



# SAINTS *Alive!*

a quarterly journal telling the story of All Saints Brookline

Volume 21, Number 1

Fall 2018

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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: *How to Become a Living Stone*

Allowing ourselves to become living stones sounds hard, or at least paradoxical. Stones are good for building, but not super malleable. It takes eons of time, great heat, and tremendous pressure. It takes hours of tumbling, months of grinding, years of erosion to form and shape stones. Come to think of it, it takes a long time for us to be formed and shaped as well – years, in fact. The paradox of humans is that we all come into the world both perfect and broken, and our lives are spent trying to reveal the divine perfection within us and repair the breaks within and between us, learning how to reclaim our hearts of flesh and open ourselves to the shaping of the Holy Spirit so that we can become like living stones. If only there was a set of recommended practices to help this process along...

This summer at General Convention our Presiding Bishop, Michael Curry, introduced a set of such practices, called The Way of Love. Re-introduced is more accurate, because these practices are not new – they're not the latest, next new thing. The Way of Love is an ancient set of practices grounded in centuries of Christian spiritual wisdom. In the words of Bishop Curry, "they've been field tested," and they work. Links to The Way of Love resources can be found on the information table at church and online. Below is a brief outline of the steps.

**Turn:** Pause, listen, and choose to follow Jesus.

**Learn:** Reflect on scripture each day, especially the life and teachings of Jesus.

**Pray:** Dwell intentionally with God each day.

**Worship:** Gather in community weekly to thank, praise, and dwell with God.

**Bless:** Share faith and unselfishly give and serve.

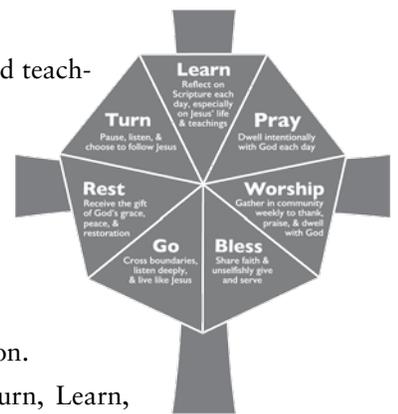
**Go:** Cross boundaries, listen deeply, live like Jesus.

**Rest:** Receive the gift of God's grace, peace, and restoration.

**Repeat:** Turn, Learn, Pray, Worship, Bless, Go, Rest, Turn, Learn, Pray...

It really does work. This is the path saints before us followed in shaping their lives. It's how our immediate forebears, those who built and gifted us with this glorious building, tried to live. It is our heritage and our legacy. This fall, as you pray with the Stewardship Prayer Journal, as you volunteer to teach our youth and make meals for the MANNA Community, as you engage one another over complex questions of race and identity, as you gather for food and fellowship, to sing and pray and worship, keep these steps handy. Explore them. Try them out. Discuss them with one another, and watch what the Holy Spirit will do.

Richard+



## Join Our Anti-Racism Learning Journey

Colin Stokes

The role of racism in our country's history was never fully taught to me. I grew up a white kid in Texas, in a public school that was, frankly, segregated. Even though I got an advanced education in math and science and literature (at least the classics by white men), the story of the United States I was given mixed a fairytale with truth. I was not pushed to understand our history beyond the myth of progress and decency for all, with a few unfortunate incidents involving prejudice against Indians and black people that are all behind us now.

I wish that story of progress was true – though there are elements of truth within it. But I have been learning that the empowerment of white men at the expense of all others, especially the Africans kidnapped and enslaved, must be placed at the center of our understanding of the American experiment. And given the times we are living in, with the resurgence of a white supremacist movement, I'm feeling an urgent need to re-educate myself. As painful as it is to discover how ignorant I've been, I'm also finding knowledge to be a source of energy and purpose.

That's why I've been honored to be part of the All Saints Adult Learning Committee's project to engage our parish in readings, experiences, and discussions about racism in our society. There's no perfect way to go on this journey, especially among people of different backgrounds who may not know each other well. But undertaking it in the context of faith and worship, where we accept our own humility and strive toward grace, may set us up for greater growth than other settings.

We hope the mini-curriculum we've designed gives you a variety of chances to connect with your own experiences and open up to each other.

We're starting with a book. *Waking Up White* looks at racism from a perspective we often look away from: that of comfortable white suburbia. (See Jonas' section.)

From here, you may be hungry for more information: the science and history that the author of *Waking Up White* feels so shortchanged for not receiving in her childhood. So we meet next to watch a landmark documentary series called *Race: The Power of an Illusion*, to shatter some myths and lead us into a shared reality. Come to any or all, and stay after to discuss what you learned: three Saturday evenings, Oct. 13, 20, and 27, from 7-9pm.

Next, we look around our neighborhoods to see how racism has shaped the towns we live in through history. Walking tours and readings in Brookline, Newton and Boston will bring people and events to life. We can't all attend all of them, so we'll gather after church on November 11 to share some of what we discovered. (See Mary's section.)

In the winter, we hope to engage whole families with children's books about diverse characters, experiences of fitting in and being left out, and the heroism of standing up for equality for all.

