



SAINTS *Alive!*

a quarterly journal telling the story of All Saints Brookline

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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: Not If But When...

“Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?” Book of Common Prayer, p. 304.

*“All of old. Nothing else ever. Ever tried. Ever failed. No matter. Try again. Fail again. Fail better.” Samuel Beckett, *Worstward Ho*.*

I often think of the famous scene from the 1969 film, *Butch Cassidy and the Sundance Kid* (one of my all time favorites), where the two anti-heroes are trapped on top of a cliff with a raging torrent below them and a mysterious posse above them (“Who are those guys!”). Butch wants to jump off the cliff into the river and escape, but Sundance refuses. Butch keeps pushing “Why not?!” and eventually Sundance shouts, “I can’t swim!” Butch breaks out into a deep belly laugh and says, “The fall will probably kill you!” Which gives Sundance the courage he needs to make the leap.



Image credit: commons.wikimedia.org/
Van Gogh, *In the Orchard*.

There is something freeing and transformative in knowing that failure is assured, and if we allow it, Lent can invite us into this kind of space. Consider the readings: Lent 1: Jesus deftly handles temptations in the wilderness (but we typically do not); Lent 2: Some Pharisees attempt to warn Jesus only to receive a stinging rebuke; Lent 3: The parable of the unproductive fig tree and the promise to keep working on this utter failure of a tree; Lent 4: The parable of the prodigal father and his two sons, both of whom fail in profound ways; Lent 5: A woman extravagantly anoints Jesus’ feet and the disciples fail to appreciate it. All culminate in Holy Week and the complete and utter failure of humanity to recognize God in Jesus, and the simultaneous complete and utter failure of God’s incarnational project as Jesus dies on the cross. Of course, that’s not the end of the story. With God it never is.

Our medieval ancestors often referred to humanity’s fall in Eden (the original failure), as a *felix culpa* (a happy fault); a total failure that was actually good news because it brought about the blessedness of the Redemption. Lent is a time to consider all of our faults and failures in this light – not as deficits to be wrenched out, renounced, and overcome but as stumbling blocks on the path of salvation. Lent encourages us to more fully accept that it’s not “if we fall into sin” but “whenever we do,” we will fail, no doubt about that, and there is always a pathway back. Lent is a time to learn to “fail again...fail better.” In the *Liberating Ourselves from Racism* series, we will be examining the myriad ways that we continue to fall into unconscious biases, and what we might do with that knowledge to bring us closer to right relationships with one another. Whether or not you take part in that series (and I hope many of you will), I pray that you will hear the Lenten invitation to consider the things that are in your way...the things that hold you back from living a more faith-filled life...the things that make you feel like a failure...and ask: what are they trying to teach you?

Richard+

We look to the future ..

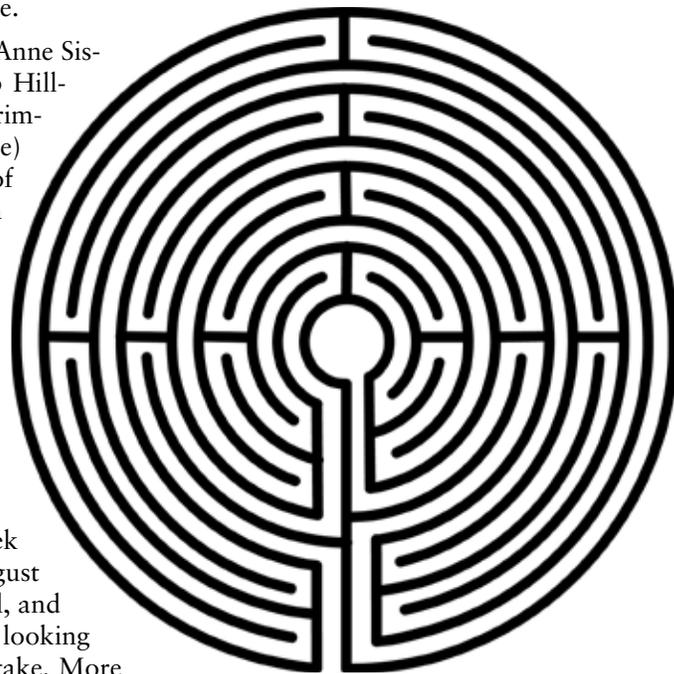
Sabbatical Pilgrimage: Slowing Down, Walking Apart

The Rev. Richard Burden

This summer will be my first opportunity for a sabbatical since I was ordained almost 10 years ago. The past decade has been a blessed and busy time. My sabbatical will be a time for me to slow down, and, I pray, a time for all of us for reconnecting with important parts of our past and exploring new paths for our future.

With the help of the sabbatical planning team (Brad MacDonald, Anne Sislter, Maggie Shirland, Jennifer Giannini, Ken Coleman, and Rob Hillman), I have created a sabbatical based around the theme of pilgrimage. I've used the image of a labyrinth (a form of micro-pilgrimage) to create a set of four circuits for the sabbatical. Each "circuit" of the sabbatical time weaves in elements present in every labyrinth walk: "blessing," "emptying," "receiving," and "transforming." Each circuit contains numerous embedded mini-pilgrimages to places that are holy to me. Each circuit focuses on a specific key relationship: with God, with myself, with family and friends, and with the natural world.

