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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

*Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. John 15:4-5*

The vine and the branches is an image that Becky has used for the Children, Youth, and Family Ministry for a number of years. It's an image I return to now as we begin to learn what All Saints looks like without Becky Taylor and Emily Howe. What the future holds for those of us who remain – who abide – here.

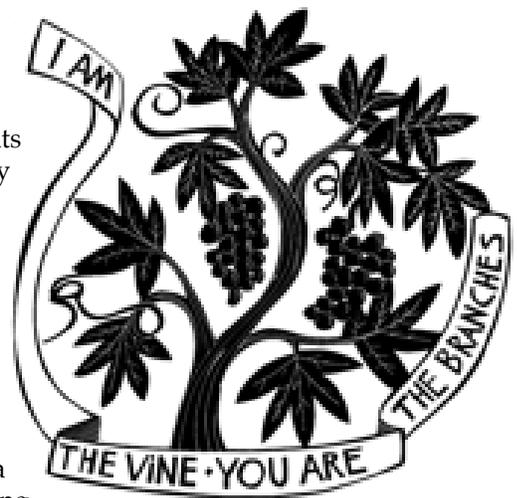
"Abide" is one of those lovely, vaguely old-timey words. Maybe you hear it and think of the hymn, "Abide with me, fast falls the eventide." Maybe (like me) you hear it and think of The Big Lebowski and the Dude abiding. "Abide" often sounds like the Dude: it's a word...a thing that's out there...somewhere...taking it easy. But that's not really what the biblical

"abide" is all about. Abide in this biblical sense is about being grounded. It's about being lushly entangled in vines and stabilized by roots and stretched by branches. It's about growth and constancy through change. To abide is to remain – remain centered in God so that you can continue to reach out in love. In other words, abiding is not passive existence; it's active. It's dynamic. It's bearing witness to the grace (and the grief) that God continually offers us. It's this sense of "abiding" that I'm thinking of as we say farewell to both Becky and Emily.

I've learned much about how abiding is linked to growth from both of these remarkable women. The gifts they have so graciously shared with us abide. Their passion for music and mission, the strength and vitality of the youth program, of which Schola is so integrally a part – these abide. Their presence among us, the memories we made and the stories we will pass on – these abide. They remain with us. They strengthen us and enable us to continue growing and thriving. Saying farewell is part of abiding.

The nature of human community is that it is constantly changing. People are born, strangers are welcomed, loved ones come to the end of their lives, and individuals and families come and go. Grief is the tapestry we weave out of the love and memories we share. It is as important to abiding as the welcome we give to those who will arrive new this fall. It is important to recognize these times of passage. It's vital to honor these transitions, because it is in these tender in-between-times that we are reminded that we all abide in Christ. We are all rooted in God through Christ, and although we may no longer see one another, we are still part of the same plant, still draw sustenance from the same sun, still pull nutrients from the same soil. We abide in all who have passed through the doors of All Saints, and they abide in us, because we all abide in God.

Faithfully, Richard+



## A Fond Farewell to Emily Howe

Richard Burden



Emily with a schola member.  
Photo by Jean Stringham

I was sad to report to our parish shortly after Easter that Emily Howe will be leaving us this spring.

Emily has been our Schola director for the past six years. She has served admirably, working with the children (many of whom are young adults now) to create a joy-filled community of young singers and giving us many poignant and moving musical moments in worship. After much prayer and consideration, as she begins work on her dissertation, and as her responsibilities increase elsewhere, Emily has decided that it is necessary for her to step away from her work with Schola. This is a painful decision, yet I know it is unquestionably the right move for her. Emily has been a valuable and treasured colleague on our staff, and we will miss her, as will the children and the Schola families.

I trust that the Holy Spirit will lead us through this transition. After consulting with the Executive Committee, the current Children, Youth, and Family Minister Search Committee, the staff, and the Vestry, I've decided it is of utmost importance to maintain as much continuity as possible in the

Schola program while a new Children, Youth, and Family Minister comes on board. Therefore, I have sought the counsel of Emily Smith-Sturr, Matthew Burfeind, and Meg Bridge (all people who have experience with the past Schola search), who will work with Chris and me to find an interim Schola director as soon as possible. Please keep Emily and all involved in the process in your prayers.

## CYFM Search Committee Continues Work

Jennifer Giannini

The search committee for the new Director of Children, Youth, and Family Ministry (CYFM) convened in late March to prayerfully do the work to replace our beloved Becky Taylor as she retires from All Saints Parish. The focus of the search committee has been to consider the parish feedback and create a job description that captures our parish's values and integrates those values into a set of job responsibilities for our new director.

In the first months of 2017, we held a series of dinners and guided conversations to collect feedback on the CYFM programs, goals, and objectives. Many parishioners participated and provided thoughtful input on what was working, what challenges we face as a congregation, and what our hopes and dreams are for the children and families of All Saints Parish. We also invited the entire congregation to participate in a survey. The strongest themes to emerge were:

- There was wide recognition that over the last several years, we have attracted many young families to our congregation. All Saints is dedicated to offering a welcoming and inclusive environment to all children and families.
- The youth of our church value a place where they can be with friends, be part of a loving and supportive community, and contribute through their offering of time and talents. Our Middle and High School parishioners particularly cherish activities like serving as acolytes, singing in Schola, and participating in All Saints service projects. Nightwatch, Base-Camp, and Our Time were all named as important times to gather and grow in faithful community.
- Many also expressed concern as to how to keep our teenagers engaged and active in All Saints Parish, given the many competing activities and priorities in busy families' lives.

