

What's Inside...

Rector's Reflection ----- 1
 Lenten Practices ----- 2-3
 Saint of the Month ----- 4
 MANNA Responses ----- 5
 Movies and Books ----- 6-7
 Sarah Brock ----- 8
 Boston Cecilia ----- 9
 New Vestry ----- 10
 Children's Books ----- 11
 And more!

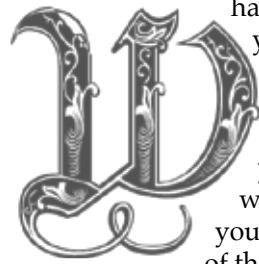
The Mission of All Saints Parish

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

Statement of Policy

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

Rector's Reflection: What sustains you?



What sustains you? What regular or occasional practices are vital for you to continue doing the work God has given you? For you to maintain healthy and robust relationships with God and creation, with Jesus and those he calls "blessed," with your own soul and the people around you? Over the past several months, you've been asked to think about these questions, to think about what practices you need to sustain yourself through the journey of your life. Now, in Lent, you're being asked to commit to one or more of them.

We often think of Lent as being about giving up things, but it's really about cutting out the excesses that naturally accrue in our busy lives – the non-essential, life-draining, disposable things – and instead repenting – returning – to what is essential, life-giving, and irreplaceable. What are those things for you? For me, my weekly Sabbath on Fridays, and my daily routine of bible reading, journaling, and centering prayer, as well as time dedicated to family and friends, and to the service of others are key. In addition, this Lent I am intentionally fasting for one meal a day. I hope that this Lent will enable you to be clear about what one or two practices are essential for you.

It's important to know what sustains us, but we also need to be challenged in order to grow, and so I also want to invite you to try something that might be challenging, like daily reading of scripture. A regular encounter with scripture will change you. There are many plans online for reading the whole bible in a year. I recommend the one done by the Center for Biblical Studies (thecenterforbiblicalstudies.org); they even have recommendations for reading with children, teens, and families. If reading the whole bible sounds too daunting, then maybe read just a part: all four Gospels and the Book of Acts; or the Psalms – the *Book of Common Prayer*, pp. 585-808, has instructions for praying through the entire Psalter in 30 days. Or commit to reading one or more books of the Hebrew Scriptures, or the letters of Paul, or the daily office lectionary.

Another practice I commend to you comes from the books *The Jesus Creed*, and *40 Days of Living the Jesus Creed*, by Scot McKnight. *The Jesus Creed* is what McKnight calls the passage from Mark that we will hear at the beginning of each Sunday service in Lent: "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these" (Mark 12:29-31). The practice is to commit to saying this twice a day and see what happens.

You might want to commit to following the Society of St. John the Evangelist's Lenten program on the Five Marks of Love, as our children and youth will be doing. Or commit to any of the practices recommended in the book *Strength for the Journey* that many of us have read during Epiphany. Whatever practice you choose to commit to, my final invitation and challenge to you is this: find one or two other people who are also committing to that (or a similar) practice and agree to support each other to stay with it throughout Lent. By refocusing our energies on what truly gives life, I believe that this Lent will be time of deep spiritual renewal for all of us.

Faithfully, Richard+

Lenten Spirituality on the Web

Jonas Barciauskas

Many of us spend a portion of each day online for work or play, but have you ever looked for spiritual resources on the web? There happen to be quite a few websites specifically created for Lent. You'll find a short list of sites below, each with a description of its contents. If you have a copy of the Adult Formation Committee's recommended reading for Epiphany, *Strength for the Journey* (copies have been available in the Guild Room), you may want to read the brief chapter on technology, an excellent introduction to using web and internet resources in spiritual practice.

SSJE: 'Five Marks of Love' Lenten Study

ssje.org/ssje/5marksoflove/

If we are "marked as Christ's own," what are the "marks of love" that characterize the Divine Life abiding and at work within us? This program includes online components, daily emails with short videos, and a PDF workbook. Facilitator's Guides for adults and children (7-14) and youth are available. Offered by the Society of St. John the Evangelist, an Episcopal/Anglican monastic community in Cambridge, MA.

Episcopal Relief & Development 2017 Lenten Meditations

episcopalrelief.org/church-in-action/church-campaigns/lent.

This year's devotional focuses on creating economic opportunities and strengthening communities, with a particular focus on empowering women. The daily readings are co-authored by a group of leaders from across the Anglican Communion, who bring a range of perspectives as they reflect on Scripture and other sources of spiritual wisdom. The sign-up link for the daily meditations is available from the Episcopal Media Center (EMC).

The Grace of Lent: An Online Course with Thomas Keating

spiritualityandpractice.com/ecourses/course/view/168/the-grace-of-lent

All elements of the course will encourage a contemplative engagement with Scripture and the liturgical themes of Lent as a way of seeing, listening, reflecting, and then living it into your own life. It will consist of a combination of emails and video and audio teachings. To take this e-course for Lent, schedule it to begin on Ash Wednesday and choose the M-W-F delivery schedule. The cost is \$50.

And yes, Lent Madness is back!

lentmadness.org

With its unique blend of competition, learning, and humor, Lent Madness allows participants to be inspired by the lives of saintly souls across generations and cultures. Based loosely on the NCAA basketball tournament, this online devotion pits saints against one another in a bracket as voters choose their favorites throughout the penitential season of Lent. On the weekdays of Lent, information is posted about two different saints. Participants vote on which saint moves on to the next round. Sixteen saints make it to the Round of the Saintly Sixteen; eight to the Round of the Elate Eight; four to the Faithful Four; two to the Championship; and the winner is awarded the coveted Golden Halo.

