Society of Mary.

How could we forget these things about Beulah?

Remembering is a key theme of the Christian faith, running throughout the Scriptures. The people of the Old Testament are enjoined to remember they were slaves in Egypt and to remember the day they came out of bondage (Deut. 5:15; Exod. 13:3). They are told to remember the covenant (Num. 15:40). God is asked to remember their forebears Abraham, Isaac, and Jacob (Ex. 32:13). The Psalms are replete with petitions that God would remember the psalmist in his afflictions (132:1) and to forget his sins (25:7). In Isaiah the exiles are told that God will not forget them, but that their sins will be swept away like a mist (Isa. 44:21f). Tobit was mindful of God and so remembered the widowed and orphaned, provided for the hungry and naked, and buried the bodies of the forgotten dead (Tobit 1:8-20).

In the upper room, Jesus asks his disciple to remember him whenever they break the eucharistic bread (Luke 22:19 and 1 Cor. 11:24f). The epistles of the New Testament usually include an earnest remembrance in prayer for those to whom the letters are addressed (e.g., 1

Thess. 1:2f; Rom. 1:9; Phil. 1:3f; Philem. 4). In his letter of encouragement, Timothy is reminded of the faith that lived first in his grandmother, Lois, and then in his mother, Eunice, before it was passed on to him (2 Tim 1:3-6).

We are constantly exhorted to remember: not to forget God, not to forget God's saving acts, not to forget God's steadfast love and his commandments, not to forget our forefathers and foremothers. And, most of all we are commanded to remember, in the sacrifice of the mass, the saving acts of Jesus.

And yet, since we are human and limited, we do forget. This is why a constant plea to God to remember is woven through the Christian liturgy. In the "Additional Prayers" in the 1979 Book of Common Prayer rite for the Burial of the Dead, we ask on behalf of the departed, "Remember thy servant, O Lord, according to the favor which thou bearest unto thy people" (p. 488), and we praise God for all his "servants who have finished their course in his faith and fear [those] known to us and unknown" (p. 489). In the Orthodox liturgy of St. Basil the Great, the priest and people spend a good three or four minutes enumerating all the people the Church wishes God to have in remembrance. After listing hermits and miners, the sick, prisoners, rulers, orphans, travelers, the married, infants and the faint-hearted, those in the armed forces, and many, many, many others, the prayer concludes with this plea in apparent frustration at our human finitude: "Have in remembrance, O God...those whom we, through ignorance, or forgetfulness, or the multitude of names, have not remembered, [and] do thou thyself call [them] to mind, O God, who knowest the age and the name of each, who knowest every man even from his mother's womb" (Hapgood 109). God hears our prayer and does not forget us. Even if we humans forget, God is faithful and he remembers.

To say that no one in the parish knows Beulah Morrill is wrong. What is certain, however, is that though our corporate memory fades over the years, each of us remains lovingly in the mind of God.

We are most grateful to Marylynn Sullivan, Anne Tzamos, and Charlie O'Hara for their memories of Beulah Morrill.

Bruce McLay

An Ash Wednesday Sermon

The Rev'd John Alexander, SSC
Rector, S. Stephen's Church, Providence, RI

Shortly after I arrived as rector in my first parish, I had a conversation with a parishioner who had the reputation of being one of the more "spiritual" members of the church: a man of prayer. But when I said something about figuring out what I was going to give up for Lent, he

replied: “Oh Father, that’s so old fashioned. The thing to do in Lent isn’t to give something up but to take something on!”

I could see that I had my work cut out for me. For while it’s an excellent idea take on extra disciplines of prayer, study, or service during Lent, it’s not enough. We really do need to give something up as well.

In keeping with age-old Christian tradition, our Prayer Book is absolutely clear that “Ash Wednesday and the other weekdays of Lent and Holy Week” are to be “observed by special acts of discipline and self denial” (BCP 1979, p. 17). In a few minutes, I will read from the Prayer Book the words: “I invite you . . . in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word.”

It’s all too easy to gloss over the fasting and self-denial components of that equation. Yet without them, our observance of a holy Lent is inadequate and incomplete. From the very beginning, Christians have given over special times and seasons to self-denial, after the example of our Lord himself who fasted forty days in the wilderness. But our contemporary culture is so unused and indeed hostile to the very idea of fasting that from time to time we need a refresher on the purposes of the practice.

