



# SAINTS *Alive!*

a quarterly journal telling the story of All Saints Brookline

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## Welcome to All Saints Parish!

As a community of faith, we:

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

## Statement of Policy

The policy of All Saints Parish is to welcome all people who seek the love of God, without discrimination on the basis of race, color, national origin, ethnic background, socioeconomic status, marital status, disability, sexual orientation, or age. We welcome all people on the basis of our Baptismal Covenant in which we promise to "seek and serve Christ in all persons" and "respect the dignity of every human being."

## Rector's Reflection

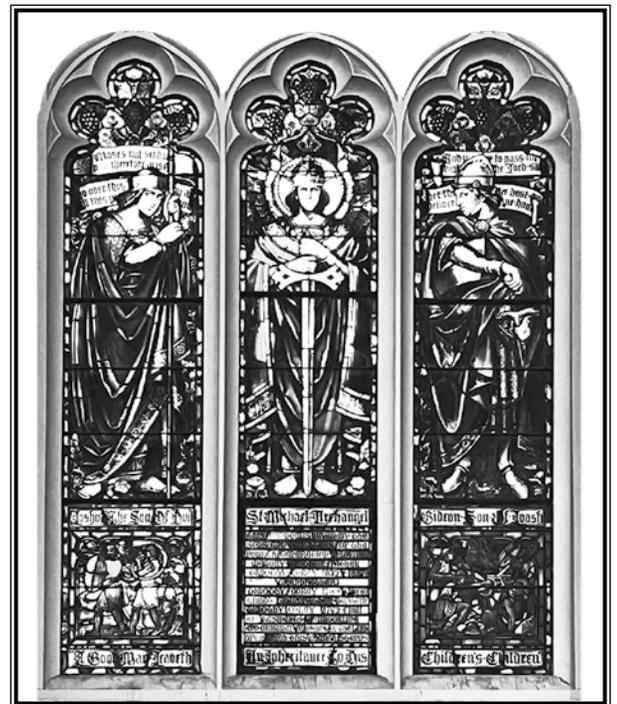
I've started wondering about All Saints' relationship to Native Americans. In part, this curiosity is driven by the anti-racism work we've done in Courageous Conversations over the past several years. It's also driven by my own genealogical research. Primarily, the questions I have come from the responsibility I feel to upholding my baptismal vows of honoring the dignity of every human being, which means being honest about our whole history.

All Saints has several stained-glass windows that hint at various historical relationships with Native Americans. Take the Timothy Corey memorial window for instance. The dedication on this window, right below the central figure of St. Michael says it was given, "by the sons and daughters in loving memory of their Father, Timothy Corey, 1822-87; Grandfather, Timothy Corey, 1782-1844; Great-grandfather, Captain Timothy Corey, 1742-1811; all residents of Brookline, and *original owners of the land upon which this church stands.*"

I added the italics because before the Coreys were deeded ownership of this land the Pawtucket, the Massachusetts and the Nipmuc people lived here. This omission carries extra ironic weight because of Joshua and Gideon's prominence in the window. They are the towering figures in biblical history responsible for settling the Israelites in the Promised Land, and/or the ones responsible for the invasion and forced removal of the native peoples (the Canaanites) from their homeland. Taking responsibility for this history means honoring both the contributions of the Coreys, and the people who have been omitted.

This summer I read *Our Beloved Kin: A New History of King Phillip's War*, by Amherst College professor Lisa Brooks, which traces the complex history of European encroachment, compromise, collaboration, and conflict surrounding what is often referred to as King Phillip's War (1675-1678). I learned about Weetamoo (c. 1635-1676), the amazing female Wampanoag leader, and James Printer (1640-1709), the brilliant Nipmuc student who attended the Harvard Indian College and worked alongside John Eliot (1604-1690) in his translation of the bible into the Massachusetts language. Printer was one of Eliot's converts to Christianity and one of the many Nipmuc who became part of the "praying towns" established by Eliot in the 1640s.

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Timothy Corey memorial window.

Rector's Reflection continued from page 1.



John Eliot ministering to the “praying indians”. My own family has a part in this history as well. My ancestors’ movement westward follows closely the treaties made (and remade) with a number of native tribes. Over several generations, my ancestors were settler colonists.

The 1795 Treaty of Greenville removed the Shawandasse Tula (Shawnee) from southern Ohio. I know my ancestors moved from New Jersey to Ohio during this time, and my second great grandmother was born in Clinton County, Ohio in 1814. Cessions in 1832 removed the Potawatomi from northwestern Indiana. In the next 10 years three of my four paternal great grandparents were born in these ceded lands.