Children's, Youth & Family Ministries: The Journey through Lent to Easter

Cherubs (PreK-Grade 1) will move through Lent by hearing a series of stories entitled "Faces of Easter" that describe Christ's journey toward the cross and resurrection. During Eastertide they will hear stories of his many appearances as the Risen Christ, gathered under the title "Knowing Jesus in New Ways."

Children in Grades 2-5 will use a Lenten study developed by the Society of St. John the Evangelist and the Virginia Theological Seminary entitled "Five Marks of Love: Living Life Marked as Christ's Own." Based on the Anglican Five Marks of Mission, the curriculum invites children to observe and reflect on ways in which Christ's love expresses itself in our lives, in our faith community, and in the world (including the natural world) around us. The children will finish out the ministry year by exploring the life of Jesus using a new Godly Play story entitled "The Greatest Parable."

Grades 6-12 will have a variety of ways to gather together with their adult mentors during the seasons of Lent and Easter:

BaseCamp meetings: March 19, April 23, & May 21

Middle School "Our Time" meetings: March 17 & May 19

High School movie nights: March 10, April 28, & May 12

City Reach overnight: April 28 & 29

Nightwatch: April 13 & 14

Mother's Day Walk for Peace: May 14

The Practice of Prayer

During the Epiphany season, parishioners were invited to read *Strength for the Journey: A Guide to Spiritual Practice* by Renee Miller as a possible preparation for Lenten spiritual practices. Miller's book suggests a great many options to sustain and practice spiritual discipline, ranging from reading and study to practicing hospitality to walking in nature. But perhaps the most fundamental are meditative practices including, among others, Centering Prayer and The Daily Office. Here are some comments on the discipline of prayer from All Saints parishioners.

Monica Burden: My current daily prayer practice is Morning Prayer. Before I get up in the morning (because once I do, family and work obligations demand attention almost immediately), I use my phone to visit either missionstclare.com or dailyoffice.wordpress.com. (Right now I prefer the former, because while the latter includes some beautiful images, it sometimes invokes political issues I find distracting.) I usually take about 15 minutes to go through the service, as well as the parish prayer list, the Daughters of the King prayer list, and my personal prayer list, all of which I can access on my phone as well. I like Morning Prayer because it typically includes three scripture readings and one or more psalms. As someone who did not grow up in church, I need better familiarity with scripture. The readings and the biographies of saints set a tone for the day, grounding me and inspiring me to engage the day with God's guidance.

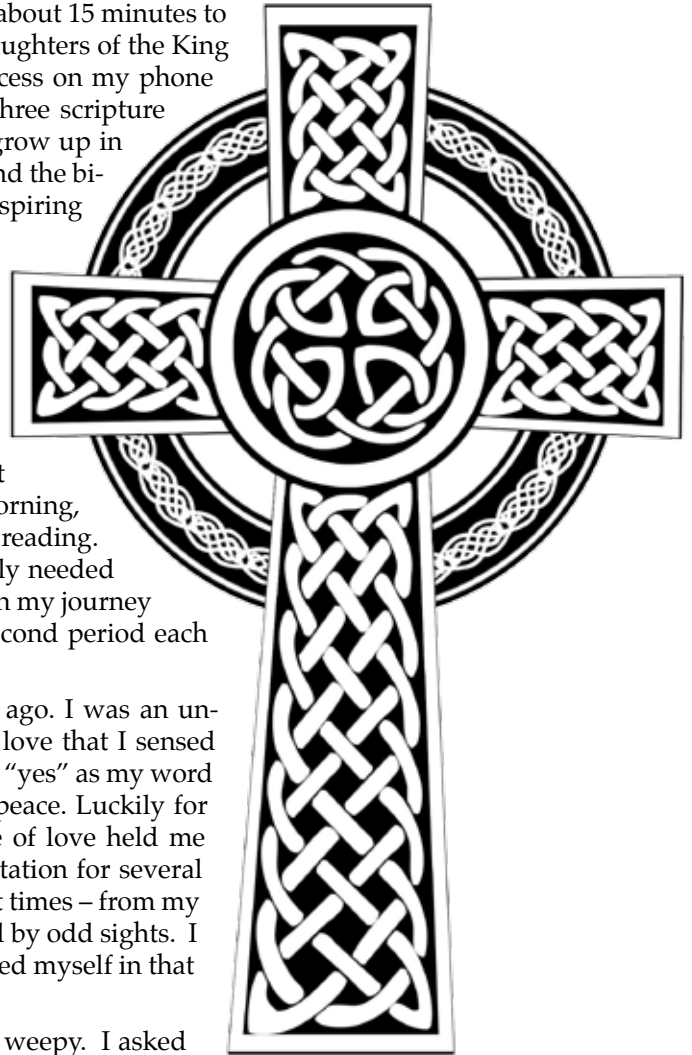
Jonas Barciauskas: Centering Prayer has been my most consistent spiritual practice over the years. The basics of CP are described well in *Strength for the Journey*. I said consistent, but I've had long periods of not doing it, and I haven't been following the prescribed two periods of CP a day. My current practice was much reinforced by a week-long retreat last fall led by folks from Contemplative Outreach. (Google it for more info about this organization). I now do CP in the morning, usually preceded by a short routine of yoga and brief spiritual reading. When I've practiced it, Centering Prayer has provided a deeply needed spiritual foundation for my daily life, and will no doubt deepen my journey through Lent this year. Maybe I'll even get into doing that second period each day!

