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March 2015, Volume 5 Number 11

***From the Rector...***

It’s early morning, before dawn, Ash Wednesday. Gifted to me by the women of the knitting ministry, my beautiful burgundy prayer shawl holds me. I am praying. The days are lengthening. It is Lent.

Later today, I will be making ash-smudged crosses on your foreheads, parishioners of All Saints’, marking you as Christ’s own forever, sealing you yet again in your baptism and in your faithful walk with Christ.

Soon I will put down my pen and enter into a quiet centering prayer, which allows me to remember once again the Origin of all that exists and to place myself in its center which knows no circumference – to listen and to be held.

“Silence is God’s first language,” said 16th-century mystic John of the Cross, quoted in *Centering Prayer and Inner Awakening* by Cynthia Bourgeault. I am committing to a daily practice of morning sitting before my day begins, in stillness. I like the way Bourgeault describes centering prayer as “no one’s business, not even your own; it is between your innermost being and God.”

In my 20s, I engaged in Buddhist meditation, but it never took hold of me; I kept criticizing myself for all my lapses. What I like about centering prayer is its invitation to move from “attention” of holding silence to “the intention” to seek the depths of God’s presence, the power of divine abundance. To wait and to trust in the inner sanctuary of my essence, of our essence, where we “live and move and have our being.”

I often wander away from the freedom of this stillness, into all my busy thoughts, but when I return it is with the joy of remembering that the power of prayer rests in willingness surrender. I am reordering, reorienting, and realigning, simply, quietly. I am returning and God is there. I am being held in ways, which defy words, yet gifts me with the inner furniture of rest, of love, of forgiveness, of patience, and of grace.

Whether you find solace with the Lenten series on Time, with morning prayer in the Lady Chapel every weekday at 7 AM, or with your own practice, may your Lent be filled with joy and reflection and wrapped in the words of St. Paul, “I pray that you, being rooted and grounded in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge – that you may be filled with the very nature of God,” (Ephesians 3:17-19, *New International Version*).

Blessings,

*Jamie+*



**The Messenger**

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**Christian Education**

*Giving Up and Giving In*

“There isn't a single problem in my life that would not be resolved in direct proportion to my ability to stop fighting it, turn it over to God and know that a solution will come.” - For Today, Daily Reader

I often associate Lent with “giving up”- as in, making a conscious effort to abstain from something or to give up leisure time in order to “pick up” an additional discipline like prayer, reading or meditation. Many faithful observe this practice during Lent and there are certainly valuable spiritual fruits to discover in so doing. However, this Lent, I am looking at things a bit differently.

Our secular culture does not value “giving up” in any sense of the phrase. We do not value diminishing possessions, degrees, position in society, titles or achievements. We certainly do not value giving up our autonomy, our freedoms or our perceived self-will. How much less does our society value “giving up” as in giving in – quitting, relenting or admitting defeat! Who among us likes to say, “I can't?” And yet, our very faith is built upon Jesus' defeat. Our success, our redemption and salvation emerges from the most profound failure and humiliation one can imagine – an innocent man betrayed by his own people and killed by the state as a common criminal while his family and friends look on, helplessly. Lent, ultimately, is a season where we wait to honor that defeat. So it seems an appropriate time to give up, not just in the sense of abstaining from something, but to give up control over the problems in our lives, admit defeat and turn them over to God. It's a time to surrender.

During a recent cup of coffee with a friend and fellow parishioner, we talked a bit about surrender and acceptance. She said to me, “All I have to go on is the evidence in my life so far, and that evidence is overwhelmingly compelling ­– God has always taken care of me. Why should I expect anything different going forward?” What truth! Each time I encounter a problem, I have two choices – I can immediately ask God for help and the willingness to accept His outcome and solution (which always works out, I should add) or I can go fifteen rounds bare-knuckle fighting the problem myself, only to find my back against the ropes, finally willing to surrender and ask God for help. Either way, the end result is the same! It's a question of remembering that the fight never, ever feels good. In the end, *the problem always resolves in direct proportion to my ability to stop fighting* and trust God. Freedom comes in giving up, letting go and trusting. As we've all discovered one way or another, we can't have the resurrection without the defeat.