The Osage tribe originally extended from southeastern Colorado across Kansans and Missouri all the way up the Ohio River valley to the area around Pittsburgh. In the 1870s they had been reduced to territory in Kansas and were then enticed by the federal government to sell their remaining land in Kansas and purchase land to establish their own reservation in Oklahoma, which is where the Osage nation remains today. Once again, my paternal grandparents moved from Indiana and began homesteading on land that a few years prior had been the home of many Osage people.

In many recovery programs you’ll hear that you’re not entirely responsible for your illness, your addiction -- but you ARE responsible for your recovery. I feel the same way about wrestling with this history and the still contemporary reality of white supremacy. As a white person, I am not responsible for this history—not even for the history of my own family—but I am responsible for how I respond to this history. How I tell this story. How I honor ALL the people (especially Native Americans) who were and continue to be part of this story. We are responsible for our own recovery.

I invite you into this exploration and recovery work with me. Courageous Conversations in October will focus on our relationship with Native Americans. I have committed to taking the course Exploring the Doctrine of Discovery offered by The Rt. Rev. Carol Gallagher (first American Indian female bishop in the Episcopal Church). Courageous Conversations will host two sessions on 9 October and 30 October after church to reflect on this course and begin working on a land acknowledgement to be used by the parish. I hope many of you will join me, and I look forward to continuing the conversation.

Richard †

All Saints also has a window panel dedicated to John Eliot ministering to some of these “praying Indians.” Praying towns were the first ambitious attempt by the English to convert Indians to Christianity and to assimilate them into English society. During the war, most of the praying towns were disbanded and many of the native Christians were interned at Deer Island during the winter of 1675-76. Many died for lack of food or shelter.

Above the Eliot panel, in our window, sits Bishop Jackson Kemper who, in 1835, was consecrated the first missionary bishop to the areas newly opened to European settlers by numerous cessation treaties and Indian Removal Acts of the 1830s. I’m not suggesting that these people should not be in our windows, but I am interested in sharing the full history of both the white and Native people.

On the other side of the nave is the window given by a former rector, the Rev. Dr. Barrett Tyler (rector 1920-1932). Tyler was called from All Saints to St. Michael’s mission in Ethete, Wyoming. (Ethete means “good” in the Shoshone language). St. Michael is pictured in the window along with Tyler’s wife Sophie Langdon Tyler in Arapaho dress. According to Rick Montross’ Tour of All Saints, she was made “an honorary Indian Princess in gratitude for her work among the Arapaho.” I have no reason to doubt that is true, yet given all the troubling revelations that have emerged about the trauma caused by native schools in recent years, it would be a good, right, and faithful thing to understand the full history behind all of these windows.



St. Michael’s window.

## **“What Is Truth?” Lenten Series Poses Uncomfortable Questions** Colin Stokes

Last spring, sixteen All Saints community members committed to a unique study series from the Episcopal Diocese of Massachusetts’ Racial Justice Commission. Entitled “What Is Truth?,” the six weekly meetings over the Lenten season were described as “a communal and embodied experience” that would indirectly link to an ongoing conversation about reparations.

The members of the Courageous Conversations Steering Committee—Susan Cleaver, Mary Urban Keary, Honor McClellan, and myself, with Richard’s support—took turns facilitating the exercises over Zoom. Each two-hour session included quiet reflection on a statement about “safe spaces,” encouraging participants to let go of their defensiveness and be open to ideas and dialogue that might make us uncomfortable. There were also articles and videos to process between sessions, and passages of scripture to read aloud.

But for me, the most striking aspects of the curriculum were physical or creative activities that many of us found unusual. In one session, we each chose an ordinary object near us, and spent several minutes examining it through different lenses: as a botanist (exploring its physical details), an ecologist (looking for its connections to its environment), as a poet (“what does the object say to you—about itself, about you, about our world?”), and as a worshiper (seeking the object’s relationship to the divine). In others, we were asked to listen to an upbeat dance-pop song and allow our bodies to move to its rhythm, and to strike “power poses” and react to each other’s stances.

Between each activity we split into smaller groups and discussed our experiences. During these sections, and in the large-group conversations that ended each session, participants shared candid, vulnerable, and even painful reflections. We got to know people we didn’t know well, and deepened our connections to old friends. We learned about ourselves and shared some of our most cherished values and most tender fears.

