



## Welcome!

Returning to ArtsEmerson as a fully realized staged production after its sold-out 2017 concert experience, Octavia E. Butler's *Parable of the Sower* brings together over 30 original musical anthems and requiems drawn from 200 years of black music to adapt Octavia E. Butler's sci-fi, Afrofuturist masterpiece for the stage. Written by singer, composer and producer Toshi Reagon in collaboration with her mother, Dr. Bernice Johnson Reagon, the opera *Parable of the Sower* features a powerhouse ensemble of 20 singers, actors and musicians to give new life to Butler's acclaimed science fiction novel. It is a mesmerizing theatrical work of rare power and beauty that reveals deep insights into gender, race and the future of human civilization.

Published in 1993, the novel touches on many of the issues we face today—global warming, corporate influence over government, a destabilized economy, water scarcity, food scarcity, the privatization of social services, homelessness, public safety, a return of long forgotten diseases and the profit-making machine that runs the medical industry. This guide is meant to serve as a toolkit in which you will find conversations and resources for the use of readers of all ages. We encourage you to use this guide to help ask questions, explore contexts and find solutions in the world that we are living in and the community where we will support each other in the coming days.

Have fun reading, and see you at the theater!

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Photo credit: Cheung Ching Ming

## Who's Who?

### The Book Author: Octavia E. Butler

Octavia E. Butler (June 22, 1947- February 24, 2006) was an American science fiction writer, one of very few African-American women in the field.

Butler was born and raised in Pasadena, California. Butler grew up in a struggling, racially mixed neighborhood. Given the extremes of imagination, Butler sought to practice intensive research for the science component in her fiction, traveling to the Amazon to get a firsthand look at biological diversity there in an effort to better incorporate biology, genetics and medicine in her work. Climate change concerned her, as did politics, the pharmaceutical industry, and a variety of social issues, and she wove them all into her writing. She described herself as "comfortably asocial--a hermit in the middle of Seattle--a pessimist if I'm not careful, a feminist, a Black, a former Baptist, an oil-and-water combination of ambition, laziness, insecurity, certainty and drive."

She died outside of her home on February 24, 2006, at the age of 58. Some news accounts have stated that she died of head injuries after falling and striking her head on her walkway, while others report that she apparently suffered a stroke.



READ: Butler's interview with the New York Times, '[We Tend to Do the Right Thing When We Get Scared](#)'





Photo Credit: Frederick V. Nielsen

## The Composer, Librettist: Toshi Reagan

Toshi Reagan (Librettist, Composer, Music Director) is a talented and versatile singer, composer, musician, curator and producer with a profound ear for sonic Americana—from folk to funk, from blues to rock.

She is an artist who's known for energetic performances and an exemplary gift for writing engaging songs that provoke listeners to think and have fun at the same time. While her expansive career has landed her at Carnegie Hall, the Paris Opera House and Madison Square Garden, you can just as easily find Toshi turning out a music festival, intimate venue or local club. Toshi knows the power of song is to focus, unite and mobilize people. If you've been lucky enough to be in Toshi's presence, you know you can't walk away without feeling better about yourself as a human being. She aims for nothing less.

In 2011, Toshi created [Word\\* Rock\\* & Sword: A Festival Celebration of Women's Lives](#). The festival brings together musicians, filmmakers, health practitioners, dancers, activists, writers, community organizations and everyday brilliant people. It takes place every year in September.



WATCH: Toshi Reagan singing [The House of the Rising Sun](#) at The Schomburg Center for Research in Black Culture in Harlem, NY.



Toshi Reagon and Bernice Johnson Reagon

## Creation of the Opera: Parable of the Sower

When Toshi Reagon first thumbed the pages of Octavia E Butler's *Parable of the Sower*, she read a few lines and promptly put the book back down. For several years, "I read the first page, and said 'I'm not reading this now'" she remembers. Fast-forward 24 years, and the American singer-songwriter is preparing to present the opera inspired by the novel at ArtsEmerson in Boston, from March 26 to 29.

