



SAINTS *Alive!*

a quarterly journal telling the story of All Saints Brookline

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The Mission of All Saints Parish

is to be a Community — searching to know and accept God's purpose for us, uplifted by worship together, sustained by a sense of Christ being in our midst, and inspired by the Holy Spirit to become more than we are, here and in the world.

Statement of Policy

The policy of All Saints Parish is to welcome all people who seek the love of God, without discrimination on the basis of race, color, national origin, ethnic background, socioeconomic status, marital status, disability, sexual orientation, or age. We welcome all people on the basis of our Baptismal Covenant in which we promise to "seek and serve Christ in all persons" and "respect the dignity of every human being."

Rector's Reflection: Visible and Invisible Work

Much of what we do passes unseen. Even in our world of constant surveillance and information overload, so much of what we do, let alone what we think and feel, is unseen or unnoticed by others. Maybe even unnoticed by ourselves. And it is often this invisible work that is truly sustaining and life-giving.

When we gather on Saturday evening or Sunday morning and experience the liturgy—the music, the lessons, the sermon, the soft candle-light, the shine on the Communion vessels—we see the visible fruits, not all the work that went into it. The hours of labor—the planning, the rehearsals, the time of prayer and study and writing, the editing and proofreading, the cleaning and maintaining of the building—all those preparatory efforts, unless you are part of that ministry, are essentially invisible. Which is sort of the point. If the liturgy is done well, we shouldn't be aware of all that has gone into it. It should be an experience that draws us deeper into the mystery, deeper into relationship with God and one another. Most weekends that is exactly what happens: hours and hours of invisible work go into supporting and sustaining the visible work that we experience.

In turn the visible liturgy becomes part of our own invisible work. At the end of the service we are sent out into the world, "to do the work God has given us to do." And for most of us, that work—the work we do individually and collectively throughout the week—is invisible as well. Certainly it is invisible to most of our fellow parishioners. Your co-workers might see you, but not your church community. Your children, your parents or your neighbors might catch a glimpse of some of that work, but most people here can't. And in turn I wonder: are those who see what you're up to in your daily lives aware of the deep and grace-filled spiritual work that we do at All Saints each week? Just as so much invisible work is necessary to make our visible worship possible, so our worship should be the invisible source that supports and sustains us in our work during the other days of the week.

Many of the discussions I've been having with people following our Lenten reading of *Radical Sending* have been about how we can make ourselves and our lives as Christians more visible and transparent to one another here at All Saints but also to those around us in our daily lives. How do we allow our weekend liturgical work to show through, to be a little more visible, in our Monday through Friday lives? How do we bring our whole selves into the space of God's transforming grace, and how do we take that whole, transformed self back out into the world?

As we go into the world in this growing time after Pentecost, I invite you to reflect on what is the visible and invisible work in your own life. How does each support the other? Is there some invisible work that you'd like more recognition for, or need to make more obvious? Is there some visible work that is calling you, or that you need to let go of?

I find this prayer by Mary Gordon, included on page 2, a helpful way to begin thinking and praying about all of this. And for all of your work, visible and invisible, I give thanks to God.

Richard+

It's Ordinary Time!

The Church, like the Earth, has its seasons. For the most part, they take us through the birth, life, ministry, death and resurrection of Jesus, beginning with Advent, when we prepare for Christ's coming (both as baby and at the end of time) and continuing through Christmas, Epiphany, Lent, and Easter, until we celebrate the Feast of Pentecost when the disciples, filled with the Holy Spirit, go out to bring the Gospel to the world.

After Pentecost comes what is often called "Ordinary Time" (probably from "ordinal," since the Sundays are all numbered). As a season, however, it's extra-ordinary, stretching its green mantle for more than half the year, all the way through summer and fall to the end of November, when Advent starts the cycle again.

The readings we hear each week in the Liturgy of the Word follow the Church seasons, but Ordinary Time, especially, presents an opportunity to hear even more of the Bible than we Episcopalians used to hear. If you can remember the days of the 1928 Prayer Book, you might recall that the Communion Service had only two readings (from a Gospel and an Epistle). These readings were the same for every year, although choices were possible. However, since Vatican II and the reforms that led to the 1979 Prayer Book, this has changed. An ecumenical commission developed a common lectionary (the table of Scripture passages to be read during public worship) in which readings flowed through consecutive Sundays and, using a three year cycle, could incorporate more of the Bible. This Revised Common Lectionary is used by Episcopalians and most other Protestant churches today.

We now hear three readings in the Eucharist (one from the Old Testament and two from the New Testament, one of them always from the Gospel) over this cycle of three years – Years A, B and C. We are currently in Year C, when we hear the Gospel of Luke. In Year A, we hear the Gospel of Matthew; in Year B, Mark. The Gospel of John is read during Lent and Easter every year, and during some of the summer of Year B. Consecutive readings from the Epistles also occur each year (we'll be reading mostly Galatians and Colossians this summer).

Ordinary Time, however, gives us an additional opportunity to hear the Hebrew Scriptures, not keyed to the Gospel and Epistle, as they often are during the other seasons, but read consecutively as great stories, the underpinning of our faith. In Year A, we hear the beginnings in Genesis, the stories of that quarrelsome, fractured family of patriarchs whom God chose and loved. In Year B, it's the story of David, another flawed and glorious human, and the establishment of the kingdoms of Israel and Judea. And now, in Year C, we turn to the prophets, from Elijah and Elisha, through Amos, Hosea, Isaiah, Jeremiah, to Habbakuk and Haggai. In an election year, what could be more appropriate than to hear their warnings to a self-indulgent, quarrelsome, proud society?

