



SAINTS *Alive!*

a quarterly journal telling the story of All Saints Brookline

Volume 23, Number 1

Fall 2020

What's Inside ...

Stewardship 2021 -----	2
MANNA News -----	3
Introducing Ruby Gage -----	4
Welcome Back Sunday -----	5
Adelaide Pearson -----	6
Saint of the Month -----	8
Courageous Conversations ---	9
And more!	

The Mission of All Saints Parish

is to be a community that is 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

Before all this started, back in the pre-COVID world, the staff and vestry met to work on clarifying the values we hold at All Saints – the values that guide the decisions we make and the direction we set. We came up with the following:

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 within and beyond our immediate community and to care for God's creation.

We also came up with a set of longer term goals for 2020 that would help us live more deeply and courageously into these values. Then the world changed.

The world changed – but our values didn't. Our strategies and tactics for how to uphold and communicate and live courageously into these values had to be modified, but our values – our core mission, "to restore all people to unity with God and each other in Christ" (BCP p 855) – didn't change. We just had to find more faithful and creative ways of accomplishing it. One approach would have been to change as little as possible and hope that we could weather the storm. Truthfully, we didn't even consider that approach. Instead, we chose to be willing to change as much as necessary so that we could continue being a refuge; continue nourishing and supporting and challenging one another; continue exploring the beauty and differing instances of God's grace; continue serving one another and many beyond our community.

Underlying all of the necessary changes we've made has been the Gospel mandate to prioritize the most vulnerable among us. As we enter the fall we are continuing to be creative about how we live into these values with a mix of in-person, online, and at-home opportunities.

As long as public health metrics allow it, we will have small, in-person worship (with Communion) on Sundays and at least one other time during the week. It allows people to come together in relative safety and share Communion. As the weather grows colder, we can begin moving these services into the sanctuary. We will continue to livestream our 10:30 am Sunday service. It will remain our principle service, the one with the greatest reach to those who cannot attend in person and the only one where we can have any kind of real musical presence. I hope you have already noticed and appreciated the more robust musical offerings we are able to offer. We will continue with all of our online offerings, and have already begun adding new ones. We are exploring new ways of doing many of our Outreach and Family Ministries.

When we named our values – back before the world changed – we were obviously thinking about the beautiful, spacious building we have been entrusted with, and the glorious services we participate in, the Parish House pulsing with community groups. Much of that is different now. But we have found ways of nourishing our relationships, and empowering one another to act in the world and experience God's grace beyond the confines of the building. And together we will continue to journey into this new landscape with God and these values to guide us.

Richard †

Markers on the Way of Love

Wendy Wheeler

The coronavirus has changed our lives in many ways. As Richard reminded us at the beginning of this pandemic, “We may feel at times that we don’t know where we are going; how can we know the way? Jesus reminds us that The Way is not a destination. It’s a way of being. God dwells in all of us, and in all who follow the way of love and do what Jesus does. Look for the signs, the cairns, that mark your way back to God and back to one another.” The stewardship committee, inspired by that sermon, has chosen the theme of “Markers on the Way of Love” for this year’s pledge campaign.

Our All Saints community has built many Markers on the Way of Love during these past months. Our ministry groups have continued to meet remotely to support our spiritual growth and our buildings. Our weekly family meeting before the Sunday service connects the youth of our parish together. Our Courageous Conversations discussions build our commitment to end racism, injustice, and inequity. The Outreach Committee’s support of MANNA and B-SAFE provides hunger relief in new ways with new parishioner support. We have called and welcomed a new Family Minister, the Rev. Tammy Hobbs Miracky. We hold our community close through online connections, and even in small groups outdoors.

Each of our actions places a marker on our path together towards realizing the Way of Love. Our spiritual and physical guideposts all help to ground us, make sure our steps are true, build our sense of community, and act on our responsibility to others beyond our parish. Many members of our community have shared their views on how the love we experience at All Saints builds these markers as a sign for others of what we have seen of God’s love in the world.

Parishioners should receive a mailing from the Stewardship Committee that contains a pledge card for your contribution in 2021. Please aim to mail your pledge card by November 1, All Saints Day. You can also pledge online at allsaintsbrookline.org/pledge or email pledge@allsaintsbrookline.org.

