



# SAINTS *Alive!*

a quarterly journal telling the story of All Saints Brookline

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## What's Inside...

Rector's Reflection	1
Lent Ideas	2-3
Centering Prayer	4
Saint of the Month	5
Racism Posters	6-7
The Last Jedi	8
Annual Meeting	10
New Vestry	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.

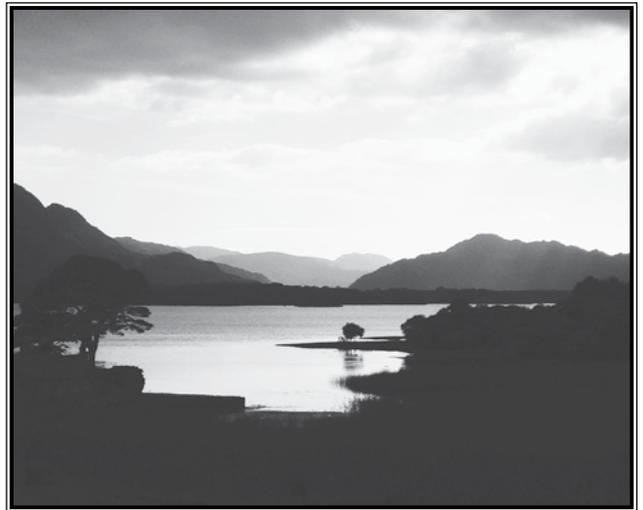
## Statement of Policy

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: Grace-full Bias

Once again, we enter the wilderness of Lent. Traditionally, forty days of prayer, fasting, giving alms. It's a time for what many 12-Step and other transformational communities refer to as "a searching and fearless moral inventory of our lives" – a clear-eyed assessment of what works, what doesn't, what we need to let go of, what we must hold on to.

I actually look forward to this annual period of reflection, but I'm also aware of a trait that I have that is apparently universal. It's called negativity bias. It's the psychological principle that it is much easier to remember and hold onto negative events, thoughts and emotions than it is to remember and hold onto positive ones – three times as easy by some estimations. I find this to be true in my own life; it's far easier to remember, think about, and focus on what's not working than it is to remember, treasure, and celebrate what is. So this year, for Lent, I'm trying something different. I will fast, as I always do. I will retain and strengthen my practice of centering prayer. And to work against my bias of focusing on the things that aren't quite right in my life, I will commit to a daily practice of bringing to mind and naming something that works – something that is going well – something that I am grateful for. It is my intention this Lent to seek a grace-full bias, rather than a negative bias. This doesn't mean I'm going to ignore all that is troubling in the world, but it does mean that I want to give more time and energy to what gives life and hope, because our world needs all the life and hope it can get. The wilderness of Lent is a place where we can practice naming it, and nurturing it.



Killarney. Photo credit: M. Evett.

This prayer, adapted from *Changes: Prayers and Services Honoring Rites of Passages*, is helping me frame my whole Lenten journey. May it be a help in your journey as well.

*God of the living, you are the Way, the Truth, and the Life: We have lived a year since last Lent. Throughout that time of turning earth, sun, and moon, you have shown us signs of your wonders: Easter's empty tomb, the tongues of Pentecost fire, and the Christmas star of Bethlehem, which speak of your glory and goodness to all creation. We have counted days of sorrow, laughter, and endurance in our journey. Now we can declare that even though we may feel bruised by the shocks and changes of our lives, life continues. You give us yourself in moments of grace, transforming us through your love. We thank you for the distance you have brought us during this year, and ask you to help us become ever more whole in years to come. Help us to embrace each new day with courage, faith, and gratitude, through Christ, in the Spirit, we pray. Amen.*

## A Season to Remember

Kathleen O'Donoghue

Growing up in a pretty religious Roman Catholic family, I was required to choose something to “give up” for Lent. We were told by the nuns and parents that we needed to share in the suffering of Jesus in Lent, and apparently this was to be accomplished by not eating chocolate or watching TV. I, being a difficult child, would ask to understand this, to have someone tell me how these things could be related. How could my not eating a Snickers bar be the same as suffering on the cross? I think my friends and I just gave in and chose something we didn't mind giving up (I think I made a big fuss about not eating coconut candy – quite amusing since I can't stand it!) or gave up eating meat or such and then just waited until Easter Sunday and went back to our happy non-suffering ways. Phew! We had shown those non-Catholics a thing or two about being holy!

Well, age and wisdom and some theological training have helped me understand a few things. The church wanted us to understand our suffering was symbolic and intended to remind us of the Passion of Christ, not imitate it. Easter wasn't an invitation to not think about this any more, and as an adult, I could consider Jesus' sacrifice all during the liturgical year.

As I have become a parent and teacher it has struck me that instead of making these short term, grit-my-teeth sacrifices in giving up something for Lent, I might instead add on something during this time. Over the years I have added new prayer practices or simply tried to adhere to a quiet thoughtful time for Morning Prayer without complaint. Sometimes I have added a time of meditation and mindfulness around eating during Lent, not restricting myself but paying attention to the gift of food and fuel and what God intends for our health. Other years I have journaled daily, in small amounts, to explore how looking back on my thoughts and hopes and dreams helps me see God's work in me.

Do you have any ideas for “add on” spiritual disciplines? I hope you'll tell me if you do! Here are a few ideas from which I might draw this year. Tell me what you decide to do!

