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The Mission of All Saints Parish

is to be a Community — searching to know and accept God's purpose for us, uplifted by worship together, sustained by a sense of Christ being in our midst, and inspired by the Holy Spirit to become more than we are, here and in the world.

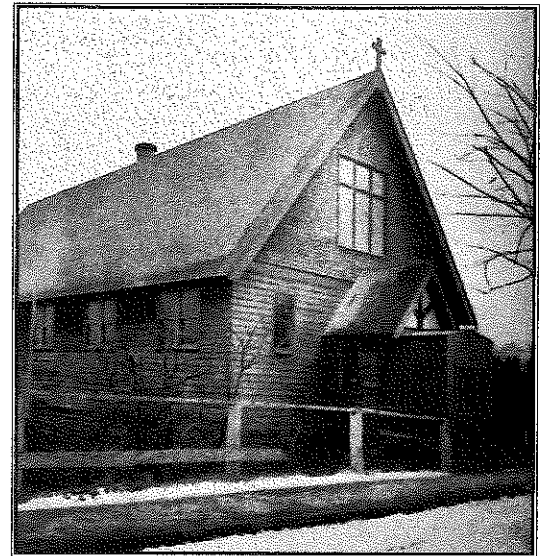
Statement of Policy

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

Rector's Reflection

"Our Salvation lies in the service to other people." - The Rev. Louis Pitt, Sixth Rector of All Saints.

In 1895, All Saints was barely a year old, but already it was known as a center of spirituality and community in this part of Brookline. Of course, Brookline at the time was still "a rural community of summer homes... and farmland," and the corner of Dean Road and Beacon Street just an open field. But in 1894, a group of people formed a parish and built a wooden church, that sat three hundred and could be partitioned off to host, not just worship services and Sunday School classes, but also adult classes, "fairs, lectures, and even theatricals." The basement "with light and air" was used for "many purposes, among these regular weekly sales for raising money." The Rev. Daniel Dulany Addison, DD, the first rector of All Saints, remembered, "The parish had firmly established itself, in the first year of its life, as an institution for service in a growing community." An institution for service is still an apt description of All Saints over a century later.



The first All Saints building, 1894.

The pattern of worship inspiring service — and of working with and for the larger community — is a major theme in our story. Throughout the early decades of the twentieth century, the Guild Room was used as a Work Room, mending and making clothes for Episcopal City Mission, and other Missions throughout the church. The outreach to the community continued throughout the years and other groups also came not merely to use these magnificent buildings, but to call them home. The Parish History written in 1984 notes, "The parish house is in constant use through the week by many groups [many of those groups are still with us, and are in our weekly prayers]. As one parishioner said recently, 'Our sense of mission has grown since the days when one side of our pledge envelope was designated for mission and the other side for the Church at home. Today, mission is practically everything — the spirit of Christ in all that we do.' That is also still true today — mission is still everything we do, and stewardship is the faithful practice of allocating our resources for mission.

Of course, there was also struggle and adversity — there is in every good story. Rev. Addison also remembered, that "All Saints Church [sic.] was founded in a time of great financial depression. The panic of 1893-1895 was ever present. The doubters and pessimists were numerous, and they had the facts with them. In spite of this, the people of All Saints Church had a deep faith in the future; in the future of Brookline and the nation." And with that faith came determination. There have been many other ups and

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Saint of the Month: Martin Luther

Nathaniel Harrison

It hardly seemed an incendiary act: an obscure 33-year-old monk and university professor composed a set of theses, or propositions, that would ordinarily have been intended to stimulate academic debate rather than theological revolution. His action began the Protestant Reformation.

According to unconfirmed accounts, the author, Martin Luther, nailed his Ninety-five Theses to the door of All Saints Church (also known as the Castle Church) in the German city of Wittenberg on October 31, 1517, the night before All Saints Day. He also sent them to Albrecht, the Roman Catholic archbishop of Mainz. The theses and an accompanying letter, said to have been arrogant in tone, revealed Luther's fierce objections to the sale of indulgences, through which a believer could make a financial contribution to the Church and be absolved of his sins. Luther was particularly incensed by the activities of Johannes Tetzel, a friar whose indulgences sales pitch reportedly included the slogan: "As soon as the coin in the coffer rings, the soul from Purgatory springs." By contrast, Luther insisted that repentance was the all-consuming and eternal obligation of a Christian and argued that faith alone, rather than earthly good works and monetary contributions to the Church, would assure salvation.

Archbishop Albrecht did not respond directly to the theses, and the debate in Wittenberg that Luther sought never took place. Instead, Albrecht sent the document to Rome, where Luther's challenge to papal authority triggered outrage and consternation. Back in Germany, Luther's provocative ideas galvanized heated refutations, and within months they spread through the country, laying the groundwork for the Protestant Reformation that shattered the unity of Christendom forever.

Luther was born in Eisleben, Germany, in 1483 and spent his childhood in nearby Mansfeld, where his father was a prosperous mining official. To please his father he studied law at the University of Erfurt. But in July 1505, attributing his escape unharmed from a violent thunderstorm to divine intervention, he entered an Augustinian monastery. While living the austere life of a monk, he continued his religious education, earning a doctorate in 1512 from the University of Wittenberg, where he became a professor of Biblical studies. Luther would spend the rest of his life in Wittenberg, teaching at the university and serving as town preacher.

His ideas, however, were in no way confined to the university. The Reformation inspired by the Ninety-five Theses gained a sweeping hold on the public consciousness through public debates and discourse, fueled by Luther's increasingly bold questioning of some of the most strongly held convictions of the Roman Catholic Church. He maintained that scripture should guide the life of a Christian rather than papal authority and church practice. He held that the mass was not an act undertaken to earn God's favor, but the means by which worshippers received God's grace. In a further attack on the special status of the priesthood, Luther said worshippers should receive both the wine – traditionally reserved for the clergy – and the bread at communion. And believers, he maintained, were perfectly capable of interpreting the word of God themselves. He opposed clergy celibacy, and, in 1525, married Katharina von Bora, a former nun, with whom he had five children. Underpinning his theology was a conviction that humans are inherently sinful, a condition that can be overcome by faith alone.