The culmination of the dialogue, in Lent, is an intensive series of workshops facilitated by the Mission Institute called *Liberating Ourselves From Racism*. These four transformative evenings, open to anyone who can commit to them, aim to help us face some of our deeply held biases and begin to examine and heal ourselves so we can be more just in our actions with others. Wednesday evenings from 6-9pm, March 20 and 27 and April 3 and 10, 2019. You can learn more at [themissioninstitute.org/engage](http://themissioninstitute.org/engage).

We invite everyone to participate in any part of this that feels of interest, whether you identify as white, as a person of color, as of mixed race, or any other identity. Our hope is that we struggle through this often uncomfortable process together, building a richer community in the process. I am looking forward to seeing you along the way, with plenty of nervousness and even more hope.

## *Waking Up White* Book Discussion

Jonas Barciauskas

On Sept. 23 after the church service, 46 parishioners gathered to discuss *Waking Up White*, Debby Irving's exploration of race and personal identity and All Saints summer read. Participants shared their thoughts about the book as well as personal experiences of racism. The opening question for the entire group was "What was challenging for you about the book?" Then the group divided into six smaller groups, each working on a different set of assigned questions. Two examples are "What beliefs of yours were challenged by *Waking Up White*?" and "What information about America's history of racism was new to you reading *Waking Up White*?" As the meeting ended, I and the other facilitators heard positive comments about the discussion and received questions about upcoming All Saints events that will continue the racism conversation.

## Learn More About Enslavement in Boston and Beyond

Mary Urban Keary

### How About a Field Trip?

**The Black Heritage Trail.** This 1.6 mile, 14-site walking tour explores the history of Boston's 19th century African American community who lived primarily on the north slope of Beacon Hill. According to its website two highlights of the tour are the African Meeting House and the 54th Regiment Memorial. Tours can be scheduled by calling 617-742-5415.

**The Royall House and Slave Quarters.** Located at 15 George Street in Medford, the Slave Quarters is the only remaining structure of its kind in the northern United States. Tours held on Saturdays and Sundays at 1:00, 2:00, and 3:00 only through October 28. Groups of 10 or more need to call for reservations. Adults: \$10 Seniors: \$6. Children 12 or younger: free.

**The Jackson Homestead.** Located in Newton Centre at 527 Washington Street, this was a stop on the Underground Railroad. It has a participatory museum with exhibits for both children and adults as well as exhibitions about slavery and anti-slavery and the history of food, farming and family life. It is open Wednesday-Friday from 11:00-5:00 and Saturdays and Sundays from 10:00-5:00. Cost: ages 13 and older \$10, Newton residents and seniors \$8. For more info: 617-796-1450.

**Hidden Brookline Walking Tour.** While many buildings in Brookline show the town's history, they rarely reveal much of the past of the people who lived here. The Hidden Brookline Walking Tour offers insight into the hidden history of slavery and freedom in Brookline. Use the downloadable brochure and discover key events and major figures. You can also organize a guided walk for groups of four and greater, ages 8 through 80, by calling 617-730-2330. A virtual tour is available at [www.hiddenbrookline.org/walkingtour](http://www.hiddenbrookline.org/walkingtour).

### How About the Theatre?

**The Niceties.** A white college professor and her African American student confront the question "Who gets to write history?". At the Calderwood Pavilion in the South End until October 31. Call: 617-266-0800 for more information.

### How About a Movie?

**BlacKkKlansman,** based on the true story of an African American sheriff who infiltrates the KKK. In movie theaters now.

**Twelve Years a Slave,** about a free black man from upstate New York, who is kidnapped and sold into slavery in the South. Winner of three Academy Awards. Available on Netflix.

**The Birth of a Nation** (2016), based on William Styron's book, this film portrays the uprising led by Nat Turner in the hope that it will lead enslaved people to freedom. Available on Netflix.

### Looking for Another Book to Read?

**Never Caught: The Washingtons' Relentless Pursuit of Their Runaway Slave, Ona Judge** by Erica Armstrong Dunbar. A finalist for the National Book Award for Nonfiction. Available on amazon.com

**Chariot on the Mountain,** by Jack Ford. A true story based on a slave narrative by Kitty Payne, who journeyed to freedom.

**The Case for Reparations,** by Ta-Nehisi Coates (found in 2014 edition of *The Atlantic*. You can Google it). "Two hundred fifty years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole."

### Attend a Symposium?

**Hear Debby Irving** (The author of *Waking Up White*). Gain knowledge about structural racism, share strategies about anti-racist campaigns, and strengthen local anti-racism organizing efforts. Workshop topics may include: Prison Reform, including the Bail Project and CourtWatch; METCO; How the Suburbs Became White; Race Amity; How to Respond to Hate Speech as a Community; Supporting Students of Color on Campus; Immigration; and Native American Mascots.

The symposium will take place at Regis College from 9:30 a.m. to 3:30 p.m. on Saturday, October 27, 2018. The fee is \$125. The student rate is \$15. If you are paying the student rate, you must bring your student ID the day of the event.

The symposium is co-sponsored by Community Change Inc. and Regis College's Center for Inclusive Excellence.

In keeping with the values of Community Change Inc., this symposium strives to be accessible to a full economic array of participants. Those who find regular registration rates beyond their economic means may volunteer their time and attend the full conference at a reduced rate. For details, please contact Shay Stewart-Bouley at [shay@communitychangeinc.org](mailto:shay@communitychangeinc.org).

