***September 2016, Volume 7 Number 5***

Dear Parishioners,

*Behold the Body of Christ; May we become what we receive.*

In the opening pages of his book, *The Liturgy Explained*, James Farwell tells a wonderful story:

A young man of questionable morals falls in love with a woman who is saintly, and he knows that she will have no interest in him, given his rightly deserved reputation. He decides to don a mask of a saint, used in the annual town festival, to court her. And over time, as he takes on the demeanor of the saint, she falls in love with him. His notorious buddies, envious of his success with the beautiful woman, demand that he shows his true self by taking off the mask. The young man is despondent because he knows all will be lost. He slowly removes the mask...and, lo and behold, his face has become the face of the saint!

Farwell uses this story to suggest that when we participate in the liturgy of the church, we are like the young man, seeking to build a loving relationship with the one we desire, the Lord.

Fortunately for us, we don’t need to “woo” God. God is already madly in love with us.

In our communal worship, in our rituals of reading scripture, praying and confessing, singing hymns, in the breaking of bread, and in our proclamations, in all the things we have “put on” through actions and words which have been passed on through the centuries to us by those who came before us, we are declaring our desire to be changed by a loving relationship with God.

I think this is a really good reason to come to church! As I shared in one of my recent sermons, I think there are places in our hearts that haven’t been discovered yet, and it’s through desire, passion, both love and anger, suffering, and longing that help us to find those deeper undiscovered places, expanding our horizons and giving us the strength and courage to act as Jesus did, “to do justice, and to love mercy, and to walk humbly with your God” (Micah 6:8).

We can only expand our hearts within community. God designed us that way! I love worshipping with you.

I look forward to all of us coming together for Homecoming Sunday, September 11. And, I look forward to the launch of our new Christian Education program on Thursday evenings and to our preparation for Confirmation, Reception or Reaffirmation when Bishop Rob will be celebrating with us Sunday, December 4.

The Almighty is not finished with us yet, Alleluia!

Blessings,

*Jamie+*

 **We Are Theologians**

I am so grateful and so blessed to be able to worship at All Saints’. It simultaneously nourishes me and leaves me hungry for a greater understanding of and closeness to the Holy Spirit. I feed myself through prayer and study, by myself when necessary, and in community when I can.

This year All Saints’ is offering another menu of opportunities for worshipful study in its Adult Education program. The first course will be an examination of Fredrica Harris Thompsett’s wonderful book, *We Are Theologians*, a short but powerful invitation to each of us to feel safe and comfortable and confident in examining scripture in a way that is meaningful to us, a way that fits with our lives. For convenience, we will have books in the church office, available for you to buy.

We will meet over four Thursday evenings from 7-8 PM in the parlor, going from September 22to October 13. Participants will be asked to bring with them questions they may have about the Bible or the liturgy, and to examine and possibly strengthen the beliefs they have now through our discussion of those questions.

We will begin and end each session with a brief prayer and a few moments of quiet.

Our discussions are not intended to develop definitive answers to theological questions, but rather to create an atmosphere that engenders and supports the notion of asking questions, during our time together and beyond. I look forward to seeing you.

*Philip Huckins*

**Alma’s Poem**

**As the cool night air begins to creep**

**The flowers nod and start to sleep**

**As our garden chores cease**

**The artist starts his masterpiece**

**Soon the colors will change**

**How it happens seems strange**

**Then one lovely autumn day**

**We get caught up-can’t look away**

**No museum has such a treasure**

**As the picture bringing us pleasure**

**Thank our Creator for this treat**

**Another blessing that can’t be beat**

**Love,**

***Alma***

 



**A Great Books Adventure**

If not for the *Great Books Program,* I may never have made it into college. An article in the local newspaper announced, “Great Books Discussion Group Beginning.” A neighbor showed it to me, saying, “You like to read, Gerry. You might be interested in this.”

