



THE ST. ANDREW'S EPISCOPAL CHURCH WELLESLEY, MASSACHUSETTS

CALL

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2014

Homecoming



The Rev. Adrian Robbins-Cole

HOMECOMING, the theme of this edition of THE CALL, is an idea that has intrigued many poets, philosophers and theologians down the ages. In his beautiful and haunting poem, *The Death of the Hired Man*, Robert Frost explores the theme of the home as a place where we find acceptance and peace no matter what our failings. The theme of homecoming is also explored in depth by the much-loved contemporary spiritual writer Henri J. M. Nouwen in his best-selling book *The Return of the Prodigal Son: A Story of Homecoming*. This book, inspired by Rembrandt's portrait of the Prodigal Son, explores home as the place

where God accepts us unconditionally for who we are, his beloved creations, without judging our achievements or comparing us to others. Nouwen contrasts God's ways with the ways of the world. He writes,

The world in which I have grown up is a world so full of grades, scores, and statistics that, consciously or unconsciously, I always try to take my measure against all the others. Much sadness and gladness in my life flows directly from my comparing, and most, if not all, of this comparing is useless and a terrible waste of time and energy. Our God, who is both Father and Mother to us, does not compare.

And, of course, this is the vision of the world that Christ holds out to us in the Parable of the Prodigal Son (Luke 15:11-32).

The metaphor of the church as a home, with its rich associations, is a powerful image of what God is calling us to be.

As we consider what homecoming means for us at St. Andrew's, my hope is that this church is a place where Christ's unconditional love is encountered, not just spiritually through our relationship with Christ, but in our encounters with one another. In the time since Christ's incarnation, God has used Christ's followers, ordinary Christians like you and me, gathered together in communities

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called “churches,” to be a living sign of God’s love in the world. Aided by the Holy Spirit, God has invited us to be partners with him/her to continue to live out the unconditional love and acceptance shown to us by Christ in his earthly life. The metaphor of the church as a home, with its rich associations, is a powerful image of what God is calling us to be.

Over the last year since I arrived here I have asked many of you what you value most about St. Andrew’s. At the annual meeting we undertook an informal survey asking the same question. Many things were mentioned: the music, church school, the clergy, outreach, adult education, and

pastoral care. But the biggest single category was broadly that of “community,” referring to the sense of belonging, acceptance, friendship and support that you experience here at the church. My prayer is that St. Andrew’s can continue to be this vibrant community which embodies all these values of a true parish home.

During the pledge campaign this October we will be asking parishioners about your willingness to support the rich life of our church home at St. Andrew’s by raising your pledge to enable us to restore the third clergy position. By doing so, you will be investing in the things that enable St. Andrew’s to be a spiritual home,

in the availability of clergy relationships and pastoral care, in new ministry and programs that help us develop our spiritual lives more fully, in supporting our church school, and in seeking to share our home with others by attracting new members. I very much hope that all of us, as we are able, will be willing to help sustain the life and vitality of our parish home.

Yours in Christ,



Photo: Katharine Clark



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Welcome Back!



Randy Parker, Warden



Lynda Sperry, Warden

In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? —John 14:2

WELCOME BACK! We hope that everyone enjoyed the summer and has come back well rested and invigorated for the fall season. While many have been on different adventures over the summer, it's good to be back at St. Andrew's, where we are together again in our comforting and familiar space.

The energy that feeds our many activities is flowing again. Church school students and teachers are back, confirmation classes begin with a new group of eighth-graders, the choirs grace us with their music, the flower guild transforms our altar week after week, and committees begin their busy planning for the upcoming year. St. Andrew's is our spiritual home, where we feel welcomed and supported, and where we go for spiritual guidance and to join others in affirming our faith.

This time last year we welcomed Adrian and his family to St. Andrew's. It has been a wonderful year of getting to know one another and we have started on the path laid out by the vision we formed together—one of individual and community vitality and spiritual growth.

A key question facing the congregation is whether we will have the financial means to add to our clergy, allowing the continuation of the full set of programs offered by the church.