Marianne Evett



Elijah fed in the wilderness. Daniele de Volterra

For Those Whose Work is Invisible

Mary Gordon



"For those who paint the undersides of boats, makers of ornamental drains on roofs too high to be seen; for cobblers who labor over inner soles; for seamstresses who stitch the wrong sides of linings; for scholars whose research leads to no obvious discovery; for dentists who polish each gold surface of the fillings of upper molars; for sewer engineers and those who repair water mains; for electricians; for artists who suppress what does injustice to their visions; for surgeons whose sutures are things of beauty. For all those whose work is for Your eye only, who labor for Your entertainment or their own, who sleep in peace or do not sleep in peace, knowing that their effects are unknown.

"Protect them from downheartedness and from diseases of the eye.

"Grant them perseverance, for the sake of Your love which is humble, invisible and heedless of reward." Amen.

Gordon, Mary. 1998. "Prayers for the Unprayed-for". *The Furrow* 49 (6). *The Furrow*: 336–38.

The Edyth Penfield Hotchin Memorial Window, East Transept of All Saints, panel depicting the publishing of the *Bay Book of Psalms*, the first book printed in English in the colonies. Much invisible work went into the production of both this book and this window that we now enjoy. Photo: Richard Montross

Responding to *Radical Sending*

Jonas Barciauskas

During Lent 2016, the Adult Formation Committee thought it important for us to focus as individuals on how we are fulfilling our Christian mission outside of church in our daily lives. The Committee also thought it important to have us ask ourselves if we as a parish are doing what we need to do to support one another in living out our Christian witness in the world.

That was the dual impetus for the choice of the book, *Radical Sending: Go to Love and Serve*, as the parish's Lenten reading this year.

On Sunday April 3, we had a lively and well-attended discussion after the 10:30 service. We looked at mission in the sense of living out our baptismal promises in our daily lives and in our respective professional and family settings.

Before we dove into a discussion of some aspects of the book, we focused on two sections of the Book of Common Prayer which are central to our Episcopalian view of mission, namely: (1) the primacy of the ministry of the laity (BCP, Catechism, p.855); and (2) the importance of the sacrament of the Eucharist in offering us not only solace and pardon, but also equipping us with the strength and renewal (BCP, Eucharistic Prayer C, Holy Eucharist II, p.372) that enables us to go and do God's work in the world.

We had reports from the several house groups that discussed the book in more intimate settings during March and then entertained discussion of a number of questions. One question was about reclaiming the theology of vocation, often narrowly defined as a call to a clerical or religious life. What about the laity's vocation, our call to be ministers in the home and at work? What are the decisions and problems we face in what we do in those spaces? Another question was whether the book's notion of our faith community as a 'base camp' was helpful in thinking about All Saints as a resting place for restoring the spirit as well as a launch pad for going out into the world. That led to discussions about some of the groups or activities happening at All Saints that already support radical sending. There was some consensus that it would be helpful to have small group meetings where we could discuss our current work challenges and exchange ideas on how we might be more effective in living out our Christian vocation.

Laura Vennard, a member of the Committee, said her takeaway from the meeting was "an important lesson about our Northeastern prejudice toward the 'Christian right.' Some of us," she said, "are reluctant to express our Christian faith in the outside world for fear of being labeled, which ironically ends up reinforcing these unhelpful labels. There are caring and compassionate people on all sides, and I'm now wondering if we may have a role in building bridges between groups of people who see their Christian faith differently—and also a role in exploring how uncomfortable some of us feel with the labels put out by the media."

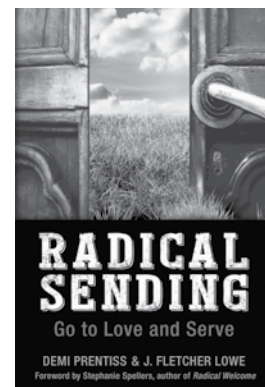
The Committee will begin working on fleshing out some of these ideas and introducing concrete plans for the fall. If you have comments or further ideas or suggestions for the Adult Formation Committee, please reach out to Mary Urban Keary (murban@bu.edu), Jonas Barciauskas (jvb924@gmail.com), or Yvonne Schlaeppi (Yschlaeppi@rcn.com).

Diocesan Mission Strategy Process Continues

In May, 2015, The Episcopal Diocese of Massachusetts began a comprehensive process to formulate a mission strategy for the future. Its stated purpose is "to identify our priorities, so we know how to best use our financial, staff and other resources. Our mission strategy is a response to the particular gifts of our diocese and the changing needs of our communities in eastern Massachusetts."