During this past trip to Boston to work with the homeless, Pastor Eaton said to us that a current estimate for homeless in the city is about 8,000. This is a problem that cannot be solved simply on self-will; if it could, the countless dedicated souls at Ecclesia Ministries would have probably done it by now! The problem is far bigger, more complex and confusing than it appears. As a starting point, however, we can admit defeat – we have failed this population. From there, we can invite God's guidance and trust that the more we turn it over and ask for help, the better chance we have of succeeding. I do know this: the six young people who so beautifully ministered to the homeless guests will be part of the solution. I am grateful to bear witness to their successes. This Lent, I hope to take notice of the many places I am white-knuckle clinging to the fight and to more gracefully let go and let God.

*Becky Goodwin*, Director of Christian Education

**Alma’s Poem**

Right now we’re surrounded by snow

But soon warm breezes will blow

Our hearts will feel the glow

Watching the flowers grow

Give up worries, fears and woe

Enjoy showers of blessings that overflow

Focus on words spoken long ago

“Lo, I am with you always.”

*Alma Ruth*

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**Get On Board the Meal Train**

What is a Meal Train? It’s a train that runs on your schedule and always takes you to a place where you are needed. It’s a train the Pastoral Care Ministry hopes every member of our parish makes a reservation for so that we are all made aware when there is a need to organize meal giving around significant life events such as the birth of a child or an illness. The time, date and frequency of your participation is totally up to you.

All Saints’ has set up an account with the ingenious website [www.mealtrain.com](http://www.mealtrain.com). Ingenious because it eliminates all the confusion and scheduling problems usually associated with trying to help out. If you get on board, you will receive an email making you aware of a need for meals and informing you of the dates meals have been requested, which dates have already been provided for, how many the meal must serve, and if there are special likes or dietary needs. You need only reply to the email should you be able to provide a meal, and because the website is interactive, you have the ability to cancel should a difficulty arise. You even receive a reminder shortly before your meal is to be delivered. All Meal Train data is private and will never be made public.

Even if you are not able to provide more than one meal a year, please sign up. If you do not have email, you can still register and relay information over the phone or through a friend with email. This is our chance at All Saints’ to use the internet to initiate real face-to-face contact, to show a friend we care, and to meet members of our congregation we may not know. If you wish to be added to the list of people who are informed of a need for meals and may be able to help, please contact Heidi Graff at [hgraff123@hotmail.com](mailto:hgraff123@hotmail.com) or 899-3056.

*Libby Fuller*

**March Saints’ Days**

1 Ward Bryant

4 Wayne Thomas

Gloria Schultz

6 Graham Parker

8 Rod Falby

Susan Ernst

9 Don Brezinski

10 Joelle Martin

10 Richard Benoit

15 Joseph Davis

16 Edward Despres

Ronia Foecking

19 Dorothy Wagner

20 Colin Sistare

25 Corey Field

28 Albert LaChance

28 Marc Smith

Jonathan Sistare

Lara Niemela

31 Ann Falby

Amy Miner

*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*

**City Reach**

I recently went to Boston to participate in City Reach, a program that serves the homeless. Before going, if you were to ask me to describe a homeless person, I would have said he or she was a man or a woman who lived on the streets and begged.

This trip has helped me understand that this is not always true, and that there are different levels of homelessness. For example, I was very surprised to see some homeless people come into the church with cell phones. I realized a few of them could afford some basic necessities, but clearly still struggled to fully support themselves.

Others did not even have adequate clothing to stay warm in the freezing temperatures we have been having. Knowing that some people sleep outside in the winter made me more thankful than ever to have a warm house to sleep in.

Although the trip was short, it completely changed my perspective on homelessness. It made me more aware of the hardships the homeless face on a daily basis. I am very grateful for this experience, and I am looking forward to going on the trip next year.

*Anna Graff*

On February 6and 7, I traveled with other members of the youth group to participate in City Reach. As this was my first time going, I was not sure what to expect. I do not think I had the same stereotypical views as some, but I definitely had made assumptions about the homeless as a whole. What I discovered over the short time spent there was the individuality of each person.

Although our group's job as greeters did not allow me to witness the people at their most desperate moments, while we were passing out socks to each person, it became evident to me that some people were much more needy than others. There were some who would return one, two or three times in hopes of getting a second pair, and there were others who were grateful for the one pair they received.

There were many moments like this that made me feel sad or guilty, but there were also moments that made me feel glad to be helping. At one point, I was able to have a short conversation in Spanish with one man. Seeing the joy he got from being able to connect with someone was really inspiring to me. I returned from this trip with an entirely new view on the homeless and an aspiration to continue trying to make a difference.