- Spend time with the Ignatian Examen. This is a daily time of reviewing the day, seeing what your great joys and losses were, sitting with the daily gospel reading and listening to God's voice. If you would like a few book referrals, let me know, or go to my favorite on-line examen site, [www.sacredspace.ie](http://www.sacredspace.ie).
- Walk or use a finger labyrinth daily. Slowly progress around the path and allow your spirit to be open to what God would have you ponder.
- Add something to someone else's life. Help at MANNA's Monday Lunch with our group. Volunteer for one of our B-Safe days. Sometimes thinking of “the other” instead of ourselves is exceptionally freeing.
- Add an activity available at All Saints. Come to Celtic Worship on Saturday evening; join the Women's/Men's Book Group, or our Journeys in Faith group. We have so many ways to help you add something that can become part of your life.

The possibilities are endless. The ways that we can remember God's love for us and Jesus' humanity and sacrifice are all right here at your fingertips. Ideally in this new paradigm of adding on instead of giving up, one might even be excited to continue this new practice or activity after the egg hunts are finished and the fancy clothes are hung back up and dinner is on the table and those Easter baskets are all eaten. There better not be any coconut in there....

## Nightwatch

Tatyana Danahy-Moore

Nightwatch was one of the first things that I looked forward to when I was younger. It was a time of gathering and reflecting as well as a time when I was able to see a group of friends all at the same time. That is extremely rare, even now.

Nightwatch is known to many kids as an exciting time of fun and amazing activities. Although the center of the entire night is about going through the Stations of the Cross, we had such interesting and unique and fun activities that nothing seemed sad or distracting. The atmosphere was always calm and quiet. We heard and told stories that we were able to relate to, as well as reflect on. Reflecting is another aspect of Lent. We as humans are busy; our lives are so fast moving and crazy that it's hard for anyone to stop and take a moment to reflect. At Nightwatch, it's so easy to calm yourself and to really think back and reflect on the past or present. Every year the activities were always different as well as always keeping to the daily news that was happening all over the world. The activities really made me think outside of the box and realize that my life's really not that hard.

Spending time with a community that you are safe in, it seems that nothing is impossible. Although that very last Station of the Cross was always the saddest, it really humbled me. It really helped me understand that loss is never something that you are going to get over easily, and that you should cherish what you have now because you never know when it's going to get taken away. It made me appreciate what I have and to be thankful for all the gracious and beautiful people around me, taking a moment out of their time to make sure that I was loved and appreciated. It doesn't take much to be kind to people; it just takes that little bit of effort to really change someone's day. This year is going to be my first time that I will not be attending Nightwatch. Not because I don't want to, but because I am too old. I hope that when you stop doing Nightwatch it will be because you are too old. Be good, be safe and be nice.

## Find Your Spiritual Path Online This Lent

Jonas Barciauskas

The Lenten season is a potent time for spiritual exploration. Here are three online opportunities being offered to help guide us through its days and weeks.

### Meeting Jesus in the Gospel of John

This opportunity comes from the Society of St. John the Evangelist (<https://www.ssje.org/>), an Episcopal monastic community of men located in Cambridge, MA. Here's their invitation to the practice:

Have you ever wished to deepen your relationship with God? To experience a warm friendship with God? Maybe even fall in love with God – again – or for the very first time? Starting in Lent 2018, a six-week Lenten journey through prayer and reflection on The Gospel According to John begins on Sunday, February 11, 2018.

When you sign up, you'll get a daily video and prayer email. There's more information available on <http://meetingjesusinjohn.org/>.

### Nine Promises of Lent

Available on the Spirituality & Practice website (<http://spiritualityandpractice.com>), a site rich in resources, this practice will be offered over six weeks – Feb. 14 (Ash Wednesday) – Mar. 30 (Good Friday). The presenters are well versed in a particular school of contemporary god-talk: process theology. Here is a part of their description of the practice's content:

In this e-course, Jay McDaniel and Patricia Adams Farmer will present 18 inspiring offerings for Lent from the standpoint of process thought. They write and teach with a vision of the universe as a network of creativity and inter-becoming; and of God as relational, loving, present with us in the darkness, and always luring us towards fresh forms of new life.

More information is available on the S&P website: <http://bit.ly/2E0ZVFK>.

### Lent Madness

And of course, the practice many of you are eagerly waiting for! For the uninitiated, Lent Madness is modeled after collegiate basketball's March Madness. Perfect for those of us who need to leaven our Lent with a bit of humor. Here is some text from the site's first page:

Lent Madness began in 2010 as the brainchild of the Rev. Tim Schenck. . . . Combining his love of sports with his passion for the lives of the saints . . . [its] format is straightforward: 32 saints are placed into a tournament-like single elimination bracket. Each pairing remains open for a set period of time and people vote for their favorite saint. . . . the winner is awarded the coveted Golden Halo.

More information is available on <http://www.lentmadness.org/about/>.