"My Mum said: 'I'm only doing it if I can do it with Toshi'" remembers Reagon, with a characteristic, warm laugh. And when her mother picked *Parable of the Sower* to be on her eclectic, cherry-picked syllabus, the daughter had no choice but to sit down with the book – and was suitably wowed. "I thought, 'Oh my God, this is amazing,' and shortly afterwards thought, 'We need to sing this story.'"

"It's a very important story for activists' communities," Toshi said. "It really says you can have almost nothing and still prevail. And so I think a lot of people are seeing a lot of the trouble that is happening in the world and want to know where they are and how to operate from a point of strength."

OCTAVIA E. BUTLER'S  
**PARABLE OF THE SOWER**  
 TOSHI REAGON & BERNICE JOHNSON  
 REAGON

MAR 26–29, 2020  
 Emerson Cutler Majestic Theatre

TICKETS NOW ON SALE!



READ: [Toshi Reagon on Adapting Parable of the Sower for the Stage and the Urgency of Butler's Work](#)

## Discussion Questions

- In the novel, Lauren leaves her father's faith as she develops her own faith – Earthseed. What does Lauren risk and gain by creating a new belief system? What are belief systems in our cultures that we could dare to reimagine?
- Lauren's community is built on trust. How do the high stakes circumstances of their world influence how and why the characters develop trust?
- *Parable of the Sower* is often praised for its very realistic dystopia. What are features of Lauren's world that have already existed in our world, or that are likely to occur in the near future?
- Lauren's hyper-empathy causes her to feel the pain of others. How does her experience as a hyper empath shape her worldview? Why might Butler choose to manifest empathy as a physical sensation?
- Lauren Olamina says, "[Earthseed is] a destiny we'd better pursue if we hope to be anything other than smooth-skinned dinosaurs — here today, gone tomorrow, our bones mixed with the bones and ashes of our cities." How is Earthseed in conversation with climate change movements? How might practicing Earthseed (as a belief system) effect our current path to human extinction?
- Why do you think this story should be adapted into an opera? How do you imagine Butler's words being presented in song will impact the story?
- Why do you think this story should be adapted into an opera? What does it do to the story when it is being sung out?
- Try to put music to language of *Parable of the Sower* as Toshi and Bernice Johnson Reagon have done. Which section of the book would adapt into a song? What sentences resonate with you as possible lyrics and why?

## Go Even Further

- Watch a special episode of "[How to Survive the End of the World](#)" Podcast with Toshi Reagan, live-streamed from Emerson Cutler Majestic Theater!



Pictured left to right: Rev. Mariama White-Hammond and Jamie Mangiameli

## 'We Are In A Moment Of Choice'

### A Conversation with Mariama and Jamie, New Roots AME Church

**Rev. Mariama White-Hammond (Founding Pastor of New Roots AME Church)** is an advocate for ecological & social justice, youth engagement, and Spirit-filled organizing. Rev. Mariama is the founding pastor of New Roots AME Church in Dorchester. She uses an intersectional lens in her ecological work, challenging folks to see the connections between immigration and climate change or the relationship between energy policy and economic justice.

**Jamie Mangiameli (Pastoral Resident at New Roots)** is originally from the Chicagoland area, but moved to Boston in 2017. Jamie is passionate about viewing worship as a creative and collaborative posture. As a queer woman in ministry, Jamie is committed to the full inclusion of LGBTQ+ persons in the church and beyond.

#### What is your relationship with the book *Parable of the Sower*? Which part of the book resonated with you in particular?

**Mariama:** I first read the book ten years ago—I fell in love with it, and I read everything she wrote within three months. I am always sad that we've never gotten that third book.

My father is a pastor. So as I was rereading it, I realized how many parallels there are between my life and Lauren's life. I do most of my work around climate change, and that was well-articulated in the book—the society has other issues in terms of how we relate to each other that will be completely exacerbated by climate reality. And I think that the book does an excellent job of showing the relationship between the issues in humans, society, and culture and how they align with environmental and economic stress.



**Jamie:** I first read it while I was beginning my journey with New Roots, so a lot of the things have felt very parallel. You're flipping through the pages, and you're like, "this is happening now."