At the end of the six meetings, our Lenten journey was over. It may or may not have been a “safe space,” but it had certainly not been a conventional one. We appreciated the chance to try forms of reflection and dialogue that were new to some of us, and allow ourselves to feel awkward, uncomfortable, and confused together. We may not have consciously gotten closer to understanding “truth” or “reparations,” but we did feel grateful to have traveled through the Lenten season with this group of botanists, ecologists, poets, and worshipers.



Shrove Tuesday, 2022

## Saint of the Month: St. Teresa of Avila

Roberta Schnoor

A cloistered nun who lived 500 years ago, St. Teresa of Avila continues to hold a place of importance today as a recognized source of guidance on Christian mysticism and contemplative prayer. Her life spanned 1515-1582, a period following the medieval European plagues and wars that was marked by the start of the Reformation, Humanism and, in Spain, where she lived, the Inquisition. In the midst of these currents, St. Teresa of Avila emerged as both a movement leader and profound spiritual voice.

Teresa was born into a Spanish noble family that was Catholic Christian, although it appears that at least her grandfather had converted under force from Judaism. As a young woman, she entered the cloistered Carmelite Convent of the Incarnation located just outside the walled city of Avila. Teresa experienced graces of being drawn into oneness with God that were remarked by those within her community. Under obedience to her Order as an act of service, she first wrote a memoir of her life and then a second book, *The Way of Perfection*, in which she began to refine how to discern deepening graced states of consciousness and how to cooperate with them.

As her stature and influence as a mystic and teacher grew, Teresa led an administrative and spiritual reform of her church order. The Carmelites were an order of friars and nuns who traced their roots and name to Mt. Carmel in the Holy Land, with Elijah and Elisha as their spiritual fathers and with a deep devotion to the Virgin Mary.

Over time, the Rule of the Order had relaxed and Teresa sought to bring about a reform that emphasized a life of prayer, poverty and simplicity, closer to the hermetic life of the early desert mothers and fathers and the originators of this Order who lived as hermits on Mt. Carmel. In 1560, a group of nuns assembled in Teresa's cell, determined to found a more ascetic monastic order.

Focusing her own energies on her sister nuns, Teresa enlisted a young Spanish friar, John of the Cross, to help institute and lead this reform movement among the Carmelite friars. Their reform faced much opposition from unreformed Carmelite houses. Notably the Carmelites of Toledo arrested and imprisoned John of the Cross in their monastery. It was during this period of imprisonment and torture that he composed the *Spiritual Canticle*, a poem that continues to be an influential mystical teaching today. Finally in the 1580, the Order of the Discalced Carmelites gained official papal approval. The term "discalced" means shoeless and denotes poverty, signifying the emphasis of this order on greater physical austerity and deep spirituality.

St. Teresa of Avila and St. John of the Cross were close friends and colleagues in their lifetimes and both made significant and lasting contributions as spiritual teachers. Teresa was canonized forty years after her death and, in 1970, proclaimed by the Pope as the first female Doctor of the Church in recognition of her centuries-long spiritual legacy to Catholicism. She has also been honored as a Holy Woman in the Episcopal Church. Her texts serve as inspiration to spiritual seekers, including those who do not identify as Christian.

Teresa's seminal work is her third text, *Interior Castle*. As she describes it, in trying to comply with the obligation to provide further guidance about prayer and faith, the image came to her of the human soul "as if it were a castle made of a single diamond or of a very clear crystal, in which there are many rooms, just as in Heaven there are many mansions."

As God the Most High delights in our ultimate identity, which is our soul, "we can hardly form any conception of the soul's great dignity and beauty." She presents a life of deepening prayer and grace as the experience of moving through these mansions of the soul, beginning in the First Mansions "where it is as if one were to enter a place flooded by sunlight with his eyes so full of dust that he could hardly open them." At the core of this vast interior castle, the Seventh Mansions are the point where the soul and the Divine meet most intimately. Over the centuries, many have found that prayerfully contemplating the text of *Interior Castle*, as other mystical texts, can be a spiritual path providing guidance as to how to live our lives now.

In addition to her texts, several prayers are commonly attributed to Teresa. One found within her prayerbook is often called The Bookmark Prayer of St. Teresa of Avila:

*Let nothing disturb you.*

*Let nothing frighten you.*

*All things are passing away.*

*God never changes.*

*Patience obtains all things.*

*Whoever has God lacks nothing;*

*God alone is enough.*



All Saints celebrates St.  
Theresa with an Evensong  
on 16 October 2022.

