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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: On Lent and Wilderness

In any spiritual journey, there's always a wilderness. A fierce and barren (interior or exterior) landscape that calls us, challenges us, terrifies us, tempts us, and transforms us. Sometimes we seek out the solace of these fierce landscapes—go willingly into their stark silences. Sometimes they are the last places we want to be, yet we find ourselves there—after a significant loss, a troubling diagnosis, a hope that never materializes.

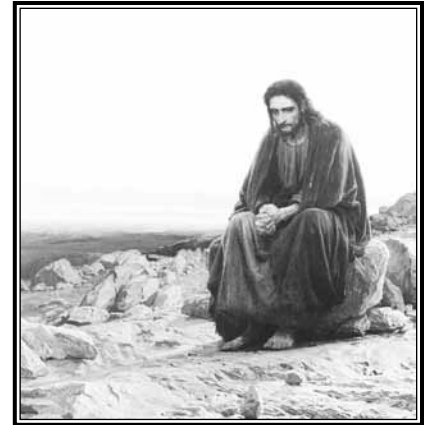
Scripture is full of wildernesses—deserts. Sometimes the journey into them is long—forty years or forty days. Sometimes it's just a night alone in a garden while others sleep, or in an intense wrestling match with an angel. Whatever our wilderness is, it is part of the spiritual journey, and we ignore it, or run away from it at our peril.

Spiritual deserts are often described as those places where God seems absent. But scripture shows that this is not really true. Neither Jesus nor the Israelites wander off lost into the wilderness. They are led by the Spirit. Jacob, who flees the wrath of his brother Esau, nevertheless experiences a vision of a ladder to heaven and wakes declaring "God is in this place, and I didn't know it" (Genesis 28:16). And in addition to the trials and temptations in the wilderness, something else always happens in scripture as well. The wilderness is the place where gifts are given...manna...bread to feed thousands...visions...faith.

Liturgically, Lent is a desert time. A time of testing and strengthening, of deepening or intensifying practices that may have become lax—praying, fasting, almsgiving. A time to journey into the wilderness, led by the Spirit, and to discover the gifts that are revealed there. For this Lent, I'm rereading a wonderful book, one of my favorites, on desert spirituality called *The Solace of Fierce Landscapes* by Belden Lane. In it he reminds us of this dual nature of deserts—as places of both trial and transformation. He tells the story of an ill-fated wagon train that entered a brutal 140-mile stretch of desert in the southwestern United States in 1849. Twenty-seven wagons entered; only one came out. On leaving that place a settler looked back and said, "Goodbye, Death Valley," which is how that stretch of desert got its name. However, the Spanish, Belden points out, who had been there longer, and maybe understood it better, had another name for it. They called it "la Palma de la Mano de Dios," the palm of God's hand.

There is always a wilderness. It's where we discover that we often need much less than we typically think we do in order to survive; where we discover that despite our cries to the contrary, we do have friends and faith enough. That despite the seeming absence of God, God is very present. That a desolate wilderness is also the palm of God's hand.

Richard+



Kramskoĭ, Ivan Nikolaevich, Christ in the Desert, from *Art in the Christian Tradition*, Vanderbilt Divinity Library, Nashville, TN

Reading the Wilderness

Jean Knox

"Then Jesus was led up by the spirit into the wilderness." Matthew 4:1

For spiritual renewal, many of us instinctively head to the country. We associate wilderness with solitude and quiet, a place to recharge our batteries. If you can't put yourself into an actual wilderness this Lent, the following books offer plenty of fresh air.

Dakota, A Spiritual Geography by Kathleen Norris, Mariner Books. Houghton Mifflin, 2001.

For author Kathleen Norris, the Dakota plains are rich territory for spiritual discovery. Moving to her grandmother's house in the 1970s, Norris surprised herself by deciding to stay. On the open grasslands, she finds space to think and pray. Her response to the wild land and climate is immediate and personal. She writes: *"The silence of the Plains, this great, unpeopled landscape of earth and sky, is much like the silence one finds in a monastery, an unfathomable silence that has the power to reform you."* Norris inspires readers to draw spiritual meaning from their personal geographies.



photo by Richard Knox

Rowing to Latitude, Journeys Along the Arctic's Edge by Jill Fredston. North Point Press, 2001.

For Jill Fredston, wilderness provides an interior compass and way of life. Fredston and her husband are avalanche experts in Alaska. In the summer, they row for thousands of miles along rugged Arctic shorelines, fending off icebergs, grizzly and polar bears, and brutal weather. The wilderness she lovingly describes is spectacular and desperately fragile. The journeys are *"neither a vacation nor an escape we do these trips because we need to. The world of phones, computers, and deadlines cannot compare with singing birds, breaching whales, magnificent light shows, and crackling ice."* Her narrative includes high drama and smart digressions on a multitude of topics, including relationships, risk taking, and forgiveness.

Learning to Fall, The Blessings of an Imperfect Life by Phil Simmons. Bantam Books, 2002.

