



THE HERALD

MARCH 2015

FROM THE RECTOR'S DESK

Dear Friends in Christ,

What a snow, this is! This year's winter seemed cold but dry until the end of January. But a few days after I returned from Japan with 9 students, it started

snowing furiously. Last Sunday, February 8, when we had planned this year's Annual Meeting, the roads, plowed or not, looked hazardous. From our house, few cars were passing. After consultation with the two Wardens, we cancelled the church service and the Annual Meeting for we did not want anyone to take a risk, driving or walking. Since then, snow has not relented. Schools have been cancelled. Today, February 10, the MBTA is cancelled all day throughout the system so that the City and suburbs can plow the tracks. How do people go to work, to school, for grocery shopping? "There is no place to put all this snow?" seems the most oft uttered comments by people on the local news stations. The amount of snow that fell on February 7 is the 6th largest accumulation of snow on record in Boston. Winter is not over. More snow days are predicted.



Where would the winter of 2015 rank, when all is said and done?

When I walked into the church on the first Sunday back, which was February 1, the choir who had been practicing all stopped and said, as if in union: "Welcome back. What was the weather like in Japan?" Not to take any time from the practice, I responded briefly: "Just as cold, but without snow." "Did you have long johns?" and other questions ensued. I sensed that members of our choir were surprised that it was as cold in Japan as in Eastern Massachusetts. I had experienced this before, many a time. Many Americans seem to think that Japan is subtropical. Tokyo and New York are at the same latitude. But many Americans, at least since the end of the World War II, seem to think of Japan's weather in terms of Okinawa where many US soldiers have been stationed. Okinawa's weather is indeed subtropical, like Hawaii, like the Caribbean. In fact, in the northern part of Japan, especially on the main island of Honshu, for centuries, people living there have had to contend with ten to twenty feet of snow during winter months. The cold, sub-freezing wind blows during winter, collecting moisture in the Japan Sea that separates Japan from Korea, China and Russia. That is why they have so much snow. They learned the lesson early on. Houses are all two stories high with two entrances: one on the first floor for summer and the other

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one on the second for winter. Modern snow plows were unknown then. As the population of the country dwindled, many young people have moved out of the "Snow Country" to cities farther south, such as Tokyo. "Snow Country" was in fact the title of the novel, which won Kawabata Yasunari a Nobel Literature Prize in 1968. It is a novel told by a university student, who got on the train in Tokyo, bound for a hot spring town in the north. The train went into a long tunnel (Japan is 80 % mountainous). When it came out, everything was covered with snow; hence "snow country." In northern Japan, where few Americans go, after snow comes spring, without fail. The moisture from winter enriches the soil, assuring rich harvest in the fall. I wonder if we can think of our winter in this long-term optimistic way. It is true that the Chinese and Japanese word for "crisis" (危機) combines two concepts: "danger" and "opportunity." After danger can come opportunity, if we learn to endure the danger, to make the best of it. Hardships of frigid winter with piles of snow can be overcome, when we think of the spring season waiting after winter. Aesop's tale of the hare and the tortoise gives us the same lesson.

At this writing, we have yet to have our Annual Meeting for the parish as a whole to review the year that just passed. Thanks to Justin's hard and efficient work, the composite Annual Report has been printed and duplicated. As every year in the past, there is a combination of pessimism and optimism. Some worry about the future of our parish by pointing to signs of stagnation, if not decline, while others see signs of hope and promise, if not readily visible to many of us. At the heart of the despair seems what some regard as lack of individual volunteers for key ministries of our parish. "Too many old people, and not enough young couples" is a familiar refrain. So is "People bring their babies to be baptized, but they don't stay." But I can tell you that compared to 15 years ago, when I first came to St. Luke's, we have more young people, actively participating. As those who were here then might remember, my first pledge was to do more baptisms and weddings than funerals. It took a while, but we were able to achieve that first goal. Vestry members in the last several years have include younger people with children at home. 15 years ago, Sunday School had only three children, two of whom were ours. But now, thanks to the dedication of the teachers, we have many more. We all know many children join us for Holy Communion during the Offertory. Community Supper, which was started by Dora Naves and Joan Drechsler, connected the parish to the "world outside" as the most important of our outreach ministry, as proof that Christ's ministry in our midst is not just parochial. "Not to be ministered unto, but to minister," which happens to be the motto of Wellesley College, goes back to the teaching of Christ, as recorded in the Gospel of John.