## Lenten Opportunities at All Saints

Mary Urban Keary

Chocolate? Desserts? Wine? Television? These are some of the things that some Christians deny themselves as a spiritual discipline during the season of Lent. Others use this holy period to enrich their spiritual lives through daily prayer and Scripture reading, faithful attendance at a worship service, joining the MANNA team to prepare and/or serve at the March lunch for those living on the margins, etc. If you're interested in enhancing your spiritual life, here are some opportunities to do so at All Saints:

- Join *The Good Book Club*. This church-wide online book club invites all Episcopalians to read the Gospel of Luke (which tells the story of Jesus) and the Acts of the Apostles (which tells the story of the followers of Jesus) during Lent and Easter. Readings begin the Sunday before Ash Wednesday (February 11) and finish on Pentecost (May 20). Interested? Check out its website: <http://www.goodbookclub.org>
- Join Daughters of the King for 30 minutes of centering prayer. Thursdays at 6:30 in the Resting Chapel.
- Intrigued and/or irritated by the signs in the Guild Room? Join us for lunch after church in early March to learn about the signs' history and the role All Saints has played – and could continue to play – in liberating ourselves from racism.
- The Biblical telling of The Passion is primarily told by and written through the eyes of men. Attend and experience it through the eyes of women. The dramatic reading *Women of the Passion* will be offered at 7:30 on March 28, the Wednesday of Holy Week. Relevant for people of all genders, this poignant retelling of The Passion offers additional insight into what those days may have been like for women.

## Centering Prayer and My Faith Experience

Sharon Siwiec

*"True silence is not the absence of people, but the presence of God"*

This is a quote from Madeleine Delbrel (1904-64), a woman who was an atheist and converted to Christianity in her early twenties. She became the "Dorothy Day of France" and is currently being considered for beatification. She is a woman after my own heart. Instead of joining a convent after her conversion, she started a Girl Scout Troop!

The phrase is especially meaningful to me because this is the essence of what Centering Prayer has meant to me. I was first introduced to this practice by Richard at the first Daughters of the King retreat. Shortly after this I joined a Centering Prayer class at Grace Episcopal Church, and have continued a regular practice since that time.

I was raised in the Catholic faith, regularly attending church until my teens, and then was not part of a church until joining All Saints 26 years later. My early church experience instilled in me an appreciation of the weekly church service as a wonderful respite. Yet it was not until I joined All Saints that I realized the importance of being part of a faith community. Seeing the 1940 movie of the play *Our Town* when I was about eight or nine years old also played a role in my faith formation. In the play, the minister writes a letter to a young lady in his congregation who is ill. It starts with her name and address and continues all the way to the "Mind of God." Watching this scene is one of my earliest memories of realizing innately that I am part of a greater whole.

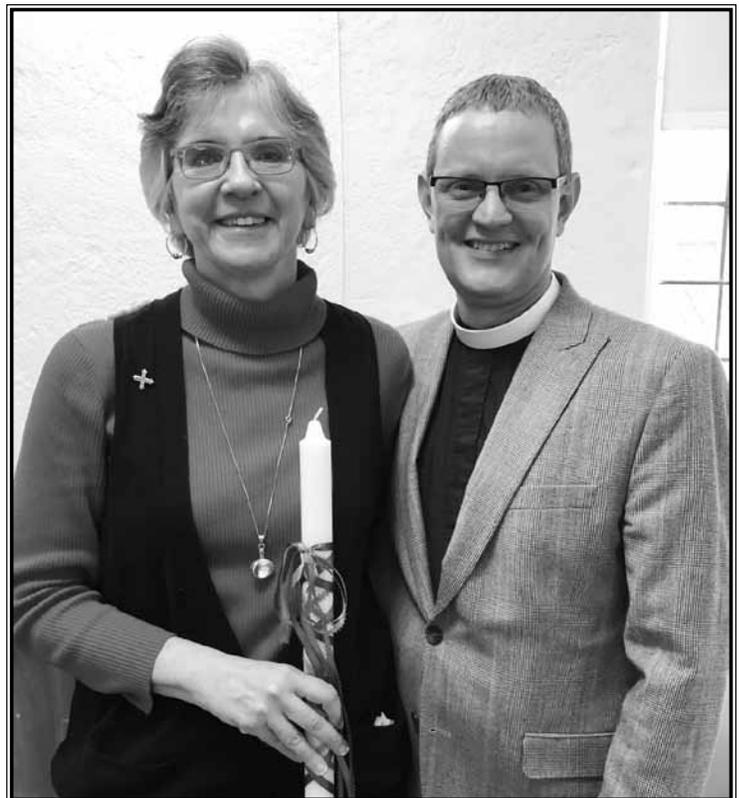
During the Sermon on the Mount, Jesus said, "When you pray, go to your inner room, close the door, and pray to your Father in secret. And your father who sees in secret, will reward you." These words form the basis of Centering Prayer. The history of the evolution of Christian contemplation is rich, and we have much to learn from those who have come before us, starting with the Desert Fathers and Mothers in the third century, the unknown author of the *Cloud of Unknowing* in the fourteenth century to Thomas Merton, who bridged Christianity with eastern contemplative practices during the mid-twentieth century. With this foundation, three Trappist monks, Frs. Menniger, Pendleton and Keating developed Centering Prayer in the 1970s. There are four basic steps:

- 1) Choose a sacred word as the symbol of your intention to consent to God's Presence.
- 2) Sit comfortably and silently introduce this word.
- 3) When you experience distractions gently return to your sacred word.
- 4) After twenty minutes or so, remain seated for a few more minutes.

