



THE CALL

Christmas Gifts



The Rev. Adrian Robbins-Cole

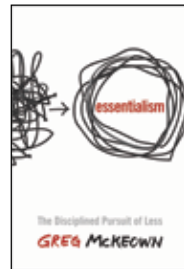
MY PARENTS and my in-laws are big readers, so books are always high on the list when I think about what Christmas presents to give them. Usually I start this process by reflecting on books I have read during the year that I have particularly liked. I love reading fiction, so usually the books I think of first are novels.

But this year the top books on my list are three non-fiction books. These are all books which I have mentioned in sermons this year because I have felt God speaking to me through them. None of these books is aimed at a religious audience, but their impact for me was deeply spiritual and indeed in line with the teaching and life of Christ whose birth we celebrate at Christmas.

I came across these books in an unlikely setting—the daily book review column of the *Wall Street Journal*. But this reminds me that the Christmas story is about God

made manifest to us in the most unlikely setting of the birth of a human baby in a manger. God often seems to work in unexpected ways or “outside the box,” as we say these days.

One book for Advent



The first book I wish to mention, *Essentialism: The Disciplined Pursuit of Less* by Greg McKeown, is ideally suited for the season of Advent. It is different from the other two books I am going to mention. They are about the qualities of a life worth living. *Essentialism* is about how to step back from the rush and busyness of life to ask the very question, what is essential to me to make my life worthwhile?

The contention of the book is that most of us are swept along by busy-ness and pressure, and so never have the chance or time to examine whether our lives are going in the direction we want them to be heading. It is a book that helps you develop practices or a “rule of life” to ask the important questions and then drop the unimportant things that can jam up your life so that you can do what you really value.

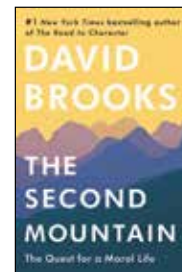
As McKeown puts it, if you don’t choose what is important to your life, then you are leaving it to other people, systems, cultures, or social influencers to make those decisions for you. *Essentialism* is

in many ways the ideal book for Advent, the season when we are meant to be preparing and creating space in our lives for the coming of Christ afresh at Christmas.

When Jesus comes anew at Christmas, he reminds us again of the meaning and purpose of life, but if our lives are too noisy and busy, we will not hear or see the life-giving good news Jesus has for us.

Two books on Christmas purpose

The second two books I want to mention I would place in the category of helping us identify what it is to live a meaningful and purposeful life in the way that Jesus would have recognized.



The second book is *The Second Mountain: The Quest for a Moral Life* by David Brooks. In *The Second Mountain*, Brooks argues that we often think that life is just about ascending one mountain; the mountain of achievement and success. What we often don’t realize is that there is a second mountain to be climbed in order to live a life worth living. That second mountain is about using one’s gifts to help others, and this is where true fulfillment is found. The tragedy is that many people don’t see this second mountain; ending up living empty and unfulfilled lives on the first mountain, wondering “is this all life is about?”

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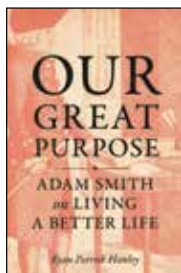
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The third book is *Our Great Purpose: Adam Smith on Living a Better Life* by Ryan Patrick Hanley. It has a theme similar to *The Second Mountain*. Most of us

know Adam Smith as the author of *The Wealth of Nations* and the father of modern capitalism. But as a professor of ethics at the University of Glasgow in the late eighteenth century, Smith wrote another book, less well known to us in the contemporary world, *The Theory of Moral Sentiments*.

As most people know, in the *Wealth of Nations*, Smith argues that to maximize the material wellbeing of a society, each individual should pursue their own personal interest without regard to others. Indeed, acting otherwise introduces inefficiency and will have a negative impact on the overall material wellbeing of a society.

But in *Our Great Purpose*, Hanley points out that in *The Theory of Moral Sentiments*, Smith argues that there is something more important to human happiness and fulfillment than personal material gain.

In the *Theory of Moral Sentiments* Smith says a well-lived life is one in which we seek to live well for ourselves and others. Smith says above all we wish to be loved and we become deserving of that love when we love others, whether they be our friends and family, or those in the broader society, particularly the poor and needy. This sounds very much like the lesson Charles Dickens was trying to teach Scrooge (and us) in *A Christmas Carol*.

Great gifts for believers, agnostics, and atheists alike!

These books make great presents to people of faith but also to friends and family who are atheists, agnostic, or from another religion. They are "secular books" but speak about the themes of a meaningful life along the lines that Jesus would have recognized and which we celebrate at Christmas. Give them these books and then leave it to the Holy Spirit to do what it will.

Happy Christmas!

Warden's Message


"Christmas Traditions"



Paige Manning, warden

WRITING THIS NOTE IN October, I must project my mind to December. First, a few current thoughts: I want to add my big welcome to Mia Kano, our new assistant rector for youth and families, as she adds her energy and ideas to our vibrant youth programs and classes! We are so glad you are here!

Next, let me look ahead and thank (in advance) all of you who helped celebrate St. Andrew's 125th anniversary in November. I know the party will be (was) a



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wonderful evening! And looking forward to our 126th year, let me also thank those of you who have given pledges or gifts for our 2020 stewardship campaign—your generous support is a blessing for our parish. If you haven't yet given, please join us in pledging your support for our parish missions next year. We need everyone's support and participation!