I will definitely go on the City Reach trip in future years and would recommend it to others because it gives a much better understanding of the homeless and the inspiration to take action.

*Ellie Graff*

**Juarez Trip**

***Are you interested in going to Juarez at the end of June through the beginning of July?***

Please contact Patty Wheeler.

The probable trip dates are June 27 or 28 through July 4.

This is our yearly week long trip during which we work to repair or build dorms, classrooms, or play areas BUT mostly we play and interact with the children of Centro Victoria. These children, who have constantly been abandoned in their short lives, have come to know that we do not abandon them.

Your questions are welcome.

The trip will be booked by the end of March so we need your commitment by March 10.

Please call or email Patty Wheeler as soon as possible: [patriciakwheeler@aol.com](mailto:patriciakwheeler@aol.com) or 924-8749

**Tears of Joy**

Like crystalline rain

A shimmering mist

Embraces us now

How souls kissed

Since the start of forever

In a world set free

What always has been…

Will always be

***You come to me gently***

***When my strength is gone***

***I cry out for solace***

***I cannot go on***

***The child inside us***

***Here once again***

***Needs something to guide us***

***Upon which to depend…***

We give ourselves over

Again are washed clean

By joys tears now reining

In and outside we've seen

Tears of joy raining down wonders…

Like it's all meant to be!

*Andy Peterson*

**Saintly News**

***Congratulations to***…

* Our new Vestry members:
  + Phil Suter (Senior Warden)
  + Joan Cunningham
  + John Goodhue
  + Beth Healy
  + Greg Naudascher
  + Carl Wagner IV
  + Carter Judkins (clerk)
* Dottie & Carl Wagner on their new home
* Ryan Betz for being accepted into the National Honor Society at 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*](mailto:glojoemointheglen@gmail.com) *or call 924-9489.*

**Reflection**

I’ve been asked to share my impressions as a new Vestry member. I’d start by saying how happy and humbled I am to be asked to serve on the Vestry. I’m thankful for the Vestry and the Search Committee who brought us Jamie! During our discussions, I so appreciated the range of perspectives and talents and generations, representing the variety and richness of all of All Saints’ constituencies – and the thoughtfulness and enthusiasm of each member.

I became an All Saints’ parishioner in 2004, having met Jack Calhoun in 2003 and he and I were married by Adrian in 2006. Although raised Roman Catholic, I found in coming to All Saints’ such a welcoming hospitality from everyone. The opportunities I’ve had at All Saints’ to serve as usher, lector and greeter; to be involved in prayer groups and Education for Ministry (EfM) and to help with external communications for the church have helped me so much in my spiritual and faith development.

My hope is that serving on the vestry will help me to continue to grow along this path and the discussion and issues raised at this week’s meeting lead me to believe this will be so. I hope to learn the many ways parishioners already are involved both in the church and out in the broader community – and to recognize and celebrate all of this.

I’d like to make sure those looking to more fully engage with their time and talents and interests, make the connection and find what’s right for them so they too can continue to grow in their faith. And as a Vestry member, I want to listen to what parishioners see as the issues and opportunities for All Saints’ and for our relationship to the larger community – and to invite and welcome others, as I was welcomed, to come to All Saints’.

*Beth Healy*

**Book Study at All Saints’ Church**

*A Hidden Wholeness: The Journey Toward An Undivided Life* by Parker Palmer

Second Thursday of the month from 5:30 – 7 PM in the Old Parish House (OPH)

March 12, April 9, May 14, June 11, September 10, October 8, November 12, December 10

At a time when many of us seek ways of working and living that are more resonant with our souls, *A Hidden Wholeness* offers insight into our condition and guidance for finding what we seek – within ourselves and with each other. Please be in touch with Deb to order a book. **Contact:** Deb DeCicco [debdecicco@gmail.com](mailto:debdecicco@gmail.com) (603) 532-7827

**Book Note**

Everybody knows all about Francis of Assisi. And much of what we think we know has some basis in fact, apparently. The founder of a group of friars, the son of a rich merchant who lived a frivolous life until his mid-twenties, when he became convinced that the Gospels held a personal challenge to him, his renunciation of all his wealth and beginning life as a “mendicant,” attracting followers from all social classes who renounced personal possessions and supported themselves by manual labor and, if need be, by begging – this is all well documented.

