



St. Margaret's Quarterly

St. Margaret's Convent

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WAITING

Reprinted from the December, 1982 edition of the St. Margaret's Quarterly

Advent is here again and we have our Advent Wreath with its four candles to mark the weeks until Christmas. Then there are the Advent calendars with little doors to open every day to help us count the days. And, as if this were not enough, the newspaper and the radio, the media, constantly repeat to us how many shopping days are left before Christmas. We are all anticipation, expecting, waiting for the celebration of the festival with its presents, its parties and its holiday days. We are looking also for Christ to come to us, to establish His Kingdom in our hearts and to set up His reign for ever and ever.

But what if it is really He who is waiting for us? "When the fullness of time was come, God sent forth His Son." "When all the world was in quiet silence, the Almighty leaped down from heaven out of His royal throne." Christ has come, Jesus was born in a stable in Bethlehem, and the Kingdom of God is here and waiting for us. Is it perhaps we who have a problem

about coming to Him? Could it be that we are not yet ready to come into His Kingdom, that Kingdom which is not of this world?

an everlasting Kingdom where values that are not eternal have no place.

It is for us to work to establish His Kingdom here and now and, in the Kingdom, love gives and does not count the cost. Giving and not counting the cost involves giving up and ultimately the cost of love that gives to feed the hungry, clothe the naked, care for the sick and redeem the prisoners, is the Cross. The cost of entering into that Kingdom which is not of this world is the acceptance of the Cross. In that Kingdom where love reigns on the Cross, there are joy and peace that pass all understanding. It is the Kingdom of joy because joy is the fruit of sacrifice, of giving and giving up, and of death on the Cross. It is one of the strangely paradoxical laws of the Kingdom that sacrifice and giving up and self denial generate joy. In that Kingdom where love reigns, the Prince of Peace is exalted. He has the chief place for where love gives and gives and

gives again, there is nothing left for which to contend, nothing to fight for and so no war, but perfect peace. All is given, given up for love, and where love reigns, there is no fear, for perfect love casts out fear. We must hope and trust and work to bring in His Kingdom in our own lives, in our communities and in the world.

So we are counting the weeks and the days. We are watching this time that has been given to us to prepare for His Kingdom. The time is short. God is waiting. The question is: "Are we coming to Him this Advent?"



The Sisters wish you a blessed Advent and a Merry Christmas!

The price of admission into His Kingdom is high. In fact, it costs not less than everything. There is no room in the stable for toys of this world and they must be laid down at the door before

we enter in. The values of this world, of getting and spending, of success and achievement, of power and influence, of place and of prominence must all be left outside, for they have no part in His Kingdom. His Kingdom is

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EVENTS 2007- 2008

A SERVICE OF ADVENT LESSONS AND CAROLS

Will be held on Sunday, December 2, 2007 at 4:00 p.m. The program features congregational participation. Supper will follow. Please let us know that you are coming by November 25th so that we may make adequate preparations.

AN ADVENT DAY OF PRAYER

Advent: a time to make ready for the Lord, December 8, 2007 from 9:30 am to 3:30 pm. Led by Sr. Emily Louise, SSM. Join the Sisters for a Day of Prayer as we anticipate the coming of Christ into the world. Luncheon is included. The suggested donation is \$35.

THE CHRIST MASS

Monday, December 24 at 9:00 pm - The Christ Mass. Please note earlier time. Reception follows.

WELCOMING THE NEW YEAR

Monday, December 31, 2007 at 7:30 p.m. - Welcoming the New Year: A Service of Lessons & Carols. The Rev. Kate Bryant will give the reflection. Reception follows.

THE HOLY NAME OF JESUS

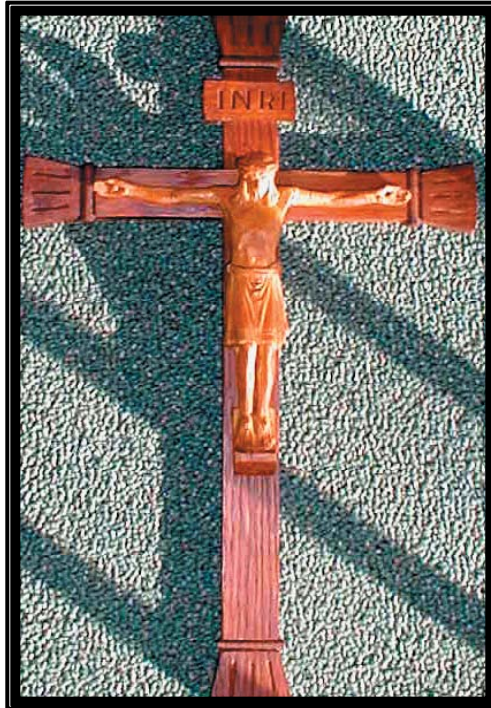
Tuesday, January 1, 2008 - The Holy Name of Jesus. Solemn Eucharist 11:30 a.m. Preacher: the Rev. Timothy E. Crellin, Vicar, St. Stephen's, South End, Boston. Dinner follows. Please make reservations by Dec. 26.

