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**Our Mission (What we do)**

*Our mission is to help people grow in their faith and trust in God by helping them recognize their God-given talents and to use them to serve God and their neighbor*.

**Our Vision (Where we are going)**

*Our vision is to be a community in which God’s love is experienced and shared.*

March 2018, Volume 8 Number 9

Dear Parishioners,

Our church is filled with exquisite wood carvings, stained glass windows, tapestries, and memorials. Secured on the right wall, as you exit the Lady Chapel, is a small bronze sculpture, our *Dancing Madonna.*

Have you seen it? I recommend all of you to linger in its presence. It’s a stunning piece.

Mary is a young woman. Her long hair is flowing; she is skipping. Her dress is twirling. She has Jesus by his hands and she is swinging him around and around. He is launched, feet in the air, soaring. Jesus is smiling; his hair is caught in the breeze.

The two are carefree, and the sculptor (a Welsh friend of parishioners) has captured the deep love and joy between mother and child. There is a spaciousness of mind and heart, not only in the spaces caught between flight and gravity and a mother’s tender glance, but also in the sheer abandonment to the beauty of presence. Nothing matters and everything matters. They have each other: the sacrament of the moment.

As I look at them in play, I can’t help during this season of Lent to fast-forward and see Mary at the cross. She is weeping, caught in another type of abandonment, a pain so great no container can hold its expanse, as she surveys her beloved son on the cross, stripped from her and crying out, “My God, my God, why have you forsaken me?”

Did Mary know all that Gabriel knew when he came to her with his life-changing announcement, “The power of the Most High will cover you with its shadow”? (Luke 1:35).

I think not, and this is why. Mary said “Yes,” not to knowing, but to trusting in God’s activity in her life and in the world.

In our season of Lent, we are intentional in remembering all the ways we are in God’s hands, trusting in God’s activity in our lives and in the world. During these days of increasing light, we are invited to take time, to make the effort to create some space in which God can act, maybe even in ways we never planned. Often these moments come in simple ways, not as a life-changing encounter, but to the experience of encountering God’s saving grace and love and presence: the sacrament of the moment.

With many blessings for a meaningful Lent,

Jamie+

October 2017, Volume 8 Number 6

**The Messenger**

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**Back to Basics**

In a recent tweet, the phrase “get back to basics” was used. Despite my disagreement with the intent and tenor in the way in which that short and familiar saying was employed, I found it seeping into my thoughts and quiet times over the next week. Lent seems the perfect time for getting back to basics, don’t you think?

A friend and I have been exchanging gratitude lists each day in Lent. Most are small and simple appreciations: a sunrise, a cup of steaming coffee. And others are equally simple, yet somehow more profound…thanksgivings for early morning encounters, breakfasts enjoyed with another hungry soul, remembering moments with a loved one long gone. This practice reminds me that when I am anchored to the simple basic nature of this precious life God has given me, it is from that wellspring that I might draw inspiration and energy for living on that day.

Several years ago, a dear friend and confidant gave me the most remarkable book, *Odes to Common Things*, by Pablo Neruda (Chile, 1904-1973, Nobel Prize 1971). It is just that, a collection of odes, messages of gratitude and appreciation, to and for those items that, for many of us, are a part of everyday living; a pair of socks, an orange, a bar of soap. Each one is infused with the memories of experience and stories of origin and family, and often reflects, in sideways glances, a sense of the Creator. At times when I am feeling a lack of grounded-ness I will open to a random page and Neruda’s words take me to a new place, where my feet might be planted in gratitude and simplicity.

I offer you an excerpt from “Ode to the Plate”:

*…Smooth perfect vessel,*

*you were spawned by a spring on a stone.*

*Then a human hand duplicated*

*that perfect hollow*

*and the Potter cropped its freshness*

*so that*

*time with its thread*

*could insert it forever*

*between a man and his life:*

*one plate, two plates, three…*

*ceramic hope,*

*sacred bowl,*

*moonlight precise within its halo,*

*rounded beauty of a diadem.*

May God go with us in this holy Lent. May getting back to the basics; quiet time, a moment with those we love, the appreciation of simple everyday gifts, bring us, our souls filled as sacred bowls, overflowing with gratitude and praise, to meet at the Cross.