Now, at this time of year, as Christmas, winter, and the New Year approach, we are blessed with a series of observances and traditions that allow us to slow down a bit, to gather with family and friends, to reflect on the year winding down, and anticipate the new year coming. For us as Christians, the central event is our celebration of Christmas, building through the Advent season to the big event, Christmas Eve and Christmas day, marking the miraculous birth of Jesus, the original Christmas gift

from God to all His people. The celebration continues for many as we mark the twelve days of the Epiphany following Christmas day.

Not everyone has exactly the same traditions, of course. For example, one of my family traditions growing up was a big feast on Christmas Eve, after which we all opened our gifts. My husband, however, views this practice as nearly heretical: his family always opened their gifts on Christmas morning. Marriage often seems to involve some compromises, and thus our kids grew up opening some gifts on Christmas Eve, and the rest on Christmas day.

Within our family, however, we have all come to agree on one beloved holiday tradition: attending one of the lovely and moving Christmas Eve services at St. Andrew's. The beautiful music and the familiar carols, the magical Gospel readings surrounding

the birth of Christ, the prayers and liturgy, the candles, and the communal joy of celebrating and worshiping with so many others in our church family—these are all treasured elements of the services that resonate deeply in all of us, announcing to our souls that Christmas is here, that now is the time to remember the ancient stories that bring us all together, and to celebrate the gifts—and the challenges—that God gives us.

Whatever your special traditions, I hope you and your families have a wonderful, and spiritual, Christmas. And if you haven't been to one of our Advent or Christmas services, please try to find the time this year: you will be renewed, inspired, and uplifted! I have very much enjoyed adding the Taizé service to commence my Advent traditions and look forward to doing so again this year. Merry Christmas! God bless you, every one.

Deepening our Appreciation of Mary



The Rev. Margaret K. Schwarzer

WE KNOW THAT MARY, Jesus' mother, plays an essential role in the Christian story, but how much do we really know about her and her legacy in the Western and Eastern churches? What is her true role in our salvation history? "Who do we say (she is)?" —Matthew 16:15.

The Roman Catholic Church identifies her as "Mary, The Mother of God." For the Roman Catholic Church, her most important identity is as a mother. Motherhood finds a sacred model in Mary. Her love, her patience, her endurance can inspire us when we very human parents are engaging very human children.

The Catholic Church has also historically proclaimed Mary to be "The Queen of Heaven." This second identity of Mary's comes from the church's understanding of Mary after her own death. After her ascension, she is reunited with her son and seated near him. After a faithful, determined life of grace and suffering, her reward is to be an eternal model of grace and love, but she is also recognized as being the first, most exemplary human: heaven's queen.

Her primary identity is under-

stood quite differently in Protestant churches. Under the church reformers of the sixteenth century

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A Byzantine Icon of Mary as Mother of God



Leonardo da Vinci's painting of the Annunciation.

and the unfolding Protestant church traditions, Mary has come to be understood primarily as God's first Christian disciple. She is the first person who said "yes" to God's holy and audacious plan to bring Jesus (both fully divine and fully human) into the world.

For Protestants and Episcopalians, the moment of her annunciation is a profoundly important part

of shaping Mary's identity. Without Mary's "yes" to God, no other human "yes" to Christ would have been possible.

Our churches have even more varied views about which aspects of Mary's life are most important. In the West, we have named her "The Virgin Mary," stressing Mary's virtue, purity, and faithfulness to God. The Eastern Church

calls her "The Theotokos"—a Greek word which translates as "The God-bearer." In Eastern churches, the emphasis is on her holy fecundity. They see Mary's model of faith and discipline as a sign that we are all called to be "bearers of God" for one another.

So, what aspects of Mary's life and faith are the most important to you?

In Advent, we will be considering Mary's life and legacy in two of our 9am Christian learning classes. On December 15, we will go even deeper in reflecting on Mary's identity in our own lives with a class called "Who is Mary?" and on December 22, we will be "Sharing Icons and Images of Mary, the Mother of God". Please join us in Room 2 if you are free on those mornings and consider spending some of your own Advent reflection time on who you understand Mary to be.

Advent, the Hospital Bed



The Rev. Maria (Mia) Kano

AS PART OF the ordination process, I was required to serve as a hospital chaplain intern, completing one unit of what's called Clinical Pastoral Education (CPE). In preparing for a summer sitting with people struggling through death, dying, illness, and chronic pain, I harbored a secret fear that so much intimacy with the tragedies of life

would irreparably destroy my faith in a loving God. In the end, though, my summer of CPE would come to reaffirm my faith in faith itself.

On the whole, the hospitalization experience tends to be one giant abyss of helpless waiting. I watched my patients get poked and prodded at all hours, their privacy invaded, and their lives upended. They had little choice over what filled their days, who came to speak with them, and what the future held. Even worse, their bodies—and sometimes their minds—were failing them in terrifying ways. The tiny actions of daily living they had taken for granted—brushing their teeth, using the toilet, getting dressed—now involved new levels of concentration and other people.

My job, then, was to encounter strangers at their worst with nothing to offer them but prayer, a kind word, and an attentive ear. Under-

standably, I was met with a good deal of frustration and downright rage, especially from folks who were accustomed to having a sense of direction and purpose in their lives. I sat with business owners, leaders, and other accomplished people as they struggled to adapt to the lack of control that defined their new reality, from their maddening dependence on hospital employees to the frustrating uncertainty of their various diagnoses.