EVENSONG

Sunday, January 27, 2008 - Evensong sung by MagnificatBoston. Begins at 5:00 p.m. Conducted by Mark T. Engelhardt. Reception following.

A LENTEN DAY OF PRAYER

Saturday, February 23, 2008 - Lenten Day of Prayer. 9:30 a.m. - 3:30 p.m. Suggested donation: \$35. Conductor and theme: to be announced.



HOLY WEEK:

Sunday, March 16 - Passion/Palm Sunday Liturgy at 7:30 a.m.

Thursday, March 20 - Maundy Thursday. Note changes: the Agape Meal will be at 6 p.m., followed by the Liturgy of the Lord's Supper at 7:30 p.m.

Friday, March 21 - Good Friday Liturgy at 5:00 p.m. Preacher: the Rev. Thomas P. Mulvey, Jr.

Saturday, March 22 - Holy Saturday Liturgy at 12 noon.

Sunday, March 23 - EASTER The Great Vigil at 4:00 a.m. Preacher: the Rev. Carl P. Daw, Jr.

SAVE THE DATES:

A Weekend Retreat at St. Margaret's in Duxbury - Friday, June 6 through Sunday June 8, 2008.

Arrive any time after 3 p.m. The program opens with an Introduction/Orientation session at 5:45 p.m. The weekend ends with lunch at Noon on Sunday; departure by 3 p.m. on Sunday afternoon. Suggested donation \$160, with \$80 deposit to register.

ST. MARGARET'S DAY

Saturday, July 19, 2008

Holy Eucharist at 10:00 am. Preacher: the Honorable Byron Rushing, State Representative. Reception follows.

AN INVITATION TO EXPLORE

October 10-12, 2008

The Sisters of St. Margaret will be offering a weekend for inquirers to come and experience our life and work. It will be a great opportunity for women interested in learning more about the religious life to come and be our guest, to explore what our life is really like and to be able to ask questions, to visit with the sisters, and to see us "in action" - at work, at play, in prayer and in worship.

If you are a woman, lay or ordained, looking for a community in which to live out your faith in an intensive way, and are between the ages of 21 and 45, we invite you to join us for this fun and informative event. The weekend is offered at no cost and includes room and board. Guests are responsible for their own transportation to and from the convent. Space is limited, so apply now. For more information and an application, visit our website at www.ssmbos.com, or email us at vocations@ssmbos.com or call us at 617-445-8961 x 210. We look forward to meeting you!

NEW PETS AT SSM

By Grace, SSM

The Sisters in New Hartford, New York and in New York City have all welcomed new pets! The Sisters in New Hartford recently adopted a new cat, who joins Jordan, their dog and Willie Nelson, their cat. The new arrival has been named Reba McIntyre, to go along with the country music theme begun when they got Willie! Reba is a stunning muted calico, and has been learning the ropes of life as a convent cat.

The Sisters in New York City have adopted two cats, Vicki and Raisin. Sr. Ann sent these notes along with the photos. "Raisin is the all black one who has one eye. She lost her eye to an infection shortly after she was rescued and had her babies. She was in the shelter for about eight months and had a very hard time. She seems happy to be with us but is very timid. Vicki wasn't in the shelter one month before we found her. I fell in love with her and she is a blessing. She likes to be touched as much as Penny does and loves everyone. We are really enjoying them very much."



Reba McIntyre, getting comfortable in New Hartford



Vicki, on the left, and Raisin, on the right, taking a handout from Sr. Elizabeth in New York City



Willie Nelson, the not so new cat in New Hartford



Vicki looks forward to reading all the books at Neale House!

SISTERS RETURN TO HAITI FROM BOSTON

By Marjorie Raphael, SSM

The three of us arrived (Sister Marie Margaret, Sister Kethia, and Sister Marjorie Raphael) on schedule, having left the convent in Boston on Sept. 5 at 3:30 a.m. for the airport, then to Miami and arriving in Haiti about noon. The pilot announced that the local temperature was 90 F.