Peter Stringham: I stumbled onto Centering Prayer 20 years ago. I was an unbeliever but yearned for a connection with a larger world of love that I sensed existed. I meditated at least once a day for 20 minutes, thinking "yes" as my word that would gently push away thoughts and lead me toward peace. Luckily for me a sometimes quiet and a sometimes overwhelming sense of love held me almost every time if only for a moment. Just keeping at meditation for several years allowed me to experience a lot of odd feelings at different times – from my leg shaking, to feeling dizzy, to feeling bored, to being attracted by odd sights. I got used to the many experiences of centering prayer and trusted myself in that state of mind.

About 15 years ago I found myself incredibly happy, but very weepy. I asked myself, "when have I felt like this before?" I realized this was the same feeling I had when I was falling in love. I thought "I don't believe in God, but I am madly in love with God." Being in love is quieter than falling in love, but I have been in love with God for many years.

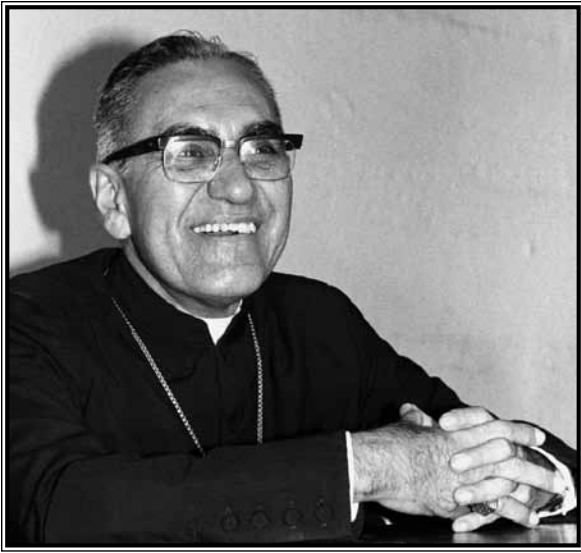
Getting used to odd experiences in meditation prepared me for a time when I was in some despair. When I meditated with my despair, I did not ask that God change the physical world, but I asked that I not be afraid or depressed when looking at grim reality. Then I let go and followed the Centering Prayer guide that "I would let God change me in any way that was good for me." I had a fall-off-your-horse experience of a whirlwind-waterfall-firestorm rushing through my brain for about 10 minutes in the middle of the night. After that I felt completely unafraid and completely undepressed. I felt deeply connected to every atom, molecule, bacteria, amoeba, plant, animal and human on the planet. That feeling of connection persists to this day.

All of this is to say, that through meditation I have found that there is a real loving force that flows through every atom. Feeling solidly connected to that loving force changed me and made me a happier and better man.



Saint of the Month - Óscar Romero

Nathaniel Harrison



It was a bullet the 62-year-old archbishop knew was coming, a single shot that pierced his heart as he lifted the cup of wine at an anniversary mass on March 24, 1980.

The bullet, fired from the rifle of a lone assassin who has never been identified, took the life of the Archbishop of San Salvador, Óscar Arnulfo Romero. It silenced a voice that had passionately embraced and defended the poor, denounced injustice and murderous violence and enraged the military rulers of his beloved El Salvador.

For his life and martyrdom, he was beatified by Pope Francis in 2015 and is now a step away from sainthood. In the Episcopal Church he is honored as a holy man, remembered each year on March 24. He is one of ten 20th century martyrs for whom there is a statue in Westminster Abbey. All Saints will celebrate his Feast Day at Evensong on March 26.

Routinely threatened with death for his relentless opposition to the oppression and exploitation of peasants and workers, Romero appeared to foresee his fate in one of his last homilies before his murder. "Christ invites us not to fear persecution.... Anyone committed to the poor

must suffer the same fate as the poor: to be taken away, to be tortured, to be jailed, to be found dead."

Romero had little time for liberation theology, a doctrine that took hold in Latin America after the 1968 Medellín conference and stipulated that the Church's commitment to the poor "has to be concretized in criticism of injustice and oppression." The poor were not poor according to God's plan but rather in response to systemic abuse by their temporal rulers. Romero, however, was uncomfortable with what he saw as the creeping politicization of the Church. Liberation for him was personal and spiritual.

As bishop of Santiago de Maria from 1974 to 1977, Romero did in fact speak out against killings by the military of peasants and workers who, aided in some instances by Jesuit priests, were undertaking organized resistance to their mistreatment. Then, as his awareness of the plight of the poor was deepening, his close friend Rutilo Grande, an activist priest, was ambushed and killed in 1977 shortly after Romero was appointed archbishop of San Salvador.

"When I saw Rutilo dead," a friend recalled Romero saying, "I thought 'If they killed him for what he was doing, it's my job to go down that same road.'"

Over the next three years, Romero saw first hand that the Church, "by defending the poor... has entered into serious conflict with the powerful who belong to the monied oligarchies and with the political and military authorities of the state." Indeed, by 1980, according to Romero biographer Scot Wright, "six priests had been martyred, hundreds of people had been tortured and thousands more had been assassinated."