Through a regular practice, I have been able to experience my faith more deeply on a daily basis. I have come to realize that God resides within us and works through us. Father Thomas Keating described this state of being as Contemplative Prayer, "the opening of heart and mind to God, the Ultimate Mystery, beyond thought, words and emotions." The innate knowledge that we are all connected, and that my actions have far-reaching impact, has certainly informed my decision making. Finally, the opportunity to practice Centering Prayer in a group setting leads to a profound experience, enabling participants to experience their interconnectedness first hand. To learn more you can visit the Contemplative Outreach website, <http://www.contemplativeoutreach.org>.

### JOIN US!

Come practice twenty minutes of Centering Prayer on Thursday evenings at 6:30 in the Resting Chapel (left side of the nave), hosted by Daughters of the King. No previous experience necessary. Contact Monica Burden [monburden@gmail.com](mailto:monburden@gmail.com) for more information.



Sharon Siwiec received the Yule Candle at the Annual Meeting on January 28, presented by the Rev. Dr. Richard Burden for her services to the parish community. Photo credit: Barbara MacDonald.

## Saint of the Month – Absalom Jones

Nathaniel Harrison



Absalom Jones, having savored freedom for two full years, may have dared believe his Calvary was at last over on that Sunday morning in 1786 when he knelt for opening prayers alongside fellow parishioners – black and white – at St. George’s African Methodist Episcopal Church in Philadelphia.

Until then, Jones, who had endured enslavement for 38 of his 40 years, had been a prominent presence at St. George’s, serving as a licensed lay preacher to the congregation’s growing black membership. But all that came to a bitter end that November Sunday when the sexton, responding to pressure from white parishioners, tapped Jones on the shoulder and told him that from then on black worshippers were to be segregated and confined to the balcony. Indignant, Jones walked out of the service and into a new life that would see him become the Episcopal Church’s first ordained priest of African American descent as well as an ardent advocate for the abolition of slavery in the United States. Today he is one of the church’s “holy men,” and his life and work are recalled each

year on February 13.

Jones was born into slavery in Delaware in 1746. His master, Benjamin Wynkoop, a merchant and farmer, sold off Jones’ mother and his six siblings and moved to Philadelphia to open a store, taking the 16-year-old Absalom with him. Wynkoop, an active Episcopal Church vestryman and warden, and something of a philanthropist, permitted Jones, who had learned to read, to attend a school for African Americans.

In 1770 Jones married Mary King, whose freedom he eventually purchased, thanks to his earnings in Wynkoop’s store and donations he solicited. Starting in 1778, Jones made repeated applications for his own freedom to Wynkoop. They were routinely denied until October 1, 1784, when Wynkoop, according to Jones, “generously gave me a manumission.” At last free, Absalom adopted the surname Jones.

In April 1787, five months after walking out of St. George’s, Jones and fellow black evangelist Richard Allen founded the Free Africa Society to provide financial and medical aid to African Americans emerging from slavery. Four years later, in 1791, the Free Africa Society began to conduct religious services, a step that led to the formation by Jones and Allen of The African Church. Allen eventually withdrew from The African Church, preferring to remain affiliated with the Methodists. He would go on to establish the African Methodist Episcopal Church, and was ordained as its first bishop in 1816.

Jones carried on as a leader in The African Church, arranging its reception into the Episcopal Diocese of Pennsylvania in 1794 as St. Thomas African Episcopal Church. Bishop William White of the diocese of Pennsylvania ordained Jones a deacon in 1795 and a priest in 1804. In founding St. Thomas Jones said his intention was “to encourage us to arise out of the dust and shake ourselves and throw off that servile fear that the habit of oppression and bondage trained us up in.” Jones was consequently an activist priest, denouncing slavery from the pulpit and engaging vigorously in the abolitionist cause. He and Allen mobilized the black community in 1799 to petition the Pennsylvania state legislature to abolish slavery. A year later they petitioned the US Congress, and in 1817, a year before Jones’ death, they joined forces to oppose the American Colonization Society and its campaign to encourage freed slaves to return to Africa.

Preaching at St. Thomas in February 2007, Presiding Bishop Katherine Jefferts Schori hailed the magnanimity and humanity of Jones’s world view. “He was a friend with God,” she said. “The friends of God are those whose own hearts and minds and spirits have been transformed and who begin to transform their world around them ....Absalom Jones lived as a friend to the descendants of slaves. He also lived as a friend toward those who were not yet ready to receive him as a friend.”

Our rector, the Rev. Richard Burden, in a homily prepared for an evensong service last year that was cancelled because of a snowstorm, spoke bluntly about the challenge that the life and work of Absalom Jones continues to pose for white Christians. “We have to ask seriously, how far we have actually come...,” he wrote. As long as Christians “only reluctantly (look) at the reality of the impact of slavery – the reality of Jim Crow, of segregation, (while) dismissing or ignoring the ongoing reality of white privilege and white supremacy, then race relations will not get better and we will never fulfill Jesus’ commandment. This is our work.”

*Set us free, heavenly Father, from every bond of prejudice and fear; that, honoring the steadfast courage of your servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.*

*We honor our attempt to confront racism ...*

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## Posters on Racism: 50 Years Ago

Many of you by now have seen the posters which adorn the Guild Room walls of All Saints. They are originals, not copies. These actually were in the trolley cars nearly 50 years ago.

