



SAINTS *Alive!*

a quarterly journal telling the story of All Saints Brookline

Volume 24, Number 2

Winter 2022

What's Inside ...

| | |
|---------------------------|---|
| Barbara Harris | 2 |
| Choir Showcased | 3 |
| Youth Ministry | 4 |
| Stewardship news | 5 |
| AbortionRights | 6 |
| Desmond Tutu Remembered - | 7 |
| And more! | |

Welcome to All Saints Parish!

As a community of faith, we:

- Welcome all seeking refuge, inspiration, and nourishing relationships with one another and with God.
- Provide a place devoted to creating beauty and experiencing God's grace.
- Empower people to act in service to others and to care for God's creation.

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

Trust or Control

Recently, with my spiritual director, I've been working on trust. More specifically, I've been working on feeling in my body, and being clear in my mind, the distinction between trust and control.

It turns out, a lot of what I think of as "trust" is really control. I feel that I am trust-"worthy" if I am on time, well-prepared, well-rested, thoughtful, articulate, etc. I feel I can "trust" others if they are on time, well-prepared, thoughtful, articulate, etc. I "trust" events if they are well-orchestrated, start and end on time, etc.

Now, reliability, dependability, and accountability are all vital components that build trust ... but what

I'm learning is that they themselves are not trust. Indeed, they are often expressions of my desire to control things: outcomes, time, emotional reactions, thoughts. Trust is something else ... something deeper. Trust also encompasses authenticity, compassion, deep listening, transformation...

As part of my work, I've been reading Mark Nepo's book, *The Endless Practice*, and in it he says, "control makes us strategize, trust lets us experience a larger set of resources" (p. 48).

As I've mediated and reflected on the distinction between control and trust, I've begun to wonder: If we really only trust things we can control (or think we can), and we have trouble trusting things that are beyond our control, where does that leave our relationship with God? God cannot and will not be controlled. Not by any of us. So how do we learn to trust in God? I've always (mostly) trusted God but now, as I'm noticing the difference between trust and control, and practicing relaxing my grip on control, I'm experiencing that trust grow in so many ways.

How do you practice trusting in God?

Richard†



Barbara Harris, Proposed Episcopal Saint

Margaret Harrison

A voice for the least and the lost

Barbara Clementine Harris, a fierce advocate for “the least, the lost and the left out,” shattered a centuries-old tradition in Episcopal Church male leadership in 1989 when she brushed aside death threats to become the first woman consecrated a bishop in the worldwide Anglican Communion. And now, Bishop Harris, who served as suffragan (assisting) bishop in the Diocese of Massachusetts from 1989 to 2002, is on her way to becoming an Episcopal Church “holy woman.” The Church’s General Convention meeting this July will consider a resolution designating March 13, the date of her death in 2020, as a day on which to celebrate her extraordinary life. She will, in effect, have achieved Episcopal Church sainthood.

Barbara Harris was ordained a priest at age 50 in 1980, just four years after the official recognition of the ordination of women. In an Episcopal News Service obituary, she was described as “a spirited and sought-after preacher of hymn-laced, Gospel-grounded sermons and an outspoken advocate for, in her words, ‘the least, the lost and the left out.’”

Following her death, the Reverend Gay Clark Jennings, president of the House of Deputies, wrote: “It is almost impossible to imagine the Episcopal Church without Bishop Barbara Harris. . . . She told the truth no matter the cost. Often that cost was paid with the comfort and dignity of institutional leaders who were, in her view, insufficiently interested in standing with the marginalized and the vulnerable. They learned quickly that her passion for justice was matched only by her wicked sense of humor.”

Born June 12, 1930 in Philadelphia, Barbara attended the Philadelphia High School for Girls, an academically demanding school she had chosen herself. The school, however, was not especially welcoming to Black students. In an oral history interview posted on the website of the National Visionary Leadership Project, she quotes the vice-principal, who said she didn’t know why [Black students] bothered to come there, since they were not bright enough to learn what the school had to teach.

Barbara says in the interview that she was not a brilliant student—good in English but flunking geometry four times. She begged her mother to let her transfer to the local high school, but her mother was adamant in her refusal, insisting that “if you can make it through Girls’ High, you can make it for the rest of your life.” Barbara’s friends from 9th grade there were friends throughout her life and often took vacations together.

Without the grades to apply for a scholarship to college, Barbara attended the Charles Harris Price School of Advertising and Journalism, and, in 1949, joined the Black-owned PR firm, Joseph V. Baker Associates, for which she traveled throughout the U.S. consulting with clients. She left in 1968 to join Sun Oil as community relations consultant, later head of the public relations department, and then senior staff consultant.