Slowly we have settled in, food shopping one day, Sunday church service at Holy Trinity Cathedral, taking two of the Foyer residents and three of the workers with us, and today, early week-day Eucharist at Epiphany Church, several blocks from the Foyer.

Epiphany is set into the edge of the sprawling territory of "Marche Salomon", a very crowded, bulging, open market that includes a butcher area, all kinds of foods from rice to plaintain to fruits and vegetables, and spices. There are building materials new and used, beauty supplies, house paint, tools, used clothing, etc. There are live chickens, and charcoal fires with cooked food for sale.

The priest in charge of Epiphany (Pere Diegue, Sister Béatrice's uncle) has a strong voice and a memory that holds all the verses of all the hymns. So the service, despite the bustle of business only a few feet from the open windows, carried on with strong congregational singing, about 40 present, and a loud speaker system that brought the lessons and the rest of the liturgy to our ears.

We are busy with preparations for the re-wiring of electricity in the convent, something that has been done only in patches since 1927 when the first Sisters arrived in Haiti.

Also, meetings of diocesan commissions and committees have begun, and schools reopen at least by Monday. So there are books and uniforms and fees to be paid for our scholarship children, even for those in public schools, for these items are not provided by the state.



There are public rallies some evenings on the Champs de Mars (within earshot of the Foyer) urging universal participation in learning to read and write and other meetings about AIDS education, prevention and treatment.

Life is bustling, and the fear and kidnapping and shooting in the streets that prevailed on and off for the past four years have been subdued and almost out of sight. Let us hope that this peace continues and that every energy can be used to live into the eight Millennium Goals of the whole world, that include food, education, housing and healthcare for all human persons. May the cry be satisfied and may this be a new and good year.

AN APPEAL FOR HAITI

By Grace, SSM

Each year in the Advent issue of the St. Margaret's Quarterly, we include an envelope for donations to be sent for our sisters in Port-au-Prince, Haiti. The Sisters are in need of funds for travel expenses, living expenses, medical expenses and supplies. Any contribution you could make to the Haitian appeal would be used directly by the Sisters in Haiti, and is tax-deductible.

There is a place to include your confidential requests for prayers by the Sisters for yourself or for others.

The Haitian Gift Shop, located at the Boston Convent, is another way of supporting the sisters and the people of Haiti. The craft items are all unique and handmade in Haiti of local materials. Their sale provides funds for the craftspeople who make them, and any profit is used for scholarships, books and

uniforms for children attending Holy Trinity School at the Cathedral. Visit the shop in time to do your Christmas shopping to get some terrific, one-of-a-kind gifts!

The Sisters have begun an exciting new venture to raise money to support our mission in Haiti. Through the generosity of many donors, particularly by The Wool Basket, a yarn shop in Duxbury, the sisters have amassed a large supply of yarn. They have begun knitting and crocheting scarves, hats, mittens, and ponchos to be sold in the Haitian Gift Shop. All of the proceeds from the sale will go to the Sisters in Haiti to help them with the many expenses of living in Haiti, including the maintenance of the new well and water purification system at the Foyer Notre Dame.

How can you help? We would welcome all donations of quality, good condition yarn to be used for this purpose. We would also welcome your donation of knitted and crocheted items to be sold in the shop. Purchasing one of a kind gifts of hats, mittens, scarves, or ponchos for loved ones will help you get through your Christmas shopping and will benefit people in Haiti as well! If you have occasion to be in Duxbury, do stop by the Wool Basket, at 19 Depot Street, and thank them for their long-term and continuing generosity to the Sisters.

Finally, the Haiti Linen Project is one more way you can show your support for Haiti. The Sisters train and employ local women to embroider altar linens, which gives them a marketable skill to help support their families. Your parish Altar Guild can order an altar linen catalog from Sr. Claire Marie by calling us here in Boston at 617-445-8961 x230.

