

THE MESSENGER

February 2017, Volume 7 Number 10

All Saints' Church 51 Concord Street, Peterborough, NH 03458

Parish Office: (603) 924-3202 Office Hours M-F 9 AM-4 PM

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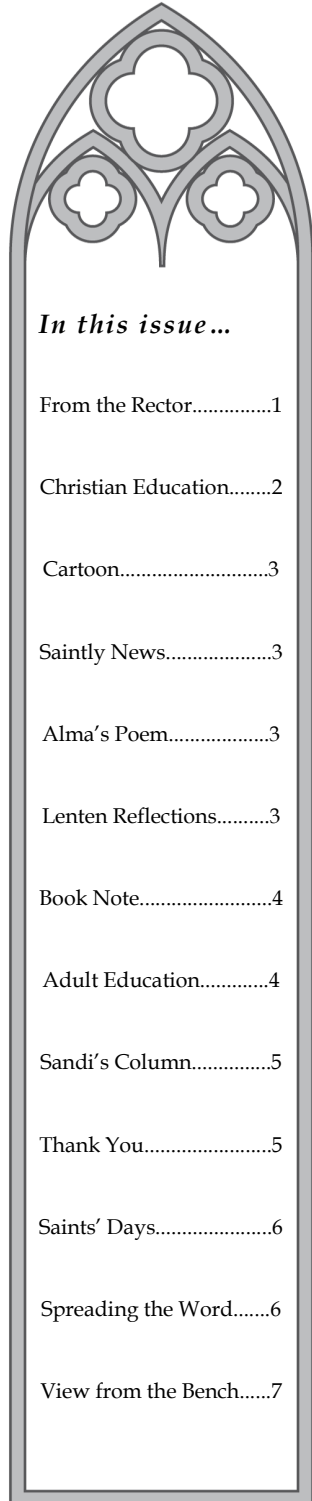
Jamie Hamilton, Rector Her email: revjamie@allsaintsnh.org

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.



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Dear Parishioners,

You are opening up this *Messenger* in the early days of February, just after we held our Annual Meeting, Sunday, January 29. On that day, after shared worship, we gathered together in Reynolds Hall to thank all those who serve in our many ministries, to elect new members to the Vestry, to review the financial health of the church and to discuss the vision for All Saints', especially in the ways our church is responding to our newly acquired "parking lot" property. We speak about vision, because "without a vision, the people perish." - *Proverbs 29:18*

Articulating our vision begins with Discernment, which is a process where we listen, recognize our needs and gifts with each other, communicate our hopes, and listen some more. This discernment is guided by a few big questions: Where or how is God calling our church? What is God calling our ministry to accomplish? What resources will we need?

When you are headed into unknown territory, it is always good to have a guide, especially one who has been through this wilderness before and knows how to bring you safely and successfully to the other side! We have found our guide in Leslie Pemberton, a consultant with the Episcopal Church Foundation (ECF) and we have contracted with her to help us walk through the first phase of preparing for a possible Capital Campaign.

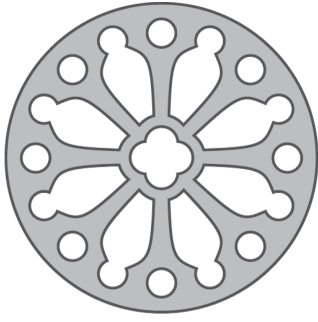
ECF has outlined three distinct phases of a Capital Campaign: (1) Discernment, (2) Feasibility, and (3) Solicitation. In other words, we are not at the pledging part of a campaign, and we may not get there. Allowing the possibility of not having a Capital Campaign is a very important part of the process. The first two phases of Discernment and Feasibility will determine whether or not we should commit to a Capital Campaign. These first two phases are foundational. Your opinions matter as we communally listen, learn, dream, pray and plan about the future of All Saints'.

This Discernment Stage is going to be a lot of fun. Some of us in the parish will be trained by Leslie to facilitate our discussions. Some of us will host the gatherings. And hopefully many of us will come together to talk about what moves us in our Christian faith. "What gets us to church?" is a pretty simple question, but the answers will come with depth: joy and tears, insight, complexity, thoughtfulness and wisdom. We begin here with your faith, your trust, your strength and your integrity.

I can hardly wait to begin!