Throughout her life, Barbara was active in social justice causes and organizations. She spent summer vacations registering Black voters in Greenville, Mississippi, dismissing the risks, saying: “Everyone was in danger.” Of her travels in the south, both professional and as a volunteer, she tells her oral history interviewer that “I wasn’t wise enough to be afraid.” She participated in Martin Luther King, Jr.’s Selma to Montgomery march in 1965. But in her interview, she says that “sometimes people give you more credit than you deserve,” acknowledging that she didn’t do 50 miles, just a part. “It felt good—I was supporting some people who had taken their lives into their own hands and said, ‘It’s gonna be different.’”

As early as 1989 she argued for gay rights and criticized the Episcopal Church for racism and sexism. Nevertheless, as a lay Episcopalian, she was active in Christian education, prison work, and a leader at both diocesan and church-wide levels. Her long-time church in Philadelphia, Church of the Advocate, hosted people who had no place else to go, including the Black Panthers, and was the church where the first 11 women were ordained in 1974, before the official recognition of women’s ordination. Barbara served as an acolyte at the service.

Barbara took an unusual route in preparing for the ministry, holding onto her job and pursuing an alternative program of study instead of going to seminary. She attended the Urban Theology Unit in Sheffield, England and graduated from the Pennsylvania Foundation for Pastoral Counseling, where her internship was in prison chaplaincy. Even after she was ordained, she ran a



Continued on page 3

All Saints Choir Recordings Showcased

Margaret Harrison

Performances by the All Saints choir from streamed services have recently received widespread distribution in three different contexts, reflecting both the expertise of the parish's recording team and the choir's interpretation of works by women composers.

Minister of Music Stephan Griffin is a member of the Commission on Music and Liturgy for the diocese. At a planning meeting for the 2021 convention November 12-13, he was asked if All Saints would represent the Central Region with a recording for the convention prelude. He sent the link to "My eyes for beauty pine" by Elizabeth Coxhead.

"I'd say that invitation was based on the combination of our singing and the strength of our recording technology," Stephan said. "Many thanks to Alan McLellan, Jack McLellan, Matt Burfeind, Rick Montross, and Bruce Keary at the soundboard and Monica Burden and Bryce Mathieu running the cameras."

The second request for a recording came from Amplify Female Composers, a new platform created in 2019 by Carolyn Craig (Christ Church, New Haven) and Janet Yieh (Church of the Heavenly Rest, NYC) that seeks to encourage the performance of sacred music by female composers.

"They've become a very popular resource in the choral and organ community in the US and UK on Facebook and YouTube," Stephan said.

He posted two recordings for the Amplify Advent Calendar Project on YouTube: the "Selwyn Service" Magnificat and Nunc Dimittis by Stephanie Martin from the choir's October 2021 Evensong, and a new recording of choir mezzo-soprano Emerald Barbour singing At the Feet O' Jesus by Florence Price.

"Their invitation" he added, "was based on both the strength of our program and our commitment to include more works by women in our programming." The Amplify recordings are available on YouTube (search: Magnificat All Saints Parish) and (search: Feet O' Jesus All Saints Parish)

Most recently honored was the recording of the 2021 Christmas Lessons and Carols. Several music directors who had watched the service recommended it to the director of music at the cathedral, Louise Munding. She holds a weekly meeting for music directors in the diocese, and at the next meeting, she asked Stephan to send it to the diocesan musicians' list.

"I said sure." A recording of the service is available on YouTube under All Saints Parish Brookline.

Barbara Harris continued from page 2

consulting business from home, having given up salary and perks to work part-time for the church as Priest-in-Charge of St. Augustine of Hippo Church in Morristown, PA. From 1980-1984, she was executive director of the Episcopal Church Publishing Company and publisher of the social justice magazine "The Witness."

Barbara tells her National Visionary Leadership Project interviewer that her mother didn't support women's ordination and that some of her friends were skeptical, having partied with her. But they remembered that "no matter how hard we had partied Saturday night, Barbara would make us get up and go to church on Sunday morning."

Thinking the initiative would go nowhere, Barbara allowed her name to be proposed for consecration. As she tells her interviewer, she was called "to meet with some people voting in the election." She said to herself: "I'm never going to see these people again in my life, so I can say anything that's on my mind, and that's exactly what I did."

