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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

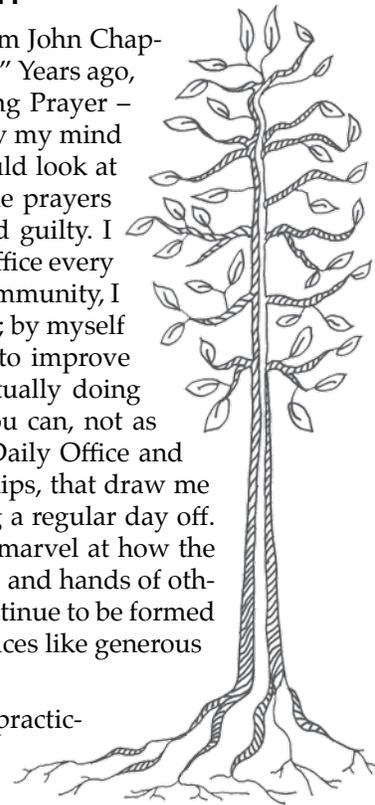
The policy of All Saints Parish is to welcome all people who seek the love of God, without discrimination on the basis of race, color, national origin, ethnic background, socioeconomic status, marital status, disability, sexual orientation, or age. We welcome all people on the basis of our Baptismal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

From the Rector: Practicing Our Faith

Some of the best advice on prayer I ever heard was from Dom John Chapman (1865-1933), who said, “Pray as you can, not as you can’t.” Years ago, I used to try to read the Daily Office – Morning and Evening Prayer – every day, and I was miserable. I’d sit down and immediately my mind would wander off. I’d zone out reading the Psalms, or I would look at how long the reading was and decide to skip it. I’d skim the prayers like I was reviewing my grocery list, then feel ashamed and guilty. I had friends and colleagues who faithfully prayed the Daily Office every day. I envied them, but unless I was praying the offices in a community, I just couldn’t make myself do it. With others it was wonderful; by myself it was a mind-numbing, heart-deadening slog. In an effort to improve my spiritual health and deepen my relationships, I was actually doing damage. Then I heard Dom Chapman’s advice, “Pray as you can, not as you can’t,” so I gave myself permission to stop saying the Daily Office and started looking for spiritual practices that feed my relationships, that draw me deeper into the mystery of God’s love. Practices like keeping a regular day off. Practices like hiking and visiting art museums, where I can marvel at how the Spirit breathes in the beauty of nature and through the hearts and hands of others. Practices like committing to a community where I can continue to be formed as a Christian by worshipping and serving with others. Practices like generous and intentional giving. These are ways that I can pray.

In what ways can you pray? What feeds you? What spiritual practices draw you deeper into the mystery? There are many ways to practice and pray at All Saints: singing in the choir or Schola, teaching Godly Play or participating in BaseCamp, serving at the altar or on the Altar Guild, making meals for MANNA or one of our parish dinners, praying with the Daughters of the King or being a welcome minister for all, and giving of our treasure for the spread of God’s reign of peace and justice. This fall our Stewardship theme is “Practicing our Faith.” We chose this theme because we want to highlight and celebrate all the ways that we engage and strengthen our relationship with God, with each other, and with the world here at All Saints. This is a community of people where we can both affirm and ask questions about our faith; where we strengthen ourselves to take risks for the sake of the Gospel; where we renew and challenge ourselves to be more faithful ministers in God’s world. Not every prayer practice works for everyone, but with the abundance of opportunities here, you’re sure to find one or two that work for you. Making a monetary pledge to All Saints is a concrete way we support one another in the practice of our faith. Pledging is a practice that we all can do because any amount is gratefully accepted. Be inspired by the stories in the following pages, be enlivened by witnessing the faith practices of others. Be grateful and generous with all God has given you. Pray and practice as you can!

Richard+



Welcoming Others is Maggie's Priority

Margaret Harrison

Margaret Hogan (Maggie) became coordinator of the welcoming ministry in January 2016. We asked her to tell us about her plans for this ministry. Her answers have been slightly edited.

After college, Maggie left her native southwestern Connecticut to work in publishing in New York, and went on to get a PhD in American history. In Boston, after editing John and Abigail Adams's papers for the Massachusetts Historical Society, she started her own business in 2013 as a freelance editor, primarily copyediting books on history and religion.

In her mid-30s, after 20 years away from church, Maggie decided in 2005 to give All Saints a try, since she was living just down the street. I "loved the church building on sight," she says, as well as the "formal liturgy" and "amazing music." In addition to welcoming, Maggie is currently Altar Guild coordinator and a vergier.

Tell us about the history and objectives of the Welcome Committee.