What I began to notice was that the folks who were already equipped with the language of faith had a head start on coping with their new situation. Patients who were practiced in giving over their lives to the will of God exuded a peacefulness, a readiness, a grace that others could not. For some patients, this trust was a learned skill, taught to them by a hard life. For others, release of control was a deliberate practice of

prayer or meditation, honed over years. Either way, I began to see faith as something real, something tangible, something with the power to shift a patient's perspective and even their ability to survive.

In the rhythm of our church year, Advent is our chance to take on the practice of letting go of control. In Advent, we inhabit the hospital bed of faith, confronting our own uncertainty about the

future coming of the Messiah. In Advent, we wait. My hope is that in practicing this waiting each season, we might equip ourselves for those times in life when we need the power of faith the most.

From the Library. . .

Let us Now Praise Famous Women



Carol Shedd

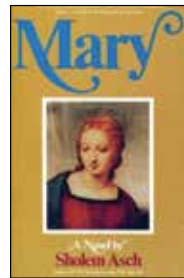
IN THIS SEASON OF ADVENT, as we await the coming of the birth of Jesus, do we ever think about the traumatic experience of his mother, Mary? She is a young girl still, hardly a woman according to tradition, who is to bring forth a most unusual baby. Do we empathize with her pain and confusion? Do we wonder what she is thinking? Do we consider what her role will be in raising this child?

As a woman and a mother I am aware how much the Bible is told from a man's view. Yet women throughout the ages have made, mostly unseen, contributions to the understanding of Christianity. Following are some suggestions for books that tell a few of their stories.

Mary, Mother of Jesus (c. 20 BCE-35 CE)

All we know from the New Testament is that she is a young maiden or virgin who receives a message from the angel Gabriel that she will bear a son. "Don't be afraid, Mary. You have found favor with God. You will become pregnant, give

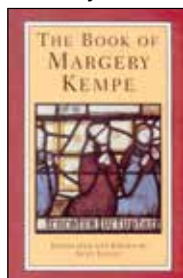
birth to a son, and name him Jesus. He will be a great man and will be called the Son of the Most High". Luke 1:30-32.



Mary, by Sholem Asch, is a beautiful book all but forgotten today. It is the third of his trilogy of early Christianity historical novels; the other two are *Jesus* and *The Apostle*. His knowledge of first century Jewish culture brings alive Mary's moving story.

Margery Kempe (1373—1440)

Margery Kemp was an English religious mystic, a shrewd businesswoman and a married mother of 14 children, whom she left behind, with her husband's permission, before beginning a series of pilgrimages to Jerusalem, Rome, Germany, and Spain in 1414. Her presence was exalted by many, notable clerics as well as lay people. Those who did not appreciate her visions and preachings thought she was mad. One tour group left their hostel at dawn in order to lose her, but she turned up to their dismay, a few days later.



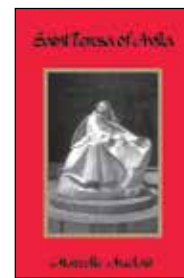
The Book of Margery Kempe "is the extraordinary account of a medieval wife, mother, and mystic. Known as the earliest autobiography written in the English language, Kempe's book describes the dramatic

transformation of its heroine from failed businesswoman and lustful young wife, to devout and chaste pilgrim. She vividly describes her prayers and visions, as well as the temptations in daily life to which she succumbed before dedicating herself to her spiritual calling."

Teresa of Avila (1515-1582)

Teresa, born Teresa Sánchez de Cepeda y Ahumada, was a Spanish noblewoman, Carmelite nun, prominent Spanish mystic, religious reformer, author, theologian of the contemplative life and mental prayer, canonized as a saint in 1622, and made the first female Doctor of the Church in 1970. She was an intellectual, feisty woman who traveled widely establishing houses of the reformed Carmelites for both women and men. She is well known for her prolific writings including this familiar poem.

*Let nothing disturb you.
Let nothing make you afraid.
All things are passing.
God alone never changes.
Patience gains all things.
If you have God
You will want for nothing.
God alone suffices.*



Saint Teresa of Avila by Marcelle Auclair is my recommended choice for Teresa's biography. I heartily agree with this review by a secular Discalced

Carmelite (a person in the world living Carmelite spirituality as

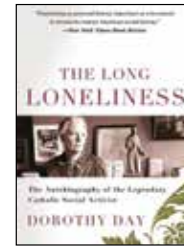
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opposed to a cloistered nun). “This is the best book I’ve ever read on St. Teresa of Avila! Once you start, you’ll have a hard time putting it down. I’ve given this book as a gift to friends, a priest, and even a Carmelite nun. If you love Teresa, or just want to learn about her, this book is for you!”

And lastly, for a more modern woman. . .

Dorothy Day (1897-1980)
Pope Francis, in 2015 named Dorothy Day as one of “four great Americans” along with Lincoln, Martin Luther King, Jr., and Thomas Merton. She was an ardent pacifist, a believer in women’s suffrage, and radical in her determination to make this world a better place for all people, helping to establish special homes for those in need. In 1933 she co-founded *The Catholic Worker*, a free newspaper that es-

poused Catholic teachings on social justice leading to the formation of the Catholic Worker Movement.



The Long Loneliness is her second autobiography, after her conversion to the Catholic faith. It is a fascinating, highly readable account of a turbulent, controversial, and committed Christian life.