To her astonishment, she was elected suffragan bishop of Massachusetts but was "surprised by the vehemence and vitriol" some church people expressed in reaction, including death threats and protests at her consecration. Objections to her consecration included the fact that she was divorced. No one elected bishop had been divorced, though some divorced after election. Also she hadn't attended seminary. Some felt the elevation of a woman would strain relations with the wider Anglican Communion.

Barbara was consecrated February 11, 1989 in the Hynes Convention Center in Boston in a service with 1,200 dignitaries and clergy in the procession and four choirs. The service was covered live on international television and was three hours long. Barbara refused to wear a bullet-proof vest.

She describes life as a bishop as "living in a fish bowl, constantly proving myself." However, she was awarded 17 honorary degrees, was a founding member and president of the Episcopal Urban Caucus, and on the boards of several church organization working for social justice.

After her retirement, she continued to preach as a volunteer at the cathedral in Boston and elsewhere, to testify at the State House in Boston against the death penalty, and to participate in demonstrations.

When asked to sum up her ministry, she tells her interviewer: "I tried to pastor and love the people of the diocese, especially people who had not felt cared for. In preaching and speaking I always held the Gospel imperative of justice before them."

We rejoice at our return...

It's Good To Be Together Again!

Tammy Hobbs Miracky

Over the weekend of February 5th and 6th, a spark of renewed life returned to the youth community at All Saints.

In recent months, young people have had the opportunity to gather in a small group on Sunday mornings and to participate through Schola and the acolyte ministry. February 5th and 6th, though, marked the first full re-gathering of All Saints young people and their parents since early 2020.

On that Saturday afternoon, fifteen young people came together to participate in a Rite-13 retreat, after which they were joined by their parents for Evening Prayer to commemorate the beginning of their journey from childhood toward adulthood. It felt good to be all together again.

During the afternoon retreat, the teens and pre-teens focused on three questions: Who am I? Who is God? Who are we together? They spent time in conversation, personal reflection, and artistic expression. Most importantly, they had a chance to talk, have fun, and reconnect with each other.

After their retreat time, their parents joined them for a service of Evening Prayer in the Langdon Chapel during which the parents blessed their teens and the teens blessed their parents, recognizing that the journey ahead of them will bring change to teens, their parents, and their relationship with each other. They blessed each other using these words:

“You are made in the image of God who has held you in love every day of your life, and always will. Remember your divine Maker who formed you in joy and remolds you for the changes that lie before you. The creator who knows you delights in the work that prepared you for your role in Christ’s healing of the world.”

The following morning, over forty teens and parents gathered around the altar to be recognized and celebrated by the full congregation. Key liturgical roles, including lectors, intercessors, ushers, welcome ministers, and Schola singers were filled by young people, signaling their readiness to participate fully in the life of the parish. In response, the congregation pledged to support these young people and their parents during this time of change and growth.

The young people were: Lauren B., Tamsin B., Josh B., Stephen C., Zoe C., Luca D., Jaden D., Tom G., Ellie H., David P., Avery R., Liam R., Theo S., Ben T., and Clara T.

When you next see them, please congratulate them and ask them about their experience.

Peace,

Tammy†



Sunday Morning Blessing



Sunday Morning Blessing

Editor – *Nathaniel Harrison*; Designer – *Page Elmore Evett*
Deadline for the Spring issue is June 6, 2022. Please send articles and correspondence to
office@allsaintsbrookline.org or harrysson@aol.com.

All Saints Financial Pledges Hold Firm In Pandemic

Wendy Wheeler

The All Saints Stewardship Committee chose Celebrate Community and Connection as the theme for the 2022 stewardship campaign to mark the strong engagement the church has continued to see despite, or perhaps even due to, the pandemic.

Parishioners engaged with each other through online and in-person worship, parish committees, and adult and youth education and social activities. In addition, the community of All Saints grew its connections to neighboring communities through food pantry donations, monthly grocery deliveries, and clothing, holiday gifts, and prepared meals for the unhoused.

As of January 31, 2022, 104 families or individuals made pledges totaling \$450,000. That is slightly less than January of 2021, when \$454,513 was pledged by 112 families or individuals.

“We are particularly grateful to the 51 families and individuals who increased their pledge in these challenging times” said Kari Hannibal, chair of the Stewardship Committee.

“And we are delighted to see that 10 new families and individuals have joined our community in making a financial commitment. Income from pledges makes up the majority of the church’s income every year. It strengthens not only our own community but also our connection with and support for other local communities in need.”