For Phil Simmons, true wilderness is close to home. An avid hiker, beloved English professor, writer, and self-described "tree worshipper," Phil was only 35 when he was diagnosed with ALS in 1993. Shortly after his diagnosis, Phil moved with his young family to the village of Sandwich, New Hampshire, where his parents lived, and began to give sermons at local churches. Phil's approach to religion is eclectic and inclusive. He once sought mystical transformation through meditation. One day, in a western valley of sagebrush and thousand-year-old trees, he settled himself against a tree to meditate. He quieted his breath. Nirvana seemed within reach until an ant crawled up his shirt. He writes:

"I had come for a miracle. What I got was an ant. Only now, years later, have I come to understand that the ant was the miracle. More than in those ancient trees, more than in the mountains, more than in the vast space stretching out before me, the true nature of God was revealed to me in the humble climbing of an ant, after an intriguing smell, perhaps, or the pleasing salty taste of skin. It was the ant that returned me to the world, that called me to another way of worship, the way of all things ordinary and small, the way of all that is imperfect, the way of stubbornness and error, the way of all that is transitory and comes to grief. The ant was my messenger, calling me back to a world that in truth I had never left."

Films for Lenten Viewing

Jonas Barciauskas

Many of us love watching movies, and thanks to a variety of digital services like Netflix, getting access to new and old movies is easier than ever. I love to watch them for a variety of reasons: to relax, be challenged, appreciate film as art, and, with some of the best films, for spiritual nourishment. Here are three films that you might find worth viewing during the weeks of Lent. As you view them, ask where might God be in this story? Are there moments where the film's characters are challenged to grow inwardly and realize a new sense of self and community? Do any such moments resonate with your own spiritual journey?

The Visitor (2007) – Written and directed by Tom McCarthy (*Spotlight*, *The Station Agent*, Boston College '88!), the film depicts a professor (Richard Jenkins) clearly running on empty as teacher and scholar returning to his New York apartment to find squatters. A mostly timely film on undocumented immigrants and their vulnerability.

Two Days and One Night (2014) – From IMDb: "Sandra, a young Belgian mother, discovers that her workmates have opted for a significant pay bonus, in exchange for her dismissal. She has only one weekend to convince her colleagues to give up their bonuses so that she can keep her job." Sandra is played by Marion Cotillard.

Chocolat (2000) – If you've seen this one already, you may want to see it again simply because it takes place during Lent! One question I asked myself was – Is it just a critique of Lenten practices of fasting and austerity or is there something deeper being explored? Certainly a challenge to watch for anyone who has given up chocolate for Lent!

Lenten Opportunities From Adult Formation

Mary Urban Keary

The forty days of Lent offer us an opportunity to deepen our relationship with God, and our understanding of the life, death, and resurrection of Jesus and its meaning for our lives. The Adult Formation Committee is offering the following opportunities for growth during Lent.

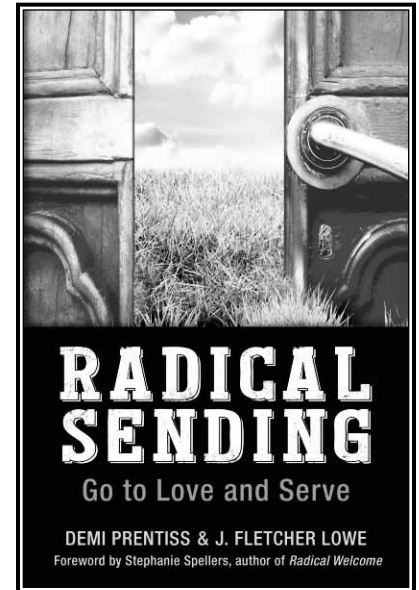
All Saints Reads!

“Church was never supposed to be just what we do inside a building or at a particular time on a Sunday. Church is who we are every moment in every place.”

The Rev. Canon Stephanie Spellers, foreword to *Radical Sending*

The Adult Formation committee has chosen *Radical Sending: Go to Love and Serve* (Prentiss and Lowe) as a book we hope you will read as part of your Lenten practice. It is a thought-provoking, not-too-long book (161 pages) that reminds us that ministry is not reserved only for the 0.8% of people who are ordained, but that the rest of us are also called, equipped and sent in the name of Jesus, the first radical. It’s an interesting read and raises interesting questions and challenges for all of us who call ourselves Christians. Copies of *Radical Sending* can be purchased at church or your favorite book store.

House meetings to discuss the book are being held during Lent in various homes throughout the parish. Details are available at church and in our email newsletter. Whether or not you attend a house meeting about *Radical Sending*, we hope you’ll read it, and join us after church on **Sunday, April 3** for a light lunch and a discussion of the book. Questions? Contact Mary Urban Keary: murban@bu.edu.



Women of the Passion, a Journey to the Cross

This dramatic presentation of the Stations of the Cross as viewed through the eyes of 14 women will be performed at **7:00 pm on Wednesday of Holy Week, March 23** in the sanctuary. “It’s the first time The Passion made sense to me;” and “I could identify with several of the women portrayed,” are but two comments heard after its previous presentations at All Saints.

If you are interested in being a part of this production, contact Marianne Evett mbevett@gmail.com. You must be able to attend one rehearsal.

Lenten Resources

Online retreats

If you’d like to make a Lenten retreat, but can’t seem to find the time, Ignatian Spirituality from Loyola Press offers a number of online retreats, ignatianspirituality.com/lent as does Creighton University onlineministries.creighton.edu/CollaborativeMinistry/Lent/LentOnlineRetreat. The brothers at SSJE are offering an online course about growing a rule of life this Lent, ssje.org/ssje/growrule.