In *Francis of Assisi: the Life and Afterlife of a Medieval Saint* (Yale University Press, 2012), André Vauchez presents us with these facts, but set in the context of Francis’ life and times in thirteenth-century Umbria and beyond. There was a lot going on. In Francis’ youth, the town of Assisi first rebelled against the Empire, successfully, and then kicked out its ruling families to become one of the many communes that arose in central Italy.

Francis himself was one of the upstart class, with just enough education to be an international cloth merchant. Many of those who joined him were illiterate, though some were cultured nobility. And some, like Clare, were women, who were at first simply regarded as part of the fellowship. From the beginning, the Franciscans, or Friars Minor (“little brothers”) were mostly laity. Francis revered priests as those who presided over the Eucharist, but resisted giving priestly Brothers any special privileges or exemptions.

It was by no means certain that Francis and his followers would meet with favor from the official Church. There were many groups of lay reform groups springing up in Europe, bringing new ideas of Christian life and commitment. Some, like the Waldensians, were condemned. Others, who gave convincing evidence of their loyalty to the Church and to the papacy, were permitted. Francis was fortunate to have Innocent III as Pope when he came to Rome with his brethren seeking recognition. It took some overcoming of initial skepticism – especially because of Francis’ insistence that his followers would own nothing, even collectively. How were they to survive with no lands to rent, like the Benedictines and Cistercians? But in the end, the Friars Minor and the Pope came to an agreement, and they went forth with Innocent’s blessing to embrace poverty and preach humility and penitence with their uniquely joyful spirit.

As the first part of the book, the “Biographical Sketch” of Francis, continues, we wonder when the familiar stories will emerge: the preaching to the birds, the wolf of Gubbio. But the story of Francis has far to go. One whole section is given up to Francis’ receiving the stigmata, his death, and its aftermath including his canonization less than two years later. The struggles within the Friars Minor and with the papacy over the Rule and the place of Franciscans in the Church continued over centuries, and are recounted by Vauchez partly through the various “Lives” and legends of Francis that emerged.

But the most original section is the last, which elicits from Francis’ own writings his thought on the relationship of God to the soul, the importance of penitence, the holiness of the natural world, how to read (and to live) Scripture, the importance of preaching with integrity and passion, and the need to strive for a life lived within the framework of humility and the renunciation of power.

André Vauchez, a medieval historian from the University of Paris, has set us here an exhilarating, sometimes dense, sometimes slangy, story of one of history’s religious geniuses. He is also a man for our time.

*Cassius Webb*

**A Tribute to Jim Wheeler**

*The eye is the lamp of the body. So if your eye is healthy, your whole body will be full of light (Matthew 6:22)*

For a moment we as a congregation need to take a moment and return to an earlier time when we were closer to the things that are now on the fringe of our vision. In former times, the eye was attuned to that which was visible: the stars, the forest, the waters, the harvest of the fields and the animals that we were forced to nurture for sustenance and the living world which in the night we feared. Beyond the day and night stretched the upper universe were those invisible worlds, the abode of the Divine.

With your mind’s eye imagine walking in this world, now past, along the trail that stretched between this beautiful village and Keene. Darkness reigns everywhere. There are only a few houses between the two, maybe one at Dublin. You see only darkness, animals seemed to exist behind every bush, and the darkness creates a sense of fear that readily pervades your soul. You turn to the reality that you believe is to be perceived with the eye of your soul. Yes, that which is seen, and that which is unseen, is perceived in so many ways in that age before the incandescent light, penicillin, the atom smasher, the heart monitor, and even the bicycle.

For a moment I would ask us to return to that world in the twenty-first century. It is just a short time before Jim moved from the world that we can see beyond the time-space continuum into the very presence of the vision of that which we only know by faith. On one of those last nights, Patty came to be with Jim. His senses were fast fading, and they both knew that the end in this world of vision was coming to an end. The eyes of the visible world were fading, but concurrently the light of the eye of the invisible world were brightening to see, as the Epiphany Hymn reminds us with a “Light of light that shineth.”

Patty was drawn, no called, to draw near to Jim and to look into his eyes, and there was that singleness of sight that comes to us rarely in this modern times. They knew one another in a different way. A conversation ensued between them. Not a sound was uttered, not a movement was made, but for about five minutes there was conversation in a different mode, the light of the eye. They spoke to one another about Jim’s death and the love that Jim possessed for God, this Church, for Patty, for his family and those of us who gather in this place on this day, a day that partakes of the cross of death and the crown of resurrection. As with all spiritual conversations it ended, as it began, with the knowledge that the deepest thoughts were shared.