Discouraging signs which many of us see are in every parish, perhaps in other Christian denominations as well. In a tradition where an ordained person, sent down from an ecclesiastical authority above, may be expected to rule over a parish, the parish may expect the authority figure in charge to fix everything for the congregation. Such is not the tradition of the Episcopal Church. There are branches of the world-wide Anglican Communion where the priest is appointed by the bishop and the con-

gregation has no say on the matter. The American Episcopal Church closely follows the Congregational, "Puritan" if you will, heritage and practice. It allows and requires a tradition of shared leadership and corporate accountability. The New England "town meeting" is fundamentally Puritan and Congregational. Roman Catholic Church comes from a very different heritage. Shared leadership and communal accountability, as idealistic as they may sound, are difficult to put into practice. We may heed the words of Winston Churchill who spoke for the Parliamentary system of his country: "Democracy is the worst system, except for all the rest." Autocracy may be easier, especially when the community's voice is ignored. Democracy is much more difficult, frustrating, chaotic; potentially divisive. Perhaps now is the time for the people of St. Luke's to realize that ours is that English, Anglican tradition which the Episcopal Church inherited by choice in 1784, only 6 years after the Independence when a new branch of the world-wide Anglican Communion was formed in Philadelphia with Samuel Seabury and William White as bishops who were to steer the Church into its own future without accountability to the Crown, but only to its own people with God in Christ as the only ultimate shepherd.

How easily and quickly do we forget that leadership is shared, corporate, like the Gospel parable of the vine? It is human nature for us to expect the priest or the bishop to fix everything. When things do not go well, we seldom look within ourselves; instead, blame someone else. When things do go well, all of us want to claim credit. Ultimately, the same is true with families, nuclear and extended.

Those of us who have gone to seminary know that one of the most important parts of the 3-year long study is to be prepared to face and deal with what we are experiencing at St. Luke's. Seminary taught us that ordained ministry in a parish setting was to be a series of disappointments, for lack of volunteers, for lack of funding, for old church buildings, for apathy. If there are "volunteers" who are eager to help out, some of them may be more intent on "taking over" than helping a shared vision. This is what contributes to a high stress level, and sometimes worse, including a high divorce rate, among the parish based clergy. To top it off, it might also be said that, not just in the Episcopal Church but also in other denominations, large and wealthy churches are thriving and growing larger still, while smaller parishes with limited resources are getting smaller and smaller. It may parallel the widening gap between the haves and the have-nots in the US society and beyond. Time to begin anew is now. A close network of people, however small, is where a new life is born, through prayer, fueled by hope, faith and love. Christ comes to us, when we come to Christ. Let us see where we will be at the time of the Annual Meeting 2016.

Until spring arrives upon us, let us do all that we can to make the best of this trying winter season, both literally and figuratively.

Father Jim+

EDITOR'S NOTE: *The Rector's Epistle intended for publication in the January/February issue is included below.*

FROM THE RECTOR'S DESK

Dear Friends at St. Luke's,
I write today for the combined January-February edition of *The Herald* on the road in Japan. For three weeks, I am in Japan with nine Wellesley College students who are here to work on their research projects. In order to emphasize the importance of collaborative, shared learning, each project has two students. The ninth student is working on her Honors thesis with me on the convergence of the Virgin Mary in Christianity and the Goddess of Mercy in Buddhism. What she sees in common is the centrality of redemptive suffering. Other students are working on topics widely ranging from the plight of the "untouchables" of Japan, how the Japanese cope with natural disasters, to the media production in contemporary Japan. Yesterday marked the 20th anniversary of the Kobe Earthquake, which killed some 7,000 people. My parents had lived there for over 30 years, and I spent my junior and senior high school years there. When I heard about the earthquake on television in Tokyo, I promptly went there, making use of public transportation. No mode of transportation was available beyond a certain point, for the rails and roads were totally destroyed, together with the sewage system, water and gas lines that were all under the surface. I walked toward Kobe for several years only to find my parents and grandmother huddled together in the cold, with no water, no heat, no light. One side of their house had come down. It looked like a Hollywood movie set. The people of Kobe had persevered, though the rebuilding effort continues.

