

# THE ST. ANDREW'S EPISCOPAL CHURCH WELLESLEY, MASSACHUSETTS

# CALL

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SUMMER  
2014

## The Summer Season



The Rev. Adrian Robbins-Cole

IN HIS BOOK, *Disciplines for Christian Living*, Thomas Ryan names “living with a Sabbath rhythm” as a spiritual pillar of a healthy life. The other spiritual disciplines he encourages us to cultivate are friendship and family, exercise and play, prayerful presence, fasting, and service.

I would like to invite you to think of the summer (or your summer vacation) as a form of Sabbath break. As Christians, we inherit from our Jewish roots the importance that God places on us having Sabbath rest as part of a healthy life. In the Ten Commandments we read, “Observe the Sabbath day and keep it holy as the Lord your God has commanded you” (the 4<sup>th</sup> Commandment; Deuteronomy 5:12). We find this command repeated in Exodus, Jeremiah and Leviticus.

The importance of taking a break from everyday life will not come as

news to anyone involved in the business world. In a 2012 article in the *Harvard Business Review*, Tony Schwartz, the president and CEO of The Energy Project, wrote about the importance of taking vacation. He said in his personal experience taking a “proper vacation” with his family allowed him to return to work rejuvenated. He found after his break he was able to reflect and think strategically rather than tactically.

Looking beyond his own experience, Schwartz referred to a 2005 study of 15,000 women that found that the risk of depression diminished dramatically as they took more vacation. Similarly, a 2006 Ernst & Young study found that for each additional ten hours of vacation employees took, their performance reviews were eight percent higher the following year.

But true Sabbath is not just about re-charging the batteries so that we can work even harder or more efficiently. To the biblical mind, the Sabbath is a time for the sake of life. The Hebrew Scriptures attribute great importance to the Sabbath as a time to stop regular activities and bring perspective into one’s life by relating it to God. This does not mean stop doing your regular activities so that you can take on yet another task—some “spiritual heavy-lifting”! It is about taking real rest—to rest even from the thought of any tasks. If you do so, you may find, quite unconsciously, that you begin to reflect on your life from a “strategically spiritual” perspective. You

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## The Summer Season, continued

might find yourself wondering about questions like: *Am I using my God given gifts and time to serve my neighbor and the world in the way I feel Christ wants me to?* or, *Are the fruits of the Spirit that St. Paul speaks of evident in my life: love, joy, peace, forbearance, kindness, goodness, gentleness and self-control (Galatians 5:22-23)?*

And yet, true Sabbath is even more

than this. In his book *The Sabbath*, the Jewish writer Abraham Herschel argues that the Sabbath is about participating in sacred time. It is about participating in eternity within the confines of this world. If we are present to the moment without concern or guilt about the past or worry about the future, we have an experience of

God's eternity. Now *that* would be quite a summer vacation destination.

Yours in Christ,



## Keeping the Faith in Summer

SUMMER HAS ITS OWN BUSY AGENDA, typically packed with travel plans, outdoor activities, and more time to rejuvenate with family and friends. But it's also a season for

chance encounters, new discoveries, surprising spiritual moments. Here are a few reflections on keeping the faith in summer.

### On Cape Cod



Hope Aldrich

AS A KID, THOUGHTS OF SUMMER were filled with anticipation of no more school, Cape air and no church. It was wonderful! Now, summer still fills me with joy. There is so much

about the change of season and the change of pace that enralls me. Much of my summer time still takes place on the Cape, but now I have an updated sense of what is important. God is present in everything I see and do. As I walk or swim along the beach, my mind often turns to how full and rich life is. I feel blessed in so many ways. Instead of gleefully escaping Sunday morning service, I cherish the hour of reflection and peace. I typically attend St. John's Episcopal Church in Sandwich with my mother. It is a comfortable and welcoming congregation that has accepted me warmly. Regardless of where or how I worship, I look forward to my return to St. Andrew's. It always feels like I'm coming home.



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**PARISH OFFICE:** 79 Denton Road,  
Wellesley, MA 02482-6404  
781.235.7310 | FAX: 781.235.0067  
[standrewswellesley.org](http://standrewswellesley.org)

**OFFICE HOURS:**  
Mon–Thurs: 8:30am–5:30pm  
Fri: 9am–1pm

**PUBLISHER:** Dan Dent  
**EDITOR:** Katharine Clark,  
Parish Administrator  
[kate@standrewswellesley.org](mailto:kate@standrewswellesley.org)

## Vacations and Weekend Getaways



Wendy Barry with husband, Jonathan, and children Emma and Jackson

LIKE MANY FAMILIES, DURING THE summer we like to take advantage of the longer days, good weather and no school to spend more time together and with our extended families. While these vacations and weekend getaways make it less likely for us to be at St. Andrew's on summer Sundays, we are fortunate to have found ways to worship outside our usual pew. One of my favorite "alternative" worship experiences has been at family Girl Scout camp on Lake Winnepesaukee.