There's been some version of the Welcome and Evangelism Committee since the church's founding. After all, the idea of welcoming is central to the wider church and a basic tenet of Christianity. Anyone who's interested is encouraged to join us, as we welcome new ideas; I'm the main contact person at this point.

Our goals are to invite people to be a part of the parish in whatever way they feel comfortable. We want people to go to social hour after the Sunday service or a post-Celtic service potluck, if that's their choice, but we also want people to know there are other ways to connect—through involvement with any of the church's many ministries, for instance. And if people "just" want to come to services, we want those people to know they're welcome as well, and we're grateful for their presence.

What are your plans for welcoming at All Saints? Are you making changes in the approach?

One change we're making this fall is to separate ushers from greeters, who will become "welcome ministers." We're hoping this will create clearer roles and encourage more people to volunteer. The welcome ministers will greet people before the service and be available after to give newcomers information about the church, escort them to the social hour, and introduce them around as appropriate. The welcome ministers will also be reaching out to those people who fill out welcome cards, to help them better connect to the church.

Another change is to build up the literature we have around the church, so that people who are in the building, whether it's for a concert, the Corner Co-op, a twelve-step group, or a service, feel invited to become a part of the church. The website and Facebook page are important points for welcoming, too, so we need to keep them up to date.

The vestry is now hosting weekly "reflections" after the Sunday service as a chance to engage in conversation in a setting more comfortable for people who find the social hour intimidating, and we plan to hold a quieter newcomer coffee at the rectory one Sunday morning before church.

Welcoming happens in many different ways: When you tell a friend about the great service you attended here and invite him to join you sometime, that's welcoming. When you help someone find the right hymn in the hymnal or locate the undercroft for Sunday school, that's welcoming. When you introduce yourself to a newer member during the peace then invite her to the social hour afterward, that's welcoming. It's simply what we want to be asking of all people at the church.



photo by Jean Stringham

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office@allsaintsbrookline.org or mbevett@gmail.com.

Stewardship is a Family Affair

Matthew Burfeind

Jennifer and I first came to All Saints almost 20 years ago, when we were living in Washington Square as a young couple. I'll confess that our attendance was sporadic in those days – we were Christmas and Easter Christians for a while, for the first time in both of our lives – but we were drawn to the parish not just by its proximity, but by its community and its beauty, in the liturgy, music, and the glorious space.

We left Brookline for Roslindale/West Roxbury after Sam was born and continued to come to All Saints only occasionally. When he was four, we realized that something that had been important to both of our lives was missing from his, and we made a conscious decision to make All Saints a regular part of our experience as a family. We wanted him to



From left: Josh, Matthew, Jennifer Giannini and Sam Burfeind.

grow up with the same kind of relationship to church and sense of community with a parish that we had both experienced as children. We began attending regularly in the spring of 2007, met Becky Taylor and were introduced to the wonderful youth ministry program at All Saints. We quickly realized that we had found a home, not just for the three of us, but also for Josh when he came along the following year.

When I think about why Jennifer and I pledge to All Saints, the two things that come to mind are community and responsibility. We get so much out of our relationship with the parish and its community, and we have a responsibility to give back in as many ways as we can. We have done that by volunteering whenever possible: in the choir, as a substitute in church school, as a greeter, and as members of various committees. We also contribute to the many wonderful mission opportunities that All Saints supports. But one of the most important things we can do is to pledge financial support to the parish.

As parents, we want to make sure that our boys feel that same sense of responsibility, and understand their role in the parish community. As soon as each was old enough to start receiving an allowance, we started filling out pledge cards on their behalf. They know that a portion of their allowance is to go to All Saints, and I think it helps them to understand the importance of giving back, of helping to make the world a better place, even in small ways. Seeing us pledge is instructive, but asking them to do the same thing makes it real.

While the dollar amounts pledged by the boys may not be substantial, we thought it was important that they understand the many ways that they can contribute to the parish community. We expect those ways to grow as they get older — in addition to Cherubs and Schola, Sam has been serving as an acolyte and will assist as a lector or intercessor this year. Josh has sung in Cherubs and is moving up to Schola this year as a second-grader.

All Saints has been such an important part of our lives for the past decade, a spiritual home for us and our children. It is a familiar and comfortable place, but also one that challenges us to grow as Christians, and gives us the tools to do so. We can't imagine our lives without All Saints, and we'll do all we can to ensure that it can remain such a place for our children and future generations.

Returning to Iona

AnneMarie Ellis



Iona ruins.

On May 5th I left for my fifth trip to the island of Iona in Scotland. Going back always feels like going home. My fellow pilgrims were old friends that I already knew and new friends that I had yet to meet. But this trip would be different because I was still on crutches after extensive hip surgery and I really wasn't sure if I should go. Fortunately the pull of the island overweighed the fear of being dependent on friends.