In April, the search committee wrote and gained consensus on the job description for the position and posted it on several job sites, including the Diocese of Massachusetts, the Episcopal Digital Network, several New England seminaries, and All Saints Parish's social media presence. In May, we began interviewing candidates with the objective of selecting a new director by the end of June. Becky will return to All Saints Parish in late August to help train and transition to the new director, and the search committee will work with several members of the parish in the fall to ensure that the new director's immersion into All Saints Parish church life is successful.

We plan to celebrate Becky through her last day on June 4. The parish is invited to a picnic in Waldstein Park (behind the church) on June 3, and we will celebrate Becky during the 10:30 service on June 4. During May, our youth have had special opportunities to say good-bye and send Becky off in love. Finally, we have invited the parish to contribute to Becky's own "Rite 13 Journal" by writing down messages, memories, and hopes and dreams for Becky as she enters the next chapter of her life. The journal is available in the Guild Room.

Members of the search committee include Meg Bridge, Chiara Buono, Jennifer Giannini (chair), Maggie Shirland, and Jeff Thibault, under the faithful leadership of our rector Richard Burden. Please do not hesitate to reach out to any of us if you have any questions about the search committee's work.

## Farewell to Becky Taylor

Margaret Harrison



Photo by Jean Stringham

On Pentecost Sunday, June 4, All Saints Parish will say goodbye to Becky Taylor, Director of Children's, Youth and Family Ministries. Saying goodbye will be hard for everyone in the parish: children and youth, parents, and also for all of us who appreciate from afar, even without direct contact with children's programs, that Becky's radiant spiritual commitment, kindness, and enthusiasm have helped to shape All Saints.

For Becky, the most important element for the spiritual formation of children is their sense that the church is a safe and welcoming place. Children going downstairs on their own on Sunday morning, knowing where everything is and who is there, shows they "own" the place. The kids and the adults are "all connected, are brothers and sisters in Christ," she says, and so she encourages kids to call her Becky.

The church was an important place for Becky in her own childhood. Her father, the Rev. Richard Morris, is an Episcopal priest. In 1952, he became the first rector of a church in North Syracuse, New York, and she and her five siblings lived next door. They rode their bikes in the church parking lot and borrowed pots from the church kitchen. Looking back, Becky says she realizes this "porous boundary between home and church was very formative" for her.

After graduating from Wellesley with a degree in psychology, Becky Morris married Steve Taylor, from MIT. Over the next few years, she worked in various counseling programs and got an MA in counseling psychology at Boston College. But "the experience of becoming pregnant and giving birth was a key formative moment in my spiritual life," Becky says. Her 1981 pregnancy with the first of their two sons led Becky and Steve back to the church. With "the sense of something happening to me that I had no control over, and then producing this little baby, I realized that there was something much bigger going on in my life that I just had to get myself into," she says.

She began teaching Sunday school at St. Andrew's, Wellesley, when Josh, her older son, was three, "and I got hooked." To teach children, she had to learn herself. After completing Education for Ministry (EFM), a three-year intensive formation program, she realized that she was being called to serve God in the church, but not as a priest. She was called to the classroom. "I never felt the call to clerical ministry at all," Becky says. "In fact, getting close to the altar makes me nervous." She enrolled at Andover Newton Theological Seminary for a second MA in religious education. In her last year there, Becky had an internship at All Saints with the Rev. David Killian as her mentor. After five years as Director of Christian Formation at the Parish of the Epiphany in Winchester, she heard from Rev. Killian that All Saints needed a leader for their education program. She came here in August 2006.

Becky, who is always looking for ways for the young to put their faith into action, started many of the programs that shape All Saints' outreach ministry – trips to El Hogar in Honduras, participating in the B-SAFE program out of St. Stephen's Boston and B-READY with children from the church of St. Augustine and St. Martin in Lower Roxbury. At All Saints, Becky has introduced Godly Play, a program for preschool, kindergarten, and first grade children, and created the children's library. For middle school youth, Becky launched Our Time in collaboration with several churches in the Charles River

continued on page 4



The Taylor family: clockwise from top left Josh, Andy, Steve and Becky.

## A Note About Ruby Sales

Marianne Evett



Ruby Nell Sales was the 17-year-old student whose life was saved when Jonathan Myrick Daniels pushed her out of the way and took Tom Coleman's gunshot meant for her. Needless to say, it had a profound effect on her life. Despite death threats, she testified at Coleman's trial. But she also has a strong connection to Cambridge and to All Saints. Because of Daniels, she came to study at the Episcopal Divinity School (EDS). She had an internship at Christ Church Cambridge, and there worked with another intern, Anoma Abeyaratne, now our Priest Associate. Sales returned to the South as a civil rights activist and founded The SpiritHouse Project in Decatur, Georgia, a non-profit organization and inner-city mission dedicated to Daniels. Now nearly 70, she has become one of the most important women in the human rights and racial reconciliation movement. She has returned to Cambridge to speak, most recently at Harvard on Palm Sunday this year. She appeared on the *On Being* podcast with Krista Tippett on PBS on September 15, 2016.