I got the required books and joined the group. I was awed by the participants: lawyers, doctors and teachers. All professionals – except for three young mothers like myself.

Great Books is an eight-year program reading and discussion of the works of the world’s greatest thinkers. The *first* year I attended I didn’t speak, but read. The *second* year I still didn’t speak, but read. The *third* year I began to speak. I realized that given the same materials, I understood them as well as the “professionals.”

At the end of my fourth year the teacher was moving away, and asked *me* to lead the group. I didn’t know what to say. Lois, sitting next to me, and another young mother said, “Gerry, if you’ll do it I’ll help you.” Lois and I lead the group for the next four years!

Year seven we read the Danish philosopher Kierkegaard, who said, “You must develop yourselves to your highest potential, and in doing this you must take those around you with you.” Something in me said, “You must go to college.”

Year eight I began to write to colleges. I threw out all the negative responses! Brandeis University granted me an interview. Soon after the interview I received a letter accepting me as a “Special Student.” They said, “Yes!” Then a few days later, another letter: They said, “No.”

I went back to Brandeis and knocked on every philosophy professor’s office door.

I explained that in the seventh year alone of the Great Books Program I had read: Plato, Aristotle, the Bhagavad-Gita, Maimonides, Goethe, Kierkegaard, Dostoyevsky, G.B. Shaw and more. I felt certain that without my Great Books experience I would never have had the confidence to do this.

That day when my courage was failing, I sat on a stone bench on the Brandeis campus and read what the very last professor wrote on the papers I was carrying, “I think we should give her a chance.” AND THEY DID.

For four years I juggled college and family (including small children) as a part-time student. This meant I had no advisor, no sticker to park on campus, and paid by the course. I told my story to the sympathetic Dean of Students who enrolled me as a Brandeis degree candidate. I became a teacher.

I shall be forever grateful to the Great Books Program for its positive influence on my education, and on all of my life!

If you have any interest in learning more about a Great Books Group, please call me at 924-9839.

*Gerry Hallgrimson*

(Ed. Note: We are always eager to have parishioners contribute stories telling us of their life’s journey for our *Messenger*. If you want to share an anecdote, experience or article with others in the parish, please send them to me at chow6569@gmail.com. *Christine*)

**Book Note**

In about the year 680, a seven-year-old boy was entrusted by his relatives to the care of the abbot of Wearmouth Abbey, in Northumbria (northern England.) Young Beda seems to have taken to the life of an abbey; he eventually was professed a monk, was ordained deacon and priest, and remained at Wearmouth or its sister house at Jarrow for the rest of his life.

Bede, as we know him, became a scholar of international renown (the title “Venerable” was bestowed after his death in 735.) He took full advantage of the enormous library compiled by the Abbey’s founder on his travels, and also of the expertise of monks and others who visited the Abbey. He wrote about all sorts of things: Biblical commentaries above all, but also works on nature, on time and calendars, lives of saints, homilies, hymns. He seems to have been an expert on liturgical chant and taught it. From the account of his death written by a fellow-monk, he appears to have been sweet-tempered, devout, popular as well as revered. He does not seem to have traveled very far, but study made him a man of erudition and wide horizons.

What turned this edifying eighth-century Anglo-Saxon monk into a phenomenon, however, was his writing of history, especially the *Ecclesiastical History of the English People,* written in Latin in 731 and available in numerous translated editions. (I used a digital edition of the Oxford World’s Classics version.) It is not a chronicle, organized strictly by dates; it is a *story*, told in colorful detail by an author who notes his sources (written or oral), sifts, analyzes, and presents this tale of how the Anglo-Saxons received the light of Christ, from whom, with what obstacles, and how they are doing. It is downright chatty in style, with an authorial enthusiasm we do not expect from the early Middle Ages. It has become an invaluable source, generally regarded as accurate with limitations, for not only early English church history, but early English political and social history as well.

