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The Mission of All Saints Parish

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

Statement of Policy

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

Rector's Reflection: Advent and Transcendence

Advent is a wilderness time. A time of preparation, prayer, and fasting. A liturgical season dominated by the frightening and perplexing figure of John the Baptizer. It is a season of prophecies and portents. A time of watching and waiting. A time to become reawakened to the transcendent nature of God and to contemplate the mystery of how the transcendent becomes immanent – incarnate – Emmanuel, "God with us." To help us focus on all this, we will be making some liturgical changes during Advent. When you arrive on any Sunday in Advent, you will notice that the Nave Altar, around which we typically gather for worship, has been removed. For the four weeks of Advent our focal point will be the High Altar. The reasons for this are primarily theological and liturgical, but also practical. A bit of history will be helpful.



Our incredibly beautiful building was designed by the firm of Ralph Adams Cram and Bertram Grosvenor Goodhue in the late nineteenth century. It is in the "perpendicular gothic design," which means that it models the style of churches in the late medieval and Renaissance period (the late fourteenth to sixteenth centuries). For the first seventy-five years of our life together here (1894-1969), there was only the high altar; the choir sang from the choir stalls, and the congregation gathered in the nave. In line with the gothic design, this configuration reflected a rather medieval understanding of our relationship with God, namely that God is transcendent – "up there," or "out there," or "immortal, invisible, God only wise." It also meant that most of the congregation was at a considerable distance from the altar. From this configuration, you can get the impression that you are observing a performance rather than participating in a liturgy.

In 1969, the seventy-fifth anniversary year of All Saints, liturgical renewal swept through the Roman Catholic, Anglican, Lutheran and other denominations. The rector at the time, The Rev. Louis Pitt, initiated a series of "liturgical experiments" that resulted in the placement of the current Nave Altar. The Nave Altar, one of the primary symbols of Christ in our worship, allows us to experience the intimacy of God, the immanence of God, the God with us as we all gather around the altar and participate in enacting the liturgy together. However, it means that the choir is more removed from the liturgy, and in a section of the church with less than ideal acoustics. As Rev. Pitt pointed out in his homily of 9 March 1969, we, like the reformers of the sixteenth century, are still engaged in trying to "adapt medieval buildings to corporate worship." Almost fifty years later, it continues to be a challenge, and no solution is perfect.

The gothic style and the incredible beauty of the building with its harmony of stone, wood, and stained glass helps us grasp "a sacramental understanding of reality in the face of secular materialism," as the collect for the Feast of Ralph Adams Cram puts it. In other words, the architecture itself reminds us that all of reality is the locus for revealing God's grace. However, for all of its beauty, having a long, narrow nave with both a Nave Altar and an High Altar can force us into patterns of worship that, while comforting, can also be theologically confusing. For instance, we worship around the

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Rector's Reflection continued

Nave Altar most weeks out of the year, and have been using the High Altar only for certain services, Christmas, Easter, and occasionally a funeral. Which means, particularly during Advent and Christmas, that for four weeks we are gathered around the Nave Altar, with its emphasis on immanence – the palpable presence of God in our midst – and then on the Feast of the Incarnation – the day we actually celebrate the Incarnation, God literally coming to be with us – we shift the focus of our worship to the High Altar with its emphasis on God's transcendence. Instead of our whole liturgy emphasizing God's incarnate immanence on Christmas, this one, key aspect instead says the opposite: that God is distant and above us. This year we are experimenting with changing this liturgical pattern. On the practical side, we host a number of concerts in December that require removing and replacing the Nave Altar platform several times. This year, we will have even more theologically cohesive liturgies and be a better host to our guests, as well as a better steward of our Sexton's time, by removing the Nave Altar for the season.

In just four years, we will celebrate the 125th Anniversary of All Saints. What might the next fifty, seventy-five, or one hundred years hold? As we watch and wait this Advent, I invite us to also begin to think and dream about what God is calling this community to be, and how we might best use this incredible asset – our building – to serve God and to serve the community. Let us be inspired by the faith and creativity of our forebears who entrusted us with this treasure to generously share. I am so very grateful to be ministering in this place with you, and I look forward to the challenges and celebrations in the years to come.

In Christ,

Richard+

House Meetings to Define Education Needs

Marianne Evett

In early November, Becky Taylor sent a letter to the parish to tell us that she is retiring from her position as Director of Children's, Youth and Family Ministries in June, 2017. Following what she is convinced is God's call, she is assuming a major leadership role in El Hogar Ministries Inc. (EHMI), the nonprofit organization in Boston that supports four residential schools in Honduras for impoverished, at risk children.

Since 2010, All Saints has sent five mission teams to El Hogar, the most recent last summer (see the article by Sue LeClaire in the fall *Saints Alive*). Becky and her husband Steve have been associated with EHMI for a long time; in 2015, she joined the Board of Directors and was elected vice president in 2016. She will become president in 2018.

It is hard to imagine All Saints without Becky. She has transformed the programs for children and youth and made uncountable families feel welcome here. Her intelligence, enthusiasm and deep spiritual commitment have influenced our parish beyond those perimeters, however – her warmth, compassion and dedication have affected all of us.