Just before press time, *Saints Alive* learned through Anoma that Sales is in a crisis situation. Her sister died, and while she was at the funeral, dirty water flooded her home and sat there for two days, destroying furniture, clothing and priceless documents of her life as a civil rights activist. Bacteria spread through the air vents. Clean up and restoration estimates are more than \$100,000.00. She is currently living in a hotel and has started a GoFundMe link to raise money to help with the cleanup. The link is [gofundme.com/RubySales](https://www.gofundme.com/RubySales). Checks can also be sent to The SpiritHouse Project, PO Box 607, Decatur, GA 33031. The SpiritHouse Project is a 501(c)3 charity, so all contributions are deductible.

## Farewell to Becky Taylor continued from page 3

Deanery, to which All Saints belongs. Working with the Youth Ministry Committee, she developed BaseCamp for grades 6-12 so that young people can attend the service rather than a class. The group meets after church once a month for lunch, conversation, and prayer.

What has been hardest for Becky? She says it's been the struggle to have her own liturgical life. Downstairs every Sunday, she misses much of the service. To fill that gap, she attends services at the Society of St. John the Evangelist, the monastery in Cambridge, where she says the liturgy is most like All Saints'.

What are some special memories? Nightwatch on Maundy Thursday night and Good Friday morning is "wonderful despite the exhaustion." Becky loves to see the third to 12th graders work together through materials provided around the Stations of the Cross and emerge with a real sense of mystery. Another best is going to El Hogar, watching All Saints youth as they are exposed to third-world poverty and step into situations where they are vulnerable and have to depend on one another.

At All Saints, she loves baptisms, all "squished around the font, an intense community experience welcoming new people in." She began the children's Ash Wednesday service in the resting chapel, where children and adults talk about "how we have wandered away from God," and make pictures showing "something you don't feel so good about and wish you hadn't done." Then they crumple the pictures, throw them into a bucket, and set them on fire, creating their own ashes.

Asked about the future, Becky explains that she will now be president of the board of El Hogar Ministries, a nonprofit in Woburn that fundraises for the four schools in Honduras. She'll spend a couple days a week in Woburn and travel to Honduras once a year. She will sometimes join her husband Steve at St Andrew's, but she also plans to attend St. Stephen's in the South End, a place that is "saving lives, working for the well-being of kids and families." She can't continue to worship at All Saints since her successor "needs plenty of space to engage this ministry."

Becky's departure has been hard for the children to accept, she says. One little girl recently asked, "Am I ever going to see you again?" Becky answered, "I can't say never, because I don't know what God has planned."

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## Saint of the Month: Jonathan Myrick Daniels

Nathaniel Harrison



The appeal from Dr. Martin Luther King Jr. rattled the conscience of the 26-year-old Episcopal priest-in-training as he made his way to Evening Prayer on the campus of Episcopal Theological Seminary (ETS) in Cambridge, Massachusetts. It was early March, 1965, and King had just called on students and clergy to join him in a civil rights march in Selma, Alabama.

"I had come to Evening Prayer as usual that evening," the seminarian recalled. "And as usual I was singing the Magnificat with the special love and reverence I have always felt for Mary's glad song." His soul, he said, was "straining toward the decisive, luminous Spirit-filled moment.... Then it came. 'He hath put down the mighty from their seat and hath exalted the humble and meek. He hath filled the hungry with good things.' I knew then I had to go to Selma. The Virgin's song was to grow more and more dear in the weeks ahead."

Those weeks would be the last for Jonathan Myrick Daniels. The Keene, New Hampshire, native was shot and killed in cold blood in Hayneville, Alabama, absorbing a shotgun blast that had been meant for 17-year-old Ruby Sales, an African American college student. Daniels, said Martin Luther King, had performed

"one of the most heroic Christian deeds of which I have heard in my entire ministry."

For his faith, his courage, his sacrifice, Daniels is today a precious martyr and holy man in the Episcopal Church. He is remembered each August 14 along with others who died in the US civil rights struggle. He is one of 40 people memorialized by the Southern Poverty Law Center. In 2015, a half a century after his death, Washington National Cathedral dedicated a sculpture of Daniels on its Human Rights Porch.

The son of a Congregationalist physician, Daniels joined the Episcopal Church in his youth. His faith wavered in his sophomore year at the Virginia Military Institute, from which he graduated as valedictorian in 1961. But at Easter 1962, when he was a graduate student in English at Harvard, his religious fervor was rekindled during a service at the Church of The Advent in Boston. As a result, he left Harvard for ETS to pursue ordination, enrolling in the autumn of 1963. Heeding King's call, Daniels went to Selma in March 1965, planning to spend only a weekend. He stayed almost a week and then went back to Selma for the rest of the spring term. He returned to Cambridge for final exams, but was back in Alabama in August to take part in a voter registration drive in Lowndes County. Arrested on August 14 in the town of Fort Deposit, Daniels was transferred to the county jail in Hayneville. There, he shared a cell with the activist and head of the Student Nonviolent Coordinating Committee (SNCC) Stokeley Carmichael.

