



SAINTS *Alive!*

a quarterly journal telling the story of All Saints Brookline

Volume 23, Number 4

Spring/Summer 2021

What's Inside ...

ASP Outreach -----	2
Marianne Evett Remembered	3
Can We Talk? -----	4
Stations of the Cross -----	5-6
ASP Survey -----	7
Saint of the Month -----	8-9
ASP Youth -----	10
Summer Reading -----	11
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

"History never really repeats, but sometimes it rhymes," wasn't actually said by Mark Twain. It is something I say ... often. Certain events and statements ring with greater resonance because of their uncanny similarity to other events. Reflecting on the past year, I've been aware that others have lived through difficult years as well. Our first rector, The Rev. Daniel Addison, lived through the 1918 flu pandemic. The Rev. Harold Sedgwick was the rector here throughout WWII. The Rev. Louis Pitt was here during the turbulent 60s. The Rev. David Killian dealt with the aftermath of 9/11.

Through all these turbulent years, All Saints has continued to be a place of solace and challenge, a place of prayer and transformation. And today, we are still very much as Louis Pitt described in his 1969 annual report: a community "alive in mind and spirit [... even as we are] dealing with some of the great issues and problems and ideas which God offers in a given generation." Louis Pitt's 1969 report is remarkable for how it rhymes with things I've been preaching about for the past 18 months. I don't need to rehash 2020, but in case you need a refresher of 1968 – the world was in turmoil. In January, Soviet forces invaded Czechoslovakia crushing the Prague Spring. Tensions re-flared on the Korean peninsula and 83 crewmen of the USS Pueblo were held in a POW camp for allegedly violating North Korean territory. The Tet offensive in Vietnam shocked the world. And then in March the My Lai massacre took place. In April, Martin Luther King Jr was killed leading to protests in over 100 cities across the US. Also known as the Holy Week Uprisings these were "the greatest wave of social unrest the United States had experienced since the Civil War," according to historian Peter B. Levy of York College.

Protests also erupted on university campuses around the world. In June, presidential hopeful Bobby Kennedy was assassinated. In August, the Democratic Convention in Chicago erupted into a bloody confrontation between Mayor Daley's police and thousands of anti-war protesters. In October, gold and bronze medalists Tommie Smith and John Carlos were thrown off the US track team for raising their fists in a silent black-power salute during the medal ceremony at the Olympics in Mexico City.

In November, Richard Nixon won the White House but segregationist George Wallace claimed almost 14 percent of the popular vote and the electoral votes of five states. Not the same as 2020, but you can hear the rhymes, right? Reflecting on the year, Louis Pitt says that remarkably in many ways the parish came alive. "We learned to face difficult problems, to struggle with them, to disagree, to succeed and to fail. At least we are thinking; we are moving; we are trying." Sound familiar?

The Rev. Pitt praises the efforts of The Urban Action Committee and the anti-racism poster campaign led by Harold Petersen and others. Our celebration of the 50-year anniversary of this MBTA poster campaign helped us develop our ongoing courageous conversations and reaffirmed our commitment to anti-racism work. Listen to what Louis Pitt said about it: "The Urban Action Committee helped us face the black problem of our society as Christians—and the white problem as well ... We had to face up to an issue. We were upset; we felt tensions; we disagreed. But it was real; it was vital; it was what Christians ought to be doing in our society." Amen. Can you hear the rhythm of the rhymes?

Continued on page 2

All Saints and the Brookline Food Pantry

Wendy Wheeler

A 25-Year Relationship

All Saints Parish has been supporting the Brookline Food Pantry for over 25 years. We have a donation receptacle in the parish house where people bring food items, which are then delivered to the food pantry. All Saints parishioner Tom Nutt-Powell has been performing that ministry for the past 8 years.

With so few of us going into the church during the pandemic, and with the knowledge that the demand for food was much greater during the pandemic, the Outreach committee launched a Lenten drive to collect cash donations so that the food pantry could purchase both food and non-food items. Our original goal of \$4,000 in donations was easily met about a week into Lent. So we increased our goal to \$8,000, to be matched by \$2,000 from the All Saints Outreach Fund. In the end, we received donations of \$9,350, which including the Outreach Fund match, resulted in a check to the food pantry for \$11,350.

We spoke with Elizabeth Boen, the Executive Director of the Food Pantry, about the challenges being faced in this time of greater economic and food insecurity. “During the 2020 pandemic, we went from assisting approximately 150 households per week to helping over 700 families per week at our three Pantry locations,” she said. “Our costs have more than tripled. So many of our neighbors are struggling, and we are working hard to keep up with the need. When the pandemic started last March, we also added a food delivery service for those who could not leave their homes safely to come to the Pantry, such as our elderly clients, and those with health issues. For the past year, we have delivered food to 170 households in Brookline in order to keep our neighbors in need safe. Additionally, more than 90 percent of our regular volunteers were not comfortable coming into the Pantry during Covid-19, however we were so lucky to recruit and train so many teenage volunteers who were available to help us during this time.”