I will be sent off during the service on 19 May and will rejoin you during the service on 8 September. During that time I will make a retreat with my seminary colleague group (as I do every June), and spend a week in silent retreat in the mountains of Colorado, where I will also visit family and friends. Monica and I will spend a week celebrating our twentieth anniversary in the Berkshires, and in August the whole family will travel to England to visit London, Cornwall, and Canterbury. There are also many places around Boston that I am looking forward to exploring, trails I want to hike, and walks I plan to take. More details will be revealed after Easter, and at a special luncheon we are planning for 12 May. Pastorally, you will be in the capable hands of The Rev. Amy Witcomb Slemmer (introduced below), and The Rev. Anoma Abeyaratne; and of course the outstanding staff, wardens, vestry, and panoply of incredible lay leaders and volunteers.



The Rev. Amy Whitcomb Slemmer, Interim Rector



During Sabbatical

The Reverend Amy Whitcomb Slemmer, Esq. is a priest and attorney in the Diocese of Massachusetts. Amy took courses at Episcopal Divinity School and Gordon Conwell Theology Seminary to supplement her individual studies.

She has a lifelong commitment to social justice and is currently engaged in immigrant justice work through St. Stephen's Youth Programs and Episcopal City Mission, offering accompaniment and legal representation for undocumented immigrants detained in Massachusetts. She is excited and very much looking forward to coming to All Saints this summer!

Around the Parish

Aidan Briney has received early acceptance to Union College, Schenectady, New York.

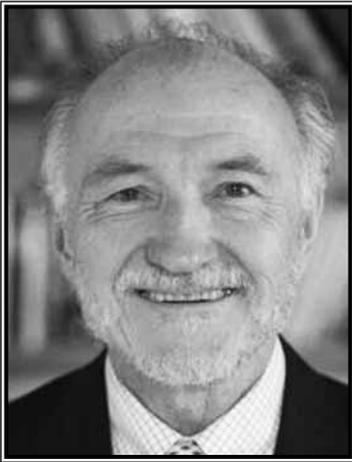
Liva Sophia Halvorson Güther, granddaughter of Larry and Doris Halvorson Coe, was born Sunday, February 17, in Berlin Germany. Her parents are Maggie Coe and Ecki Güther.

Ken Coleman and Sue Morelli also have a new grandchild, Hayley Christine Keveny, born February 13 in Fairfax, Virginia to Eugenia and Mike Keveny.

Annemarie "Ann" Gauger, wife of Thomas L. Gauger, died peacefully on December 30, 2018. She was 82 years old. Her funeral was held at All Saints on January 5. She was born in Nabburg, Germany, and immigrated to the US in 1956. She and Tom married in 1957 and had five children; they moved to Brookline in 1963, when he became a percussionist in the Boston Symphony Orchestra.

David Killian to Receive 2019 Spirituality & Justice Award

Nathaniel Harrison



In 1998 All Saints honored the first recipient of what would become its annual Spirituality and Justice Award, established to recognize an individual whose political and social activism has been driven by a profound spiritual faith. Subsequent winners have included Archbishop Desmond Tutu of South Africa, global medical advocate Dr. Paul Farmer, and civil rights activist and former Massachusetts state representative Byron Rushing. This year, the 2019 Spirituality and Justice Award will be given to its creator, David Killian, on April 28. His life exemplifies the terms of the award.

When members of an All Saints search committee went looking for a new rector back in 1991, they wanted someone who would guide parishioners to a deeper and stronger spiritual relationship with God, one who would fortify them as they went out to engage with the world. From a vibrant, renewed spirituality, the committee reasoned, would come a more robust commitment to social justice.

The man ultimately chosen to fit to fill such a formidable bill had been an Episcopal priest for a mere three years. But in 1991, David Killian was 51 years old and was hardly a newcomer to the priesthood. For 16 years, from 1967 to 1983, David had served as a priest in the

Roman Catholic Church, notably with the Missionary Society of Saint Paul the Apostle, the Paulist Fathers, whose members commit themselves to evangelization, reconciliation, and to building bridges with all other faiths.

In the early 1980s, however, David had what he calls “a disagreement with the pope, Pope John Paul,” mainly over the refusal of the Roman Catholic Church to ordain women and to allow priests to marry. He maintained that divorced persons should be able to re-marry in the church and rejected the argument that artificial means of birth control amounted to a mortal sin. “I wasn’t going to change the pope’s mind, and he wasn’t going to change mine,” David says. “So I thought we should have a peaceful parting of the ways.” The “peaceful parting” came in 1984. That same year he married Barbara Ann O’Neil and began his journey to the Episcopal priesthood. He worked for the City of Boston’s Neighborhood Development and Employment Agency, the Commonwealth’s Department of Personnel, and was executive director of the Interfaith Counseling Service. But he realized that “God was not through with me yet and was calling me again to serve as a priest.”

He was received into the Episcopal Church as a priest in 1988 at Grace Church in Newton, his sponsoring parish, and was later interim rector at St. Dunstan’s Church in Dover, St. Michael’s Church in Marblehead, and the Church of the Good Shepherd in Watertown. Called to All Saints in January 1992, he served as rector here for more than 20 years, until 2012, the second-longest serving rector in the church’s 125-year history. In the very first year of his leadership, with a mandate to help the parish grow in spirituality, David and his team of parishioners at All Saints established the Ruah Spirituality Institute. Ruah is a Hebrew word meaning “breath” or “spirit.” The institute under David’s direction organized lectures, seminars and retreats that attracted followers of Christianity, Judaism, Islam, Hinduism, and Buddhism who were anxious to deepen their own spirituality and to encounter spiritual practices in faiths other than their own.