*Sandi Albom,* Curate

**Healing Prayer**

All interested in the Sunday Healing Prayer Ministry, please join us for coffee after the 10 AM service in the Old Parish Hall on Sunday, March 11. We would like to gather and share with others our thoughts about the how and why we are involved with this ministry. We would like to encourage anyone who thinks they would like to be a part of this work in any way to join us.

Any questions? Please contact any of us who are involved: Nina Pollock, Beth Healey, Betsey Fowle, Laura Campbell, Tanya Roberts, Marilyn Weir, Ellen Avery or Chris Howe.

*Nina Pollock*, for the Sunday Healing Prayer Ministry nina.pollock@gmail.com

**Notes from the Vestry**

The Serendipity Shop has been a vital part of the All Saints' for more than 50 years. The shop is one of All Saints' primary outreach efforts, alongside the weekly Community Supper, the ongoing Juarez project and the current partnership with the Peterborough Food Pantry. The shop began operation in a home located across the road from the church in the current Reynolds Hall location. In the mid 1980s, the home was torn down and replaced with Reynolds Hall. The lower level of Reynolds Hall was intended for the new shop location and included in the planning process at the time. The Serendipity Shop has been operating as an ecumenical ministry in that designated space since the late eighties and continues to contribute to not only All Saints' Church but a host of selected charities.

On January 13, the shop flooded with over 18 inches of water. The flooding seriously threatened the heating system for all of Reynolds Hall and caused the Serendipity Shop to be declared unusable and immediately shut down. Because Reynolds Hall was built in a flood plain, flooding in the lower level and into the shop has occurred repeatedly. We are informed that the shop flooded for the first time shortly after Reynolds Hall was completed and the shop had newly taken up permanent residence. We know that the lower level of Reynolds Hall has sustained four major floods just since 2001.

When the vestry met the first week in February, the flood in the Serendipity Shop was discussed fully and carefully. The vestry reviewed all the work that is being accomplished in the lower level of Reynolds Hall, beginning with flood water removal at 7:30 AM the day of the flood. The vestry was made aware that Jamie, along with select church staff, vestry members and church members met with the shop staff and volunteers the day before the vestry meeting to make clear two things:

1. All Saints' provided required information related to the recent flood to the insurance company and is working diligently to fix the interior flood damage to allow the Serendipity Shop operation to reopen in its home space.
2. All Saints' staff, Building and Grounds Ministry Members and vestry members are working together to develop and implement a plan that will accomplish a permanent fix to the flooding problem which has plagued Reynolds Hall since the late 1980s. Discussion of required funding for these much-needed efforts is a part of that process.

The meeting with the shop volunteers was very positive. Those who work in the shop and those who benefit from the shop in so many ways are pleased and relieved that the vestry of All Saints' will be shepherding this process forward. Jamie and the vestry agree that the end goal is to work with church staff and other experts to complete a plan that will both allow the shop to reopen in the spring and eliminate future flooding.

The vestry would like to express gratitude to all those who are working toward the reopening of the shop this spring while long-term fixes are concurrently being developed and considered. Jamie and the vestry will keep our parish members and Serendipity Shop staff and volunteers continually updated on our progress. Please hold us in your prayers.