Early on Sunday morning there is often a campers' own worship service on the docks. Interested campers gather as the sun climbs above the hills and trees across the lake. Adults, who have stopped by the lodge, carry steaming coffee cups. Prayers, thoughts, and even poems of thanks and praise are offered by those present followed by a companionable silence before everyone heads off for their day. I always feel the presence of God soaking into me on that dock.

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## Walking the Canterbury Trail

*Or how I learned to stop worrying and love the Prayer Book*



The Rev. Brian Rebholtz

IN THE OPENING CHAPTER of his recent book, *Tokens of Trust*, Archbishop Rowan Williams notes that modern society is suffering from a "deficit of trust." In polls, fewer and fewer people are registering high levels of trust in government, in private institutions and in classic professions. Concomitant with this lack of trust is the rise of personal opinion, private speculation and amateur research as legitimate grounds of authority and debate. The practical challenge this creates is that you can spend decades studying and honing skills in a particular field, such as education or medicine, only to discover that persons without any training or experience at

all (though usually armed with acute overconfidence and fifteen minutes of internet browsing) will insouciantly inform you that your skills and expertise are irrelevant. Why? Well, because the self-appointed expert "knows better."

I began my journey of faith in precisely this place. After having sporadically attended a single parish church and participated in a handful of catechism classes and youth group meetings, I decided that I knew all there was to know about Christianity. Naturally, I was unimpressed. I was sure that I "knew better" than the priests and lay leaders who told me I had only scratched the surface of my faith. I set off to cultivate a "deeper" and "more mature" faith that, ironically, would be entirely directed and designed by my eighteen-year-old self. I quickly declared myself "spiritual but not religious" and went off to college certain I could read, work, purchase and internet browse my way into the Kingdom.

I didn't know a single Episcopalian at this point in my life, but if I had, I hope that he or she would have had the good sense to tell me that Episcopalians see the spiritual journey very differently. Amidst the throes of the Reformation, our Anglican identity coalesced around the Book of Com-

mon Prayer—a commonly held order of worship and expression of doctrine that drew on centuries of spiritual expertise and experience. Yes, some changes and innovations were introduced, but compared to the churches on the continent they were relatively moderate. A few of the major changes, such as worship in the language of the people, were actually based on even more ancient precedent than what had previously been the case. In other words, our Anglican journey began with the realization that we, as a people, did not by and large "know better" than our forebears in the faith.

I came face-to-face with this reality when I wandered into a Rite I service of Holy Eucharist my sophomore year. I came to satisfy a mild curiosity about this strange church near campus; I left with my superficial and self-congratulatory spirituality uncomfortably exposed. I returned the following week with much more than mild curiosity. Before long, I discovered that engaging with a tradition I did not invent all by myself was infinitely richer than the spirituality section at Barnes & Noble. I treasured the steady, rhythmic wisdom of the liturgy and the ability of the cadences and images to sink more and more deeply into my soul. I

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## Walking the Canterbury Trail, continued

gloried each time Christ was revealed to me more fully in scripture, song, sermon and the breaking of bread. In short, I discovered that I did not in fact “know better” than the patriarchs, prophets, apostles, martyrs, saints, angels, archangels and all the company of heaven. In a wonderful and mysterious way, God saved me from myself.

I soon found, however, that even Episcopalians are not immune to the temptation to lose trust. As I began to visit other Episcopal parishes, I began to encounter surprising ruptures with the Prayer Book. Some of these were minor, if noticeable, departures. Others were wholesale rejections of our common worship. Many parishes called it “experimental liturgy,” but as the person in the pew, I found I was actually the one being experimented on! The forms and content of my faith were altered and changed. My spiritual life was subject to the whims of the presider and his or her worship committee. Time and again I was told that those in charge

“knew better” than the Prayer Book.

Fast-forward eight years to my ordination to the priesthood. As I stood in the sacristy of St. George’s Church, I realized that my ordination vows require me to choose trust each and every day of my ministry. I had to decide whether I actually intended to do this, or whether I intended to forge my own path. On that day, I decided I would choose trust, and as your priest, I urge you to do the same.

Trust means letting the Church work on us and not just through us. Trust means affirming that our corporate worship is not a time for experimentation, for personal projects, or for showcasing our creativity and talents. Indeed, our worship is not about “us” at all. It is about God. It is about God’s promise to save us from ourselves, to help us become part of a loving whole in and through His Son. When we choose trust we allow God’s holy grace to knit us into the Body of Christ through ancient patterns of prayer and practice. We discover that

the Body of Christ is not a collection of suspicious and isolated individuals who rest on their own authority; the Body of Christ is a communion of open and grace-filled disciples who are called to mutual love and accountability in the name of Jesus.