In January 1968, the Rev. Louis W. Pitt, Jr., who was then the rector, and the vestry appointed an Urban Action Committee, to explore how we should respond to the racial divide that was tearing our cities apart. We had been through urban riots in Watts, Chicago, and Newark, and the violent eruption in Detroit in 1967 that left 43 dead and hundreds injured. In late February 1968, as our committee was exploring what to do, the Kerner Commission issued its report. This commission, established by President Johnson, concluded that the underlying cause of the problem was racism.

On reading the report it dawned on us that racism was not confined to such places as Selma, Alabama, but was deeply embedded in our lives, including, just perhaps, our town of Brookline. What, then, might we do about it? Might we get people to think about the issue, perhaps through media advertising? We quickly learned that advertising in the newspapers or on TV was prohibitively expensive. But we learned that the MBTA granted free space for public service advertising and decided to give this a try.

With the assistance of our Bishop, Anson Phelps Stokes Jr., we did get the free space, subject only to a labor charge for installing and removing the posters. One of our members found a design firm in Cambridge, Herman and Lees, that would work with us for a nominal fee, and we had a meeting of three of us with people from the design firm, we came up with the theme, “a racist is someone who...,” and a plan to install the posters a month over a period of five months.

The first two appeared in November. One, in resplendent red, white and blue, read “a racist is someone who believes America is already the land of equal opportunity,” and then in smaller print, “concerned? contact The Urban Action Committee/All Saints Church Brookline” A second one, this one in black and white, read “a racist is someone who believes in civil rights but knows you have to watch out for property values.”

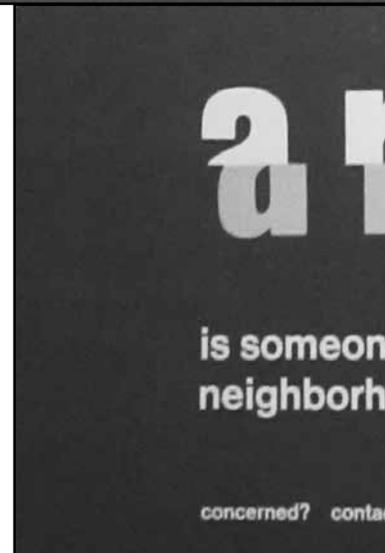
I spent hours riding the T, both to be sure the posters appeared and to see how people reacted. Many riders looked puzzled, and some a bit angry, but they were reading them. After a month two new ones appeared, and then in succeeding months the passengers were watching for them, wondering what would come next. We had asked that the posters be limited to the Green Line, so as to be directed to our neighbors in Brookline, Brighton, and Newton, but in fact a number of them appeared throughout the system.

Having put the posters out there, with our name on them, the next step was to prepare a response should people get in touch with us. What we provided was a willingness to talk, an invitation to our meetings, a reading list on the racial divide, and a list of organizations that were looking for volunteers.

Our purpose was limited. We wanted our friends and neighbors in our own community to think about racism and hopefully to enter a conversation on how it impacts the world in which we live. From that we of course hoped for change. Fifty years later, it may well be time to renew the conversation. What have we achieved, and what do we still have to do?

Two of the key people on the project are still alive, along with Louis Pitt, and I have been in touch with them. Donald Thompson was a young theology student here at the time and he handled the discussions with the MBTA. Dr. Robert Sharpley was a young psychologist who was a member of the parish. He found the design firm, Herman and Lees. The three of us – Don Thompson, Bob Sharpley, and I – collaborated on designing the posters and I took on the job of delivering copy to the printer and then taking the posters from the printer to the MBTA. I also collected and saved multiple copies once they came off the trolley cars, and that is how I happen to have them now. I did give a complete set to our archives at the time and hope it might still be somewhere in the church.

Don Thompson went on to get both a Ph.D. in theology and a divinity degree. He married an All Saints parishioner and went on to have a distinguished career in Canada. He and his wife Susan now live in Connecticut. Dr. Robert Sharpley and his wife Vicki were parishioners and were among our very few African American families at the time. Bob had a thriving practice in Newton for years, and he and Vicki now live in Rhode Island.



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/All Saints Church Brookline

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ct The Urban Action Committee / All Saints Church Brookline

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is someone who thinks second-class citizenship is  
better than slavery.

concerned? contact The Urban Action Committee / All Saints Church Brookline

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is someone who believes that everyone in our  
society gets what he deserves.

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those who live in it.

concerned? contact The Urban Action Committee / All Saints Church Brookline

## "The Last Jedi" and Disney's Redemption

Colin Stokes

*"It's time for the Jedi to end."*

So says Luke Skywalker in the trailer for *The Last Jedi*. The line shocked Star Wars fans, and helped it earn the highest box office gross of any movie released in 2017.

And while (spoiler alert!) the Jedi don't exactly end in *The Last Jedi*, the line captures the movie's themes: disillusionment, failure, and the need to let your heroes and teachers go in order to find hope in new places.

This creates a few surprising twists in the movie itself (and more than a few unsatisfied fans). But it's also a surprise twist in the history of storytelling. Luke Skywalker is the avatar of the Hero's Journey, a mythology that dominates blockbuster movies and the imaginative lives of millions of children (especially boys). Yet he now, apparently, rejects that legacy.