## General Convention Authorizes Same-Sex Rites

Nathaniel Harrison

Episcopal Church parish priests are now officially authorized to use “expansive,” gender-neutral language in their services, along with optional marriage rites for same-sex and opposite-sex couples.

The authorizations were among resolutions adopted by the General Convention, the governing body of the Episcopal Church, at its 2018 session last July in Austin, Texas. The Convention encompasses two chambers, the House of Deputies, composed of clergy and lay delegates from dioceses around the country, and the House of Bishops, made up of bishops from those dioceses.

In July, the Convention, which meets every three years, also renewed its affirmation of Israel’s right to exist and to defend itself, while calling on Israeli authorities to ensure the well-being of Palestinian children held in Israeli detention facilities.

The meeting also declined to endorse a resolution that would have eventually required the Episcopal Church to divest from companies that profit from investment in Israeli-occupied territories. The defeated resolution also referred to Israel as an “apartheid” state.

The Austin meeting also pledged unanimous solidarity with immigrants but stopped short of urging local churches to offer official sanctuary to those facing arrest and deportation under Trump administration policies.

Here is a summary of the key decisions taken at the 2018 General Convention:

### 1. Use of Expansive Language and Trial Marriage Rites

Delegates and bishops backed a proposal that gives parish priests the right to decide whether or not to use expansive and gender-free language in Eucharistic prayers A, B and D. For example, at the start of the Great Thanksgiving the priest may now say “God be with you” rather than “The Lord be with you.” In Eucharistic prayer A, he or she can use “the God and maker of all” instead of “the God and father of all.”

Rectors and clergy in charge of a congregation were also given permission to conduct weddings of opposite-sex and same-sex couples in one of two alternative rites that were approved at the 2015 Convention. The 2015 session had stipulated that local priests needed to receive authorization from their bishop to use the rites.

One deputy, the Reverend Laurie Brock, said the move meant that “God can be celebrated in all genders.” It “recognizes the reality that many of us are doing this on Sundays and would like to not get hauled up on Title IV for doing it,” she added, referring to canons governing clergy discipline.

### 2. Israel and Palestine

In Austin, the House of Deputies took a strong stand against what some participants described as the Episcopal Church’s fiscal complicity in Israeli occupation practices. The House of Deputies approved a resolution urging the church’s Executive Council to develop, by 2019, a “human rights investment screen” that would regulate church investments in the Middle East. Its implementation could have led to full divestment in firms with operations on the West Bank and Gaza Strip. But the proposal, which also referred to Israel as an “apartheid” state, was voted down by the House of Bishops. Both chambers later adopted a more softly-worded resolution that made reference to a “human rights investment screen” but included no timetable for implementation and did not speak of the Episcopal Church’s complicity in the occupation.

Discussions on safeguarding the rights of Palestinian children prompted remarks about alleged Israeli mistreatment from Bishop Gayle Harris of Massachusetts, second in command to Bishop Alan Gates, that drew criticism from the Jewish Community Council of Greater Boston. The Council called the comments “highly inflammatory” but expressed appreciation for an apology issued by Bishop Harris.

### 3. Immigration

On July 8, more than a thousand Episcopalians, including Convention delegates, gathered for a prayer vigil at an immigrant detention facility outside Austin to manifest support for immigrant parents and children separated under practices approved by the Trump administration.

“We do not come in hatred, we do not come in bigotry, we do not come to put anybody down, we come to lift everybody up. We come in love,” Presiding Bishop Michael Curry told the gathering.

The Convention went on to back three resolutions affirming the church’s respect for the dignity of all immigrants and its resolute opposition to family separations. While a third resolution urged Episcopalians to stand with immigrants facing arrest and deportation it did not specifically call on parish churches to provide physical sanctuary. Daniel Valdez, a member of the church’s Social Justice and US Policy Committee, said the measure instead urged Episcopalians to engage with undocumented immigrants through legal channels and political advocacy.

-- [material provided by the Episcopal News Service].

## Daughters of the King Triennial Meeting

Mary Urban Keary

There. Was. Blue. Every. Where. Blue skirts, blue blouses, blue sweaters, blue shoes, blue shawls, blue dresses. (But I was the only attendee with blue hair.) Thus the Daughters of the King declared their commitment to walking in the way of Jesus by wearing the order's signature color at its Triennial meeting from June 20-24 in Austin, Texas.

My initial decision to attend the meeting was the inspiring thought of being one of 700 women raising their voices in song. The singing gave me goose bumps, and so did many other moments:

Hearing Canon Stephanie Spellers challenge us to think of ways we can move from our aversion to evangelism (at least the word) and to think of new ways we can share the news of God's inclusive love with new communities.

Having been instructed to share with a partner a holy moment in our lives, listening as a woman from Mississippi described how, just weeks before we met, she and her daughter bathed her husband's body shortly after his death.

Enjoying the warmth and openness of other attendees, particularly the other women from our Province One from Connecticut and other New England states. Meeting women from around the world.

Appreciating the number of mothers and daughters in attendance.