*Pam Everson,* for the vestry

**Lenten Thoughts…**

**FAST** *from*

Discontent

Anger

Bitterness

Self-concern

Discouragement

Laziness

Suspicion

Guilt

**FEAST** *on*

Gratitude

Patience

Forgiveness

Compassion for others

Hope

Commitment

Truth

The mercy of God

*LENT is just such a time of fasting and feasting.*

*Bev Kemp*, from the church bulletin of February 20, 2005

**March Saints’ Days**

**3/01** Ward Bryant

**3/04** Gloria Schultz

 Wayne Thomas

**3/06** Graham Parker

**3/08** Rod Falby

**3/09** Sue Ernst

**3/11** Madelyn Morris

**3/12** Richard Benoit

**3/14** Ava VanHorn

**3/15** Joseph Davis

**3/16** Rona Foecking

**3/16** Ed Despres

**3/19** Dotty Wagner

**3/20** Colin Sistare

**3/25** Corey Field

**3/28** Albert LaChance

 Jonathan Sistare

 Marc Smith

 Lara Niemela

**3/31** Ann Falby

 Amy Miner

**Reflection on City Reach**

Leigh is a man I would guess to be in his late fifties, maybe early sixties, although he looked a bit older to me. He is one of the staff members at City Reach in Boston. I had several conversations with Leigh over the course of our 24-hour stay at The Church on The Hill a few weekends ago, but the conversation we had just before our departure is one I hope I will never forget.

Leigh wears a beautiful Ecclesia Ministry Cross around his neck. His cross looks a bit different than the ones we received at the end of the program. Ours are a deep brown and his is more of a brass color with spots that sparkle. He did not share the whole story of how he became homeless, although he did say he suffers from periods of depression. Eighteen years ago, after having been homeless for several years, he started attending services at a church he described only as “traditional.” The parishioners came very well dressed and it was clear to him it was an affluent congregation. Leigh, on the other hand, showed up with hair down to his shoulders, wearing a Harley Davidson t-shirt. Each week, parishioners would sit farther and farther away from him. He would try to strike up conversation with people after the service, but no one wanted to talk to him. His darkest day came after several months of attending this church. The minister approached him following the service and asked that he please not return, as he had been making people uncomfortable. My heart just sank hearing those words.

That very same day, as Leigh was walking through Boston Common, he came upon an outdoor church service in progress. It is called Common Cathedral and it takes place on the Common every Sunday, rain or shine, blizzard or hurricane. He received his cross that day and he has never taken it off.  It surely sparkles and so does he, as he likes to say! That day changed his life.  Leigh is in a different place now. He has been housed for seven years and he is a joyful man. He rarely misses a Sunday service at Common Cathedral and he is clearly a shining example of how God’s love and acceptance can be transformative.

As the City Reach program came to an end that Saturday afternoon, we were asked to do some reflection with the other six youth groups who had helped hand out clothing, toiletries and lunches to the 100+ people who had come through the doors. The night before, we had spent time discussing the theme of making the invisible visible. As we shared our thoughts and feelings, it became very clear we had all opened our eyes and ears and that we were now on a mission to keep them open and to help others open theirs. Homeless people are not numbers, they are people with names, with families and stories. As Christians we are called to see them as such and to open our hearts to them.

The prayer below is a collaborative effort of the City Reach staff and volunteers. The words in bold are some of the thoughts and feelings that were shared during the reflection period.

Holy God, who gives us **love** and **friendship**,

Help us to **laugh** and **inspire** people to stop injustice in the world,

Help us to spread **peace** and **hope**,

Help us to stay **connected** in our **communities**,

Help us to not let our **anger** keep us from seeing the **abundance** of your **love**.

Let the **unexpected** **relationships** we have experienced in **Boston** in the last two days

**empower** and **enlighten** us to a deeper **commitment** to serve you,

and our **brothers** and **sisters** in Christ.  AMEN.

*Heidi Graff*

Let us first be friends…

What a place for love to start!