Jim Daniell, All Saints parishioner, was a member of the diocesan listening team. He responds: "I have been involved with the Diocesan Mission Strategy process, as part of my role on the Diocesan Council, since last summer. The work has been carried out by a team of dedicated clerical and lay people and augmented by a top academic researcher. The process has four distinct phases. I was part of the first two phases that included designing a "listening process" that was presented and approved at the Diocesan Convention and then a follow-up phase of actually holding "listening sessions" across our diverse diocese. Members of the team, myself included, spent many hours in meetings and then staffing the listening sessions to try and bring all the voices of our fellow parishioners into a coherent whole. Now the hard work begins as a new team takes this raw material and works with Bishop Gates to create a revised, multi-year strategy to be approved at this year's Diocesan Convention. If anyone has questions, I would be happy to speak with them."

The initial report, derived from the listening process, has been published and is available on the diocesan website (see diomass.org/new-mission-strategy for an overview and the latest information). Among the priorities that have emerged from the listening process are spiritual development, fostering leadership and interpersonal relationships within congregations, nourishing their financial sustainability, and building the congregation's role in the wider community.



Holy Astronomers – Copernicus and Kepler

Nathaniel Harrison

“There is talk of a new astrologer who wants to prove that the earth moves and goes around the sun, instead of the sky, the sun, the moon ... The fool wants to turn the whole art of astronomy upside down.”

This is Martin Luther, fretting over reports that a Polish mathematician, astronomer and Roman Catholic canon named Nicolaus Copernicus (1473-1543) had had the temerity to challenge the notion, implied in the Bible, that the earth was not after all the stationary center of the universe. Luther cited Joshua 10:12 in which Joshua, after routing the Amorites in the battle of Gibeon, declares: “Sun, stand thou still at Gibeon...” The writer then adds: “And the sun stood still,” apparently convincing Luther that the sun had previously been in motion.

It was in fact the SUN that was stationary, with the earth moving around it, Copernicus argued in the early years of the 16th century. About a century later, Copernicus’ heliocentricism was enthusiastically embraced and defended by a German mathematician—and devout Lutheran—Johannes Kepler (1571-1630). Copernicus and Kepler are forever bound together by their scientific theories. The Standing Committee on Liturgy and Music proposed a trial feast day for them on May 23. It will be celebrated at All Saints with choral Evensong at 5:30 pm on May 22. (Schola will present a recital at 5 pm.)



Nicolaus Copernicus

At Evensong, the choir will sing an appropriate anthem, “Seek Him that Maketh the Seven Stars,” composed in 1995 by British composer Jonathan Dove and based on two Biblical texts: “Seek him that maketh the seven stars and Orion/ And turneth the shadow of death into the morning” (Amos 5:8), and “Alleluia, yea, the darkness shineth as the day, the night is light about me.” (Psalm 139). The composer writes this about the piece: “The anthem begins with a musical image of the night sky, a repeated organ motif of twinkling stars that sets the choir wondering who made them. The refrain ‘Seek him’ starts in devotional longing but is eventually released into a joyful dance, finally coming to rest in serenity.” The choir will also sing a setting of the collect “Keep watch, dear Lord,” from the Evening Prayer service in the Book of Common Prayer, composed by our music director, Christian Lane.

The Collect for this feast day reads: “As the heavens declare your glory, O God, and the firmament shows your handiwork, we bless you for the gifts of knowledge and insight you bestowed upon Nicolaus Copernicus and Johannes Kepler.” The language is fitting, as both men saw the wondrous workings of the universe, which they sought to explain through observation and mathematics, as manifestations of an omnipotent Creator.

Copernicus argued that the world had been “built for us by the best and most orderly workman of all.” He said it was his duty “to seek the truth in all things, in so far as God has granted that to human reason.” Kepler had wanted to be a theologian. “For a long time I was restless. Now, however, behold how through my effort God is being celebrated in astronomy.”

Copernicus’ principal work, *On the Revolutions of the Celestial Spheres*, appeared in 1543. Initially it drew muted commentary from the Catholic Church, and Copernicus did not face persecution. It was not until the early 17th century, with the work of Galileo, that the Church reacted to what it saw as dangerous revolutionary thinking that demoted man to the insignificant periphery of God’s world. *On the Revolutions* was added to the *Index of Prohibited Books* in 1616. Copernicus’ most important theory described a relationship in planetary movements within a unified order. He determined that Saturn completed its circuit of the sun in 30 years, Jupiter in 12 years, Mars in two years, Earth in one, Venus in nine months and Mercury in 80 days. Copernicus’ analysis was at variance with that of Ptolemy, a Greco-Egyptian astronomer who died in 168 AD in Alexandria and who maintained that the planets revolved around the earth, with the sun, Mercury and Venus all having a uniform annual movement.



Johannes Kepler

For Kepler, geometry was the source of all knowledge, notably as “geometrically constructible entities have a higher meaning than other branches of knowledge because God has used them to delineate and to create the perfect harmonic world,” according to the *Stanford Encyclopedia of Philosophy*. “The geometrical nature of things has provided the Creator the model for decorating the whole world,” Kepler wrote. Kepler maintained that the Trinity could be expressed through geometry and the movement of the planets. The center of a sphere represented God the Father, the surface of the sphere God the Son and the volume God the Holy Spirit.

And he is also credited with having determined that Christ was born in 4 BC.

Europe Bound? Keep in Touch With the Episcopal Church

Nathaniel Harrison

All Saints parishioners heading to western Europe for business or pleasure, for a years-long assignment or just a few weeks of tourism, are in little danger of losing contact with the life and liturgy of the Episcopal Church they cherish here in Brookline.