Let us pray: Dear Guide of our Lives, we thank you for all that you have given us. Reveal our spiritual paths and direct us in the living of them. Lead us to inner peace and oneness with you. Amen.

Blessings,



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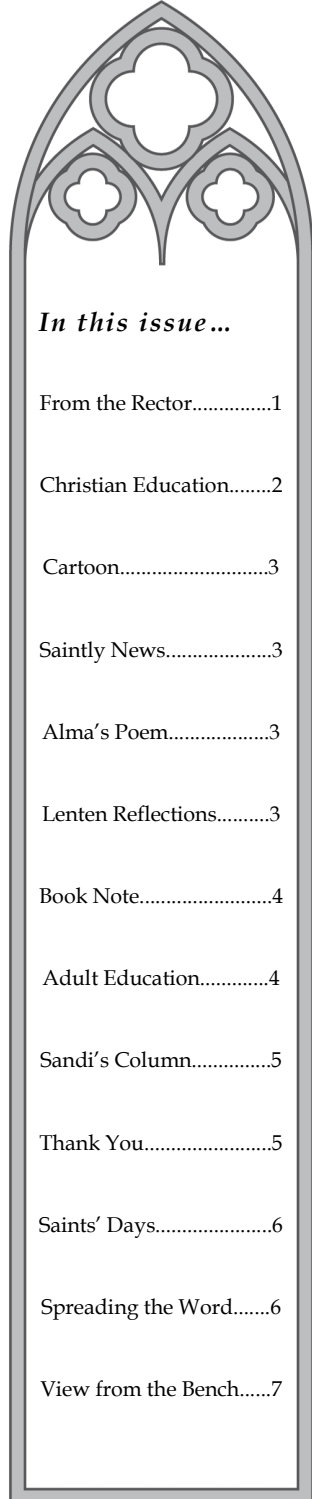
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Jamie+

Christian Education

Living Waters

There are some wonderful opportunities I want to share with you all related to youth and families coming up quickly in 2017. The first is that we will have our annual 30-Hour Fast February 25-26. Typically, we fast during Lent but as you will read below, there is an even bigger youth event happening right in the middle of Lent so we are going to do the Fast earlier this year. For those who haven't taken part before, this is a lock-in event from mid-afternoon Saturday to Sunday morning, though our fasting begins at midnight Friday night. We use our time at the church to do service, play games, watch movies and enjoy each other's company. It is a beloved tradition and the kids look forward to it every year. Gatorade and juice is provided and kids are carefully monitored to be sure everyone remains healthy during the fast. I recommend kids be at least 12 before taking part in a modified or full fast experience. As always, you can email me with any questions. Kids are invited to bring some friends – a great way to introduce new people to youth group!

You may recall that last year All Saints' Church participated in a Three-Day retreat at the Barbara C. Harris Center in partnership with churches from around the Diocese of New Hampshire and the Diocese of Western Massachusetts. This was a super weekend and we have decided to offer this experience again. From March 31st to April 2, we will gather once again at BCH. This year, the theme will be "Living Waters" and directly connects to an even bigger, more exciting adventure coming this summer. The retreat will be laying the foundation spiritually for a pilgrimage this summer, as well as connecting kids across dioceses who can then journey together.

Some of you may be familiar with the work of the Rev. Steve Blackmer who runs The Church in the Woods, an ecologically-centered church with no building in Canterbury. Steve has helped to plan a month-long river pilgrimage down the Connecticut River this coming summer. This pilgrimage will bring together travelers from all of the dioceses in Province 1 (New Hampshire, Vermont, Maine, Massachusetts, Western MA, Connecticut and Rhode Island). All of the bishops will be taking part from one extent or another, including our own. All of the details are available by visiting www.kairosearth.org/river/. Any traveler can take part in however much of the pilgrimage he or she would like: families can camp along the way, and many churches throughout the various dioceses have committed to hosting pilgrims, preparing food, etc. Most people will be using kayaks or canoes, but travelers are invited to come and join the group along the way, even if you aren't up to actually journeying on the river. There are also opportunities to get involved digitally, through daily meditations provided by email each day, blogs and other social media tools.

The pilgrimage will include daily prayer, regular worship and liturgy opportunities, and educational experiences about the history of the Connecticut River, the flora and fauna of this vital habitat, and the ways that water plays a vital role in our well-being as physical and spiritual beings. It promises to be an incredible experience. I will be handing information along as it becomes available through the diocese via our weekly e-newsletters so please look for those as the dates get closer.