Yet things change – as we know. As we celebrate her time here and her new mission, it is also time for us to assess the current strengths of our programming for children, youth and families, and to dream and plan what it needs to become as we look for her successor. Last year, Becky guided the formation of the Youth Ministry Committee (YMC) to help respond to the spiritual needs of youth and families. This committee will serve as the nucleus of a search committee.

Under the leadership of the YMC, a series of small group suppers will be held between January and March. These suppers will be open to anyone (regardless of whether or not they have children currently in church programs). The goals of the suppers are to:

- Listen to the community at large.
- Create a comfortable environment for honest feedback.
- Understand what the community feels are the hopes and dreams for the children of All Saints.
- Understand what the church might do to support the spiritual life of families with children at All Saints.

Feedback from the suppers will be shared with the whole parish. Ultimately, this information, coupled with a parish-wide survey, will be used to create a job description for Becky's successor. The job will be posted in March/April with the intention to hire someone by June with an August start date.

The six group suppers will be hosted by Meg and Tom Bridge, Monica and Richard Burden, Patricia Rea, Jessica and Colin Stokes, Kate and Jeff Thibault, and Susannah and Andrew Wardly. Dates and times will be announced soon, as well as ways to sign up for a supper. Keep your eye out for more information as we embark on this extraordinary journey.

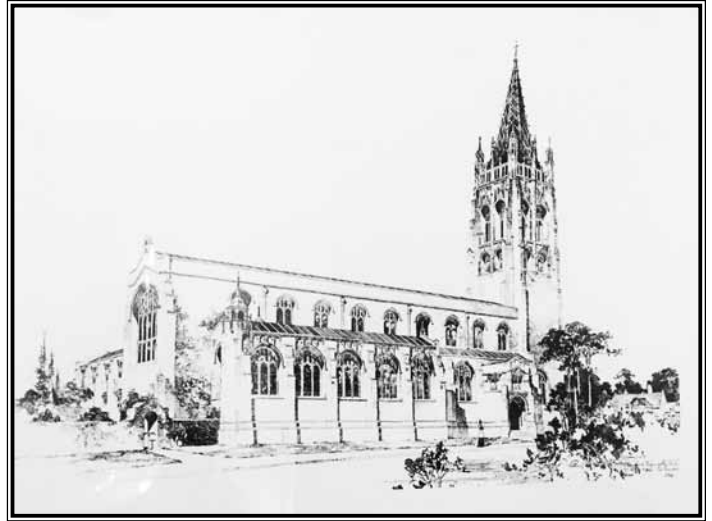
Saint of the Month – Ralph Adams Cram

Nathaniel Harrison

Unable to afford college, but possessing a “certain knack at drawing,” a diligent 18-year-old youth left his boyhood home in Hampton Falls, New Hampshire, on the first day of 1881 and travelled south to Boston to begin an architectural apprenticeship.

It was the start of a journey that would leave a profound and lasting imprint on American ecclesiastical and collegiate architecture – as well as on a certain fledgling Episcopal parish at the corner of Beacon Street and Dean Road in Brookline.

All Saints was but one of the many soaring triumphs left by Ralph Adams Cram, a passionate, faith-driven gothic revivalist architect whose more celebrated works include the Cathedral of Saint John the Divine in New York City, the US Military Academy at West Point, multiple buildings at Princeton University, and the Federal Building in Boston. His hand and mind are today evident in dozens of churches, colleges and public buildings throughout the nation.



Original drawing of All Saints Church by architects Cram and Goodhue.

Cram, who died in 1942, is honored in the Episcopal Church as a “holy man,” on the day of his birth, December 16. Honored with him are architect like-minded contemporaries, Richard Upjohn and artist John La Farge.

Cram and his Boston architectural firm, Cram, Wentworth and Goodhue, designed All Saints in 1895, three years before the cornerstone was laid on November 1, 1898. He and his team would later pronounce themselves “measurably satisfied” with All Saints, which, while not a copy of an existing medieval church, resembled what he called the “perpendicular” churches of fifteenth century England. These structures were “characterized by the great space and openness of their interiors,” he wrote. The All Saints project, one of Cram’s biographers noted, was enhanced by the cooperation and participation of “the rector’s formidable wife, Julia deWolf Addison,” who had studied in England and Italy and was the author of several art history books as well as “a designer of ecclesiastical ornament.”

The religious fervor that would inform Cram’s work was inspired by a Christmas Eve service at the church of San Luigi dei Francesi in Rome in 1887, when he was 24 and in the midst of his second European tour. Mesmerized by the music and the majesty of the mass, the young Cram – the son of a Unitarian minister – embraced Anglo-Catholicism. Back in Boston he was confirmed in the Anglican Communion of the Catholic Church.

“All the art of the world,” he wrote in his autobiography, *My Life In Architecture*, “...came into being under the religious impulse and grew great and even glorious under the influence of definite, dogmatic religion” And not just any religion. Cram was passionately drawn to the gothic tradition that flourished in England prior to the Protestant Reformation of the sixteenth century. In his own time he saw gothic revivalism as a bulwark against vulgar materialism.