Some observations by parishioners on where they see love at All Saints:

“I see love in gazing at the rose window with the light filtered by the leaves behind.” *Harold Petersen*

“It is experiencing the spiritual and transformative illumination that reveals itself in song.” *Barbara MacDonald*

“A tiny little girl joyfully exploring the altar area during the sermon, completely upstaging the priest.” *Henry Kettell*

“Love walks out with me after the readings and sermons challenge me to remember God loves me and I should love my neighbor.” *Kari Hannibal*

“At All Saints if you come in, you will be noticed no matter how hard you try not to be. We were welcomed with open arms.” *Rebecca Mathews*

“Keeping the faith, undaunted by, even welcoming pandemic disruptions with the creative solutions they bring.” *Brad MacDonald*

“In the aching hands of those shredding chicken for MANNA casseroles.” *Janelle Mills*

“The rug, the furniture, the books, the puzzles, the art supplies -- all given in love for the families of our parish, curated by and tended with love by our staff and parents, and enjoyed (when we are and WILL be there again) by our children.” *Meg Bridge*

“Rather than hoarding individual water, food, or toilet paper, the parishioners focused outwardly on others, donating time, money, and sharing food through the MANNA program.” *Rob Blanton*

Our gatherings give me the love energy I need for when I engage with the world full of pain but also full of glory. *Jonas Barciauskus*

“The gift of treasure adds possibility and strength to those more priceless gifts of time and talent.” *Susan Cleaver*

“Babies on the rug, vesting room meetings, women’s voices on the altar, prayers written by Daughters of the King, and music, music music!” *Mary and Bruce Keary*

“All our actions are small reflections of the greater light of God’s love for us.” *Margaret Harrison*

“Artists who share their work as a form of greeting to our parishioners capture the spirit of caring.” *Honor McClellan*



A MANNA update: a plea, a set of core values, and a prayer ... Ginny Adams

As other churches were forced to close their doors, the Cathedral Church of St. Paul in Boston remains an open refuge to the unhoused and poorly housed. In April MANNA reached out for help, and All Saints parishioners responded in force by transitioning to monthly one-casserole meals made safely in individual parishioners' homes. Many small acts of kindness helped to fill one crater of need. Having home prepared meals reminds the MANNA community that they're not forgotten or alone.

As our parish has tackled the issue of antiracism through our Courageous Conversations and other efforts, we share the observations of Christie Towers, who is on the pastoral care team for MANNA. In volume 10 of the *Arrowsmith Journal*, she gives an update on Boston's unhoused:

"... As people all over the world, still ravaged by Covid, begin to talk about how to do anti-racist work in their communities, we wondered how some of the advice we'd seen about having these conversations would apply to our own [MANNA] community, a community of people of all races and cultures, beliefs, and experiences, who have all had harmful encounters with police, who are all carrying their own deeply complex and diverse traumas. What emerged was a realization that the structure for these talks was already in place, that our core values, co-created with the community, would hold us together in love. Because they have been established over many years, these values belong, truly, to the community. They are simple, but make the long work of making room for empathy possible.

At the core of these values is a long practice of listening, of upholding the dignity of all people, of not talking while others are speaking, of not using language that is harmful to others, of giving space to every voice that wishes to speak. Every week we have two of these open discussions which are held, by the community and staff alike, in alignment with these values and practices. So, as we move together through this pandemic, which makes every one of us vulnerable and fearful for our lives, we at MANNA are fortunate enough to already have the structure in place to share and receive more stories of vulnerability with real listening, with real love."

And we offer a prayer, written by James Parker, staff writer for *The Atlantic* and devoted editor of *The Pilgrim*, a publication of the Black Seed Writers Group of MANNA. The poem was originally published in *The Atlantic* April 19, 2020.

The Coronavirus Prayer: A pandemic that won't last for ever and ever, amen

Dear Lord,
In this our hour of doorknobs and droplets,
when masks have canceled our personalities;
in this our hour of prickling perimeters, sinister surfaces,
defeated bodies, and victorious abstractions,
when some of us are stepping into rooms humid
with contagion,
and some of us are standing in the pasta aisle;
in this our hour of vacant parks and boarded-up hoops,
when we miss the sky-high roar of the city
and hear instead the tarp that flaps on the unfinished roof,
the squirrel giving his hingelike cry, and the siren
constantly passing,
to You we send up our prayer, as follows:
Let not heebie-jeebies become our religion,
our new ideology, with its own jargon.
Fortify us, Lord. Show us how.
What would your saints be doing now?