The Ruah Institute in 2010 merged with the Newton-based Cooperative Metropolitan Ministries (CMM), where David – albeit officially retired – is today president of the executive board. CMM, established in 1966, is an interfaith social justice movement that, among other activities, works to reduce youth violence in crime-prone communities. Other CMM initiatives promote the availability of affordable housing in Boston and provide a venue for dialogue among youths and adults of different faiths.

David has said his mission at All Saints was to help parishioners “walk in a journey with God, to have a sense of God in the deepest part of their being” and to see that “God is real to them,” that they are “an incarnation of God in the world” and are therefore of value. While such spirituality may be most readily experienced at a personal level, he says, “it doesn’t stay between I and Thou ...or between God and me. I start opening my eyes and looking around and seeing my neighbor – and that my neighbor also has a relationship with God.”

It’s a process that leads a believer “to recognize the dignity of every human being,” David says, evoking the words of the Episcopal baptismal covenant. “If I really do value myself and feel God is with me, I can see God is also in my neighbor, that my neighbor is someone of value ...I have to start treating that person with respect and recognition.” And this, then, is the moment when personal spirituality can inspire and inform an active, concrete engagement in social justice.

All Saints parishioner Dr. Peter Stringham, himself a recipient of the Spirituality and Justice Award and a member of CMM, speaks of David’s obvious “close connection to God that informs his actions and makes him a pleasure to work with.”

“A man with a huge heart,” is how Sharon Siwec describes David during his time at All Saints. “He lived his deep faith,” with a love of humanity that “he couldn’t help but share ...even in a casual conversation.” And, perhaps most importantly: “He showed others how that deep faith makes you capable of so much more.”

A Lenten Journey: Families Walk With Jesus

Kathleen O'Donoghue

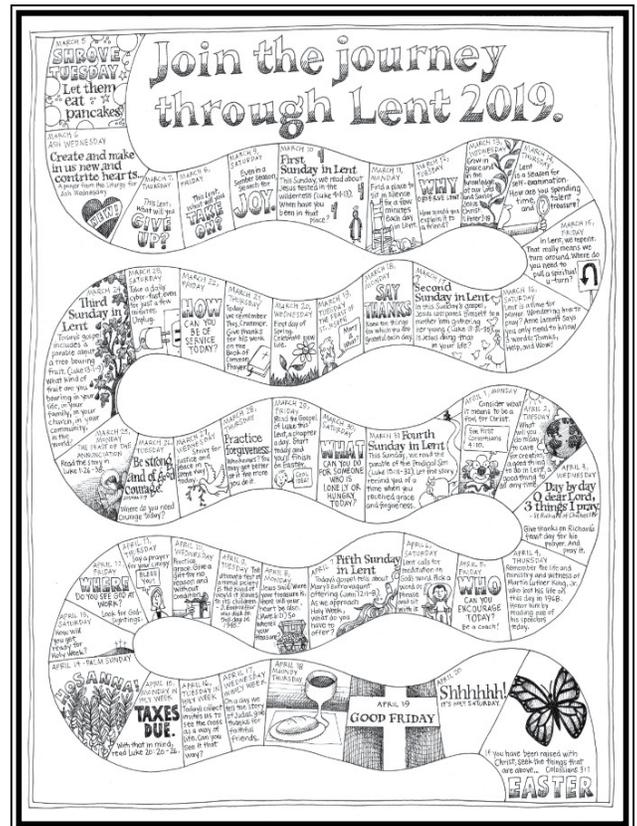
Lent has finally arrived. It's not that I am rushing it. It's a long season, and of course it is wonderful to look ahead to Easter. But the truth is, we need to walk through this time with Jesus and not skip over the difficulty or sadness of this season. I know, from my own experience and hearing from many families over the years, that this is sometimes very hard to do. How do you help your children understand the suffering and loss of Jesus without being too intense for them? How do we encourage them to experience small sacrifices without trivializing the sacrifice Jesus made for us? Well, I do have a few suggestions that might make this season a little more manageable for families.

First, I would say if it is your family's tradition to "give up" something for Lent, go for it! I have heard some pretty big things given up by our children and youth at All Saints. Of course you have the typical chocolate or tv, but I have also heard some families negotiating giving up using cell phones or hand-held devices, meaning no Facebook or video games. WOW! These are solemn vows kids have taken to be part of the journey toward the cross with Jesus. If every time someone has a pang of longing for the object they are not using during Lent they can connect their feelings to the choices Jesus made for us, that is a Lenten success story.

Next I would suggest, if possible, that you ADD a tradition to your routine. Can you spend a few minutes before a meal you share with the family considering a word or thought for the day? We will have some of those resources for you at church this year. Check them out in the Guild Room during coffee hour (you didn't want to look at those chocolate baked goods anyway, right?) One that I would really commend to you is this wonderful visual reminder of all sorts of spiritual traditions and ways to engage this Lent (see calendar drawing). This calendar reminds us where we are along the journey and asks us a question for each day. It would work for any age children (or adults!) and is very flexible. We'll have full size posters for you at the Shrove Tuesday Pancake Supper.

Finally, you won't be surprised to know that I encourage you to join us on Sunday mornings in Church School and worship. The children and youth are encouraged by each other's stories of how they are commemorating Lent and getting ready to walk with Jesus during the intense time of Holy Week. If you can, allow them to be with their church family, their church siblings, in the next 40 days.