The students are also working with undergraduate and graduate students from Doshisha University, founded by the son of an impoverished samurai upon learning that the President of the United States was chosen by the people. Never mind in the nineteenth century no women or blacks voted, but it was an eye popping revelation to the young samurai. Although it was against the law of feudal Japan for anyone to leave the country or for any foreigner, especially the missionaries, to enter Japan, he snuck into an American ship anchored for restocking food and water. Sailing across the Pacific, around the southern tip of South America, he arrived in the Boston Harbor on the very day that President Abraham Lincoln was assassinated in the nation's capital. His disappointment must have been deep. Sponsored by the owner of the clipper ship in which he had travelled, he received education at Philips Academy, Andover, and Amherst College. While in Massachusetts, he was baptized a Christian. To his great surprise, he was chosen as the first Congregational missionary to Japan. Together with his roommate from Amherst, he founded a Christian academy across the street from the old Imperial Palace in Kyoto. That is Doshisha.

Yesterday, we visited the Peace Park and the Atomic Bomb Museum in Hiroshima. Evidence of devastation from the very first

nuclear bomb dropped on the civilians disturbed our senses, challenged our conscience. At the exit of the museum, there were books placed for the visitors to express their impressions and opinions. One of the students spotted an entry, written in English, saying, "I am not sorry for them. The Japs deserved it." Right next to it was a response, also in English: "May God forgive you for your hatred." The City of Hiroshima is busily preparing for the 70th anniversary this summer for the dropping of the nuclear bomb, which the US had to drop, so they argued, to end the terrible war. By then, Germany and Italy had already surrendered to the Allied Forces.

Today, we will journey by train to Nagasaki, the second, and so far the last city on earth, to suffer from the nuclear bomb, larger than the one dropped in Hiroshima. While Hiroshima is known as the "City of Anger," Nagasaki is viewed as the "City of Prayer." Why? It has a lot to do with a medical doctor, a radiologist, who was also a Roman Catholic convert through his wife, who had descended from the 16th century converts. She died instantly of burns from 8,000 degree heat from the bomb, but he and his two small children survived. They moved to a shack near the hypocenter of the bomb, where Dr. Takashi Paul Nagai dedicated his life to prayer. He had come to the conviction that God had chosen Nagasaki for the atomic bomb so that the people of Nagasaki, especially its large Christian population, could appeal to the whole world to cease nuclear wars and usher in a peaceful world without arms. As his death approached of leukemia, a common illness from radiation, he received visits from Helen Keller, the Emperor of Japan and the Emissary of the Pope, among so many others. It is ironic that the second atomic bomb was not originally intended for Nagasaki. A bad weather forced the B-29 to change the target from the original target to Nagasaki where the sky was clear. We plan to visit his tiny house in Nagasaki tomorrow. Nagasaki is where my mother's family came from.

We will return to Boston at the end of January, ready for the start of the Spring Semester. I will be with you at St. Luke's on the first Sunday of February. On the following Sunday, 8th of February, we will have the Annual Meeting.

My prayer continues to be with you and for you. Please pray for me and the students.

Father Jim+



SENIOR WARDEN'S NOTES

by Bill Carnes

When I started this report, I am the “incoming senior warden”. On February 22nd, after two postponements, we held our annual meeting with an adequate quorum. As a result of the vote I am now senior warden. Several snowy weekends delayed the meeting. We also had a little snow that Saturday night, but enough of us came out to make the meeting. I wish to thank all who came out for the annual meeting on February 22nd.

Our vestry retreat is planned for February 28th. We will meet in Berlin and discuss long range plans including sustainability of the church.

MISSION HUB NEWS

For the executive director position we had applications from several candidates. A subcommittee is doing preliminary interviewing and will get back to us with results.

BUILDING

We continue to have roof leaks in the sacristy. During one brief warmup, there was enough water dripping in to cause part of the ceiling to come down. If the roof is kept mostly clear of snow, it doesn't seem to leak. In the spring, we will look at this further and plan a repair.

Another major project for this year is repairing the window sills. We have a plan that we believe is achievable this year.

The Sunday School has long wanted a buzzer to alert them for the start of communion. That has finally been installed. A buzzer can ring both down stairs or upstairs.