The protesters were unexpectedly released on August 20. Four of them, Daniels; Father Richard Morrisoe, a young Roman Catholic priest; Ruby Sales and another young African American woman, Joyce Bradley, approached a small general store in Hayneville to buy sodas. Outside the store they confronted 55-year-old Thomas Coleman, a special county deputy armed with a shotgun, who ordered them to leave.

When he raised and aimed his gun at the women, witnesses recalled, Daniels pushed Sales aside, out of the line of fire, and took the ensuing blast in his chest, "nearly tearing his body in two," according to the New York Times. Coleman then fired again, hitting Morrisoe in the back. The 26-year-old priest would survive.

A grand jury later indicted Coleman, who claimed self-defense, for manslaughter rather than murder. He was then acquitted by an all-white jury that deliberated less than two hours and shook hands with Coleman after the verdict, according to the Southern Poverty Law Center. Coleman, who faced no further prosecution, died in 1997 at the age of 86. In an interview with CBS Television a year after the killings, he expressed no remorse. "I would shoot them both tomorrow," he said.

In 2015, Ruby Sales, who went on to become a noted human rights activist [see article, p 4], lamented the emergence of what she described as a dispiriting campaign to roll back the civil rights gains of the 1960s.

"I never imagined that there would be people working overtime to dismantle those changes," she told the Washington Post. "I never imagined that .... once again black people would be fighting for our lives. I never thought that at this stage of my life, as I face being close to the riverside, that now we have to walk back over territory that I thought we had fertilized forever."

*O God of justice and compassion, you put down the proud and mighty from their place, and lift up the poor and the afflicted: We give you thanks for your faithful witness Jonathan Myrick Daniels, who, in the midst of injustice and violence, risked and gave his life for another; and we pray that we, following his example, may make no peace with oppression; through Jesus Christ the just one, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*

## Becoming Beloved Community

### The Episcopal Church's Long-term Commitment to Racial Healing, Reconciliation and Justice

Becoming Beloved Community is the Church's response to a resolution at the last General Convention. The resolution asked the Church to establish a response to systemic injustice and allocated \$2 million to fund this ministry. After a year of listening, learning, and discerning, the Church's Officers approved a comprehensive strategic vision on February 14, 2017, including a program budget detailing the \$2 million allocation.

The emblem for this journey is the labyrinth, a road to reconciliation that may seem to wander and double back, but is a path to the center. Its quadrants name the challenges we face: Telling the Truth about the Church and Race, Proclaiming the Dream of Beloved Community, Practicing the Way of Love, and Repairing the Breach in Society and Institutions. Within each quadrant, we are rooted in the statements of the Baptismal Covenant.

Presiding Bishop Michael Curry and House of Deputies President the Rev. Gay Clark Jennings hosted a webinar on May 16 to discuss the Church's long-term commitment; more webinars and conversations will follow this year and several working groups formed.

The first activity in the section on Telling the Truth will be to conduct a census over the next three years of the racial, ethnic and cultural makeup of the Episcopal Church, and a racial justice audit of its structures and systems. More complete data can elicit questions about congregational diversity, the barriers to attaining diversity in the Church's ministries, and the significant undercount of people of color.

At the same time, over the next two years, a series of public Regional Sacred Listening and Learning Engagements Around Race will take place, beginning at The National Cathedral in Washington. These engagements will include remembering and retelling the history of race and racism and will include webinars and study guides. During the winter of 2017, the Beloved Community Story-sharing Campaign will begin. This campaign will encourage all Episcopalians to tell and listen to stories about the things that matter most to us – within our churches, between diverse churches and beyond the Church, in community settings.

Becoming Beloved Community represents not so much a set of programs as a journey, a set of interrelated commitments around which we as Episcopalians may organize our many efforts to respond to racial injustice and grow a community of reconcilers, justice-makers, and healers. ...On the road toward reconciliation and healing, we move around corners and double back into quadrants we have indeed visited before, each time discovering a fresh revelation or challenge ...

#### Telling the Truth

Who are we? What things have we done and left undone regarding racial justice and healing?

#### Proclaiming the Dream

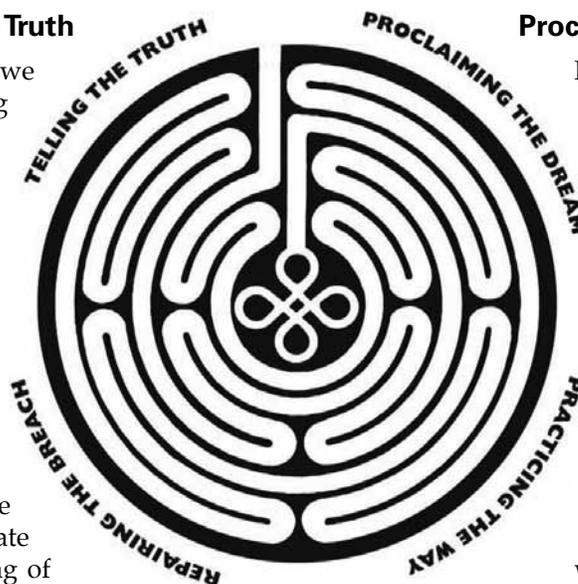
How can we publicly acknowledge things done and left undone? What does Beloved Community look like in this place? What behaviors and commitments will foster reconciliation, justice, and healing?