For all else will depend

On what’s written in our hearts

A friend will see in trouble

An opportunity to give

We’ll laugh together-when we stumble

And be truly free to live

So let this be our secret

For forever from the start…

Begin as friends and you’ll discover

All the love within your heart

For Anna and Doug

October 11, 2014

*Andy Peterson*

**Holy Week at All Saints’**

Palm Sunday, March 25, Holy Eucharist 8 AM and 10 AM

Monday, March 26, Morning Prayer 7:30 AM Lady Chapel

Tuesday, March 27, Morning Prayer 7:30 AM Lady Chapel

Wednesday, March 28, Morning Prayer 7:30 AM Lady Chapel

Maundy Thursday, March 29, Morning Prayer 7:30 AM Lady Chapel

The Solemn Liturgy of Maundy Thursday, 7:30 PM

The Night Watch, Thursday 9 PM—Friday morning

The Solemn Liturgy of Good Friday, March 30, 12 noon

The Liturgy of the Tomb, Saturday, March 31, 9 AM, The Crypt

Lenten Quiet Day, March 31, 9:45 AM-1 PM

The Great Vigil and First Eucharist of Easter, March 31, 7 PM

The Sunday of the Resurrection, or Easter, April 1, 8 AM and 10 AM

**A New Beginning**

The Serendipity Shop is coming back as a resource to our community! This was the consensus from a collaborative gathering of All Saints’ Church representatives and Serendipity Shop volunteers at a meeting on Monday, February 5.

The focus of the gathering was to acknowledge that the “Dip” has experienced a number of flood events over the years and that we must take this 2018 event from a different perspective and down a different back-to-business point of view. All Saints’ Church representatives expressed their dedication to researching the most current and cost-effective flood-resistive products to not only address the interior needs of the building, but also of the exterior of the building including a possible flood barrier retaining wall around the lower level.

Gretchen Rae is actively getting quotes on work to put the shop back together with new flooring, a fresh coat of paint and a new kitchenette area. We are hoping for an Easter time frame reopening celebration, but of course we remain at the will of the church’s property insurance carrier.

The most important message we all received from the February 5 meeting was a sense of excitement and hope for getting the Dip up and running for the benefit of many. The Serendipity Shop has a long and successful history of “giving back” and the group is dedicated to keep this mission moving forward with the help from the Church’s Outreach Committee and with the terrific volunteers of the Dip. A big thank you goes out to Cindy Naudascher and Pam Everson for their time planning and facilitating this post-flood meeting.

*Gretchen Rae*

**Creating A Second Century Endowment**

I was 31 years old and Ann, my wife, was 29 when we first became parishioners of All Saints’ Church in 1971 along with our first child, Ellie, who was then six months old. Since that time there have been joyous christenings at All Saints’ for our four children, all of whom still have vivid memories of the church and of many church members. As our family grew, Ann and I became more and more involved in church affairs, such as serving on the vestry, teaching Sunday School, serving on numerous committees, and more recently, singing in the choir. Over the years, the church has become a significant focus for us as we have shared here our deepest spiritual longings and beliefs as well as the joys, laughter, sorrows and tears with so many dear friends and loved ones. This sharing has been, and still is, an essential part of our lives.

For these reasons, the idea (and one of the goals) of the new capital campaign--to create an endowment fund for parishioners of the next hundred years--is so appealing to Ann and me. In my mind's eye, I can still see church members who were then many years older than we (many of whom are now deceased), members who had given of themselves over the years to this church. My family and I are today among the beneficiaries of their generosity. I can even see at least one male member of the choir who was as old then as I am now. In visualizing so many wonderful fellow worshippers over several past decades, I've become excited with the idea of assisting future parish members with the means to experience for themselves the life of All Saints’ Church.

An Endowment Fund, of course, is like a trust fund where the principal of the fund is held, invested and managed over time, and where the income from the fund (interest and dividends) is paid to the parish for its then-current needs. I hope we all can join together in supporting the capital campaign this year and especially in creating a second century endowment.

*Rod Falby*

(Ed. Note: Rod sent this article in, wondering if we could print it in The Messenger. Here it is—we love when parishioners spontaneously contribute to the newsletter. Thank you, Rod, for sharing such important and beautiful thoughts with all of us.)

**Book Note**

The season of Lent inculcates, among others, the virtues of hope, courage, and perseverance. Here is an example of someone who exemplifies these things.