Iona is a small island off the coast of Scotland in the Inner Hebrides. It is about three miles by two miles. To get there we flew to Dublin Airport from Boston, then to Glasgow, then drove in a small coach to Oban. In Oban we spent the night and early in the morning got on a ferry to the island of Mull. We again boarded a coach and went on a two-hour drive to Fionaphon, where we boarded a small ferry to Iona.

Just the trip itself can be daunting, but I needn't have worried. A friend of 21 years who now lives in California was on the trip and helped me with my suitcase until we reached Iona. Others made sure I could get up and down the stairs at the hotels, carry my food, and bring me for breakfast. The staff at the Columba Hotel was very accommodating, as was everyone on the island.

There were trips and adventures that I couldn't do this time. I didn't need to climb Dun I, the highest point on the island, because I had already done that, and I didn't need to go to the several beaches or take the boat trip to Staffa. I did walk the roads, visit the Abbey, and go to the shops. I got to observe and be grateful for the little things on the island as I walked slowly with my crutches: tiny flowers, birds, and the lambs and ewes and other livestock. I learned again to rest, relax and enjoy the island and the people.

When you step off the little ferry you can feel what the Celts called "the thin place," a place where God is close. For me that was finally the moment that I could let go of my fears and finally just let God, through my friends old and new, take charge. Our final meeting was in St. Oran's chapel where we had a simple Eucharist led by several of our group. There the face of God shone on me in the circle of my fellow pilgrims and that simple stone building.



The Iona abbey

Daughters of the King Chapter Established

Monica Burden

On September 11, a new chapter of the Order of the Daughters of the King® (DOK) was established at All Saints. The new charter was presented to chapter president Monica Burden, who has been a DOK since 2007, by Mariana Bauman, DOK president for Province I. Five new members were inducted: Rachel Scotch, Jessica Cooper, Sharon Siwiec, Nancy Parr, and Liz Beattie.

DOK is an international organization with about 25,000 members founded by Episcopalian women in 1885. Membership currently includes women in the Anglican, Episcopal, Lutheran (ELCA) and Roman Catholic churches in the US and internationally. There are chapters in nearly every diocese of the Episcopal Church — although there have been no chapters in the Diocese of Massachusetts for many years, until now!

DOK members take a vow to pray daily and to serve the parish and clergy by spreading Christ's kingdom. At All Saints, DOK will serve by praying daily for the parish and its members, keeping the public parish prayer list updated, praying privately for those who request it, occasionally writing the Prayers of the People read during Eucharist, and hosting "quiet days" for prayer and reflection.



Left to Right: Rachel Scotch, Jessica Cooper, Monica Burden, Sharon Siwiec, Nancy Parr, and Liz Beattie

Beneath the old-fashioned name, DOK promotes the radical idea that by intentionally spending time with God, we can deepen our own faith and ultimately make the world a better place. DOK members pledge to habitually wear a unique cross. If you would like to request prayers, or simply find out more about DOK, please find us by the cross we wear!

Listening for Grace

David Harrison

I am skating alone on a marsh on a late February afternoon next to my home in Vermont. I cleared the ice myself, pushing the snow around tufts of brown grasses and husky cat tails. I am sixteen and I stare at the hillside of trees lit in the late winter slanted sunlight. I think to myself "these buds will come soon; I can see the purple in them even now," and a calmness comes over me. I feel at peace and somehow connected to something. Though I did not completely recognize it at the time, I was listening for grace, and grace was moving in me.

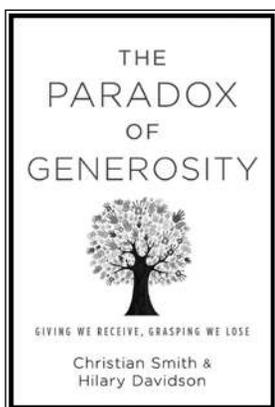
For twelve sessions, once a month over the last year, my wife Lisa and I have participated in the Geography of Grace class. When I first heard about this, I was maybe more bemused than intrigued. What could a "Geography of Grace" be? Lisa showed me a map that she was given when she heard about it, and my bemusement turned into amusement. The fictional chart struck me as a parody of JRR Tolkien. We could see the "Swamps of Boredom" and the "Slough of Despond" and my favorite: a peninsula simply labeled "Pleasure." A feeling of mirth came over me - what I take as a sign that I am in the presence of the easy yoke of love, so I said, "Sure, why not? Let's do it!" So when we arrived at our first session, I had a couple of chuckles already waiting to come out. And though I did not recognize it at the time, that was also listening to grace and feeling it moving in me.