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|--------------------------|-----------|
| Total pledged | \$450,000 |
| Total number of pledgers | 104 |
| Smallest pledge | \$50 |
| Largest pledge | \$33,000 |
| Average pledge | \$4,327 |
| Median pledge | \$2,550 |

| | |
|----------------------------|----|
| First time pledgers | 10 |
| Increased pledge over 2021 | 51 |
| Same pledge as in 2021 | 34 |
| Decreased pledge from 2021 | 9 |

When Desmond Tutu came to All Saints

Rob Blanton

Archbishop Desmond Tutu, who died at age 90 on December 26, 2021, received the All Saints Spirituality and Justice Award in 2002 while he was residing in the Boston area for prolonged medical treatment. His daughter was also living in Massachusetts at the time, studying for the priesthood at the Episcopal Divinity School in Cambridge. The Rev. Dr. Margaret Bullitt-Jonas, a priest associate at All Saints who had a connection with the Divinity School, and the Reverend Dr. David Killian, All Saints rector, invited Archbishop Tutu to receive the award, preach, and celebrate Eucharist at the service in his honor.



Archbishop Desmond Tutu enthusiastically passes the peace with the young members of All Saints.

The event came to fruition on May 17, 2002 at a service attended by more than 100 parishioners. All Saints member Tom Nutt-Powell served as the Archbishop’s chaplain for the event, helping with transportation, assisting during the service, carrying Tutu’s sermon book, and most importantly, “making sure he made it safely up and down the steps to give the homily.”

Tom recalls that Archbishop Tutu preached on a Pentecost theme, reminding the congregation that we are all God’s children, adopted, chosen, loved, and that through the Holy Spirit we receive that love. He said we are all “God-bearers” and so we see God’s love when we look at others. During the Peace, he invited all of the youth in attendance up to the altar. They enthusiastically responded, receiving high fives from the Archbishop.

Tom also remembers Tutu exuding an aura of joy and unconditional love, coming across as both larger than life and as instantly accessible and humble. In a nutshell, Tom recalls feeling in the presence of “a true saint.” After the service, Archbishop Tutu met privately with All Saints parishoner Christina Fu, wife of the jailed Chinese human rights activist Yang Jianli.

Much has been written about Desmond Tutu’s life and career, and several films are available about his work, including “Mission: Joy - Finding Happiness in Troubled Times.” While his observations on life, faith and service have a world-wide audience, two are particularly applicable to his visit to All Saints in the spring of 2002 and to our parish today: “Do your little bit of good where you are; it’s those little bits of good put together that overwhelm the world” and “I could myself not have survived had I not been buttressed by my spiritual disciplines of prayer, quiet, and regular attendance at the Eucharist.”

Abortion and the Episcopal Church

Jo Shields

The US Supreme Court, where six conservative-leaning justices now command a majority, is expected later this year to issue a ruling that could overturn the Court's momentous 1973 Roe vs Wade decision guaranteeing a woman's right to abortion. The anticipated move by the current Court has shattered the legal notion that Roe vs Wade had settled the emotionally fraught abortion question once and for all. The 49-year-old decision had also raised hopes that the protests and harassment of women seeking to exercise their Constitutional rights would cease.

But, as All Saints parishioners of long standing can attest, that was not to be. In December 1994 the parish was shaken by the murders of two employees at providers of abortion services right in the church's Brookline neighborhood. On December 30, 1994 John C. Salvi III entered the Planned Parenthood Clinic at 1031 Beacon Street where he shot and killed receptionist Shannon Lowry and wounded three other people. He then drove on to 1842 Beacon Street, site of Preterm Health Services, where he shot three people, fatally wounding receptionist Lee Ann Nichols. Salvi, whose zealotry was faith-based, was soon arrested in Virginia. He was tried and convicted in Massachusetts and sentenced to life in prison without parole possibility. He committed suicide at Walpole state prison in 1996.

The Commonwealth was in shock in the aftermath of the murders and much of the world looked at the United States with puzzlement and disgust. I boarded a plane to Italy on the night of the shootings. When I arrived my Italian friends wanted to know how this could have happened. But they answered their own questions, saying in effect: "America is gun crazy. Don't like someone? Shoot them."

Cardinal Bernard Law of the Roman Catholic Archdiocese of Boston denounced Salvi's actions as "unconscionable violence" and called for an end to protests outside abortion clinics. But he added that "the shootings must not be confused with the millions who advocate a pro-life position in peace."