Thank you so much for allowing us at All Saints to be part of your families. You bless us with your presence and I hope you feel our love for you all.





Choral Evensong Celebrates St. Patrick

In celebration of the feast of St. Patrick, All Saints invites you to Choral Evensong on March 17 at 5:00 pm. Music Minister Stephan Griffin and the choir will present music related to the Irish Church. St Patrick is the primary patron saint of Ireland, venerated in both the Roman Catholic Church and the Anglican Communion, as well as the Eastern Orthodox Church. An organ recital by Patrick Walker will precede Evensong at 4:30 pm.

Lenten Spirituality on the Web

Jonas Barciauskas

Many of us spend a portion of each day online for work or play, but have you ever looked for spiritual resources on the web? There happen to be a number of websites specifically created for Lent. You'll find a short descriptive list of sites below.

Meeting Jesus in the Gospel of John

A six-week journey into deeper intimacy with God by praying with the words of John the Evangelist (The Gospel According to John and First Letter of John). Offered by the Society of St. John the Evangelist, an Episcopal/Anglican monastic community in Cambridge, MA. ssje.org/meetingjesus/

Episcopal Relief & Development 2019 Lenten Meditations

"Episcopal Relief & Development has been fortunate to share reflections from many gifted writers, teachers, theologians and spiritual guides," said Rob Radtke, President and CEO of Episcopal Relief & Development. The sign-up link for the daily meditations is available on episcopalrelief.org/church-in-action/church-campaigns/lent.

The Grace of Lent: An Online Course with Thomas Keating

Through a combination of emails and video and audio teachings, the course will encourage a contemplative engagement with Scripture and the liturgical themes of Lent as a way of seeing, listening, reflecting, and then living it into your own life. To take this e-course for Lent, schedule it to begin on Ash Wednesday and choose the M-W-F delivery schedule. The cost is \$50. spiritualityandpractice.com/ecourses/course/view/168/the-grace-of-lent

Lent Madness is back!

Add a bit of levity to your Lenten devotional practice. Lent Madness is based loosely on the NCAA basketball tournament of a similar name pitting saints against one another in a bracket as voters choose their favorites throughout this penitential season. lentmadness.org/about/.

Life Transformed: The Way of Love in Lent

This site provides an adult forum and quiet day guides based on Presiding Bishop Michael B. Curry's "Way of Love" spiritual practices: turn, learn, pray, worship, bless, go, rest. episcopalchurch.org/life-transformed.

Junior Daughters of the King

Mary Urban Keary

The Junior Daughters of the King is the "little sister" of Daughters of the King, a group of women who have dedicated their lives to prayer and service to Jesus through fellowship, prayer and Bible study. Our All Saints chapter has approximately 20 women as members or in formation to become members.

"Junior Daughters of the King is a sweet meditative space where we pray, play games, and talk about handling our emotions." That's how one of the girls in the All Saints' chapter of Junior Daughters of the King described her time in the year-long discernment process. Junior Daughters of the King is open to all girls from second grade through high school. We meet monthly after church for a time of fellowship and discernment. We've learned about singing as a form of prayer, were responsible for setting up the creche during Advent, participated in Thanksgiving pie making, and have been known to enjoy a dish of ice cream along the way. Here's how another member of our group has described her time with JDOK: "I love to be able to talk with people about God and Jesus openly, something I can't do at school. At home, it is also peaceful to have a planned time to pray. I am glad to also get to know other friends that I don't know very well otherwise at church. The fact that we are all girls makes it really comfortable. It feels like we are all sisters. Sunday School is more direct with rules, but JDOK is more fun, more open and calm. We can just be ourselves."

Jessica Cooper diva@gmail.com and Mary Urban Keary murban@bu.edu are the co-directors of JDOK and would love to hear from parents who may have a daughter (or granddaughter, or friend's daughter) who would like to learn more about Junior Daughters of the King.



(l to r - Tamsin Burden, Zoe Carey, Jessica Cooper, Grace Hannibal).

Liberating Ourselves from Racism: A Lenten Series

Jonas Barciauskas

Beginning on March 20, facilitators from the Mission Institute will lead a series of workshops on four Wednesday evenings (March 20, 27, April 3, 10) from 6:30 to 9:30 pm. The Mission Institute is an organization rooted in the Episcopal tradition and committed to accompanying churches and communities with white majorities who are striving to achieve racial justice and abundant life for all. The workshops will invite the members of All Saints Parish into the critical work of examining racism internally, interpersonally, and systemically. Instead of being a lecture series or a cookie cutter experience, it will be rooted in participatory learning.

Here is the series' general outline:

Session One – March 20

- The waters we swim in: a very brief history (our local community)
- Still treading water: implicit bias

Session Two – March 27

- Invoking and building capacity to hold difficult emotions

Session Three – April 3

- White Supremacy Culture: reframing the conversation
- White Supremacy Culture inventory: personal and communal

Session Four – April 10

- Nurturing systems to support the ongoing work of liberation

At the March 10 church service, Deborah Jacoby-Twigg, a lay leader at Our Redeemer Episcopal Church, Lexington, will give a sermon on her church's experience with the workshop series. Deborah has been described as a powerful story teller, prophet and teacher among her community, and is the co-chair of Our Redeemer's Anti-Racism Action Group, one of two initiatives begun by the congregation following their Liberating Ourselves from Racism series..