In that spirit, St. Andrew's is looking forward to a fall calendar full of activities. In addition to our traditional events such as the annual picnic, Christian Learning Series, book clubs, and Coventry Suppers, we have a special day planned for Saturday, October 18. On this day, we will have a Day of Service, where you will have an opportunity to roll-up your sleeves and work on an outreach or inreach project. That evening, you are invited to embrace our church's Scottish heritage and join in on a Scottish Ceilidh—a party with live music and dance in the Celtic tradition. While we look forward to traditional dancing with a caller (no experience required),

fear not, no haggis will be served!

Stewardship is also a focus for our fall. This year's theme is *Great Expectations*: expectations we have for St. Andrew's and for ourselves. Chris Keyes, our stewardship chair, heads this campaign. A key question facing the congregation is whether we will have the financial means to add to our clergy, allowing the continuation of the full set of programs offered by the church. Please help us transform our vision into action by offering your financial support.

In his gospel, John writes, "In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you?" St. Andrew's provides the loving, tight family community where God's unbounded love is evident in many ways. We invite you to join in on the many activities St. Andrew's offers. There is something for everyone.

*Lynda
Randy*



Photo: Katharine Clark

When Jesus Came Home

A Meditation on Familiarity and the Gospel Life



The Rev. Brian Rebholtz

Jesus said to them, "A prophet is not without honor except in his hometown and in his own household." — Matthew 13:37

WHEN I THINK of homecoming, my mind is filled with images of family and familiarity. It is a ritual of return to patterns long since established. When I was a student in Carson City, Nevada, homecoming was defined by an annual football game against our rivals and a semi-formal dance. When I began working, returning home came to signify the end of the summer frivolity and the return of tightly scheduled fall routines. Now that I have a son, thoughts of home conjure up hints of nostalgia for people and places now in the past.

Recently, I discovered another take on the idea of returning home. In the Gospel of Matthew, Jesus spends time teaching and preaching in parables and then departs

from the crowds to return to his hometown of Nazareth. On a prior trip, he had done deeds of power in Nazareth. But this time, Jesus goes to the synagogue to teach. Those who hear him are immediately perplexed. They know him to be the slightly strange son of Mary and Joseph. They know his extended family and his friends. They scratch their heads and ask themselves, "Where did he get all this stuff about God and the Kingdom? What right has he to teach like this?" Before long the people of Nazareth have universally decided to "take offense" at Jesus. There will be no parade, football game or semi-formal dance in his honor, only stares, whispers and cold shoulders.

St. Matthew doesn't tell us why Jesus was rejected in his own hometown. He simply tells us that Jesus wanted to return home and was neither understood nor welcomed when he did. Perhaps his impromptu preaching dismayed those who were professionally qualified to teach. Perhaps his unscheduled visit to the synagogue upset the well-worn routines of worship and learning. Perhaps the familiarity Jesus enjoyed with the townsfolk bred widespread indifference and contempt for his vision.

Regardless of the reason, there is a lesson in it for us. Sometimes the comforts of home become a hidden confinement. Sometimes the rituals of homecoming are not as life-giving as we make them

out to be. So Jesus invites us to look again. Are our professional loyalties, our daily routines, and our familiar patterns of relating to Jesus helping us or hindering us in the Gospel life? Are we actually free to receive him anew and afresh? Or are we trapped in a prison of the familiar?

These may seem like hard questions, but I believe they are joyous ones. To see ourselves in the bored complacency of Nazareth is to reawaken the mystery of Christ in our hearts and minds. So often we hear about Jesus teaching his disciples in parables that we forget that the greatest parable Jesus ever offered the world was the enigma of his own self. Jesus is the parable of the Father. He is both the prophet of the Kingdom and the realization of the Kingdom in flesh and blood. His living and dying and rising to new life is a perpetual reminder to us that the sense of home we stake out and claim in ritual and memory can only be found and fulfilled in him.