#### Repairing the Breach

What institutions and systems are broken? How will we participate in repair, restoration, and healing of people, institutions, and systems?

#### Practicing the Way of Love

How will we grow as reconcilers, healers, and justice-bearers? How will we actively grow relationship across dividing walls and seek Christ in the other?



The complete report and a summary are both available for downloading at [http://www.episcopalchurch.org/files/becoming\\_beloved\\_community\\_commitment\\_and\\_plan\\_1.pdf](http://www.episcopalchurch.org/files/becoming_beloved_community_commitment_and_plan_1.pdf)

## Diocesan Social Justice and Racial Reconciliation Task Force

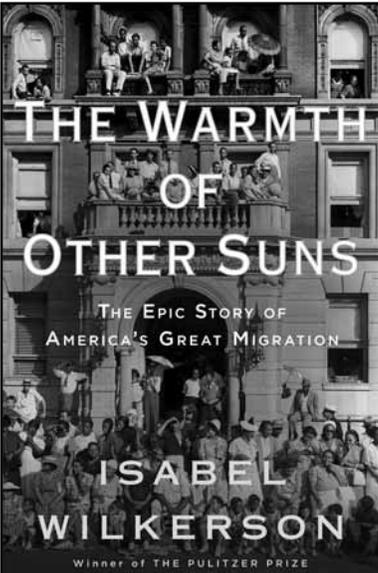
The National Church (TEC) is gearing up for a full-fledged examination of racism in the Church. At the same time, the Diocese of Massachusetts is also engaged in expanding its Task Force on Social Justice and Racial Reconciliation. Anoma Abeyaratne, our Priest Associate, is one of the 13 members of this Task Force, led by The Rev. Karen B. Montagno, Director of Congregational Resources and Training for the Diocese.

Some form of antiracism training has been available in the diocese since the early '90s. The Antiracism Ministry Team leads training sessions as journeys of personal discernment, principally using materials from "Seeing the Face of God in Each Other," a training manual of TEC, and other resources. The training method uses participatory education, offering participants opportunities to share experiences, reflect on current issues and develop tools for change. These day-and-one-half trainings are held twice annually. See the diocesan website for the 2017-18 schedule. Other options are also available. The Task Force also deals with special or individual situations where social justice or racism is involved. In these cases, the Task Force collaborates with congregations and other communities of faith to tailor a program that addresses the concerns, goals and needs of the community.

For more information, please contact the Rev. Karen B. Montagno, [kmmontagno@diomass.org](mailto:kmmontagno@diomass.org) or 617-482-4826 ext. 413.

## Summer Reading

Marianne Evett



*The Warmth of Other Suns: The Epic Story of America's Great Migration*, Isabel Wilkerson. Random House, 2010.

Isabel Wilkerson's *The Warmth of Other Suns* was first published seven years ago and deservedly won just about every prize a non-fiction book can possibly win. It has been reissued in paperback and audio editions. If you have missed it so far, you might want to dive into it this summer, even though at 600-plus pages it's a little hefty for a beach book.

It is, however, the perfect marriage of impassioned story-telling and gripping sociology, a model I wish more writers of non-fiction would follow. Its insights into why America is what it is today, why the problems of race and poverty still cripple us, will open doors for most of us, especially us whites. Its power comes through a double whammy – a vivid, detailed narrative sweep depicting the Great Migration of 6 million African Americans from the South to the North in the years 1915-1970; and set within that flood, the stories of three people who made the trip and survived.

The three people whose lives we follow left at different times from different places. Together, they reveal the diversity within the South as well as the sameness of white persecution of blacks. Ida Mae Brandon Gladney and her husband were sharecroppers, toiling in the cotton fields of Mississippi, so afraid for their lives that they devised an elaborate plan to sneak away in the early morning on a train bound for Chicago. George Swanson

Starling, a man of too-independent mind, fought for better wages in the citrus groves of Florida and nearly came to grief. He headed for Harlem and found a career in menial jobs on the railroad. And Robert Joseph Pershing Foster, the child of teachers in Monroe, Louisiana, fulfilled his aspiration to become a doctor, but could not outrun bigotry, even in his dream country, California. We get to know and understand them, see them as clearly as if we are part of their families.

Each of these three people left the South because it confined and continually punished them. For each of them, the North represented a dream of freedom. Ida Mae could hardly believe she could sit wherever she wanted on a bus in Chicago. But they also discovered that racism flourished in the North – it just hid itself better. Blacks were discriminated against for jobs, housing, salaries, wherever it was possible to shut them out. The extraordinary influx of people into cities like Chicago, Detroit, Cleveland, New York, set up the segregated housing patterns that still exist. Yet Wilkerson finds that the first generation of Southern immigrants had more stable families, made more money, settled into housing more easily than the Northern blacks who already lived there. The bravery that prompted them to leave stayed with them as they made new homes.

Wilkerson believes that this mass exodus from South to North is like immigration – that the patterns of living and assimilation for the Great Migration are similar to those of all the other groups who came to America seeking freedom. With one great exception, of course – these were black people whose skin color meant that they could not assimilate easily. Yet they persisted, bringing new music, new art, new literature, new ideas that are still transforming our world. It's a new, complex song; one we need to hear.