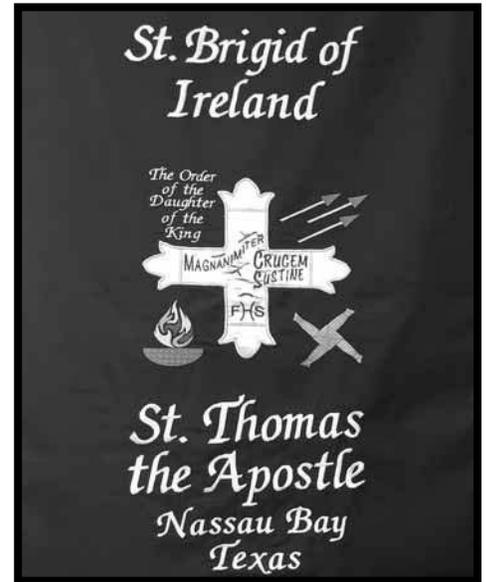
The pride I felt when Monica Burden was elected President of Province One.

"Lord, What Will You Have Me Do?" a workshop that facilitated discernment of our spiritual gifts. Creating a Sacred Space, a workshop so full of creative ideas that I attended it twice.

The energy of the Junior Daughters of the King, a giggling, forward-thinking group of girls.

"And also with you," the enthusiastic response when "The Lord be with you" was used to call us to order. Better than a banging gavel.

I'd be more than happy to tell you more about the Triennial. Just look for me: I'm the blue-haired woman wearing new cowboy boots.



A Triennial group banner.



(from left) Monica Burden, Canon Stephanie Spellers, Mary Urban Keary at the DOK Triennial.

## **"Living Stones" Witness Our History**

Stewardship Committee

"Let yourself be built into a spiritual house..." 1 Peter 2:5. Historic stone structures designed by architects, crafted by artisans and conceived by a handful of people with a vision 125 years ago, now house the remarkable collection of seekers and parishioners that make up All Saints Parish. We are the living stones that uphold that legacy and serve as God's hands in our world. This stewardship season, we reflect on our role as living stones, building and creating our spiritual journey, our relationships with the parish community, and our commitment to act as God's stewards in our world.

### **A bit of history**

In 2019, we will celebrate the 125th anniversary of the first church service of All Saints Parish. This year marks the 120th anniversary of the laying of the cornerstone for our current sanctuary. All Saints Parish was the idea of a small group of parishioners who in September, 1894, requested permission from Bishop William Lawrence of Massachusetts to build a new Episcopal Church in Brookline. The existing Brookline churches, St. Paul's Church and Church of Our Savior, were far from their residences near Cleveland Circle. The new small congregation began their worship in the one-room Beaconsfield Casino, and on November 1, 1894, Bishop Lawrence led the worship service and All Saints Parish was created.

The first rector of All Saints, Dr. Daniel Addison, and the congregation arranged the purchase of land, originally settled by Native Americans, at the corner of Beacon Street and Dean Road (at \$.75 per sq. ft.) from the West End Land Company, developers of the street railway corridor west of Boston. By the summer of 1895, the first All Saints church building opened. Dr. Addison served for 25 years as rector and presided over many building changes. We still have a relic of that wooden church: the communion rail originally installed in the church built in 1895 was placed at the high altar of our current church in 1926.

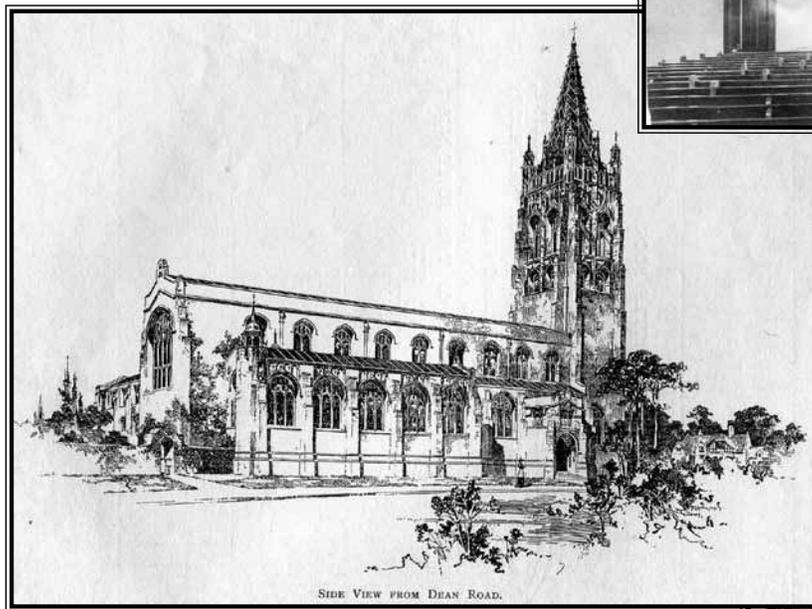
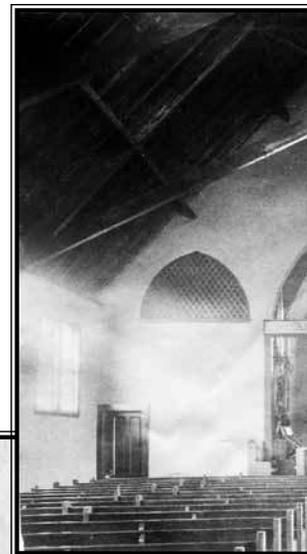
As the congregation grew, a larger church was needed. The congregation asked the architectural firm of Cram, Wentworth, and Goodhue to design the church. An architectural drawing of All Saints featured a soaring steeple and large nave as well as a residence for the rector. Bishop Lawrence laid the cornerstone of our current building on November 1, 1898. On All Saints' Day 1899, the first worship service was held in the new stone church, which was only the nave (with no aisle chapels or chancel yet built). The original wooden church was then used as the parish house for church school and meetings until 1910 when it was torn down.