Behind the Scene

The Call invited a handful of parishioners to share reflections of our Christmas Pageant



Betsy Millane

WHO CAN RESIST the scene? The baby Jesus in the manger, Mary and Joseph hovering, the cattle lowing, the star burning bright. It’s a rite of passage, a Christmas tradition. It’s the Christmas Pageant, brought to you by behind the scenes workers. I asked them for some stories and this is what they told me.

HOLLY ANZA

Christmas pageant fun facts:

- The script hasn’t changed much since the early 90s.
- The donkey was added in 2004.
- Sheep were added in 2005.
- The little drummer boy made an appearance in 2015.
- The camel was added in 2016.
- The ox was added in 2018.
- When Ian Dwyer was the “purple king,” he and the famous hat measured well over seven feet.
- The angel Gabriel costume is adult-sized but has been altered every year to fit even the tiniest of our parishioners.
- The baby Jesus doll used to belong to Lucy Boland; his original name was Aiden.
- The three kings used to have to sing “We Three Kings” solo.
- Many of the costumes are still in use after almost three decades.
- All the animals were handmade by Judith Boland.

through the morning. I was so nervous that no one would come, that we’d be missing characters and an audience. I trudged to church through the unplowed streets, nervous that I might be performing in front of just a few enthusiastic parents. But every person acting in the pageant made it, and parishioners still showed up to watch. The pageant went on despite the snow. Now, 2019 years after the birth of Jesus Christ, we still tell the same story, over and over again, and it never gets old, even when you have to go to church in snow boots.



My favorite pageant moment

I’ve been in or involved with the pageant since I moved here in 1994. When I was in my early teens, I was preparing for yet another pageant, probably as half of the donkey when the weather forecast took a turn for the worst. The night before the big day, it snowed over a foot, and it kept snowing heavily



All Photos: Peter B. Lull



JUDITH BOLAND

Judith noticed that every year everyone would sing:

*We Three Kings of Orient are,
Bearing gifts we traverse afar,
Field and fountain,
Moor and mountain,
Following yonder Star.*

Yet there was no star to follow. She created a star but admits "it's now old: we need a new one." She holds her breath during the pageant, hoping it won't "sail down on someone!" She also looked for missing characters. She realized that Mary and Joseph needed a donkey, so they made one! It's a highly sought role: "College-aged children fought to be in the donkey!" Another missing animal was the camel. She and D.D. Alexander put their talents, time, and energy together and made one. A last addition to the manger scene: an ox, to bow down before the blessed baby Jesus, as it is written. How blessed we are!

D.D. ALEXANDER

I had discarded the idea of creating a camel since I thought it would take many months to create. However, I found the most amazing flannel that had perfect markings. Perfect for the older boys (once they got tired of being a shepherd) to put on. With that concept in mind, I contacted Judith Boland (she-of-the-star-and-donkey-design) for help. She began stuffing different parts which would give the three-dimensional look I craved. My grandson tried on the prototype and his tennis shoes were used by Ralph Mercer to create the four hooves of the camel. By introducing the camel we added three new parts to the pageant: one tall "camel wrangler" and two parts for third to fifth graders.

Some little-known facts

The Three Wise Men adults each have a page. The Wise Men carry real Egyptian lanterns. The pages carry gold, frankincense, and myrrh. The angel costume halos are all hand-crocheted, as are the collars.

My favorite moment

Sweet young thing looked up at me and said, "We get to have a halo fitting?"

AMANDA KERN

Children's music and pageant director

Every year I get asked the question "Why don't you use a real baby to play the baby Jesus?" I smile and answer the question as kindly and as possible, while horrible images of past Marys and Josephs man-





handling the Jesus doll, carrying it around by one foot, putting it down “somewhere” and losing it for 20 minutes, and lobbing it like a football across the parish hall, run through my head.

Working with children is a special job and is very rewarding but it can also be a bit challenging, especially a week before Christmas as every nerve in their little bodies is vibrating with the excitement of the season. There is such quiet beauty in the story of the Nativity,

yet when in competition with elves, snowmen, flying reindeer, jingle bells, and presents it can get a bit lost in all of the noise.

But at St. Andrew’s we have the incredible privilege to be able to engage our children with beautiful costumes, masterfully made props, and loving teens and adults who give their time to teach and share this special story. We work together to take it off the page and turn it into something vibrant and living, creating a new generation of storytellers who will in their own time teach the next generation, and on and on.

Each year we start from the beginning. There are new and young readers trying their best but stumbling to read words way above their reading level. There are eager upper elementary school-aged kids hoping to finally be something other than angel number three or a speaking shepherd. There are pre-teens and teenagers whose parents may be more enthusiastic about their participation in the pageant than they are. There are brave parents with children under age four who agree to wear costumes, optimistic that their child will have the opportunity to experience the story, knowing full well they will probably be roll-

ing around on the floor, running down the aisle, crying for a snack or basically doing anything other than what they should be doing—and yet in the end, through all the chaos and different experiences something magical happens.

All of a sudden there is a moment, when the 11-year-old girl playing Mary stops carrying the Jesus doll like a sack of potatoes and starts rocking it gently as if it were a real child; when the toddler in a sheep costume inquisitively crawls up and reaches out to touch the straw and peek up at the baby lying in the manger; when the shy little child in a page’s costume looks up at their parent in a big silly purple hat, straightens their shoulders and walks proudly down the aisle carrying gifts of gold, frankincense and myrrh for the most regal king they have ever seen, and gently, reverently lays these gifts at the feet of the Christ child.