Muhammad Yunnus burst upon the general world stage in 2006, when he was awarded the Nobel Peace Prize for his pioneering work in microfinancing, in particular the spectacular success of the Grameen Bank. Yunnus, an economics professor in his native Bangladesh, became aware that poverty in his village was not only endemic, but also self-perpetuating. Those who had nothing, when forced to pay an overdue bill, would find themselves at the mercy of the local loan sharks, who charged exorbitant amounts of interest on small loans, loaned again, and thus drew poor farmers into ruin. Yunnus devised a system for lending to the poor with no collateral, by organizing the borrowers into small groups who agreed to take certain concrete steps to better their lives (sending their children to school, for example), and were jointly responsible for the loans of the group. As the money was repaid with reasonable interest, the total sum was available for other loans.

This system of banking for the poor, called the Grameen Bank (*grameen* is Bengali for “village”) has flourished, first in Bangladesh and now in many countries, including the United States. It has empowered millions of poor people, mostly women, to become entrepreneurs, starting small businesses to meet obvious needs in their communities. And it continues to flourish, both because with its extremely low overhead and 98% repayment rate it has capital to lend indefinitely, and because it has proven adaptable to the streets of New York as well as to the rural villages of Bangladesh.

Yunnus believes that everyone is born an entrepreneur, using innate skills and intelligence to discern immediate personal and social needs and to do what is needed to fulfill them. It is only in very recent times, he says, that in some societies it is taken for granted that a young person, especially a male, must amass as much of an education as possible to become the salaried employee of someone, or something, else. He acknowledges that modern society does need complex organizations, whether private or governmental, and people to work for them, but he is passionate that this should be a choice, and that many more people should choose to become entrepreneurs than presently do so.

In his most recent book, *A World of Three Zeros: The New Economics of Zero Poverty, Zero Unemployment and Zero Net Carbon Emissions* (2017), Muhammad Yunnus lays out his general theory of social capitalism, or social business, as contrasted with profit-driven capitalism. He notices, simply, that doing good for someone else feels good to the doer. Why, he wonders, can that impulse not be harnessed as well as greed can be to the betterment of the planet? Microcredit is just one of many examples of social businesses he describes, working alone, with traditional corporations, with philanthropies, and with governments to harness the ingenuity of people to solve the great problems with which the world is faced.

There is optimism here, but there is reason for caution, too. Entrepreneurs must always be prepared for failure and have the strength to learn from it and go on to the next idea. In Yunnus’ case, sometime after the Nobel Award, the government of Bangladesh found reason to oust Yunnus from his positions at Grameen Bank and nationalize the bank. It is no longer owned by the millions of borrower-owners, but by the state. It continues to do its work, apparently, but under different rules.

Muhammad Yunnus has written a surprisingly chatty account of his own vision, one that he has persuaded many others to share, for the empowerment of the poor and outcast, and, he dares to hope, for the rescue of the planet from much misery. It is an account worth pondering.

*Cassius Webb*

**Lenten Quiet Day – Save the Date**

*In you, Lord, I have taken refuge.* Psalm 31: 1a

A Quiet Day will be offered on Holy Saturday, March 31, beginning after the morning service in the crypt. Take time for rest and reflection as we spend time *in the wait* with our Lord Jesus. Our focus will be on prayer and reflection within the ancient tradition of the Stations of the Cross. A simple lunch will be served and our time together will conclude at 1 PM.

Contact Sandi Albom to attend   revsandi@allsaintsnh.org 603-303-2435

**View from the Bench**

*Getting the Whole Story*

Let’s face it. Most of us are Sunday church-goers. A respectable – but far smaller – cohort of parishioners attend weekday services, even during Holy Week. Popular present-day marketing strategies seem to suggest that, to get people to pay attention to your message, you have to have a hip, fast-paced, cutting edge, ‘grab ‘em by the throat’ approach. But does that sound like All Saints’? Hardly. So, what would encourage more of us to be present at Holy Week liturgies?