The Corey family was a major benefactor of the beauty of All Saints. "A good man leaveth an inheritance to his children's children" is written below the stained glass window created in memory of three Timothy Coreys -- father (1822-87), grandfather (1782-1844), and great-grandfather (1742-1811). The adjacent window, created in memory of Sarah Corey, depicts women of the Bible: the Virgin Mary, Mary Magdalene and St. Elizabeth.

It took 27 years to finish the new church, with many modifications to the original design. The Parish House, a gift of Frederick P. Addicks in memory of his wife, was completed in 1910. The Rectory was built in 1913 through a gift of the estate of Mrs. Julia H. Champlin.

### **Which brings us to today**

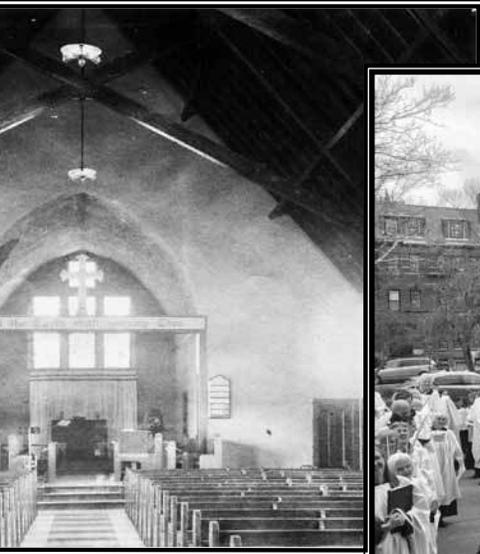
For over 120 years people of Brookline and surrounding neighborhoods have been gathering at All Saints to worship, build relationships in the community, and tackle complex issues such as racism and homelessness. We have looked toward each other for comfort, for companionship, for debate, for witness, for healing, and to help each other do God's work in the world. The church has changed as we have changed over the decades. However, the constant is that we continue to be united in our faith and stewardship of this building. Could the founders have imagined the number of 12-step groups or the Korean church we welcome every week? Did they envision a concert center and a day care when they laid that cornerstone? What would you like



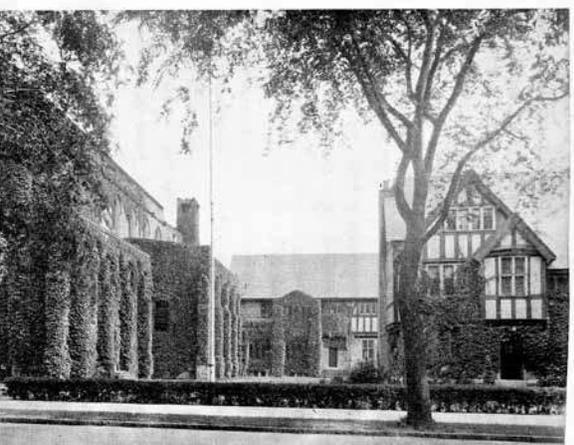
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to see become part of this community in another hundred years?

All Saints is forever evolving. The Mission and Outreach Committee is exploring ways for more of us to connect to outreach efforts, and asking what might engage us more deeply in God's work. The Welcome Committee is opening the ways we engage with newcomers and how to connect more deeply with people who have been here for years. The Adult Learning committee is encouraging an exploration of racism and how we as Christians must respond. We welcomed a new Music Minister this fall. We fight the good fight to keep this beautiful building and the gardens in good shape. It is an ongoing labor of love, and with the generosity of so many, we have achieved much. Only a few years ago we raised money to install the ramp and make the building accessible. The Together Now campaign helped us repoint the east side of the church and a generous anonymous donation allowed us to replace the Beacon Street window. With the help of the Holy Spirit and the generosity of many we continue to build the spiritual house the founders started 125 years ago.



As the Stewardship Committee we want to highlight these achievements and share our aspirations as we celebrate a milestone anniversary in 2019. Please look for our annual mailing, which will include a pledge card. Be on the lookout also for our prayer journal, which we hope you will use to reflect on how you, as a living stone, contribute to this spiritual house. Many thanks to the members of our community who sent their reflections to this journal. Many blessings on this beloved community for the years to come.



All Saints Church  
BROOKLINE, MASSACHUSETTS  
1894-1934

Photos from the All Saints Archives.

Counter-clockwise from the top: The nave of the wooden church, c. 1895; Architectural drawing of original church design, showing steeple, c. 1897; Postcard from 1934 celebration, showing ivy-covered walls. Photo credit for Palm Sunday, 2018 is B. A. MacDonald.