Each session followed a similar format, with enough variations on the theme to keep it interesting. A particular geographic type would be presented as the main theme, like mountains or marshes. Each time we would have readings, usually poetry and short essays. We explored the metaphor of being in that "place," and spent time on how we related to it: feelings, memories, or dreams. We would have time by ourselves to compose our thoughts, write, or draw, or in my case, often stare blankly out the window thinking, "Wow, I have absolutely nothing to say about this." And then occasionally something would shoot through me like a lightning bolt, and I simply couldn't stop all of my thoughts and feelings. But what I found most remarkable was the sharing we had in small groups or as a whole - the ease and comfort. I came to realize in new ways that our frantic lifestyles actively work to destroy our ability to listen, erode our ability to hold attention to any one thing for very long, and this atomizes our community into many lonely and seeking souls. Listening, truly listening, cures that. And in my case, at least, it takes a lot of practice, and a willingness to devote the necessary time.

In making the devotion of time to listen I found a much deeper kinship with the members of this class than I expected, and I am realizing it is wholly because of the grace and the courage, and often patience, it takes to actually listen, to accept their journeys as their own, and also to accept my journey as my own. This has become my working definition of Grace: the way God is so enmeshed in that experience of acceptance, so entwined with us that love, like air, is always in us and around us, sustaining us, always available if we simply breathe, simply listen, simply look for the tree buds in late February.

Book Review: *The Paradox of Generosity*

Harold Petersen



Is it really more blessed to give than to receive? This is the message not just of Christianity but of virtually all the major religious disciplines. But is it credible? Or if so, does it pertain just to the afterlife? Isn't it obvious that in giving time or money to others we have less for ourselves? Might we in fact get back more than we give, even in this life?

This question is examined in a remarkable book called *The Paradox of Generosity: Giving We Receive, Grasping We Lose* by two sociologists, Christian Smith and Hilary Davidson (Oxford University Press, 2014). The authors cite evidence from others and also report on their own empirical research, which draws from a survey of 2,000 Americans, more than 60 in-depth interviews with individuals across 12 states, and analysis of over 1,000 photographs and other visual material. They find that people who develop patterns of generous giving lead healthier and happier lives. This holds for giving of time and of goods and of money. The causation goes both ways, from happiness to giving and from giving to happiness. The correlation is not perfect, of course, but it is statistically significant.

Why might this be the case, that giving of what we have gets us back more in return? It seems to flow both from the social relationships that develop in connection with giving, from a tendency to worry less about our own problems when we show concern for others, and from the impact of generous behavior on those areas of the brain that are associated with pleasure and feelings of contentment.

It is not a sure thing of course, and it appears to work best when giving becomes a habit, or something done almost instinctively with no thought of gain or loss. It may begin with small gestures which then become a part of who we are.

Aristotle said that happiness flows from the development of virtuous habits. Jesus told us it is more blessed to give than to receive. The Buddha said that giving brings happiness in every state of its expression, from forming the intent to give, to the giving itself, and to the remembrance of it. Smith and Davidson present empirical evidence in support of the proposition.

MANNA Community Meals

"I was a stranger and you welcomed me."

MANNA (Many Angels Needed Now and Always) is a ministry of and with the homeless community in downtown Boston. Based at the Cathedral Church of St. Paul, this ministry seeks not only to welcome men and women across differences of class, wealth, culture, race and mental ability, but also to empower all people to claim their place as essential members of our community. We all have gifts to give and to receive. We need each other. And this is why we gather to serve, to pray, and to create together.

—from the MANNA website

On September 25-26, All Saints began a new partnership with the MANNA Monday Lunch Program, under the direction of the Rev. Tina Rathbone, at the Cathedral. We are one of four participating churches in the area joining in fellowship with the homeless community of Boston. We will provide a hot lunch six times a year, on the fourth Monday of every other month, and prepare the meal at All Saints on the Sunday before.

Our partnership with MANNA offers us the opportunity to do more than simply provide a meal for those in need. We'll work together, eat together and worship together in community with MANNA guests and staff.

MANNA also offers us fertile ground to establish deeper roots for a larger parish involvement, to enrich our knowledge of the homeless, and to connect with people who have seen a lot of life's more difficult sides.

Where will MANNA take us? We honestly don't know; but we know the journey will be worth it. We invite you all to join with us in whatever way that fits: through shopping, preparing and serving a meal, worshipping with the homeless community, and organizing, communicating, and managing our efforts. Parishioners are also invited to be part of the MANNA circle by providing items of food for our meals. If "a way to peoples' hearts is through their stomachs," let's make our MANNA meals a pathway to the hearts of men and women in Boston whose names and lives we don't yet know.

Contact anyone on the planning team to learn how you can be a part of MANNA: Ginny Adams, Fran Bancroft, Kathleen O'Connor, Sharon Siwiec, Mary Urban-Keary.