As Episcopalians, we ground this sacred accountability in our worship. Worship is the fount and summit of our communion with God and the world. It is also our common bond, our glue, which allows each and every one of us to meet on level ground. Rather than focus on what we know, our worship asks us to receive what we are. This is a gift that can only come from God, who infinitely transcends us and yet is nearer to us than we are to ourselves. Each time I receive this gift, I am gently reminded to worry less about what I do and what I know, and to love what I have been given in the Book of Common Prayer.

Faithfully,



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## Transforming Our Vision into Action



Randy Parker, Warden



Lynda Sperry, Warden

*let us not love in word or talk, but in deed and in truth.* —John 3:18

**W**E HAVE ENDURED both a long, cold winter and the Lenten season of sacrifice, reflection and contemplation—emerging with

a sense of joy, hope and renewal. The Lord is risen indeed and spring has finally come—Alleluia!

As a parish, we are also emerging from a period of reflection and

discernment. Beginning with two simple questions that Adrian posed at the annual meeting, we have considered the fundamental elements that draw each of us to St. Andrew’s, and that establish this place as our spiritual home: “What do we treasure about St. Andrew’s?” and “What are our hopes and dreams?” Although the answers were varied, the overwhelming response to what we treasure was “the church community.” And while community means such different things to each of us, it is the relationships and interactions with each other and with God that keep us coming back to this place and that we seek to support, strengthen and expand.

The Vestry used this input from the congregation as the starting point for a retreat in early April during which time we considered more deeply the

personal and spiritual ties that unite us. We examined our various ministries and considered how they fulfill our collective hopes and dreams for St. Andrew's. Building upon that foundation, we have begun formulating and fine-tuning a vision that we are transforming into action.

We are already beginning to see aspects of our vision taking shape in our various ministries. For example, work is under way to reinvigorate and expand our lay pastoral care ministry. A dedicated core of individuals is developing different approaches to supplement the pastoral efforts of our clergy. These specific initiatives, like organized card writing and meal preparation, will provide personal and sensitive responses to the needs of our parishioners.

Similarly, an outreach "task force" has been formed to study how we might refine our outreach efforts with an emphasis on active engagement and deepened relationships—rather than simply direct-

ing charitable contributions. We are seeking more opportunities for multi-generational involvement and more impact by focusing our efforts.

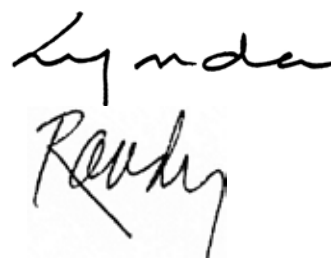
Expanding our definition of Christian Learning beyond the church school programs for children is another area that we are evaluating. We will be forming a separate committee to specifically address programming for adult Christian education and how we respond to the spiritual needs of adults during different life stages.

As we have imagined and formulated our vision for the future, it is also important to acknowledge and embrace the many blessings that are already in place. St. Andrew's is indeed a vibrant and thriving community—and what better example than Bargain Haul! As this issue of THE CALL is being published, we are in the midst of this cherished tradition that represents the best of who we are and what we do. It's amazing to see multiple generations working together, engaged in fellowship as they

sort and fold. There is even an element of worship as the team gathers each morning during the week to welcome one another and to pray together. And all of this energy, time and talent is ultimately going to support our outreach ministries. This is truly an event that unifies the many aspects of our life together and inspires our overall vision for St. Andrew's.

As summer approaches, we wish you a time of relaxation and rejuvenation. Although your travels may take you near or far, we hope that your hearts will be close to St. Andrew's, your spiritual community—no matter what season!

Faithfully,



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## Voices of Outreach

WE CONTACTED A FEW of our outreach partners to ask them about current projects and highlights for the summer. Here, in their own words, are updates

from St. Stephen's Episcopal Church, El Hogar, and Family Promise MetroWest.

### A Visit with St. Stephen's Church

Every summer hundreds of children in Boston's South End set their sights on St. Stephen's Episcopal Church with plans to join its youth programs. Some are campers, some are teen counselors, and many return year after year. Recently, Cam McCormick chatted with Liz Steinhauser, Director of Youth Programming, to learn the latest about St. Stephen's plans for the summer.

**Cam:** Liz, can you give our readers a thumbnail sketch of the St. Stephen's Youth Programs (SSYP)?

**Liz:** Sure. We strive to build a circle of care around every young person

who comes to our programs. We want them to feel safe, feel big and feel connected. They come to our after-school programs (B-Ready) or our summer programs (B-Safe) and we meet with their teachers, parents, or other caregivers. Our vision and experience is that by having these circles of care around young people and emphasizing leadership they are transformed and they transform their neighborhoods.