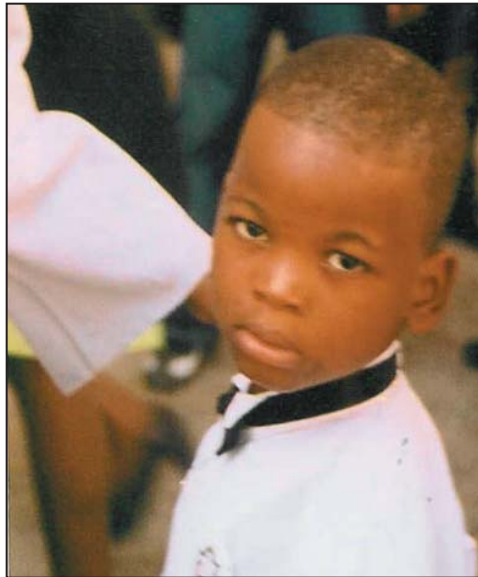
The Sisters are most grateful for the support and prayers of all of you, for their work in Haiti and for all of their other ministries.

EPISCOPAL SCHOOLS IN HAITI

By Marjorie Raphael, SSM

On October 4 and 5, Sr. Marie Margaret, Sr. Kethia and I participated in a "colloque" at Hotel Montana, above Port-au-Prince. The invitations, sent out by the Anglican Bureau of Education in Haiti included the clergy and seminarians of the diocese, the Sisters of St. Margaret, and about 150 directors and teachers chosen from among the 250 schools that the Episcopal Church maintains throughout the nine Departments that comprise Haiti. It is to be noted that 80% of the education in Haiti at this time is done by the non-public, non-governmental sector that includes the churches and private organizations. In 2005 and 2006, the

Government of Canada (ACDI) made a study of the strengths and weaknesses of the 250 Episcopal (Anglican) schools in Haiti. On the basis of this study, the colloquy was organized by the Anglican Bureau of Education in Haiti (BAEH).



A student in Haiti

Bishop Jn. Zaché Duracin opened the seminar with a historic overview of Anglican education, a history further developed by Fr. MacDonald Jean. This education started briefly with a certain Father Norton, under the direction of King Christophe of Haiti in 1817. The arrival of the African-American priest, James Theodore Holly, in 1861 (later, Bishop Jacques Theodore Holly, Haitian citizen and first black bishop of the Episcopal Church and second black bishop of the Anglican Communion) education of all kinds - primary, agricultural, theological, etc. - developed along with the growth of the church. This was a church that was not colonial, not a chaplaincy, but truly indigenous.

From the beginning, every parish was to have a school. Today, the report mentioned above affirmed that 10% of Episcopal churches are in the cities, while 80% are in the rural areas. 50,000 Haitian children today have no

chance to attend a school, and 1 to 2 million, ages 6-11, are not in school. 56% of people in Haiti are illiterate.

In our Episcopal schools, only 20% have canteens (food service) and only 65% have access to clean water. It was noted to our credit that the Episcopal Church in Haiti has been a leader in the teaching of music (the Orchestra) and art (the Museum) and in work with the Handicapped at St. Vincent's School. (I add that the Sisters of St. Margaret have been involved with all three of these enterprises.)

The Prime Minister of Haiti, Jacques Edouard Alexis, sent a message to be read. The Canadian Ambassador addressed the seminar, as well as a representative of the Minister of National Education and Professional Formation. Mme. Odette Roy Fobrun spoke on Education and Society, M. Claude Beauboef spoke on Education and Economy, and Mme. Cecile Francois spoke on the Rights of the Child.

A demonstration of a few minutes was interjected by a student without arms, trained at St. Vincent's School for the Handicapped. She has received high merit in a school for non-handicapped children. She showed how she wrote her lessons holding a pen with her toes. Later, she ate her lunch with the same skill. This brief demonstration spoke louder than words in favor of including handicapped persons in education and in positions of responsibility in the work force.

The participants of the seminar were divided into groups for study and feedback as to how the BAEH might move forward. Major improvements will be the planned Normal School to be established at Trou de Nippes for the better education of our teachers. Also, there needs to be a better integration of the National Plan of Education and Formation with the Episcopal Church's system of education, for the benefit of the whole country.

DO YOU SEE JESUS?