Our longing for home, it turns out, is not a bad thing at all, but it is an anticipatory hope. If home is where the heart is, then Jesus' return to Nazareth reminds us that our true home can only be found in the heart of God himself.

Faithfully,

A handwritten signature in black ink that reads "Brian". The signature is written in a cursive, flowing style.

Photo: Katharine Clark



The Season of Pentecost



Nancy Echlov

WE ARE ALL very familiar with the major festival sequences in our church calendar: Advent, Christmas, Epiphany, Lent, Holy Week and Easter. The opportunities they provide for reflection, followed by celebration of the life and

resurrection of our Lord, mark important milestones every year.

Did you know that just one liturgical season runs for the entire remainder of the year?

Pentecost lasts approximately six and a half months from late spring to late fall, from the end of Easter to the start of Advent. It is represented by the color green, representing life and growth, qualities so vital in a church community. St. Andrew's is fortunate to have two beautiful sets of green hangings for our main altar. The solid green was used during the summer months, and the green tapestry is being used during the fall.

An overall theme of Pentecost is increasing our awareness of a purpose much greater than ourselves. As a congregation, we

are offered this time to build our faith, hope, and community.

As St. John the Baptist was charged with preparing the way for Jesus, we too are asked to extend the ways in which He empowers us by his grace to share the Gospel with others. From worship ministries such as acolytes, ushers, and flower guild to Sunday school teachers, and from B-SAFE workers to pastoral care volunteers (to name just a few), St. Andrew's parishioners find many important ways to help others.

The upcoming day of service on Saturday, October 18, promises to be another enjoyable opportunity. Remember, we still have another two months of Pentecost—make the most of them.



Photo: Peter Lull

Great Expectations



Chris Keyes, Vestryperson
for Stewardship

What are your expectations of St. Andrew's?

It seems like a fair question, but is it a question any of us really thinks about?

We put such high expectations on so many different aspects of our lives. From our careers to our children's education, we set goals and aspirations and then challenge those institutions to rise up and meet us at those lofty heights.

So why should it be any different with our church?

I guess the answer is that it shouldn't be. We all should have high expectations for St. Andrew's just as St. Andrew's should have high expectations of us.

After weeks of discussion with the clergy, the wardens and the vestry, we have decided that the theme of this year's Stewardship Campaign should be *Great Expectations*. We centered on this theme primarily because it captures our collective aspiration and vision of St. Andrew's future. *Great Expectations* also fits our belief that in order to move St. Andrew's forward, we must have greater expectations of each other, the congregation.

Today we find ourselves at an inflection point. While our pledge income has stagnated over the years, our expenses, led by health care and maintenance costs, have continued to rise. We find ourselves with a reduced clergy team that is trying its best every

day to meet the current needs of the congregation. To move us beyond where we are today, we all need to do more financially to get our staffing levels back to where they need to be and to provide our clergy the staffing necessary to move us forward.

But what does that mean? How much does each parishioner need to pledge?

These are questions for us to answer individually. During this Stewardship season, I challenge each of us to assess how we value St. Andrew's in the context of our busy lives. And in doing so, we should ask ourselves if we are expressing that relative value in terms of our annual pledge.

I believe that we all have great expectations of what is to come for St. Andrew's, and I look forward to starting that journey with you as we kick off our Stewardship Campaign this fall.

My Commitment



Greg Hunter, Clerk of the Vestry

STEWARDSHIP can be a challenging topic as it appears to rank second only to evangelism in terms of making people uncom-

fortable. I am quick to repair an issue with the family vehicle or our home but, when faced with stewardship, the decision process is much more challenging.

The move from the comfort of the pew to standing up and contributing time or money is a challenge for those of us who are exploring ways to better understand our faith and how it impacts us day to day. The reflexive feelings of guilt regarding more giving *vs.* other spending choices often leads to thinking about something less taxing until stewardship season comes around again. I face this challenge by not judging myself on progress to-

wards some high-minded goal but instead in more mundane terms.