That's thanks to the Convocation of Episcopal Churches in Europe, a network of 15 active congregations in France, Belgium, Germany, Italy and Switzerland. In each place, a traveler will find a familiar Episcopal service in English, albeit in a multi-national and multi-lingual setting. Nearly all the congregations have parish choirs, Christian education and youth programs and ambitious outreach initiatives.

For Americans living long-term in Europe, the churches in the Convocation serve as comfortable—and comforting—havens, “refuges” from the surrounding foreign-ness. But they also offer the means to escape an expatriate comfort zone.

The Convocation at its annual convention last October issued a direct appeal to Episcopalians living in Europe to deepen their commitment to welcoming migrants in their midst who have fled war and persecution, a call heeded by Regan du Closel, a parishioner at the American Cathedral of the Holy Trinity in Paris, where the Convocation is headquartered.

She joined a Cathedral effort to rally material and moral support for 6,000 refugees stranded in a makeshift camp in Calais, northern France, where they were living in rough, debilitating conditions in—often vain—hopes of making it across the Channel to the United Kingdom. In an interview with the Episcopal News Service (ENS) she described the people she has met in Calais as “survivors in a great sense, and their trials have given them an endurance that we who live such relatively soft lives can only imagine.”

In Rome, volunteers at the Joel Nafuma Refugee Center at St Paul's Within the Walls welcome 200-250 refugees each week-day, providing them with friendship, breakfast, clothing and toiletries, language classes and legal assistance. The program has been under way since 1995.

The response to the refugee crisis from the Episcopal churches in Europe has been “so heartening,” Pierre Whalon, Bishop of the Convocation of Episcopal Churches in Europe, told ENS. “Even the smallest ones have been raising funds by hosting dinners, visiting camps with goods and food and showing the love of Christ to all they meet.”

Bishop Whalon, elected to his post in June 2001, is based at the American Cathedral in Paris, a 19th century neo-Gothic architectural gem. The Convocation is under the jurisdiction of the Episcopal Church's presiding bishop, Michael Curry. Convocation policy is set at an annual convention of clergy and lay delegates from the European parishes, who also select four clerical and four lay representatives to the triennial General Convention of the Episcopal Church in the United States.

Bishop Whalon describes his flock as “an amazing group of people from all sorts of nations and languages, income levels and religious experiences who have over the years brought a church into being in Europe that has made a difference in their own lives, their communities and even across the world.”



View of the American Cathedral of the Holy Trinity, Paris

The Convocation of Episcopal Churches in Europe

Belgium: All Saints Episcopal Church, Waterloo; Christ Church, Charleroi.

France: The American Cathedral of the Holy Trinity, Paris; Christ Church, Clermont-Ferrand; Grace Anglican Episcopal Church in the Herault, Montpellier.

Germany: Church of St. Boniface, Augsburg; Christ the King, Frankfurt; St. Columban's, Karlsruhe; St. James the Less, Nurnberg; Church of the Ascension, Munich; The Church of St. Augustine's of Canterbury, Wiesbaden.

Italy: St. James Episcopal Church, Florence; St. Paul's Within the Walls, Rome; Church of the Resurrection, Orvieto.

Switzerland: Emmanuel Church, Geneva.

There are links to each of these parishes on the Convocation website, www.tec-europe.org.

How the Corner Co-op Began

Mary Dunlap

The year was 1972. The Rector of All Saints was the Rev. Louis Pitt. The Assistant Rector was the newly ordained Rev. Darwin Price. Darwin and his wife Grace were part of a group of All Saints parents with children who would be three years old in the fall of 1972—children who might be candidates for nursery school. (Please remember that at that time, we mothers were “at home” mothers, and nursery school was a new idea for us.) Grace Price had been a primary school teacher and was researching the nursery schools in the Brookline area. She found that numbers were small, and that cooperative nursery schools (that featured parent involvement) were not common. The cooperative model had a great appeal to all of us, and, importantly, we had space! The big, beautiful, light-filled space in the basement of All Saints was used once a week for the Sunday School pre-schoolers, and the Girl Scouts may have used it one afternoon a week. The rest of the time it was empty.

Grace did the initial research and got the ball rolling. We all took on tasks, starting with permission from the Vestry to use the space. The Vestry agreed that we could use the space, but we could not use All Saints in the name. So the name “Corner Co-op” was born, as we are located at the corner of Beacon Street and Dean Road.

We talked with the Town and the Health Department about licensing. We hired a teacher, worked on a charter, job descriptions, schedules. We had to build suitable furniture and cubbies. We had to advertise and interview prospective candidate families who were willing to devote time to the cooperative effort.

Thinking back on it now, it must have been a huge job, but we were committed to the task. The fully licensed school opened in the fall of 1972 with 15 children who attended three mornings a week. Our teacher was Kathy Beers, a new graduate of Tufts University, who was assisted at each session by two or three parents.

The founding parents were Lois and Larry Caporal, Mary and Hugh Dunlap, Jodi and Nat Gorton, Emily and Kon-Taik Khaw, Grace and Darwin Price, and Vickie and Bob Sharpley. I believe I can honestly speak for us all when I say that we were not looking for future growth of the school, but were simply providing for the children at that time, working on faith, friendship, and the cooperative spirit of community.