## Summer Service Opportunities

Becky Taylor

**Donations and deliveries to the Brookline Food Pantry:** The need for food assistance gets greater during the summer when children are out of school and not receiving subsidized meals. Please get into the habit of bringing a few nonperishable food items with you each time you come to church this summer and put these into the food pantry collection bins in the parish house and in the sanctuary. We also are trying to make weekly deliveries to the food pantry throughout the summer. The task is simple: after worship, load donated items into your car and drive over to St. Paul's Church on your way home. A sign-up sheet for delivery dates is posted on the large bulletin board in the cloister. Thank you!

**B-SAFE 2017:** This is our 10th summer as a partner parish for the B-SAFE day activities program run by St. Stephen's Youth Programs! Won't you plan to be part of the fun? Our partner week is July 24-28. Each morning volunteers gather at church to prepare a hot meal for 85 children and staff at the St. Augustine & St. Martin B-SAFE site in Roxbury. The group then delivers this food and serves it at St A & M, eats with the children, and spends 30 minutes after lunch reading with them in small groups or one-to-one. On Friday, All Saints will host an all-day field trip at Houghton's Pond in Milton. To learn more about B-SAFE, please visit their website: <http://www.ssyboston.org/bsafe/>. To volunteer, please contact one of our parish B-SAFE coordinators: Eileen Sweeney (eileen.sweeney@bc.edu) or Carolyn Cogswell (carolyn.cogswell@verizon.net). This is a great service project for families to do together, or for teens to do independently. Rides in and out of Roxbury are available from the church.



Abraham and Sarah show hospitality to three strangers at their home.



Sarah gives Hagar to Abraham



Abraham prepares to sacrifice Isaac.

## The Bible: Juicy?

Mary Urban Keary

- What's with Abraham calling his wife Sarah his sister?
- What are the juicy stories about Abraham not included in the Lectionary?
- What was Paul saying to the Romans?

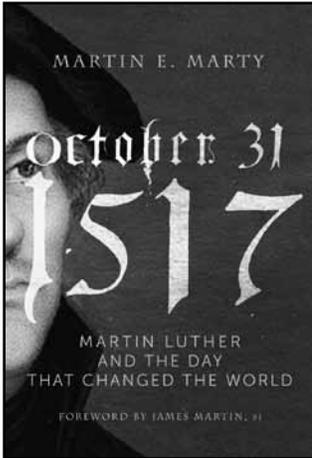
You'll have the opportunity to learn the answers to these and other questions during two summer Bible studies. The first, to be held at 9:15 on Sundays, June 11, 18, and 25 in the Guild Room, will focus on the Hebrew Bible saga of Abraham. Drawing on material from Robert Alter's acclaimed translation, *The Five Books of Moses*, we'll take a look at parts of Abraham's (and Sarah's) story that the lectionary selects as well as some stories that are not included in the lectionary. The group will be led by Harold Petersen, Laura Vennard and Mary Urban Keary.

- June 11 discuss the June 18 reading – God's promise to Abraham and birth of Isaac
- June 18 discuss the June 25 reading – Sarah and Hagar
- June 25 discuss the July 2 reading – Abraham and Isaac.

The second series, to be held at 9:15 on July 9, 16 and 23 in the Guild Room, will study Paul's Epistle to the Romans, the longest and perhaps the most important of his letters and a summation of Christian theology. We will examine some of the following questions: What is the gospel? Who needs it? Why is it needed? What is the nature of salvation? How is it achieved?

Summer schedule won't allow you to attend all meetings? No problem! Come as often as you can...one time or six...you'll be most welcome!

## All Saints Reads – and Celebrates Martin Luther



Five hundred years ago, on October 31, 1517 (according to legend), Martin Luther nailed “95 Theses,” also known as “A Disputation on the Power and Efficacy of Indulgences,” to the door of Wittenberg Castle Church. This act is often credited with setting off a series of historic events which led to the Protestant Reformation.

As a way of participating in the many world-wide activities commemorating the anniversary of this event, the Adult Formation Committee has selected *October 31, 1517: Martin Luther and the Day That Changed the World* by Martin Marty, for the All Saints Parish Summer Read. Marty, a Lutheran pastor, scholar, historian, and winner of the National Book Award and National Medal of Humanities, opens the book with an invitation to the reader: “This is an invitation to a party, one that commemorates events that began five hundred years ago and have consequences throughout the world today.”

Let’s join the party! Copies of the book are available on the table at the back of the nave for a cost of \$15. There will be an opportunity for a group discussion of the book at a meeting in October.

## Around the Parish

### Congratulations to our graduates! God’s blessings go with you!

Ellie Bridge from Harvard University and Grace Foxworthy from Case Western Reserve University.

Nick Daniell from Boston College High School, Grace Hannibal from Brookline High School, William Jurayj from Boston University Academy, Johnny Parry from Noble & Greenough School and Ella von Huene from Brookline High School.

### Milestones

**Marriages:** Amy Bridge and Andrew Hausmann will be married on Saturday, August 5, at All Saints Parish, Brookline. Amy will be a second-year law student at Yale Law School in the fall.