Ginny Adams and Fran Bancroft



The MANNA cooks: Sharon Siwiec, Liz Beattie, Wendy Wheeler and Ginny Adams

MANNA Meals 2016-17

September 26, November 28, January 23, March 27, May 22.

Save the dates!

The Pilgrim and the Black Seed Writers Group



The Pilgrim is a literary magazine embedded in the MANNA community, edited by *Atlantic* columnist James Parker, and published 10 times a year by the Cathedral Church of St. Paul. Since its founding in December 2011, *The Pilgrim* has featured the work of more than 150 homeless, transitional or recently housed writers. All are part of the **Black Seed Writers Group**, which meets every Tuesday morning at the Cathedral.

The Pilgrim features poetry, protest, memoir, prayer, reportage, jubilation and despair. The master metaphor of the magazine is pilgrimage, and its proposition to the reader is that homelessness is a state of acute pilgrimage – a condition of material and occasionally moral emergency, and thus a place where the world reveals itself under the pressure, or the pouring-in, of a higher reality.

Subscriptions are \$25 a year. To order, send a check to: *The Pilgrim*, Cathedral Church of St. Paul, 138 Tremont St., Boston, MA 02111. Checks should be made payable to Cathedral Church of St. Paul and have *The Pilgrim* on the memo line. See also www.thepilgrim.org.

Please enjoy some excerpts from *The Pilgrim* on the next page.

The Pilgrim: Selections from the Best of 2015 Issue

SPACES by Ricardo

At shelters there is not much space for everybody. I am sleeping, but I cannot stretch to my left because I would wake up my neighbor. I am tired and need to sit from a long day of walking but all seats are taken. I am eating dinner but cannot move my elbows much; if I do, I would touch my neighbor's food. There is no space to leave any bags. If bags are left, they will be discarded. There are lockers for rent at the shelter, but they are so small that not all my belongings can fit. There is not much space in the showers – if I take more, I'd interfere with my neighbors. I am watching TV. Standing room only. Yes, they added beds for more people, but they're all bunk beds with little space in between. There is no space for my jacket or boots. Thank you God for giving me enough space to breathe, to live, and for my health.

JUST ANOTHER DAY by Steve Burton

It's a cold Monday morning, and I'm sitting in the Commons planning another day. As I watch the commuters shuffling off to work – men in suits and women in skirts and cell phones in their hands and people just doing their thing – I start picturing myself as one of those folks, living a normal life, having a job, having a home and a family to go home to.

All of a sudden a woman sits down next to me, and we exchange good mornings and start talking weather. A man pushing a carriage full of cans and bottles passes by us. The woman exclaims "Did you see that homeless man pass by us?" I answered I saw a man making ends meet, doing what he needs to do to survive. We keep talking, and I ask her how she knew he was homeless. She says by the way he's dressed and collecting cans. I laugh and tell her I'm homeless. She shakes her head in disbelief. "You don't look homeless." I tell her not to judge a book by the cover. She laughs, stands to leave, reaches in her pocket and pulls out a five dollar bill to give to me. I decline. I tell her "I'm homeless, not helpless. Give the five to the man with the cans."

As she walks away, I think: The five I could have used for a hot cup of coffee or a ride on the T. But my pride got the better of me. It's just another day.

BEING MORTAL

It does not matter
what one's motives and intentions –
and even limitations – are.
Like the sailors in the wild seas
finding their home,
in this world and one's life
what matters is:
How does one redeem oneself...

Karan Raja

DAMAGE

Earthquake, mudslide, drought.
Flood, tsunami, lit candle.
Smoking in bed, kitchen mishap.
Auto accident, unemployment.
Theft, shelters closing, unmet needs.
And last but not least:
Unkind and cruel remarks and words.
The damage from them lasts for a lifetime.



INNER DEMONS

Feeling so gifted but so constricted.
I'm frozen in time, I'm so afflicted.
With my broken compass I'm so conflicted
Unable to tell when the wind has shifted.
I can barely breathe, and I can hardly conceive
my own potential; what I can achieve.
I'm hesitant what to subscribe to, what to believe.
I'm unsure whether to turn left or turn right.
It seems like what was wrong last week
today is righteous and right.
I don't know what I truly want
and I don't know my place.
I just hope to find what would constitute
my own state of grace.
Decisions have to be made and require resolve,
but putting together a puzzle with missing pieces
takes a long time to solve.

Sean Croft

Ady

Youth Leadership Academy Pilgrimage

The Youth Leadership Academy (YLA) is a program for rising 9th and 10th graders in the Episcopal Diocese of Massachusetts. On August 5, 2016, members of the diocesan YLA and their adult companions headed for the Arizona/Mexico borderlands for a week of mission and pilgrimage, organized in partnership with the Episcopal Diocese of Arizona. Aidan Briney and Luke Whited, both from All Saints went on this journey. Luke was selected to write the blog for the group on August 9, and Aidan wrote a final assessment of his journey.