From these humble beginnings, the school has grown, matured, expanded, and will celebrate its 44th birthday this year. The school’s director, Rosie Kamal, has been at the school for 35 of those years. (Bless her!) The school’s motto is “Have Fun, Be Safe, Use Your Imagination, Be Kind.” What could be better than that?

The Corner Co-op Today

Kate Garms

Although I have been a parishioner at All Saints for 15 years, that was not the deciding factor in sending my two daughters to preschool at Corner Co-op. I knew it was the right fit for my family at the first Open House I visited, as soon as I met Rosie and Sajed Kamal, the married couple who act as Directors of the Co-op. They have worked at the Co-op for 35 years, starting when their son Ashok was a student, and never left. Two of the other five teachers, Sue Shenkman and Beth Mahar, are also parents of Co-op graduates. The remaining teacher, Lin McConnell, does not have any children yet, but her husband graduated from the Co-op.

That sense of family permeates every aspect of the Co-op. Parents spend one morning every month or so “assistant teaching” at the school, giving them a front-row seat to their child’s interactions with their classmates. Some parents quickly drop off their children on their way to work, but those who are in less of a hurry often stay to watch their children play and catch up with each other. Potluck dinners are held throughout the year, at local parks during the warmer months and at families’ houses during the winter. There is even a yearly camping trip on Cape Cod, which was not only my daughters’ first time in a tent but mine too!

My older daughter started Kindergarten this year. She has been having a great time, and her transition was a smooth one. Mine has been a little rougher; after the experience of getting to know all of her friends and their families at the Co-op, it has taken me a little longer to settle into the larger world of elementary school. I still have one more year before my younger daughter graduates from the Co-op, and I plan on treasuring every moment of it.



Taking Care of Others: Peter and Jean Stringham

Margaret Harrison

In April the coordination of the Caring Ministry Team passed from Jean and Peter Stringham to Mary Urban Keary. We thank Jean and Peter for starting this important ministry and for their leadership over the past five years.

Jean and Peter joined All Saints 40 years ago in 1976 with their children Zoe and Eddie, after hearing great things about the rector, Chris Koch, and the Corner Co-op Nursery School. Over the years Jean and Peter have participated fully in the life of All Saints, both having served on the Vestry and on the Mission & Outreach Committee, and worked on a capital campaign. Jean organized the three-year-long celebration of All Saints' centennial. They also coordinated the art shows in the Guild Room for nine years. In 2006 they were awarded the Yule Candle for service to our parish community. Peter received the Spirituality and Justice Award in 2007 for his violence prevention work with teenagers.

Several years ago they recognized the need for a committee to assist the clergy with outreach to our own parishioners. After unsuccessful initial efforts by others to form such a committee, they decided to give it a try in 2011 by inviting parishioners to help out occasionally, mostly using emails rather than meetings. Somehow this combination worked, and more than 35 parishioners signed up to help. About four times a year Jean and Peter meet with a small coordinating committee composed of our priests, Becky Taylor, Mary Urban Keary and Roberta Schnoor. For the past three years Peter and Jean have hosted an annual appreciation dinner to thank all the volunteers on the team.

Over the years this ministry has provided meals to families with ill members, transportation to church, and cards at holidays, times of sadness and celebration. People say they like belonging to a parish where people "look out for each other."

The budget of the Caring Ministry Team is only \$300, which covers expenses such as cards and mailings. The team bought a wheelchair for parishioners who need help on Sundays. Last year they sponsored The Conversation Project, an interactive workshop with an outside facilitator about discussing end of life wishes with family and friends.

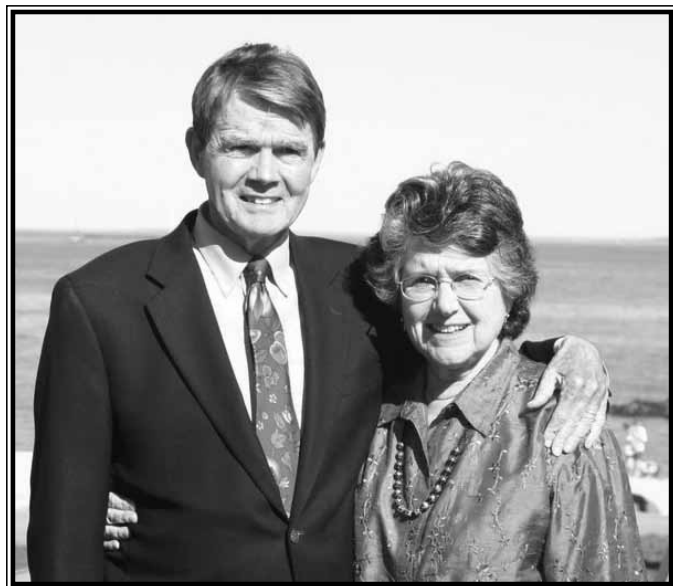
Peter is a retired family physician who worked with children and adolescents at the East Boston Health Center for 34 years. He said he used his familiarity as a neighborhood doctor as a base from which to address the prevention of violence in that community. "Most people don't fight," he said, "so I began by talking to members of the community who didn't fight to ask how they managed" to defuse hostile situations. Then he would pass this advice on—for example to fathers who might not know what to tell their children besides, "Don't take insults lying down." "You have to be able to connect to other people" to stay out of fights, he explained.