## All Saints Youth Visit Boston's Museum of Fine Arts

Tammy Hobbs Miracky

Can you find an article of clothing that might have been worn by the daughter of the pharaoh who rescued Moses from the waters of the Nile? Or a coin that was in circulation during the life of Jesus? Or a bust of the Roman emperor who ruled at the time Jesus was born? Can you take a photo of yourself standing in Jerusalem? On May 15, these and other questions guided a group of All Saints young people on a tour through Boston's Museum of Fine Arts.

Since the winter of 2020, high school students at All Saints have participated in *Where the Bible Shows Up*, a course led by Jessica Stokes. *Where the Bible Shows Up* is a once-a-month gathering for middle and high school students in which they explore references to the Bible in art, literature, music, pop culture and politics. The curriculum traces key episodes from the Bible, exploring the story of one central character in each meeting and discovering references to those characters in a range of media from stained glass windows to Shakespeare, Leonard Cohen lyrics to *The Simpsons*. In the spring of 2020, the course transitioned smoothly to Zoom, enabling high schoolers to continue gathering through the pandemic and offering a format in which the variety of media references could be even more readily explored.



To finish off the 2021-22 year and to kindle interest for 2022-23, the teaching team prepared a *Where the Bible Shows Up* scavenger hunt at Boston's Museum of Fine Arts. Scouted and designed by Jessica Stokes, Linda Jones, and Rev. Tammy Hobbs Miracky, the scavenger hunt centered on a bingo card. Middle school and high school students met at the MFA, organized themselves into teams, and spent an hour and a half racing – walking, not running! (most of the time) – to find the appointed items and accumulate as many points as possible. One point for each item located; ten bonus points for completing a row, column, or diagonal; ten bonus points for completing the Old Testament track, the New Testament track, or the biblical history track; extra points for every depiction of Mary or the crucifixion. Items on the bingo card were selected to cover a broad range of media, including:

wall plaques, pottery, paintings, ceramic figures, architectural models, coins, tiled floor maps, painted wall maps, icons, altar pieces, beaded garments, reconstructed chapels from medieval Byzantine and English villages, and ancient busts of biblical and historical figures. The items spanned twenty-four different galleries, prompting students to roam the breadth of the museum and eliciting a variety of creative strategies for covering the terrain.

Following their energetic art expedition, students gathered on the museum lawn to enjoy time together sharing their favorite finds, reflecting on the items that most intrigued them...and haggling over which team scored the most points. The energy was infectious, enthusiasm bubbled over, and everyone was a winner.

Please consult the parish website for additional details and access to the materials, found on the Children and Youth home page.



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Please send articles and correspondence to  
[office@allsaintsbrookline.org](mailto:office@allsaintsbrookline.org) or [harrysson@aol.com](mailto:harrysson@aol.com).

## The Treasurers of All Saints Parish 1894-2022

Bradley MacDonald

### From Pew Seat Rentals to Parish Caterers to Navigating the Pandemic

*“For where your treasure is, there will your heart be also.” (Luke 12:34)*

All Saints Parish has been blessed with the formidable talents of treasurers over the past 128 years, guiding and guarding the material treasures so that the good works, the heart of the parish, can be accomplished.

At the founding meeting held in the Casino at the Beaconsfield Terraces on November 1, 1894, All Saints elected its first treasurer, Frank E. James. He, along with sixteen other men, was listed as “Incorporator” on the filing with the Commonwealth of Massachusetts on February 8, 1895. And so began the long line of devoted parishioners who have responded to the call to serve the community in this vital capacity as stewards of the accounts and, as members of the executive committee, leaders of the church.

Early treasurers were men with august names who served extended terms in office. Frank E. James served for nine years. His successor, Albert M. Wiley, served for eleven, from 1903 to 1914. Thereafter, terms were less lengthy and are now limited by the By-Laws to six years.

The office has evolved over the years along with the times, notably including women in the role, among them True Burley (1985-1989), Wendy Wheeler (2001-2004), Anne Guenzel (2005), and Stella Parry (2012-2014).

All Saints today relies on the unstructured pledging generosity of its members. But that was not always the case. In 1897, the officers and vestry announced a policy of pew rentals, justifying the change in the name of progress – “a financial method more in accord with the demands of a fully organized parish in a locality like Brookline.... [which] enables the church to use its off-fertories for charitable and missionary objects.”

Although the amounts have changed dramatically from 1900, the expenses look familiar today:

\$8,404.26 improvement of property

\$482.85 support of School

\$122.73 Communion alms

\$215.63 other parochial charities

\$123.28 Building Fund

And \$11,000 total amongst Diocesan Missions; City Missions; Western Diocese of Massachusetts; All Saints Attleboro; Sailor’s Haven; Woman’s Auxiliary; Woman’s Triennial offering; clothing and charities; Foreign; Colored people; Dr. Gates Hospital Shanghai; Mission to the Jews.