Luther was excommunicated from the Roman Catholic Church by Pope Leo in 1521. Later that year he was summoned to appear at the Diet of Worms (a general assembly of the estates of the Holy Roman Empire) where he and his writings were condemned by Charles V, the Holy Roman Emperor. "For a commoner to stand up to the empire, and to resist the might of the Church, was as extraordinary as it was unforgettable," according to Oxford historian Lyndal Roper in *Martin Luther, Renegade and Prophet*. "A defining event, it probably did more to win people over to the Reformation than did his theology."

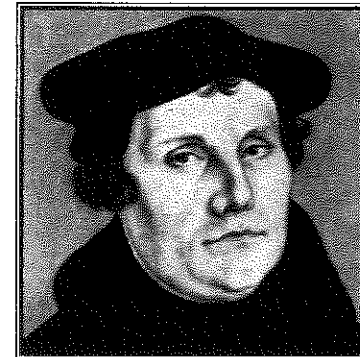
Luther's German translation of the Bible joined other vernacular translations (previously outlawed by the Roman Catholic church); it, his catechism, and other writings were widely disseminated through the technology of the new printing press and fulfilled his goal of empowering the laity. He also greatly increased the use of music and wrote new hymns for services, such as "A Mighty Fortress" and "From Heaven High." Later composers, such as J. S. Bach, developed and used his hymns in their choral music.

In his later years, Luther displayed a pronounced political conservatism, refusing to support an uprising in Germany in 1524 known as the Peasants' War. He maintained that Christians should defer to their temporal rulers. He engaged in ferocious debate with the "sacramentarians," followers who rejected his insistence that Christ was truly present in the bread and wine. Moreover, Luther's profound belief that Christ is the only true Messiah has a dark side – his anti-Semitism. As a young man, he was not hostile to the Jews, but believed they would convert to Christianity once they learned about Jesus. When they did not, he turned against them, writing virulent anti-Jewish works advocating that Jewish schools and synagogues should be torched. Martin Luther died in 1546.

O God, our refuge and our strength: You raised up your servant Martin Luther to reform and renew your Church in the light of your word. Defend and purify the Church in our own day and grant that, through faith, we may boldly proclaim the riches of your grace which you have made known in Jesus Christ our Savior, who with you and the Holy Spirit, lives and reigns, one God, now and for ever. Amen.

Did the Reformation Succeed?

Philip Haberkern



Martin Luther

When I teach my course on Reformation history to undergraduates, I always end the semester by asking the students the same question: did the Reformation succeed? Since many of them grew up attending Protestant churches, this seems a silly question. After all, the very diversity of Protestant denominations presents decisive proof that the movement for religious reform initiated by Martin Luther 500 years ago has been a resounding success. Then, however, we read a selection of texts by Luther, Calvin, and the leaders of the English reformation. And the pervasive sense of frustration, skepticism, and disappointment in these texts forces the students to re-examine their notions about what constitutes the Reformation's success. After all, Luther himself wrote in his *Admonition to Prayer Against the Turks* (1541) that "We Germans have now for many years heard the dear word of God, through which God, the father of all mercy, has enlightened us... But even today it is horrible to see how ungratefully and disrespectfully we have received and observed it."

Why did Luther and other reformers feel that God's word had not taken root in men's hearts? Because, quite frankly, they observed sins and moral failings prevailing in society that they had tried to eradicate. They did not see the spiritual lives of the laity elevated to new levels of piety. They did not live in just societies overseen by godly rulers, and among Protestants they saw growing division and strife. In fact, when the reformers observed the world

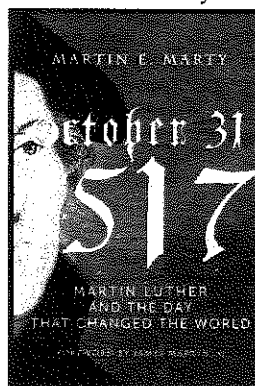
to read the reformers' writings from the second half of the 1500s and conclude that they had been entirely successful in the task they set for themselves.

Much of this frustration was due to the fact that the reformers were idealists. They had all experienced radical transformations in their relationships with God, and they had managed to create whole new systems of religious belief and practice based on those experiences. Each of the reformers wanted to share these new forms of religious life with as large a population as possible, and this is where their frustrations began. To implement their visions of reform, they all elected to work with political elites: Swiss city councils, the German nobility, and the monarchy of England. And in the process of creating institutions out of individual experiences of insight, something was lost. It was that loss that drove Luther to doubt in his later life, when the distance between his idealistic aspirations and more practical accomplishments seemed greatest.

There are many reasons, however, to step back from the edge of *Anfechtung* when we consider the impact of the Reformation on its 500th birthday. *Anfechtung* was a word that Luther later used to describe his sense of crisis and despair when he was on the cusp of recognizing that God's mercy and grace outweighed His just judgment of man's sins. Jesus's sacrifice on the cross had guaranteed this grace, and all that any individual had to do was have faith that Christ's sacrifice had been made on her behalf. No matter the shortcomings of the early Protestant churches (or their present-day incarnations), the reformers' signal accomplishment was creating spaces for the proclamation of this essential truth and filling those spaces with new songs, rituals, forms of prayer, and vernacular Bibles that helped to communicate it. That the churches would never be filled with perfect Christians perfectly embodying the reformers' ideals is a fact that even they acknowledged in their calmer moments, but the aspiration to approach more closely to their visions of what a Christian community could be should always remain with us. To honor that vision and provide witness to its continuing power, I would suggest that we strive to be what Karl Barth once called the "*Ecclesia reformata semper reformanda*:" a church reformed, but always in the midst of reformation. It is that sense of continually, self-consciously becoming more as a Church that will guarantee the legacy of the Reformation for another 500 years.