Peter is also an artist, known for the beautiful quilts he designs and makes. In 2010, he published a graphic novel, *Crocodile*, in which a teenager accidentally kills his sister and suffers from survivor's guilt and post-traumatic stress. He runs away from home and gets a job in a restaurant, where he meets an apprentice shaman from whom he learns to navigate the spiritual world and heal himself. In a second graphic novel, *Frantic*, created in 2010, a college student reacts to the deaths of two children from his hometown by filling every moment with busy activity. In Central America he has a dream which leads him to explore the world of mysticism and find peace.

Like Peter, Jean also makes quilts. She also enjoys photography, and has had exhibitions of her work, including several at All Saints. Many of her photographs can be seen in various publications at All Saints and in the local Brookline newspaper. She is a retired social worker and health care administrator who started programs at McLean and Children's Hospitals, among others. One example is a program for teenaged parents. In her retirement, Jean belongs to many Brookline organizations for which she continues to launch projects.

They agree, "The most consistent thing in our lives since 1976 has been this church." Both of their backgrounds helped them see the need for the Caring Ministry Team and enabled them to lead it so well.

If parishioners know someone who might need help from the Caring Ministry Team they should speak with our priests Richard Burden or Anoma Abeyaratne, or directly with Mary Urban Keary.



To Be Safe

Nicholas Sturman

A nice place
A safe space
With places I can love,
And people I can hug
A place where happiness reigns,
And all sorrow from us is drained
No foul presence
Can mar the essence
Of this sanctuary
Holy estuary
Of faith and love
Coming back like Noah's dove
With peace and hope
A life line, an ocean rope
In a sea of troubles
Drowning fast
Ships have crashed
And sunk down far
Leaving you seeing stars
While you drift slowly along
Sing your little song
But this place is always there,
Filling your lungs with air,
So you can keep singing
While you start swimming
Against the surge of hate
While they say it's your fate
You just hum them out
While they try to shout
But remember,
Church is always there.

Nick Sturman is a sophomore at Brookline High School and a member of the bass section of the All Saints Adult Choir.

Summer Travels with Flat Jesus

Flat Jesus is a laminated, hand-colored paper doll that can travel with you this summer. He is modeled on the original "flat" character, Flat Stanley, who has become a fixture in elementary school geography classes. (Students send their Flat Stanleys to friends and family members who live in different locales. Photographs of him in those places are sent back to the classroom and pinpointed on a map of the world.)

Our children will receive two Flat Jesus dolls on the last day of Church School, May 22 – one to keep and one to give away to someone in the parish. If you do not have a child in our Church School, but want to join the fun, pick yours up that day at church. Then take pictures of Flat Jesus throughout the summer as you travel for vacations – or do things at home! Post them to the All Saints Facebook page, or email them to Becky Taylor at reled@allsaintsbrookline.org. This is a great way to remember that we are bound to one another in Christ, no matter where we go or how long we are separated from one another.

Becky Taylor



Faith in Action at City Reach

In early April, a group of high school teens and their adult companions from all three Episcopal congregations in Brookline attended City Reach together. City Reach is an overnight urban retreat program hosted by Common Cathedral that helps young people who are housed learn about homelessness from people who have experienced it. Groups from eight other congregations also attended. Working side by side with City Reach staff, most of whom are homeless themselves, everyone hosted an open house for about 200 homeless people on Saturday, April 9, at the Cathedral Church of St. Paul in Boston. Our young people organized and staffed the sock table at the entrance into the open house, and greeted guests as they arrived. During the open house they helped guests pick out clothing, served breakfast, and extended hospitality.

With guidance from Luke Whited, a high school teen from All Saints who is a member of the diocesan Youth Leadership Academy, the parish collected items for the group to take to City Reach: over 120 \$5 Dunkin Donut gift cards, 12 large bags of used clothing, and a large box of travel-sized toiletry items. The Evergreen Church of Boston, which shares our building, contributed 40 gift cards, for which we are most grateful. "It's very important for our young people to find ways to put their faith into action," notes Becky Taylor, our Director of Children's, Youth & Family Ministries. "City Reach is a wonderful way to do that, and I love that we found a way to collaborate on this ministry with others beyond our parish!"



From left: Grace Hannibal, Tatyana Danahy-Moore, Becky Taylor, Nick Sturman, Jaeda Hamlin (a friend from Grace Church, Medford), and Luke Whited.

Our Partner Week at B-SAFE: July 25-29



As we have done in previous summers, our parish will partner again with B-SAFE, the Bishop's Summer Academic & Fun Enrichment program run by St. Stephen's Episcopal Church in the South End of Boston. B-SAFE serves 650 youth and teens in six Boston-area locations. Again this year, we will serve the 85 children and staff at the Church of St. Augustine & St. Martin in Roxbury. As a partner parish we are responsible for providing a hot lunch each day for everyone and hosting an all-day field trip on Friday, July 29.

There are several ways to be involved:

- Help shop for groceries at BJ's and transport food back to church on July 24.
- Help prepare lunch each morning from 9:30 to 11:00 at church.
- Help transport lunch to St. Augustine & St. Martin, serve it, and then read with the children for a half hour after lunch.
- Help host the Friday field trip on July 29.