In speaking with Elizabeth about what the Brookline Food Pantry most needs from the All Saints community, she mentioned a few ideas. First, our cash donations continue to be critical at this time for the Pantry. They are able to buy food at greatly reduced prices from the Greater Boston Food Bank, so cash donations can buy much more food than one could buy with the same amount of money at a grocery store. Secondly, volunteers are often needed, especially in the summer months when lots of volunteers take vacation time. Some positions include transporting food from one pantry location to another, remote work from home, working at the Pantry to assist with clients, or delivering food to those who are homebound. Anyone interested in volunteering can fill out a volunteer application on the Brookline Food Pantry website.

The Brookline Food Pantry was started by St. Paul’s Episcopal Church nearly 30 years ago. Some time later it became an independent 501(c)(3). “This is similar to the Corner Co-op nursery school, which was originally started by All Saints and then became an independent entity,” noted Tom Nutt-Powell. “Look at what Episcopalians can do if we just start something!”

Rector’s Reflections continued from page 1

In 1968 as in 2020 the parish stepped up and engaged. “There is more interplay, more exchange of opinion, more honesty,” says Pitt. And I agree when he says, “I can see this only as a gain ... I do not mean to suggest that we yet have an ideal democracy, for many do not speak. Many do not listen; many do not care. But we are moving in the right direction with respect for varied opinions within a framework of Christian love. And when we have learned to deal with differences, we have learned to deal with life.” Amen.

Louis Pitt also led the experimentation with worship, establishing the nave altar. We too have had to be lithe and experimental with worship. Then as now, “We are not a parish which is contented with itself or its world. We enter the 75th year of our history [and our 126th!] looking for better ways to serve, greater understanding of modern life and our role in it, better expressions of a Twentieth [and 21st] Century Christian faith.”

At this point the voices of the Rev. Pitt and I begin to blend into unified chorus. His closing words in January 1969 echoing precisely my own feeling from May 2021: “I frankly see less tranquility ahead of us in the Church, for these are not times of tranquility; but I see more life in the church than there has been for a long time. These are exciting days in which to be a Christian, days which keep us on our toes. It is good to feel that All Saints is not just tagging along today; it is leading the way, and I am privileged to be associated with you,” [The Rev. Louis Pitt, Rector’s address to Annual Meeting 1969, parish archives]. I couldn’t have said it better myself.

Richard+

Marianne Evett: All Saints Stalwart, Theater Critic

Barbara MacDonald

Marianne Evett, 8/10/1932 - 2/4/2021, was a beloved parishioner at All Saints Parish, whose contributions to the life of the church were varied and extensive. As editor of the Saints Alive newsletter, she transformed the breadth and depth of its content. She also trained and scheduled lectors, providing them with readings and commentary for every service. We recall her incisive and memorable sermons during the stewardship season.

But an aspect perhaps less known to us was her prominence in the world of theater. Before coming to Boston, from 1984-2000, she was an award-winning theater critic for the Cleveland Plain Dealer and Northern Ohio Live Magazine. Indeed, throughout her life, Marianne was immersed in theater. She completed a doctorate in English at Harvard University in 1970, creating an edition of the 1591 comedic play, *The Two Angry Women of Abington* by Henry Porter, (published by Garland press in 1979) as her doctoral thesis.

At the Cleveland Institute she taught courses in literature and theater and served as president and executive committee member of the American Theater Critics Association. She won Cleveland press club awards for excellence in journalism in 1982 and 1989 and the Northern Ohio Live special achievement award for theater criticism and arts advocacy in 1999.

As a professional theater critic, Marianne was known as “a woman who took her role as guardian of taste and professionalism in her purview very seriously,” said Tony Brown, Artistic Director of Cleveland’s Bad Epitaph Theater Company, at a 1999 occasion to mark her retirement from the Plain Dealer. She was a “force to be reckoned with.”

After many attempts to call Marianne’s attention to his fledgling company, he could finally say: “Having proved a certain degree of competence over the 1990s and emerging as a thirty-year-old with a promising new theater company in my charge, Marianne was a supporter of Bad Epitaph’s preliminary offerings. After ten years, I had won over the most important voice in Cleveland theater.”

Marianne recognized talent in actors, playwrights and directors, particularly those directors such as Josephine Abady, who became the Artistic Director of the Cleveland Playhouse (1988-1994) during Marianne’s tenure at the Plain Dealer. Marianne was not afraid to criticize the status quo, which had a comfortable but increasingly unprofitable place in the theater world. She wholeheartedly supported major changes in the direction of the Playhouse. Abady wanted to hire new actors and expand audiences beyond the middle-aged, white middle class that formed the subscription base. She and Marianne wanted a theater with actors who would also speak to minorities and be heard. At that time, Marianne was an annual reader for the Francesca Primus Prize for Emerging Woman Playwrights and naturally applauded Abady’s role in bringing forward more plays written by women.