An insight into his thinking on architecture emerges in his commentary on Trinity Church and the Boston Public Library that faces it across Copley Square. Cram praised the design of Trinity for its newness and “power.” But there was something missing. “This work was bold, dominating, adventurous and quite without refinement or subtlety,” he wrote. The library, he added: “[has] a serene Classicism, reserved, scholarly, delicately conceived in all its parts, beautiful in that sense in which things have always been beautiful in periods of high human culture.”

As art critic Stephen Warnock has observed, Cram’s energy and creativity found their fullest expression in the church and the college, given their ties to the Middle Ages and where the gothic style was “appropriate, if not obligatory.” Cram railed against “modernism” and what he termed “aesthetic anarchy,” driven simply by a desire “to do something different, to deny the existence of any absolute values and to posit a purely empirical standard that is to be determined by each individual for himself.” He believed that it was “inappropriate for these institutions, the Church especially, to embrace modernist art,” according to Warnock, because modernist art was an expression of materialistic society.

Collect for the Feast of Ralph Adams Cram, John LaFarge and Richard Upjohn.

Gracious God, we thank you for the vision of Ralph Adams Cram, John LaFarge and Richard Upjohn, whose harmonious revival of the gothic enriched our churches with a sacramental understanding of reality in the face of secular materialism; and we pray that we may honor your gifts of the beauty of holiness given through them, for the glory of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. Amen.

The Nativity Tradition in Naples

Chiara Buono

As I was born and grew up in Naples, Italy, there are several Christmas traditions that I'm very attached to; but the most special one to me, and perhaps to all people from Naples, is the presepe.

Presepe means crèche and is a Nativity scene display that almost every family in Italy, especially in the South, has in their own houses during the Christmas holidays.

In Naples, it is even more than a holiday tradition: it is an ancient art of craftsmen making spectacular Nativity scenes and passing their skills from generation to generation. There is a worldwide famous pedestrian street in the historic district of Naples, via San Gregorio Armeno, that has hundreds of shops featuring handmade presepi all year around. Here visitors will see local artisans creating, exhibiting and selling the miniature figures that make up the Nativity scenes – not only the Holy Family, and three Magi, but also shepherds, fruit vendors, butchers, and other village characters, including parodies of world famous people from both past and present (I'm sure this year there will be ones figuring president-elect Trump!). It is certainly a mixture of the sacred and profane, but perhaps also represents the Nativity as a timeless event.



Detail of the Cucinello presepe

Among all the presepi, there is one particularly complete and among the most famous in the world: the Cuciniello Nativity with "shepherds" of the eighteenth century, preserved at the National Museum of San Martino in Naples.

Christmas in Paris

Susan Sturman

David and I moved to Paris in the spring of 1992. We had plenty of time to get ourselves established there, and I joined the choir of the American Cathedral. Come fall, we began to look forward to new traditions in Paris. We started off with a Thanksgiving potluck for our ex-pat American friends. It was a huge success and one of our most treasured traditions over the six years we were in Paris.

So we looked forward to Christmas with great anticipation. Little did we realize that in France (at least at the time) Christmas was not a particularly commercial holiday. It all took place at home, mainly at country homes, and was as essentially a family affair as Thanksgiving is for us. While the Champs-Elysees had some nice white lights strung up in the trees, and the chocolate shops had amazing wares, there was really no tinsel and Santa Claus in evidence.

The American Cathedral Choir was really where Christmas was. We sang a Lessons and Carols service, lit by candlelight, that was eventually committed to CD. At the singing of "Silent Night" the Cathedral was entirely darkened, in keeping with the German tradition. We were truly a family at the Cathedral choir, mixed Americans and Brits, singing together and finding home-from-home in our shared music and community.

We had a tiny Christmas tree that we set on a table, with just a handful of ornaments, and had a few friends over for a Christmas day feast (I had just finished cooking school at the Paris Ritz). I seem to recall using chestnuts, perhaps a pheasant (with buckshot still in), cherries, foie gras, oysters, and champagne – all staples of the holiday table. But the season seemed a bit lonely, and we resolved to come home for the holiday ever thereafter.

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A Crèche Made With Love

Marianne Evett

It begins on the second Sunday in Advent: a cow, one horn slightly askew, and a donkey who looks as though he has secrets, appear beside a rough-made chair in front of the Langdon Chapel altar. Over the next two Sundays, sheep join them, with a watchful sheepdog, and three shepherds, dressed in furs. One kneels, carrying a lamb. The sheep are covered in white wool, their pointed faces beautiful and wise – each one different. On Christmas Eve, Mary, Joseph and the Baby arrive, and on the Epiphany, the three Magi, two bearded and turbaned, one younger, all three glittering in fine robes.

This is the All Saints crèche. It is set up every year from Advent through the first week of Epiphany, and this year, I tried to find out more of its history. The figures are lovely, the people about 11 inches tall and the animals to that scale. They are hand-made and quite old, made of some kind of composition material used in the days before plastic. They are dressed in hand-sewn garments of cloth or fur, and their faces are delicately painted – Joseph’s eyes look shyly down at Mary and the Child. Mary’s blue dress has almost invisible stitches in its carefully sewn hem. But no one seems to know much about their history.