## Prayer Journal

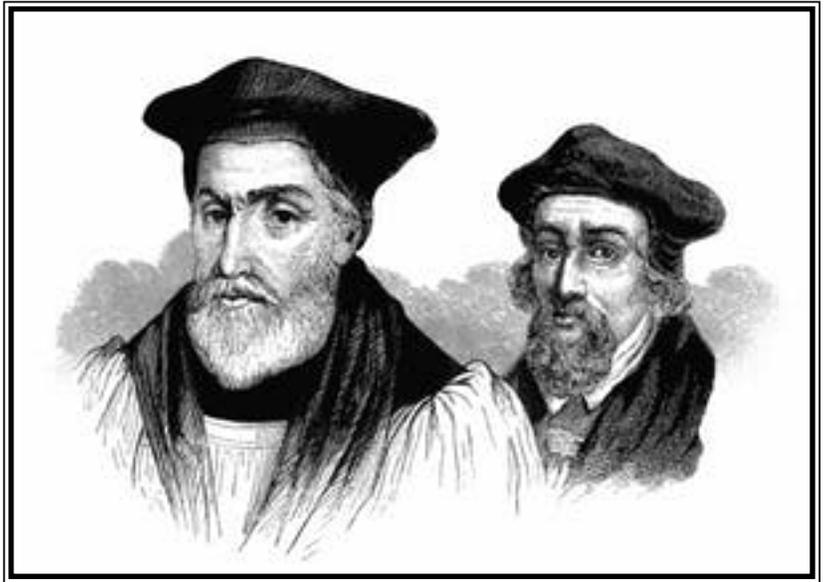
Pick up your copy of the Fall Prayer Journal at the church (or access it online at <http://allsaintsbrookline.org/wp-content/uploads/2018/09/2018-Fall-Prayer-Journal.pdf>.) Here's how to use it:

- Make a space in your day. Maybe first thing in the morning...maybe just after a meal...maybe just before bed...doesn't really matter. And it doesn't have to be a long time, just a few minutes. But make a space.
- Slowly read the collect for the Saint of the Day. If you have time get a Bible and read the readings appointed.
- Read the reflection penned by one of your fellow travelers – another person trying the best they can to be a living stone with a heart of flesh. The people we travel with – those next to us in the pews – are quite amazing.
- Be quiet for a moment and let God speak to you, inspire you, challenge you, comfort you.
- Give thanks for all that God has given you.
- Offer a prayer for the parish, for the people here, for the many ministries we share.

## Saints of the Month: Nicholas Ridley and Hugh Latimer

Marianne Evett

On October 16, 1555, a large crowd gathered in central Oxford to watch two former bishops be burned at the stake for their opposition to the Catholic church and Queen Mary. Nicholas Ridley, in his mid-fifties, and Hugh Latimer, 15 years older, had been leaders in the Reformation in England. Forced to watch from a nearby tower, Thomas Cranmer, former Archbishop of Canterbury, knew that he was scheduled for the same agonizing death the following March. The three of them would come to be known as the Oxford Martyrs.



Hugh Latimer and Nicholas Ridley, photo credit [desiringgod.org](http://desiringgod.org).

All three had, of course, grown up and become priests as Roman Catholics. And all three had traveled abroad, met reformers in France, Switzerland or Germany, and engaged in arguments that shifted their beliefs: There was no biblical reason for the pope to be more than just another bishop. The people should be able to read the Bible in their native tongue and should have a liturgy they could understand as well. The Eucharist should be central and communal, celebrated weekly; people should be allowed to have both the bread and the wine.

In England, Henry VIII's need to have a male heir – and thus to divorce Catherine of Aragon – created an opening for the reformers to begin to make changes, even though Henry himself followed Catholic rites until he died. For him, it was enough to repudiate the authority of the pope. Henry appointed Cranmer as archbishop, with the agenda to arrange the divorce, and Cranmer appointed younger clergy who were reform minded, whenever he could.

Hugh Latimer came from a family of farmers in Leicestershire and studied at the university of Cambridge. There, he met Thomas Bilney, whose eloquent reasoning convinced him of the reformed doctrines. In 1535, he was appointed Bishop of Worcester but his opposition to Henry's Six Articles forced his resignation and sent him to prison. When Edward became king, he was restored to favor and became court preacher, but after Edward's death and Mary's assumption of the throne in 1553, he was imprisoned for his beliefs and sentenced to be burned.

Nicholas Ridley came from a well-to-do family in Northumberland; he, too, studied at Cambridge, and went from there to be a chaplain to Archbishop Cranmer. He was made Bishop of Rochester, where he replaced the altars in the diocesan churches with tables and helped Cranmer compile the Book of Common Prayer, and then was Bishop of London and Westminster. After Henry's death, he supported the claims of the Protestant Lady Jane Grey to the throne; this, as well as his reformist beliefs and practices resulted in accusations of heresy, imprisonment and burning.

Cranmer is perhaps the greatest and most influential of the three. He is responsible for the Book of Common Prayer and the Thirty-Nine Articles that were first printed under Edward VI and still form the foundation of the Anglican Communion. Personally, he could not face the horrors of death by fire and recanted several times; but when he discovered that he would be burnt anyway, he took back his recantation and faced the fire with courage.