Stay tuned! So many good things are in store for us in 2017.

Becky Goodwin, Director of Christian Education

THE MESSENGER

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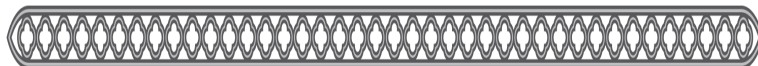
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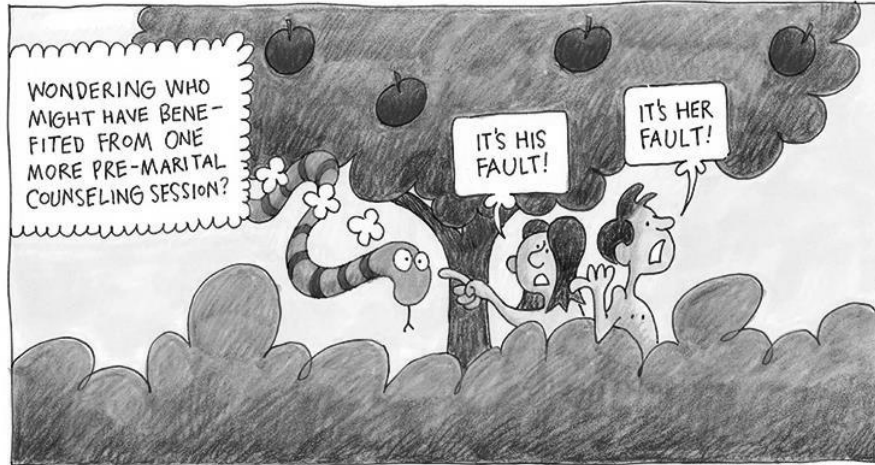
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Saintly News

Congratulations to:

- ❖ Ryan Betz on achieving High Honors from the University of Connecticut

If you would like to share a special news item or a happy occasion with the parish, please email Gloria Schultz at glojoemointheglen@gmail.com or call 924-9489.

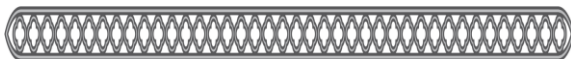
Alma's Poem

Surely the Lord is in this place (Gen 28:16)

All Saints is noted for reaching out
Everyone welcomed without a doubt
Sharing scriptures with those who hadn't heard
Is the way we spread the word
Bathing them in heavenly song
Touches each heart ere long
Friendly handshakes seal the deal
Making the welcome feel real
A newfound friend with a happy face
Leaves thinking, "Surely the Lord is in this place."

Love,

Alma



Lenten Reflections

For this Lent, (starting with Ash Wednesday, March 1), I would like us to create a series of Daily Reflections inspired by the Scripture for the day. There are 40 days in Lent and each day readings from Scripture are assigned. I am hoping that many of you (40) would be interested in volunteering to reflect through words, or photos or drawings how you have been inspired by the Scripture for the day. The reflection does not have to be long; in fact short is good. And of course, pictures are worth a 1,000 words.

This is how it will work: Becky Goodwin, Philip Huckins, Beth Healy and I will gather up the names of those who have volunteered (parishioners, friends, and children) and randomly assign you "your day" in Lent and give you "your" Scripture reading. Remember, you are only responsible for one reflection on the day that you have been assigned. You will respond back to us electronically; we hope to gather these reflections/drawings from all of you by the end of February.

And then beginning with Ash Wednesday, on March 1, we will send through Saints' Alive, the first reflection, and then on March 2, the second reflection, and on March 3, the third reflection...and we will continue through Lent. By the end of Lent, as we prepare for Easter, we will have been inspired by 40 different approaches to reflections and responses to Scripture in the midst of our Lenten days.

I hope you will want to be a part of this Daily Lenten Reflection. Please let me know or email me if you are interested: reviamia@allsaintsnh.org

Book Note

I have recently, in the days between our election and the inauguration of the next President of the United States, been reading Ian Bradley's *God Save the Queen: The Spiritual Heart of the Monarchy* (Diamond Jubilee Edition, London & New York, 2012). The timing is coincidental, but there is much in this thoughtful essay worth pondering by those whose tradition is not monarchical – indeed, anti-monarchical.