### Births:

Ryan Michael Keveny (grandson of Ken Coleman and Sue Morelli) was born Sunday, 5 March, at George Washington University Hospital in Washington, DC, and weighed 7 pounds 6 ounces.

Zorie Kotapish Dalton and Niall Kotapish Dalton were welcomed by Dylan Dalton & Dawn Kotapish on Tuesday, May 2. The twins, son and daughter, were born early and will be at Beth Israel Hospital until later in the summer.

**Deaths:** Elizabeth Riely, February 23 in Concord, NH. A memorial service was held March 11 at All Saints.



Becky Taylor at the high altar with a group of children learning about the sacrament of Holy Eucharist. Each spring our youth program offers instruction about Holy Eucharist for children in 1st and 2nd grades, and their parents. This program is not a pre-requisite for full participation in the sacramental life of the parish. Instead, it helps children learn about the parts of the service, how to receive the sacrament, and why we do this each week. Photo by Susannah Wardly.

## White Villainy and Heroism in *Hidden Figures* and *Get Out*

Colin Stokes

One of the most memorable sequences in this winter's hit movie *Hidden Figures* is about going to the bathroom.

In a climactic speech, the mathematician Katherine Johnson, played by Taraji P. Henson, explains to her white colleagues that the reason she has not finished calculating the trajectory of John Glenn's capsule is that she has to walk a half a mile every time she has to use the "colored only" bathrooms at NASA.

"I work like a dog day and night, living on coffee from a pot none of you want to touch," she shouts. "Excuse me if I have to go to the restroom a few times a day."

It's a great moment. And as a white American and a movie fan, I appreciate director Ted Melfi's vivid dramatization of how humiliating and irrational segregation was.

But that isn't actually the climax of the sequence. After a few reaction shots, the curmudgeonly white boss played by Kevin Costner walks the staff over to the colored bathroom, gives a speech of his own – "We all pee the same color!" – and bashes the "Colored Ladies Room" sign off the wall with a mallet while a crowd of black women looks on.

Nothing in this sequence actually happened.

*Hidden Figures* is based on the true story of Katherine Johnson and two other extraordinary black women at NASA in the early 1960s, and the bathrooms were certainly segregated. But Johnson did not suffer for weeks until finally she made an eloquent speech; she simply used the other bathroom. Would that have made an exciting scene in a movie? Maybe. But that's fair game in historical fiction, and Melfi and screenwriter Allison Schroeder have invented an undeniably satisfying dramatic device to make Johnson into a movie hero.

What I'm more curious about is the choice these (white) screenwriters made to one-up Johnson's glorious moment with the macho demonstrations of a white man. Journalist Dexter Thomas was curious too, and he asked Melfi to explain the choice in a video for MTV's Vice News. Melfi explained, "There needs to be white people who do the right thing." There certainly is a need for white people to do the right thing. And there certainly was that need in 1961 too. I wish we had. But evidently, it's also an urgent need for white people of today to be told that we did the right thing, even when we didn't.

Hollywood has bent over backwards to meet this need since the motion picture was invented. White moviemakers have rewritten history far more extremely than with an extra speech. *The Birth of a Nation* and *Gone With The Wind* make white people into heroes of history in exactly the ways they were not. Audiences made these upside-down epics blockbusters, and critics called them masterpieces.

The civil rights movement forced American movies to acknowledge racism, or at least cast Sidney Poitier in the lead. But a pattern that has become known as the "white savior" trope continues to feed white audiences' need to be heroic. Movies about racism overwhelmingly make a white character the protagonist of the story.

A man might start as a bigot, but his grand redemption (read: his discovery of basic decency) is presented as the most significant theme of the story. Or a "good white person" demonstrates her exceptional tolerance so grandly that the black people around pay her deep gratitude. Think of the black extras standing as Gregory Peck leaves the courthouse in *To Kill a Mockingbird*.

*Hidden Figures*, centered though it is on powerful black women overcoming the obstacles of the white establishment, continues the tradition of pandering to white insecurities.

But recently, black directors have made films that put white characters farther away from the center of the hero's journey. *Fruitvale Station*, directed by Ryan Coogler; *The Butler*, directed by Lee Daniels; *12 Years a Slave*, directed by Steve McQueen; *Selma*, directed by Ava DuVernay; and *Moonlight*, directed by Barry Jenkins, are stories about America with white people on the margins, as antagonists or tentative allies. *Selma* is particularly honest about what it takes to earn the status of white hero: three white characters are inspired to support Martin Luther King's marches in modest ways. They are killed by white segregationists. This, of course, actually happened.

And just last month, a black filmmaker named Jordan Peele has gone even further. His hit "social thriller" *Get Out* invites the audience into the black male experience from its opening moments. Familiar horror movie references work like an analogy to remind black audiences – and help white audiences to understand – how being a black man minding his own business in a wealthy white suburb is as scary a situation as, say, being a white person in a poor black neighborhood.