An image from the book I hold closely is when Lauren is talking to her friend in her bedroom sharing some of her concerns, and her dad said: "this is not how you share it—you should share this information, but this is not how." Working in pastoral ministry in this social moment, that scene sits with me because it forces Lauren to ask herself: what is my intent? What is my goal with this message that I'm sharing? And how does the way that I share that message impact how it's received? That scene resonates with me as I reflect on my intent in pastoral ministry.

“**What is my intent? What is my goal with this message that I'm sharing? And how does the way that I share that message impact how it's received?**”

**Octavia Butler, in the book, mentions many extreme situations of human society. What are some of the situations/crises that concern you the most at this moment?**

**Mariama:** Butler looked at a particular moment when the society reaches a point where your way of living is unsustainable. People are not able to transition to a different way of being, they keep losing more and more. We are at this moment in human history where we know that the way that we're living is not sustainable.

And I'm thankful that the book does an outstanding job of raising that tension—when you hit a crisis, you have the choice of double down or could innovate forward. People are reimagining themselves and deciding what they're going to preserve about their identity and what they're going to let go of for their future survival. That process is not necessarily easy, and sometimes we have to hit rock bottom to get there.

**Jamie:** Now, there are concerns regarding mental health, climate and socioeconomic disparity, and I believe that at the core of all of these issues is a toxic sense of individualism. When you look at the political situation in the United States, and you look at a lot of the decisions that are made economically, you realize they're all individual gain. For example, climate change is not going to stop if everybody recycles, and is not going to stop if everybody uses reusable straws. We need to take a collective shift to remedy the damage that we've already done. We are facing a lot of social chaos, political chaos, economic chaos because hatred thrives in isolation and separation. It all boils down to a poisonous sense of individualism.

**In the book, Lauren experienced push-backs when she first introduced her belief system to others. What were some of the biggest challenges when you extend these visions to the community, and how were you able to overcome it?**

**Mariama:** If you're trying to do something forward-thinking, not everybody is going to be with you on that. Expect pushback, and recognize that if what you're doing is pushing the



envelope, everyone's not going to sign onto it right away. I think the other thing is always remaining open to the fact that you might be wrong; being open to the fact that for anything to develop, it may need to shift and change, and you need to be open to hearing the feedback from other folks. And, if you come from a position of openness, that makes it easier for people to do the same. If your idea is good, trust that it's good and believe that

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**If you're trying to do something forward-thinking... not everybody is going to be with you on that.**

you don't have to make people come to it. Having realistic expectations is a huge part of it.

**Jamie:** A lot of my work comes from a place of my belief systems being challenged or my voice feeling challenged. I'm an out queer woman who's doing pastoral ministry which is not the most accepted thing in the church, has become the position that I've been operating from. The church has the capacity to be a facilitator of the sacred community, to be a pathway to break down individualistic ways of being, and to create opportunities for interdependence and code,

collaboration--all of these things. How can this message of inter-dependence and radical community actually be achieved, practiced and realized? The pushback is what led me to this moment.

**This is a quote I pulled from New Roots' Website "Our Vision":**

*Inequality is growing, and millions are living with and fleeing from the effects of war, natural disasters, and political and economic injustice. Our consumption is causing the collapse of our planet and threatening the survival of future generations. In this time, we need, more than ever, to honor Jesus' call to love God and to love our neighbor as ourselves.*

**I found that vision aligns elegantly with the theme and the context of Parable of the Sower. How is New Roots practicing this vision?**

**Mariama:** I've come to a few key things in that statement. We have gotten to a place where people are isolated, and that isolation is also a source of many of our problems. I believe that part of the reason people are still anxious and depressed is that we lack the social support that we should have in a healthy society. I'm not anti-social media—but it can never replace the good friends willing to stick with you. We need to pay attention to each other, spend time together, pray for each other; we watch shows together and go caroling and do a whole bunch of things that connect us and ground us. And then we ask the question, what are we supposed to do together to answer this crazy moment that we're in? I don't think churches are the only answer, but what I do know is we need lots of communities where people can work this out together.