Saint Francis, he was a fan of the human.
He'd be rolling naked on Boston Common.
He'd be sharing a bottle. No mask, no gloves,
shielded only by burning love.
But I don't think we're in the mood
for feats of antic beatitude.
In New York City, and in Madrid,
the saints maintain the rumbling grid.
Bless the mailman, and equally bless
the bus driver, vector of steadfastness.
Protect the bravest, the best we've got.
Protect the rest of us, why not.
And if the virus that took John Prine
comes, as it may, for me and mine,
although we've mostly stayed indoors,
well—then, as ever, we're all Yours.
Until further notice,
AMEN

Editor – *Marianne Evett*; Assistant Editors – *Nathaniel and Margaret Harrison*; Designer – *Page Elmore Evett*
Deadline for the Winter issue is November 17. Please send articles and correspondence to
office@allsaintsbrookline.org or mbevett@gmail.com.

Introducing Ruby Gage

Margaret Harrison



Ruby Gage, our new webmaster, has been a website and social media consultant for All Saints since November, 2018. She has been doing this kind of work “for probably about six years now, but as a consultant for only three.” Her married name is “Shieff,” which she uses on Facebook. A native of San Antonio, Texas, she moved away for college “then moved back with my husband at the end of 2018. I love it here, and I’m definitely ‘one of those Texans.’” Beginning in August, she has provided background for Bible study based on the weekly Old Testament readings as well as other linked materials.

Did you study computer science in college?

I actually did not study computer science formally! In college, I started as a music major and then went to English and history.

How did All Saints find you?

Monica Burden actually knows my mother-in-law (who owns 123Automate, the company that I work for) very well. When Monica mentioned that All Saints was interested in having someone work on social media, my name came up!

Do you have a church background? Do you have other church clients?

My dad used to like to “try new churches” every weekend, so I went to all sorts of services. So I would definitely say that I have a background, just not specifically in Episcopal churches. Y’all are actually the only church that I work with currently.

Are you involved in the streaming of services for All Saints? Do you have to be on hand on Sunday mornings, from Texas?

I actually just got involved with services recently! So, yep, I am up and at ‘em at 9 every week. It’s actually my favorite part of the week — quiet coffee time and church.

Could you tell me about your project on All Saints’ Facebook, providing background on the Sunday readings? What is your hope in starting this?

I wanted to take the initiative and start a virtual Bible study so that we can all engage more with the scriptures and the sermons we hear as we move through the liturgical calendar this year. When you read ahead, you have a better idea of what you’re going to hear and it makes the sermon more interesting. I like having time to think about it, research, take notes, and such before I get the Pastor’s point of view. My hope is that this becomes a fun thing for everyone and maybe a way to engage more with God, together. I intend to share the verses every week as we move through them and share some information (if I can find any) and my thoughts. I hope that [people in the parish] will share their thoughts as well so that we can have discussions and then hear our wonderful minister’s thoughts on Sunday every week

The pandemic has made the website and communications via Facebook supremely important. I’m guessing that wanting to help the people of All Saints stay connected and get through this period, you have become increasingly involved in the parish. Is that the case?

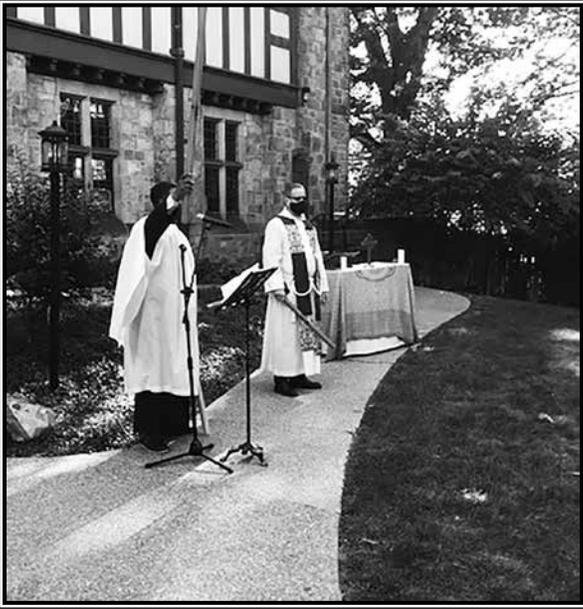
I would like to think so! I’m not involved in a lot of the groups or committees as of yet, but I’m excited about working with everyone while we all adjust to the new normal.

Has the pandemic increased demand from new clients?

My workload has been increasing, but it’s for more reasons than the pandemic. I was limited in my ability to do much work for a long time because of my autoimmune disease, and after being blessed with my transplant in March of this year, I’ve been able to do so much more! [Ruby had treatment for autoimmune hepatitis with a liver transplant and is doing well.]