But the real shocker is that he does so under the sponsorship of the world's most powerful creative empire: Disney, which bought the rights to Star Wars in 2012. Disney, which has been the source of the archetype of contemporary femininity for 80 years – the fairy tale princess, who pines for a man to rescue her. This revisionist trend isn't brand new. It was foreshadowed with 2013's *Frozen* – *The Last Jedi* of princess movies. The characters of *Frozen* reject the very mantras that Disney movies have drilled into children's heads for decades. "You can't marry a man you've just met," says Elsa to Anna – which basically means: "It's time for the princess movie to end."

When *Frozen* became a global phenomenon, Disney got the message. The world was ready to rethink the template. Each animated feature since has more confidently critiqued the tropes that fueled Disney's own success. And *The Last Jedi* signals that Star Wars will be part of this unexpected cultural agenda too. And I hope it works. After all, long-standing narratives are reaching dead ends all around us. For generations, we've told our children stories about how progress is made: by defeating enemies, whatever the cost. By trusting superheroes to use "justifiable" violence. (Or, if you aren't lucky enough to be male, by having a tiny waist and getting kissed by a stranger.)

These stories reinforced and reflected the real world. Inspired by these myths, the developed West, led by white men, pursued progress through industrialization and colonization – enslaving Africans and oppressing their descendants, extracting the earth's resources, blocking women from influence and independence. Now, the consequences of the choices once seen as "heroic" are all too clear. White male CEOs and their accomplices have been richly rewarded, but the common people are not living happily ever after. The inadequacy of these stories is demonstrated daily – in the chaotic climate, in our debilitated democracy, in mass revelations of harassment and assault, in our segregated and polarized society.

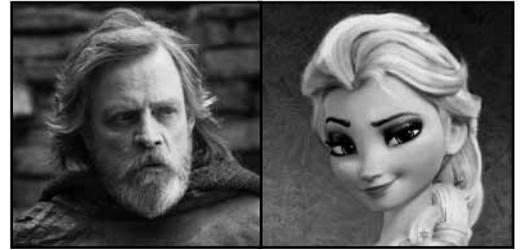
In this pivotal moment, white men are asked to face their roles in the Empire. To take an honest look at our sacred texts: a Constitution written by slaveholders, neighborhoods zoned by racists, an economy deregulated by corporations. But rather than joining the rest of humanity to repair the damage, millions of us are lashing out. White people defend monuments to slavery; support unaccountable police brutality and mass incarceration of our black neighbors; elect representatives who discriminate against non-Christians and deny the bodily integrity of women with impunity.

White men like me say they feel that our identity, "our heritage" – our story – is under siege. No wonder. What do Star Wars and superhero narratives tell us? What relevant lessons are encoded in comic book legends of muscular, glowering white men in capes, surrounded by rubble and draped with a scantily clad young woman? That white men are "chosen," and we must fight to the end. That those we don't call "white" play only minor roles, and those we call "female" should lust for us (mutely).

These stories tell us nothing about the kind of heroism we need right now: the heroism of stepping aside, and joining a new quest with new rules. If only the greatest assembly of creative resources in the history of the world would create and market stories about precisely that. And, like Superman to the rescue, here come *Frozen*, and *Zootopia*, and *Moana*. Here come three new Star Wars movies, centering on women heroes surrounded by people of African, Latino, Asian, and European descent, that emphasize friendship and sacrifice over destiny and family inheritance.

The storytelling wizards of Disney are like Luke. They have been part of a legacy that, while extremely entertaining, did unintended damage to our galaxy. Yet they still have the world's attention. So they are making it their mission to use their powers for good. Through the stories of brave princesses, defecting stormtroopers, and white men who let their power go, they are showing us the way to rewrite our own mythologies as a nation and as a society.

If they succeed, and we live out our part of the story, the Jedi will end, and the Force will still be with us.

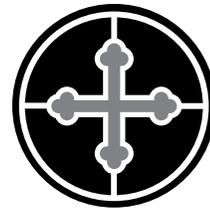


## A New Look

Wendy Wheeler

As with many churches, especially those that rely on volunteers to create materials, All Saints has had an inconsistent look and feel in the way we present ourselves. From signs to the website, to brochures, and even our weekly bulletins we have used different colors and styles. It's important for any organization, including a church, to present a unified look that lets people know that all communications are part of the same entity. A consistent brand lets us reflect our identity, while connecting the various ministries of our diverse church. In the fall of 2017, representatives of the staff and vestry began working with a brand consultant, William Agush of Wellesley MA, to develop a new and consistent brand identity. William offered his services to All Saints pro bono, for which we are extremely grateful.

The result is a set of standards and design elements (logo, fonts, and colors) that we will be rolling out across our online and printed materials during the beginning of 2018. We will use the official colors of the Episcopal Church – blue, red and gray. The centerpiece of the design is a new logo that references our heritage in a clean and simple way, which works well both printed and online. It uses a Greek cross – one with arms of equal length – inside a circle that depicts an element of leaded stained glass. All Saints is known for its stained glass, and the Greek cross is an image which exists in many places inside the church, including engraved on the silver we use at the Eucharist every week. In fact, engraved on the paten are the words “Christmas 1894, a gift of William Shreve and Frederick Addicks”. Our new logo is thus an update of an image that has been with us since the Parish was founded.