Book Discussion on October 22

Jonas Barciauskas



As a way to mark the 500th anniversary of the start of the Protestant Reformation, the Adult Formation Committee selected *October 31 1517: Martin Luther and the Day That Changed the World* by Martin Marty as the All Saints Parish Summer Read.

In the book Marty, a Lutheran pastor, scholar, and historian, focuses on repentance as way to talk about the challenges facing a divided Christianity if it ever wants to achieve some form of reconciliation. If to repent is to have a profound change of heart, then what do we need to change in ourselves to eventually, in Marty's words, "rejoice in the fruits of common dialogue, common prayer, and joint action"?

The Committee will host a luncheon on Sunday, Oct. 22, when the congregation can discuss the book and the questions it raises. All are welcome, whether or not they've read it.

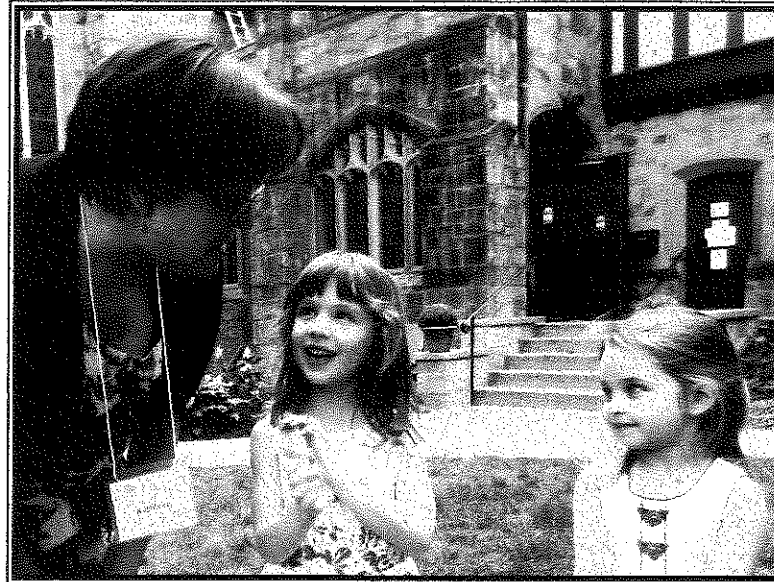
Reformation

Kathleen O'Donoghue, Family Minister

reformation [ri'fôrmaSHən] noun: ORIGIN late Middle English: from Latin *reformatio*(n-), from *reformare* 'to shape again' (see *reform*).

In my particular area of ministry, we speak primarily of faith *formation*. What we do with the children, youth and families of All Saints is not simply about Church School. That, of course, is only an hour a week, and our young ones' developing faith needs so much more nurturing, so much more forming, than that! This *formation* involves instruction in the threefold areas of scripture, tradition and reason, as would be offered in any Episcopal church.

In addition, our programming encourages children and youth to live into this understanding by offering them examples of growing relationships with God, with each other and within themselves. We are forming their spiritual lives with the active help and support of parents, guardians, grandparents, and family friends. We are forming a living faith through service and mission toward the parish, the community and the world.



We look to other members of the parish to share their own formation as mentors, supporters and cheerleaders as they go through school, play sports, participate in theatre productions, concerts, and develop into thoughtful, compassionate young adults. We are helping them to be formed into followers of Jesus as they move out into the world.

After thinking about *formation*, it is interesting then to consider this notion of *re-formation*. We celebrate the 500th anniversary of the historical Protestant *Reformation* this year. Martin Luther had been formed as a Roman Catholic priest in Germany and as he studied and practiced his faith, he realized he had to reject a number of teachings and practices of the Church. Something having been originally formed to follow the teaching of Jesus had to be *re-formed*.

Luther posted his 95 theses on the door of All Saints Church in Wittenberg and was immediately in trouble. He was eventually tried for heresy and excommunicated from the Roman Catholic Church for his insistence on the need to change what wasn't right, to re-adopt the original essence of the church. Out of this *re-formation*, the Protestant church was born. What an amazing influence on the history of the church this one man was because he wanted to return to the essential teachings of the church; because his desire was that the church would be shaped, or formed, again!

How about us? If we wanted to make a list of our own "95 Theses", what would they include? What most essential truths of your life would be included? What items that you know do not add to the integrity of your life would be listed there in an effort to *re-form* your life? I don't think you need to have 95 of these to make this an important spiritual exercise!

Our Youth will be working on this project in the month ahead as a way to experience the passion of Martin Luther and to

understand that we are never done with our own spiritual *formation*. All Saints Parish has a commitment to life-long faith *Formation* and we always have the opportunity to reassess what we do and how we do it and change things as we become enlightened by the Holy Spirit to live out our call to follow Jesus.

We'll share some of the youths' theses soon. If you have the chance to work on yours, we'd love to have you share it with us. No excommunications necessary!

Evensong on October 29 to Honor Reformation Celebration

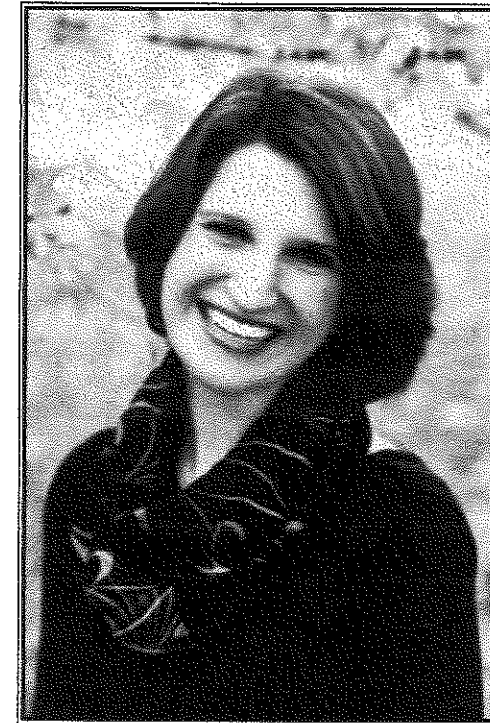
"The riches of music are so excellent and so precious that words fail me whenever I attempt to discuss and describe them.... In summa, next to the Word of God, the noble art of music is the greatest treasure in the world."
- Martin Luther

The second Evensong of the new season will take place at 5 pm on Sunday, October 29, with a recital at 4:30. It will celebrate the 500th anniversary of the Protestant Reformation and be led by Schola and their new director, Jessica Petrus Aird.