Tuesday, August 9

Luke Whited

Today we learned that love, sorrow, and respect transcend all boundaries. In the morning, we planted a cross in remembrance of Ariana Ortega Sanchez, a young migrant woman who died with her unborn child trying to cross the desert near Bisbee. The service was led by a Roman Catholic deacon who was a member of the Yawkey Native American tribe. We helped baptize the unborn child and blessed her cross. Though no one present had known Ariana personally, we all were deeply affected by the service. It helped to bring home the reality of the dangers that migrants must face in order to find a better life.

Following the service, we met with some of the border patrol in Naco. It helped to understand both sides of the story, since they had slightly opposing views. They said that they did not mind that migrants were coming over to get a better life, but they wanted to keep America safe from the few of them that might want to harm America. The agents spoke about traffickers who take advantage of families, women, and children. Surprisingly, the border patrol agents agreed with us that building a bigger wall would not be the best solution to the migrant situation, especially because the government actually does not have enough money to build one. Their dedication to their jobs and genuine concern for people's safety reminded us that they are real people and not just scary bullies.

In the early evening, we participated in a weekly vigil called "Healing our Borders," where we remembered all of the migrants who have died crossing the desert in Cochise County. We held up white crosses bearing the names of the deceased migrants and said their names out loud. When the names were said, every person responded with "presente" signifying that we are with those who died, and that they are not forgotten. Our quote of the day is "Presente means we are with you," because it was such a moving experience for us.

Tonight, we had our final dinner at St. Stephen's church, where we met some of the students from Douglas High School and they shared a meal with us. We learned that we have more in common with them than differences, even though they live across the country. We want to remember their stories, as well as the stories of others we have met, both in Douglas and Agua Prieta. It is through this remembering that we will be able to make a better world.

Summing Up

Aidan Birney

Looking back on my trip to Arizona, there were many memorable events that I enjoyed very much. The three activities that I enjoyed the most were visiting the Slaughter Ranch, painting the wall dividing the States and Mexico in Agua Prieta, and visiting the Imago Dei middle school in Tucson. The Slaughter ranch, located a few miles outside of Douglas and past a long dirt road, was a former military base and home. The ranch was also home to some rare animals, such as snails and snakes. I enjoyed visiting the ranch, especially seeing the immense size of the property and the spectacular view from the top of a hill. The next day, we went into Mexico to paint a mural on the fence dividing the States and Mexico. I enjoyed this very much as well, because I felt as though I was helping bring the work of the artist to life. We painted from around 9:00 to 11:30, and the result was a spectacular painting of an orange sunset with birds and trees. The mayor of Agua Prieta came and made a speech complimenting us on our work. The following day, we went to the Imago Dei middle school, located in Tucson. The school is an Episcopalian school focused on providing high quality education to low income families at no cost to them. I enjoyed being at the school because of its excellent goal of educating everyone, no matter how much money they have, and its eagerness to teach. Overall, I enjoyed my trip to Arizona very much, and moments like the ones I have mentioned are ones that I will remember for a long time. I am very happy to have gone on the trip, and now I'm sorry it's over. I also will miss all the friends that I made at YLA.



Slaughter Ranch, Arizona.

El Hogar – Summer 2016

It's been almost two months since the mission team returned from Honduras. In that time, we've spent many moments reflecting about the friends we made, our experience, and how to support - and potentially grow - our relationship with this special place.

The children's smiles and energy are still with us. In spite of the circumstances that brought them to El Hogar, their joy and openness were a constant. Nick was greeted each morning by a posse of high-fives and holas. I, on the other hand, was grateful every day for the sanctuary that allowed the children to temporarily forget about their troubles and experience a sense of freedom.

In addition to developing a comradery with the kids and staff, we bonded as a mission team. There were many "team moments." One of the most moving was witnessing a congregant from St. Stephen's experience God through interacting with the children. At one point, he exclaimed that El Hogar felt more like home than Boston.

A day that is still with me included two experiences that were bookends to one of our last days in Honduras. The day began with testimonials from two men who survived the streets of Tegucigalpa. As adolescents, they believed the streets were safer than their homes. The men described their life as they sought to survive drugs and gangs and how they were saved from certain death. Now, they are working to save other boys and girls from the life they escaped. At the end of the day, we hurriedly embarked on a home visit in Tegucigalpa. There, we witnessed a type of poverty I could never have imagined. Both experiences make me extremely grateful for all that I have.

So, the lingering question is what do we do next. Certainly, we can continue to pray. Prayers will include the safety and well-being of the children and staff at El Hogar, the health of the program that helps so many, and that the children who touched our hearts continue to thrive. In addition, my wish is that the parish feel called to help this wonderful organization in a more enduring way. All Saints Parish has sent many teams to Honduras over the past years. Perhaps it is time for us to take action.