In mid-February 1980, learning that the United States was considering the provision of assistance to the Salvadoran military, Romero wrote to President Jimmy Carter, pleading for the plan to be scrapped. The warning was not heeded and the aid package was approved by Congress.

On March 23, 1980, the fifth Sunday of Lent, Óscar Romero preached his last Sunday homily. "In the name of God," he concluded, addressing the Salvadoran army and national guard, "and in the name of this long-suffering people whose laments rise to heaven every day more tumultuous, I beseech you, I beg you, I command you in the name of God: Stop the repression!" He was gunned down the following day.

El Salvador would later erupt into full-fledged civil war between rebels of the Farabundo Marti National Liberation Front and the Salvadoran government, the beneficiary of 4.5 billion dollars in US aid. A United Nations-brokered peace accord took effect in 1992. A UN Truth Commission found that 90 percent of the 75,000 deaths could be attributed to the Salvadoran government and its paramilitary death squads.

Almighty God, you called your servant Óscar Romero to be a voice for the voiceless poor, and to give his life as a seed of freedom and a sign of hope: Grant that, inspired by his sacrifice and the example of the martyrs of El Salvador, we may without fear or favor witness to your Word who abides, your Word who is Life, even Jesus Christ our Lord, to whom, with you and the Holy Spirit, be praise and glory now and for ever. Amen.

MANNA Mondays

compiled by Ginny Adams

Parishioners share reflections on serving, sharing a meal and fellowship with Boston's homeless community.

"Once again... the line is beginning to form. Many are clean and neatly dressed, the telltale sign of their housing status being the overstuffed shopping bags & backpacks they carry.... A smile, a handshake, inquiries about their day & FOOD take precedence – an afternoon well-spent."

"The food was great and many guests commented on the menu. A few shared that it was the end of the month and their personal funds were low, hence (the) increased numbers.... I especially appreciated the worship service with the guests."

– **Peg (Margaret) Thornton.**

"Over time I have come to feel much less fear of homeless people on the street and to see the ways that, spiritually, we are not so different. It's been a rich experience to be part of the team that cooks, and, especially, the group that serves the food. I like the fact that it takes place in a meaningful spiritual context."

– **Martha Bullock**

"I was impressed by the degree to which the guests are respected and valued by the MANNA team and suspect that such an attitude is as meaningful to them as the food they are served."

– **Nat Harrison**

"The genuine appreciation that we receive from those we serve is truly humbling."

– **Kathleen O'Connor**

"I made a friend."

– **Daniel John**

"I sat down next to a young man originally from Puerto Rico. We had a lovely conversation about how to learn Spanish.... I shared food and conversation with Franco, a Mexican man who recently moved from NYC to Boston and is living in Pine Street Inn as he looks for work..... My conversation(s) had little, if anything, to do with the fact that they are homeless and I am not. With one man I talked about food prep (he used to work as a cook at the Four Seasons Hotel). With another, we talked about our spouses (his wife died 3 years ago) – what they mean to us and how blessed we are to have/have had them in our lives. This human connection is at the heart of what MANNA is trying to accomplish. We are being invited to look past the differences and find common ground."

(At the worship service) "...the prayers are real, spoken from places of deep worry and care. I got a little more insight into what life on the street is like. I also felt very welcome. Exchanging the peace with everyone was great.... I felt like we had God lodged right in our midst, as folks prayed for their loved ones and offered support to one another.... For me, it felt very safe and natural to step into that holy space and know that Christ was there. What a gift both places – All Saints and MANNA – are to me this week!"

– **Becky Taylor**

"I was preparing myself for worship and Eucharist, sitting next to John, whose passion for singing the Alleluia out-weighed his musical gifts. I looked at the steps leading out of the Cathedral and thought, 'I know where I'm going after this service is over.... I know what I'll be doing. I wonder if our guests have destinations in mind and plans for the rest of the day.' I began to pray for these broken people whose lives had been shattered by poverty, mental and physical illness, addiction, estrangement...these poor broken people... began my prayer. Then, from the God-place in my heart, I heard a voice as loud and passionate as John's singing: 'Wait a minute! They aren't the only ones here who are broken. So are you! It's not about them, it's about us! We're all them! Or, we're all us!'"

– **Sharon Siwiec**

"The Eucharist after the MANNA meal ended, as is typical, with a prayer sending us 'out into the world to do the work given us to do.' Sitting among a group of homeless and housed people in a warm, below ground space in the heart of Boston, I experienced that phrase in a totally new way."

– **Roberta Schnoor**

Our next MANNA Community Meal will be on March 27th. Come and see!

Editor – *Marianne Evett*; Assistant Editors – *Nathaniel and Margaret Harrison*; Designer – *Page Elmore Evett*
Deadline for the Summer issue is May 8th. Please send articles and correspondence to
office@allsaintsbrookline.org or mbevett@gmail.com.

La La Land, Moonlight, and Privilege

Colin Stokes

Among this year's leading Oscar nominees are two wonderful films called *La La Land* and *Moonlight*. One is a dazzling musical, the other an earthy memoir. But each also represents an extraordinary collaboration between two men whose journeys to the Academy Award ceremony, put side by side, also tell contrasting stories.