All three men can be called "living stones" whose steadfast faith created the church we are part of today. As Latimer cried out to Ridley from the fire, "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

### Collect for Hugh Latimer and Nicholas Ridley:

*Keep us, O Lord, constant in faith and zealous in witness, that, like your servants Hugh Latimer and Nicholas Ridley, we may live in your fear, die in your favor, and rest in your peace; for the sake of Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.*

Editor – *Marianne Evett*; Assistant Editors – *Nathaniel and Margaret Harrison*; Designer – *Page Elmore Evett*  
Deadline for the winter issue is November 12. Please send articles and correspondence to  
[office@allsaintsbrookline.org](mailto:office@allsaintsbrookline.org) or [mbevett@gmail.com](mailto:mbevett@gmail.com).

## Introducing Stephan Griffin

Margaret Harrison

Stephan Griffin was the unanimous choice of the search committee for the new Minister of Music, replacing Christian Lane. He officially joined All Saints on August 19. Rector Richard Burden summarized his qualifications in announcing his appointment.

“Stephan... is a highly versatile artist: an accomplished organist, a talented singer and conductor. He is experienced in building and conducting both youth and adult choirs, and has a deep sense of music as ministry... Stephan holds a Bachelor of Music in vocal performance and a Doctor of Music in organ performance from Boston University, and a Master of Music in organ performance, with an emphasis on sacred music, from the University of Texas, Austin. . . He continues to perform as a bass/baritone in Sourcework, Schola Cantorum of Boston, and the Brookline Consort.”

As an introduction, Stephan answered some questions for *Saints Alive*.

**Please tell us a little about your background. Were you raised in a church?**

Like my esteemed colleagues, Chris Lane and Emily Howe, I grew up in the great state of Maryland, in a rural town roughly 25 miles north of Baltimore called Monkton. From an early age music was a large part of both family and community life. It’s hard to recall a social gathering as a child that didn’t involve someone singing or playing. I was raised in a United Methodist church with an incredibly vibrant musical culture, and many members of my family were involved in the day-to-day life of the church. Although I started singing occasional solos around age six, my earliest “official” involvement in the church was as a junior usher (my grandmother was the president of the usher board) and later as the organist.

**Did you always plan to be an organist and choirmaster?**

I’ve always been both a keyboardist and a singer. I began singing in church at an early age, started piano lessons at eight, and organ around thirteen. After high school, I came to Boston as a vocal performance major at BU and continued taking organ lessons. However, my initial intent wasn’t to be an organist and choirmaster. As an undergraduate I assumed my career would mainly be opera, art song, early music, and choral singing.

**Working with a choir, do you ever have the time to explore the text of a piece you’re teaching?**

Given that we’re using music as a vehicle of prayer and praise, and to convey the message of the scriptures, I find it very important to spend some time making sure the text is not only clear but also sung in such a way that it is completely “one” with the musical line. I believe strongly that simply singing the correct notes and words at the correct time isn’t making music, it’s just ink. Yes, it is aurally stimulating ink, but ink nonetheless. That is to say that singers have to “read, mark, learn, and inwardly digest” the text and notes in order to shape and weave them together in a meaningful way.

**What kinds of music do you enjoy, yourself—as a singer or as a listener?**

As a listener, I’m able to enjoy most genres (...with a few exceptions). In general, my choice of music usually depends on what I’m doing at that moment. What I listen to while I’m working is typically different from what I’ll have on driving or at the gym.

As an ensemble singer, my top three categories would be late 15th and 16th-century music, baroque oratorio literature, and anything by Herbert Howells. As a solo singer, I’m partial to art song by Schumann, Wolf, Ireland, Gurney, and Poulenc as well as the 18th and 19th century oratorio literature.

**Do you lean in any particular direction in your choice of church choral music?**

I can’t say that I lean more in one direction than another, but if I had to describe my programming style, I would call it a broad Anglo-American cathedral style. On any given Sunday, you’re likely to hear some combination of Tallis, Alice Parker, Brahms, Victoria, Stanford, Moses Hogan, Poulenc, Hugo Distler, Howells, and Olaf Christiansen.

## First Evensong on October 21

The choir, directed by Stephan Griffin, will sing its first Evensong on October 21, honoring the Anglican martyrs Hugh Latimer and Nicholas Ridley, who were burned at the stake in 1555. The service will use the 1552 Prayer Book, edited by Thomas Cranmer, who was martyred in 1556, and will feature music from the period by Thomas Tallis, Orlando Gibbons, William Smith and John Sheppard.



Photo by Charlie Evett.

## How To Raise a Living Stone

Kathleen O'Donoghue

In this year's conversations about stewardship and Presiding Bishop Michael Curry's invitation to explore The Way of Love, we have introduced the idea of becoming a living stone, on which Richard reflects this month (see p. 1). This is a blueprint sketching out a way of following Jesus and thereby becoming the foundation, the living stones of the church, of our faith. We know as adults that we can choose to spend time engaging in these spiritual disciplines. But how can we be engaged in the development and support of those same traits in our children, our grandchildren, and the children and youth of the parish? How does one raise a living stone? In looking again at the practices that would develop this foundation of faith, here are some things that anyone can do to influence children and youth in your life.

**Turn:** Pause, listen, and choose to follow Jesus. Is your life different in any visible way because you are a follower of Jesus? If a child in your life wondered what was important to you, would they include your active faith? Show the children in your life, in your church, that following Jesus matters to you!