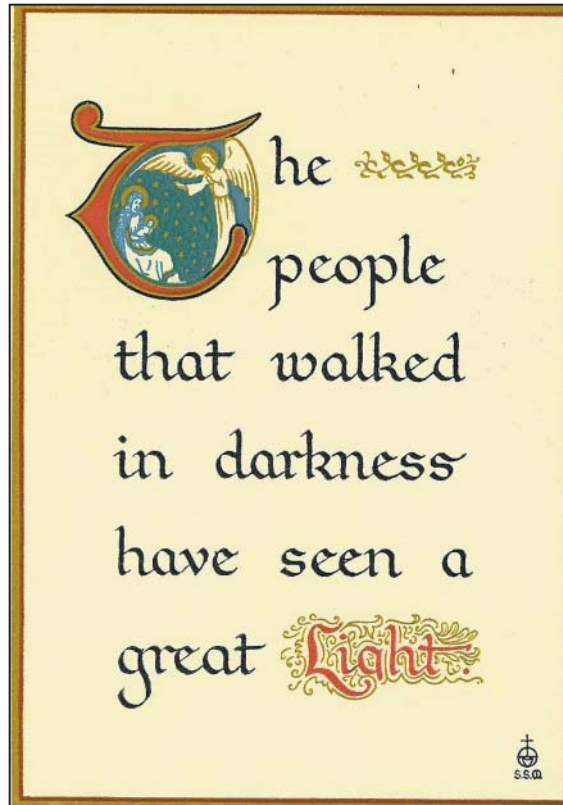
By Catherine Louise, SSM

It is possible to look at the Gospel according to Mark as a drama being played out before one's own eyes. If one looks at the Gospel in this way, then it becomes evident that we, the audience, are in the know about things that the actors are not aware of. The author has let us in on the secret of who Jesus is, but the people in the drama are ignorant of his identity. In the first verse, we are told who Jesus is. It starts out, "The beginning of the gospel about Jesus Christ, the Son of God." So we know that he is the Messiah, the Anointed One, first thing. At the baptism of Jesus, the voice from heaven says, "You are my Son, the Beloved; with you I am well pleased." The word was spoken to Jesus but we, the audience, overhear it. Those who were present at the scene don't. We are on the inside track from the very beginning.

At the exorcism in the synagogue of the man with the unclean spirit, the evil spirit cries out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy one of God." The evil spirit knows who Jesus is and tells us but the people in the synagogue aren't aware of that. They just see what happened to the man. A similar thing happened in the story told about the demons named Legion who entered the swine at Gerasa. They knew Jesus was "Son of the most high God" but the swineherds and the people of the town didn't. Between the cemetery and the lunatic and the swine, they just knew there were a lot of evil things around and they were afraid. They asked Jesus to go away.

Then there is the story about the paralytic who was let down through

the roof by four friends. Jesus said to him, "Son, your sins are forgiven." The scribes were shocked and thought it was blasphemy. They asked, "Who can forgive sins but God alone?" Of course, we know that he really could forgive sins and heal the man, which he did. The scribes thought that, at the very least, Jesus ought to be silenced.



A Christmas holy card drawn by Sr. Esther, SSM

The disciples didn't do very well at understanding who Jesus was either. When they were all in a boat and a furious squall broke out, the disciples woke Jesus up and he rebuked the wind and said to the waves, "Quiet, be still!" The storm calmed down and the disciples asked each other, "Who then is this, that even the wind and the sea obey him?" They didn't get it. After the feeding of the five thousand, he came to them walking on the water. The wind ceased. They were astounded but that was all. You would think that they might begin to catch on. Even after the feeding of the five thousand, they were

worrying about having enough bread. Can you imagine being afraid of not having enough food after an affair like that? How lacking in comprehension could they be? He cast out demons, he healed the sick (including the blind and the deaf), he forgave sins, and he raised Jairus' daughter from the dead. Still the disciples could not figure out who he was. They kept on asking, "Who is this?"

In fact, many people were speculating about Jesus and asking who he was. So when he asked the disciples, "Who do people say that I am?" they told him "John the Baptist, Elijah, or one of the prophets." Then he asked who they thought he was and Peter answered, "You are the Messiah." It begins to sound as though they were really catching on and becoming aware of who he was. Jesus followed this up by telling them that the Son of Man must suffer many things, be rejected and killed, and after three days rise again. Peter couldn't cope with this and the scene ends with Jesus telling Peter, "Get behind me, Satan! You do not have in mind the things of God, but the things of men." Peter and Jesus have different definitions of the Messiah. Probably Peter was thinking of a great political or military leader who would lead Israel against the Romans. In the next scene, the Transfiguration, Jesus is plainly revealed as who he is and Peter again fails to get the point. He puts Jesus on a par with Moses and Elijah and wants to keep them in three dwellings on the mountain. The cloud of the presence overshadows them and a voice tells them, "This is my Son, the Beloved; listen to him!" They still don't get it.