The tale grips us because organized Christianity in what we would call “England” was still relatively fresh. The Angles, Saxons, and Jutes began invading Britain from northern Germany and Denmark around A.D. 450, taking over the southeast and spreading west until the British inhabitants were either assimilated or pushed into Wales, Cornwall, and Brittany. Though Christians, the British were, according to Bede, not much interested in sharing the Gospel with these uncivilized new neighbors. It fell to the Irish, starting from Iona, and Rome, with the arrival of Augustine at Canterbury in 597, to evangelize these Germanic tribes. And it took some doing. The fearlessness and persistence of saintly bishops, monks, nuns, kings and queens, that brought all England into the Christian fold, is the substance of this history.

Bede loves miracles, and describes not a few. Compared to many mediaeval writers, his treatment is restrained and careful to cite good sources; but these are for Bede demonstrations of God’s power and grace bestowed upon former heathens. His other noticeable quirk is his championing of the (ultimately successful) attempt to bring the Irish and British churches into accord with Roman practices. He mentions the tonsure of monks (in what pattern they shave part of their heads), and particularly the dating of Easter. It is astonishing how often this comes up. This is not merely an eccentricity, however; it comes from deep conviction that the Church is not completely the Church if it is not unified in its practice, and the Church at Rome has the antiquity and authority to decide this matter.

In any case, this is an oddly suitable book for bedtime reading, with short chapters and a lively style. And underneath the great gap between the times and the perspective of the Venerable Bede and us, there lies a firm sense of God’s grace and human resource in building up the people of God.

*Cassius Webb*

**Prayer Retreat**

 Saturday, October 1, 9 AM - 12.30 PM

Reynolds Hall, All Saints’ Church

Prayer is the human response to the perpetual outpouring of love by which God lays siege to every soul. *Richard Foster*

Interested in growth and refreshment in your prayer life? Please join members of the Sunday morning prayer team and Wednesday morning prayer group for this Saturday morning retreat, including a light lunch. We are considering the following questions: Why do we pray? What is your prayer practice? What are some
inspirations we can take home from our gathering?

Our schedule will include sharing our questions and answers, learning and reviewing practices that give our prayer life structure, opportunity to pray alone or with others, and worship. We welcome anyone in the parish who wants to find a prayer routine or expand their current practice.

Our goal is to leave with a renewed desire and energy for prayer.  We will close with fellowship during a light lunch.

Questions? Please contact Nina Pollock at nina.pollock@gmail.com or Sarah Kendall at sboothbykendall@icloud.com.  Please RSVP to Diane Callahan diane@allsaintsnh.org, 924-3202.

**My Life in Prayer**

I learned only two prayers as a small child at home: grace before dinner and “Now I lay me down to sleep” at bedtime. In Children’s Chapel we learned to sing the *Jubilate Deo* and to say the King James Version of the Lord’s Prayer. It seemed to me that this was all a conversation with God, just as bedtime reading was – a kind of talking in love. There was the same sense, without intelligible words, in the music at church, and being next to Nana B. at the cove.

The gift of my own *Book of Common Prayer*, in navy blue leather, from Grandmother, was the encyclopedia of prayers and hymns that occupied Sunday mornings when we were no longer going to church. Later, at camp, there were sung graces and Shabbat Services led by my best friend and the writing of prayers in confirmation class.

After Nana died, I learned that prayer had been her safety net and I saw that this was true for Grandmother, too. Her prayer books were always on the kitchen table when I came down for breakfast. Their daily practice fed them and fed all of us. I still rely on the *BCP* to start my daily practice; it is my guidebook as I live the itinerary and make the map of my life.