What is important to me is that I have St. Andrew's as a place to support my family and community and for worship and personal growth. It is comforting to see that beautiful stone church each day on the way to work and to know that there are people there who are able to support me and in turn for me to support. I find it helpful to think of St. Andrew's as a resource that I am an essential part of.

Doing what I can to see that St. Andrew's is there for my family and our growing community is a part of fulfilling my responsibility as a member of our church.



Photo: Katharine Clark

My Commitment



Donna L. Kell

The finest gift is a portion of thyself. —Ralph Waldo Emerson

WHEN FIRST ASKED whether I would be interested in contributing a reflection on stewardship, I thought immediately of church budgets, programs, heating systems and a plethora of other vital necessities for a structurally sound church building. Like Moses, my first response was, “not me.” I am the wrong person.

Upon further reflection, I realized that I had missed the mark and began to think of the Biblical origin of stewardship: that moment when God put Adam and Eve in the Garden to work and to take care of all His Creation. They were made stewards of all that belonged to God. What an overwhelming responsibility.

As a 21st century Christian, and as a member of St. Andrew’s Episcopal Church, a vibrant community always open to the transformative power of the Holy Spirit, I struggle with the breadth and depth of Biblical Stewardship. How can I live into this difficult concept?

For me, a woman well beyond the mid-point of her life, being a good steward means entering into a continuum of caretaking of my fellow man. I feel that it is incumbent upon me to act out of my God-given humanity. Often this means leaving my comfort zone; but, I strongly believe that

each of us must become a steward to the other. The latter can be quite simple. The meeting of eyes, the exchange of a smile, a few shared words or even a hug can be an ultimate act of stewardship. These brief moments of intersection and hopefully, subsequent connection, can make a difference in someone’s life ... or perhaps save it.

I come to St. Andrew’s because I want to be fed, in body, mind and soul, and I want to feed others. Feeding hungry people is at the heart of Christian ministry. When the weight of the world is on my shoulders and I am unable to pray the creed, I am lifted and embraced by the power of the words from my fellow parishioners. Truly, I am fed.

I want to be a good steward to myself, my family and friends, my church and the world.

Thank you St. Andrew’s for the nurture that has been graciously given me along my faith journey. I am grateful.

Weaving God's Promises at St. Andrew's



Susan Jackson, St. Andrew's
Christian Learning Coordinator

IT'S THE MIDDLE OF JULY, and as I sit at my desk to write about church school for "next fall," two things strike me. One is that although we are just mid-summer, fall is fast approaching! The second is that I am very excited about church school this year. In and of itself, this is not unusual, as I am always renewed by summer and happy to start a new year. But this

year is special for those of us who spend time in the realm of church school classrooms. We are starting a brand new on-line curriculum called *Weaving God's Promises*.

Weaving God's Promises is a three year Episcopal curriculum intended for 3–11 year olds. This allows us to plan lesson schedules that match for grades Pre-K through 5th so that families with multiple children in different grades can have a meaningful discussion about what they learned in church school each Sunday. As it is online, our teachers will have easy access to all portions of the lessons, which include many creative ideas for teaching and making the Bible come alive for our children.

The three year curriculum encompasses the following:

- **Year 1: Weaving Our Faith** teaches us that God loves us no matter what, bringing us back to His divine love.

- **Year 2: Weaving Together the Family of God** teaches us that once we were no people, but now we are God's people.
- **Year 3: Weaving God's Beloved Community** teaches us that we are called by God to live as One Body in Christ, loving our neighbors as ourselves.

Three things make this curriculum stand out for me, and hopefully for all of our church school families and teachers.

First, as an Episcopal curriculum, there is a section titled The "Episcopal Thread" in each lesson, indicating where in the Bible stories the Revised Common Lectionary fits. This makes the connection to "big people's church" much stronger.

Second, this curriculum does an excellent job of connecting what we hear and learn on Sundays with our lives as we go forth the rest of each week. As Christian parents, isn't that what our faith is all about? We strive each and every day to live our lives with Jesus in our hearts, and our most heartfelt prayer is to have our children do the same.