At All Saints, where the Reverend David Killian was rector, the parish bulletin of January 1, 1995 voiced "shock, horror and grief... We deplore the ongoing pattern of harassment, threats and violence that have surrounded these clinics for too long. The way of faith is not a way of bitterness, intimidation and brutality. Let the disagreements find their proper place within our faith communities and beyond, and in the public and political world, be carried out in respect and dignity."

Father Killian recalled offering counselling to anxious parishioners, noting that the All Saints community embraced people who were on both sides of the abortion rights debate. No one would be excluded because of his or her personal opinion, he stressed, adding that the community was united in its horror that such violence could have happened so close to the church.

The Episcopal Church had for years been opposed to the practice of abortion. But in 1994, the Church's General Convention issued a statement supporting the legal right of a woman to end a pregnancy. The Convention expressed its "unequivocal opposition to any ... action ... that (would) abridge the right of a woman to reach an informed decision about the termination of her pregnancy or that would limit the access of a woman to a safe means of action upon her decision."

In her 1994 book, *Reproductive Choices: An Episcopal Perspective*, the Reverend Anne C. Fowler refers to the "three-legged stool" of Anglican theology: scripture, tradition and reason. She says it's an approach that reflects the "via media," or the middle way – a belief that a variety of theological or ethical positions can come together in sacramental faith. She contends that Episcopalians are not – for the most part – Biblical literalists. The Bible affirms the sanctity of all life, but we, as members, know that scientific and medical advances inform our reason and add to – rather than diminish – our reliance on scripture.

Many women play a large role in caring for elderly parents, having to make – as I did with both my parents – the difficult decision to allow death to happen naturally by withdrawing medical treatment. Terminating a pregnancy brings with it the same deep soul-searching agony. Have I made the right decision? Having a deep, solid faith ensures that, through my relationship with God, I am not afraid.

My belief is that scripture teaches us that we are created in God's image. We are God's children, endowed with a conscience and free will. We must use such gifts wisely and protect those who are faced with the difficult decision of whether or not to have an abortion. We each have a very personal and unique relationship with God. We know in our hearts that God is forgiving and understanding. Even if humankind is not.

(I wish to thank the Reverend David Killian, archivist Margaret Hogan and administrator David Bliss for their help in preparing this article.)

Prayer In a Time of Pandemic

Ann Lacey

If you notice a basket in the back of the church labeled Prayer Cards, they are from me.

I spent my formative years at Old Saint Paul’s Church in Edinburgh where my dad was the rector. In the back of the church there was a wood and wire rack leaning against a stone pillar. And in this rack there were small, colorful prayer cards, tilted to stop them from tumbling out. At the bottom was a wooden box with a note saying “20p” and after church I would stand in front of them and read them. Not really taking them in, but enjoying them. I still have one of them 40 plus years later.

During COVID I’ve taken up painting and prayer. Praying in particular with my The Daughters of the King sisters. And it was during one particular Zoom meeting that I remembered my prayer cards. I found the one that I’ve had for years, used as a book mark, a wall hanging and a bit of comfort.

And I read it. I really read it. And an idea popped into my head. What if I made cards, prayer cards for All Saints? I’m drawn to Celtic prayers and Native American prayers, so I made a few. I used paintings that I kept in my art drawer. Cut them into smallish squares and then prayed and thought about the prayers I would use. Wrote out the prayers (thankfully my hand writing is decent. Being a preschool teacher definitely helps!) and I fell in love.

I approached Richard after church one Sunday and presented the cards to him. I explained my history and why I thought All Saints parishioners could use some art and prayer to take home. The rest is history. Prayer has taken a new role in my life. I’m writing some of the Prayers of the People, which are challenging and thought provoking and I feel like I’m again in my formative years.

The prayer that I’ve had for 40 years is:

Circle me Lord
Keep protection near
And danger afar

Circle me Lord
Keep light near
And darkness afar

Circle me Lord
Keep hope within
Keep doubt without

Circle me Lord
Keep peace within
Keep evil out



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Office Hours M–F, 10 am – 4 pm

allsaintsbrookline.org

Worship Schedule

For more information see our website:

allsaintsbrookline.org.

Holy Eucharist 10:30 am Sunday

Morning Prayer 7:00 am Wednesday (online only)

Spoken Compline 8:00 pm Monday, Tuesday, Wednesday
(online only)

Centering Prayer 6:30 pm Thursday

Sung Compline First Sunday of the Month 7:00 pm

Evensong 5:00 pm seasonal

Pastoral Staff

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The Rev. Tammy Hobbs Miracky, Family Minister

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All Saints Parish