Volunteering with B-SAFE is a great activity for families to do together, or for teens to do independently. We will provide adult supervision and transportation into the city each day for teen volunteers. If you would like to help, please contact Carolyn Cogswell (carolyn.cogswell@verizon.net) or Becky Taylor (reled@allsaintsbrookline.org). Be part of the fun!!

Editor – *Marianne Evett*; Assistant Editors – *Nathaniel and Margaret Harrison*; Designer – *Page Elmore Evett*
Deadline for the Fall issue is September 12. Please send articles and correspondence to
office@allsaintsbrookline.org or mbevett@gmail.com.

Summer Reading – Marilynne Robinson

Jean Knox

Novels that explore weighty theological questions from a Christian perspective may seem unlikely best sellers. But the novels of Pulitzer prize-winner Marilynne Robinson have a wide, enthusiastic audience. In *Gilead* (2005), *Home* (2008), and *Lila* (2014), religious questions quickly surface. What does it mean to be a Christian in the world? How does our present reality relate to an ultimate reality? Are some people born evil? What makes us so fearful?



Marilynne Robinson

Robinson's characters are seekers. Doubts and epiphanies weave through their stories. The three novels, a trilogy that can be read in any order, center on the small town of Gilead, Kansas, circa 1960. In *Home*, a prodigal son returns, seeking redemption. In *Lila*, a homeless woman, on the run all her life, ducks into a church to get out of the rain, sparking an unlikely romance. In *Gilead*, an ailing, elderly minister, John Ames, writes meditative, lyrical letters to his young son, attempting to convey the struggles, miracles, and visions of his life. Ames's tone is urgent; he doesn't have much time left. Life's mysteries are ineffable, beyond words. "It all means more than I can tell you," he tells his son. "So you must not judge what I know by what I find words for... But I hope you will put yourself in the way of the gift."

Alan McLellan, who read *Gilead* with the All Saints men's book group a few years ago, says "I'm completely sold on Robinson's writing: so concise, and so emotionally convincing. *Gilead* really spoke to me, possibly because I've known ministers who were like Ames - reserved, and yet passionate, really wrestling with their convictions and their personal conflicts."

Yes, there is balm in *Gilead*. John Ames's voice is calm, and his slow, meditative tempo suits the gait of a 77-year-old man. Ames declares there is "more beauty in life than our eyes can bear." Tender moments become sacred, not sentimental. A child shows his father how to sip nectar from a honeysuckle blossom. An ashy, charred biscuit, broken in half, becomes a kind of communion wafer.

Marilynne Robinson readily admits she's a Christian writer, but resists labels. She stated in a 2008 interview with *The Paris Review*: "I don't like categories like religious and not religious. As soon as religion draws a line around itself it becomes falsified. It seems to me that anything that is written compassionately and perceptively probably satisfies every definition of religious whether a writer intends it to be religious or not."

In the same interview, she added: "The dear old human experience is a singular, difficult, shadowed, brilliant experience that does not resolve into being comfortable in the world. The valley of the shadow is part of that, and you are depriving yourself if you do not experience what humankind has experienced, including doubt and sorrow. We experience pain and difficulty as failure instead of saying, 'I will pass through this, everyone I have ever admired has passed through this, music has come out of this, literature has come out of it.' We should think of our humanity as a privilege."

Creative Ministries: Three Documentaries

Jonas Barciauskas

This Lent, members of the congregation read and met to discuss *Radical Sending: Go to Love and Serve* (see related article). Its theme of the laity as ministers in the world—in the home, at work, in the life of our communities—resonated with many of us. The films listed below are documentaries about people who found ways to give meaning to lives considered too old or worthless or beyond help. Given the amazing amount of effort and creativity that went into their work with these marginalized groups, I for one can only understand their dedication and energy as the active presence of the Spirit. They are providing profoundly inspiring ministries to the world.

Waste Land (2010): The documentary follows Vik Muniz, a Brazilian native now a photographer based in New York, as he photographs the catadores or collectors of recyclable material picking through one of the largest landfills in the world, located north of Rio de Janeiro, doing work they need to do every day to survive. Muniz then helped them recreate the photos using the recyclables, providing them with a completely new way of seeing their lives and work.

Alive Inside: A Story of Music and Memory (2014): So many of our elderly population sit in nursing homes, apparently disconnected from the world. What would happen if you set them up with earphones and little iPod Nanos full of recorded songs? As you'll see, the results are miraculous.

Young@Heart (2007): The sight of twenty-two people, average age 80, singing songs by James Brown, Sonic Youth, and The Clash is truly awesome in the original sense of the word. Like *Alive Inside* and *Waste Land*, this is another great example of ministers in the world, in this case Bob Cilman who clearly has a vocation to inspire these elderly folks to sing out! Called Young@Heart, the group is based in Northampton and gives public concerts several times a year.

All three documentaries are available from Netflix as DVDs. Streaming versions of *Alive Inside* and *Young@Heart* can be rented from Amazon.

Around the Parish

Janelle Mills is appearing as Miss Frammer in *Lettice & Lovage* at the Gloucester Stage Company from May 19-June 11; the production stars Lindsay Crouse.

Ben Evett will bring his one-person show *Albatross* to the Gloucester Stage Company from June 16-July 3. The show won two Elliot Norton awards last year.