The words of the Old Testament Patriarch, Jacob, as he awoke from a dream speak to our encounters with the God, whose Holy Name is not to be uttered. He journeyed to find Rachel, as recorded in the Book of Genesis destined to become the Matriarch of the people of Israel. His words are as true today as they were to the millennia now long dead. The words provide the definition to what transported between Patty and Jim. “How awesome is this place. This is none other than the house of God and the gate of heaven.”

Death awaits each one of us. Once again in Jim’s death we face the mystery. The conversation between Patty and Jim assures that beyond the mystery of death is the unfathomable truth that nothing will separate us, not even death, from the love of which they spoke, the love that eternally lives in Christ Jesus.

*Bruce Jacobson*

(These remarks were read by Jamie at the Memorial Service for Jim Wheeler on January 24. Bruce was unable to get to Peterborough because of a winter storm.)

**The Blessing Way**

There is nothing quite like the powerful experience of being fully present for another person. This is what the Healing Ministry is all about. Two of us stand in the Lady Chapel after Communion at the 10 AM Sunday service, ready for your petitions. Many have walked over to let us share their concerns and give them up to God. Since we as a church are focusing this next year on “health and wellness,” I decided this would be a wonderful opportunity to share what healing prayer means to me.

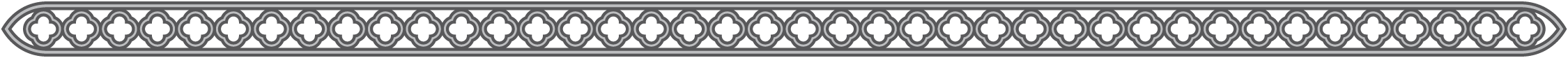
I am so grateful to be a part of this ministry. At the beginning I had my doubts. Was I “laying on hands?” Did I need to be some kind of “Holy-roller” faith healer? Was it something All Saints’ would be comfortable with? Then I learned that “healing” is different from “curing.” Our prayers may not always cure all our ailments, but our prayers can heal us and bring us closer to God. Many years ago I read a story about a Navajo healing ceremony called the “Blessing Way.” In a sweat lodge, a person is sung and prayed over, incense is burned and healing pictures are drawn in the sand. The purpose of this ceremony is not necessarily to cure the illness, but to bring the person back to harmony, and prepared to face the future. I think the Healing Ministry is our own “Blessing Way.”

You might wonder what it is like to come for healing prayer. A person usually comes with concerns for themselves, or for a family member or friend. We ask for the name of the person and some understanding of the situation. Then we might begin with a prayer expressing gratitude for the person. In our own words, we would ask God to hold this person close and surround him or her with love. We might ask to keep the person safe and free from fear, asking it for Jesus’ sake. We always work with a partner in order to be in compliance with our safe church training. We have a policy of strict confidentiality, and we do not follow up, or afterward mention what has happened during healing prayer. If concerns arise regarding a possible dangerous situation, we take that concern to Jamie, our Rector. She would determine what the next step should be.

I have come for healing prayer myself on many occasions. It brought comfort when my mother was suffering from Alzheimer’s, and later when grieving for her death. I have asked for prayers for a close friend whose husband died by his own hand, and for a friend’s son, uncertain about becoming a father. I have asked for prayers when I was filled with the joy of a new relationship, and needed to keep my balance. Without fail, I have always felt strengthened and supported by healing prayer, and grateful for others who have articulated and presented my petition to God. It has brought me to tears.

I am astounded by the power and immediacy that comes when offering up healing prayer for others. The situation demands that we be present in the moment, and open to the Holy Spirit. We try to pay attention, confident that the necessary words will be there. Then we offer the prayer, and let it go, trusting that we have done our part, and the rest is up to God. I hope that someday, if and when you feel troubled for yourself or for a loved one, that you will take that small step over to the Lady Chapel. We will be waiting there for you. It is our great privilege to wait and be ready.

*Laura Campbell*

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**View from the Bench**

*En observant un saint Carême*

As I choose music for organ and choir, I love the opportunity that each season brings to explore music written for specific days or liturgies. At Christmastime, the sheer enormity of musical possibilities can be overwhelming. During Lent, the same is true, though texts are often less familiar and music more often somber or even lugubrious.