Daily Meditations

Perhaps daily meditations are more your style. These are available online and can be ordered in hardcopy. Primate’s World Relief and Development Fund Lent resource focuses on issues of food security and food sovereignty: indd.adobe.com/view/75c1baec-4818-450c-9ba3-7e082fddfeab. Episcopal Relief and Development annual Lenten Meditations episcopalrelief.org/church-in-action/church-campaigns/lent.

Lent Madness a.k.a. “The Saintly Smackdown” (only online): 32 saints are placed into a tournament-like single elimination bracket. Each pairing remains open for a day and people vote for their favorite saint. Winner receives the Golden Halo. A fun way to learn about holy women and men: lentmadness.org.

Challenges

Are you up for a challenge? The Restoration Project is encouraging people to pray 20 minutes a day, worship 1 time a week, serve 6 times a month, 20+1+6, sign up for the challenge at prayworshipserve.com. Participate in an Ecumenical Carbon Fast—daily email messages focusing on creation care. Sign up at macucc.org/carbonfast. Or maybe you’re up for the Bible Challenge—read the entire bible in a year: thecenterforbiblicalstudies.org/wp-content/uploads/2014/07/Read-the-Bible-in-a-Year-Revised-1.pdf. Or just commit to reading the New Testament, or one of the gospels, or the Psalter. *The Book of Common Prayer* has rubrics for reading through the entire Psalter in 30 days.

Anglican Primates Seek to Restrict Episcopal Church

Nathaniel Harrison

All Saints parishioners could have been forgiven last month for thinking that they—and the Episcopal Church—were no longer welcome in the worldwide Anglican Communion.

That was the erroneous suggestion implicit in a number of mainstream media headlines following a meeting of senior Anglican leaders—or primates—from around the world that had been called by the Archbishop of Canterbury, Justin Welby.

In fact, what the 38 primates approved at a mid-January gathering in Canterbury, England, was a limited, temporary restriction on the Episcopal Church in response to its decision last July to authorize same-sex marriage. But the church remains a legitimate member of the 85-million-member Communion, and All Saints parishioners visiting London who wish to receive communion at Saint Paul's Cathedral will not be turned away.



The primates, who are bishops from national or regional churches, found that in its endorsement of same-sex unions, the Episcopal Church had engaged in “a fundamental departure from the faith and teaching held by the majority of our provinces on the doctrine of marriage.”

Asserting a unanimous desire “to walk together,” they nonetheless declared that for the next three years, the Episcopal Church should not be authorized to represent the Communion in interfaith or ecumenical bodies. They said that while Church representatives could continue to participate in “the internal bodies of the Anglican Communion, they will not take part in decision making on any issues pertaining to doctrine or polity.” In other words, the Episcopal Church retains its voice but not its vote.

The Episcopal Diocese of Massachusetts responded quickly to the news from Canterbury, reaffirming its “commitment to the full inclusion of all Christian persons, including LGBTQ Christians, in the life of the church—its fellowship, its leadership and its sacramental life.” James Naughton, a communications consultant to the Episcopal Church, was defiant, in remarks carried by *The Atlantic*. “We can accept these actions with grace and humility but the Episcopal Church is not going back. We can't repent what is not sin.”

The Anglican Communion's struggle to find consensus on homosexuality has intensified since 2003 when the Episcopal Church consecrated its first openly gay bishop, Gene Robinson, a move bitterly opposed by Anglican leaders in Africa. There was resistance as well from conservative Episcopalians in the United States and Canada, who in 2009 formed the breakaway Anglican Church in North America that today claims 112,000 members.

In the run-up to the gathering Archbishop Welby told the BBC that while he sought reconciliation within the Communion, “reconciliation doesn't always mean agreement... It means finding ways of disagreeing well...” He acknowledged that “there's nothing I can do if people want to leave the room,” adding that “a schism would not be a disaster—God is bigger than our failures—but it would be a failure.” He described the church as a family, “and you remain a family even if you go your separate ways.”

The archbishop's remarks suggested to some observers that he may be envisioning the Communion in the future as a loose confederation flexible enough to be able to embrace serious differences over Christian practice.

At a press conference following the meeting Welby, as reported by the Episcopal News Service, apologized to lesbian, gay, bisexual and transgender people for their mistreatment within the Anglican Communion, noting that in some countries they can face criminal prosecution. “It is for me a constant source of deep sadness that people are persecuted for their sexuality... I want to take this opportunity personally to say how sorry I am for the hurt and pain in the past and present that the church has caused and the love that we at times completely failed to show, and still do, in many parts of the world.”

But speaking at the same press conference, Archbishop Josiah Idowu-Feraon, secretary general of the Anglican Communion, appeared to caution “Western” leaders against imposing their culture of sexuality on Africans.

“There are gays and lesbians in Africa, of course there are,” he said, “And we have always had them. But generally on the continent of Africa our culture does not support promotion of this type of lifestyle... If the Western world would just leave Africans within our various cultures, we know how to live together with our various differences.”

Laura Everett Receives 2016 Spirituality & Justice Award

Marianne Evett

Laura Everett is a passionate witness for reconciliation – for religious divisions to be broken down and our oneness in Christ proclaimed. The Executive Director of the Massachusetts Council of Churches, she came to All Saints on February 6 and 7 (World Mission Sunday) to preach and to accept the 2016 Spirituality and Justice award.