**Pastoral Care Ministry**

**The Pastoral Care Ministry will meet on Sunday, September 25, at 11:30 AM in the Parlor. We have not met as a whole group in quite some time! This meeting will allow us to reconnect with one another and to assess how our service to our fellow parishioners has been going. We will also determine any new ways in which can be of service to the All Saints’ community.**

**We are always looking for new members to join our ministry. If you would like to learn more about how to serve your fellow parishioners in times of need and in times of joy, we would love to see you at the meeting!**

***Heidi Graff***

*Sarah Kendall*

**Brantwood Camp**

Having just celebrated Mary Cheney’s long history in helping to found All Saints’ Church, we thought parishioners would be interested in another cause that was dear to her heart – Brantwood Camp, Sand Hill Road in Peterborough/Greenfield.

Started in 1904 as a rural retreat for boys from Episcopal parishes in and around Boston, it was associated with St. Mark’s School in Southborough, Massachusetts which Mary’s son William H. Cheney had attended. Her philanthropy was instrumental in helping the Camp to grow. Brantwood now has two separate camps – one for boys and one for girls. The camps serve over 365 young people each summer, from New England as well as New Jersey and New York. There are three 16-day terms. The camps offer a structured program built around five key values: Honesty, Loyalty, Cooperation, Good Sportsmanship and Unselfishness.

This past summer, our own parishioner, Andrew Goss, went to Brantwood and has this to share.

Dear All Saints’ Church,

When I went to Brantwood Camp, I had the best time of my life because when I was there I went to a lake and then I went tight rope walking on a log. I learned to be confident and overcome my fear of heights. The workers at Brantwood were awesome. Thank you, All Saints’ Church, for letting me go to Brantwood Camp.

Your friend,

Andrew Goss

*Maggie Goss* and *Harriet DeCicco*

**Transfiguration**

*Mark IX 1-7*

Before these three it came to be

Ascended to that height

As his raiment did shine

With a brilliance fine

No fuller could make so white

His skin transformed

With a radiance warm

Pure loving there to see

Of the master who’ll craft

If I follow his path

Beautiful art

In each part

Of me

Pure light dispels the darkness

Let the truth foretold appear

“This is my beloved Son…”

Listen to him and hear!

*Andy Peterson*



Andrew and friends at Brantwood Camp.

**Saintly News**

*Congratulations to:*

* Pat and Lock Row on the upcoming renewal of their wedding vow.
* Cindy and Greg Naudascher on the baptism of their grandchild Ellery M. Contarino
* Beth Krommes and David Rowell, Kathy and Christopher Barnes, and Diane and Ken Callahan on heir wedding anniversaries.

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.

**A Little Goes a Long Way!**

Could you give one Sunday to help our children and young people? This year, I have created an online sign-up through Doodle to allow anyone who might like to volunteer for one or more Sundays to help as a support person in our Sunday School and Nursery rooms. There is no special training or experience required and you do not need to be Safe Church trained for this opportunity. If you would like to participate, please copy and paste the link below and sign up using your full name next to any Sunday that is still available. I thank you for your ongoing support of this vital ministry!

<http://doodle.com/poll/k8gkryaewupdfqs3>

Think you might like to make this a regular thing? I am earnestly looking for at least one more teacher for Sunday School. This is generally no more than a once per month commitment, with all lesson plan and activity material provided for you ahead of time. The children really benefit from the curriculum and look forward to their Sunday School experience, arriving with lots of energy and enthusiasm. I promise you will leave feeling uplifted. Safe Church Training is required, but I will help you make arrangements for this and the diocese has helped to streamline the program significantly over the past few years, making it much easier to complete.