Family Gatherings Lift Our Spirits

The Rev. Tammy Hobbs Miracky



The realities of 2020 have ushered in fundamental changes in all aspects of our lives. Yet in the midst of such change and uncertainty, a spirit of experimentation has helped us continue to gather in community. First, we dove into livestreamed worship and on-line prayer, conversation, and learning. In recent weeks, All Saints Parish began to experiment with in-person, outdoor worship opportunities. The demand for creativity in how we gather is no less true as we gather our children and youth for the new program year. Over the summer, we continued a lively virtual conversation with our weekly Family Check-ins and monthly discussions of “Where the Bible Shows Up” with our high-school students. As we move into the fall, our aim is to supplement these virtual gatherings, offering a balance of in-person, in-home, and virtual opportunities for our children and youth.

The fall schedule kicked off with our first in-person family-focused worship service: a Welcome Back Eucharist on the lawn with a blessing of the backpacks and electronic devices. In the spirit of experimentation, Stephan led all of us in “making a joyful noise unto the Lord” with our newly-acquired boomwhackers, an instrument we hope will become a regular feature of family worship while we wait to sing together again.

And Tammy distributed care packages for each young person, the contents of which we will use in church school classes throughout the year. The next in-person family event will be a St. Francis Day hike and blessing of the animals at Hammond Woods, followed by a celebration of All Hallow’s Eve at the end of the month. Our hope is to continue to offer two in-person family worship opportunities each month throughout the year.

In addition to these in-person gatherings, elementary and middle-school students are gathering weekly via zoom to check-in with each other, learn stories from the Bible, and pray together. And the high-school students have decided to supplement their ongoing zoom discussion series, “Where the Bible Shows Up,” with an exploration of world religions, inviting leaders from other faith traditions to join them in conversation via zoom.



Finally, many families continue to participate in All Saints outreach activities from home, providing meals for MANNA and supporting the parish’s long-term relationship with St. Stephens Youth Programs, for example. In coordination with the Outreach Committee, we will highlight ways that families and young people can continue to engage in the broader community outside the walls of All Saints.

Though we can describe this year’s Church School program by listing the ways in which we are innovating to offer in-person, in-home, and virtual activities, our larger goal has been tested through time. This year, of all years, our hope is that our children and youth will experience church as a place of community, stability, and love. Especially in uncertain times, the church is here for us; God is here with us.

Photos from Welcome Back Sunday with boomwhackers. We played “God Is So Good,” and “Fairest Lord Jesus.”

We reflect on our 125th anniversary ...

The Pearsons and Their Unconventional Daughter

Brad MacDonald

The Pearson family, residents of 350 Tappan Street in Brookline, were among the founding families of All Saints Parish in 1894. Among those signing the Constitution of the Parish in 1895 were Charles H., Loula W., Lucy and Adelaide Pearson. Successful in business and well positioned in Boston society, the Pearsons were benefactors of many causes. Since it began in 1922, the Pearson Foundation Fund has provided significant grants to All Saints, the most recent in 2019.

Charles H. Pearson (1849-1928), born in Portland, Maine, worked in his family's cordage business in Maine and retired from it in 1891. Upon coming to the Boston area, he invested in real estate and purchased the Chelsea Clock Company in 1897. He was an innovator and inventor, holding patents for machinery related to timing. He was also an entrepreneur, guiding Chelsea Clock to producing ship's bell clocks, which led to large orders from the government in the early 1900s. A politician, he was elected State Representative from Brookline and later State Senator. Loula W. Pearson, his wife, is said to have been an amateur classicist. She and her daughters were active in the Women's Guild and other committees from the first years of All Saints Parish. Loula died in 1918.