Today, the myriad duties overseen by the treasurer do not include tracking pew rentals, but rather recording pledge payments, seeing that bills are paid and employees compensated, and complying with laws and regulations, and establishing the annual budget with the vestry are monumental tasks, aided by the bookkeeper, assistant treasurer and parish administrator.

Technological advances have brought efficiencies and transparency. Spreadsheets, painstakingly typed with carbon copies as recently as the 1960s, are now shared with vestry and committees as electronic pages more easily revised and imported into reports. All Saints uses QuickBooks and has electronic access to banking and investment data.

While communicating in the electronic age is accomplished more easily, it also is much more frequent than paper notes and face-to-face meetings of days past. According to Ken Coleman, treasurer 2006-2012 and 2015-2019, and current assistant treasurer, it is not uncommon for the treasurer to handle 100 e-mails per week related to the various functions of that role.

The Treasurer has a unique insight into the life of the community and the generosity of its members. Larry Coe, treasurer from 1992 to 1995, noted: “The most important thing that comes to mind is the willingness of volunteers to participate in the annual audit, which included the review of financial documents from payroll tax returns to vendor invoices to pledge receipts and bank statements.”

Ken Coleman echoes those sentiments. “The vestries and wardens were drawn from an extraordinary talent pool. The wardens have done the hard work of making ends meet and fulfilling the missions and goals we have set. The role of treasurer requires a skill set that is difficult to find, and we have been so fortunate to have Rob Hillman in that position.”

Rob Hillman (Treasurer 2020-present), along with Ken Coleman, guided the parish through the treacherous financial waters of the pandemic, securing PPP loans which enabled the parish to support its employees and continue its good works through funded outreach projects.

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## Responding to God's Grace

Kari Hannibal

God has given us much to enjoy as our parish returns from summer vacations and the church year is now underway. This stewardship season, we ask our parishioners to respond to God's grace by considering our annual pledges to support this church and answer God's call to us to worship, to educate, and to serve.

At the end of September, the Stewardship Committee will provide you with a narrative budget that describes All Saints Parish programs as Worship, Lifelong Faith Journeys, and Community Support. For each category, you'll find a rough estimate of projected expenses to be covered primarily by pledge support for the coming year. We hope that this new format will give you a sense of how your annual gifts are spent, while reminding you of the vitality of parish life and the beauty we find at All Saints.

Over the last few years, the parish made commitments to invest in the enrichment of many programs, purchase equipment to offer online services, and hire new and exceptionally gifted staff. Expenditure on outreach to the community has also increased in response to unusual need. These investments have been supported by your generosity. However, we also received a one-time bequest, and the prudent work of our treasury team secured government pandemic grants which meant that the past two budget years have ended with surpluses. But 2023 will bring no continuation of this unusual support, and without the continuing and increasing generosity of the parish, the vestry foresees a budget deficit of about 10 percent.

Your pledges provide approximately 70 percent of our total income to meet our budget. The Stewardship Committee feels confident in asking parishioners to increase their pledges, if possible by 10 percent or more.

We invite all our parishioners to attend one of three meetings for an opportunity for fellowship, fun and sharing our 2023 budget and answering questions: Thursday, October 20, 6-7 pm at church, Sunday, October 23, 12-1, at church and Wednesday, October 26, 7-8 pm, on Zoom.

Refreshments will be served at the in-person meetings. RSVP by Sunday, October 16, to [margaretaveryharrison@gmail.com](mailto:margaretaveryharrison@gmail.com) or at the RSVP on this page: [allsaintsbrookline.org/RSVP](http://allsaintsbrookline.org/RSVP).

Mark your calendars for November 6th, when we celebrate All Saints and process our pledged gifts to the altar. You can also mail in your pledge at any time to 1773 Beacon Street, Brookline, MA 02445 , or make your pledge online at [www.allsaintsbrookline.org/pledge](http://www.allsaintsbrookline.org/pledge). Whether you have pledged for many years or are new to the parish, if you join in person or attend services exclusively online, you are All Saints and part of this vital parish God has given us. Join us in responding gratefully.



Palm Sunday, 2022.

## **Demystifying the Vestry: reflections of a first-term member**

Rob Blanton

When joining the All Saints Vestry in early 2022, I knew very little about the specific role of the vestry at this parish, or in general. I will attempt to demystify this “holy mystery” here.