Well, let me just say, “Who doesn’t love a good story?” And the liturgies of Holy Week and Easter present a really good story. By missing the weekday liturgies of Holy Week, you’re not getting the whole story. You’re not experiencing the grand continuous narrative with music, sights, sounds, and symbolism that draws us into and carries us through both the ugliness and the beauty of the entire drama of Jesus’ passion and resurrection. Here’s a synopsis of what you’ll experience (or what you’ll miss out on) during Holy Week and Easter 2018:

**The Sunday of the Passion: Palm Sunday (March 25, 8 and 10 AM)**: Holy Week begins with Jesus’ triumphal entry into Jerusalem. We shout ‘Hosanna’ and wave palm branches as we symbolically stage a parade, greeting not a king who has exercised his power by beating down the evil powers of this world, but rather by making himself “a perfect sacrifice for the whole world.” Our observance includes the dramatic reading of the Passion, underscoring that our journey to Easter joy is by way of the cross. The organ prelude will be Jean Langlais’ *Dominica in palmis,* an improvisation on Gregorian chants appointed for this day. The Eucharist setting is by Hans Leo Hassler, and the choir anthem will be Edward Elgar’s *Ave verum corpus.*

**The Solemn Liturgy of Maundy Thursday (March 29, 7:30 PM):** The Maundy Thursday liturgy is the first service of the Easter Triduum (the three days). “Maundy” comes from the Latin *mandatum* or mandate. We remember that, on the night in which Jesus was betrayed, before the Last Supper, he washed the feet of his disciples. Similarly, clergy and representative parishioners participate in the ceremonial washing of each other’s feet. Holy Communion follows, at the end of which some of the sacrament is reserved (for distribution at the Good Friday liturgy) and carried in procession to the Altar of Repose in the Lady Chapel. The High Altar, the sanctuary, and the chancel are then stripped of ceremonial and decorative items; lights fade, and the organ falls silent until the first Eucharist of Easter. As disciples, we are invited to “watch” before the Altar of Repose throughout the night until noon on Good Friday (“Can you not watch with me one hour?”) Music includes Nicholas White’s ‘Mandatum Responses’ (“Peace is my last gift to you…peace which the world cannot give…”) and Nobuaki Izawa’s motet, *Hoc corpus* (This is my body). The organ voluntary is Dom Paul Benoit’s *Au cénacle* (In the Upper Room).

**The Solemn Liturgy of Good Friday (March 30, 12 noon):** This second liturgy of the Triduum begins where the Maundy Thursday liturgy ended (the all-night watch literally connecting the two), with Our Lord abandoned and betrayed. With the church unadorned, the organ silent, no processions, no consecration of the Eucharist, no anthems or motets, we are meant to feel that abandonment and betrayal. After psalms and readings, including the Passion according to St. John, a wooden cross is carried into the church. We are invited to touch or pray before the cross as an act of veneration, as the Solemn Reproaches are chanted: “My people, what have I done to you? How have I offended you? Answer me.” After the confession and the Lord’s prayer, reserved sacrament from Maundy Thursday is brought from the Altar of Repose, and all receive communion. We have remembered, in liturgical form, the moment when Christ died, killed by those he loved. Symbolically, darkness falls as the service concludes with the tolling of the tower bell, and the clergy, choir, and people leaving in silence.

**The Liturgy of the Tomb (March 31, 9 AM)**: This short liturgy of the word places us at the tomb in the period between the crucifixion and the resurrection. We observe this liturgy in the Crypt, literally a tomb, surrounded by the burial vaults of early members of All Saints’. We sing only one hymn a cappella; the short service concludes with the chanting of the traditional Anglican burial anthem, “In the midst of life we are in death.”

*Continued on following page*

**View from the Bench,** *Continued from previous page*

**The Great Vigil and First Eucharist of Easter (March 31, 7:30 PM):** This third liturgy of the Triduum begins in darkness, conducted largely by candlelight. The lighting of “new fire” leads to the procession of the Paschal candle into the church; the chanting of an ancient hymn in praise of the new light, the *Exsultet,* follows. We hear three Old Testament prophecies -- the Story of Creation, Israel’s Deliverance at the Red Sea, and the Valley of the Dry Bones – singing a canticle or psalm sung after each. Holy Baptism, or the Renewal of Baptismal Vows, follows. At the Paschal Acclamation --“Christ is risen!” – the first Easter of Eucharist begins; the church is in full light and we all have the first opportunity to see the stark, bare church of the previous days adorned in resplendent glory. The *Pascha nostrum,* with organ, choir, handbells, and congregation, is our opportunity to express triumphant Easter joy. The choir will sing David Clark Isele’s “Christians, to the Paschal Victim” at the offertory, as the Eucharist proceeds in familiar and traditional fashion.