With the help of Harold and Candy Petersen, we pieced together some information. The Rev. Louis Pitt, who was rector here from 1954 to 1972, remembered that the crèche was here when he arrived. The story was that it had been made by a parishioner, perhaps Ruth Child, who had died well before he came. The Rev. W. Christian Koch, who followed Rev. Pitt from 1973-1982, found the crèche in storage and in need of repair. He took it to the Museum of Fine Arts, where it was restored. “The people at the museum said it was a lovely set,” he said.

The word crèche is French, meaning crib or manger, and is used to describe a Nativity scene with all its figures (although in England and Europe it can also mean a daycare center). It is said to have originated with St. Francis, who in 1223 in Greccio, Italy, wished to arouse the villagers to celebrate the birth of Christ with deeper understanding and devotion. He prepared a manger and brought hay and an ox and ass there. The story goes that when the people came, he preached before the manger, “eyes bathed in tears and radiant with joy.” A devout soldier even had a vision of a child sleeping in the manger, and its hay, carefully preserved, miraculously cured diseases of cattle.

Francis’ idea spread throughout Europe, although after the Reformation, the crèche was more prevalent in the south (which was more Catholic), and Christmas trees became popular in the north. The simple Nativity scene, with its animals, shepherds, Wise Men and Holy Family, grew as different communities made it their own, adding townspeople, angels, musicians, a myriad people coming to worship the Child in the manger (see Chiara Buono’s story of the Naples crèche on p. 4).

Who made the All Saints crèche? When was it made? We still don’t know – perhaps someone will take on finding out more about it. But what is clear is that this beautifully made gift to the parish was made with love, and is still here to inspire us.

The Oxen

Christmas Eve, and twelve of the clock.

“Now they are all on their knees,”

An elder said as we sat in a flock

By the embers in hearthside ease.

We pictured the meek mild creatures where

They dwelt in their strawy pen,

Nor did it occur to one of us there

To doubt they were kneeling then.

So fair a fancy few would weave

In these years! Yet, I feel,

If someone said on Christmas Eve,

“Come; see the oxen kneel,

“In the lonely barton by yonder coomb

Our childhood used to know,”

I should go with him in the gloom,

Hoping it might be so.

-- Thomas Hardy



We remember Christmas ...

Christmas is a time for memories, cradled as it is in family traditions as well as religious ones. Childhood memories are especially potent, blending the two to create a magical time. Potent, too, are memories of Christmases spent in unfamiliar lands, finding blessing in new, perhaps uneasy surroundings. Many of us at All Saints have such memories. Here are a few of them, from some of us who grew up far from Boston or, as adults, spent Christmas in foreign places.

Switzerland

Yvonne Schlaeppli

During my childhood my family moved between the Lake of Zurich, Switzerland, and Chappaqua, NY (north of New York City) a couple of times. In our US idyll, Christmas was always both much anticipated and yet tinged with sadness. We felt the absence of the rest of the family – all of whom were in Switzerland – so keenly during the season. That made the compensations sent by aunts and uncles and brought to us each year by our grandmother all the more thoughtful. They made sure we could celebrate Christmas much as we did in our first home.

We had an Advent wreath and lit the candles together on Sundays much as we do in the sanctuary at All Saints. All Swiss homes I know have an Advent wreath. Instead of weighing the Christmas tree branches down with oranges, we hung up extremely dense and heavy “pine cones” – milk chocolate wrapped in silver pine cone paper. These “pine cones” arrived just in time each year in our holiday care packages. Every year, too, we received a goodly supply of fresh candles for our Christmas tree candle holders. Not to worry – these are special holders with a hinge and a spring and are weighted so that you can adjust the candle to hold steady, even on thin branches. Everyone I know in Switzerland uses the same candle holders today still. We were mystified at the habit of using electric lights on the tree. Candlelight was essential to us.

In Switzerland the tree is set up and decorated on Christmas Eve. When my sisters and I were little, my parents would send us to our rooms. They decorated the tree and put the presents out. Then they would ring the Christmas bell to announce that the Christmas angel had been to visit. That brass bell was on the fireplace mantle throughout Advent. We looked at it with wonder. Only on hearing the bell, did we three come downstairs – super excited - in what seemed to be an endless succession of blue velvet dresses with white lace. My father would read the Christmas story in Luke’s Gospel to us. Then we sang carols together, played some music together on our respective instruments, enjoyed our presents and went to service – that is, if we were still awake.

Sri Lanka

Anoma Abeyaratne

My father was Hindu, and my mother and her family were Christian, Anglican. But most people celebrated Christmas, whatever their faith. Christmas was big. We celebrated a British kind of Christmas, because we had been a British colony [Sri Lanka, then called Ceylon, was a British colony until 1972].