She is also an ordained pastor in the United Church of Christ. “I felt the call to serve God in high school,” she said in a phone conversation before her visit here. “But I didn’t know then there were other ways [than as a pastor] to serve the church.” Nevertheless, growing up in New Jersey, she didn’t go to church—not until a woman at the laundromat invited her mother to come and sing in a church choir. “That’s how I got there,” Everett said. “I was a Christian in a classic evangelical church, with a knock-down, drag-out belief in a personal Jesus. Since then, I’ve been formed by many places of the body of Christ, so I’m comfortable in many homes.”



Photo by Jean Stringham

She went to Brown University and then to Harvard Divinity School, arriving there on September 11, 2001. “Our generation really got a sense of how high the stakes are for peace building,” she said. While she was at HDS, she took a course at the Episcopal Divinity School from Ed Rodman (then the Canon for Urban Ministry for the diocese) and Ian Douglas. “Before, church history had been taught as a series of divisions,” she said. “Here was a way to tell the story as a series of reunions and reconciliations. It was formative, because I discovered that being a pastor was not the only way to serve.”

In 2004, she started work as an intern at the MCC, moved on as Associate Director, and then became Executive Director. The MCC is an ecumenical network of 17 Orthodox and Protestant denominations, congregations and individuals committed to expressing the unity of the church in Christ and joining in common witness. The Catholic Archdiocese of Boston is affiliated with the council and occasionally collaborates on issues of mutual interest. Everett’s job sends her around the state and beyond to make this common witness to Christian unity visible. When we talked, she was in St. Louis, Missouri, attending a conference of Churches Uniting in Christ, a 50-year-old group working on ways to reconcile churches divided by race. “If we serve a reconciling God, we need to reconcile ourselves with one another,” she said.

Last August, Everett married Abbi Holt, a middle-school Latin teacher in Arlington, whom she met in 2006. Bishop Gayle Harris was among those officiating at Hope Central Church in Boston. Through her relationship with Holt, Everett has become immersed in the biking community, commuting by bike. She does a blessing of the bikes, especially at places where a cyclist has been killed, and is writing a book on urban spirituality and bicycles. “Bikes are fast enough to get you there and slow enough to make you look at your surroundings,” she said.

Altar Flowers

Looking for a way to honor a loved one? Whether it may be in loving memory, or in celebration of a birthday, anniversary or other event in the lives of your family or friends, consider donating the flowers at the altar.

It is easy to sign up for flowers:

1. Choose a Sunday.
2. Email or call Lynne Montross to check on the availability of that Sunday or another you might choose. montross@enders.tch.harvard.edu or 1-508-655-5922.
3. Reserve the date.
4. Specify flowers or colors or leave it up to the florist the Parish uses.
5. Pay the florist’s bill when it arrives at your home.

After the service on your chosen Sunday you may continue to enjoy the flowers by taking them home or sharing a portion with a person(s) of your choice.

There are many open Sundays on the Parish’s Flower Calendar. Contact Lynne soon to reserve your preferred date.

Editor – *Marianne Evett*; Assistant Editors – *Nathaniel and Margaret Harrison*; Designer – *Page Elmore Evett*
Deadline for the Summer issue is April 25. Please send articles and correspondence to
office@allsaintsbrookline.org or mbevett@gmail.com.

The View from the Rug

Anne Geiger

I wheeled the stroller into All Saints that November morning with some trepidation. Dave (Gacioch) and I had just moved to Brookline and had our second child. We had attended an Episcopal church in Boston while we lived there, but now we needed a church home in our new town.

We had toys, books, snacks, and crayons for our three-year-old son; and diapers, wipes, and my nursing cover for our infant daughter. I hoped I would be able to pay attention to the service, but more, I hoped we wouldn't disturb everyone else. My husband smiled reassuringly at me as we took our programs and looked for seats toward the back—so one of us could take the kids outside if they got restless.

"Oh, what sweet children!" said an older lady standing near the door. I smiled back. "You should go on up to the front of the church," she continued. "Oh, no," I said, as politely as possible. Was she crazy? Who wants small children sitting up front where they could disrupt the service even more? "No, really!" she encouraged. "There's a rug up there, on the right, with books, crayons, toys...you'll see!" She flagged an usher to lead our little family up front.

I was shaking in my shoes, but then I saw it: a large Persian rug. Board books, picture books, children's Bibles, stuffed animals, paper, crayons, coloring pages, a rocking chair—kids, sitting on the rug, drawing or reading or playing or making kid noises. And nobody in the congregation batted an eye.

I relaxed. Took off my coat, my son's coat. Dave got Tom some crayons and he drew. I read the prayers, the lessons, sang the hymns. I nursed my daughter in the rocking chair. And nobody cared.

After the service, the lady who'd met us at the door introduced Becky Taylor: "You'll love her. Becky runs the children's program here." Becky gave us a tour. She showed us the Sunday school, the nursery, the undercroft; she told us more and more about All Saints. And as we left, Dave and I smiled at each other. We had found our new church home.

Over the next year, we kept coming to All Saints. We celebrated Easter with family. We met more parents and their children. Older All Sainters smiled at us, told us how much our children had grown. The next fall, Becky asked if I would teach Sunday School, and I was happy to say yes.