As a critic, Marianne also wrote articles that supported and encouraged the growth of smaller semi-professional playhouses such as Dobama and Ensemble, a cutting-edge company based in Cleveland that continues today to give aspiring actors an opportunity to get serious, technique-based training to support a process-centered approach to acting. She also brought Karamu House, the oldest African American theater in the United States, to the attention of audiences in 1997. Overcoming years of struggle, *Mule Bone*, a 1930 play by American authors Langston Hughes and Zora Neale Hurston, was finally performed by Karamu House to standing room only audiences.

We will miss Marianne’s courageous voice and her many talents, but her legacy endures as we begin to fill the void with those who continue her work to champion quality, innovative art and the creative voices of women and African Americans in the theater.

Information for this article came from The Cleveland Centennial, July 2011, Karamuhouse.org, Wikipedia, the obituary of Josephine Abady in Playbill, 2002 and Google Books.



Editors – *Nathaniel Harrison*; Designer – *Page Elmore Evett*
Deadline for the Fall issue is October 3. Please send articles and correspondence to
office@allsaintsbrookline.org or harrisson@aol.com.

Can We Talk?

Roberta Schnoor

We all know situations where people have acted before they thought and it hasn't gone well. As the saying goes, "Act in haste, repent at leisure." It's also the case that people sometimes get mired in talking about something and never act. What's the right connection between talk and action?

At All Saints, we recently have been engaged in a conscious initiative to encourage a certain kind of conversation among church members. In early 2019, several parishioners participated in a diocesan program called "Prophetic Listening" intended to invigorate parish commitment to mission activity. At All Saints, this translated into the formation of the "Living Stones Listening Project," building on Richard's exhortation that each of us is a living stone contributing to building up God's reign in this world. The LSLP leadership group (verbal slips have led some of us to call it the "Loving Stones," which is apt too) adopted a project aimed at encouraging parishioners to engage in story-telling and story listening about our lives and perspectives that would go beyond social chit-chat. Janelle Mills of the leadership group explains: "Our belief is that when people take a risk and engage in deeper conversation it creates meaningful connection and builds community. In our view, strengthening our relationships within the All Saints community is an essential piece of how we move out into the world and what we do there as a community of faith."

The LSLP developed a "story telling kit" that could be used in different settings to promote the type of meaningful conversation we were envisioning. We included a list of possible questions to lead people towards reflection and sharing of personal stories touching on the impact of faith in their lives. Tips were included on how to approach sharing personal information and, perhaps even more importantly, how to listen when another person is sharing. "Active listening" is an essential skill. So often in our daily lives we listen to other people in order to catch the drift of their remarks so that we can respond with our own views. In the LSLP conversations, the emphasis is on "listening to understand" – using your time and attention to truly hear the other person and to let them know that you understand what they're saying.

The LSLP project got underway at All Saints in the spring of 2019 with the vestry and some leaders of the Courageous Conversations Project participating in meetings that used the story-telling kit and also some one-to-one conversations among parishioners. The vestry asked that LSLP storytelling conversations be part of a set of dinners that were planned for the summer of 2019 during Richard's sabbatical. "The Vestry believed this experience would contribute to keeping members connected, engaged and moving forward during Richard's absence," noted Senior Warden Brad MacDonald.

The Courageous Conversations project at All Saints also began in the spring of 2019 as an opportunity to build a community of mutual trust around issues of race and difference. Highly valued by those who initially participated, Courageous Conversations resumed in early 2020 in the context of heightened public awareness of racial injustice in our country. Now conducted over Zoom as a result of COVID, the number of parishioners participating in the monthly meetings has ranged from 20 to 25. Each meeting includes breakout sessions where smaller groups of parishioners engage with each other to discuss painful and difficult issues related to racism.

"The monthly Courageous Conversations are opportunities to build a community of mutual trust and support at All Saints," said Jonas Barciauskas, one of the project's co-leaders. "Participants have experienced a wide range of reactions about their participation, ranging from feeling apprehensive and challenged to hopeful and energized."

The LSLP project also moved onto Zoom in the fall of 2020. At a moment when the country was embroiled in a divisive election season, parishioners could join a small group alternative to the Sunday social hour to discuss these questions: "Jesus commanded that we love our neighbors. Share a time when this was challenging to you." (October) and "Describe a time when you worked on something with someone you disagreed with and how it worked out. How do you reflect on that experience now?" (November).

Our most recent experience with consciously deeper conversation took place during Lent with "From Many, One; Conversations Across Difference," a program developed by the national Episcopal church to encourage empathy and understanding among people of different views. Approximately 25-30 parishioners met on two Lenten Sundays to have one-to-one conversations about the following questions: What do you love? What have you lost? Where does it hurt? What do you dream? During a third meeting held to reflect on the "From Many, One" experience, several parishioners underscored the powerful learning they took from these encounters. Kari Hannibal noted: "I found this a way to engage in a meaningful conversation with parishioners I know casually but don't really know well. The guided questions allowed me to really listen, to share my thoughts, and to hear another's viewpoints in an authentic way." Several parish members noted the difference in energy and connection created by this kind of conversation in contrast with the confrontational discourse we all witness daily in the news.