**The Sunday of the Resurrection, or Easter Day**: The celebrations of the Eucharist on Easter Day are in the same forms typical of other Sunday mornings, except that, as befits the celebration of the Resurrection, the music is absolutely glorious. Easter Day will include a processional hymn at 8 AM as we sing “Jesus Christ is risen today,” and at 10 AM the choral service will be accompanied by organ and brass. Before the service, music for organ and brass will include works by Henry Purcell and Antony Holborn. Beloved Easter hymns will all be accompanied by brass and organ. The choir and congregation will sing the same setting of *Pascha nostrum* sung at the Great Vigil on Saturday, with brass instruments in lieu of handbells. The setting of the Eucharist is Willis Bodine’s setting from the 1940 Hymnal, and the choir will sing antiphonal anthems for brass and choir by Volckmar Leisring and Heinrich Schutz. The concluding voluntary is Charles-Marie Widor’s famous *Toccata*, augmented with “festival alleluias” for brass instruments interpolated by William Ferris.

Even all this is not the whole story but should provide a sense of what you might be missing if you opt out of any Holy Week services. Hopefully you will be sufficiently intrigued that you take the entire Holy Week journey. Remember -- the alternative is like reading a six-chapter novel, but skipping chapters 2, 3, 4, and 5. You can get the gist of the plot, but you won’t have anything close to the whole story. You can get the general plot, but you miss the experience.

*Jeffrey L. Fuller,* Organist and Choirmaster

****

**Helping Centro Victoria**

Enjoy a dinner at Margarita's in Keene and help the children of Centro Victoria at the same time!!

On Saturday, March 26, come to Margarita's in Keene and have a great dinner while helping Centro Victoria (Hopeinjuarez.org).

Margarita’s will donate 20% of profits to *Fe y Esperanza* to those who come presenting a flyer for the cause. In the coming weeks, flyers will be available in church, Reynolds Hall, and the Old Parish Hall, as well as on line.

*Patty Wheeler*

**A Holy Lent**

Instead of “give up”
I’ve decided to “take up”
a more loving attitude toward all
{we’re all Adam after the fall}
I’ll spend more time in prayers
climbing the heavenly stairs
meditating and praying during Lent
is time well spent.

Love, *Alma*

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**Editor’s Note**

With Lent comes daily Morning Prayer in the Lady Chapel, an All Saints’ tradition dating back to the 1980s. The Morning Office is led by a volunteer corps of lay people who follow either Rite I or Rite II, each adding music, special prayers, poetry or silent meditation to the service they lead. One day when I was the officiant, the New Testament reading was from Philippians 4:8, “whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.” Laurie said afterwards how important and practical that passage is for her. I so agree: when I “think about these things” instead of fretting about this or that, I become calmer and therefore more capable of loving and reaching out to others.

This issue of *The Messenger* is full of stories of parishioners reaching out to others. Jamie urges us to trust our encounters with God. Pam and Gretchen both write about one of our most enduring ministries, The Serendipity Shop, from the points of view of vestry and the Buildings and Grounds committee. Heidi tells a moving tale of spending time in Boston at City Reach, Nina invites folks to learn more about the Sunday Healing Prayer ministry. Bev shares some Lenten thoughts, Alma’s recommends prayer and meditation, and Rod writes of his family’s devotion to All Saints’. Cassius’ book note is about a remarkable--and practical—way to help others throughout the world. Sandi encourages us to take care of ourselves so we can help others. Andy writes of friendship and love.

The deadline for the April *Messenger* is March 21. The theme will be “Spreading Word of the Risen Lord.” Please send your articles and comments to me at chow6569@gmail.com.

With much gratitude and great joy,

*Christine*