La La Land's writer/director, **Damien Chazelle**, and its composer, **Justin Hurwitz**, are two straight white men who were supported by generous parents. Both are exceptionally hard-working and determined, and attended award-winning suburban public schools. When they showed interest in filmmaking and music, they received equipment, lessons, exposure to the greats, and the support of peers and mentors. They met at Harvard and bonded over shared ambitions.

Their first feature film, *Whiplash*, was an unlikely hit about a perfectionist music teacher and his masochistic student. It won dozens of awards around the world, including four Oscars. Their second film, *La La Land*, could plausibly win more Academy Awards than any other film in history. A virtuosic tribute to films Chazelle loved growing up, it tells the story of two fit, straight, white artists. The actress writes a one-woman show about her own family; the jazz musician disdains playing music that draws crowds. Their self-involvement is portrayed as artistic purity, but it could be called entitlement—they seem not to appreciate the resources available to them. What are the worst fates these characters suffer? Spoiler alert: she moves back to her mother's house in comfortable suburbia; he goes on tour with a popular band, headed by the only black character with a speaking role. But don't worry – all their (implausible) dreams come true in the end, their only sacrifice being their relationship with each other.

Meanwhile, *Moonlight*'s writer, **Tarell Alvin McCraney**, and director, **Barry Jenkins**, are both black, one gay and one straight. They grew up in the same small Miami housing project, though they never met.* Both of their mothers became HIV-positive during the crack epidemic, and Jenkins' father died when he was 12. Jenkins went to a public school with a 90% black student body that was labeled a "dropout factory."** McCraney was violently bullied in school and still has nightmares about it. With the help of a playwright mentor, McCraney was accepted to an acclaimed arts high school, then DePaul University and Yale. He went on to win a MacArthur "genius grant" and recently became the chair of playwriting at Yale Drama School.

A mutual friend sent a play that McCraney had written about his childhood to Jenkins, who had studied film at a state school and made an independent romantic comedy years earlier for \$15,000 while working at a Banana Republic. They decided to merge their memories into what became *Moonlight*. It too became a surprise financial success in art-house cinemas and racked up dozens of major awards. The highest aspiration of the film's protagonist, a young black boy, is to survive a school day without being beaten or humiliated. The nicest adult he interacts with is the man who sells crack to his mother. Spoiler alert: he and the people he loves find a fragile redemption through the sharing of a few secret moments of tenderness. It's hard to imagine a cast of characters less entitled to anything – or in greater need.

In 2017, Chazelle, Hurwitz, Jenkins, and McCraney stand together at the summit of their craft. But they did not climb from the same altitude, or have the same gear. And now that all four artists are putting their hard-earned talents to full use, I think it's worth noting what they have decided to do with them.

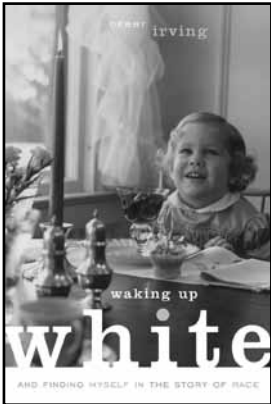
La La Land has undoubtedly resonated with a global audience, who have spent \$300 million dollars to sing along to the struggles of beautiful white people. (As a white straight male Harvard grad myself – not to mention a devotee of movie musicals and a former aspiring artist – I'm pretty much the person they made this film for.) Jenkins and McCraney also wanted their audience to see themselves. But the characters in *Moonlight*'s world – none of whom are white – have rarely been portrayed on screen. "This movie was made for anybody who has ever felt 'other,' or like they can't be themselves and be accepted in society," Jenkins said in the New York Times. *

Which is more worthy of our attention and awards: art that validates the struggles of the privileged to fulfill a foreordained potential? Or art that helps audiences gain empathy for struggles they have been protected from? (Or that enables folks to see their struggles validated – folks who weren't gifted the embarrassment of resources that Chazelle and Hurwitz and I have in our lives?)

I admire *La La Land* and *Moonlight* equally for being fully realized visions by two unique pairs of artists. But I hope that Chazelle and Hurwitz study *Moonlight*. I hope they note the lavish opportunities America has steeped them in, and the shockingly few we are giving to the communities where the next Jenkins and McCraney now live. And I hope they push themselves to make art that invests in the world as generously as the world has invested in them.

* See: [nytimes.com/2017/01/04/movies/moonlight-barry-jenkins-tarell-alvin-mccraney-interview.html](https://www.nytimes.com/2017/01/04/movies/moonlight-barry-jenkins-tarell-alvin-mccraney-interview.html)

** See: [wikipedia.org/wiki/Miami_Northwestern_Senior_High_School](https://en.wikipedia.org/wiki/Miami_Northwestern_Senior_High_School)



Book Review

Marianne Evett

Waking Up White and Finding Myself in the Story of Race, Debby Irving, Elephant Room Press, Cambridge, MA, 2014.

Debby Irving thought of herself as a good white liberal, free of racial bigotry and anxious to promote diversity. Yet, as an arts administrator, she kept failing at her attempts to engage people of color; and as a mother and teacher, she felt awkward and oddly tense when she tried to make friends with or enlist nonwhite parents. She participated in diversity committees and outreach efforts to include people of color. But she felt that she was not effective, that she was missing something.