**Cam:** Can you share with us a special moment from SSYP?

**Liz:** This is our fifteenth summer of programming, and last summer we served 625 children/young people in

six locations. We provided 154 teens with jobs and at every one of our sites, at least half of the lead counselors were young adults who had started their association with us as young children. But numbers don't tell all of our success. One teen, Zachary, started in the after-school program (LEARN) in third grade. He served as a teen staff, site assistant at Epiphany B-Safe, and as program assistant for the middle school after-school program. With a mentor, he finished high school and now is enrolled in college.

**Cam:** What are your plans for this summer?

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## A Visit with St. Stephen's Church, continued

**Liz:** This summer we will have programming in six neighborhoods of similar size and scale as in past years. We have some amazing field trips planned and we are excited to be adding some science programming to all of our sites.

**Cam:** How do partner churches, such as St. Andrew's, contribute to

the mission and success of SSYP?

**Liz:** The support of our partner churches, who are generous with time and resources, is invaluable. We charge \$100 for the entire B-Safe five-week program (and some families get scholarships) for which each child gets breakfast, snack, lunch, teaching and field trips. The actual cost is about

\$850 per child so the in-kind donations of food, buses, books, materials, etc. is incredibly important, and is actually worth about \$250,000. It is no exaggeration to say that our partner churches make it possible for us to provide high-quality, low-cost programming for a lot of young people.

## A Visit with El Hogar's Liz Kichen



*Daniel Benitez, El Hogar graduate accepted into a Purdue University Master's program*

St. Andrew's has supported El Hogar for many years. The mission of El Hogar is to transform and empower abandoned and hopelessly poor children in Honduras by providing a loving home and education. The goal is for the children to fulfill their ultimate potential as productive, caring and independent Honduran citizens. El Hogar finds the most desperate children—the ones on the streets, the ones without enough to eat, the ones at most risk—and shows them what a better future looks like. We give them the love, the support and the tools to help make this vision their new reality. Recently, Steve Taylor sat down with Liz Kichen, the U.S.-based Executive

Director of El Hogar Ministries, and learned about the wonderful story of one of El Hogar's graduates.

**Steve:** Liz, tell us about something special that happened this past year at El Hogar.

**Liz:** Well, as you may know, we have started having annual "reunions" for our boys at about the time we have graduation each year. It is hard to stay in touch with our graduates because of the infrastructure in Honduras. But with Facebook and other kinds of social media we have been pretty successful in getting graduates to come back for a visit. We always hear great stories of success, but after the most recent reunion, we had a great surprise.

**Steve:** What happened?

**Liz:** We learned that one of our graduates, Daniel Benitez, had just been accepted into Purdue University's Master's program in agriculture. What makes this so noteworthy is that Daniel, along with his five siblings, began life in a small shack, with no water, electricity or food. Daniel's mother was loving and wanted desperately to care for them, yet she recognized that she simply could

not. Daniel came to El Hogar as a little boy, attended the Agricultural School and graduated with honors.

**Steve:** What happened to him after El Hogar?

**Liz:** A talented young man, he went on to finish high school, attended Zamorano University, an agricultural university in Honduras, and is now ready to begin graduate studies at Purdue. Daniel's prosperity has led to his mother's prosperity as well, and she has moved to a safer neighborhood, can better care for her other children, and is self-employed as a seamstress.

**Steve:** What are his plans for his time at Purdue?

**Liz:** He plans to start his graduate studies and hopes to pursue a Ph.D.—"si Dios quiere," [translated as "if it is God's wish."] Daniel's destiny in life has changed 180 degrees because of El Hogar, and he faces a bright and successful future! We're so excited for him!

**Steve:** Please share our congratulations to Daniel. *Felicitaciones*, Daniel! And Liz, thank you for all the good work you and El Hogar do to change the lives of children in Honduras.

## A Visit with Family Promise's Beth Cooper

Family Promise MetroWest is a St. Andrew's Church outreach partner that provides shelter, support and sustenance to families who are homeless. With help from 3,000 volunteers across a network of more than 40 local

congregations, FPM makes it possible for families in need to return to stability.

Recently, Dan Dent spoke with Beth Cooper, Family Promise's Executive Director, to find out what she's planning for the summer.

**Dan:** First of all, that's quite a support network of churches and volunteers. How do you manage it?

**Beth:** Most people don't understand homelessness so one of the added missions of our organization

is to bring awareness and education about homelessness and poverty to the wider community. It's through an interfaith community that Family Promise is able to provide temporary shelter and support to families. It's quite unique. Our host congregations, which provide overnight accommodations, hot nutritious meals, support and fellowship, are paired with one or two support congregations, like St. Andrew's Church, who provide additional volunteers, supplies and support. Together, we make a difference for many, many families as they transition to permanent housing.