The most obvious reason for fasting is the penitential aspect. We deprive ourselves of certain pleasures for a time as an expression of sorrow for our sins. Continual indulgence of every craving and gratification of every desire is the behavior of people who think they deserve every good thing that life has to offer. By fasting, we remind ourselves that, no, the good things that we enjoy in this life are not what we deserve but rather gifts of which we are profoundly unworthy. And so, periodic selfdenial teaches us to be grateful for these gifts rather than to take them for granted.

A second reason is to remind ourselves that the ultimate fulfillment of human existence transcends the comforts and joys of life in this world. The ashes that we’re about to receive symbolize our mortality. Sooner or later, we’re all going to die; and then we’ll have no choice about letting go of the pleasures of this life. By periodic seasons of fasting and self-denial, however, we practice that letting go, in order to fix our eyes on the joys that await us in the life to come.

A third reason for fasting involves intercession. How many millions of people in this world suffer from hunger, poverty, and malnutrition? By fasting we call to mind their suffering, and motivate ourselves to help alleviate it. Moreover, our disciplines of fasting and self-denial constitute sacrifices that we can offer up to God on behalf of all those for whom we pray for whatever reason, both the living and the dead.

A fourth reason for fasting in Lent is as an aid to recollection. For example, one of my

personal disciplines is the traditional one of abstaining from meat on Fridays during Lent. The problem is that I love fish, so fish on Fridays is no great penance for me. When I was young, certain adults in my life used to joke about the alleged hypocrisy of Catholics who would have lobster bisque and Seafood Newburg on Fridays as if that were a penitential discipline. Years later, however, I read the Anglican spiritual writer Martin Thornton, who pointed out that remembering that it's Friday and taking the trouble to eat fish instead of meat is an act of devotion in and of itself: simply doing something different because it's the day of the week on which our Lord died.

A fifth reason is the training that fasting affords us in self-discipline. Whenever we give something up, sooner or later we're tempted to break our rule. To take what might seem a trivial example, suppose you give up Hershey bars. I can virtually guarantee you that by the third week of Lent there will come a moment when your entire being will be consumed with craving for one. Serious prayer will be necessary to resist the temptation. But insofar as we develop the habit of resisting temptation in small things like Hershey bars, we build up the strength of character to resist the big temptations that inevitably come our way: such as to tell a lie, break the law, or betray a friend for the sake of self advancement or personal gain.

A sixth reason—and probably my favorite reason—is that the Lenten fast prepares us better to enjoy the Easter feast that follows. In the end, we are not Puritans, thank God. For example, in my own case, having given up alcohol during Lent, few pleasures are so exquisitely delectable as that first glass of wine at the late evening reception following the Great Vigil of Easter. And that is of course a metaphor for the entire pattern of the Christian life: we accept the inevitable sufferings and deprivations of this present world for the sake of the never-ending joy of the world to come.

In short, there are many reasons to take on disciplines of fasting and self-denial during Lent. But please, let's not kid ourselves into thinking that we can keep a holy Lent only by taking something on, without giving anything up. Lent doesn't work that way, and we shortchange ourselves if we pretend that it does.

A Letter from Fr. Jarvis

To the Beloved in Christ at Ashmont
Dear Friends,

As you all know, I live most of each week at Yale midst one of the world's largest collections of theologians. Theologians, like economists and sociologists, wax and wane in prestige. I am reminded of King Lear's words: "Who loses and who wins, who's in, who's out...?" When I was a young priest, the French Jesuit scientist Pierre Teilhard de Chardin was

very much in vogue. At the time, I read just about everything he wrote and lectured on him in Cleveland where I then lived. Like all theological systems, Teilhard's was imperfect and incomplete. (Thomas Aquinas, the greatest of the medieval theologians, wrote: "Everything I have written is straw.") Every time Teilhard came to a difficulty, he solved it by leaping the chasm with a flight of poetic mysticism. I realized this, but I was nonetheless deeply affected by what he wrote.

"We are not human beings on a spiritual pilgrimage," he wrote. We are not permanent residents of earth; earth is not our home. We are only temporarily here on earth, on our brief and often difficult and troubled earthly journey. "Here on earth," says St. Paul, "we have no continuing city," we have no permanent residence.

"We are," Teilhard said, "*spiritual* beings on an earthly pilgrimage." We are *visiting* earth. We are on an earthly Grand Tour. We are *away from home* on a visit to this earth. The words of two familiar hymns remind us of this reality:

Lead, kindly light, amid the encircling gloom, Lead Thou me on:
The night is dark, and I am far from home; Lead Thou me on....