The author is a minister of the Church of Scotland (the Presbyterian Established church north of the border), a faculty member in Practical Theology and Church History at St. Andrew's, and of generally leftish political leanings. His interest in the subject of this book is apparently a cause of some mystification by his colleagues and friends, who presumably view the monarchy as an anachronism, or a joke and an embarrassment.

We who have never known monarchy, or hereditary titles and honors, find it difficult to get past the notion of privilege as an accident of birth. And it is clear that there are bumps in the royal road to leadership, from William Rufus to Edward VIII. Yet in the United Kingdom, as in many other nations, the institution of monarchy has survived the bloodletting of the Twentieth Century, not without change, but untouched in its core.

That core, the author maintains, is spiritual. Kings (and queens regnant) may need the consent of their subjects, but it is not from them that the ruler derives authority. It is from God. Monarchy is a vocation. And in Britain, since the time of George III (yes, that George III) kings and queens have lived their lives for the most part as a sacred calling, required to serve their people in many ways large and small, but every day, with a simplicity of life and a sense of duty that the trappings of wealth and pomp both hide and enhance. There is nothing inevitable in the Royal Family's incessant devotion to charities and philanthropies: it is an ethic derived from the Family's own sense of expectation.

Bradley notes the piety, the regular church attendance, and the explicit reference to Christian values and respect for other faith adherents common to Queen Elizabeth and many of her family. In this respect, they are oddities in modern Britain. And yet the services that attend Remembrance Day, birthdays and anniversaries, receive wide and enthusiastic attention from people of other faiths, or none. The Queen's televised Christmas messages to her people are now incorporated into the Christmas Day festivities of countless ordinary households: they are in effect lay sermons.

It seems likely that the Coronation of 1953, described here in detail, will differ from the next one, which will be ecumenical and interfaith. But the central expressions of consecration to God, of a solemn covenant with the people, of the duties and sacrifice of an anointed leader, are likely to continue.

Perhaps a sense of duty and sacrifice, of responsibility not only to the people but also to God, are part of our legacy from our colonial past. Let us hope that leaders everywhere, however chosen, may make these their own.

Cassius Webb

Adult Education: *The Book of Joy*

Wednesdays, February 1- 22

Our fourth Adult Education session will start Wednesday, February 1 from 7 – 8 PM (note – we will meet on Wednesdays, not Thursdays.) Many thanks to parishioner Frank Manley who will lead our discussion of the recently published *New York Times* bestseller, *The Book of Joy*, by His Holiness the Dalai Lama and Archbishop Desmond Tutu.

"In *The Book of Joy*, they look back on their long lives to answer a single burning question: How do we find joy in the face of life's inevitable suffering? In the book, we'll explore the Nature of True Joy and confront each of the Obstacles of Joy – then offer us the Eight Pillars of Joy – and finally, they share their daily Joy Practices that anchor their own emotional and spiritual lives." (from Penguin Random House online review)

Join us as we discuss what joy means in our Christian lives. Is there a difference between joy and happiness? How can we experience great pain and loss or even the prospect of our own death and still be joyful?

Our guides on this journey are two men whom many regard as the spiritual giants of our day. Archbishop Desmond Tutu, an Anglican, has a deep and profound Christian faith. His Holiness the Dalai Lama, a Buddhist monk, refers to himself as a non-theist (does not believe in God.) They have both found great joy following almost identical paths.

We will meet on four Wednesday evenings from 7 – 8 PM, February 1-22 in the Old Parish House parlor. Books will be available for your purchase in the church office. You're welcome to attend one or all four evenings and please invite community members, too.

If you have questions, please call me 827-3618 or email bhealyee@gmail.com.

Beth Healy, Adult Ed Ministry

Sandi's Column

Catching a Case of Jesus

Catching a cold is inevitable for the majority of us during the winter months. We are in closer proximity to each other and spreading the germs around is a pretty simple exercise, what with all the holiday season hugging and general passing around of joy and affection in each others' presence. My classmates at seminary kid me all the time because I am known for waving around bottles of hand sanitizer as we "Pass the Peace" in chapel. But, here I am, despite my infection control efforts, sniffing and coughing away! And as I write this reflection, the cold virus is making its way through the EDS campus during our January Intensive Semester. A community that prays together, coughs and sneezes together!