Watching *Get Out*, I saw white people from the outside, and I felt something true about being white that *Hidden Figures* didn't have the courage to let me feel. *Get Out* goes on to test the empathy of white audiences, aggressively. We may need to see white people doing the right thing, but this movie doesn't give it to us. From satirical jabs at our awkward cross-racial conversations to over-the-top depictions of pure horror-movie villainy, Peele isn't considering my feelings.

continued on next page

## The Royall House and Slave Quarters

We usually think of the story of colonial Massachusetts as one of resistance to British oppression, in which patriots struggle against the tyranny of taxation and military occupation. But beyond the heroism of Lexington and Concord is a darker story, on view in Medford, at the restored Royall mansion and slave quarters.

Although Massachusetts held an honorable place in the abolition of slavery in the United States, few people realize that the Commonwealth in 1641 became the first American colony to formally sanction the ownership of human beings. Slavery was not declared illegal in Massachusetts until 1783. The state's largest slaveholder was Isaac Royall, a rum distiller and sugar plantation owner in Antigua, who in the early 1730s bought about 500 acres of land overlooking the Mystic River in what is today Medford. Royall expanded the property's existing structure into a three-story Georgian mansion. Isaac Royall Jr acquired the estate on the death of his father in 1739, holding it until 1775 when, as a Loyalist, he fled to England and never returned.

In its roughly 40-year occupancy of the property, the Royall family is believed to have held more than 60 enslaved Africans who tended livestock, engaged in cider and wool production and carried out domestic tasks. Isaac Royall Jr. erected a wood and brick structure about 35 feet from the mansion house that initially served as a summer kitchen but was then used as the estate's slave quarters.

After Royall left for England, Massachusetts authorities confiscated the house and slave quarters. In the early days of the Revolutionary War the property was used as headquarters by several Colonial generals, later passing into the hands of private owners.

By the late nineteenth century it was in disrepair, only to be rescued by the Daughters of the American Revolution, who formed the Royall House Association. The association raised 10,000 dollars to buy the estate and opened it as a museum in 1908. It was designated a National Historic Landmark in 1962.

The Slave Quarters is the only remaining such structure in the northern United States, and the Royall House is among the finest colonial-era buildings in New England. Over the past 10 years much attention has been paid to documenting the lives of the slaves who worked the estate. Currently on view in the Slave Quarters are two exhibits on the history of the Royall estate and the people who lived there. One uses objects unearthed by archaeologists to explore the parallel lives of the wealthy Royall family and the enslaved Africans whose labor supported their lavish lifestyle. The other examines the eighteenth-century landscape.

**The Royall House and Slave Quarters**  
**15 George Street**  
**Medford, MA 02155**

781-396-9032  
royallhouse.org

### **2017 Schedule**

Open Saturdays and Sundays from May 20 to  
October 29.

Free tours on the hour at 1:00, 2:00 and 3:00

General Admission: \$10; Seniors \$8; Students \$5  
Children under 12 Free

## White Villainy and Heroism continued from previous page

For audiences of color, this is simply a fresh representation of the everyday psychology of navigating America. For me, it's like seeing a photo of the back of my head: a disorienting look at myself as a white person from the outside. From this angle, I can see more clearly how the white characters in *Get Out* exploit, dominate, and overpower while representing themselves as heroic – just as white Americans have done in our movies for a hundred years.

*Get Out* is, unexpectedly, a spectacular smash hit. It's far more profitable than any of the other recent movies that center the black experience. (It has earned even more than the smash hit *Hidden Figures*, and cost only a fifth of the budget.) White audiences seem to be going along for the ride.

This bodes well. Perhaps we white audiences can learn to value stories in which we haven't been inserted into heroic roles we rarely actually play. Perhaps if we see the story through the eyes of black Americans, where we are represented as the villains we have historically been – or the heroes we have sometimes been (at great cost) – we can understand that the hero journey for white people has yet to begin.

Note: <https://news.vice.com/story/oscar-nominated-hidden-figures-was-whitewashed-but-it-didnt-have-to-be>

# SAINTS *Alive!*

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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: Nursery care will resume in the fall.

## Clergy

The Rev. Dr. Richard Burden, Rector

The Rev. Anoma Abeyaratne, Priest Associate

## Pastoral Associates

Christian Lane, Organist & Director of Music

## Parish Administration

David Bliss, Parish Administrator

Sue Poon, Evening Office Manager

John Plonowski, Bookkeeper

Renato Dantas, Sexton

Alexandra Geoly, Elizabeth Adams, Security

Receptionists

## Dates to Remember...

**June 3** – Farewell celebration for Becky Taylor, Waldstein Park 6 pm

**June 4** – Pentecost Service

10:30 am: Becky Taylor honored

12 noon: Strawberry Festival

5:00 pm: Choral Evensong Celebrating the Feast of Columba, Abbot of Iona (recital at 4:30 pm)

**July 24-28** - B-SAFE week

**July 24** – MANNA lunch at St. Paul's Cathedral 10 am

**Sept 9** – Geography of Grace begins

**Sept 10** - Parish Picnic, choir returns, blessing of the backpacks, first Schola Sunday

**Sept 17** - Church School begins

**Sept 24** –

12 noon: Acolyte Training

5 pm: Choral Evensong celebrating Sergius, Abbot of Holy Trinity, Moscow (recital at 4:30 pm).

**Sept 25** - 1 pm: MANNA lunch at St. Paul's Cathedral