We celebrated the Twelve Days of Christmas (from Christmas to Epiphany, January 6), so we never put the tree up before December 23 – although because it is a warm climate, a tree probably wouldn’t last. I went to the Christian Missionary School, an Anglican school in Colombo, Sri Lanka’s largest city. The schools all had carol services leading up to Christmas. We went around to all the schools to sing traditional English carols. I miss that here. It was wonderful – you’d see people you know and get to dress up.

Christmas Eve was special. We had a family Christmas party, when each child got one gift from Santa, just one gift. An adult dressed as Santa handed them out. I was terrified of Santa. I remember going to midnight service, even at a very young age. My father would come, even though he was Hindu. We also had a big New Year’s Eve service and he would come to that one. During the Twelve Days of Christmas, you would visit people, family & friends – like an open house. They served the traditional Christmas cake, a rich fruit cake, extremely sweet; and we had bonbons, crackers you popped and found a little trinket inside.

Christmas was not a time of giving to family, but of giving to people who didn’t have as much – especially to servants, or poor people. We would give to others who needed it.

But best was that it was a peaceful time when people were coming together.

And All Saints, Many Years Ago

Harold Petersen

Candy and I remember that in the sixties and seventies we had the traditional Christmas pageant at All Saints. We had Mary and Joseph with a doll for the baby Jesus. The shepherds came with their crooks and the wise men with their gifts. Sally and Tony Capodilupo, who had theater experience, were very much involved in the direction and staging, and Edith Bies did a great job with costumes. As many as 10 or 15 children would be in the pageant. It was a wonderful way for all of us to appreciate the Christmas story.



Nicosia, Cyprus

Margaret and Nathaniel Harrison

Nicosia, capital of the Greek part of the island country of Cyprus in the eastern Mediterranean, is amazingly British, despite the vitality of the Greek Orthodox church. Cyprus is a former British colony and still hosts an important British military base. In the late '80s and early '90s, our family's normal life there was more Lebanese than British, since the Middle East bureau of l'Agence France-Presse, where Nat worked, had been moved to Nicosia to escape the war in Lebanon. But the approach of Christmas meant carols broadcast in the central square, lots of decorations, shopping, etc. (I must add that Cyprus is not heavily wooded; Christmas trees were spindly, and two had to be wired together to produce a satisfactory result.)

Our little Anglican church, St. Paul's, was the cathedral of the diocese of Cyprus and the Gulf. I could write at length about that church and the old colonial types in the congregation – people born in tents in India during earthquakes and such. Although St. Paul's had no church choir, the Nicosia Singers, a community chorus with a Cypriot director and international membership, was quite active at Christmas. We always sang at the British Council Christmas party, in a small, over-heated, crowded room before and after consuming mulled wine and little mince pies. It was said that one year a bass had actually fainted in the heat and fallen off the risers. On the other hand, we sang on Makarios Avenue while people shopped, turning the pages of our music with freezing fingers.

But the height of the season was the All Choirs Concert at the large civic theater. Choirs from all over the island each sang two pieces, and then we all crowded onto the large stage at once, hundreds of us, to sing a final piece (in Greek) all together.

The backstage area was a maze of corridors. An elderly British friend, an English teacher who wrote murder mysteries, told me she had been rejected by the former director the first time she auditioned for the Nicosia Singers. In revenge, she had written a mystery in which a choral director was murdered in the back corridors of the municipal theater during the All Choirs Christmas Concert.

Spain and Latin America

Andrew Wardly

I am fortunate to have celebrated Christmas in four different countries as a kid – the United States, Spain, Venezuela and Argentina.

As a child in Spain, I remember small Christmas trees in homes, decorative mangers and large elaborate ones in church, and eating lots of *turrón* (like thick brittle) for desserts and *pan dulce*. In Spain the big gift-giving time was on the 12th day of Christmas (the Epiphany or Feast of the Three Kings). I remember the eve of *dia de los reyes* when we would put out a pail of water for the camels and place our shoes out to receive gifts from the *reyes magos* and the *rosca de reyes* (like a kringle) which always had a special treasure hidden inside – such a delight to find, usually a gold colored trinket of some sort.

In Venezuela I remember eating *hallacas* during Christmas time – a delicious tamale-like treat wrapped in banana leaves.

In Argentina, temperatures were hot and humid. Think of Atlanta in August. I remember big and HOT *noche buena* (Christmas Eve) celebrations with extended family, where Papa Noel would come visit at midnight and then a massive display of fireworks coming from virtually every other house in Buenos Aires. And then on Christmas Day visiting with immediate family and friends.

Summertime – New Zealand

Elinor Horner

December 25th is one of the longest days of the year in New Zealand. And I mean long as measured by hours. The sun stays up until 8:46, to be exact. It's 70 – 80 degrees during the day. Warm enough to swim.

When I first got to New Zealand in the mid '80s, I noticed that some of my friends so wished to be "home" in England, in the northern hemisphere where it was dark and cold, that they would pull the shades to pretend that the day was short. They would send Christmas cards with photos of snow and cook a big roast dinner.