I wonder if Jesus ever caught a case of the common cold? Perhaps I'm just looking for a little solidarity (sympathy, is more like it) with my own fully congested self today, but I feel strangely comforted as I imagine our Lord with a stuffy nose. When I asked that question in passing today, one of my colleagues in seminary pondered this, "Would Jesus' cold be a 'common' one?"

When a cold or flu virus invades us, it gains a foothold and begins to replicate itself within our body's cells. It's not like simple multiplication, where the virus simply makes more of itself. The virus changes our very cells to

accommodate their proliferation. If our body is vulnerable for some reason, we can be more susceptible to its influence. This got me thinking about how claiming our membership in the Episcopal Branch of the Jesus Movement is really about letting down our defenses, and allowing ourselves to be vulnerable enough to *catch a good case of Jesus*. Now, there's nothing *common* about this Jesus contagion. Even with a small inoculation of that beneficial and potentially risky virus, we might end up doing things we had never imagined. Perhaps this warrants a warning label:

"CAUTION: Coming in contact with Jesus Christ might cause you to live out your faith in *actions* as well as *words*."

This holy fever is contagious, and we cannot simply wash our hands of it as we leave church on Sunday mornings. You see, once Jesus Christ takes a foothold within our hearts and minds there isn't an anti-viral in the world that could cure us of his love. St. Paul puts it best "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!" (Cor 5: 18) We have been fundamentally changed because of our relationship in Christ.

Sandi Albom, Intern

Thank You!

How many people do we know who have said to us, "I'll do anything you want me to do...but don't ask for money"? In my experience, it's most people. Asking for money is an art. Not everyone wants to do it. Not everyone is good at it. However, in the world of churches, it is mandatory and finding folks willing to do it is an art. We all remember various campaigns that our churches (wherever we were) came up with to try and take the "sting" out of asking for money.

But now we call it Stewardship. It has been more carefully defined and more carefully presented in hopes that we, the recipients, will more thoughtfully and eagerly respond. More carefully consider and pray about our response. And who manages this terribly important aspect of our Christian life? The Stewardship Committee, of course. And who's on the Stewardship Committee? Ah...there's the rub.

The job initially falls to the Rector to organize this effort. So Jamie has the ball. She needs a quarterback to run the team, to chair the committee. Junior Warden Greg Naudascher gets the call. A great call. So now all we need is a committee of, oh say, six or seven folks willing to attend meetings, give the effort a name, flesh out the details, attend more meetings, send out mailings, write thank you notes, organize a brunch and attend more meetings. It is a big job. There is a lot riding on the outcome.

So let's take a moment here to say a truly heartfelt thank you for a job *very* well done to:

Greg Naudascher, Chairperson
 Jamie L. Hamilton, Rector
 Ellen Avery
 Joan Cunningham
 Susan Ernst
 Beth Healy
 Boo Martin
 Deb Rogers
 Brian Tourgee

Bill Raymond

February Saints' Days

2/2 Isabelle Caruthers	2/13 Cindy Naudascher	2/20 Tony Anthony
2/4 Sue Piscopo	2/15 Anne Marie Warren	2/22 Michael Heddy
2/12 Gerry Hallgrimson	2/16 Nancy Ripley	2/24 Elizabeth Smith
Gail Anthony	Deb DeCicco	2/27 Louise Bryant
2/13 David Simpson, Jr.	2/18 Diane Callahan	
Steve Fowle	2/19 Carl Wagner IV	

If your name is missing from our Saints' Days lists, PLEASE let us know so you can be remembered! Just call or email the Church office: 924-3202 or diane@allsaintsnh.org

Spreading the Word

It's become my winter habit to visit my storage unit to swap around books and bring back an armload to read by the fire. Books seem to accumulate much faster than I can keep up. I am always on the lookout for "little libraries" and thrift store donation spots, and often end up bring home *more* treasures, of course. Many gems from the 1920s and 1930s have followed me home.

Two books I am reading right now: Willa Cather's *One of Ours* (about the young idealistic farmer from Nebraska caught up in World War One and shipping off to France in 1917), and *Heaven's My Destination* by Thornton. Both remind me of how we wrestle with the Gospel once we leave our family home and travel amongst "other" people. Both books evoke the great questions of vocation and meaning from the point of view of a young person age 24.