Finally, this curriculum calls for prayer as a part of each class, and encourages church schools to set up an altar for prayer in each classroom. We have followed that advice, and grades Kindergarten through 5th will each have a special altar in their classroom to gather around and pray.

I hope this glimpse into church school for the fall will excite all of you as much as it has excited me. I think we are going to have a wonderful year, and I hope to see all of the familiar faces at church school this fall, as well as many new ones! Feel free to take a look at *Weaving God's Promises* online at www.weavinggodspromises.org.



Photo: Katherine Jackson Roer

Home at Last

Gabriel, the New Church Cat, Tells His Tale



Photo: Katharine Clark

Dear Parishioners,

I AM PLEASED TO ANNOUNCE that I have accepted the position of church cat and will begin my duties in the parish immediately. This is my first call to an ecclesiastical position, and I hope to enjoy a long and illustrious tenure.

I was raised in the nearby town of Dedham and enjoyed a brief placement with an elderly cat lover. Unfortunately, my old owner found herself unable to care for me for health reasons, and I was sent to the Animal Rescue League. Because I am an indoor and outdoor cat, the shelter planned to send me upstate to take a position as a barn cat. However, I felt I had a special call to a ministry of presence with people, and I applied to St. Andrew's to see whether or not I might be a fit. After duly impressing the staff with my amiable nature and rambunctious en-

ergy, I was allowed to explore the grounds and take in a few Sunday services while I made a decision as to whether or not I would stay.

Suffice it to say, I find St. Andrew's to be the perfect home. I have explored every nook and cranny, and have given the squirrels, rabbits and other parish interlopers a notice of permanent eviction. I have also found myself admiring the oil painting of my predecessor, Ben the Church Cat, and I give thanks for Ben's wonderful ministry among you. I know he has left me big paws to fill, but with your support and patience I believe I am up to the task.

True to my angelic name, I like to announce my presence. So you may hear me before you see me. If you do see me, please feel free to give me a pat, as I am quite friendly. You can also feel free to

let me in and out of the church, as I come and go as I please.

Lastly, please remember that I am still doing some on-the-job training. If you see me doing something or sitting on something I shouldn't be, please gently stop me and shoo me away. Additionally, the church staff asks that you not roughhouse with me or encourage me to scratch at things other than my scratching pads. Such behaviors, I am told, are conduct unbecoming of a church cat.

Sincerely,



Gabriel, the (new) Church Cat

Reaching Out, Making a Difference



Cam McCormick, Vestryperson
for Outreach

AS WE CELEBRATE our homecoming this fall, gathering together after summer vacations and days off of school, we will enjoy reacquainting with old friends and saying “hello” to new faces in our St. Andrew’s home. As we do, let’s think about expanding our notion of “home”—beyond our lovely stone walls and our communion of friends and family. Our Outreach ministries give us an opportunity to positively impact the lives of people in our greater “home,” by providing food, clothing, shelter, companionship, love and hope to those in need.

Outreach was a very busy part of St. Andrew’s over the summer. Our parish volunteers served lunch and worshipped with a transient congregation at *common cathedral*. We continued our support of Family Promise Metrowest by hosting families at the Village Church in Wellesley. Many of us also volunteered at the Salvation Army Miracle Kitchen and St. Stephen’s B-SAFE summer camp.

The positive energy, fellowship and goodwill in all of these ventures was palpable and served as a testament to our generosity of time and talent to Outreach. As you plan your fall volunteering, I invite you to

become more deeply involved.

You can start with a visit to St. Andrew’s Outreach Expo on September 21. It takes place after the 10:00am service and will give you a chance to get the latest on our Outreach ministries and talk with our team about how you and your family can participate in ways small, medium or large. On October 18, you can also join us for St. Andrew’s Day of Service, when

many of us will take part in our Outreach and Inreach ministries.