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see;
O Thou, who changest not, abide with me.

And this reality brings me to three thoughts for you regarding this Lent:

1. Perspective. Let us this Lent remind ourselves that we are "*spiritual* beings on an earthly pilgrimage," that the earth is not our permanent residence. Even if we live to 108, we are here on earth only briefly. We must keep our eyes on the prize. All earthly prizes fade away. As a young priest, I wrote a book (*Come and Follow*) published by Seabury Press in New York. It did quite well and was reprinted several times. I ran to my mailbox in Cleveland and there, one morning, were my seven author copies. I opened the package, and they figuratively turned to dust in my hands. I suddenly realized in the clearest and most shattering way that books are published all the time, that even if I were a famous author, the thrill was like a brush fire – a flashing moment of flame quickly burning itself out.

The only earthly prize is the grave. The only certainty about the earthly life is death. We need to remember always that we are *not* earthly beings on a spiritual pilgrimage, but spiritual beings on an earthly pilgrimage. Our life on earth is temporary, impermanent, passing. Earth is not our permanent residence; earth is not our home.

2. Promise. Driving on a field trip last week with some of my students at Berkeley Divinity School, I was struck by their reaction to an elderly former Roman Catholic priest who

adopts a rather dour and cynical attitude towards life. Seeing our seminarian in robes on Sunday, for example, he remarked, “I remember with joy the day the rector of the seminary told us we didn’t have to wear robes like that any more.”

I hate to reduce things to a cliché, especially a contemporary cliché, but we as Christians have an obligation to see the cup as half full. St. Paul spoke of three abiding virtues: faith, hope, and love. We tend to focus on love (“the greatest of these”) at the expense of faith and hope. Let our focus this Lent be on **hope**. As a young priest, I wondered how hope could be a virtue. It seemed to me you either had it or you didn’t. But hope is a virtue because it is an attitude which we can choose – or not choose.

Rhode Island’s Latin motto is that from which our nation’s English motto is derived. Rhode Island’s motto is “In Deo speramus.” That got translated, “In God we trust.” But it really means, “In God we **hope**.”

On our brief and passing earthly pilgrimage, we have an obligation as Christians to **hope** – to see things in terms of their possibility. We must choose: We can be cynical, tearing down, criticizing, decrying, mocking. Or we can be hopeful (hope-filled): We can – in our brief and passing earthly journey -- try to build things up, look for things to support and praise, see things in terms of their **promise** (what could be), live thankfully with whatever God has given us. Let us, this Lent, try to eliminate cynicism and see things in terms of their promise. It is about *attitude*. Let us try to live in hope.

3. Piety. Did Father Jarvis really say “piety”?! Yes, I did! Perhaps, as my third P you expected Prayer, and prayer is certainly part of piety. But I really mean piety. Small acts of piety remind us – on our brief and passing earthly pilgrimage -- of the Prize Beyond. This Lent, attend Stations of the Cross on Wednesday nights. Attend a weekday mass every Wednesday at 10, or Friday at 7, or Saturday at 9. Light a candle at one of the shrines at each mass. Make your confession. Say the Rosary. Pray each day in the presence of an icon or sacred picture. Pray *with* someone at home, if you can. Resolve each day to say the Angelus to remind yourself that Mary is always with you as you make your earthly tour: “Pray for us sinners, now and at the hour of our death.”

All these small acts of piety remind us that we are *spiritual* pilgrims, that we need constantly to keep our eyes on the prize: the Reality Beyond the passing things of this earth. These small acts of piety can help us keep a Holy Lent.

Let this be your Lenten prayer each day:

I need Thy presence every passing hour;
What but Thy grace can foil the tempter’s power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

F.W.J

The Chronicle – Lent 2010

<i>Contents</i>	<i>Page</i>
From the Rector	2
From the Organist & Master of Choristers	4
Lenten Services	5
“...In Memory of Many Saints”	5
An Ash Wednesday Sermon	7
A Letter from Fr. Jarvis	9

The Chronicle

The Parish of All Saints • Ashmont
209 Ashmont Street, Dorchester
Boston, MA 02124-3803

Non-Profit Org.
U.S. Postage
PAID
Boston, MA
Permit Number 59512

Telephone: 617-436-6370 Webpage: www.allsaints.net

The Rev'd Michael J. Godderz, Rector