When I was diagnosed with cancer that winter, Becky was one of the first people I called. She told Sarah, the interim rector, who called me half-an-hour later. All Saints was here for us, she told me. What did our family need?

Since my diagnosis, All Saints has surrounded us with prayers and acts. The parents we'd met around the rug brought us meals and hand-me-down clothes. The smiling All Sainters fed us, prayed with us, and played with Tom and Ella. Anoma and Richard visited me at home and in the hospital. Turns out, at All Saints, everybody cared.

On Sundays, we come to worship at All Saints and we sit around our rug. Ella, now three, draws with the crayons; Tom, now six, goes to Sunday School. Our friends hug us, greet us, ask about my treatment. They tell me they're praying for me, and I know it's not rote, that these are people who truly care about me and my family. The people we have met around the rug have shown us what Christian community is truly about.

Corner Co-op Open House and Spring Fun Fair

The Corner Co-op Nursery School, located at All Saints, is having an Open House from **7-9 pm on Tuesday, Feb. 23 & Thursday, March 31**. We offer a unique opportunity to participate in your child's formative years and create an extended family with others. Slideshow & discussion (7:30 - 8 pm).

Our Spring Fun Fair at the Corner Co-op is on **Saturday, March 19, 10am - 2pm**. Enjoy kids' games/activities, face painting, silent auction, raffle, delicious food and a live puppet show performance by CactusHead Puppets. Ages 2-7+. \$10 per child or \$25 per family of three children or more.

Contact us for more information at 617-738-4631, visit us online cornercoop.org or check us out on Facebook.



The Gacioch-Geiger family (clockwise from left): David, Anne, Ella, Tom. Photo by Jean Stringham.

Nightwatch

Thomas W. Bridge

Many years ago, stepping into the Sanctuary after the big Thursday choir rehearsal before Easter, I crossed into something at once unfamiliar and tantalizing. The lights were very low, with only patches of candlelight glowing, illuminating the faces of the youth of All Saints. They were gathered in small groups, each group intensely and quietly focused on some shared purpose. Somehow the Sanctuary combined silence with the crackling electricity of restrained movement and urgent whispers. I witnessed my first Nightwatch at All Saints.

This was something powerful, and quite new. When Meg and I first joined the choir at All Saints more than three decades ago, the congregation was small, and almost bereft of children. I also have to admit to an experience light on church involvement during my youth, and a personal skepticism toward church activities, especially those directed at the young.

One of the most important changes at All Saints in my time here has been the development of a spirit and programs welcoming and inviting to youth, including Schola, acolytes, church school, mission activities, nursery care, down to the play area in our sanctuary during worship services. Each Sunday, our service experiences a surge of energy as the youth join the service. Meg and I have been fortunate that each of our three children—Charlie, Amy, and Ellie—has been able to draw deeply on their experiences growing up at All Saints.

Nightwatch is carefully and thoughtfully designed based on the Stations of the Cross. These were not the public displays of piety, penance, and mortification of the flesh I had read about studying medieval history in college. Nightwatch is structured around open questions, reflections, and activity in small groups. At the stroke of a bell, each group moves to the next station. Activities range from silent reflection, to writing, to drawing, to walking a labyrinth. Each of our kids participated as they grew up, and my own brush with Nightwatch each Maundy Thursday after choir rehearsal has been an important part of Holy Week.

The hushed intensity has always been present. We often conceive of the divine as present yet separate, remote, and not within the range of human sentience. Perhaps what I perceive at Nightwatch is immanence, bringing the divine nearer to human experience, or reminding me of something I have read—especially in Irish literature—described as a “thinning of the veil” between worlds. Perhaps.

But more practically, as earthbound as I am, I see Nightwatch as ceding this powerful experience to the young of our parish, allowing them the opportunity to approach and ponder fundamental and profound matters, all within a space that is for this time both safe and their own. I think what I see most in Nightwatch is empowering the young members of our parish to contemplate big questions, and to grapple with the world and their place in it.



Tom Schnoor, Johnny Parry, William Jurayj and Megan Courtney at Nightwatch.

Lenten focus in Church School: “You have done it for me”

Becky Taylor

A couple days before his arrest and execution, Jesus assured his disciples of his eventual return at “the end of the age” (Matthew 24:3) He described a dramatic judgment scene before the throne of God when the present age ends and God’s Kingdom becomes fully and finally manifest: the righteous will have followed the example of their Lord and served those in need (Matt 25:31-46). At the heart of the “Great Judgment” is Christ’s message, “When you have done it for one of the least of these brothers and sisters of mine, you have done it for me.”

During Lent, the children and young people in Grades 2-8 will explore this piece of scripture in light of our parish’s service to people who are homeless in Boston. They will learn how we feed hungry people through the Oasis project, how we help homeless families at the Crossroads Family Shelter in East Boston, and how Common Cathedral provides food, clothing, and spiritual hospitality to people living on the streets. As a Lenten practice at home, children and their families will be asked to collect enough money during Lent to purchase 100 \$5 Dunkin Donuts gift cards that will be given to homeless members of Common Cathedral. This gift card drive, along with a used clothing drive, will be managed by Luke Whited, one of our high school young people who is a member of the diocesan Youth Leadership Academy.