During the past few weeks, I have managed to keep the entrance shoveled out, but there is less and less room to put the snow.

BACK ENTRANCE PROJECT

Work will continue in the spring.

SUNDAY SCHOOL

Sunday School put on a pageant for Epiphany. It was quite good. The children went through the alphabet with words describing different aspects of the Christmas season.

12 MARKS OF HEALTHY CHURCH BEHAVIOR

1. Worships: Designs and carries out in a thoughtful and excellent fashion worship that is responsive to the individual nature of the congregation. The congregation understands the power of the Holy Eucharist to renew the spirit. Worship is vibrant and alive and touches the worshipper. Liturgy is well planned and executed.

2. Knows Itself and Moves Forward: Defines itself by its sense of values, mission (purpose) and vision with resulting plans for the congregation. The culture is one of expectation of constant movement and change, seeking God's will for its future. This awareness is grounded in theological definition and understanding.

3. Invites, Incorporates: Invites, displays hospitality and works toward inclusion of newcomers and members into active participation in congregational life with an emphasis on relationship formation.

4. Disciples: Takes seriously the formation of disciples, grounded in the Baptismal Covenant with emphasis on spiritual formation, biblical education and prayer.

5. Lives as Stewards: Promotes good stewardship of parishioner's time, spiritual gifts, talents and money.

6. Empowers: Fosters a culture of empowering ministry utilizing knowledge of persons' spiritual gifts, passions and talents for service coupled with expectation and accountability for those who undertake ministry.

7. Cares: Responds with thoughtfulness and pastoral sensitivity to individuals in the congregation when illness, personal crisis, death and other challenging life circumstances arise.

8. Reaches Out: Focuses significant ministry outside the congregation to the community and beyond.

9. Fosters a Learning Culture for Leaders: Understands that leaders in Christian community have a distinctive call, that they seek God's guidance, are willing to risk, lead change well and learn from experience. Leaders are trained and expected to mentor future leaders. Lay leaders foster a healthy relationship with their clergy.

10. Communicates: Generates effective communications inside the church and outside to the community.

11. Manages Conflict: Conflicted situations are managed with practices/processes that foster and reflect a theology of reconciliation.

12. Understands the Need to Be Connected to the Greater Church: Demonstrates connectedness and support for the wider church.

Authors: Mary MacGregor and Reb Scarborough, 2004, edited 2011

References: Peter Steinke; The Evangelism, Church Growth, Worship and Mission Agency of the Presbyterian Church of Canada



Holy Churchkeeping at St. Luke's ... the work of the Altar Guild



by June Miller

Part One: Holy Eucharist preparation

Every time we celebrate the Eucharist, one of us has set the Lord's table in the *sanctuary*, usually one or two days before the service.* The candles are filled with oil: two groups of three at each end of the *reredos*, two on the altar table itself placed close to the edges, and the tall *paschal candle* that stands next to the pulpit. The candle in the sanctuary lamp is checked for replacement so that a continuous flame burns next to the *ambry*, the cabinet where consecrated bread and wine are kept.

St. Luke's has many beautiful *paraments* (sanctuary and chancel vestments) that together with our handsome silver and brass vessels are treasures to handle and place appropriately to enhance our worship.

We are now in the season of Lent and use what Father Jim and others call *Lenten Array*: paraments of a plain hemp color with bands and crosses of a deep magenta. Jim's vestments, his *chasuble* and *stole*, are also matched in Lenten Array. His chasuble is laid on the communion rail and the stole is laid on Jim's desk in the rector's study before the service. We are grateful to our former Directress Joan Drechsler and her daughter Peggy for their recent refurbishment of our Lenten Array.

It is a wonderful respite to set up the altar for Holy Eucharist—feeling the warmth of the vivid stained glass and, if you're listening, hearing the quiet pulse of the *power center*, as Bishop Gayle once called the Altar Guild ministry. This work is refreshment, indeed, from the often weary round of other weekly tasks.

Many of the preparations we make result from the beautiful things we have acquired over many decades. Our appointments are traditional in style and coordinate well with our hundred year old building, but let us not be afraid to introduce appropriate changes. As the Church becomes more open and diversified, we will hopefully welcome and enjoy innovation. Often small changes create a variety that focuses better awareness.