Perhaps as Christians we can choose to have conversations where we work to emphasize true understanding rather than obvious differences. Compassion rather than judgment. This might be part of our mission in the world.

The Stations Of The Cross

Brad MacDonald

How They've Come to be a Part Of Worship at All Saints

The journey of faith at All Saints Parish takes many physical as well as metaphysical forms. Faith is indeed literally a moving experience, taking form in family hikes, the Walk for Hunger, the Walk for Peace, pilgrimages in Iona, outreach to El Hogar, walking the labyrinth, and processions within and without our walls with palms and psalms.

Walking the Way of the Cross epitomizes our search for markers on the way of love and devotion, offering the opportunity for personal or communal contemplation and connection with the story of Jesus, his persecutors, and his followers from the Garden of Gethsemane to Calvary. At All Saints, the Stations of the Cross began with simply hanging framed prints on the pillars along the aisle of the sanctuary. The fourteen simple and stunning woodblock prints that mark the Way of the Cross at All Saints were designed by the Rev. Larry Lossing (1929–2012), a graphic artist who had his own unique journey. He became an Episcopal priest, married, and eventually converted to Roman Catholicism. He devoted his vocation to fostering a greater understanding between the Catholic Church and other denominations and faiths.



One of the Stations of the Cross block prints.

According to a March 31, 1996, *All Saints Bulletin*, the woodblock prints were the gift of the Rev. Lyle Hall and Laurie and Michael Hodges. The Rev. David Killian, the rector of All Saints at that time, recalls that Lyle “had displayed them at St. Dunstan’s Church in Dover in the 1980s when he was rector there. When he came to All Saints as a non-stipendiary associate rector he donated the woodblock prints to All Saints. Michael and Laurie Hodges kindly affixed the prints to the pillars of the Church at the beginning of Lent.” Later, All Saints sponsored Michael in his path to the priesthood and he is currently rector of Christ Church, Andover, Massachusetts.



The Via Dolorosa in the Old City of Jerusalem.

History of the Way of the Cross

The stations are a series of images depicting Jesus Christ on the day of his crucifixion, frequently matched with accompanying prayers. This devotional practice grew out of imitations of the Via Dolorosa in Jerusalem, which is believed to be the actual path Jesus walked to Calvary. The Church of England relates on its website that the practice of walking the Way began when early Christians visited Jerusalem and wanted to follow literally in Jesus’s footsteps, tracing the path from Pilate’s house to Calvary. Pilgrims would pause for prayer and devotion at various points. Those early seekers brought the practice back to their home countries. Since then, Christians of differing traditions have used this form of devotion, helping the Christian faithful make a spiritual pilgrimage through contemplation of the Passion of Christ and enabling us to engage actively with the path of suffering walked by Jesus.

The number of stations fluctuated through the centuries before settling on the traditional number of fourteen—nine scriptural stations and a further five based on popular devotion. Our wood cuts are of these fourteen traditional stations. The stations you may have walked at All Saints this year were revised to include only ones that have their root in the biblical story of Jesus, rather than drawing on popular but nonscriptural stories. Contemporary observations often include creating stations that evoke considerations of violence and justice in our communities.

David Killian writes that in 1973 and in 2010 he participated in interfaith pilgrimages to the Holy Land with rabbis, priests, and ministers. Together they walked the Via Dolorosa in Jerusalem: “The fourteen Stations of the Cross help us make a spiritual pilgrimage as we contemplate the suffering and death of Christ. The stations teach us that we are not alone in our struggles and suffering. Christ is with us. Often we add a Fifteenth Station, the Resurrection, to remind us that Christ leads us from death to new life.”

Hanging the woodblock prints of the Stations of the Cross on the pillars along the outer aisles of the Nave has been a Lenten practice for twenty-five years. Along with a printed booklet, “The Way of the Cross,” they invite solitary walking in contemplation and prayer throughout the season of Lent. In recent years, All Saints has offered parishioners additional connections to the Stations of the Cross.

Continued on page 6

Stations of the Cross continued from page 5

All Saints Creatively Engages the Stations of the Cross at Night Watch

While it might seem that the story of Jesus's persecution and pain would be an unlikely focus for youth ministry, the Stations of the Cross were embraced by and became a focal point of Christian Education at All Saints. Remarkably, this ancient means of devotion and connection has successfully engaged parish youth for many years. The Nightwatch program was initiated by the then-Director of Christian Education Julie Seavey in 2000. Julie wrote a Nightwatch Children's Service, an adaptation of the Stations of the Cross liturgy. According to Becky Taylor, later All Saints' family minister, the event became a focal point for the youth of the parish. Beginning after the Maundy Thursday service, the children would walk the Way and engage in unique activities developed by the director for each station. On Good Friday morning, they would walk the stations again, this time as part of a children's service, and participate in placing a black shroud on the cross, the final step in the traditional stripping of the church for Good Friday.