Emily and Carol Lead Mission & Outreach

Margaret Harrison

Carol Pinero and Emily Smith-Sturr, co-chairs of Mission and Outreach, recently participated in an email exchange with Saints Alive about their program and their plans.

Emily grew up in Melrose, graduated from Northeastern University, and then lived in Brookline for 10 years until she moved back to Melrose in 1997. She and Ted Sturr were married two-and-a-half years ago at All Saints. She has one son, Isaac, 18, a freshman in the Culinary Arts program at Johnson and Wales University in Providence. Ted has two daughters who live in California. She is a physical therapist, a geriatric and neurologic specialist for patients at Massachusetts General Hospital, and a site supervisor for MGH Community Health Centers in Chelsea, Charlestown and Revere.

Carol was born in the Philippines, raised in Pennsylvania, and after college, lived in Spain for several years teaching English. She came to Boston to get a master's degree and then started teaching English to international students at Boston University. Thirty years later, she's still at BU, having raised a daughter who eventually went to Ecuador to do development work.

Both are longtime members of All Saints. Emily began coming about 20 years ago, when she was living in the neighborhood. She grew up in the Episcopal Church, but stopped attending during college. After her cousin died in a car accident, she felt the need to go back. At All Saints, she first joined the choir, but gradually became more involved, coordinating the nursery staff, serving on three discernment committees and the vestry, and chairing the search committee that brought Emily Howe to All Saints as Schola Director. "About a year ago, looking for a way to be more intentional about sharing God's love in the world, I attended a Mission retreat hosted by the M & O committee," she wrote. Soon after, she was asked to co-chair the committee with Carol.

Carol and her daughter came to All Saints on Mother's Day of 1990, when the children's choir was singing and playing bells. "My daughter was enchanted, so we became members, and have been here ever since," she wrote. She has taught church school classes, served on the vestry, and as a lector, social hour host, healing minister, and Mission & Outreach Committee member. "I found that getting involved in parish activities introduced me to other parishioners and made me feel at home here," she explained. "Since I love traveling, I've been on one mission trip to Honduras and two to Tanzania, wonderful opportunities to see how God works in the world through us."

Saints Alive: Could you give a little history on Mission and Outreach at All Saints?

Emily: When I first started at All Saints, Mission and Outreach was primarily a check-writing program—the parish would make donations to worthy groups but there was not much active participation by parishioners. In the early-mid 2000s, we had a capital campaign called *Surround the Spirit*, which raised a large amount of money for the mission reserve with the goal of re-energizing the mission program. All Saints has grown a robust Mission and Outreach program since then.

Carol: The funds for M&O currently come from the *Together Now* diocesan campaign begun in 2011. The pledges from All Saints reached almost \$1 million, and the parish receives 68% back quarterly for 5 years. Of this, 10% is set aside for Mission & Outreach ministries. This year is the last when we will receive these payments, so we now have to consider how to raise funds in the future. My hope is that we will be able to continue to support all the projects that parishioners are interested in, knowing that some will be discontinued and new ones will arise as the Spirit continues to guide us to serve where we are most needed.

How do you choose programs in which All Saints participates?

Several years ago, the M & O committee decided to focus our programs on three areas. These foci came out of a parish-wide study of the Millennium Development Goals: Providing Food and Shelter, Supporting Women & Children, and Bringing Change through Education. Since then we have added Caring for Creation and Building Mission Relationships with other parishes, dioceses and institutions in the Anglican Communion.

We have a committee of eight people who meet monthly with Richard to hear updates on current projects and discuss possible new projects proposed by parishioners.

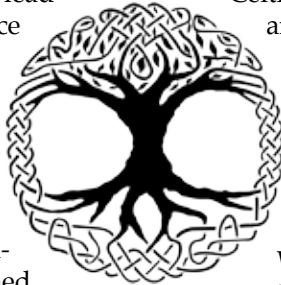


Emily Smith-Sturr and Carol Pinero. Photo by Jean Stringham.

Celtic Liturgy Discernment

Bruce Keary

All Saints Celtic Liturgy is in a time of transition. Our beloved 'Liminal Liturgist,' the Rev. Kim Hardy, who served as our liturgical coordinator, music planner and leader, and all-world source for things Celtic since 2006, left us at the beginning of the year to relocate to Shelburne, VT with her husband, the Rev. Fred Moser. There is simply no replacing Kim; we must demonstrate with our love what she taught us: that we are Celts, and mindful to honor the Source with vibrant, deep and meaningful liturgy in the Celtic tradition. Our Rector and the Vestry have launched us on a path of discernment, seizing this opportunity to articulate what is most valuable about this service, and listening deeply for where God is calling us to grow in worship.



During the liturgical seasons of Epiphany, Lent and Easter the Rector and our discernment team will work with the Celtic liturgy congregation, other interested parishioners and our parish musicians to shape and define a vision for this unique form of liturgy going forward. We are trying out a number of changes to the prayers and music we use at liturgy at the same time as we evaluate how we gather and give "Praise, Thanks and Wow!" to the Source. [Thanks to you also, Anne Lamott!]

We share in this report the distillation of responses gathered by our discernment team to the first of three Holy Conversations we plan to conduct. We asked the congregation, "What do we value in the Celtic Liturgy?"