Martin Luther loved music, wrote many hymns, and inspired later composers. His influence on music will be explored in the liturgy.

Introducing Jessica Petrus Aird

Margaret Harrison



Jessica Petrus Aird joined All Saints as youth music minister in August, 2017. She enjoys an active career as both a voice teacher and soprano in the Boston area. Jessica is a graduate of the University of Michigan in voice and music education, and of Yale University in voice.

Please tell us a little about your background.

I am originally from Farmington, MI, which is a suburb of Detroit. I was raised Catholic, and it was in church that I had some of my first singing experiences. I also grew up playing piano and oboe and enjoyed performing in community theatre musicals along with my entire family! After graduating from the University of Michigan, I left the state and began my journey out to New England (by way of Chicago, and then New Haven, CT for my master's), arriving in Boston in the summer of 2012. I have mainly been in the area since then, and now make my home in Belmont with my husband and our extremely newborn baby (born September 2)!

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

While I have trained as a classical singer, and have a particular love for baroque and French *mélodie*, I often find myself listening to folk/bluegrass, instrumental jazz (Bill Evans is a favorite), and even classic rock, like Jethro Tull. I switch them up, depending on my mood!

Were you inspired to go into vocal music by a teacher or an experience?

I think, in many ways, I was inspired by my older sister who is also a classical singer. While we have gone on to pursue different vocal performance careers, her music studies highly influenced my ideas of being a singer. As for my specific focus on early music, I was fortunate to have a high school choral teacher who had a doctorate in early music keyboard studies. She introduced me to madrigals, motets, plainchant, and other early repertoire even before I knew I would study voice in college.

Does your double major in voice and music education indicate that you hope to have a double career, or do you aim primarily at one career or the other?

The dual pursuit of performance and teaching has always been my goal. I grew up in a family of public school educators, so teaching was always something I was fascinated with. It was what led me to pursue both in college; I love having both perspectives as a teacher and performer, as I use each one to inform the other in my work!

Do you follow (or plan to follow) any particular method for teaching music?

As in my education training, I find using a variety of techniques is the best option for me as a teacher. That said, when working with young singers particularly, the best way to get a singer to improve is to help them get it in their bodies! This can mean marching, dancing, swinging arms, using percussion instruments, anything to help feel the rhythm intuitively. My experience working with singers of all ages teaches me that in order for a musician to really improve, they have to be inspired by the music! I hope to find music that makes singers get excited to sing it, ask questions about it, (and maybe even want to practice it at home).

Do you ever have the time to explore the text of a piece you're teaching?

Always! One of the unique responsibilities in being a singer is that we have text to factor into our performances. I like to dig into the text's meaning outside of the music with my students, and then look for the ways in which the composer highlights these meanings musically. That then tells us how to make specific choices in our musical deliveries.

Do you have any thoughts about what Schola can sing for their Evensong in honor of the Reformation?

The 500th anniversary of the beginning of the Reformation is certainly a significant celebration! Johann Sebastian Bach is a natural choice for this occasion, although I am still narrowing down which music I'll select.

Editor – Marianne Evett; Assistant Editors – Nathaniel and Margaret Harrison; Designer – Page Elmore Evett
Deadline for the winter issue is November 15th. Please send articles and correspondence to
office@allsaintsbrookline.org or mbevett@gmail.com.

Every week at the end of the service, we receive a blessing sending us out into the world to do God's work. During the week, All Saints is blessed to receive hundreds of visitors. Our church is home to a large and thriving community who come to All Saints for other forms of worship, fellowship, personal growth, and artistic expression. All Saints is home to many stories, and we are blessed to share the gift of our building with so many others. While we open our doors to 12-step programs and music programs, these community partners also contribute to the upkeep and security of the building. As we think about stewardship this autumn, we think about preserving this great gift for generations to come.

– Janelle Mills, Senior Warden

Children

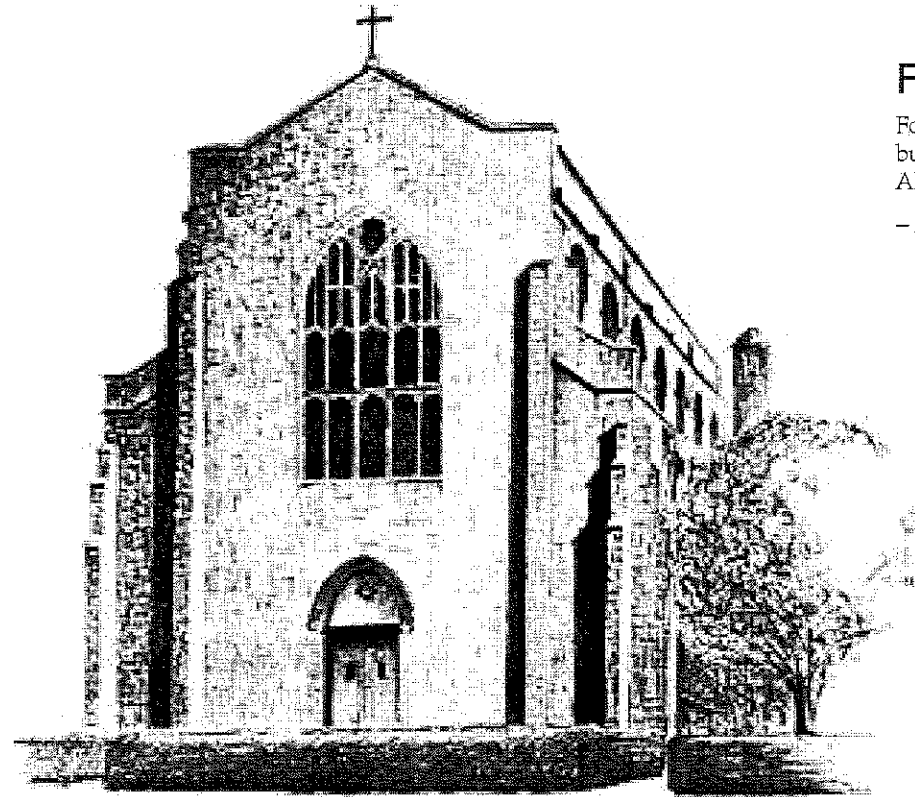
Simply put, Corner Co-op would not be what it is without All Saints Parish! Forty-six years ago, six All Saints families decided to start a non-sectarian, cooperative nursery school, and the Corner Co-op was born. All Saints provides the Co-op with a HOME in the essence of what a home is. We are deeply grateful to be a part of All Saints and look forward to our continued journey together.