The little volume by Wilder caught my eye and followed me home, and I am enjoying its spiritual nuances. This work, set in the early summer of 1930, is a collection of short travel stories, told from the point of view of George Brush, an idealistic young travelling salesman (himself an Evangelical sort, and his job is selling textbooks to Christian schools). He is setting goals for himself, and "searching spiritually" while he travels the Southwestern parts of the United States. He encounters all sorts of "behaviors" he finds Biblically troubling in 1920s America (smoking, gambling, swearing, lying and theft.) Yet he is trying to follow the practices of Gandhi and trying to "love the thief," which gets him in trouble with the law repeatedly.

In Willa Cather's novel, the younger brother, Claude Wheeler, yearns to go away to college, but is needed on the family farm, and chafes against between the "weak piety" of his Christian college, as he yearns for the larger world of "the University." Soon, world events are reaching into the wheat fields of Nebraska: war is coming. Now the struggles of his marginalized German neighbors touch upon his conscience. He wonders how such a culture of beautiful music and the former homeland of his friends become such a destructive war-like force so rapidly. Surely the boys should not throw stones at the old German woman who runs the café at the Depot in the university town? How does our hero stand up for what is right, when the world seems full of chaos? And if both England and Germany pray to God for victory in battle, what sort of God will answer?

I have found these snapshots from another time and place to be a useful prod to keep my faith journaling and art projects going in the colder months. It gives me a sense of perspective separate from CNN trending topics.

Here are some ideas I might share if you want to do some journaling as well.

Here are some writing prompts and reflections for you to consider:

What do we intend, when we spiritually daydream and make resolutions that we want to "do more" to "help the homeless" or that we want to "go on a mission trip" and "spread the Gospel to the unenlightened?"

Are we spectators? Are we spiritual tourists? Do we intervene for the gospel? When, exactly?

How does our belief in God shift when we have to defend it in debate or in the news? How do we find the words to explain our yearning for a deeper more robust faith?

Are we accidentally agents of God's mercy? Are these meetings with strangers leading toward inspiration of a divine sort?

I hope that you find inspiration in these works.

Sarah Hamlen

View from the Bench

IN A WORD... (There's so much in a word...)

I look back rather fondly at being assigned a list of words to "look up" in the dictionary, write out the definition(s), and then use in a sentence. As I grew older, I recall having to track down synonyms or antonyms for words. I vividly recall learning to diagram sentences in the 8th grade and writing out conjugations of English verbs in a dozen tenses. Archaic pedagogy perhaps, but when my 10th grade English teacher, Max Smith, provided each of us with a copy of *Word Power Made Easy* (Lewis and Funk), the depth of meaning and nuance embedded in a word or verb tense and the possibility of using words that reflect what you're thinking more precisely was real – and very important – to me.

I often get questions about specific "words" that appear in the service leaflet each week. Why did the choir sing a "motet" at the offertory this week when they usually sing an "anthem"? Aren't they the same thing? What is a "gradual" psalm? A "sequence" hymn. What do the names of hymn tunes signify? Why did you play a "prelude" during communion? Shouldn't that have come *before* the service began? And on and on...

We're fortunate these days that most questions can be "Googled" for answers. *Anthem*, derived from the Latin *antiphon*, is a fairly broad term for a piece of choral music sung in English-speaking churches, typically poetry, often versified, and predominantly homophonic – a melody with accompaniment. It emerged in the 17th C. following the English reformation as a counterpoint to the Roman Catholic *motet*. The *motet* form dated from the 13th C. as a form in which a new text, generally prose, was set or adapted to existing music. By the Renaissance, a motet was typically understood as a Latin text set to polyphonic music (think "Palestrina"), in which each musical voice is melodically independent.

A *gradual* and a *sequence* were generally proper texts appointed for specific days of the liturgical year, each with its own specific musical setting or chant. As liturgical reforms have emerged among Anglicans, Lutherans and Roman Catholics over the centuries, those historic proper texts are no longer used widely except in high-church settings in which older Eucharistic rites are the norm. The *gradual* was a chant setting of psalm verses or a hymn, historically sung from the lowest step leading up to the high altar (*gradus*) after the Old Testament lesson and preceding the Epistle reading. Its significance was lost for many years when the Old Testament reading at the Eucharist was "dropped," a practice that persisted until the 1979 Book of Common Prayer in our own denomination. The *sequence* was a chant or hymn (a sequence

of verses) sung immediately before the proclamation of the gospel at a Eucharist. At All Saints' we sing a Gradual Psalm and a Sequence Hymn on most Sundays, with *gradual* and *sequence* indicative as much of placement in the liturgy as of any historic referent.