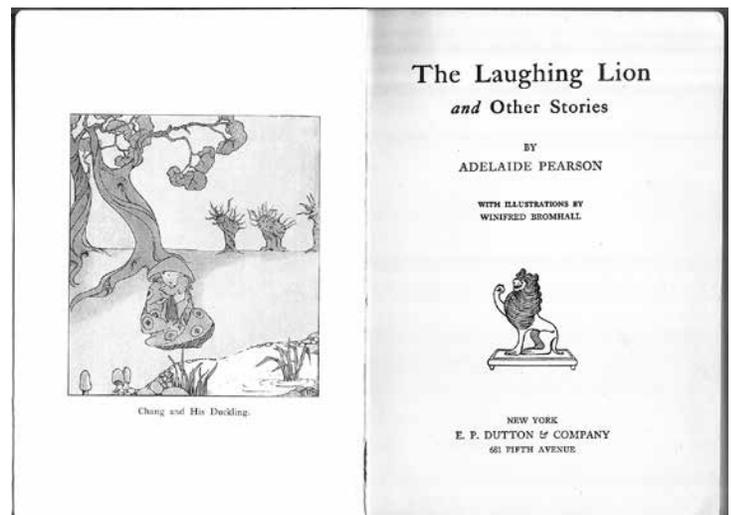


Their daughter Adelaide Pearson (1875-1960) became well known for her commitment to good works, focusing on education through art. Though she had the usual genteel education of girls of her class (visits to museums, art and violin classes, instruction by governesses in literature and languages), she was said to be a tomboy, obstinate, inventive, and mechanically adept. She found the life of a "proper Boston lady," as prescribed by her parents, to be futile. Throughout her life, as she channeled her energies and creativity into a myriad of activities – writing, pottery making, collecting artifacts, photography and film making – she was moved to educate others about the importance of beauty and the arts, often in the context of the reform movements of the day, addressing social inequities suffered by immigrants and factory workers.

At 28 she started working with the Children's Aid Society, where she conducted home library and story-telling sessions. Her sense of commitment to bettering the lives of the less fortunate led her from that charitable work to Denison House in Boston's old South Cove neighborhood, where she volunteered from 1909-1919. Founded under the College Settlement movement in 1892, this women-run institution provided aid to the "working class," with the goal of fellowship and mutual appreciation between recent arrivals to the United States (many of whom worked in factories) and volunteers from a more privileged life. Informed by her international travels, Adelaide assisted in the Folk Handicraft Association, including preserving high quality needlework and craft traditions of Italian, Syrian and Greek immigrants.

In 1914 Adelaide joined the Society of the Companions of the Holy Cross, a movement based in the Episcopal communion and considerably influenced by the settlement house movement of which she was already a part. Perhaps she was drawn to it by the monastic practice Companions followed, but most relevant to her was that the Companions developed a unique vocation for active lives in the secular world, grounding their work for social justice in daily prayer. That year, the Society completed the Adlynrood retreat house and conference center; Adelaide served as chair of the House Committee. The Companions were for her a lifetime source of friendship and personal relationships.

She also joined The Children's Art Centre, on Rutland Street in the South End, which focused on bringing art to the neighborhoods. For her, it provided a "vocation," in the Companions sense of the term, with an opportunity to engage children with beauty through story-telling and a dose of art history while performing social work with "children of the streets." In 1921 she captured some of the stories she had told at the Art Centre in her book *The Laughing Lion and Other Stories*, (E.F. Dutton). The tales, each with a theme of an art object such as a lion figurine, derive from her travels, her imagination, her love of collected simple objects representative of cultures, and her work with children in the South End House. The dedication to her late mother "and to all mothers who, like her, seek to open for their children the windows of appreciation on this world of beauty," reflects her essential life focus. The title story tells of a princess,



whose clothing is taken by a peasant mother to dress her own daughter as royalty and thereby avoid the practice of female infanticide. The real princess is tossed into the forest, where she is raised by a happy lion. She ultimately returns to court to become a ruler, the Empress Han Wu. The concluding message is not subtle: The Empress did “many good things, but the best thing she did was to make the children happy. Children had been rather put aside; especially as she knew too well, little girls.”

Adelaide also wrote memoirs of her travels in Tuscany (1912) and a story of her trek in August 1914 from the mountains of northern Greece to return home as the Great War erupted from the Balkans. During her travels, she collected objects of quotidian life and craftsmanship, eschewing objects of potential investment value. Items from her collection were donated to Colby College and used as resources in the art department.



Adelaide Pearson circa 1940
Photo Credit: Blue Hill Public Library

For many years, Adelaide Pearson summered at the home she had inherited from her grandparents in Blue Hill, Maine and returned to Boston for the balance of the year. Following the death of her father in 1928, she moved to Blue Hill. There, she undertook to raise the standard of culture in the town, starting with the venerable library, founded in 1796. As benefactor and moving force, she took on the tasks of fundraising for the new building, paid the salary of the new full-time librarian herself, set policies and provided inspiration to define the library as a center for exhibits, education and collaboration with local educators and students.