### **What is a vestry?**

Technically, a vestry is a room in a church. The vestry contains the vestments worn by priests and other members of the altar party. However, when the Church of England (the Anglican Church) split from the Roman Catholic Church in the 1500s, the lay members came to play a larger role in governing the church and in administering individual parishes. These lay leaders frequently met in the sacristy or the vestry room. So, the term “vestry” came to be applied to the lay leaders of a given church, due to the meeting location. During COVID the vestry has met mainly on Zoom, but fortunately has no plans to change the name to “the Zoom”.

### **What does the vestry “do”?**

Technically, the vestry carries out the mission and vision of the parish. In practical terms, the vestry administers the temporal needs of the parish. The vestry does not necessarily make decisions about the church services or other liturgical questions, but rather focuses on the practical aspects of the parish that enable the various ministries and vision of the church.

### **What happens at vestry meetings?**

Every parish in the Anglican Communion has a unique vestry meeting process. At All Saints, the vestry meets monthly. The meeting begins with a prayer and typically contains two areas of focus. These concentrate on a particular temporal aspect of parish life such as property management, individual committee budgets, facility use, and other related topics. The meetings also devote time to individual and to group formation, which promotes deeper connections between vestry members and building trust and relationships. Finally, throughout the year the vestry communicates at meetings with the treasurer to develop and discuss the next year’s budget. As you can see, while the topics of vestry meetings differ, they frequently center around money and finances. I have found, however, that the group devotes an incredible amount of time and discussion of how to devote parish financial resources responsibly to those areas that help the church live out its vision and mission.

### **How does the vestry get chosen?**

The vestry selection process varies by parish. The Episcopal Church does not have a specific rule for choosing vestry members. In some churches, members run for vestry spots, and the parish elects the vestry at an annual meeting or other similar event. In other churches, the rector or dean simply selects the vestry. At All Saints, the Nominating Committee chooses vestry candidates. Members of the Nominating Committee then meet individually with candidates to gauge their desire to serve. If the proposed candidate agrees, they become a “nominee” to the vestry. The parish then elects the nominees at the annual parish meeting at the beginning of the year. So, All Saints uses a balanced process for choosing the vestry that emphasizes discernment and input from lay leaders, while also providing a democratic process.

### **How does the vestry vote?**

In theory, any single aspect of parish life and function can be subject to a yea/nay vote of the vestry. In practice, the vestry at All Saints strives to achieve consensus through group discussion where everyone’s opinions are heard and understood, and a solution is created that respects those opinions and reflects the best solution we can achieve at the time.

### **Aren’t there any conflicts? What does the vestry fight over?**

In many churches, vestry conflicts around budget, liturgical focus, direction of the parish, relationship with the clergy, and other topics, dominate the vestry meetings and process. At All Saints, the vestry has a culture of mutual respect, and also focuses intentionally on the temporal (secular) needs of the parish. Put another way, the vestry aims to keep the parish running smoothly from the financial and practical perspective so the clergy can do their jobs to further the spiritual needs of the church.

### **How do I raise concerns or questions with the vestry?**

The weekly service bulletin lists all vestry members. Please do reach out to any or all members with questions or concerns. These could range from specific technical questions or suggestions (“how does my pledge money get spent?”), to broader questions about the direction of the parish (“will we still have a great choir next year?”).

### **What else should I know about the vestry?**

The vestry represents one of those “holy mysteries” of the church. However, in my experience, the vestry has nine dedicated members who truly want to keep All Saints a vital and growing parish. Individual agendas are rare. Vestry members focus on helping the parish rather than advancing a pet goal or item. We simply want to make the best decisions possible on behalf of the parish which will help continue the parish’s mission to the congregation and to the greater community.

## Vestry Members Think Big

Maggie Hogan, Senior Warden

On June 12th 2022, All Saints vestry members did something quite ordinary that felt rather extraordinary: we gathered in person for the first time in more than two years.

The occasion was the annual vestry retreat, held this year at St. Paul's Church in Brookline. These gatherings are a chance for vestry members to get to know one another better and think about big-picture subjects that sometimes get overlooked or require more time than we can accommodate while addressing routine business at our monthly meetings.

This year, being together had special resonance after such a long period of meeting only on Zoom. While virtual meetings have been a Godsend in allowing us to keep the business of church running through the pandemic, we have missed the camaraderie and social connections that can happen when physically in the same place. An in-person retreat was one step toward regaining those vital components of our work together.

The retreat was also an opportunity for the vestry to learn about programming for the coming years and to begin to consider plans for longer-term projects and how they might be funded. Tammy and Stephan joined us to present their plans for 2022–2023 for family ministry and music, respectively, and we engaged in lengthy discussions on some of the major property repairs that likely need to be made in the near future.