Then, in 2009, she took a course at Wheelock College, “Racial and Cultural Identity,” and was asked to turn the lens on herself, not on “other” races and identities. The gradual understanding of American history and her own membership in the white race changed her life. The real “aha” moment came when the class studied the post World War II GI Bill, and she realized that this transforming opportunity for veterans to go to college and then to buy homes was not available to black veterans. It changed American society – but only for whites. She automatically inherited those privileges.

She also realized that she had unconsciously thought of herself as belonging to no race – as the norm to which others aspired. The book she has written, *Waking Up White*, unpacks both these threads – racial injustice in American life, and her own story growing up in a white society. Her family were typical New Englanders, reticent, principled, dedicated to doing good. Nevertheless, her parents hid their racial attitudes and failure to confront bigotry; just before he died, her father confessed he “should have done more.”

Irving tells her story with fearless honesty about her own blunders and sometimes painful misunderstandings. She writes for a white audience, and her short chapters all end with questions or suggestions meant to get readers to examine their own stories in the light of what she has written. Sometimes it all seems too insistently pedagogic, but her own frankness about herself overrides that. Irving has now become a leader in racial justice education, and she hopes to enlist you, too. Her belief is summed up on the dedication page in a quote from James Baldwin: “If I love you, I have to make you conscious of the things you don’t see.”

The Servant Girl at Emmaus

(A Painting by Velazquez)

She listens, listens, holding
her breath. Surely that voice
was his—the one
who had looked at her, once, across the crowd,
as no one ever had looked?
Had seen her? Had spoken as if to her?
Surely those hands were his,
taking the platter of bread from hers just now?
Hands he’d laid on the dying and made them well?
Surely that face—?
The man they’d crucified for sedition and blasphemy.
The man whose body disappeared from its tomb.
The man it was rumored now some women had seen this morning, alive?
Those who had brought this stranger home to their table
don’t recognize yet with whom they sit.
But she in the kitchen, absently touching the winejug she’s to take in,
a young Black servant intently listening,
swings round and sees
the light around him
and is sure.



onlineministries.creighton.edu/CollaborativeMinistry/Lent/e-Emmaus

- Denise Levertov

Sarah Brock

Margaret Harrison

Sarah is a choir member, youth mentor and postulant for ordination. We recently talked with her about her journey.

Tell a little about yourself. What is your home town? How did you become an Episcopalian?

I grew up in Webster, a suburb of Rochester, New York. Most of my family still lives in that area, with the exception of myself and an aunt in Denver, CO. I became an Episcopalian in 2012 after two years of careful discernment. I was a Lutheran student at Trinity Lutheran Seminary in Ohio at the time. It was Trinity's relationship with Bexley Hall Episcopal Seminary (now Bexley Seabury) that helped me find my home in the Episcopal Church. I began attending and then leading their Daily Office services – Compline, Evening Prayer, Morning Prayer. Slowly, I became aware that my theology and spirituality were more in line with my Episcopal friends than my Lutheran classmates. Ultimately, it took intense prayer and conversation with my mentors to make the decision to be received into the Episcopal Church.



What activities interest you? I know you sing in the choir!

I love to sing. I also love to read – my all-time favorite book is *Anne of Green Gables* by Lucy Maud Montgomery. More recently, I'm becoming more of a writer, and I'm currently writing a weekly reflection for the "Speaking to the Soul" section of the Episcopal Cafe (episcopalcafe.com). I also enjoy culinary escapades (especially baking cookies), practicing yoga, and traveling.

What did you study in school/college?

I have a B.S. in Chemistry with Secondary Education Certification and I taught High School Chemistry for three years. I'm a little bit of a pyro (a very safe one!) and I loved demoing explosions and lighting my students on fire – sometimes literally. Then, I went to seminary and earned my Masters of Divinity. Currently, I'm taking an introductory Spanish class at Boston University for fun.

When did you realize you had a vocation for the ministry?

I initially identified a call to ordained ministry as a senior in college, through the guidance of the pastor of the church I attended. However, I was hesitant to change my career path so late in the game. I planned instead to exercise my ministry as a lay person and teacher. It is my strong belief that part of my identity as relative, friend, mentor, or teacher is to share the love and compassion of Christ with the people around me. Throughout college and my teaching career, I became an active lay leader at church, participating in and organizing groups and events. However, despite intentional and active commitment to lay ministry, I kept feeling this pull to ordained ministry.

How did you come to All Saints?

I first moved to Boston to be a monastic intern at the Society of Saint John the Evangelist in Cambridge. SSJE is an Episcopal monastery located in Harvard Square, and I had the opportunity to live and work and pray with the Brothers for nine months. I learned so much living at the monastery, and the Brothers deeply challenged me to grow in my spirituality and faith. When I left SSJE at the end of my internship, I decided to stay in Boston and began looking for a new church family. A good friend who had been an active member of All Saints in the past recommended this parish, and after one visit, I knew this was where I needed to be.

You have been approved as a postulant for holy orders – what is the correct way to say this?

I am now a postulant for ordination to the priesthood. To get to this point, I've moved through the phases of inquirer and nominee. I'm extremely grateful to the faithful members of All Saints who served as my discernment committee. They dedicated a great deal of time and energy to meet with me over the course of several months to help me reflect on my life and my sense of call to ordination. Through their encouragement and detailed report, and the Vestry's endorsement, I was then invited to interview with the diocesan Commission on Ministry and the Bishops. This was a day-long experience filled with worship, meals together, interviews with many of the commission members and both bishops, and fish bowl activities. I've only just learned that I've been formally accepted into the process for Holy Orders.