Parish members wishing to participate in the series will be asked to commit to all four workshops. For more information, contact Jonas Barciauskas (jvb924@gmail.com).

Hidden Brookline Walking Tour

Colin Stokes

Most of the indelible images of the struggle for African-American rights have the Southern states as a backdrop. Massachusetts' role in the abolitionist movement and the Civil War can create the comforting impression that we were free of white supremacy here.

But slavery abounded in New England. In fact, at one point, much of Brookline's land was owned by families that enslaved people.

Last October, a dozen All Saints parishioners uncovered this history on a walking tour called Hidden Brookline. Co-founder Barbara Brown led us from Town Hall to the cemetery on Walnut Street, showing us traces of men and women kept in bondage in the stately homes around us, and telling the stories of those who later hid in other homes in mid-flight from their captors.

As the tour concluded, we paused to honor their lives, which were stolen to enrich the white families of our town. The wealth they created for their enslavers still surrounds us – for instance, in the Coolidge Corner School, whose benefactor, Edward Devotion, was a slave-holder and trader. Inspired in part by the work of Hidden Brookline, the school community is currently selecting a new name that stands for the values of today's students and families.

You can arrange a free Hidden Brookline walking tour at hiddenbrookline.org.

Visiting the Royall House and Slave Quarters

Jonas Barciauskas



Royall House, Medford (left), and Slave Quarters (right).

Last fall, members of All Saints Parish visited local sites to learn about the history of African Americans in our area. I visited the Royall House in Medford, the only known remaining site with slave quarters in the northern United States.

The docent for my tour gave an excellent introduction to what life must have been like at the Royall House. For its white inhabitants, the facts are not hard to establish thanks to the availability of historical records. In 1732, Isaac Royall Sr. purchased a house on the Mystic River and expanded it to accommodate him and his family when they moved there in 1737 from Antigua. Originally from Maine, Royall Sr. had become wealthy from his sugar plantation on the Caribbean island, but he decided to move back north because of growing agitation among black Antiguans against the island's slave owners. When he died in 1739, his son Isaac Jr. inherited the property, which prospered thanks to the labor of 60 or more slaves in its fields and orchards. A British Loyalist, he fled to England with his family in 1775, within days of the battle at Concord and Lexington that began the Revolutionary War.

What do we know about the Royall family's lifestyle? The quality of their tableware indicates that they had the wherewithal to buy luxury goods. They drank coffee, tea, punch, and chocolate (especially expensive in their day), and had bottles with alcoholic beverages stamped with their family seal. Lists of the mansion's furniture and other contents also provide clues to the family's wealth.

But what do we know about the slaves? There were at least 60, according to information gleaned from wills, probate inventories, town records, and other documents listing names; but there were probably more who remain unnamed and undocumented. What was their life like? It's clear that as slaves they were expected to care of the farm's crops and animals and feed and dress the Royall family. Archeological digs on the property have surfaced some 5,000 pre-revolutionary artifacts that give some idea of what they did at work and rest. Exhibit cases display work implements, which included shallow milk pans for separating out the cream, storage pots for cream waiting to be churned, and grinding and crushing implements. Also displayed are broken Dutch tiles from the mansion house probably used as game pieces, clay tobacco pipes, stone beads and amulets used for personal ornamentation, and broken plates discarded by the Royall family but retrieved and glued back together by their slaves.

The Royall House museum also provides information about a particular slave, Belinda Sutton. Slavery ended in Massachusetts as a result of a series of civil cases in 1781, and in 1783 Sutton petitioned the court for her pension from the proceeds of the Royall estate. Royall Jr. (who had died in 1781) had stipulated in his will that if Belinda "does choose her freedom to have it, provided that she get Security that she shall not be a charge to the town of Medford." Sutton's petition provides a sad narrative in hopes of gaining the court's sympathy. Her description of the traumatic shock of her capture as a twelve year old in Ghana and the harshness of her being "compelled to ignoble servitude for the benefit of an Isaac Royall" make for a powerful statement of a slave's experience.

More information about her and the history of the Royall House and Slave Quarters is available on an excellent website (royallhouse.org). Tours are offered from May through October and special lectures and exhibits throughout the year.

Saint of the Month: St Patrick

Bruce Keary

Our admiration of Saint Patrick is universal, not just an inspiration of Celtic spirituality or Irish folklore. This adaptation of a 19th century recounting of one of the saint's most beloved adventures weaves many strands of the culture that Patrick found in an Ireland that was ancient when he walked there, yet we still today line the sidewalks to cheer his parade.

The Baptism of Aengus from The Ancient Legends of Saint Patrick by Aubrey De Vere, 1892

Saint Patrick goes to Cashel in Munster to celebrate the Feast of the Annunciation. Aengus, who reigns there, receives him with all honour. He and his people believe in the New Faith and by Baptism are added unto the Church. Aengus desires to resign his sovereignty and become a monk. The Saint suffers not this, because he had discovered by two notable signs, both at the baptism of Aengus and before it, that the Prince is of those who are called by God to rule men.

Minstrel songs

“wafted like winds those onward hosts, while among them heralds passed,
lifting white wands of office. Beside the font Aengus stood,
his face sweet as a child's yet grave.

For reverence he had laid his crown aside and
from the deep hair to the unsandalled feet
was raimented in white. With mitred head
and massive book, forward Saint Patrick leaned,
stayed by his heavy gem-wrought crosier.