All Saints Nightwatch with parish youth.

Women of the Passion

Written during a women's retreat in the Diocese of Fort Worth in 2003 by Katie Sherrod, *Women of the Passion* presents the story from the perspective of women from scripture who were transformed by their encounters with Jesus. Perspectives include such women as the widow with the mite, the woman with the flow of blood, the bent-over woman, the woman taken in adultery, Mary Magdalene, and Mary, the mother of Jesus. The text provides a reminder of the roles women played: Jesus anointed by a woman, Peter's denial of Jesus as described by the High Priest's maid, and the dream of Pilate's wife. Many at All Saints remember Marianne Evett's remarkable reading of Mary's lament upon receiving the body of her son. Recalled Becky Taylor, "It was a powerful experience to have women in the parish reading from this book as they lit a candle at each station. We experienced Christ's passion through the voices of women in scripture who witnessed it. Marianne Evett was instrumental in getting us adequately rehearsed each time we did this."

Multimedia

In 2021, in an effort to provide connections to one another and the story of Christ's passion during COVID, parishioners accepted invitations to create interactive and multimedia stations led by the Rev. Tammy Hobbes Miracky, Mary Urban Keary, and Monica Burden which resulted in unique, thought-provoking displays, activities, and a personal reflection on the theme of that station by its host. The multimedia stations will remain on our website; you can view them at allsaintsbrookline.org/stations-of-the-cross-online.

Ancient as well as relevant today, the stations continue to evolve as parishioners bring to them new energy and creativity. Walking the Way of the Cross helps us to find meaning in the story and encourages us to take up that cross and follow.

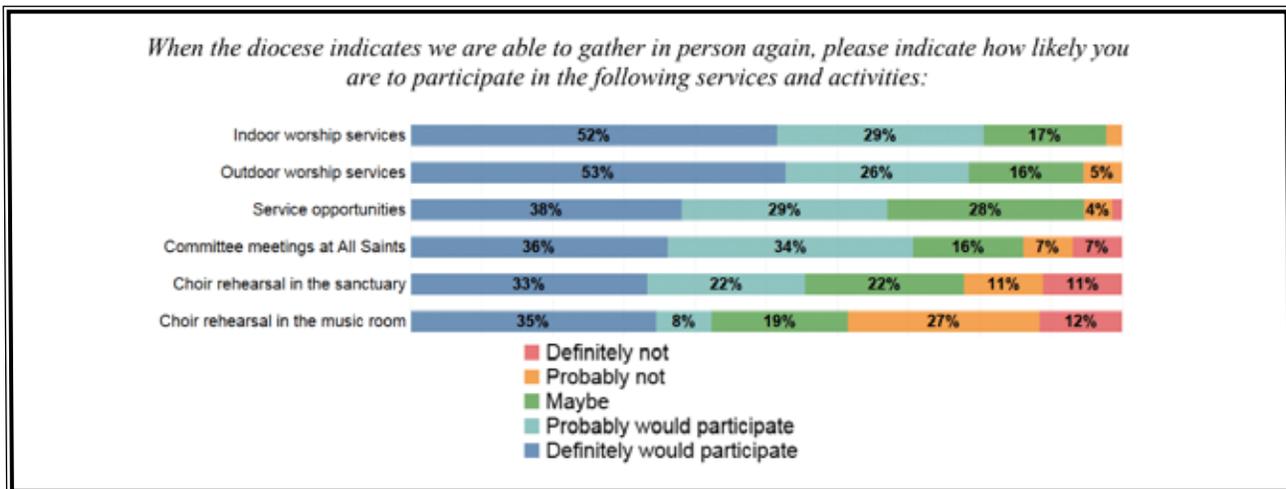
Survey Finds Parishioners Highly Engaged Despite Pandemic Eileen Sweeney

The vestry in late March sent a survey to all parishioners to ask how they had stayed connected to the church during the pandemic, how they found communication from the parish, and their thoughts on resuming in person activities at All Saints. Results were compiled just after Easter. Vestry member Rebecca Mathews put the questions into a Google form and compiled and summarized the quantifiable results in a report to the Vestry for its April 14 meeting. The open-ended responses are still being read and analyzed and will be presented to the vestry in May.

The survey received 94 responses, which – given that there was one survey per household – represents about 80-90 percent of our regular attendees. This was a great response rate, suggesting that the results can be considered highly representative of the feelings of the congregation. It also indicates that the congregation remains deeply engaged with All Saints despite a year of physical distancing. For Sunday online services, 95 percent of respondents said they attend “occasionally” or more often, with most – 59 percent – attending weekly. Nonetheless 39 percent said they were attending services less frequently than before, with 18 percent attending more frequently than before. Most people do not attend Zoom social hour regularly. Only 32 percent said they attend always, usually, or sometimes, with 29 percent attending only occasionally and 39 percent never.