# All Saints Parish

## Around the Parish

Janelle Mills is appearing in the premiere of a new play by Kira Rockwell, *Nomad Americana*, through February 17 at the Boston Playwrights' Theatre, 949 Commonwealth Ave., Boston. A production by the Fresh Ink Theatre Company, it's directed by Damon Krometis; tickets available online or call OvationTix customer service at 866.811.4111.

College plans are starting early! Nick Sturman has been accepted at Clark University in Worcester and will be studying math and theater. Tatyana Danahy Moore will be starting her first semester at Salem State College. Both will be living on campus and assure us they will be visiting frequently!

Kathleen O'Donoghue has just returned from the annual Forma Conference, a gathering of Faith Formation ministers and teachers from Episcopal parishes across the country and Canada. She was privileged to present a workshop entitled "Caring For Those Who Care: Keeping Leaders Healthy". The group of 400 participants were blessed to hear Presiding Bishop Michael Curry preach during their closing Eucharist.

## Search Committee for Music Director

The Vestry approved the slate of members that the rector has asked to serve on the search committee for our next minister of music. Those people are Meg Bridge (chair), Matthew Burfeind, Maija Gray, Alan McLellan, and Mary Urban-Keary. Please keep them in prayer as we begin our work.

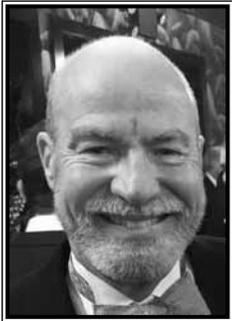
## Annual Meeting Held

Wendy Wheeler

At the Annual Meeting of the Parish on January 28, approximately 80 All Saints members heard reports on the state of the parish's programs and financials, and elected new lay leaders. Brad MacDonald was elected senior warden, replacing outgoing warden Janelle Mills. A new class of vestry members was elected to serve three-year terms: Meg Bridge, Jennifer Giannini, and Dan Jurayj. Maggie Shirland was elected to a two-year term, finishing the term of Robert Honeysucker who passed away last year. Wendy Wheeler continues as junior warden, Ken Coleman as treasurer and Ted Sturr as clerk. The meeting was preceded by a delicious luncheon prepared by Liz Beattie, Roberta Schnoor and a team of others.

## New Senior Warden – Bradley A. MacDonald

Margaret Harrison



Brad first came to All Saints in 1990 with his wife Barbara. All Saints Parish was then in a period of transition and discernment. "We were drawn by the outstanding music program led by Donald Teeters and Keith Glavash," he said. "As the church discerned its way, finding a wonderful leader in David Killian, we too found inspiration and a spiritual compass."

Brad is a lawyer in general civil practice. He is also a USSF soccer referee, officiating about 90 youth and adult games per year. He has held positions on boards of the Chorus pro Musica, Boston Area Returned Peace Corps Volunteers, Corey Hill Neighborhood Association, and Brookline Soccer Club, plus nine years in Brookline Town Meeting. After growing up across the Midwest, he met Barbara in their first class at Lawrence University in Appleton, Wisconsin in September 1968. They married in 1972, and five days later took off for Tunis, spending over two years as Peace Corps volunteers and trainers. They moved to Boston in 1975 for their graduate educations and have lived on Corey Hill since 1979.

Brad and Barbara plunged into life at All Saints. Their daughters both sang in Schola, Barbara joined the choir, and their son became deeply involved in the spiritual calling of the church, leading to his ordination, sponsored by All Saints, in 2011. "My own path began with confirmation," he said, "then vestry, several years as Junior Warden in the 1990s [including our centennial year (1994) and our first Spirituality and Justice Award (1998 – Bishop Barbara C. Harris), and a multitude of committees: welcome, auction, budget, property, facility use, and rectory renovation."

Brad quotes "our rector Richard, 'If we remember that, whenever we begin again, then we start to see that everywhere we look, we can catch a glimpse of God at work, and anywhere we go, we hear echoes of that voice reminding us that God is here, and we are beloved.' I pray for that vision and that together we will see ways to make a vibrant and thriving life at All Saints."

## New Vestry Members

Daniel Jurayj



Daniel Jurayj is a physician, practicing general cardiology in the near north suburbs. His religious upbringing in Evanston, Illinois, was nearly pure Roman Catholic, and he attended a parochial middle school and a Jesuit High School. "There was an additional current of Greek Orthodoxy supplied by my father, who was from Lebanon," Dan said.

Dan's wife Kate, an Episcopalian, began attending services at All Saints in 1996 around the time their daughter was born, and they joined the parish in 1997.

Asked what brought them to All Saints, Dan said, "We found ourselves facing some personal challenges at that time and discovered that we were in need of a spiritual community and practice that work and friends do not necessarily provide.

"At the time the rector was a 'reformed' Catholic who represented for me both an appreciation for Catholicism and a need to leave it behind. All Saints combined a liturgical seriousness I respected with a more metaphorical and liberal thinking that felt more relevant to my world than that of my Catholic education.

"Kate and I have raised three children in the parish; all sang in Schola and served as acolytes and lectors. None is a strong believer, but all know that there is a place where they can bring doubt and imperfect faith in the future.

"After 22 years at All Saints, serving on occasional committees and as a lector, I've joined the vestry to serve a community that has served me and my family over two decades."