Thrice above that princely brow,
Patrick the cleansing waters poured, and traced
three times thereon the Venerable Sign,
naming the Name Triune.”



The Rite complete, awestruck, that concourse downward gazed. At last lifting their eyes, they marked the prince's face that pale it was, though bright, anguished and pale, while from his naked foot a blood-stream gushed and o'er the pavement welled. The crosier's point, weighted with weight of all that priestly form, had pierced it through.

“Why suffer'dst thou so long the pain in silence?” Patrick spake, heart-grieved. Smiling, Aengus answered, “O my Sire, I thought I was thus called to follow Him whose feet were pierced with nails. Happily bore I the blissful rite, bore witness to their sorrows.” Then the Saint laid on that royal head a hand of might, and said, “The Will of God decrees thee King!”

Thus held they feast in Cashel of the Kings that day till all that land was clothed with Christ. And when the parting came from Cashel's steep,

Patrick the People's Blessing forth sent to all and to the land.

“The Blessing fall upon the pasture broad,
On fruitful mead, and every hill,
A blessing on the women, and the men,
On youth, and maiden, and the suckling babe:
A blessing on the fruit-bestowing tree,
And foodful river tide. Be true; be pure,
not living from below, but from above, and raise
here, on this rock, high place of idols once,
a kingly church to God.

The same shall stand
for aye, or, wrecked, from ruin rise restored,
His witness till He cometh.
Over Eire this Blessing speed till time shall be no more
From Cashel of the Kings.”

A Tiny House Is a Big Gift

Margaret Harrison

It's not often you get to build a house all by yourself. High school junior Duncan Jurayj spent the summer constructing the exterior of his tiny house, which has a footprint of seven-by-twelve feet, on a type of double-axle trailer created by "a person in Vermont" as a permanent base. The trailer is parked in his family's driveway in Brookline. Now he is excited about designing and building the interior. Duncan says he used new materials for the frame of the house, since he wanted it to be strong, but he plans to use recycled materials for the interior and donate any leftover wood. He painted the house blue because he "wanted to go fun with it."

He plans to give the finished house to the Organization for Refugee and Immigrant Success (ORIS) in Manchester, New Hampshire, "an ethnically-based organization that provides assistance, training, resources, and opportunities to promote self-sufficiency," according to its website, refugeesuccess.org/. ORIS has a sustainable farm, and Duncan's house will become part of it. He learned about this option for his house at a big family Thanksgiving dinner from a relative who works at the farm.

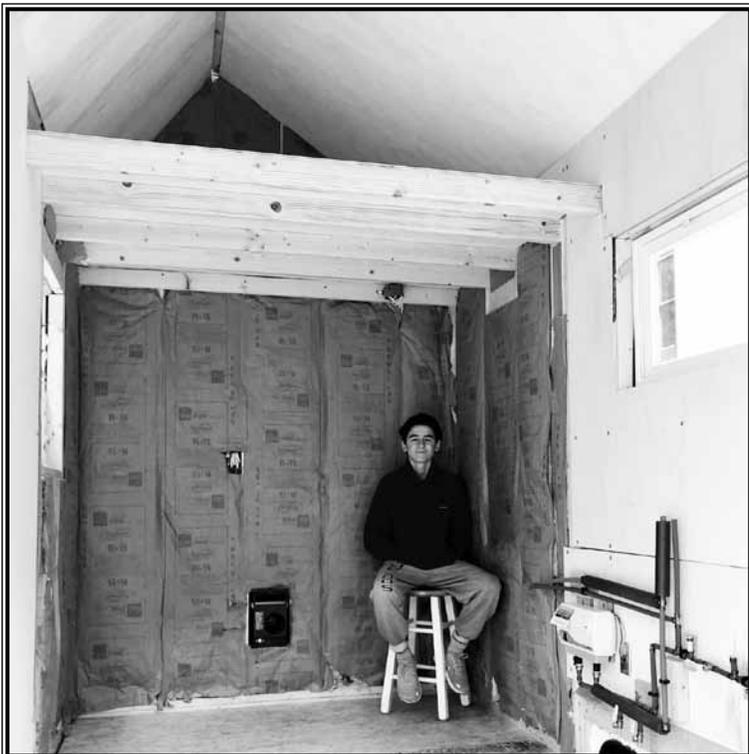
His concern for the homeless comes out of his experience in youth programs at All Saints: "I learned about homelessness in Boston through City Reach last year," Duncan says. "I plan to do it again with All Saints this year." In addition, Duncan sang in Schola until eighth grade and continues to acolyte and serve as a lector.

Asked how he became interested in the tiny house movement, Duncan explains that during a family trip to California when he was in ninth grade, he saw VW buses from the '60s and '70s that people had decorated and used as traveling homes. His imagination caught by the idea of mobile living, he investigated tiny houses. He says a tiny house can be moved with a pick-up truck, though it's not as mobile as a VW van. He finds the philosophy behind the tiny home movement "cool. . . You can do more if you have less." Asked if he's pared down his own way of living, he says he's donated a lot of clothing – things that accumulate if you have a large family – and other "random stuff."