If you've pondered the significance of *Vineyard Haven* or *Diademata* or *O Heiland reiss* next to the hymn numbers in your service leaflet, you're wondering about the names of hymn tunes. Hymn tunes may have been named by the composer of the tune, by the editor of a hymnal in which the tune appeared, or as a reference to the text with which it is most commonly sung. Of course, most hymn texts and hymn tunes were not originally linked together. So, *Vineyard Haven* is paired with two different texts in our hymnal, both of which we sang to different tunes in the Hymnal 1940. The tune composer, Richard Dirksen, summered in Vineyard Haven, no doubt penned the tune there, and selected the name himself. *Diademata* was written by George Elvey specifically for the text, "Crown Him with many Crowns," (i.e., diadems), hence its name. *O Heiland reiss* is the opening phrase of an old German chorale, and the ancient chorale melody to which it was sung historically bears that phrase as its name.

Organ prelude, Prelude on *Rhosymedre*, Prelude and Fugue, *Praeludium*, *Preludio*... When I play the prelude, I am generally doing exactly what most people would understand the word to mean: I am playing a piece of music *before* or as an "overture" to the service itself. In this sense, it could be one piece or several. But prelude can also refer to a musical form, generally a shorter piece of music that might be introductory to a larger one, as in a Bach Prelude and Fugue; or an elaborated setting of a familiar melody, such as a choral prelude by Buxtehude or chant prelude by Gerald Near; or a piece of an improvisatory nature prompted by a particular text, like one of Herbert Howells' psalm preludes; or it may be a relatively short piece with a limited number of music motifs or ideas that seeks to evoke a mood or feeling, such as C.V. Stanford's *At Eventide*. What is important to realize is that I may not actually choose to play a prelude as the prelude (maybe I'll play a *partita*), but I may choose to play a choral prelude during communion.

Is any of this relevant for us at All Saints'? If you're asking because you're wondering if the world will fall apart if you don't know the difference between a motet and an anthem, then, in a word...no. But if you think of the meaning and history embedded in these words, and of the nuances between them as adding dimension to your experience of the liturgy, then...YES, it is significant. By the way, what is the meaning of the Latin phrase following the gradual psalm number each week? And what is a *choirmaster* anyway?

Jeffrey L. Fuller, Organist & Choirmaster



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Editor's Note

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issue of *The Messenger* is "rd," and you'll see it reflected in the service leaflet. I think of the adage, "You can't hear the Gospel another person ever hears" and I am humbled that such an awesome task is set before me. So, what do I do? I try to accept people as they are. I try to listen to what people tell me. I try to encourage. I try to share what works for me. I try to express gratitude. I invite people to come to All Saints' every chance I get. How do you spread the Word?

Our rector shares possibilities for vision, discernment and direction in her opening letter and invites us to open ourselves to new conversations. Becky outlines what's coming up for youth during the coming months, and also writes of an exciting outdoor adventure that we all can join in.

Gloria updates us on the excellent work Ryan has been doing at UConn, and Alma writes with love about welcoming others to All Saints'. Jamie invites us all to participate in writing Lenten reflections.

Cassius's reviews a book this month is about the British monarchy and suggests, "Perhaps a sense of duty and sacrifice, of responsibility not only to the people but also to God, are part of our legacy from our colonial past."

Beth lets us know of Adult Ed conversations on *The Book of Joy*, by Desmond Tutu and the Dalai Lama that start on Wednesday, February 1.

Sandi's column is a delightful comparison of catching a cold and catching a "case of Jesus." Bill writes of our ongoing gratitude to those whose hard work make stewardship an everyday part of being a Saint.

Sarah tells us how a couple of books she's read recently help her reflect on her faith and how she shares it with others. In "View from the Bench," Jeff writes about some interesting words.

The deadline for the March *Messenger* is February 15. The theme will be "Keeping a Holy Lent." Please send your contributions to me at chow6569@gmail.com.

With much gratitude and great joy,