Join me for an hour this winter or spring (we hope!) to do some *Holy Churchkeeping*: setting the Lord's table for a Sunday Holy Eucharist.

*We spread the white *fair linen* over the top of the altar table and overlay in the center a smaller white linen called the *corporal*, upon which the chalice setup is placed. The chalice set up is the chalice overlaid with a linen *purificator*, *paten*, priest's host and *pall*, a flat linen covered square. As we face the altar there is a small shelf attached to the back wall on the right hand side; this is the *credence table* and here the water cruet and bowl and *lavabo towel* are placed. At St. Luke's, we also place a small silver *paten* which contains one or two gluten free communion wafers on the credence table.

The missal stand is placed on the right hand (pulpit) side of the altar. (Between services it is kept on the credence table.)

The Gospel is placed at the edge of the altar table at its center facing the congregation.

At the rear of the nave, just indoor of the entry vestibule or *narthex*, we place a wine cruet and silver bread box containing communion wafers on the *entrance credence table*.

If the liturgical season is changing, we need to change the color of the *paraments*: the altar frontal, the covering for the top and front of the altar, the *burse* and *veil* that create the tent for the chalice setup, the *pulpit fall* that covers the brass stand at the pulpit and the pair of lectern Bible markers.



MARCH INTERCESSIONS

We offer our prayers of healing and intercession this month for those named below:

Red Sabug	Bella Sanchez
Sandy	Paul
Nancy Koderá	Shirley & Bob Bausch
Maria	JYM, Marie & KJM
Ethel Drasher	Evý's Family
Chas & Leslie	Don
Bruce	Audrey Newton
Frances Lawton	Margaret
The Lucy Family	Florence
Burke Mahoney	



March Birthdays

Danielle B. Avery	Mar 2
William Campbell	Mar 3
Kitty Carr	Mar 6
Mary L. King	Mar 12
Tucker VanAken	Mar 17
Daniel Hogarty	Mar 23
Joseph Hogarty	Mar 27
Jayden Hogarty	Mar 27
Robert SanZone, Jr.	Mar 28
Ayako Barnum	Mar 30



Anniversaries

Mark & Denise Reid	Mar 27
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The Rector responds to concern that Lent is a downer



Cartoon taken from: <https://www.cpg.org/default/cache/file/8A7A4DA5-A4F8-710A-5A812C0AE69CC2C5.jpg>

March 2015

Sun Mon Tue Wed Thu Fri Sat

1 Eucharist 10 am	2	3	4	5	6	7
8 Eucharist 10 am Comm Supper 5 pm	9	10	11	12 Vestry Meeting 7:30 pm	13	14
15 Eucharist 10 am	16	17 Simple Supper 5pm	18	19	20	21
22 Eucharist 10 am Comm Supper 5 pm	23	24	25 The Annunciation	26	27	28
29 Eucharist 10 am PALM SUNDAY	30	31				

St. Luke's Ministry Schedule - March 2015

	Mar 1st 2 Lent 10:00 a.m.	Mar 8th 3 Lent 10:00 a.m.	Mar 15th 4 Lent 10:00 a.m.	Mar 22nd 5 Lent 10:00 a.m.	Mar 29th Palm Sunday 10:00 a.m.
Greeter	June Miller	Mike Hores	June Miller	June Miller	M. Compton
Ushers	Stu Lundie June Miller	Stu Lundie Mike Hores	Stu Lundie June Miller	Stu Lundie June Miller	Stu Lundie M. Compton
Counters	Stu Lundie M. Compton	Stu Lundie Bill Carnes	Stu Lundie M. Compton	Stu Lundie B. Carnes	Stu Lundie M. Compton
Lectors	G. Plasse Mike Hores	Mike Hores Mike Hores	S. King Mike Hores	June Miller G. Plasse	TBD
Acolyte(s)	Bill Carnes	Bill Carnes	Mike Hores • Bobby Hores	B. Carnes • J. Sathyaraj	Gabby Perez • B. Carnes
Chalice	Gail Orcheski	June Miller	Gail Orcheski	Gail Orcheski	June Miller
If you cannot serve on your scheduled day, please find a replacement and notify Justin Bowman of the change by phoning the parish office at (978) 562-2701 or emailing administrator@stlukesheraldson.org					