So, there are plenty of ways to get involved. If you have comments, ideas or suggestions for the Outreach Committee, send them to us at outreach@standrewswellesley.org. We would love to hear from you and share your ideas at our next meetings on September 15 and October 20.

St. Andrew’s Outreach Ministries

Family Promise Metrowest On a quarterly basis, St. Andrew’s serves as a support congregation to families in need of temporary shelter and support. Our next service week is Oct. 12–19.

Salvation Army Miracle Kitchen On the fourth Tuesday of each month, volunteers serve a hearty meal for clients of Framingham’s Salvation Army. Our next service days are Sept. 23 and Oct. 28.

Wellesley Food Pantry St. Andrew’s provides ongoing collections, including a Brown Bag Sunday in-gathering and blessing of the food. Our next Food Pantry collection is Sunday, Oct. 19.

St. Stephen’s Episcopal Church St. Andrew’s partners with St. Stephen’s on a variety of programs, including B-SAFE, mission scholarships, Thanksgiving dinners, and Christmas gift boxes.

Women of Means St. Andrew’s donates socks to support Women of Means, which provides free medical care to women and children who rely on shelters for safety and survival.

Knitting Ministry One of our ‘warmest’ Outreach efforts, St. Andrew’s Knitting Ministry makes and donates warm woollens to Women of Means, St. Stephen’s seniors, and other organizations.

common cathedral St. Andrew’s provides ongoing support to *common cathedral*, an organization supported by diverse congregations that provides spiritual community for homeless people, including outdoor church services every Sunday at 1pm on Boston Common. Our next service day is March 15.

El Hogar St. Andrew’s, which has long supported this home and school for boys and girls in Honduras, is planning an adult service trip for spring 2015.

Now, it’s your turn to join St. Andrew’s Outreach Ministry. Visit our website to learn more and sign up. standrewswellesley.org/serve_signup.html

St. Andrew's Stained Glass Windows

IN 1983 St. Andrew's parish historian and scholar Gertrude Green Cronk published a pamphlet describing the beautiful collection of stained glass windows that adorn our sanctuary. Here is the second in an ongoing series about the windows we plan to publish in THE CALL and eventually in an updated version of Gertrude's pamphlet.
— Jane Givens, Treasurer

The Outer Narthex Window

In 1967, soon after Easter, there was installed in the outer narthex, signed by Irene and Baron LeCompte, a three-paneled window, traceried, in memory of Alfred Arthur Burns (1897-1959), and Frances S. Burns (1894-1961). Mr. Burns sang tenor in the choir for many years. Mrs. Burns was medical editor of the Boston Globe. Gifts from the friends of the Burns to St. Andrew's memo-

rial fund largely underwrote the window. The two sons, the Rev. Alfred Warren Burns and Dugald Burns, completed the gift.

The window represents the 84th Psalm, a favorite of the Burns parents. Included are themes from certain verses, beginning with "O how amiable are Thy Dwellings, Thou Lord of Hosts." The entire window is a riot of brilliant reds and greens used as a background for the themes. It gives one a sense of rejoicing, and in a sense is a hymn at the church entrance. "He who loves to be in God's house and in His presence finds a home in the strength of God."

The Inner Narthex Window

Installed in 1968, the inner narthex window, signed by Baron LeCompte, is traceried, and of fifteenth century style. It is a

memorial to Jane Wengren (1914-1967), given by a bequest in Jane Wengren's will and by her husband Richard Wengren. The design was adapted by LeCompte from a painting by Jane Wengren herself. The window is dark, unlike LeCompte's usual brilliance of coloring. He was restricted by the painting itself, done during Jane Wengren's last illness. It portrays a dark figure, back to the viewer, in each hand carrying a heavy load into the sunset. A large orange disk, enclosing the figure, represents the setting sun, into which the figure walks. Orange lines leading into the disk show direction and motion. Small white clouds fleck the darkening blue sky. Sheaves of wheat lie in the fields on either side.



The Outer Narthex, installed 1967



The Inner Narthex, installed 1968

Photos: Katharine Clark

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