How was I to create my kind of Christmas under these weird circumstances? Should I also pull down the shades? No. I decided instead to accept that Christmas was going to be warm and sunny and beachy. I needed to stay in the moment, geographically and emotionally, rather than wishing it were different. I imitated what more and more Kiwis were doing. First I bought a tall thin branch of a pine tree and tried to get it to stand upright, propped up in a bucket of water. It often wilted and tipped. Then I bought a few ornaments, because too many would cause my "tree" to tip over. I threw a red scarf around the base. Added a few sea shell "ornaments," all the while shading my eyes from the sun that was blasting in through the glass slider. I bought and wrapped presents, invited friends, bought fresh asparagus, and cooked lovely steaks on the BBQ outdoors, while watching my kids swimming. It was heavenly. Literally, heavenly. Jesus was born into the sunshine.

Meet Our Newest Field Education Intern, Nicholas Hayes

Nicholas Hayes, All Saints' field education intern for this year, is a postulant for ordination and an alumnus of the Life Together program of the diocese. He hopes to focus on liturgy and youth ministry while he is with us. Below, he responds to a set of questions that Saints Alive sent him.

1. Where did you grow up? Did you have connections to Boston before coming to study?

I was born in Palo Alto, California, but moved to Hillsdale, Michigan, when I was three. Hillsdale was where I stayed till I came here to Boston at 18. So that's really where my "hometown" is. In some ways, I think I'm still a small-town midwesterner at heart.

Boston is my home now, though. I first came here in 2004, to attend college at Harvard. After I graduated, I didn't at first intend to stay – in 2008, I actually moved to Argentina. But I felt a calling to deepen my faith life, and came back to Boston to join Life Together in the fall of 2009. That opened to me a whole new world: it was my first exposure to the Episcopal Church, the nonprofit sector, community organizing. And it gave me a chance to break out of the well-attested "Harvard bubble" and get to know the city. I started to build a real community here, and to fall in love with Boston. I've been here ever since.



2. Where and what are you studying?

Just this fall, I started a PhD program at Boston College in the field of theological ethics. I'm using the doctoral work as an opportunity to pursue questions that first opened up for me while doing faith-based community organizing. I have three big ones: What is "moral agency" in human beings – psychologically, and theologically – and how can it be cultivated? How can ethics be taught through practice, not just ideas, in a way that genuinely changes people, and what role can the church play in teaching ethics? Lastly, how are Christianity and democracy related (or not related), and how are Christians called to witness and participate in public life?

3. Where are you in the process of becoming a priest?

I am now a postulant, and if I were going the "normal route" I'd be about halfway through the five-year process. But I went to seminary (Harvard Divinity) and got my MDiv before I started the discernment process in 2014. So for me, formation looks a little different. No further coursework to do (my PhD is separate), just Clinical Pastoral Education and more parish placements like this one. Since I won't be looking for an ordained ministry position before I get my PhD, I've asked the commission on ministry to let me adopt a slower process. I'll receive my PhD and be ordained at the same time, God willing, in 2021.

4. What are your professional objectives?

Professionally, I see myself working at the intersection of the academy, the church, and the world. I see my primary vocation as academic, and will be looking for academic positions when I graduate. But campus ministry is also an important part of my calling. And in both of the former roles, it's a priority for me to connect students to the life of faith communities and to service and justice efforts beyond the walls of their school.

5. How did you become connected to All Saints, and what does the connection consist of?

I had no direct personal connection to All Saints, but I had the parish recommended to me as a wonderful place to do formation by several friends. I also remembered doing a couple of retreats here while I was in Life Together. So I reached out to Rev. Burden in the summer, and things took off from there! While here, my primary responsibilities consist of liturgy planning and participation (including preaching), assisting with adult formation, and facilitating All Saints's new Base Camp program for middle and high schoolers with Becky Taylor.

6. Is there an interest or hobby or event in your life that would be fun for parishioners to hear about?

Hobby-wise, I love music, and am a pianist, organist, and vocalist. So it's a real treat to be here, with such glorious music! Classical is my forte, so to speak, but I also go for Broadway, tango, folk, and terrible '80s pop. Life-wise, I've just started the process of planning my wedding with my partner of three years (now fiancée), Guadalupe Mota. I've got a great proposal story, too: Guadalupe actually proposed to me in the middle of church. I'll save that one for another time though!

Building Community Through Habitat for Humanity

Chris Newth

Inscribed on the entrance to the great Parisian abbey church of St. Denis are the words “The noble work is bright, but, being nobly bright, the work should brighten the minds, allowing them to travel through the lights to the true light, where Christ is the true door.”

My lifelong passion in medieval art often brings me to messages like this one found near the doors, or portals, of the great churches of the middle ages. These ephemeral sentiments are made permanent. They were meant to last for eternity with the churches. The inscriptions hint of the minds of the churches’ architects and, at the same time, suggest insight into those who occupied the buildings. At St. Denis, “the noble work,” the church, or the thing that someone constructed, has a role, according to this inscription. It “should brighten the minds” as well as help people continue with their journey, “to travel through the lights to the true light, where Christ is the true door.” The readers of these words are looking for truth. Though much of 12th-century Paris was illiterate, church entrances were active places. These words would have been read out loud, meaning the message was for all or, in other words, the community.