Editor – *Marianne Evett*; Assistant Editors – *Nathaniel and Margaret Harrison*; Designer – *Page Elmore Evett*

Deadline for the summer issue is May 7th. Please send articles and correspondence to  
office@allsaintsbrookline.org or mbevett@gmail.com.

## Margaret Bridge



Like Brad and Barbara MacDonald, Tom and Meg Bridge came to sing with Donald Teeters in the choir at All Saints. Soon after joining the choir, in the fall of 1985, they became members of the parish. They also sang in The Boston Cecilia, directed by Don Teeters.

Meg grew up in Norwell, Massachusetts. She and Tom met singing together at Harvard, and married in 1981. She taught middle school math and science early on. While home with their three children, she also worked part time in arts administration, primarily with The Boston Cecilia, and was a “professional volunteer” at the children’s various schools. The arrival of their three children deepened the Bridges’ involvement at All Saints. “This became our church home,” says Meg. “As I have often quipped, all three of our children were practically BORN in this building, probably in part because

their parents were always here. And most recently (and magically) our daughter Amy was married at All Saints this past August.”

Meg has served All Saints in many ways since she came. She is still a choir member and, since 2006, coordinates the acolyte program. While her children were young, she assisted with Schola; she has coordinated the nursery staff; volunteered and supported many church school programs, outreach and mission activities; helped with fundraising for capital campaigns and music events; served on numerous Search Committees; and coordinated many choir-centered social events.

What interests her most about serving on the vestry? “Having served on a few other non-profit boards over the years, I am interested in doing this work from the perspective of a faith-based community,” she said. “Most immediately, I will be serving on the newest Music Director/Organist Search Committee and being Vestry liaison on that committee. I am committed to the continuing health of youth offerings for our parish; I consider it vital to our future. I am also interested in long-term strategic planning and financial sustainability.”

## Jennifer Giannini



Jennifer Giannini has been a member of All Saints parish for eleven years, preceded by a decade of casual attendance. Jennifer lives in West Roxbury with her husband Matthew Burfeind and their two sons Sam, 15, and Josh, 9. She and Matthew made a commitment to regular attendance when their children were young because it was important to them that their family be part of a community of faith. Jennifer and Matthew were called to All Saints because of its welcoming and loving atmosphere and because children were a visible (if noisy) part of worship each week. Since then, the family has become active members of the All Saints music programs. Jennifer participates in the MANNA lunches when she can, often with Sam, and was on the search committee for the Director of Youth, Children’s and Family Ministry in 2017.

## Maggie Shirland



Maggie Shirland and her husband Jonathan have been members of All Saints Parish since 2011. Jonathan is from England, and the couple loved Evensong at the cathedral during the years they lived there. When they returned to Boston, they missed Evensong, and Maggie remembered that she had always loved the music at All Saints. “My mother never considered herself religious but loved to attend the services at All Saints for the music,” says Maggie. “We attended services there one day and loved how similar it was to attending a service in England. When our son Zachary was born in 2011, we were amazed at how welcoming the parish was to us as a family.” Zachary was baptized at All Saints.

Maggie moved to Brookline from Northampton at the age of 10. She studied art at UMass, Boston, and has a Master’s in intercultural relations from Lesley University. She studied art in Greece for a year, worked in travel, and is now an International Student Advisor at Massachusetts College of Art and Design, where she helps international students adjust to life in the U.S. and advises them on the many complicated immigration regulations with which they must comply.

As a member of the parish, Maggie worked with the little children (Cherubs) teaching Godly Play for a couple of years, served as a member of the search committee for the new Children’s and Family Youth Minister last year, and recently became a member of the Stewardship Committee. “As a family,” she said, “we love to participate in buying gifts for children at the homeless shelter, making apple pies for Thanksgiving, and bringing food for MANNA meals.” Maggie also participated in an adult baptism and confirmation course with The Rev. David Killian in 2010 and in the Faith Formation Circle last year.

# SAINTS *Alive!*

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All Saints Parish

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Tel: 617-738-1810

Office Hours M–F, 10 am – 4 pm

[allsaintsbrookline.org](http://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

Kathleen O'Donoghue,

Children, Youth & Family Minister

Christian Lane, Organist & Director of Music

Jessica Petrus Aird, Youth Music Minister

## Parish Administration

David Bliss, Parish Administrator

Sue Poon, Evening Office Manager

John Plonowski, Bookkeeper

Renato Dantas, Sexton

Alexandra Geoly, Elizabeth Adams, Security

Receptionists

## Dates to Remember...

February 25 – Choral Evensong 5 pm (recital at 4:30)

March 25 – Palm Sunday 10:30 am

Choral Evensong 5 pm (recital at 4:30)

March 26 – MANNA lunch at St Paul's Cathedral 10 am

March 28 – Women of the Passion 7:30 pm

March 29 - Maundy Thursday 7 pm, Nightwatch 8 pm

March 30 – Good Friday 7 pm, Stations of the Cross 8 pm

March 31 – Great Vigil of Easter 7:30 pm

April 1 – Easter Day – 9 and 11 am

April 28-29 – Rite 13 weekend

April 29 – Choral Evensong with Schola 5 pm  
(recital at 4:30)

May 6 – Walk for Hunger/Project Bread

May 20 – Pentecost 10:30 am

Choral Evensong 5 pm (recital at 4:30)



All Saints Parish