Neither he nor his parents, parishioners Dan Jurayj and Kate Silbaugh, had any experience in construction, but Duncan says many people build their own tiny houses, and he found books and internet videos when he began his research. The \$5,000 that finances the project came from his school, Beaver Country Day School in Chestnut Hill, which gives several grants each year to students to be used for "anything you want," says Duncan. He made a presentation of the project at school and parked the house there for a few months so students could see and understand it. Now it's back in the family driveway.

Asked by an impressed interviewer whether he actually did electrical and plumbing work himself, Duncan says he installed wiring and pipes in the walls himself, but the connections at the house's destination will be made by professionals. The house has a small shower and a sink and a composting toilet so as not to have to deal with black (sewage contaminated) water.

Who will live in the house? Duncan isn't sure. But he has designed and created something both useful and beautiful.



Elizabeth T. Addicks Memorial Parish House

Brad MacDonald

*In Sacred Memory of Elizabeth Tingley Addicks, 1852-1901
One of the Founders of All Saints Church and in gratitude of
her faith and charity,
this Parish House is erected by her husband.*

As we enter the Guild Room, probably few of us notice the brass plaque over the door. But all who use the Parish House are grateful for this impressive memorial to Elizabeth T. Addicks, a woman whose inspired giving continues to bless All Saints. While she and her husband Frederick might be surprised to learn of the many groups using the Parish House, they would likely be pleased to know that the building hosts a myriad of musical, religious, artistic and recovery groups, as well as the All Saints Choir, Family Chapel, Parish meetings, luncheons and dinners, Sunday Social Hours, and the Saturday Celtic Service.

Elizabeth was born to Ellen Jane (Tingley) and William Bankson Taylor, a shipping merchant in Philadelphia, on January 31, 1852. On May 6, 1875, she married Frederick P. Addicks at St. Mark's Protestant Episcopal Church in Philadelphia. She had no children. After stints in Philadelphia and Chicago, they came to the Boston area in 1887, where Frederick was an officer of the Boston Gas Light Co. and several other businesses. In 1900, they moved to New York, where Frederick became an officer of Anaconda Copper Co. and of Amalgamated Copper Co. Elizabeth died of pneumonia in New York on January 16, 1901, and is buried at Laurel Hill Cemetery in Philadelphia, along with Frederick, who died in 1911.

Elizabeth and Frederick lived on Sumner Road in Brookline. In 1894, they joined a group of people from the surrounding area to hold worship services in the Beaconfield Casino, located on the lot now occupied by a high-rise apartment building just west of the current Star Market on Beacon Street. The area was then quite sparsely populated, but development accelerated with the widening of Beacon Street. Bishop William Lawrence granted permission to hold services and presided at the first service on September 30, 1894. At the organizational meeting on Nov. 1, 1894, Frederick was elected Junior Warden. The Parish quickly secured land (for \$28,000) and moved to a wooden church on the current property at the corner of Dean and Beacon in 1895. The church was incorporated by the Commonwealth of Massachusetts that year.

While the Incorporators were all men (including her husband), Elizabeth was among the original 51 signers of the Constitution of All Saints Parish on January 22, 1895. She was the first president of the Woman's Guild, serving from February 1895 until she moved to New York. The Guild had active service committees. One sewed and repaired garments and sent them, together with new ones, to the Episcopal City Mission; another contributed hundreds of dollars' worth of work for Domestic and Foreign Missions; another supported many local charities, such as hospitals and the Brookline Friendly Society, according to a 1934 history of the first 40 years of the Parish.

In 1897, Frederick Addicks, as Junior Warden, signed along with Senior Warden William Shreve, notice that the Parish had adopted pew rentals as a form of pledging. The Addicks subscribed to pew 44 of the first church, four rows from the chancel and across the aisle from the Rector's pew. [There remained a commitment to free hospitality of the seats to all]. Mr. Addicks also signed the 1898 invitation to the laying of the cornerstone for the new stone church.

Parish House Donation

In November, 1905, Frederick Addicks entered into a donation agreement with the Reverend Dr. Daniel Dulany Addison (first rector of All Saints) and the wardens William Shreve and Clarence Poor to transfer funds and assets to All Saints: \$10,000, par value, water stock of the City of New York; three 5% gold coupon notes of the American Telephone and Telegraph Co. due in 1907 for \$1,000 each (value: \$5,000); \$5,000 in cash. The cash and proceeds "shall be applied... to the construction and equipment of a Parish House ... as a memorial of Elizabeth T. Addicks, ... the Parish House to have an appropriate tablet placed therein" to her memory, and "to be known as the Elizabeth Addicks Parish House."

Four years later, in May, 1909, Rev. Addison and other trustees holding "upwards of \$40,000 donated by Mr. Addicks" promised to pay the Parish for the costs of building the Memorial Parish House, as construction was to begin on the adjacent "West Transept" (Langdon Chapel and cloister) of the church. The Parish House and the transept were opened in March, 1910. Mr. Addicks also gave \$2,000 for the furnishing of the Parish House.

Today it stands as a center for parish life and a memorial to a woman who served God through All Saints.

Annual Meeting Held January 27

Brad MacDonald, Senior Warden



2019 Vestry. Back row: Brad MacDonald (Senior Warden), Daniel Jurajj, Margaret Harrison, The Rev. Richard Burden, Ted Sturr (Clerk), Phillip Haberkern.