Building community is a foundational goal of Christianity, one that organizations like Habitat for Humanity install at the core of their mission. “Seeking to put God’s love into action, Habitat for Humanity brings people together to build homes, communities and hope.” Habitat for Humanity of Greater Boston began in 1987. They build homes through volunteer labor and donated money, land, and materials. Families meeting certain criteria can apply to own a Habitat property. If selected, they are required to take various classes on home buying as well as complete 300 hours of sweat equity by helping on construction sites before moving into their new home. And, in the end, they purchase a home with no down payment and an interest-free mortgage. Habitat currently has two building sites, one in Roslindale and another in Dorchester Center. This is in addition to their 28 completed projects.

I’ve had the privilege to coordinate All Saints’ Habitat for Humanity build days for five years now. We participate twice a year, bringing six to ten volunteers each time. They are full days, usually from 9am to 3:30pm. Not unlike in the middle ages, we rely on a master builder, a carpenter employed by Habitat, as our guide. Habitat for Humanity interns from local universities as well as from AmeriCorp, and future residents working off their sweat equity, work with us on site. Since Habitat requires future owners to complete their 300 hours before moving in and because the majority of the building is done by volunteers, completion time of any home is usually a bit longer than non-Habitat construction projects. Our tasks have included demolition, framing rooms, painting exterior and interior walls; a few people even climbed out on suspended scaffolding to install exterior window trim. Those of us comfortable with power tools often use saws while those less adventurous stick to medieval practices and use hammers and brooms.

In a way, All Saints Parish’s partnership with Habitat for Humanity echoes the building of churches centuries ago. Both bring people together, build homes, build communities, and build hope. And, whether the result is a great church or an individual’s home, the action of building has a message that can last forever.



All Saints parishoners join Habitat employees and future residents: Chris Newth (far left, front row), Emily Roberts (front row center), Jim Daniell and Katie Choi (back row). Photos by Chris Newth

Celebrating the Epiphany

Becky Taylor

As the twelve days of Christmas wind down, we begin the season of Epiphany each year on January 6. On that day we remember how wise ones from the East, led by the light of a special star, made a long journey to the place where the Christ Child was residing. There they worshiped him, and then returned home to tell others what they had experienced.

On Friday, January 6, we will celebrate at All Saints with a parish dinner that includes a simple prayer service and the procession of the kings to the crèche. For those who want to stay a little longer, a movie night for all ages is planned.

Chalking the door

Becky Taylor

One fun way to bring the joy of the Epiphany season into the heart of your family is to mark the main entrance into your home with a series of sacred signs and symbols, and to ask God's blessing upon all who live in or will visit your home in the new year. Here is a simple prayer service to use:

All in the household gather at the front door.

Leader: Peace be to this house and to all who enter here. **Amen.**

Leader: Gracious God, as a shining star once guided the magi to the birthplace of the infant Jesus, so enable those who dwell here to be your light in the world; through Jesus Christ we pray. **Amen.**

Using chalk that has been blessed at church, inscribe the lintel of the home (the horizontal frame above the door) with this inscription: 20 + C + M + B + 17. The numbers 20 and 17 constitute the year. The letters "C," "M," and "B" denote the traditional names (from the 9th century) of the "three kings": Caspar, Mechior, and Balthazar. Some also suggest it means Christos mansionem benedicat which means "May Christ bless this dwelling."

Join hands and pray.

Together: Holy God, we pray that you will bless our home and all who live here with your gracious presence, that your love may be our inspiration, your wisdom our guide, your truth our light, and your peace our benediction. Through Jesus Christ we pray. **Amen.**

Leader: May God watch over our going out and our coming in, from this time forth and forevermore. **Amen.**

Chalk will be blessed at the dinner event on January 6 and will be available at church during the season of Epiphany.

The Journey Toward Adulthood

Becky Taylor

Regardless of where you may live, it is not easy to be an adolescent. There is, perhaps, no other time in a person's life when change is more persistent and pervasive than during the teenage years. Everything changes: cognitively, emotionally, physically, spiritually, and culturally. Becoming a teenager is both exciting and daunting, not just for the teen but for his or her family as well. That is why each year at All Saints we mark this transition from childhood into adolescence with a special Rite-13 ceremony. We name and honor the young people in our parish who will celebrate their 13th birthdays during the year. In the context of the Eucharist, we pray for them and for their parents, and we promise to do what we can as a parish to support them as they move through their teens years and into young adulthood.

On Sunday, February 12, our annual Rite-13 ceremony will honor these young people: Basie Briney, Nell Neary, Alex Petersen, Nora Rotti, and Luke Thibault. A banquet for their family and friends is planned for the evening before. Following worship on Sunday morning, a festive social hour will be the parish's opportunity to celebrate with them. Please keep these young people – and all the youth in our parish – in your prayers, thanking God for the amazing gift of children in our lives and in the life of our parish.

Milestones

Liliana Simmons Collier, daughter of Josh and Hilary Collier, was baptized on All Saints Sunday, Nov. 6.