– Rosie Kamal, Corner Co-Op Nursery School

Arts

For nearly 50 years, All Saints has provided the Boston Cecilia with office space, the generous support of individual parishioners, and a concert venue unique in its sacred beauty and resonance. We could not have come so far without this commitment.

– Charlie Evett, Cecilia Board of Directors



Faith

Four of us met our spouses through the Evergreen community that meets in your building. That is just a little part of the big picture that God has been drawing at All Saints. Our Father is working hard through the kind hands of All Saints!

– Pastor Jin Lee, Evergreen Church of Boston

Community Partners

Children:

Corner Co-Op Nursery School

Faith Organizations:

The Evergreen Korean Church of Boston

Women of Wisdom

Personal growth:

Ten 12-step groups

Arts:

Boston Camera Club

Boston Cecilia

Brookline Symphony Orchestra

Cantata Singers

Chorus Boston

Metropolitan Chorale

Preserving and Restoring Our Beautiful Building

All thy works shall praise thee, O Lord; and thy saints shall bless thee! - Psalm 145, verse 10 [this is written over the door to the church].

The All Saints Parish building at 1773 Beacon Street is not only incredibly beautiful, but also historically and artistically significant as an early work of the architecture firm of Cram, Goodhue and Ferguson. The cornerstone was laid in 1898, and on All Saints Day in 1899 the first worship service was held in what is now a small portion of the building. The Castle building was finally completed largely as we see it today in 1926. It serves not only the members of our worship community, but also thousands of non-parishioners who come through our doors every year.

We don't know when the first repairs and renovations were required, but in the years since 1926, successive members of the All Saints community have worked hard to maintain and restore the building, preserving it for us and the generations that follow us. Notes tell us that "In April 1925, a campaign was started to raise money to replace with stone, the wooden exterior of the East Transept; and to extend the Chancel, in accordance with the original plans. It was also necessary to provide suitable class rooms for the Parish School." The complete building cost was \$131,894.92 (or about one current year's worth of operations!) with "the balance being turned over to become part of a new Building Fund." They also started the endowment around this time.

Over the past 25 years nearly \$1million has been spent just on restoration of the outside stone walls. One of the largest investments was in 2014 when \$365,000 was spent on restoration of the Beacon Street and Dean Road exterior walls. Several of our beautiful stained glass windows have also been restored, most significantly in 2001 when the Massachusetts Historical Commission matched our own investment of \$120,000 with a grant of an additional \$120,000. And the large Beacon Street window was entirely replaced in 2015, thanks to a \$180,000 gift from an incredibly generous donor who has asked to remain anonymous.

Long-time parishioner and property committee member Tom Nutt-Powell recently conducted an analysis of the church's capital needs over the next 20 years, based on the age and expected replacement timetable of all areas. The next major investment should be an overhaul of our heating system. Significant improvements were made to the parish house heating system in 1999, but the main boilers, plus the heating distribution for the sanctuary, are near or at their useful life. The estimated cost of this heating project will be about \$400,000. While we have made, and continue to make, incremental patches to the roof to reduce leaking in storms, a more significant investment in the roof will be required in about 10 years.

The annual cost of simply operating the building is currently \$132,000. That covers utilities, insurance, general maintenance and the salary of our fantastic sexton, Renato Dantas. The major capital projects we've undertaken over the years have been financed through a variety of methods – capital fundraising campaigns, generous individual gifts, and loans. It's critical that we, the current members of All Saints, continue to be responsible stewards of the building, as were previous generations. Our objective for 2018 and beyond is to raise enough money through stewardship pledges to be able to set aside as much as \$35,000 each year in the Building Fund. While that won't get us a new heating system in the near term, it will certainly reduce the amount we need to raise.

Wendy Wheeler, Junior Warden

MANNA: Reflections on Our First Year of Partnership

Ginny Adams

I have a stone, a beautiful blue-green polished piece of glass. It was a token given to those of us who attended the funeral of Frank, a wonderful, challenged, formerly homeless artist and poet, the victim of a senseless murder. I had met Frank almost two years before at my introduction as a guest to the MANNA Monday lunch program at the Cathedral Church of St. Paul, in Boston. Each day, as I look at it on my bureau, the stone is a reminder to me of the gift that the MANNA program and its people have given to me and to many in our All Saints community who have worked over the last year to form and grow our MANNA relationship as one of four partner churches. It's a reminder to me, too, of the preciousness of life and the need to look more deeply for the goodness that is in all people.

We have begun to know the vibrant, loving, struggling, striving MANNA community. All Saints has been a participant in ministry with the homeless community for many years; but even with all of those years of serving dinners to this community, I, personally, had never crossed the invisible line between "them" and "us." Until we met MANNA.