Half the respondents have attended a special service, such as compline, or outdoor services. Nearly two-thirds of respondents (61) indicated that they had participated in service or outreach activities, many in more than one area, as there were 141 individual acts of participation. Thirty percent said they participated more than in the past, with 20 percent doing so less frequently.

Eleven percent of respondents had children participating in family ministry activities in the past year. Twenty five percent said it was less often than before, but 38 percent said they participated more often. On communication through such vehicles as the parish notes, the Saints Alive quarterly newsletter, emails about particular topics, the All Saints Facebook page, and All Saints Instagram, 97 percent said the amount of communication was “just right” and 3 percent said it was not enough. No one said it was too much. While parishioners are eager to resume in-person worship, and to receive communion and listen to the choir, safety concerns remain and are likely to do so until more members, including children, are fully vaccinated, as you can see from the responses in the graphic below, with thanks to Rebecca Mathews for its creation.



All Saints Parishioners Stepped Up During The Pandemic

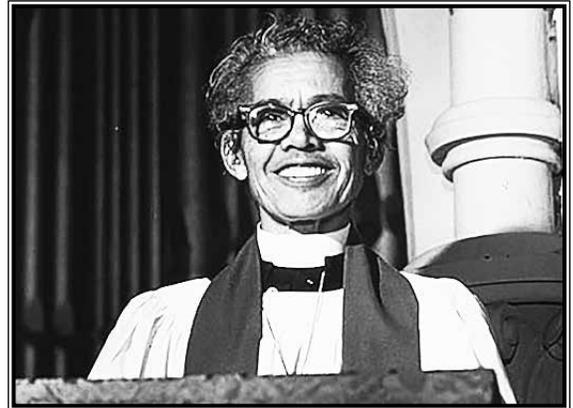
Parishioners have given generously during the pandemic, including purchasing groceries and donating cash and gift cards. Here are some amounts that All Saints members have been donating this past year:

- \$9,350 to the “Fund the Food Pantry” program.
- \$3,500 donated for the Winter Walk to End Homelessness.
- \$1,000 per month for groceries for the B-READY families at St. Stephen’s.
- \$280 per month for ingredients for preparing MANNA meals.
- \$600-800 worth of Visa gift cards for B-READY families.
- \$1,500 worth of B-SPARKLE Christmas gifts for B-READY families.
- \$1,475 worth of Target gift cards for families in the Crossroads shelter for Christmas.
- A mini-van full of winter clothes for the unhoused in Boston.

Saint Of The Month: The Rev. Dr. Pauli Murray

Margaret Harrison

Pauli Murray in 1977 became the first African American woman to be ordained an Episcopal priest, capping an astonishing barrier-breaking career that has left an indelible mark on the struggle for racial and gender equality in the United States. As priest, lawyer, scholar, author and civil rights activist, she collaborated with some of the last century's most influential figures, notably Eleanor Roosevelt, Thurgood Marshall, John F. Kennedy, Martin Luther King Jr, Betty Friedan and Ruth Bader Ginsburg. Named an Episcopal saint in 2012, her feast day is July 1. Unceasing in her efforts on behalf of Black and female equality, she "articulated the intellectual foundations of two of the most important social justice movements of the 20th century," Kathryn Schulz wrote in *The New Yorker* in 2007.



Anna Pauline Murray was born in 1910 in Baltimore. Her mother died when she was three, and she was sent to live in Durham, North Carolina with her maternal grandparents and two aunts, Episcopal Church members. When she was 12, her father, suffering from depression, was committed to Crownsville State Hospital for the Negro Insane, where he was bludgeoned to death by a white guard. After high school, Murray went to New York to live with a cousin. She applied to Columbia, but was rejected since the school only admitted men. Instead she enrolled at Hunter College and received a BA in English in 1933.



At this time, Murray began her struggles to understand her own gender identity. She secretly married William Murray, at the age of 20, but they separated after a three-day honeymoon. During her life, it was illegal and dangerous to be homosexual, but Murray always felt she was really a man inside and changed her first name from Anna to Pauli, but she was refused hormone treatment several times. Throughout her life she had bouts of depression, for some of which she was hospitalized. She did have one long-term relationship with a woman, Irene Barlow, although they never lived in the same house and rarely in the same city.

In 1940, traveling by bus after a period of psychiatric treatment at Bellevue Hospital in New York, Murray and a friend, finding the seats at the back of the bus broken, moved into the whites-only section. They were arrested and jailed. The socialist Workers' Defense League paid their fine and hired Murray. In this job she agitated and raised funds for the defense of a Black sharecropper who had killed his landlord. Her letter of appeal to President Roosevelt was answered by Eleanor Roosevelt, with whom Murray continued to correspond for 23 years until Eleanor's death.