Baptisms

Feast of Pentecost, May 15: **Rosalind Scharf Gillette**, daughter of Jane Gillette and Sylvia Scharf. **Daniel Able McInney**, son of Mike and Emily McInney.

Weddings

Emily Reid (daughter of Ian Reid and Wendy Wheeler) and **Alix Daguzan** were married on March 26 at Lake Mansfield in Great Barrington, MA. **David Crandall** and **Sarah Twitchell** will be married on July 23 in Falmouth. **Chelsey Valentine** (Maija & Cornell Gray's granddaughter) will marry **Devin Helmke** in South Berwick, Maine, in August. Chelsey is a social worker in Maine and Devin has one more year for his graduate degree at the University of New Hampshire, serving an internship to become a secondary school science teacher.

Deaths

Sue LeClaire's father, **Clyde LeClaire**, April 1. Wendy Wheeler's mother, **Dorothy Wheeler**, April 27. May they rest in peace.

Graduations

Jill McKinney received a Master of Theological Studies from the Boston University School of Theology. **Mary Schnoor** graduated from Harvard Law School. **Charlie Bridge**, from Yale Law School: he is moving to Cambridge and begins a Federal clerkship in Boston on August 1. **Taya Beattie** from the School of the Art Institute of Chicago (SAIC). **Elizabeth Speyer Besancon** and **Marie Wheeler** from Mt. Holyoke. **Tom Schnoor** from Georgetown University. **Sam Valentine** from Salve Regina University and **Lincoln Gray** from Tufts University (both are grandsons of Cornell and Maija Gray). Graduating from high school: **Nadjae Edmundson**, **Christopher Hakimian**, **Mariel Kronitz**, **Kayla McLoughlin**, **Mary McLoughlin** and **Isaac Smith-Kawah**. Moving on to high school: **Duncan Jurayj**, **Eliana Kronitz** and **Genevieve von Huene**.

Report From the Vestry

Janelle Mills, Senior Warden

Every year the Vestry takes a day to retreat and give thought to our plans for the coming year. On April 2, we met at Bethany House in Arlington and spent the day thinking about how All Saints welcomes people. Over the past couple of years, the Vestry and Richard have been focused on finishing up the big construction projects and managing the change of a considerable number of staff and lay leadership. This year, we felt the need to turn our attention to how we are sharing the Good News of Christ and the joy of what goes on at All Saints through inviting, welcoming, and including people in our common life. We believe focusing on welcome will lead us to be better able to support each other's spiritual growth and hopefully broaden our blessed community. Maggie Hogan, our new welcome coordinator, joined us in the morning to share her observations of the strengths of our welcoming process and its gaps. She gave a wonderfully thoughtful presentation on the function of ushers and greeters and shared several thoughts on our printed materials, our online presence, and our processes for welcoming people and more deeply engaging them in our common life. It was enlightening and truly energized the Vestry.

We devoted the remainder of the day to determining our top priorities this year for a revitalized welcome and inclusion process. The Vestry is going to tackle three main areas of concern: printed welcome materials, a more intentional inclusion process, and some improved ways of learning from parishioners and newcomers what is most important to them. We are planning on creating a new informational brochure with a detachable welcome card. We need to determine what information will be on this brochure and card, and we will probably ask for your help later this year as we test out some new formats. We also plan to revise our welcome packet so that all the relevant information is included and all the items have a consistent look and feel. We would also like to create business cards with our basic information on them; they would be made available to all parishioners to share. We have commissioned a subcommittee to review the information we have about our members, where it is stored, and how some of this broad demographic information might better guide us in making decisions about which ministries we develop, and how we steward our resources. And as we move more of our record-keeping online, we want to make sure that there is redundancy between our paper records and our electronic records. In terms of inclusion, we are planning on trying out some post-service talks that would take place monthly, starting in June. These would occur right after the Sunday morning service on a variety of topics, for example: the basics of liturgy; the basics of Christian faith, e.g. "do we need the Creed?"; a tour of the windows; stewardship 101, etc. If you have any ideas on topics you'd be interested in, or if you would like to lend a hand in reviewing our materials, please do let us know. You can email me at srwarden@allsaintsbrookline.org.

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Worship Schedule

We join together in Prayers for Peace and Healing for all of God's people throughout the world:

Saturday 5:00 pm Celtic Holy Eucharist

Sunday 10:30 am Holy Eucharist, with Prayers for Healing

Please note: **The Nursery is open every Sunday during the summer from 10:00 a.m. - Noon.**

Clergy

The Rev. Richard Burden, Rector

The Rev. Anoma Abeyaratne, Priest Associate

Pastoral Associates

Becky Taylor, Director of Children's, Youth, and Family Ministries

Christian Lane, Organist & Director of Music

Emily Howe, Schola Director

Parish Administration

Pam Igelsrud, Parish Administrator

Sue Poon, Evening Office Manager

John Plonowski, Bookkeeper

Renato Dantas, Sexton

Alexandra Geoly, Elizabeth Adams, Security Receptionists

Dates to Remember...

May 15 – Feast of Pentecost

May 22 – Last Day of Church School

5:00 pm – Schola Recital

5:30 pm - Choral Evensong Celebrating
Nicolaus Copernicus and Johannes Kepler

June 5 – Strawberry Festival

July 25-29 – B-SAFE week

September 11 – Parish Picnic

September 18 – Church School begins