To further enhance the culture of Blue Hill, Adelaide Pearson instituted classes for children and adults in drawing and clay modeling. To teach pottery, she hired a skilled ceramicist, Laura Paddock, beginning a close relationship lasting for the next 26 years. These endeavors grew into pottery production, ultimately known internationally as Rowantrees Pottery. True to form, she applied

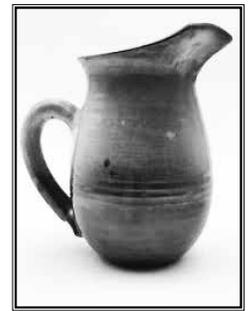


Photo Credit:
Rowantrees Pottery

her principles: hiring local residents, using only native materials, making functional tableware, not art pottery. She attempted to make the pottery concern a collaborative. The glazes were made from ores they located on Blue Hill Mountain and an old copper mine, as well as crushed granite. The pottery work led to a world tour of pottery-making taken with Adelaide's close companion, Laura Paddock. The tour, in turn, led to one of the highly-regarded legacies of Adelaide Pearson — the collection of films she took during her tours in the 1930's. She obtained an introduction to Mahatma Gandhi and recorded their meeting in what is believed to be the first film of this great man.

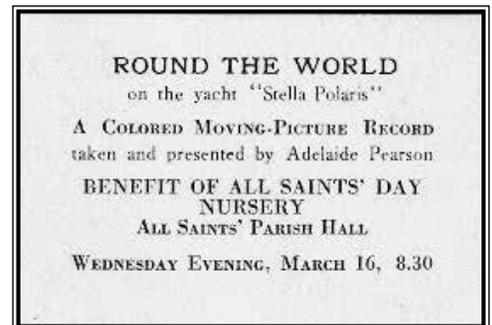


Adelaide Pearson / Blue Hill Library Collection

Lauded as an adventurous female filmmaker with uncommon sensitivity to indigenous cultures, her other films include *Mayan Rites* (1932) and *Asiatic Potters, India* (1938-39). Her filmmaking is animated by

her passion for education and anthropological understanding, according to Kimberly Tarr in *The Moving Image: The Journal of the Association of Moving Image Archivists*. Vol. 12, No. 2 (Fall 2012), pp. 95-120. Ms. Tarr describes how the “Western female tourist” label “belies the underlying complexity” of the work, and her life.

Her biographer, Professor Anne Olga Dzamba, writes that Adelaide Pearson could be viewed “as a prisoner of her class, gender and race.... A child of privilege, she conformed to her father's plan” to bring up a proper lady, and acquiesced to her parents' bar to her becoming a musician. On the other hand, she found other “acceptable” means of expressing her love of sharing beauty and sharing cross-cultural inspiration. Dr. Dzamba posits that rather than a prisoner, Adelaide Pearson was a dynamic force for art education and democratization of culture. Through a plurality of purposes and methods, she inspired young and old to value beauty and imagination. She was “astonishingly independent of patriarchy,” supported by the many women with whom she corresponded and worked in the settlements, with the Companions, recording and reporting on her world travels, and as benefactor and civic leader in Blue Hill, Maine.



Sources: *All Saints Parish Historical Data of the First Forty Years*; *Souvenir of Massachusetts Legislators*, 1911; Dzamba, “Adelaide Pearson of Blue Hill, Maine,” in *Women Art Educators II*, Stankiewicz and Zimmerman, Editors, Indiana University, 1985; Brad Emerson, “Adelaide and Anne, The Blue Hill Experiment,” *Blue Hill Public Library Notes*, Summer 2015.

Saint of the Month – Hiram Hisanori Kano

Nathaniel Harrison



Officers from the North Platte, Nebraska, police department were waiting for him outside the Episcopal Church of Our Savior on the morning of December 7, 1941, a Sunday. Father Hiram Hisanori Kano, a 52-year-old agricultural missionary to Japanese Americans working the land in western Nebraska, had just dismissed his congregation when he was seized by the officers and taken straightaway to the office of the district attorney in Omaha. His family did not learn of his whereabouts for months.

It was only in the police cruiser that Father Kano, a Christian of Japanese origin, heard from a radio report of the Japanese attack on US naval forces at Pearl Harbor.

Kano was the son of a noble and politically influential family. His father had been a provincial governor and a member of the Japanese parliament. Given such connections as well as his prominence in the local Japanese community, Kano was deemed a Class A threat to US national security and would spend the next two years in America's notorious World War II internment camps in four different states.

As a young man in Japan he had declined to follow his father's career as a public servant and instead studied agriculture at the Imperial University in Tokyo, receiving

his degree in 1916. On the advice of William Jennings Bryan, the influential US Democratic Party politician and fierce opponent of Darwin's evolution theories – and a friend of Kano's family – Kano travelled to Lincoln, Nebraska where he earned a master's degree in agriculture in 1918.

He also became active in the Episcopal Church, attracting the attention of Bishop George Allen Beecher of the Missionary District of Western Nebraska. Under Beecher's guidance, Kano became a deacon in 1928 and was ordained a priest in 1936. But it was later in the camps that he flourished as a priest and as a good and faithful shepherd.