Sue LeClaire and Nicholas Daniell



Back row from left: Bruce Keary, Richard Burden, Sue LeClaire, Jill Pollard, Tatyana Danahy-Moore, Becky Taylor, Franklin Ortiz.
Front row from left: Nick Daniell, Richard Moore, Ben Saia, Grace Hannibal, Laura Correa-Franco.

New Youth Formation Initiative: BaseCamp

Becky Taylor



In their book *Radical Sending: Go to Love and Serve*, Demi Prentiss and Fletcher Lowe envision a congregation as a spiritual "base camp" where members get what they need to empower and sustain them for ministry in their daily lives. The authors note that in wilderness settings, base camps help hikers succeed on their journeys by being places of refuge where travelers can find refreshment, rest, emergency care, repair, and connect with others on the same or different paths.

This fall we are applying this idea of a spiritual base camp to our work with young people in Grades 6 to 12. Once each month, immediately after the completion of worship, our tweens and teens will gather for lunch, conversation, and prayer with a group of adult mentors. Between monthly meetings, these adults will be checking in with the kids, offering resources that relate to BaseCamp discussions, and maintaining face-to-face friendships on Sunday mornings.

BaseCamp will replace Sunday morning Church School classes for middle school and high school kids. For a variety of good reasons, attendance in these classes has waned over the past few years. As we begin the 2016-2017 youth ministry year, the focus is now on encouraging our young people to become actively engaged in Sunday morning worship (all kids in Grades 6 and up will worship from start to finish) and to serve as liturgical leaders as they feel called. They will build community with one another through monthly BaseCamp meetings, and as they design and implement faith-based service projects within and beyond the parish.

I am very excited about this new formation opportunity with our young people. I welcome your prayers and questions as we begin.

Pastor Lee Leads the Evergreen Church

Nathaniel Harrison

Its name, Evergreen, is inspired by Psalm 1, wherein the righteous man is likened to “a tree

Planted by streams of water,
That yields its fruit in its season,
And its leaf does not wither.
In all that he does he prospers.”

For nearly 20 years, the Evergreen Church has been at home at All Saints, from where it has ministered to hundreds of Korean students, “making them disciples of Christ,” in the words of Evergreen’s current pastor, 39-year-old Jin Taek Lee.

Most of them move on to jobs and careers in Korea and elsewhere in the United States.

“When they leave Boston, they aren’t professional missionaries, but they carry Jesus Christ in their hearts,” Pastor Lee says. They are the ever-fresh “fruits” of Evergreen’s vibrant ministry. The church today has 90 active members. While most are students, there are now 12 families in the congregation and special services for kindergarteners began last summer.

Evergreen is affiliated with the Korean American Presbyterian Church, which according to Pastor Lee was established by Korean ministers who emigrated to the United States in the 1970s. They were members of the Korean Presbyterian Church, established by missionaries from New England who travelled to Korea in the early 20th century.

Evergreen’s ties to All Saints date from 1997, when Pastor Lee’s predecessor, Pastor Hong Won Chun, was looking for a new home for his congregation, which had been meeting in Newton. A decision by church authorities to move to Hopkinton meant that Korean students in the Boston area would be left without a place of worship. Pastor Hong met David Killian, then rector at All Saints, and a beautiful friendship was forged.

Pastor Lee’s US sojourn began in 1999 when he came to Boston University to study English and joined a Bible study session on the campus. A year later he made his way to the Evergreen Church, where he was a parishioner and pastor-in-training until 2011. During those years he also studied at Gordon College in Wenham, graduating with a BA degree in 2005. He went on to earn a Master of Divinity degree at Gordon Conwell Theological Seminary in Boston in 2010 and became Evergreen’s full-time pastor in 2012. He lives today in Brookline with his wife, whom he met in the church, and two daughters, two and six.

Under his leadership Evergreen parishioners conduct Bible study at seven area campuses, Boston University, Boston College, Tufts Dental School, Berklee College of Music, Gordon College, Pine Manor College and the Longwood medical area. In addition to responding to the spiritual needs of his parish, Pastor Lee sometimes assists young Koreans with their more worldly challenges – homesickness, housing, language learning and the weather. “Winters are longer here than in Korea,” he notes.

The Sunday service at Evergreen starts at 1:45 pm in the music room, which is much appreciated by the congregation for its acoustics. “Good dynamics in a small place,” Pastor Lee says. “We love it.”

Evergreen has contributed financially to some of the outreach initiatives of All Saints, but its parishioners have yet to get personally involved. “That’s something I hope will happen in the future,” he says, paying warm tribute to Becky Taylor, Director of Children’s, Youth and Family Ministries. “She’s been a great communicator for us.”