Do you plan to be a parish priest, or are you interested in some other aspect of ministry?

Currently, I imagine myself as a parish priest, but I'm very open to where the Spirit will lead me as I move through the diocesan discernment process. The Church is rapidly changing, and it's difficult to know in what direction we'll be moving by the time I'm ordained. I can also see myself being part of an intentional community that's integrated with a parish and a wider community.

All Saints Parish and The Boston Cecilia

Richard Knox

For nearly a half-century the relationship between All Saints and The Boston Cecilia has been without equal among Boston-area churches and music groups.

It began in 1969, when Donald Teeters was newly installed as organist and music director at All Saints and, coincidentally, also as the new music director of what was then known as The Cecilia Society – the second-oldest music group in Boston after the Handel & Haydn Society. Although Don initially rehearsed Cecilia at another church, he proposed to his boss, rector Louis Pitt, that All Saints become Cecilia's home. The Reverend Pitt, a music-lover who at that time chaired a diocesan music commission, readily agreed.

"I supported it, the parish supported it," Rev. Pitt recalls. "So it happened, to our great joy."

Cecilia's finances were especially precarious at the time. "So Cecilia offered to give an annual spring concert with the proceeds serving as rent payment to the church," says Larry Coe, who joined both Cecilia and the All Saints Choir in 1969 – and still sings in both.

Even after Cecilia began to pay proper rent, All Saints became (and remains) a frequent concert venue as well as a Monday night rehearsal space. There's no official count, but it's not a bad guess that Cecilia has sung nearly a hundred concerts in All Saints' stately and resonant sanctuary. "Having concerts in the church has been great for the church and for the greater Brookline community," says Mary Dunlap, a long-time parishioner who has served on Cecilia's board of directors and is now an overseer for the group. "We have a very loyal following from Brookline."

But the relationship is not merely institutional. Strong personal ties have developed over the years as Cecilia singers joined All Saints and, as members of the choir, have sung in countless Sunday services, evensongs and memorial services. Under Don's direction and now Chris Lane's, they've helped build a reputation for All Saints – among Boston's music community as well as congregants – as a place where music-making at a high level enhances the church's spiritual life.

"It brought people in constantly," Rev. Pitt says. "The whole thing developed to what it is today. Perhaps there were lay-people who thought it was taking too much of our time, but I certainly did not. I was all for it. It was very positive for the parish."



Children of Cecilia/choir members, Easter c. 1989. (l to r) Peter Coe, Elizabeth Knox, Maggie Coe, Sarah Knox, Julie Coe.



Photo: Chris Koch April 3, 2011. Front row (l to r) Jean Knox, Marylène Altieri, Doris Halvorson Coe. Back row (l to r) Richard Knox, The Rev. Chris Koch, Keith Glavash, Larry Coe.

The Venn diagram of dual Cecilia/All Saints Choir membership includes Larry and Doris Coe, Meg and Tom Bridge, Keith Glavash and Marylène Altieri, Charlie Evett, Katie Gressle and Jean and Dick Knox. Some of them met and married within the confines of All Saints. Remarkably, all thirteen of their offspring became faithful choristers in the Schola established and led for many years by Keith Glavash.

So you may understand that, for Jean and this writer, when on January 8 Richard Burden baptized our first grandchild – Maxwell Knox Yamaguchi, son of Schola alumna Elizabeth and her husband Mike – it all seemed a grand culmination.

New Vestry Members

At the Annual Meeting of the Parish on January 29, a new class of vestry members was elected to serve three-year terms: Margaret Harrison, Robert Honeysucker, and Anne Sistler. Janelle Mills continues as senior warden; Wendy Wheeler as junior warden; Ken Coleman as treasurer and Ted Sturr as clerk.

Margaret Harrison

My husband Nat and I arrived back in Boston in the fall of 2014, after 13 years in Paris and 38 years away from Boston. Our arrival at All Saints Parish was a return, since we had attended briefly in 1976, and we felt at home at once.

During my years away, I had turned from high school English teaching to church administration, serving as coordinator of the music department of Washington National Cathedral, then as parish coordinator of the American Cathedral in Paris. I now work part time as parish administrator of the Parish of the Good Shepherd in Waban. I also served on the vestry of St. Luke's Church in Bethesda, Maryland.

I sing in the All Saints choir and help with *Saints Alive*. I was flattered to be asked to join the vestry, and accepted because I want to become more involved with the life of the parish.



Robert Honeysucker



I moved to Boston in 1972 to attend school, and like many other transplant students, stayed and decided to make the city my base while I endeavored to have a professional performing career. As one of the means of surviving while building a career, I, like nearly all of my colleagues, served as soloist/section leader in several church choirs in the Boston area. Over time, as the demands of my growing performing and teaching career increased, I decided to retire from church singing.

I joined the choir at All Saints Parish in 1989 as a result of divine intervention, in which God used his servant, Don Teeters, to pry me out of retirement. I joined what turned out to be a special group of people, who welcomed me and quickly became like a family to me. That feeling also extended to members of the congregation, who also welcomed me warmly. In time, I was received into the Episcopal Church under David Killian. This marked the first time I had become a member of a church since leaving high school and

my father's church, where I had been singing in public from the age of 6. It has been a wonderful and fulfilling spiritual journey.