"He said, well, God put me here, what does he want me to do?" his son Cyrus would later recall.

In captivity, Father Kano ministered to German prisoners of war and to US soldiers awaiting trial on charges of having gone AWOL. He taught English and agriculture. And he preached the gospel. "One of the greatest gifts of Kano's witness was his ability to cross the boundaries that human beings use to create in-groups and out-groups," noted former Presiding Bishop Katharine Jefferts Schori. "Over and over he bridged the divide between Japanese and Anglo, Japanese and German, immigrant and citizen, farmer and merchant, prisoner and free, even hungry and well-fed." Bishop Schori was speaking in 2012, the year that the church's general convention designated Father Kano a "holy man," whose life and work are recalled each year on October 24.

Finally freed in 1944, Kano attended an Episcopal seminary in Nashota, Wisconsin, where he received a master's degree in 1946. He and his wife then returned to Nebraska, ministering to the Japanese community there until his retirement in 1957. Father Kano and his wife Ivy became US citizens in 1952, just after the passage of legislation authorizing such a step. He spent his final years on a farm he purchased in Fort Collins, Colorado. He died in 1988, shortly before his 100th birthday.

Some four decades after the end of World War II the US government recognized the wrong it had done to American residents of Japanese origin and offered to pay reparations. Father Kano declined the offer. "I don't want the money," he said. "God just used that (internment) as another opportunity for me to preach the gospel."

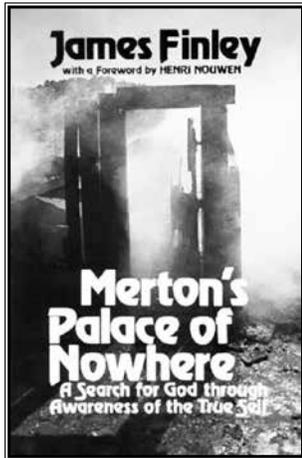
The Collect for Hiram Hisanori Kano

Almighty God who has reconciled the world to yourself through Christ: Entrust to your church the ministry of reconciliation as you did to your servant Hiram Hisanori Kano, and raise up ambassadors for Christ to proclaim your love and peace wherever conflict and hatred divide; through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, One God, now and forever. Amen.

What's Happening in Adult Education

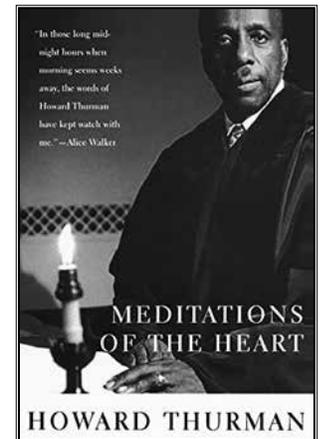
Spirituality Book Group

“Don’t ask what the world needs. Ask what makes you come alive, and go do it. Because what the world needs is people who have come alive.” These words from *Meditations of the Heart* by Howard Thurman, pastor, mystic, educator, and civil rights leader, can be read as an invitation to start a spiritual journey. This book, the selection for discussion on September 8, will be followed



by *Merton's Palace of Nowhere* by James Finley on October 6. Joining the Abbey of Gethsemani, a Trappist community, at age 18, Finley had Thomas Merton as his teacher and spiritual director for six years. A record of what he learned from Merton, the book has become a spiritual resource for many. As he says, “The contemplative way is like a monastery without walls, a gathering place for people who are searching for something more – something more meaningful, intimate, and richly present to the gift and miracle of their own life.”

A title being considered for the future is *The Time Is Now: A Call to Uncommon Courage* by Joan Chittister. According to one of her readers, “she invites you to cling to Jesus, dive into the world’s pain, and do something daring and beautiful with your life.” All meetings will be held on the second Tuesday of the month and offered via Zoom. Announcements with dates will appear in the weekly Parish Notes. Please contact Jonas Barciauskas at jvb924@gmail.com if you would like to suggest book titles for future discussions.



Bible Study: Mark's Gospel

The Gospel According to Mark is the shortest of the four gospels and the earliest to appear. It has no account of the birth of Jesus. In its original version, Jesus doesn't appear following the visit of the women on Easter morning to the empty tomb. These and other differences between Mark's Gospel and the other gospels invite us to look at the Jesus story with fresh eyes. Mark's Gospel, the source of most of the Gospel readings during the 2020-2021 liturgical year, will be the focus of this Bible studies series, which started on Sept. 15 and meets on the third Tuesday evening of the month for eight sessions. For scholarly commentary, you can find materials on the Yale Bible Study website. The site's section on Mark includes an introduction to the Gospel, as well as a two page study guide and short video of two biblical scholars discussing the passage. We will also have an opportunity to delve more deeply using *lectio divina*, a technique of spiritual reading, to study a short passage within Mark 1:1-3:6. Please contact Jonas for the Zoom link and any questions you may have. And please don't worry if you've missed the first or any subsequent meetings. Contact: Jonas Barciauskas at jvb924@gmail.com.