**Dan:** Tell me what Family Promise is planning for this summer.

**Beth:** We're a year-round operation, but the summer has its own rhythm. Summer, for one, brings our camp program to life. Family Promise secures spots for kids at camps to give them a fun summer experience while their parents are working or in school.

**Dan:** You also manage a full-service Day Center for families. What happens there?

**Beth:** Our Day Center is available to our families 365 days a year, so we're always busy. The Common Street Community Church in Natick donates the space that serves as our home base. Within the program, client families spend their evenings at host congregations, where they share meals and socialize with their hosts, as well as have a place to spend the night. During the day, families go to the Day Center where they can use the shower and laundry facilities, or get transportation to school or jobs. If the parents are between jobs, FPM provides them with job counseling and other skills training.

**Dan:** Do you have any summer plans for the Day Center?

**Beth:** Yes, we do. This summer, Temple Beth Elohim in Wellesley is sending a team of volunteers to build

shelves for us. The same congregation was here in the spring when they did a wonderful job painting our hallway and bathroom. We are also looking forward to continuing our partnership with St. Andrew's, which has been a huge help in co-hosting our program with the Village Church in Wellesley. It's so true: volunteers really make a difference for us.

**Dan:** How can St. Andrew's help Family Promise this summer?

**Beth:** St. Andrew's has been a partner for years, since we opened, and we always look forward to working with you. People can donate to our childcare fund, which supports our day camp and day care programs. They can also donate summer clothing, such as shorts, shoes and bathing suits. We also could use some help staffing our Day Center on weekends. You can learn more about supporting Family Promise by visiting our website, [familypromisemetrowest.org](http://familypromisemetrowest.org)

## Mission Trip Memories

Just about every summer St. Andrew's sends a group of teens and adults on a Mission Trip to places like Appalachia, Navajoland, and Jamaica. It's a service project with a twist, since those who go often come back with something unexpected, whether it's new friendships, broadened horizons, deeper faith, or handy skills in carpentry, painting, gardening and, yes, mudding.

### Jack Dwyer

One of my favorite memories from the mission trip to Welch, West Virginia was going mudding. Elmer and Krystal, two of the people we worked with, told us we were going up after dinner to go swimming, but they had a surprise in store for us. We loaded everyone into the beds of two Chevy Silverado pickups and off we went up the trail. Every bump and ditch sent us flying and laughing as we wended our way through the woods, crossing rivers and, of course,

getting covered in mud. The view at the top was indescribably amazing. Although it was pouring rain on the way back down, we knew it was something we would never forget.

### Philip Mahlenkamp

Although the focus of the mission trip in West Virginia was to do community service, I learned many more invaluable lessons during my stay. The culture of West Virginia was unique to my experience, e.g. the intense mudding that I thought I would never do in my life, and the importance of hunting and gun collections in their lifestyle. Such an involvement in a new culture made me think about all of the diverse cultures that are present in our world and that each one values different things. Even though we were from different environments, the people of Welch made us feel more than welcome, as they were open and kind to us. This showed me that

despite our differences, it is possible for all of us to coexist peacefully if we treat each other with respect and care.



Mission Team 2013 — Welch, West Virginia



# Teach the Children



Maddie, Will and Lily Nystrom

**L**'*esprit de l'escalier* is a French phrase loosely meaning that feeling you get when you come up with the perfect answer or retort when it is already too late. A lot of times, when our children ask good questions about God or our faith, we are caught off guard. Let me share one such story with you.

When Maddie and Lily were maybe 6 and 5, I was driving them home from a swimming class. (We also happened to be listening to the Sesame Street Country Music CD, which I despised). In any event, the two girls were talking about Teletubbies, or Nick Junior or something like that when their conversation turned suddenly to how people started talking, and how did they learn to talk.

Maddie, playing the role of the rational scientist, came up with the thought that it was a “caveman” who started to talk. She then looked at me for support, and I gave her my best reassuring “Dad nod” that she was absolutely correct. Lily, however, said “No Maddie, it wasn’t a caveman, it was God, right Daddy?” Then Lily looked up at me and I also gave her my best reassuring “Dad nod” that her answer was absolutely correct. I thought I had dodged the bullet.

But, then they both looked at me and said “Dad, which one is it!”

My first impulse was to tell them both to “ask Mom.” My next impulse was to dig deep and give these little girls a valuable life lesson about the conflicts between spirituality and science, and how we could reconcile the two. But my third impulse was strongest... I panicked. Realizing I had absolutely no idea what to say, I jacked up the Sesame Street Country CD and started singing loudly along with Big Bird: “You’ll never take the Texas out of me!”