Inspired by these experiences, Murray decided to become a civil rights lawyer and applied to the University of North Carolina to study law. She was rejected, this time

because of her race, and reacted by publishing her correspondence with university officials. Instead in 1941 she was accepted into the Howard University Law School, where her race caused no problem. But she was the only woman among students or professors, a situation she described as "Jane Crow." An award for graduating first in her class should have entitled her to a fellowship to study at Harvard, but Harvard didn't accept women. Continuing her studies, she received a masters from the law school of the University of California, Berkeley.

Back in New York in 1951, and unable to find a position as a lawyer, Murray was commissioned by the United Methodist Women to write *States' Laws on Race and Color* as a service to the civil rights movement. Thurgood Marshall, chief counsel of the NAACP and future Supreme Court Chief Justice called it "the bible of the civil rights movement." Along with a paper Murray had written at Howard, resurrected by her professor, this book influenced Marshall and the others on the team in arguing *Brown v. Board of Education* in 1954.

Pauli Murray left her mark on the women's rights movement through a law-review article she co-wrote that was subsequently used by Ruth Bader Ginsburg, then of the A.C.L.U, to convince the Supreme Court that the Equal Protection Clause of the Constitution applies to women. Ginsburg named Murray as co-author. In addition to *States'*



... and read of her many accomplishments

Laws, Murray wrote many books, including two autobiographies and a book of poetry, *Dark Testament and Other Poems*, recently reissued, and her best-known work, *Proud Shoes: the Story of an American Family* (1956 and never out of print). *Proud Shoes* recounts her grandparents' efforts at racial uplift.

In the early 1960s, leaving a position teaching law in Ghana, Murray entered Yale Law School becoming the first African American to earn the JSD degree there. While at Yale, she mentored several young woman activists who later became leaders, including Marian Wright Edelman, Eleanor Holmes Norton, and Patricia Roberts Harris. Appointed in 1961 by John F. Kennedy to the Presidential Commission on the Status of Women, Murray continued her work for civil rights with Martin Luther King and others. However, she objected to the way men dominated in civil rights organizations. In 1966 she joined Betty Friedan and others to found the National Organization for Women (NOW), but later left the leadership in light of what she said were NOW's failures to address the issues of Black and working-class women.



The Rev. Dr. Pauli Murray being ordained at the National Cathedral, January 8, 1977. Photograph by Milton Williams.

Murray spent her most secure professional years teaching American studies at Brandeis, 1968-1973. She introduced classes in African-American studies and women's studies, both new to the university, and was awarded tenure. But she left Brandeis to become a candidate for ordination at General Theological Seminary. Once again she was pushing against a barrier, since the Episcopal Church didn't yet ordain women. Just before her graduation, the General Convention of the Episcopal Church changed that policy, and Murray was ordained at Washington National Cathedral in 1977, the first African-American woman Episcopal priest.

For the next seven years Murray worked in Washington DC, focusing on ministry to the sick. She became an Episcopal saint in 2012 and is the subject of seven books and a biographical documentary, "My Name is Pauli Murray," which had its debut at Sundance this year. Yale named a residential college for her. She died in 1985.

Liberating God, we thank you most heartily for the steadfast courage of your servant Pauli Murray, who fought long and well: Unshackle us from bonds of prejudice and fear so that we show forth your reconciling love and true freedom, which you revealed through your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

All Saints Youth Wind Up A Busy – And Unusual – Year Tammy Hobbs Miracky

All Saints children and youth gathered in Waldstein Park on May 16 for their last class of the year and then joined their families and other members of the congregation for an outdoor Eucharist. The Eucharist service offered an opportunity to look back on this most unusual of years in the life of All Saints children and families. We recognized the commitment and contributions of everyone who made this year possible: a gifted and dedicated team of teachers, community hike organizers, everyone who



shepherded seasonal events and activities such as the Spooky Saints Spectacular, Thanksgiving pie making, the socks and warm weather clothing drive for the Feast of St. Nicholas, the Winter Walk to End Homelessness, and the on-line and in-person Stations of the Cross experience during Holy Week.

The Family Minister also gratefully recognized members of the Family Ministry Advisory Group, who offered guidance through the year as we innovated and adapted to remain engaged with as many children as possible during this time of distancing. Even as we wind down this church school year, plans for the 2021-22 year are well underway. For example, we look forward to resuming Preparation for Confirmation for ninth and tenth grade students, as well as a celebration of Rite-13 for our middle school students.

In the fall, the Sunday morning Breakfast Club will launch. This is a time when elementary school children will enjoy activities organized around seasonal themes in mixed age groups. Kids can learn, create or just hang out. And to take some of the bustle out of Sunday mornings, we will offer breakfast as well – health conditions permitting.