Photo credit: St. Mark the Evangelist, illuminated manuscript page from the *Gospel book of the Court school of Charlemagne*, c. 810; in the Stadtbibliothek, Trier, Germany.

Eucharist Services

We have begun experimenting with small in-person outdoor services and moving indoors when the weather demands it. Here's a list of Eucharist services planned so far for the time between now and Advent. We will follow the usual (by now) protocols for containing the corona virus (see our website for details). You must pre-register to attend these services.

Sunday 4 October - 8:30 am Blessing of the Animals, 12:00 noon Blessing of the Animals Walk (Hammond Pond)

Tuesday 6 October - 6:00 pm Birgitta of Sweden, Mystic and Prophetic Witness, 1373

Sunday 11 October - 8:30 am

Tuesday 13 October - 6:00 pm

Sunday, 18 October - 8:30 am, 1:00pm

Sunday 25 October - 8:30 am

Wednesday 28 October - 6:00 pm St. Simon and St. Jude

Saturday 31 October, All Hallows' Eve - 4pm Family Service

Sunday 1 November, Feast of All Saints - 8:30 am, 1:00 pm

Wednesday 4 November - 6:00 pm—William Temple

Especially for Kids and Family (and including some Advent/Christmas)

Music can be provided with our new set of boomwackers, used to good effect on Welcome Back Sunday. (We played "Fairest Lord Jesus" and "God Is So Good.")

October 4th, 12:00 pm, St. Francis Day Hike at Hammond Woods with Blessing of the Animals.

Please bring your four-footed friends and join us for a hike in Hammond Woods, including a brief worship service and Blessing of the Animals. Alternatively, you may bring your pet to the 8:30 am Eucharist on the lawn for a blessing, bring a picture of your pet to the hike or the 8:30 Eucharist, or join us for the 10:30 livestream worship, which will include a prayer for all of God's creation.

October 31 4:00 pm - All Hallows' Eve Event

Nov. 8 4:00 pm - Family Eucharist

Nov. 22 4:00 pm - Family Eucharist and Seasonal Activity

Dec. 6 4:00 pm - Family Eucharist, Feast of St. Nicholas

Dec. 19 time TBD - Save the Date, Tammy Hobbs Miracky Ordination to the Priesthood

Dec. 20 4:00 pm - Family Eucharist and Seasonal Activity



These are boomwackers, tuned plastic pipes each with its note printed on it. To play one simply "whacks" it on something and they emit their note. Put them all together and you can play music similarly to ringing handbells to play a piece.

SAINTS *Alive!*

Is published quarterly by

All Saints Parish

1773 Beacon Street

Brookline, MA 02445-4214

Tel: 617-738-1810

Office Hours M–F, 10 am – 4 pm

allsaintsbrookline.org

Worship Schedule

The following services are held online until further notice. For dates and times of small in-person Eucharists see inside, page 11. For more information see our website: allsaintsbrookline.org.

Livestreamed service of the Word – Sundays at 10:30 am

Online Morning Prayer – Mon., Weds., Sat. at 7 am

Online Compline – Monday, Tuesday, Wednesday at 8 pm

Online Centering Prayer – Thursdays at 6:30 pm

Pastoral Staff

The Rev. Dr. Richard Burden, Rector

The Rev. Anoma Abeyaratne, Priest Associate

The Rev. Tammy Hobbs Miracky, Family Minister

Dr. Stephan Griffin, Music Minister

Parish Administration

David Bliss, Parish Administrator

Sue Poon, Evening Office Manager

John Plonowski, Bookkeeper

Renato Dantas, Sexton

Ruby Gage, webmaster

Alexandra Geoly and Alex Poon, Security Receptionists

Dates to Remember

4 October Blessing of the Animals/Hammond Woods Hike

11 October Parish Financial Health Webinar—open to all members

12 October—Indigenous People's Day, office closed

24 October—deadline for voter registration

31 October—All Hallows' Eve

1 November—All Saints Day—Make your pledge to All Saints for 2021

3 November—Vote! Election Day

11 November—Veteran's Day, office closed

26-27 November—Thanksgiving, office closed



All Saints Parish