Obviously, not my best moment. And if Maddie and Lily are reading this, please understand that you were both right, and that God blessed us with the ability to ask really tough, thought-provoking questions. And that sometimes we have to rely on our faith to answer them. Trust me, I will be ready next time...

## Getting to Know You

In a society that thrives on specialization, church, it turns out, is one of the few places where people of all ages can meet for a common purpose and get

to know each other. We put that idea to the test by arranging a conversation between two Rite-13 students and two long-time parishioners.

### Miles Olivetti & David Giele

Miles Olivetti, a student in the Rite-13 program, met with David Giele to compare notes on St. Andrew’s Church.

**Miles:** When did you first come to St. Andrew’s, and what brought you here?

**David:** After Janet and I moved to Wellesley in 1961, we started a family and decided it was time to find a church. We shopped around a bit, but neither of us were Episcopalians. I was a Presbyterian, and Janet was a Methodist until she was confirmed an Episcopalian around the time she became a warden. The beauty of the church and the music were the attractions at first.

**Miles:** What do you like about the church now?

**David:** The friendliness of the people, the high quality of the sermons, and the fine music program all come to mind. Another aspect of St. Andrew’s that I like is the wide background of people who come here. A parish profile from years ago found that only about one-third of the members were originally Episcopalians. That, I believe, gives an openness to the congregation.

**Miles:** What do you hope children think about when they are in church?

**David:** I would hope they think about matters of the spirit—something that’s a different part of one’s life, different from school.



David Giele and Miles Olivetti



## Elizabeth Martin & Pam Henrikson

Do you ever wish you could see what life would be in the future?

In a conversation recently at the church, Pam Henrikson gave me the opportunity to glance into the past “with regard to the history of St. Andrew’s.”

It’s fascinating to visualize St. Andrew’s during World War II as a single-building church with one minister and a student assistant. The small congregation would meet for weekly services, yet only had communion once a month. Boys and girls learned in separate church school classes until Confirmation class. I wish they still awarded prizes for perfect attendance!

Over the past 70 years the church, the congregation, church school, pastoral services, Vestry, and outreach programs have all grown and significantly expanded. I asked Ms. Henrikson, “What might you change about St. Andrew’s?” Her reply, “Nothing, keep on doing the things that have been so successful for the church all along.” She also added she wants St. Andrew’s to stay the vibrant community that it always has been.

At the same time, I am still wondering where my church path will take me. I have already been baptized here as well as attended church and church school. Will I

also get married, raise a family, and attend St. Andrew’s? If so, will I also be a church school teacher, serve on the personnel committee, or perhaps even become a Warden? With so much to be decided, I am excited, yet also curious where my path will lead.



Pam Henrikson and Elizabeth Martin

## Book Review: *Jesus, the Human Face of God*

JAY PARINI’S NEW BOOK, *Jesus, the Human Face of God*, is a fresh, spacious look at the story we know so well. Parini, an English professor at Middlebury College, teaches a course on poetry and spirituality, and is also a close, long-time friend of our recent rector, Addison Hall. An Episcopalian himself, Parini states, “Now in my mid-sixties, I’m still in search of Jesus, and this seeking often seems more important than the finding.” The book expresses Parini’s engagement in the story of Jesus and “its profound mythic pull, its transforming powers.”

For me, Parini’s personal expression of his search and his wrestling with the many complex aspects of the story of Jesus resonate profoundly. His is the voice of a member of my age group, as well as a thinker-scholar and poet, who also admits to sympathy for old-time hymns and religion.

In the 150 pages of the book, Parini takes us through the life of Jesus, offering considerable historical information, as well as using texts such as the Gnostic Gospels that were discovered in Nag Hammadi in the mid-20th century. Parini looks at the life of Jesus as the journey of a hero in the mythic sense of Joseph Campbell.

There is Jesus’s recognition of his own calling, followed by the courage to live into it. Parini notes that Jesus “pressed against the boundaries of taste and received wisdom” in his ministry.

Parini searches for the meaning of true discipleship of Jesus in our own era. He emphasizes the ways that Jesus gave us an example of how to behave—courage in the face of pain and struggle, forgiveness, defending the weak—and how strenuous it is to follow Jesus’s example and religious genius.

In Parini’s telling, there is a range of ways of interpreting the Jesus story from the more literal to the more metaphoric. Although the author thinks that literal interpretation of the more “supernatural” events such as the resurrection can limit one’s thinking, he is sympathetic to a wide range of viewpoints on this. He argues for “a living and active reading...of the living Word, which is always unstable, challenging, never set in stone.”