**Learn:** Reflect on scripture each day, especially the life and teachings of Jesus. We all spend so much time reading the news, watching programs on TV that expand our minds or just entertain us. With all these other interests, do you allow time to explore the scriptures? Can you add a time of morning, noontime or evening prayer that includes the Daily Office (readings for the day)? Spend a short time daily with God's word and see how your attention shifts to a more eternal, more spiritual view of the world. Help the children in your life by showing them how to do this and then leave them space and time to try it.

**Pray:** Dwell intentionally with God each day. Be a person of prayer. Sit in silence, pray familiar prayers, light candles, study the face of an icon, wait for the spirit to speak. Pray for those in need, be grateful for provision and protection, for sorrows and joys. As we pray daily we begin to hear the Holy Spirit more and our own voices less. Help young people to see that reaching out in prayer is not just about asking for magical intervention when we are in trouble, but becoming more like the God we worship. Prayer can change how we reach out to others and how we understand this complicated world. Children need to know how to do this.

**Worship:** Gather in community weekly to thank, praise, and dwell with God. Bring your children to church. Invite their friends to join them. Kids need to see there are others, other families, families whose children have grown, who value the relationships we make at church. Help them see who devotes time to this place and shares this life together. Make church their second home.

**Bless:** Share faith and unselfishly give and serve. Many people generously share what they have with others. If the reason that you are generous and giving your best is that you are following Jesus, let the children and youth in your life know it. I'm not saying that you should boast about your giving, just that you feel compelled to help others because of your love for Jesus, and you are responding to his call on your life.

**Go:** Cross boundaries, listen deeply, live like Jesus. We are all the Beloved Community and it is imperative that we model for our youth our respect and love for those who don't look like us or agree on all things with us or live just like us. Our extension of our hands and hearts to all God's children is the most sincere modeling of the way of Jesus.

**Rest:** Receive the gift of God's grace, peace, and restoration. This is probably the hardest area for parents and families to model for their children and youth. We are a frenetic society and all different kinds of interests and commitments pull at our lives.



## Around the Parish

Monica Burden was elected President of Province 1 (New England) of the Daughters of the King at their Triennial meeting June 20-24 in Austin, Texas. Rachel Scotch is the new All Saints Chapter President.

Jonas Barciauskas is the new chair of the Adult Education Committee, succeeding Mary Urban Keary.

The Rev. Dr. Richard Burden has been asked to become the Examining Chaplain for the Diocese, working with people in the ordination process on their academic formation.

Jean Knox has had two Leveled Readers published by Heinemann, *Mike the Mountain Man* and *The Ice Cream Machine Disaster*. They are sold only to schools. She has written six readers in all: *Amazing Geckos* and *Geysers and Hot-springs* were published five years ago, and books on vultures and ospreys will appear in 2019.

### Births

Brad and Barbara MacDonald have a new grandchild, Julia, born June 22 to Cora and Adam Finley of Jamaica Plain.

### Weddings

Joseph Murray, Maija Gray's son, married Kelly Hines on June 30 at Thayer Academy in Braintree, where Kelly teaches drama and music. His brother, Jonathan Murray, was his best man. Maija's daughter, Jennie Valentine, a UCC minister, performed the ceremony.

Charlie Bridge, son of Tom and Meg Bridge, and Catie Williams were married on August 18 at The Unitarian Memorial Church in Fairhaven, Massachusetts. Charlie's sisters, Amy (Bridge) Hausmann and Ellie Bridge were two of the five bridesmaids. A choir of Harvard Collegium friends of the wedding couple sang two anthems as part of the ceremony. The reception was held at the Williams home on Buzzards Bay in Mattapoisett.

## How to Raise a Living Stone

Continued from page 10

How will we model a time of rest? How can we model self-care, sabbath, respite for our overscheduled kids? This might be very different for different families. Spending time in nature together or at a musical, dance, theatre or art performance; spending an evening at church with other families, getting to know each other.

You are the greatest example in your child's life, in the lives of your neighborhood children, your grandchildren, the children and youth in the parish. Remember that those young souls are watching. They are looking for people they trust, who have proven themselves trustworthy, who speak respectfully to them, who listen to their words, who care about their opinions and beliefs. So, how does one raise a living stone? It's sort of a trick question. You raise a living stone by being a living stone. Do that for a young person and one day they will do this for another, continuing the foundation of the church for generations to come.



# SAINTS *Alive!*

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[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, 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, Security Receptionist

## Dates to Remember...

October 4 – Feast of St. Francis, Evening Prayer and Blessing of Animals 6:30 pm

October 7 – Blessing of Animals before and after 10:30 service

October 13 – Corner Co-op Open House 10:00-12:00

October 14 – Film Series: Race: The Power of an Illusion begins 7 pm

October 21 – Choral Evensong, Feast of Latimer and Ridley, using the 1552 Book of Common Prayer 5 pm

October 27 – Brookline Symphony Fall Concert 8 pm

October 28 – Boston Cecilia Fall Concert 3 pm

November 2-3 – Diocese of Massachusetts Annual Convention, Hyannis

November 4 – All Saints Day, Gift Sunday 10:30 am

November 18 – Deanery Pie Making (after church), Brookline Interfaith Thanksgiving service (at All Saints, time TBD)

December 2 – First Sunday in Advent

December 8—Daughters of the King Quiet Day



All Saints Parish