From this point on, the story is the story of the journey to Jerusalem, the journey to the cross. Over and over, Jesus tells them about the cross. There

are two more prophesies of the passion. He tells them that their standards are wrong. The way is self-denial, it is taking up the cross, it is becoming as little children, it is drinking the cup that he was to drink of, it is leaving everything, it is serving, it is giving all, it is loving. They still do not understand. No one recognizes who he is until, after his death on the cross, the centurion who was standing there and heard his final cry, said, "Truly this man was God's Son!" We who have been watching the drama wonder how they could all have been so obtuse. We knew it all along.

Today, the drama is still being acted out. Now we are the actors. As we pass through this life, where do we recognize Jesus? Are there places where we fail to recognize Jesus? Do we see him in the dark places as well as in the light places, in the rough places as well as the smooth? It is so easy to see Jesus in the people that we resonate with, in the people that are like ourselves. But do we see him in the people that think differently, look differently, or act differently? It is easy to feel his presence when all is going well but how do we feel when nothing works out as we think it should? Sometimes we feel we have found him in prayer while at other times we feel completely cut off and alone.

The reality is that Jesus is here with us, whether we recognize him or not, just as he was there with the apostles. I suspect we don't get it either an awful lot of the time. So we need to keep reminding ourselves that Jesus is with

us now, here in our everyday ordinary lives. It is up to us to keep watching out for glimpses of his presence at all times and in all places.

THE GARRISON HOUSE

By Grace, SSM



The William Lloyd Garrison House in springtime

This fall, I did a research paper for a class at Suffolk University. I chose as my subject the abolitionist, William Lloyd Garrison, and I found some very interesting information regarding how Mr. Garrison came to acquire the property now known as the Garrison House. These quotes were found in *Growing Up Abolitionist: The Story of the Garrison Children*, by H. H. Alonso, and *All On Fire: William Lloyd Garrison and the Abolition of Slavery*, by H. Mayer.

"It took the entire summer (of 1864) to find a suitable replacement (for the Dix Place house), however, that the family could afford, but at last a lovely two story frame house turned up on the hillside in Roxbury (just transforming itself into a suburb of "Boston Highlands") not far from the old fort and water standpipe at the summit. Perched on a rocky outcrop and painted a but-

tery yellow with ornamental stonework at the corners, the house at 125 Highland Street occupied a half-acre lot with many trees and a nice green lawn at the rear. The snug, airy quality of the place led everyone to call it 'the bird's nest,' though later the estate became formalized as 'Rockledge.'

The house had many grace notes: the front doorway formed a triptych arch with glad side panels that gave a churchly effect, the second-story front bedroom had a bay window from which one could see the harbor, the parlor had a black marble fireplace and an inlaid pine floor, the staircase, though narrow, had a gracefully curving walnut banister, and the interior doorways had raised floral carvings

in the freshest Victorian ornamental style.

There was also a good-sized front porch that permitted Helen to get outside easily to enjoy the air, and the location, only a few blocks from the old Freedom's Cottage, filled them with recollections of their honeymoon days and made the move something of an affectionate homecoming. The editor professed no discomfort at being a half hour's horsecar ride from his office, and, though they never lacked for company, the flow of unanticipated visitors came under control.

The Highland Street house would suit them for the rest of their lives; the grandchildren would crowd into its attic and romp in its yard, and Lloyd and Helen would be borne to their graves from its parlor." (Mayer, p. 573)

THE GARRISON HOUSE**(CONT. FROM P. 199)**

"Fanny Garrison married Henry Villard in the parlor at Rockledge two days later. (January 3, 1866) Ellen and William stood up with them; Helen's old friend Sarah Fayerweather (the first pupil enrolled in Prudence Crandall's school) sent a huge wedding cake by express from Providence; the caterer Joshua Bell Smith, soon to be one of the first black members of the Massachusetts legislature, prepared,

as a gift, an elegant luncheon for a large company that included the elders of the movement- the Quincys, the Mays, the Sewalls, and the Phillipses." (Mayer, p. 600)

"The editor's body returned to Rockledge in a rosewood coffin with a silver nameplate. The family first announced that the funeral would be private, intending to have the old friends come to the house as they had for Helen's memorial three and a half years earlier." (Mayer, p. 627)

"Frank remained in Rockledge after Lloyd's death, making slight alterations to the rooms and furnishings to accommodate his new life there with Mary. Together, they decided to preserve the sitting room as it was and to place in it books from the antislavery movement, a full run of The Liberator in a specially made case, and many of Lloyd's writings in a designated drawer. They also kept family and abolitionist photographs on the walls. Still, for some time, Frank found the house desolate." (Alonso, p. 254)

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