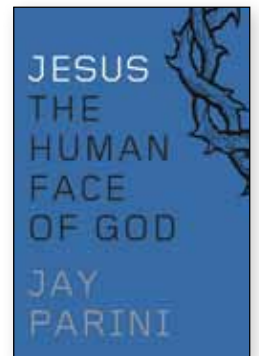
For example, in discussing repentance, Parini takes apart the Greek term *metanoia*, which means a “change of heart,” but also “a beckoning by God toward the human soul, an invitation to spaciousness and awak-

ening.” Parini prefers this broader interpretation to the narrower version of being “saved.”

In writing this book, Parini points out a path towards more spacious conversation about Christian spirituality and discipleship...less doctrinaire, more open to new ways of thinking. Parini’s own gifts of language, poetry and spiritual insight shine throughout the book. He so aptly describes his own effort to “try to understand Jesus and to take his example purposefully in my own life.” His very personal effort to glean wisdom for living a life of true discipleship encourages reflection on one’s own journey in understanding Jesus and living out a discipleship.

I think Parini’s book will be a source of discussion, insight and inspiration to us in our own searching. A copy of the book can be borrowed from the St. Andrew’s library, which is full of many good resources for reflection.

—Jane Andrews



# Calendar

## May 2014

**Thursday May 1**  
11am Holy Eucharist at North Hill

**Friday May 2**  
6pm Parish Night

**Saturday May 3**  
8am Men's Bible Study  
8:30am Bargain Haul

**Sunday May 4**  
9am Coffee Hour for the 8am  
worshippers  
9am Junior & Senior Choir  
9:45am Church School & Rite-13,  
Sing and Play  
6:45pm High School Youth Group

**Wednesday May 7**  
9am Book Group

**Thursday May 8**  
7:30pm Senior Choir

**Saturday May 10**  
2pm Celebration for the Life of  
Denise Bacon

**Sunday May 11**  
9am Christian Learning Series  
9am Junior & Senior Choir  
9:45am Church School & Rite-13,  
Sing and Play

**Tuesday May 13**  
10:30am Bible Circle

**Wednesday May 14**  
9am Book Group

**Thursday May 15**  
9am Altar Guild Service  
7:30pm Senior Choir

**Saturday May 17**  
12 noon Junior Choir Practice

**Sunday May 18**  
9am Christian Learning Series  
9am Junior & Senior Choir  
9:45am Church School & Rite-13,  
Sing and Play  
6:45pm High School Youth Group

**Thursday May 22**  
7:30pm Senior Choir

**Sunday May 25**  
9am Christian Learning Series  
9am Junior Choir  
9:45am Church School & NO Rite-13,  
Sing and Play  
5pm Holy Baptism & Holy Eucharist

**Monday May 26**  
Parish Office Closed

**Tuesday May 27**  
5:15pm Service at Salvation Army  
Miracle Kitchen  
7:30pm Vestry Meeting

**Thursday May 29**  
7:30pm Senior Choir

**Saturday May 31**  
11am Celebration for the Life of  
Marshall Cannell

## June, July, August 2014

**Sunday June 1**  
9am Junior & Senior Choir  
9:45am Church School & Rite-13,  
Sing and Play  
6:45 p.m. High School Youth Group

**Thursday June 5**  
11am Holy Eucharist at North Hill  
11:30am Altar Guild Luncheon  
7:30pm Senior Choir

**Saturday June 7**  
8am Men's Bible Study  
11am Celebration for the Life of  
Donald Johnson

**Sunday June 8**  
9am Junior & Senior Choir  
9:45am Rite-13 Celebration  
10am Holy Baptism & Holy Eucharist

**Tuesday June 10**  
11:30am Flower Guild Meeting  
7:30pm Worship Meeting

**Sunday June 15**  
6:45pm High School Youth Group

**Monday June 22 – Sunday June 29**  
Family Promise Hosting Week

**Monday June 23**  
7:30pm Finance Committee

**Tuesday June 24**  
5:15pm Service at Salvation Army  
Miracle Kitchen  
7:30pm Vestry Meeting

**Saturday June 28**  
Renneburg Wedding

**Thursday July 3**  
11am Holy Eucharist at North Hill

**Friday July 4**  
Parish Office closed

**Saturday July 5**  
8am Men's Bible Study

**Tuesday July 22**  
5:15pm Service at Salvation Army  
Miracle Kitchen

**Saturday August 2**  
8am Men's Bible Study

**Thursday August 7**  
11am Holy Eucharist at North Hill

**Tuesday August 26**  
5:15pm Service at Salvation Army  
Miracle Kitchen

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The Sunday Holy Eucharist is celebrated at 8am, 10am, and 5pm (except where noted above). Senior Choir meets most Thursday nights at 7:30pm. **Please note:** the summer sabbatical for the 5pm service and the Senior Choir will start on Pentecost, Sunday June 8, and return the Sunday after Labor Day. The Holy Eucharist is also celebrated every Wednesday at 7:30am. All are welcome! As of June 9, parish office hours will be Monday through Thursday 8:30am to 3pm, and Fridays 9am to noon; August parish office hours are Monday through Friday 9am to noon.