These moments don’t happen all at once, but they don’t have to. There is a quiet perfection in the imperfections of what our young storytellers bring to the story of Jesus’s birth and it is because of this that the story truly lives. So it might be just a doll to some, but if we look through the eyes of a child, perhaps we might just see Jesus.



Calendar

December 2019

Sunday, December 1

9am Coffee Hour for 8am Worshipers
9:45am Kids' Place, Church School, & Rite-13

11:15am Christmas Pageant Auditions
11:30am Advent Wreath Making
11:30am Faith & Practice
5pm Confirmation Class
5pm Holy Eucharist [Cancelled]
5:45pm Advent Taizé-style Worship
6:45pm High School Youth Group

Wednesday, December 4

7:30pm Men's Book Club

Thursday, December 5

9:45am Church School Meeting

Friday, December 6

6pm Little Angel's Gift Shop
7pm Family Cookies and Carols

Saturday, December 7

8am Men's Bible Study
10am Senior Choir

Sunday, December 8

9am Christian Learning

9:45am Kids' Place, Church School, & Rite-13

11:30am Alternative Gifts Fair
5pm Advent Lessons and Carols

Tuesday, December 10

9:15am Pastoral Care Team Meeting
10:30am Bible Circle
7:30pm Outreach Committee Meeting

Wednesday, December 11

7pm Bible Circle

Saturday, December 14

9:30am Christmas Pageant Rehearsal

Sunday, December 15

9am Christian Learning
9am Christmas Pageant Rehearsal
9:45am Kids' Place Only (No Church School or Rite-13)
10am Holy Eucharist and Christmas Pageant
5pm Confirmation Class
6:45pm High School Youth Group

Tuesday, December 17

7pm Book Circle

7:30pm Vestry Meeting

Wednesday, December 18

6:30pm Blue Christmas

Thursday, December 19

11am Holy Eucharist at North Hill
6pm Christmas Intergenerational Choir Rehearsal

Sunday, December 22

NO Kids' Place, Church School, Rite-13
9am Christian Learning

Tuesday, December 24

3pm The Nativity of Our Lord Service
4pm Christmas Eve Intergenerational Choir Rehearsal
5pm Festival Family Holy Eucharist
9pm Senior Choir Rehearsal
10pm Festival Holy Eucharist

Wednesday, December 25

Parish Office closed

9am Christmas Day Holy Eucharist

Sunday, December 29

NO Kids' Place, Church School, Rite-13
10am Christmas Lessons and Carols



January 2020

Wednesday, January 1

Parish Office Closed

Saturday, January 4

8am Men's Bible Study

Sunday, January 5

NO Kids' Place, Church School, Rite-13
9am Coffee Hour for 8am Worshipers
11:30am Faith & Practice
5pm Epiphany Fireside Service & Potluck

Wednesday, January 8

7pm Bible Circle
7:30pm Men's Book Club

Saturday, January 11

10:30am Ordination of Rev. Maria (Mia) Benjamin Kano

Sunday, January 12

9:45am Kids' Place, Church School, & Rite-13

5pm Confirmation Class

5pm Informal Service
6:45pm High School Youth Group

Tuesday, January 14

9:15am Pastoral Care Team Meeting
10:30am Bible Circle
7:30pm Outreach Committee Meeting

Wednesday, January 15

7pm Bible Circle

Thursday, January 16

9:15am Altar Guild Holy Eucharist & Commissioning
11am Holy Eucharist at North Hill
7pm Altar Guild Meeting

Sunday, January, 19

NO Kids' Place, Church School, Rite-13
11:30am Financial Forum

Monday, January 20

Parish Office Closed

Tuesday, January 21

7pm Book Circle

Sunday, January 26

9am Christian Learning
9:45am Kids' Place, Church School, & Rite-13
11am Annual Meeting
5pm Confirmation Class
6:45pm High School Youth Group