Holy Conversation: What We Value

Community
Safety
Intimacy with God; Intimacy with each other
Silence
Reflective Spirituality
Gathered in a circle, symbol of community
Acceptance
Inclusiveness

Unique Style
Explicit Connections between Eucharist and Social Justice—"no gaps" between here and rest of life
Participation in Liturgy and Mission
Connection
Welcoming & Blessing
Healing
Beauty of the Liturgy

Whichever directions we choose to embark upon, let our courses be informed by these notions of value. Whatever evolutions of prayer, music and Celtic cultural influences we propose to enhance and deepen our commitment to Celtic spirituality, may they be tried, retried, and tried yet again in the service of these values. Wherever and to whomever we look for planning and presentation of our future services, including the musical inspirations we are drawn to, may we move deeper into the Celtic traditions, but always informed by these core values.

Mission & Outreach continued

What are your current programs?

The Annual Report gives information on all our current programs:

Providing Food & Shelter: Brookline Food Pantry, Oasis Dinners, Habitat for Humanity, Ecclesia Ministries.

Supporting Women & Children: B-SAFE, Crossroads Family Shelter, Baby's Smart Start, The Anglican Diocese of Tanga (Tanzania).

Bringing Change through Education: B-READY, El Hogar (Honduras).

Caring for Creation: Mass. Interfaith Power & Light, Mass. Community Action Network.

Building Mission Relationship in the Anglican Communion: Diocese of Ohio, Anglican Diocese of Tanga, St John the Baptist, Whitbourne (Diocese of Hereford), Church of the Redeemer, Bryn Mawr (Diocese of Pennsylvania), Grace Church North Attleborough, Trinity Church Melrose, St. Paul's Natick, St. John's Charlestown, El Hogar (Honduras).

What are your plans for 2016 and after?

When we took over leadership of the M & O Committee, Richard charged us with providing opportunities for each and every parishioner to participate in mission. We still have work to do, but we think we have a good start with the foundation laid by our predecessors.

Saint of the Month: George Herbert

Marianne Evett

If you've sung the hymns "Come my way, my truth, my life," or "Let all the world in every corner sing," or if you've heard them in arrangements by famous English composers, you know the poetry of George Herbert. Herbert, who lived from 1593 to 1633, has been named one of the Episcopal Church's Holy Men and Women, and his feast day appointed for February 27. We will celebrate that day on February 28 with a service of choral Evensong devoted to musical settings of his poetry.

Herbert expresses a supremely intimate relationship with God, always admitting how much he falls short of the perfection and obedience he aims at, yet always accepting the grace and divine love he knows is there in spite of his sins. This simplicity of language and complexity of feeling has endeared him to generations of Christians.

He was born in Wales, into a prominent family; his father died when he was only three, and his formidable mother, a friend of the poet/preacher John Donne, moved the family to London. He went to Cambridge University and was appointed Orator there (a rough equivalent of the PR Director); family connections seemed to point to a career at court, but the death of patrons put an end to those hopes, and he became a priest. Always, he wrote poetry, but privately, as his own devotional expression.

He married and became the rector at Bremerton, near Salisbury, and became famous for his goodness and unfailing care of his parishioners. But his health was frail, and he caught tuberculosis. A few weeks before his death, at only 39, he brought a manuscript of his poems, called *The Temple*, to his friend Nicholas Ferrers, asking him to publish it after his death if he thought it worthy, or to destroy it. Ferrers, who had retreated with his family to Little Gidding (celebrated much later in the last of T.S. Eliot's *Four Quartets*), was, like Herbert, trying to distance himself from the savage religious controversies of the day that were soon to erupt in the English Civil War. Their way was the middle way, allying tradition, reason and the Bible.

Ferrers published Herbert's work, beginning a tide of admiration and devotion. Herbert was himself a musician, so it is no wonder that so many of his poems have inspired composers. But in every generation, his voice rings anew, unique in its ability to charge a simple, everyday situation with profound religious insight. The final poem in *The Temple* shows how an intimate setting—an invitation to a guest—becomes a metaphor for the Eucharist, and how this invitation allows us to glimpse God as ultimate and transcendent Love.

Love (III)

Love bade me welcome: yet my soul drew back.
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lacked anything.
"A guest," I answered, "worthy to be here."
Love said, "You shall be he."
"I, the unkind, ungrateful? Ah, my dear,
I cannot look on thee."
Love took my hand, and smiling did reply,
"Who made the eyes but I?"
"Truth, Lord, but I have marred them: let my shame
Go where it doth deserve."
"And know you not," says Love, "who bore the blame?"
"My dear, then I will serve."
"You must sit down," says Love, "and taste my meat:"
So I did sit and eat.



Recognize these folks?



Volunteers help at a Yard Sale in 1992 at All Saints Parish. Top row from left: Lorraine Field, AnneMarie Ellis, Jean Stringham, Cynthia Cohen, Susan Barraclough, Lynne Montross. Bottom row from left: Michael Field, Diane Kent, Anne Guenzel.

Annual Meeting Report

Wendy Wheeler

Over 80 members attended All Saints' annual meeting on Sunday, January 31, to hear reports on the state of the parish, ask questions of the officers and the rector, and elect new lay leaders. Among the newly elected leaders are Ted Sturr as Clerk, and Rob Hillman, Chris Newth, Yvonne Schlaeppli and Charlie Rigg as vestry persons. Janelle Mills and Wendy Wheeler will continue as Senior and Junior Wardens, and Ken Coleman as treasurer.