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**Parish Register:** *Baptism:* Elsie Rose Beswick, Everett Caroline Page Stephens, Bradley Robert Cohn  
*Burials:* Bruce William Bennett, Patricia Hansen Strang

# St. Andrew's Stained Glass Windows

**H**IDING IN PLAIN SIGHT is one way to describe the stained glass windows in our church. They are everywhere and yet rarely do we look closely at them. In 1983 St. Andrew's parish historian and scholar Gertrude Green Cronk thought the windows deserved a closer look, so she published a pamphlet describing the beautiful collection of stained glass windows that adorn our sanctuary. Here is the first in an ongoing series we hope to publish in THE CALL and eventually see in an updated version of Gertrude's pamphlet.

—Jane Givens

## The Schweitzer Window

In 1960, the Burnham Studios of Boston installed the central three-lancet window of the south choir. Though Wilbur Herbert Burnham signs it, both he and his son, Wilbur Herbert Burnham, Jr., worked on its design. Richard B. Hodges gave the window, in memory of his wife, Margaret Chapman Hodges (1909-1959). Mrs. Hodges had been a vestrywoman, in charge of the Church School, 1952-1955.

The central panel depicts the ministry of Dr. Albert Schweitzer (1875-1965), in his more than 50 years in Lambarene, Africa, as head of the hospital he founded there. Schweitzer is shown ministering to two bed-ridden patients. An oval frame above and beside him encloses a lantern of light, as a symbol that the light of Christ came to these patients



The Albert Schweitzer window, installed 1960

day and night. Below, a scroll bears the inscription "To visit the sick."

The left lancet depicts the ancient symbol of the medical profession, the caduceus. Behind the caduceus is a quill pen and scroll, the certificate of the doctor's commitment to his profession. Below, right, is a Greek cross, appropriate to ancient medicine.

The right lancet depicts modern symbols related to medicine: the scales for weighing powders, and below, containers for measuring and mixing liquids. Also, below, an organ acknowledges Dr. Schweitzer's skill as an organist, and his scholarly works on J. S. Bach.



THE ST. ANDREW'S  
EPISCOPAL CHURCH  
WELLESLEY, MASSACHUSETTS

CALL

NO. 365  
SPRING/  
SUMMER  
2014

### You Spoke, We Listened

When THE CALL underwent a redesign in March, we asked for your comments and suggestions. You spoke, we listened, and we've made some changes. This edition now includes an easy-to-use one page Calendar; a book review; more photos and other suggestions. What else would help to make THE CALL serve our church? Let us know. On behalf of St. Andrew's Communications Ministry, we look forward to your ideas.

—Dan Dent

## St. Andrew's Episcopal Church, Officers & Staff

**Warden**, Randy Parker; [randyparker@gmail.com](mailto:randyparker@gmail.com)

**Warden**, Lynda Sperry; [lynda.sperry@verizon.net](mailto:lynda.sperry@verizon.net)

**Treasurer**, Jane Givens; [jagivens@verizon.net](mailto:jagivens@verizon.net)

**Clerk**, Greg Hunter; [gregshunter@hotmail.com](mailto:gregshunter@hotmail.com)

**Rector**, Adrian Robbins-Cole; [adrian@standrewswellesley.org](mailto:adrian@standrewswellesley.org)

**Assistant Rector for Christian Learning**

Rev. Brian Rebholtz; [brian@standrewswellesley.org](mailto:brian@standrewswellesley.org)

**Pastoral Associate**, Rev. Karen Vickers Budney; [revkar7@comcast.net](mailto:revkar7@comcast.net)

**Parish Administrator**, Katharine Clark; [kate@standrewswellesley.org](mailto:kate@standrewswellesley.org)

**Music Minister**, Helen Ward Mannix; [wardie@standrewswellesley.org](mailto:wardie@standrewswellesley.org)

**Financial Secretary**, Ruth Hubert; [ruth@standrewswellesley.org](mailto:ruth@standrewswellesley.org)

**Christian Learning Coordinator**,

Susan Jackson; [susan@standrewswellesley.org](mailto:susan@standrewswellesley.org)

**Director of Youth Choirs**, Amanda Kern; [amanda@standrewswellesley.org](mailto:amanda@standrewswellesley.org)

**Sexton**, Stephen F. Killeen; [steve@standrewswellesley.org](mailto:steve@standrewswellesley.org)

**Assistant Sextons**, William Clover and Matthew Killeen





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