Maxwell Knox Yamaguchi, son of Mike and Elizabeth Knox Yamaguchi and grandson of Richard and Elizabeth Knox, will be baptized on Sunday, January 8.

John Foxworthy, father of Don Foxworthy, died at age 90 on Oct 29. Gregg Keary, brother of Bruce Keary, died on November 9. May they rest in peace.

Diocesan Convention 2016

Margaret Hogan



Attending my first ever Diocesan Convention as one of All Saints' lay delegates, I expected the usual convention stuff – long discussions of budgets, motions to amend the amendment to a nonbinding resolution, lukewarm coffee. I wasn't entirely disappointed. But this particular convention also looked to focus on the diocese's new mission strategy. Embracing that strategy, the convention's organizers found a thoughtful way to enact one of its core ideas: building relationships.

The diocese is obligated to review its mission strategy every few years, and this new one has been in the works for a while. The full text is available at www.diomass.org, but, briefly, it centers around three major tenets: reimagining our congregations, building our relationships, and engaging our world. Each is vitally important, but the one that speaks to me the most is that middle concept, because it's the core of all else. I was raised with the idea that building relationships is central to pretty much everything, that how you interact with others defines you and shapes the direction of your life. Of course, that's the basis of Christianity too: love God, love your neighbor. Be in relationship with both. Easy to say, harder to

do, but the more we try to build meaningful connections with one another, the richer our lives and the more we can accomplish – together.

During the convention itself, we spent time on both days practicing that art of building relationships. Gathering in small groups with people we didn't already know, we were walked through a series of discussion questions to help us connect with one another. Starting with the church equivalent of name, rank, and serial number (clergy/lay, parish affiliation, etc.), we moved on to broader topics like "What makes your church distinctive?" or "What's a major challenge for your church right now?" Finally, we were led to more personal subjects, such as "Describe a current relationship that is changing you in some way." Little by little, we opened up to one another and starting forming bonds – seeing places where our lives, interests, and goals intersect.

While building sustained, meaningful relationships requires a lot more than a thirty-minute small-group exercise, this was a great way to model the process and get the delegates thinking about how we can connect across our various divides and leverage those relationships to tackle all the challenges we face. Taking these ideas out into the world is the next step.

Reflection on the Quiet Day

Carol Piñeiro

Every Maundy Thursday, I leave the solemn service looking around the church at the prayer stations lit by flickering candles, wishing I was a young person so I could stay for a few hours to pray. I finally got a chance to do that on Saturday, October 29, when the Daughters of the King sponsored a Quiet Day of Prayer and Reflection. We were invited to drop in between 9am and 1pm to 'come for a day, an hour, or a few minutes'. Among the choices offered were Contemplative Prayer, Lectio Divino, Labyrinth, Rosary – and prayer stations.

I knew where to start: I painted a stone to represent my failings and washed it clean. I wrote simple prayers of adoration, contrition, thanksgiving, and supplication on tiny strips of paper and wove them into a loom. I studied an icon of the Holy Family and thought about my family at home, at church, and at work and prayed for unity with them. I looked at the rosaries and started to make one so I could take it home and finger the beads. I walked the labyrinth in thoughtful steps, wondering where this holy path was leading me. Although there were places where people could pray together, it was so satisfying to have the chance to be still and reflective, alone in a sacred space. I look forward to the next Quiet Day that the Daughters of the King have planned for us, true refreshment in times of change.

Around the Parish

The Rt. Rev. Alan M. Gates, Bishop of Massachusetts, will visit All Saints on Sunday, January 8.

The Saturday Celtic service has moved back to the Guild Room for the winter. Corey DeTar, a member of the All Saints choir, has taken over the music.

Phillip Haberkern and Danielle Dong and their children, Ellie (7) and Brendan (3) will be living in Saint Andrews, Scotland from January – July 2017. Phil is an assistant professor in the History Department at Boston University. During this sabbatical semester, Phil will be at the Reformation Studies Institute at Saint Andrews University. Danielle is a genetic counselor and will be working remotely for the pharmaceutical company where she is currently employed. They look forward to this adventure in Scotland before returning to their home in Brookline and the All Saints community.

SAINTS *Alive!*

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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 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...

- | | |
|-------------|---|
| December 3 | Advent Retreat 2:00-4:30 pm |
| December 4 | Alternative Christmas Gift Fair 12 noon |
| December 10 | Potluck following the Celtic Service |
| December 15 | Service of Solace and Hope 6:00 pm |
| December 18 | Lessons and Carols 5:00 pm |
| December 24 | Christmas Eve Services
3:30 pm led by Schola
10:30 pm candlelight service led by the All Saints Choir |
| December 25 | Morning Prayer 10:30 am |
| January 6 | Three Kings Dinner and Movie 5:30 pm |
| January 7 | Potluck following the Celtic Service |
| January 8 | Visit of Bishop Alan M. Gates |
| February 11 | Potluck following the Celtic Service |
| February 12 | Rite 13 Ceremony & Eucharist 10:30 am
Choral Evensong 5:00 pm |