*Becky Goodwin*

**September Saints’ Day**

**9/3** Kathleen Bassett

**9/7** Brad Wuorinen

**9/10** Shirley Wamser

**9/11** Lillian Carter

Sue Tavernier

**9/12** Donald Scott

**9/14** Carol LaChance

**9/15** Lynne Betz

**9/16** Nathaniel Manns

**9/17** Marilyn Weir

**9/19** Carter Judkins

 **9/25** Elizabeth Tong

**9/26** Kyle Nelson

**9/28** Patty Wheeler

Audrey White

**9/29** Ann Fitzgerald

**9/30** Addison Brezinski

*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*

**View from the Bench**

*Meyers-Briggs and the Liturgy*

I’ve always known I was an introvert. In kindergarten, while the bulk of the children in my overcrowded kindergarten classroom all gravitated to the block area to build towers or forts, my teacher generally found me by myself working with clay or finger painting or looking at a book. To me it was perfectly logical: why would I want to compete with 20+ other children over one meager set of wooden blocks if I could have unfettered access to another activity? My kindergarten teacher didn’t see my point and referred me to the school district psychologist for evaluation. He suggested that she might want to wait at least until her second year of teaching and a smaller class before diagnosing too much abnormal behavior. Although my parents were relieved to learn that mine was not pathological behavior, I learned that introversion was probably not such a good thing.

I share that story because I read a book review in a professional music journal recently of “The Introverted Charismatic: The Gift of Introversion in a Noisy Church.” Now I have no charismatic sympathies, so I am unlikely to seek out this book. However, its premise recalled to me my first encounter with the Meyers-Briggs Type Indicator some 30 years ago (I’m INTJ) and the (minor) revelation that introversion and extroversion are simply psychological preferences or reflections of how one is energized – some by other people in high-energy, fast-paced situations, and others by ‘aloneness’ and quietness away from the world. Issues of scientific validity and reliability (for which Meyers-Briggs is not known) aside, it made me think about the potential impact of one’s dominant type – introvert or extrovert – on one’s experience of liturgy and worship.

None of us would be surprised that, during the Sunday liturgy, an introvert is more likely attracted to silence, space and stillness, while extroverts likely welcome exuberance, activity and liturgy’s more social aspects. Musically – since that’s my nearly universal filter – one might surmise that introverts probably value or *need* experiences of music that take them ‘out of time’ through introspective character, quietness, uneven rhythms, or even lack of predictable harmonic structure. Extroverts would more likely prefer and be energized by social musical experiences like congregational hymn singing, music with fast-paced, repetitive rhythms and highly tonal harmonies.

Think of it this way: if on a given Sunday we were to sing only one hymn, would “Holy, Holy, Holy” or “O come, O come Emmanuel” more likely create an atmosphere for worship that would best meet your own needs? My guess is that the exuberance of the first hymn would more likely to appeal to extroverts and the contemplative nature of the second to introverts. But before I get mired in the fallacies inherent in such a gross generality, my point is simply this: those who participate in our weekly liturgies have a range of needs and preferences.

The Meyers-Briggs was widely employed in the corporate world to give insight into how employees might empathize and work more effectively with those whose “type” differed from their own. We can apply that perspective to our role as participants in liturgy each week. We each have an individual responsibility to support one other and to help meet each other’s needs.

How? For the introvert, it’s not by adopting the attitude of the Pharisee, taking comfort in not being like one of those exuberant extroverts. The introvert who is undone by a passing of the peace that goes on entirely too long or disrupts the “mood” of the liturgy might try to grasp that, for more extroverted fellow parishioners, passing the peace may foster an important sense of belonging to the All Saints’ community.

For the extrovert, it’s not by enjoying a sense of entitlement derived from being in the “majority” (extroverts outnumber introverts almost 3:1). The extrovert who catches up on the past week’s news with friends during the prelude might wish to consider that, for introverted fellow parishioners, those few moments before the liturgy may be an important time for quiet contemplation and prayer.

In the end, being introverted or extroverted is unimportant. It is making the effort to understand the significance of different elements of liturgy from another’s point of view that has the power to strengthen our own experience. Any particular element may not meet our own needs – whether it’s “touch” during the healing ministry, kneeling to receive the elements before the High Altar, or exchanging insights and questions during a “shared sermon” – but if we embrace its value to some of those with whom we worship, we demonstrate the empathy and respect that are the hallmark of a healthy Christian community. Besides, it’s the “All Saints’ way.”

*Jeffrey L. Fuller,* Organist and Choirmaster