After 27 years of making music with what is probably one of Boston's best non-professional church choirs, and with one of the best conductors I've worked with, I determined that I would retire again – this time for good. Although I have retired from the choir, the church continues to provide me with the spiritual nourishment which my heart and soul needs, under Richard's leadership, beautifully enhanced by the choir directed by Chris, and with the spiritual support of the congregation. It is because of all that I have received from All Saints that I consider it a privilege and give of my time and energy to this church by serving as a member of the vestry

Anne Sistler

I'm originally from Chicago, but have been living in Brookline since 1996. I have an MSW and an MBA, and work as a Medical Social Worker at Lasell House, the rehab wing of Lasell Village in Auburndale, MA. I enjoy going to the YMCA in Brighton, watching movies whenever I get the chance, and walking, especially in the Arnold Arboretum.

I've attended services at All Saints since 1996, starting with 8 a.m. Sunday services and then moving to the Saturday evening Celtic Service in about 2002. I have been on two Discernment Committees, and have been helping serve meals to those on the margins since 2003. I've been among the Sacristans for the Celtic Service for several years now.

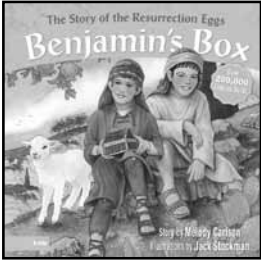
I have wanted to contribute more to All Saints, so when Mary Urban Keary invited me to serve on the vestry, I thought it might be a nice opportunity to help, though I am still learning what is involved in this service.



Children's Books for the Lenten Season

All Saints has a children's library downstairs in the Church School area, available to all members. It operates on an honors system: borrow books and return them when you are finished with them. Here are three books for Lent, appropriate for various ages and chosen by Becky Taylor. And there are lots more available in the library. Go and take a look (and a book)!

Benjamin's Box: A Resurrection Story by Melody Carlson, Questar Publishers, 1997, ISBN 1-57673-139-1, ages 5-10



This book tells the story of Holy Week and Easter morning through the adventures of Benjamin, a young boy who lives with his family in Jerusalem. He cherishes the box filled with straw that his grandfather, a shepherd, gave to him. The straw was from the bed where the infant Jesus lay many years previously. With his family and friends Benjamin experiences all the intense emotions of Holy Week and the first Easter morning, picking up objects at each of these places and collecting them in his box. The book is not just a wonderful way to help children learn about the final week of Jesus' life. It also lifts up the power of prayer to help us get through all the things we experience, and it is a reminder of how ordinary objects can become sacred treasures connecting us to the Divine.

The Invisible String by Patrice Karst, DeVorss Publications, 2000, ISBN 978-0-87516-734-3, ages 6-8



This book tells the story of how siblings Liza and Jeremy discover and come to believe that they are never alone – that a very special String made of love always connects them to those they hold dear. This is a great book to help children learn about the unfailing grace of God that comes to us in the relationships of love in our lives. It is also a good way to help children begin to understand that even death cannot separate us from the ones we love. As the children fall asleep on a stormy and scary night, they dream of a world in which everyone realizes that we are all connected by Invisible Strings.

The Lord's Prayer, illustrated by Tim Ladwig, Eerdmans Books for Young Readers, 2000, ISBN 0-8028-5180-0, ages 5-10



In this beautifully illustrated book, a young girl and her dad spend the day fixing up the yard of an older woman who lives alone. In the process the child comes to understand how this well-known prayer connects to her life in very real ways. The book is a great way for children to appreciate how Christian service to others is actually prayer in action.



The Yule Candle, presented at the Annual Meeting, was given this year by rector Richard Burden to Becky Taylor.

Around the Parish

Each year our parish sets aside time during our Sunday morning Eucharist celebration to mark and bless the beginning of the journey to adulthood for any parishioner who is turning 13 years old. The Rite 13 ceremony was held on February 12 for Nora Rotti, Nell Neary, and Alex Petersen. A ceremony for Luke Thibault, who was ill, will be held later in the spring.

Bishop Gates, who was unable to visit the parish on January 8 because of illness, will be here for Evensong on Sunday, May 7.

Henry Kettell was Dr. Bradman in the Theatre to Go production of *Blithe Spirit* by Noel Coward, Feb 3-Feb 12 in Melrose.

Milestones

Maxwell Knox Yamaguchi was christened on Sunday, January 8. He is the son of Michael and Elizabeth Knox Yamaguchi and the grandson of All Saints members Jean and Richard Knox.

SAINTS *Alive!*

Is published quarterly by

All Saints Parish

1773 Beacon Street

Brookline, MA 02445-4214

Tel: 617-738-1810

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 am - Noon**

Clergy

The Rev. Dr. 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

Lily Spik, Nursery Care

Dates to Remember...

March 26 – Choral Evensong 5 pm (recital at 4:30)

March 27 – MANNA lunch at St Paul's Cathedral 10 am

April 8 – Palm Sunday service 5 pm

April 9 – Palm Sunday service 10:30 am

April 13 – Maundy Thursday service 7 pm
followed by Nightwatch

April 14 – Stations of the Cross 8:30 am,
Good Friday service 7 pm

April 15 – Great Vigil of Easter service 7:30 pm

April 16 – Easter Day services 9 & 11 am

April 28-29 – City Reach Overnight (Grades 8-12) 7 pm

May 7 – Choral Evensong and visit of Bishop Gates
5 pm (recital at 4:30)