Tuesday, January 28

5pm Dinner Volunteers at Pearl Street Cupboard & Café
7:30pm Vestry Meeting

Thursday, January 30

7:30pm Stewardship Meeting

February 2020

Saturday, February 1

8am Men's Bible Study

Sunday, February 2

SOUPer Bowl Food Drive

9am Coffee Hour for 8am Worshipers

9:45am Kids' Place, Church School, & Rite-13

10am Holy Eucharist and Vestry Commissioning

11am Kids' Place Coffee

11:30am Faith & Practice

Wednesday, February 5

7:30pm Men's Book Club

Thursday, February 6

9:45am Church School Meeting

Sunday, February 9

9am Christian Learning

9:45am Kids' Place, Church School, & Rite-13

5pm Confirmation Class

5pm Informal Service

6:45pm High School Youth Group

Tuesday, February 11

9:15am Pastoral Care Team Meeting

10:30am Bible Circle

7:30pm Outreach Committee Meeting

Wednesday, February 12

7pm Bible Circle

Sunday, February 16

9am Christian Learning

Monday, February 17

Parish Office Closed

Tuesday, February 18

7pm Book Circle

Thursday, February 20

11am Holy Eucharist at North Hill

Sunday, February 23

9am Christian Learning

9:45am Kids' Place, Church School, & Rite-13

5pm Confirmation Class

6:45pm High School Youth Group

Tuesday, February 25

Shrove Tuesday/Mardi Gras

5pm Dinner Volunteers at Pearl Street Cupboard & Café

5:30pm Shrove Tuesday Pancake Supper

7:30pm Vestry Meeting

Wednesday, February 26

Ash Wednesday

7:30am Ashes-to-Go

7:30am Holy Eucharist and Ashes

12pm Holy Eucharist and Ashes

6:30pm Senior Choir

7:30pm Holy Eucharist and Ashes

March 2020

Sunday, March 1

9am Coffee Hour for 8am Worshipers

9:45am Kids' Place, Church School, & Rite-13

11:30am Faith & Practice

Wednesday, March 4

6:30pm Lenten Potluck & Program

Thursday, March 5

9:45am Church School Meeting

Saturday, March 7

8am Men's Bible Study

Sunday, March 8

Daylight Saving Time starts

9am Christian Learning

9:45am Kids' Place, Church School, & Rite-13

5pm Confirmation Class

5pm Informal Service

6:45pm High School Youth Group

Tuesday, March 10

9:15am Pastoral Care Team Meeting

10:30am Bible Circle

7:30pm Outreach Committee Meeting

7pm Bible Circle

Wednesday, March 11

6:30pm Lenten Potluck & Program

Sunday, March 15

9am Christian Learning

9:45am Kids' Place, Church School, & Rite-13

Tuesday, March 17

7pm Book Circle

Wednesday, March 18

6:30pm Lenten Potluck & Program

Thursday, March 19

9:30am Altar Guild Meeting

11am Holy Eucharist at North Hill

7pm Altar Guild Meeting

Sunday, March 22

9am Christian Learning

9:45am Kids' Place, Church School, & Rite-13

5pm Confirmation Class

6:45pm High School Youth Group

Tuesday, March 24

5pm Dinner Volunteers at Pearl Street

Cupboard & Café

7:30pm Vestry Meeting

Wednesday, March 25

6:30pm Lenten Potluck & Program

Sunday, March 29

NO Kids' Place, Church School, Rite-13

9am Christian Learning

10am Holy Eucharist Youth Sunday

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Parish Register *Baptisms* Oliver Giles Anza, Reed Edward Chapman, Sophie Claire Hunnewell, Peter Oakes Hunnewell, Joshua William Persson, Morgan Anna Persson, Grace Josephine Van Aelst, and Annabelle Heinz Waddell.

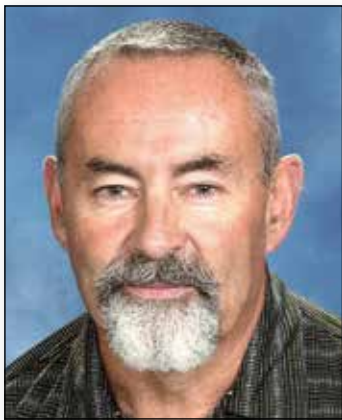
Burials Vinnie R. Copeland, Helen Hagopian, Marina Markos Kluter, Sara P. Lane, and Ann Jackson O'Sullivan.
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The **Sunday Holy Eucharist** is celebrated at 8am, 10am and 5pm (except where noted). The **Holy Eucharist** is also celebrated every Wednesday at 7:30am. All are welcome! **Silent Contemplative Prayer** is offered Monday through Friday at 8:50am.

Senior Choir has rehearsal every Thursday evening at 7:30pm and every Sunday at 9am, unless otherwise noted. **Junior Choir** meets every Sunday at 9am, unless otherwise noted. **Parish office hours** are Monday through Thursday 9am to 5pm and Fridays 9am to 12 noon, and **staff meetings** are Wednesdays at 9:30am. **Please note:** there will be some changes/

additions and the most up-to-date calendar is found on the website.

Getting to Know Steve Killeen



Steve Killeen

IN THIS ARTICLE, The Call continues its series of conversations with the people of St. Andrew's to provide the parish an opportunity to learn a little more about our members, our leaders, and our staff. In this ninth article, we meet Steve Killeen, St. Andrew's sexton. —Dan Dent

When did you start working at St. Andrew's, and what brought you here?

I started working at St. Andrew's in January, 1989. A personnel recruiter in Wellesley who played golf with my father-in-law recruited me. At the time I was working with a friend on building modular homes.

What is it like to be a sexton at such a large church, which has had

many renovations over the years?

A church sexton keeps everything running smoothly so the church leaders can focus on the big picture. My role is really about property management. It involves running the building, making sure everything is functioning, and if there are issues, I make sure to get the right people involved. There is never a dull day. I could start out doing one job and someone could walk in and say "could you do this?" Each day is its own day. In my job I work with the clergy, the staff, the vestry, the parishioners, the Montessori School, and many outside vendors.

What would people be surprised to learn about the St. Andrew's church building?

We're pretty good about staying ahead of all of the building's needs. We are a proactive parish and we have a long-term capital improvement plan. But certainly, in the early years in this job, I would hold my breath when I walked in the door. I would look in the boiler room and there might be leaks when we had the old steam system. Thankfully, that's not a problem anymore.

Looking ahead, what will you be working on in 2020?

We recently had a roof survey

done and that gave us an idea about what we need to take care of. Obviously with the capital campaign project and what's planned for the spring 2020, there will be a lot of work for me and the church. I will be the onsite contact for our vendors. Specifically, the lighting in the church will be replaced. We are going to be painting the church. We are going to clean up the pews, sand the floors, do a little work in the narthex, and refresh the children's chapel with new flooring and a new coat of paint on the walls.

Tell us something about your family.

By the time you read this, Nancy and I will have celebrated our 32nd anniversary. We have two sons who have both worked at St. Andrew's along the way. Ryan worked at the church when he was in his twenties. He is a police officer now, but you can see him in the winter. He loves to run the snow blower just to get his mind off his police work. Our son, Matt, also works at the church on occasion. His job at the Massachusetts Golf Association keeps him away from St. Andrew's during the summer, so we see him more during the winter months. In the summer our family spends time at our place in Marshfield on the water.