It has been over one year since we formally went before the MANNA Leadership Team, a circle of about 30 homeless or temporarily housed men and women at the Episcopal Cathedral in Boston. Fran Bancroft, Kathleen O'Connor and I went to

applause and cheers of welcome. From that time, we have begun small steps toward crossing the bridge toward "us" and a year of learning about the world of the ignored, often shunned (or worse), homeless population of Boston. It has been, all at once, fascinating, sometimes jarring, humbling and inspiring. Over this year, we would meet Ambrose, scholar, gentleman and ever helpful soul; and James, hard working, caring Sexton at the Cathedral, the two leaders of the MANNA leadership team. We'd meet writer Clare, poet Ken, chef Richie, Tom, Ricardo and many more. All eager to welcome us, guide and help us and work side by side with us each day.

When we began this new journey at All Saints, we mapped out three long-term goals for our program:

- Make the invisible visible - by word and deed, learn about this world that is so far from our own daily lives and share what we learn.
- Build a bridge - through regular contact, join in community with the men and women of MANNA and work together to help each other.
- Enlarge the circle - provide an opportunity to broaden the extent of parish-wide involvement at many levels within this ministry so that we might begin to grow in new ways of understanding.

While numbers don't begin to reflect the program's impact, at the one-year mark, we are encouraged by the way our parish is increasingly embracing the MANNA program and its people. More than 64 parishioners have offered their prayers, contributed much needed ingredients for our meals, chopped 270 pounds of chicken, prepared 41 large, nutritious casseroles, contributed or purchased 256 cans of corn and beans, and served over 860 individuals more than 1,100 servings.

We've had an average of 29 wonderful parishioners involved per meal. It does "take a village" to make it all happen. It is relatively easy to measure the meal prep efforts; but far more difficult to measure the extent and value in the growth of our friendships with each other, and our evolving relationship with MANNA. It is harder still to measure how our relationship with MANNA may change the way any of us looks at ourselves and others. Sometimes, the best things are things you just can't count.

For all of this, our leadership team of Sharon Siwec, Mary Urban Keary, Kathleen O'Connor, Fran Bancroft and I are profoundly grateful and are eager to continue building our relationship with MANNA. I am grateful to be part of our All Saints MANNA community. We have much to learn and, welcome you to join with us.



Recent Chicken Poaching team.

MANNA Meals 2017-18:

September 25

November 27

January 22

March 26

May 28

July 23

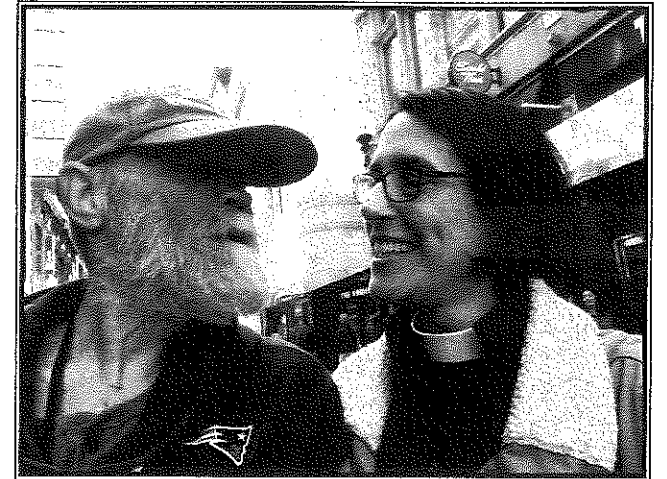
PLEASE JOIN US!

MANNA Receives 2017 Spirituality and Justice Award

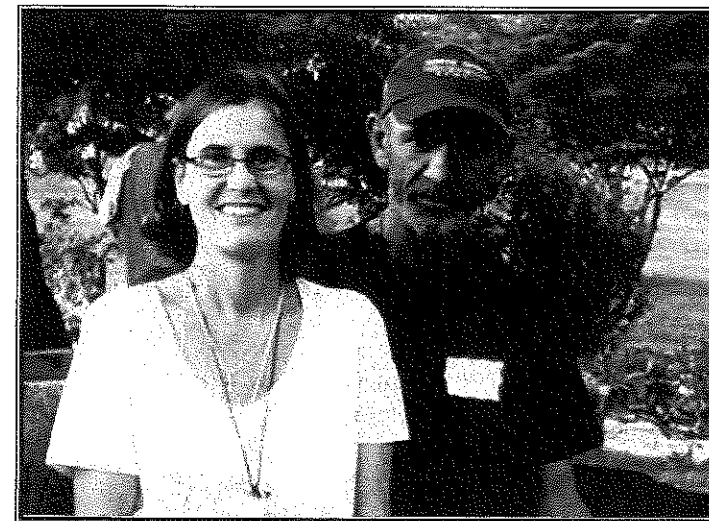
Marianne Evett

For the past 19 years, All Saints Parish has given the Spirituality and Justice award to a person or organization whose commitment to justice for all God's people is grounded in a deep spiritual life. This year, the award goes to the MANNA Community, a ministry of and with the homeless, based at the Cathedral Church of St. Paul in Boston. No organization better exemplifies this profound connection between the search for justice and the love of God as expressed through an uncritical and welcoming love of humanity. Representatives of the MANNA leadership team, including the Rev. Canon Cristina Rathbone, Canon Missioner of MANNA, are to receive the award on Sunday, October 1 at the 10:30 service and will answer questions at a lunch afterwards sponsored by the Mission and Outreach Committee. Canon Rathbone will preach at that service and at the 5 pm Celtic service on Saturday, September 30.

The MANNA (Many Angels Needed Now and Always) Community began about eight years ago at the Cathedral as a part of common cathedral, an ecumenical outdoor church for the homeless and their friends that worships on Boston Common. It was named a year or two later.



Tina Rathbone and friend Charlie G.