As Lent draws toward Easter, Holy Week begins with Palm Sunday, the Sunday of the Passion. The focus of that day is the Passion narrative, the recounting of Jesus’ trial, crucifixion and death. It is a disturbing, wrenching story, and it has inspired liturgical music that is often equally wrenching and moving – perhaps no more so than among French composers.

Many of you know that I am very fond of late 19th century and early 20th century French organ and choral music; that music will form the core of the liturgical music on Palm Sunday.

The organ prelude will be *Dominica in palmis* by Jean Langlais (1907-1991). Langlais, who was blind from early childhood, was a successor to César Franck and Charles Tournemire as titular organist at Ste. Clotilde in Paris. The pieceis built around several Gregorian melodies that traditionally comprised the propers of the Mass on Palm Sunday, and is written in a free tonal style full of rich, complex harmonies.

The Eucharist setting for Palm Sunday is *Messe basse* of Gabriel Fauré (1845-1924). Fauré’s music is late Romantic in style, but with more modern, complex harmonies. (When Fauré was born, Chopin was still composing; by his death, jazz and atonal music had emerged at the forefront of music).

When Fauré was director of the Paris Conservatory, his star pupil was Jean Roger-Ducasse (1873-1954), although the pupil’s music shows none of Fauré’s stylistic influence. On Palm Sunday the choir will sing Jean Roger-Ducasse’s motet *Crux fidelis,* written in 1911*.* St. Venantius Fortunatus wrote the 5th century Latin text, “Faithful cross.”

Jehan Alain (1911-1940) was a pupil of Roger-Ducasse at the Paris Conservatory, and was considered by many to be 20th century France’s finest composer of organ music before he was killed in combat in World War II. During communion on Palm Sunday, I will play three quiet pieces by Alain: *Choral Dorien, Choral Phrygien,* and *Choral Cistercien.* Both Claude Debussy and Alain’s contemporary, Olivier Messiaen, influenced his compositional style.

Our Palm Sunday liturgy will conclude with a postlude based on the Gregorian tune *Vexilla regis,* “The royal banners forward go, the cross shines forth in mystic glow,” composed by Jeanne Demessieux (1921-1968).As did Jehan Alain, Jeanne Demessieux studied organ with Marcel Dupré. Like Dupré, Demessieux had a remarkable memory and committed more than 2,500 works to memory, including the complete organ works of J.S. Bach, Felix Mendelssohn, Franz Liszt, and Marcel Dupré. She spent the last few years of her life as titular organist at *La Madeleine* in Paris, and is remembered as a premier interpreter of the organ works of Olivier Messiaen.

It is my hope that, in observing a Holy Lent *(en observant un saint Carême)*, your experience of our liturgies will be enriched by the music and that you will *hear* the connections between music and word in a new way.

*Jeffrey L. Fuller,* Organist and Choirmaster



All Saints’ Church

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Laura gives a beautiful explanation of and invitation to participate in the Healing Ministry and Libby lets us know that the Meal Train is another way we can help and support each other. Beth writes of beginning her work on Vestry. Alma and Andy share their sparkling poetry. Cassius suggests a book on St. Francis and Gloria updates us with Saintly News.

Another year has gone by: next month will be the first issue of Volume 6 of *The Messenger*! Let’s celebrate the 150+ parishioners who have written or worked in production on our newsletter over the past five years!

The deadline for the April *Messenger* is March 18. The theme will be “Celebrating the Easter Season.” Please send your contributions to me at [chow6569@gmail.com](mailto:chow6569@gmail.com).

With much gratitude and great joy,

*Christine*

**Editor’s Note**

Just as this long, snowy winter will make the arrival of spring even more delightful, so does the keeping of a Holy Lent make the Easter Season even more joyful. We Saints have many ways to help each other observe Lent this year: lay-led Morning Prayer each weekday at 7; the daily meditations on Time offered to us by the Brothers of the Society of St. John the Evangelist online at www.ssje.org; conversations about Parker Palmer’s *A Hidden Wholeness* that begin on March 12 and weekly Thursday morning Bible Study and Eucharist.

In this issue, Becky, Ellie and Anna all write about their experiences with City Reach when members of the youth group went to Boston to work with the homeless. Another All Saints’ trip to Juarez to help out at Centro Victoria is coming up, and Patty offers each parishioner an invitation to join the group.

Bruce celebrates the life of Jim Wheeler in his beautiful tribute, words that were read at Jim’s memorial service in January.