Photo: Courtesy Steve and Nancy Killeen

El Hogar Missionaries



ST. ANDREW'S INVITED a group of parishioners to share their stories from their recent visit to El Hogar Ministries, Honduras. Following are the voices of Bianca Eichelberger, Heidi Harper, Joanna Horobin, Becky Taylor, and Steve Taylor; Joe Hamilton, Elizabeth Martin, and Adrian Robbins-Cole were also on the trip.

BECKY TAYLOR

I bring you greetings from the children and staff of El Hogar in Honduras. And I give thanks for our brothers and sisters in Christ at St. Mary's Episcopal Church in Tegucigalpa. Grace and peace to us and to them in our Lord Jesus Christ.

I'm a member of this congregation and the president of the board of directors of El Hogar Ministries. El Hogar Ministries is the nonprofit organization here in the United States that supports the work of El Hogar Projects, which for 40 years has been a ministry of the Episcopal Diocese of Honduras. El Hogar Projects operate four programs:

- An elementary day school that also provides emergency shelter for children who are under the care of the state's child protective services;
- A co-ed technical institute for kids in grades 7 to 11 (next year we'll be adding grade 12);
- A community residence for adolescent girls; and
- A 250-acre farm.

All of El Hogar's properties are located in and around the nation's capital, Tegucigalpa. Since its inception our mission has been clear: to serve children living in extreme poverty. El Hogar is a safe and

loving community that focuses on the formation of the whole person. The goal is to raise up young people who will have the skills and confidence they need to move out of poverty and into a life that is full of promise and economic potential. El Hogar's tag line says it all: "A home. An education. A future."

This past August, Steve and I led a team from St. Andrew's to El Hogar. Our group spent a week living together on the campus of the Technical Institute. We did a small work project while we were there. But work was not the reason we went to El Hogar. We went to El Hogar to be in relationship with its students and staff, to immerse ourselves as much as possible in the day-to-day life of Hondurans, and to gain new insight about both the joys and the challenges facing Hondurans living in and around Tegucigalpa.

While we were there, we learned how El Hogar and other organizations like Oxfam are working to combat both the causes and the consequences of extreme poverty. We watched the documentary "Poverty Inc." while we were in country and learned how North American charity, however well intentioned, can handicap the growth of healthy economies in developing countries.

During our trip we were graciously welcomed into the homes of three of El Hogar's students and saw up close what extreme poverty looks like in Honduras. We visited San Juancito, an old mining village on the slopes of La Tigre National Park and learned how a local artist cooperative has brought new life to that region. We worshiped at St. Mary's, and we prayed and studied scripture together each day. And, of course, we had fun hanging out with the kids, playing cards, foosball, ping pong, board games, doing arts and crafts, and becoming friends.



Photos: Becky Taylor

Most of the members of the trip are here this morning to tell you about this trip: what things we learned, what we are still mulling over, and what we discovered about God and our life with God. There are three parts to our presentation: the testimonies given during the sermon on September 29; coffee hour talk and photo sharing from our trip; and the last part will be a presentation at the 9am Christian learning series on December 8 entitled "Called to Honduras: Transformation Outside the Comfort Zone". I hope you will join us for that. Now, I turn to my fellow missionaries and give you a chance to hear from them.

BIANKA EICHELBERGER

There are so many humbling moments from our time at El Hogar, but what has stayed with me most was the two home visits we did in La Betania, in the capital Tegucigalpa—an extremely poor housing community stretching for five kilometers between the riverbanks and steep hills. Some kids from La Betania started attending the El Hogar elementary school as day students in February, the start of the school year.

We met with Delmar Cruz, the well-respected community organizer from La Betania, at El Hogar before embarking on our journey to visit the two homes. Being led by Delmar was insurance for our safety as the area is impacted by gang violence.

Our small El Hogar bus stopped across the street from the modern Central Bank of Honduras high rise. A little yellow "robot" sculpture made from scrap metal stood on the sidewalk. Surprised, we got out of the bus. We could not see any houses from the street, but there was a very steep and unstable ladder. We were a little scared, but we climbed down this ladder to get to the first home.

The mother of one of the students welcomed us into the family home with open arms and a wel-

coming smile. It was a brick structure she shared with her husband and their four kids—including a little baby boy—just large enough for two beds, a sideboard with a TV, and a few shelves. She expressed her gratitude for El Hogar for providing the opportunity of education to her child. She proudly showed us school graduation pictures, which were on the wall, and how lucky they were that they had some fruit trees on the lower terrace.

When the baby started crying, the father took him away so the mother could continue to show us the outdoor cooking area. Later we walked down the path between the trees and the father was rocking his little boy, now peacefully sleeping in a hammock.

I saw love, dreams, and hope despite the extreme poverty on the steep hills in La Betania, even though it seemed as if they were forgotten and not seen below the street, across from the Central Bank of Honduras.

The second home was in a different part of La Betania, right down at the riverbank. We saw the sewage pipes going into the river and two pigs searching for food in the mud while we passed by very simple wooden structures with metal roofs. The eight of us could barely fit in the tiny house, and while I was sitting on one of the beds, I realized that the plastic



sheets lining the wooden planks were kids' birthday tablecloths.