Front row: Maggie Shirland, Meg Bridge, Jennifer Giannini, Rob Hillman, Ann Sistler, Wendy Wheeler (Junior Warden), Kari Limmer, Russell Fenton, Ken Coleman (Treasurer)

The 124th Annual Meeting of All Saints Parish brought together 90 adults to share a luncheon, hear reports, elect leaders and representatives of the parish, and applaud the presentation of the Yule Candle. The buffet included chili prepared by Barbara MacDonald and Cora Finley, tossed salad, coffee, tea, seltzer and cookies. Many hands assisted – Charlie Rigg (coffee and tea), Men’s Reading Group (salad materials), Vestry (salad making, room set up and clean up), Anoma Abeyaratne, Carol Pineiro, Kathleen O’Connor, Joyce Spencer, Ginny Adams (setting, clearing and washing up), and many others with clean up. Meanwhile, Kathy O’Donoghue, assisted by Grace Hannibal, entertained a dozen young people with pizza and a movie.

The published 2018 Annual Report reviewed the contributions of 23 ministries forming the building blocks of our community. Brad MacDonald spoke for the wardens, reporting on the Vestry’s 2018 accomplishments, key among which were hiring Stephan Griffin as Music Minister and revamping the music program, obtaining a Lilly Foundation Grant to support Richard’s 2019 Sabbatical, and supporting the outstanding work of the Stewardship Committee. He noted that besides planning for Richard’s sabbatical, we will prepare to celebrate our 125th anniversary and begin planning for sustaining our mission to provide a place where our community can meet the challenges of the next 125 years.

Alan McLellan reported for the property committee on the 2018 accomplishments, including the new high efficiency boiler and control systems, and the challenges for the future, including addressing water intrusions into the sanctuary and fixing lighting problems in the sanctuary.

Treasurer Ken Coleman led the parish through the published 2018 Financial Report, highlighting the good news that income was robust, including grants and bequests exceeding expectations, and fulfilled pledges at a very high level. Assistant Treasurer Rob Hillman presented the Vestry’s 2019 budget, noting that the generosity of pledging members along with prudent use of endowment support and anticipated grants and bequests will permit us to fulfill the many missions of our parish, including raises for staff, operating expenses, and setting aside funds for capital projects. Ken then addressed our restricted and reserve funds.

The Nominating Committee presented the candidates for election, including three new vestry persons, Russell Fenton, Phillip Haberkern, and Kari Limmer, as well as Parish Officers (all of whom were standing for re-election), Deanery and Diocesan Convention Delegates, and the 2019 Nominating Committee. The candidates were elected by acclamation.

Rev. Burden presented Rev. Anoma Abeyaratne with the 2018 Yule Candle, expressing our deepest gratitude and appreciation for her gifts as non-stipendiary Priest Associate at All Saints. Her commitment to our parish, which she performs in addition to her work as Chaplain at the Franciscan Hospital for Children, continues to be an example to all.



The Rev. Anoma Abeyaratne receives the Yule Candle, honoring her extraordinary devotion and commitment to All Saints, from The Rev. Richard Burden at the annual meeting.

Photo by Jean Stringham.

SAINTS *Alive!*

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All Saints Parish

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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

Kathleen O'Donoghue, Family Minister

Stephan Griffin, Music Minister

Parish Administration

David Bliss, Parish Administrator

Sue Poon, Evening Office Manager

John Plonowski, Bookkeeper

Renato Dantas, Sexton

Alexandra Geoly and Eddie Brantley, Security Receptionists

Brookline Episcopal Churches in Holy Week

April 14 – Palm Sunday – Blessing of the Palms 9:30 am
St. Mark's Park

April 16 – Taizé at St. Paul's, 7:00 pm

April 17 – Tenebrae at Church of Our Saviour, 7:00 pm

April 21 – Easter: Brookline Episcopal Churches, Sun-
rise Service 6:00 am, Lars Anderson Park

Dates to Remember...

March 5 – Shrove Tuesday Pancake supper 5:00-7:00 pm

March 6 – Ash Wednesday Morning Prayer 7:30 am, Evening
Prayers 6:00 pm, Choral Eucharist 7:00 pm
(all services include imposition of ashes)

March 9 – Lenten Quiet Day 9:00 am-12:30 pm

March 17 – Choral Evensong, Feast of St. Patrick 5:00 pm
Pre-service recital by Patrick Walker 4:30 pm

March 20 – Liberating Ourselves from Racism I 6:30-9:30

March 25 – MANNA Meal

March 27 – Liberating Ourselves from Racism II 6:30-9:30

March 31 – Compline 7:00 pm

April 3 – Liberating Ourselves from Racism III 6:30-9:30

April 7 – Compline 7:00 pm

April 10 – Liberating Ourselves from Racism IV 6:30-9:30

April 14 – Palm Sunday liturgy 10:30 am

April 15 – Compline 7:00 pm

April 18 – Maundy Thursday 7:00 pm then Nightwatch

April 19 – Good Friday Stations of the Cross 9:00 am,
Good Friday liturgy 7:00 pm

April 20 – Great Vigil of Easter 7:30 pm (sunset)

April 21 – Easter Day at All Saints 9:00 and 11:00 am

April 28 – Spirituality and Justice Award: The Rev. David
Killian

May 5 – Choral Evensong, Feast of St. Monnica, 5:00 pm

May 12 – Pre-sabbatical lunch for The Rev. Richard Burden

May 19 – send-off for The Rev. Richard Burden's sabbatical,
welcome The Rev. Amy Whitcomb Slemmer

May 27 – MANNA Meal

June 9 – Pentecost, Strawberry Festival