We also began to talk about the funding of these programs and property, and the process we are developing to start a discernment period that may eventually lead to a capital campaign.

Finally, by meeting at St. Paul's, we had a chance to tour their facility and talk with their associate rector, Rev. Elise Feyerherm, which proved a rich opportunity for brainstorming and envisioning the many ways we can use our own space to serve not just our parish community but other organizations too.

While we have not formally begun a discernment process, vestry members have been engaging in a number of activities to help generate ideas. These include tours of our building, tours of other churches and conversations with the leadership in those parishes, small-group discussions and additional in-person socializing to continue to build those all-important ties that allow us to work effectively together.

Some of the major topics we are considering center around the need for a new sanctuary roof and masonry repair, the potential for improved building accessibility (such as stair lifts to the undercroft and music room), rethinking the sanctuary platform to better serve the community groups that use that space, and ideas for reimagining how we can make our building welcoming to all people. We are also discussing ways to ensure that our enriched music and family ministry programs have stable funding into the foreseeable future.

In the coming months, you will be hearing more from the vestry about these topics—and we will be asking all parishioners to share with us what issues are of greatest concern to each of you. For now, the vestry is energized to work together to discern where God is calling us to go.

## A Confirmation Story

Bruce Keary

Michael Thompson, our triple threat seminarian, will be back with us for a second year starting this fall. That gives the readers of Saints Alive occasion to celebrate the gifts of this remarkable man by revisiting an incident from Michael's first year with us. This story illustrates just how parochially perfect a priesthood pupil can be. His duty to the diocese, his home parish and his family merged in one singular liturgical moment that brought extra, extra, extra joy to everyone who was present or has heard the story.

Last March, our Michael served, as all candidates for the diaconate or priesthood must, as chaplain to Diocesan Bishop Alan M. Gates during an episcopal visit to Trinity Parish, Melrose. What made this assignment doubly delicious was the fact that Trinity happens to be Michael's home parish, the church home that sent him forth into his vocation and where Michael's husband, Patrick Groulx, has served as treasurer and vestry member. As Bishop Gates observed: "Whenever I happen to visit the home parish of my seminarian, I am humbled to be so gloriously upstaged."

But on this occasion the parish also asked the bishop, assisted by Michael as his chaplain, to administer the sacramental rite of confirmation upon a small number of their faithful. As the Spirit would have it, one of the class of four confirmands that day was none other than Maxine Love, Michael's mother, whom we have welcomed to our worship services several times since Michael has been serving on our staff.

And so it came to pass that in the best "I am my own grandpa" fashion, our beloved future priest actually participated in the confirmation of his own parent, at the request of his own home parish, under the sponsorship of his very own spouse. It doesn't get any more spiritually coincident than this!

## All Saints Parishioners Re-Think “Ordinary Time”

Wendy Wheeler

Summer in the church is known as “Ordinary Time.” It is the season between the preparations for and celebrations of the great feasts of Easter and Christmas. For centuries “Ordinary Time” meant a return to life and work as usual. But the past two years have taught us that God calls us to more than life as usual, and that there is no “Ordinary Time.” That’s why this past summer the All Saints Outreach Committee encouraged everyone to consider how to live more fully and faithfully during the summer. Many of us were able to balance time for rest and renewal with finding ways to make a difference in the world by tithing a portion of that rest— 10 percent of our vacation time and/or 10 percent of our vacation cost—to the building up of God’s realm. People were invited to share their stories of tithing a portion of their summer. These stories can provide inspiration and ideas for all of us year round.

### There was much activity to support those who are food-insecure.

- Eileen Sweeney, Nancy Snudden and Charlie Rigg delivered 50 bags of groceries and 10 containers of laundry detergent to St. Stephens Church, all of which were purchased by 17 All Saints families.
- Anne Sistler, Barbara MacDonald and the Ballas family shared their experiences with being among the over 20 families and individuals who cooked MANNA meals this summer.
- Kate Ballas wrote grants for the Centre Street Food Pantry in Newton.

### Some donated items to non-profits that are close to their hearts.

- The Blantons cleaned out their closets and donated to Catie’s Closet ([www.catiescloset.org](http://www.catiescloset.org)) which supplies clothing and toiletries through in-school ‘stores’ for students in need.
- The Burdens and Kari Hannibal donated books to More Than Words (<https://mtwyouth.org>) which employs young people who are in the foster care system or homeless to help them take charge of their lives.
- The Ballas family donated unused clothing and toys to Sister Thrift in Watertown, and Thea Ballas sold lemonade to raise money for the Exeter Animal Shelter in Rhode Island.