What stuck with me most was that the mother explained her hopes that maybe El Hogar could provide night lessons for mothers while providing childcare for her kids, so that she too could finish school someday, for her own better future. El Hogar provides so much more than just education and a home for the students. It has a far more impact on mothers, fathers, families, and the larger community.





Photos: Heidi Harper

What I still mull over is the drastic impact of climate change we saw while visiting the El Hogar farm. Because of the dried-out Ti-lapia ponds, which cannot provide fish as a food source any longer, Johnny, the farm director, has to make a choice: either use the well to water the field or use the water for the farm animals, like chickens, pigs, and cows.

In contrast, the wood sheds along the river banks in La Betania will likely be flooded with sewage water again in this fall when the river floods the low-lying areas, and the families will need to seek shelter in a school up the hill, leaving their few belongings behind in their flooded homes.

JOANNA HOROBIN

The thing that stands out for me is the home visits, especially the way that class graduation pictures were proudly displayed in every home we visited. Education is really valued and seen as a critical path to betterment.

Another important and special daily experience was the time we spent with the students. We visited the girl's residence on our first Sunday, and in the evenings, we returned to—and stayed at—the Technical Institute. The boys came over to our building after they finished study hall every evening.

I was struck how kind and caring the kids were to each other. And how good they were at sharing: like playing table tennis and foosball in teams so everyone could play. They loved learning the new games we brought with us. They had respect for each other and took pride in what they did and achieved. They did not seem like the macho, misogynist young boys I was expecting. It gave me great hope for the future.

How did the visit at El Hogar impact you, maybe in surprising ways?

I keep humming hymn 293 "I sing a song of the saints of God!" Every year when we sing this hymn I

smile at the thought of "meeting saints at school, in lanes, or at tea" and wondered if I ever would. This year I will remember the saints we met at El Hogar—especially Lazaro who was one of the founders over 40 years ago, who has dedicated his life to El Hogar, and Claudia, the director of the elementary school.

What new insights have you come home with?

Something that really struck me is that we constantly hear about Honduras in the context of "the migrant crisis." But our conversations with the leaders of El Hogar, community workers, parents, and the team at the local Oxfam office, made it very clear that the majority of Hondurans trying to get to the United States are not migrants, but refugees.

A migrant is someone who chooses to move. The Hondurans we heard about are people who have been forced from their homes and are genuinely in mortal danger if they stay. No one would take the risks they do unless they really had to.

I think it's important to correct the terminology that is being used and encourage everyone to draw attention to the reasons why Hondurans are forced to leave. The education and various skill sets the students of El Hogar receive is equipping them to stay and build their country so that fewer Hondurans are forced to flee.

Another exciting aspect of the work of El Hogar is the impact it's now having in the broader community. For example, we met the dentist at the elementary school, and she treats everyone in the family of students who attend, not just the kids—otherwise none of them would have access to dental care.

I have always seen El Hogar as just a school, but now I realize that it is a place that has impact in, and on, the community far beyond the individual students.

STEVE TAYLOR

Having been to El Hogar several times I focused on changes since my last visit. Things at the elementary school have changed (new students, more students, etc.) but it's still the same wonderful place for kids. The biggest "event" for me was seeing my friend Julio. When my son Josh and I went to El Hogar in 2006 to record a CD of music at the school, Julio was a student in the marimba band. He was one of the boys that came to the United States to perform at the national convention of the Episcopal Church that summer. Josh and I got to know him on those two trips—a great kid.

On our trip this year, I watched as Julio was teaching class at the Industrial School. He is now a teacher at the school, having finished his education at El Hogar and university! He is a grown man, living and working in his country to make things better. He is a true "product" of El Hogar—exactly what we hope will happen for all our El Hogar children. It makes me proud of what we have supported all these years.

What are you still mulling over?

I am concerned about the Farm. Having visited many times when it was vibrant and green, I am worried about what will happen given the drought and general shortage of water. I hope that the property can again be a center for a robust farm and for kids to learn and play and grow. Climate change is affecting us all.



Photo: Becky Taylor

HEIDI HARPER

I really didn't want to go to Honduras. I was truly afraid. It is a dangerous place. As the idea for the mission trip to El Hogar began to take shape, I found myself very conflicted.

On the one hand, as the vestryperson for outreach, I felt compelled to see El Hogar firsthand and see what our long-standing relationship with the school was all about. On the other hand, I was afraid of catching some crazy disease, like dengue fever or malaria, or, heaven forbid, getting abducted by some violent gang.

Tegucigalpa is one of the most dangerous cities in the world after all. I prayed a lot about this conflict, but my prayers were often a bargaining with God: If you help me find a way to get out of this, I promise to... (fill in the blank).

When the date was set for the first week in August, I knew my prayers had been answered: my nephew's wedding was planned

for August 3. So, there you go, I wouldn't be going. But wouldn't you just know it, the wedding date was changed to June 28. I guess I had to rethink the answer to that prayer. I decided to go on the trip, much to the horror of my family.

I stepped way out of my comfort zone and allowed myself to be immersed with people that radiated courage, hope, and love. From Claudia, the director of the school who openly talked about her messages from God, to a young teenage boy who courageously invited me to be his partner in a rowdy football game despite getting teased by his friends. I was amazed by the hospitality and kindness of the Honduran people I met.

I didn't get dengue fever and I didn't get abducted, but what I did get was a glimpse of God's mission on earth. There is a song by Garth Brooks with lyrics that say, "some of God's greatest gifts are unanswered prayers. . ." So true.

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