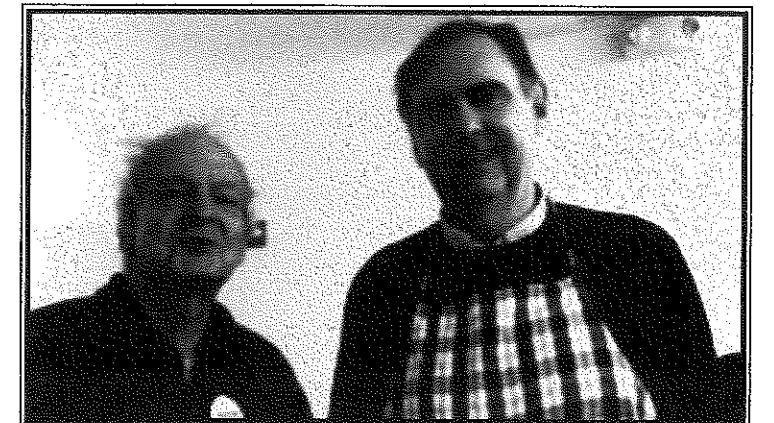
Seminarian and MANNA pastor Jennifer McCracken.

"The most important element of the community, I believe, is that it is a community in which it is genuinely true to say that all people are welcome," Canon Rathbone said. "In fact, through MANNA, we seek not only to welcome folks across differences of class, wealth, culture, race, and mental ability, but also to empower all people to claim their place as essential members of our community. We all have gifts to give - and to receive. We need each other. This is why we gather each week to serve, to pray and to create together. We do not serve the poor, in other words, we ARE the poor! (And by recognizing this, of course, we get to heal our poverities, one by one...)"

MANNA offers a Monday lunch program, ending in the Eucharist, which All Saints has been part of for the past year (see Ginny Adams's evaluation on the facing page). It also publishes *The Pilgrim*, a literary magazine written by the people of MANNA and edited by Atlantic columnist James Parker. The Black Seed Writers Group meets every Tuesday and produces material for the magazine. Other

ministries of MANNA are detailed on the cathedral website, in the MANNA pull-down menu.

The All Saints Spirituality and Justice award recognizes people from all faith traditions whose deep spirituality has inspired them to make significant contributions for the sake of greater justice for all God's people. Past recipients have included Archbishop Desmond Tutu, Bishops Barbara C Harris, Tom Shaw and Gene Robinson; James Carroll; Paul Farmer; the Hon. Byron Rushing; and All Saints parishioners Peter Stringham and Colin Johnstone.



Nat Harrison and MANNA Leadership Team co-coordinator Ambrose.

A Cecilian Celebration

The Henry Purcell Society of Boston joins the All Saints Parish choir at All Saints Episcopal Church at 5 pm on Sunday, November 19, to celebrate St. Cecilia's Day. Beginning in the early 1680s, English poets and composers devised ever more elaborate celebrations of St. Cecilia, the patron saint of music, creating special odes, toasts and concerts in her honor, and bringing together England's most famous artistic luminaries.

The concert will offer Purcell's late masterpiece, "Hail Bright Cecilia!" conducted by All Saints' Music Director and organist Christian Lane, and solo selections from the Cecilian Odes by John Blow and G. F. Handel. Featured artists include baritone Dana Whiteside and countertenor Doug Dodson, Charles Blandy, Ulysses Thomas, Nicole Estima and Jessica Cooper. The concert will replace the November Choral Evensong.

All Saints Episcopal Church, 1773 Beacon St., Brookline, MA 02445. Tickets available online, see Henry Purcell Society Facebook page. Tickets \$42, \$32 and \$20 (students and seniors). Proceeds will also benefit the All Saints music program, and 80 "pay what you can" tickets will be available to All Saints parishioners.



Grant Ensures Completion of Hegongo School Renovations

All Saints has received a Mission Tithe Matching Grant from the Diocese of Massachusetts to complete work on the Hegongo Holy Cross Secondary School in the Diocese of Tanga, Tanzania. Colin Johnstone, a former All Saints parishioner, and Carol Pinero, co-chair of the Mission and Outreach Committee, worked to secure the grant.

In 2016, the Diocese of Massachusetts was awarded a grant of \$33,240.87 to fund environmentally sensitive renovations at Hegongo Holy Cross Secondary School in the Anglican Diocese of Tanga. These renovations are ongoing, and the final cost is estimated to be approximately \$57,000. The Mission Tithe Matching Grant, recently awarded, will secure the remaining funds needed to complete the renovations.

Hegongo Holy Cross Secondary School is an Anglican Mission School in the Diocese of Tanga, established in 1977 after the local community requested the Bishop of Zanzibar and Tanga to take over the local government school as a Church school. Located in Magila, a village of approximately 4,000 people, the school has 250 students who board at the school for 10 months in each year and come from Dar es Salaam, Arusha, Dodoma, Zanzibar, Tanga and Morogoro. In the last five years, the student population has ranged between 200 and 300 with approximately 29 employees including 12 teachers. Both Christian and Muslim students attend the school.