### Many donated time to other causes.

- Carol Pineiro, Chris McGroddy, Margaret Hakimian and Eileen Sweeney had a great time accompanying middle school students and camp counselors from the B-SAFE summer camp on their field trip to Canobie Lake Park.
- Wendy Wheeler, and Jean and Peter Stringham, participated in rallies and other events on behalf of gun safety laws.
- And many people did indeed open their wallets to make larger than usual donations to places such as the Greater Boston Food Bank, the Brookline Food Pantry, Project Bread and Lovin’ Spoonfuls. There were over \$5,200 donations that we know about, but much more since many people made direct donations.

Our parish has a big heart, never more evident than now. Sharing our activities helps us inspire each other to lift up those in need and allow the Spirit to move in all of our lives.



Charlie Rigg delivering groceries to St. Stephan’s



Preparing lunches for B-SAFE - Margaret Hakimian and her son Christopher, Betsy Hinkle and her daughter Mabel, Christine McGroddy, Carol Pineiro, Jo Shields and Eileen Sweeney

**Treasurers** continued from page 6.

Harold Petersen, Treasurer from 1966-1971, recalls how the astounding generosity of the Corey sisters presented new and surprising challenges for the parish in the 1960s:

Linda Corey, on her death in 1962, left the residue of her estate to the All Saints Endowment Fund. She probably had no idea how much there was in common stock, which had been appreciating over the prior decade. In 1964 we received ... about \$1.6 million... [with an additional \$200,000 received in the next two years]. All Saints was suddenly transformed from a struggling parish to one of the wealthier ones in the Diocese.

The challenge ... was how to keep people pledging when we had more income than we knew what to do with. We considered giving some of the principal away and sought a legal opinion .... We were told that since the money had been given to the endowment we could spend the income but not the principal. We decided that at least 25 percent of our budget would be outreach, but that still left us with more than we needed. Our paid staff over those years included a rector, an assistant rector, a Christian education director, an organist, a building superintendent, a sexton, a secretary, a bookkeeper, and a parish caterer.

Pledge income was about \$32,000 in 1966 and had grown to just \$33,000 by 1970 (well below the inflation rate over those years), and endowment income had grown from \$76,000 to \$88,000. We tried a number of innovative programs over those years, including the poster campaign on racism and a substantial grant to the Foundation for Brookline Housing. We had meetings with a largely Black congregation in Roxbury, a Seder meal with a Rabbi, and overtures to a Catholic group and to nearby Leyden Congregational Church. The spirit of the parish was good, and the music was terrific with Don Teeters coming into his own, but our efforts to increase pledges were disappointing.

Hugh Dunlap, treasurer (1996 – 2000) during the transitional, rebuilding years that welcomed Rev. Dr. David Killian's tenure, recalls fondly the close relationship that developed as the financial and spiritual leaders worked through the challenges of an aging building and an economy in recession.

Our treasurer team now reports that pledging is currently at an all-time high, thanks to the generosity of parishioners. The number of pledging units has declined, but people have reached deep for outreach efforts to those in need. Challenges remain, notably ever-increasing health care costs and always-necessary infrastructure maintenance. But we are energized by our excellent and robust programs of worship, music, family ministry—along with our website presence; they too call out for additional support to spark new initiatives but offer a real promise of bringing growth.



Pie Making for the Brookline Food Pantry.

# SAINTS *Alive!*

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[allsaintsbrookline.org](http://allsaintsbrookline.org)

## Worship Schedule

For more information see our website:

[allsaintsbrookline.org](http://allsaintsbrookline.org).

Holy Eucharist 10:30 am Sunday

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

Centering Prayer 6:30 pm Thursday

Sung Compline First Sunday of the Month 7:00 pm

Evensong 5:00 pm seasonal

## Pastoral Staff

The Rev. Dr. Richard Burden, Rector

The Rev. Anoma Abeyaratne, Priest Associate

The Rev. Tammy Hobbs Miracky, Family Minister

Dr. Stephan Griffin, Music Minister

Michael Thompson, Seminarian

## Parish Administration

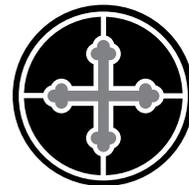
David Bliss, Parish Administrator

John Plonowski, Bookkeeper

Renato Dantas, Sexton

Ruby Gage, Webmaster

Alexandra Geoly and Alex Poon, Security Receptionists



# All Saints Parish