Guiding our plans for the 2021-22 church school are these objectives:

- To accompany children and youth as they experience the love of God individually and communally
- To support children and youth in building a spiritual foundation to draw on as they move into adulthood
- To offer experiences through which children and youth will learn that God loves them, the community loves them, and it's fun to be at church
- To consider all aspects of engagement at All Saints as religious formation, helping each child chart their unique educational and spiritual experience

If you would like to learn more about our plans for next year, please keep an eye on the Parish Notes. There will be a community-wide discussion via Zoom in the coming days. And if you would like to participate in supporting these young people and their families as we all grow in faith together, please contact Tammy. There are many opportunities to join the Family Ministry team.

Summer Reading

Mary Urban Keary

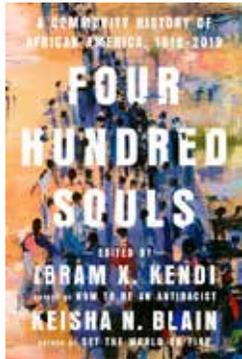
The Courageous Conversations Planning Team is suggesting we read one (or more) of the following books this summer:

- *Four Hundred Souls: A Community History of African America, 1619-2019* edited by Ibram X. Kendi and Keisha N. Blain.
- *The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together* by Heather McGhee.
- *The Cooking Gene: A Journey Through African American Culinary History in the Old South* by Michael W. Twitty. (The audio version is a delightful listen.)
- And for younger readers: *Genesis Begins Again*, by Alicia D. Williams.

A limited number of the books will soon be available for purchase at the church.

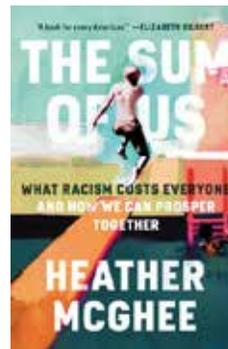
If you plan to purchase the book we urge you to shop at The Frugal Bookstore (Google: Frugal Bookstore) located in Nubian Square in Roxbury. The Frugal Bookstore is an independent bookstore owned and run by an African American family. You can order on-line or explore a part of Boston with which you may be unfamiliar.

We'll gather in the fall to discuss our reactions to the books' content.



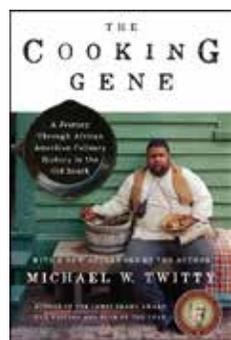
#1 NEW YORK TIMES BESTSELLER • A chorus of extraordinary voices tells the epic story of the four-hundred-year journey of African Americans from 1619 to the present—edited by Ibram X. Kendi, author of *How to Be an Antiracist*, and Keisha N. Blain, author of *Set the World on Fire*. — *Random House*.

“A vital addition to [the] curriculum on race in America . . . a gateway to the solo works of all the voices in Kendi and Blain’s impressive choir.”—*The Washington Post*



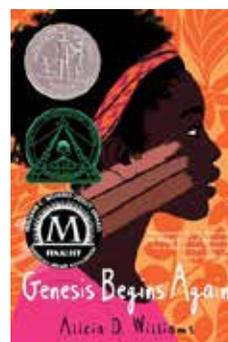
NEW YORK TIMES BESTSELLER • One of today’s most insightful and influential thinkers offers a powerful exploration of inequality and the lesson that generations of Americans have failed to learn: Racism has a cost for everyone—not just for people of color. — *Penguin Random House*.

“This is the book I’ve been waiting for.”—Ibram X. Kendi, #1 New York Times bestselling author of *How to Be an Antiracist*.



2018 James Beard Foundation Book of the Year | 2018 James Beard Foundation Book Award Winner in Writing | Nominee for the 2018 Hurston/Wright Legacy Award in Nonfiction | #75 on The Root100 2018

A renowned culinary historian offers a fresh perspective on our most divisive cultural issue, race, in this illuminating memoir of Southern cuisine and food culture that traces his ancestry—both black and white—through food, from Africa to America and slavery to freedom. — *Harper Collins Publishers*



“One of the best books I have ever read...will live in the hearts of readers for the rest of their lives.” —Colby Sharp, founder of Nerdy Book Club

“An emotional, painful, yet still hopeful adolescent journey...one that needed telling.”—*Kirkus Reviews* (starred review)

“I really loved this.” —Sharon M. Draper, author of the New York Times bestseller *Out of My Mind*

This deeply sensitive and “compelling” (BCCB) debut novel tells the story of a thirteen-year-old who must overcome internalized racism and a verbally abusive family to finally learn to love herself. — *Simon and Schuster*

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

6 June Sung Compline, 7pm

19-23 July B-Safe @ St. Stephen's

4 July Sung Compline, 7pm

1 August Sung Compline, 7pm

August: Church School registration

2 Sept Choir Rehearsals start

5 Sept Sung Compline

9 Sept. Schola Rehearsal start

12 Sept. Welcome Back, Parish Picnic

16 Sept. Where the Bible Shows Up (High School)

19 Sept. Acolyte Training, Courageous Conversations

3 October, St. Francis Hike, Sung Compline

24 October, common cathedral, Evensong



All Saints Parish