Rector's Reflection

continued from page 1

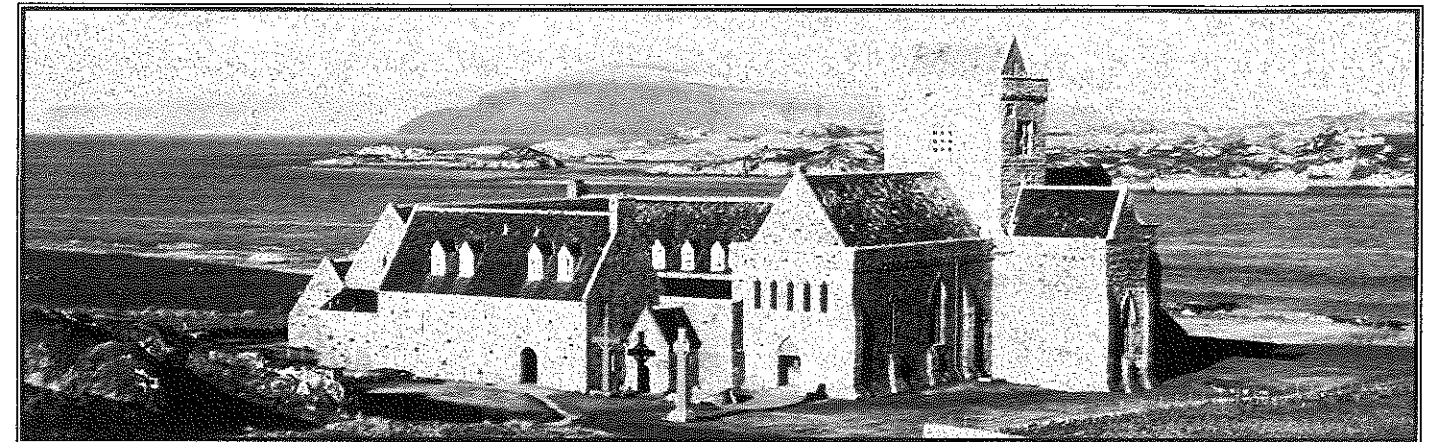
downs over the years, but another theme remained constant as well. At every critical juncture, people from outside of the parish – people from the neighborhood or the surrounding region – also contributed generously to the support of the parish and the buildings, in part, I believe, because the parish remained an institution for service.

In 1962, The Rev. Louis Pitt, the rector at the time, reminded people that "Our salvation lies in the service to other people." That is as true today as it was then. As we continue to write the story of All Saints, adding our own voices and experiences, and the generosity of our lives, to the tapestry that is God's work in this part of the world, I pray that we hold fast to these essential truths as we continue to reach out in love and service to all.

In Christ, Richard+

[Sources: *All Saints Parish, Historical Data of the First Forty Years*; The Episcopal Diocese of Massachusetts, 1784-1984]

Iona Pilgrimage



AnneMarie Ellis is facilitating a pilgrimage to the Scottish island of Iona, a holy place since St. Columba settled there in the sixth century. The pilgrimage still has spaces available. Dates are May 10 to May 20, 2018; if there are 15 people, the cost is a little less than \$3000.

Iona is a small island in the inner Hebrides off the west coast of Scotland. It was a center of monasticism and today is known for its tranquility. For pilgrimage members, days are open. "Some start the day with a meditation after breakfast," AnneMarie said. "Lunch is available but not included in the price; dinner is included and is always terrific. I would give the food five stars." The island is walkable and there are often planned hikes with the Iona Community as well as with a private guide. A boat trip to the island of Staff is also possible. The private hikes and boat trip are not included in the cost.

Interested people should speak to AnneMarie and contact Susan Hunter, Group Travel Consultant at Pathfinders Travel, 25 West 9th Street, Holland, MI 49423 Email: susan@pathfinderstravel.net Telephone: (616) 396-1983 Fax: (616) 396-7380.

Around the Parish

Henry Kettell will play Leonato, the put-upon father of the disgraced Hero, in The Belmont Dramatic Club production of Shakespeare's comedy *Much Ado About Nothing*. The setting has been updated to Massena, NY, in 1958. The dates are Friday, Oct. 13, through Sunday, Oct. 22. More info at www.BelmontDramaticClub.org.

Some of our graduating seniors are now college freshmen, including:

Grace Hannibal, who is at Emmanuel College, Boston, MA; William Jurayj, who is at Brown University, Providence, RI; and Johnny Parry, who is at the University of Chicago, Chicago, IL. Marianne Evett's grandson Spencer Evett graduated from Milton Academy and is now a freshman at Bennington College, Bennington, VT.

The Circle of Life

Births:

William Thomas Aird was born to parents Jessica Petrus Aird and Evan Aird on Saturday, September 2. Jessica is the new Schola director.

Weddings:

Katherine Johnson and Jonathan Rawlings were married at All Saints on May 28. Katie is the daughter of Georgia and Bruce Johnson.

Amy Bridge, daughter of Meg and Tom Bridge, and Andrew Hausman were married on Saturday, August 5, at All Saints.

Deaths:

Ann Shoback died on July 28 at the age of 95. Her funeral was August 12 at All Saints.

The Rev. Canon Stefani Schatz (who served at All Saints from 2004-2006) died of cancer on July 12 in Santa Barbara, CA. Services of Resurrection were held on July 30 at Trinity Episcopal Church, Santa Barbara, and on August 12 at Grace Cathedral, San Francisco.

Contributions "In Memory of Stefani Schatz" may be made to St. Margaret's Visiting Professorship of Women in Ministry at Church Divinity School of the Pacific.

SAINTS *Alive!*

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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

We join together in Prayers for Peace and Healing for all of God's people throughout the world:

Saturday 5:00 pm Celtic Holy Eucharist

Sunday 10:30 am Holy Eucharist, with Prayers for Healing

Please note: The Nursery is open every Sunday from
9:00 am - Noon

Clergy

The Rev. Dr. Richard Burden, Rector

The Rev. Anoma Abeyaratne, Priest Associate

Pastoral Associates

Kathleen O'Donoghue,

Children, Youth & Family Minister

Christian Lane, Organist & Director of Music

Jessica Petrus Aird, Youth Music Minister

Parish Administration

David Bliss, Parish Administrator

Sue Poon, Evening Office Manager

John Plonowski, Bookkeeper

Renato Dantas, Sexton

Alexandra Geoly, Elizabeth Adams, Security

Receptionists

Dates to Remember...

October 1 – Spirituality & Justice award to MANNA community, lunch

October 8 – Blessing of the Animals

October 15 – Meeting Church Again class 11:45 am

October 22 – 1517 Book discussion 11:45 am

October 29 – Schola-led Choral Evensong celebrating the 500th anniversary of the Reformation 5 pm (recital at 4:30)

November 5 – All Saints Day, Gift Sunday

November 19 – Purcell Society and All Saints Choir concert celebrating St. Cecilia's Day 5 pm

December 3 – First Sunday in Advent