He expresses deep gratitude for his church’s relationship with All Saints. “Without the support of All Saints Parish, we wouldn’t be here. Surely God provides – but God provides through All Saints Parish.”



Photo by Monica Burden

Around the Parish – Fall 2016

Emily Howe prepared the Boston Children's Chorus for *Madame White Snake*, the second opera in the *Ouroboros* trilogy. All three operas, with librettos by Cerise Lim Jacobs, were presented Sept. 10-17 at the Cutler Majestic Theatre. *Naga*, the first opera, has a score by Scott Wheeler; *Madame White Snake*, by Zhou Long; and *Gilgamesh*, the finale, by Paola Prestini.

A Memorial Service on Oct 1 celebrates the life of Friedrich von Huene, who died on May 8, in Bath Maine. A longtime parishioner with his wife Ingeborg, he was the co-founder of the Boston Early Music Festival and a renowned maker of historical woodwind instruments.

The Charles River Deanery Confirmation will be held at 10:30 on Oct 15 with Bishop Gayle Harris presiding. Grace Neary and Aiden Briney from All Saints Parish will be among the Deanery confirmands.

This fall finds All Saints high school graduates at the following colleges: Nadjie Edmundson at Massachusetts Bay Community College; Christopher Hakimian at Northeastern; Mariel Kronitz at Boston College; Kayla McLoughlin at Clark University; and Mary McLoughlin at The College of Wooster, Ohio.

Milestones

Charlotte Farias, daughter of Michael and Kristin Farias, was baptized August 7.

Anne Geiger died on August 14, and Maurice "Mo" Richardson died on Sept 3. May they rest in peace and rise in glory.

STEWARDSHIP: What you need to know

- Look for a mailing from All Saints containing information about stewardship and your pledge card.
- All are invited to a dinner on Thursday, Oct. 20 at 6pm.
- Our goal is \$375,000 and 130 pledges of time, talent and treasure.
- Gift Weekend is Nov 5/6 – please bring your pledge cards to church!

Saint of the Month – Vida Dutton Scudder

Marianne Evett



Vida Dutton Scudder is celebrated in the Episcopal calendar of *Lesser Feasts and Fasts*, on October 10, the date of her death in 1954. She was an Episcopalian, an educator, writer and welfare activist in the social gospel movement. Although she was born in India in 1861 to missionary parents, her family was from Boston, and after her father died in 1862, her mother returned home with baby Vida. She graduated from the Girls' Latin School and Smith College, and was one of the first women admitted to the graduate program at Oxford University, where she was influenced by John Ruskin and Fabian Socialism. Returning to Boston, Scudder taught English literature at Wellesley College, becoming a full professor in 1910.

Her lifelong commitments, however, were to social activism, especially for workers and the poor, and to spirituality and prayer. In 1890, she helped found Denison House in Boston, the third settlement house in the US, and administered it for 20 years. An activist for labor unions, she dared to take controversial stands, supporting the 1912 textile workers' strike in Lawrence, and, despite her pacifism, the US entry into World War I. She was a founder of the Episcopal Church Socialist League and the Church League for Industrial Democracy, as well as a Companion

of the Society of the Holy Cross, an order dedicated to intercessory prayer and social reconciliation.

In later life, she lived in Wellesley with her companion, Florence Converse, and wrote a great deal, including works on socialism and the church, and an autobiography, *On Journey*. She once said, "If prayer is the deep secret force that Jesus tells us it is, we should be very busy with it," and "Social intercession may be the mightiest force in the world."

Collect for Vida Dutton Scudder

Most gracious God, who sent your beloved Son to preach peace to those who are far off and to those who are near: Raise up in thy Church witnesses who, after the example of your servant Vida Dutton Scudder, stand firm in proclaiming the power of the Gospel of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

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allsaintsbrookline.org

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 from 9:00 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

Nicholas Hayes, Seminary Intern

Parish Administration

David Bliss, Parish Administrator

Sue Poon, Evening Office Manager

John Plonowski, Bookkeeper

Renato Dantas, Sexton

Alexandra Geoly, Elizabeth Adams, Security Receptionists

Brianna Conroy, Maya Haynes, Jill Arnold, Nursery Care

Dates to Remember...

October 1 & 2 – Blessing of the Animals

Oct 15 – Charles River Deanery Confirmation

October 16 – Children's Sabbath

October 20 – Stewardship Gratitude Dinner

October 29 – Quiet Day hosted by Daughters of the King

October 30 – All Hallows Choral Evensong with Schola

November 5 & 6 – All Saints Day & Gift Sunday

November 8 – Election Day Eucharist

November 12 – Parish Potluck following the Celtic Service

November 22 – Choral Evensong, Feast of Margaret of Scotland