Reports were provided on the large capital projects that were recently completed—sanctuary repairs, new Beacon Street window, accessibility ramp and rectory renovation. The addition of 3 tenants in the renovated rectory will provide the parish with a solid, ongoing income stream. We noted that the parish was blessed with 2 incredibly generous donations to help pay for these capital projects. The treasurer's report showed a deficit in 2015, due to increased expenses in payroll and music, and an unusually large number of unfulfilled pledges. The forecast for 2016 is for a balanced budget. Extra copies of the annual report are available in the office.

A delicious luncheon was provided by "kitchen saints" Sharon Siwec, Michael Chen, Liz Beattie, Carolyn Cogswell, Janelle Mills, Rick Montross, Charles Moo, Jessica Stokes, Carol Pineiro and Peter Stringham.

Richard kicked off the meeting by showing a slideshow of photo highlights from 2015 from our Facebook page. If you missed it, or want to see it again, it is posted on our page at [facebook.com/allsaintsbrookline](https://www.facebook.com/allsaintsbrookline).

Finally, Richard continued the longtime All Saints tradition of awarding the Yule Candle to a parishioner whose contributions in the prior year deserve special recognition. Ginny Adams and Joyce Spencer were recognized as a couple who have been involved with both the Celtic and the Sunday services, have guided one of our mission activities with care and dedication for years, and without whom we would still be without an accessibility ramp.



Joyce Spencer, the Rev. Richard Burden and Ginny Adams. Photo by Jean Stringham.

50 Years Ago at All Saints

Harold Petersen

It was in August, 1966, that I was invited downtown for a luncheon at the Parker House with the Finance Committee. We had some fine food and delightful conversation, and then we got down to business. Gil Byrd was treasurer but was increasingly being called away due to work. I was asked if I might agree to be an assistant treasurer, so that someone would be available to sign checks when necessary. As the conversation went on, it occurred to me that it was a bit more than this. So I said, "Wait a minute, you are really asking me to take over as treasurer, are you not?" They confessed that this indeed was a strong possibility.

It was an exciting time to be treasurer, since this was when the money was pouring in from the Corey bequest. Linda Corey, the last surviving member of her family, had left the residual of her estate to All Saints, and the bank administering the assets just kept finding more and more securities. The total by 1964 was about \$1.6 million and by 1966 it was up to \$1.8 million. At the time this was a sizeable sum, the equivalent of \$14 million in today's dollars.

The challenge of course was what to do with the money. Half that sum would easily take care of budgetary needs. How could we get people to pledge, with so much income from the endowment? What is the spiritual impact of getting so much money? Should we give it away? Or at least half of it? The auditors told us we could not give it away—it had been bequeathed to the All Saints Endowment Fund. We could of course give away income, but not principal.

Two years before, we had had virtually no endowment; the building needed a great deal of work, and the budget process was a struggle to make ends meet. Now we were rich. It was a bit like hitting the lottery, but much more than that. Linda Corey was a faithful parishioner who had left this gift to All Saints, and it was our responsibility to deal with it. We did give a good deal of income away and we spent money on upkeep of the physical plant.

And what has happened since? Costs of both program and building maintenance rose with the inflation of the late sixties and the seventies. We increasingly invested the endowment so as to provide income for growing needs but at the expense of capital gains. We did maintain the nominal value of the endowment, but its purchasing power shrank with inflation.

And where are we now? We once again have a modest endowment, relative to our program and building needs. The budget process is once again a struggle to make ends meet. But once again we are enriched in knowing that our gifts really count. There is an immense joy in knowing that we can make a difference in something about which we care so deeply.

(Harold and his wife Candy first came to All Saints in 1964. Harold joined the vestry in 1965 and then became treasurer in 1966.)

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Office Hours: M-F, 10 am – 4 pm;

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

Parish Administration

Pam Igelsrud, Parish Administrator

Sue Poon, Evening Office Manager

John Plonowski, Bookkeeper

Renato Dantas, Sexton

Alexandra Geoly, Elizabeth Adams, Security

Receptionists

Erika Anderson, Dayva Frank, Nursery Care

Dates to Remember...

February 14 – Love Letters benefit performance 1 pm.

February 20 – Mission Retreat 9:30am to 12:30pm

February 28 – Feast of George Herbert Evensong – organ recital 4:30 pm, service 5 pm

March 5 – Mission Cabaret for El Hogar 7:30 pm

March 11 – Parish Movie Night 7 pm

March 20 – Palm Sunday – Holy Eucharist 10:30 am

March 23 – Women of the Passion 7 pm

March 24 – Maundy Thursday service 6:30 pm, Night watch 8 pm

March 25 – Good Friday service 8:30 am, 7 pm

March 26 – Great Easter Vigil 7 pm

March 27 – Easter – Early Eucharist 9 am, Festival Holy Eucharist 11 am

April 3 – Adult Formation lunch & discussion

April 8 & 9 – City Reach overnight

April 10 – Feast of Teilhard de Chardin Evensong (Schola) – organ recital 4:30 pm, service 5 pm