**Jamie:** I think that one of the ways that New Roots is practicing that vision is by rooting in Dorchester, and that's something that we aim to do as a community. Something very beautiful about New Roots is that it truly is a diverse community in terms of age, gender, sexual orientation, race and ethnicity, and languages that are being spoken. That allows people to step outside of themselves to see the world through a perspective that's different than their own—through our potluck community dinners, through our prayer partners and collaborative service on Sundays where we hear other voices—we build a relationship in a way that complicates our world view.

**You mentioned potluck community dinner, and that sounds like a beautiful way to build an active community. In what other activities are you able to see an impact and a change?**

**Mariama:** Being able to read this book together and talk about it is an example. Last Thursday, we watched a web series called The North Poles; it's about desertification and climate change in Oakland. We create spaces to have common understandings of things or to talk through places where we disagree or have very different experiences.

The other thing is that we have to be better about sharing resources. Everybody has to have the same kitchen implements, and everybody has to have their beds, but when you start living in a community, you can start sharing those things--for instance, maybe you love gardening, but you hate plumbing. Or you're amazing at woodwork but terrible at cleaning; when people live communally, they could share and benefit from each other's gifts. Co-housing is something that we've been looking at. In the future, would it make sense to buy a house? Climate change is going to shift our standard of living radically, and we need to accept that.

**Jamie:** In August, we did something called New Roots in Nature. And there was one week in particular where we met in Nightingale Community Garden in Dorchester. During that particular service, we all got to walk around and meditate on these beautiful sunflowers that were growing and all of the vegetables that were thriving. And then we had our potluck in the community garden, and we got to eat tomatoes that Mariama grew in her own garden. That service, in particular, really embodied that New Roots is aiming to do something different.

**Rev. Mariama, what kind of leadership advice would you give to the leaders of other communities? What would be a helpful mindset that could lead us into better future work together in the Greater Boston Area?**

**Mariama:** I think one of my beliefs is that we don't necessarily need one person at the center all the time. The emphasis on the one great leader is also not good for leaders—it makes us feel isolated, and we don't have all the answers, and then people expect us to have all the answers to everything. Having an emphasis on different leaders at different times, giving the different capacities that are needed is important.

The other thing is making sure you have your own practice. I go to yoga, that's my thing. I take that practice seriously, and I can't do what I do for other people if I'm not grounded. I think that this whole "I'll just keep going, going, going," is not healthy and you've actually displayed bad behavior to the folks that you're leading if you don't take the time to ground yourself and step back and do what you need to do.

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**We watch shows together and go caroling and do a whole bunch of things that connect us and ground us. And then we ask the question, what are we supposed to do together to answer this crazy moment that we're in?**

The near future of *Parable of the Sower* reflects an America steeped in chaos with relentless poverty and lawlessness. In what ways do you believe America will change in the next two decades?



**Climate change is going to shift our standard of living radically, and we need to accept that.**

**Mariama:** The truth is that none of us really know—because the reality is we will move where we choose to go, and we're in a moment of choice. It is exciting that people are in dialogue and really trying to figure this out; people are more connected globally than they were before. On the flip side, people are having a hard time talking to each other and across disciplines. The question is, will we lean into the best of who we are or will we devolve into our worst selves? I think of Dickens when he says, "it was the best of times; it was the worst of time." We are at this moment, and it's an amazing time to be alive.

**Jamie:** I believe in the power of community and connection—people telling their stories, listening to people's stories and building an actual relationship. The future according to Butler is not a great one, and I think we're experiencing that now. *Parable of the Sower* is encouraging us to think creatively about how different ways of doing things might look—I hope that this book serves as an invitation to creative collaboration to thinking outside of the systems that are continually harming people.

*Interviewed by ArtsEmerson Cutler Creative Producing/Engagement Fellow, Alison Qu.*

### Discussion Questions

- Rev. Mariama, in the interview, brought up her idea of future co-housing to build a sustainable co-living community. Will this be a survival strategy for humankind? Can you think of a success story where this strategy has helped a species?
- Rev. Mariama thinks we are at a moment of choice. On a larger scale, there are political, ethical, and environmental choices to make; there are also "smaller" choices to make on a daily basis, but they are equally important. What are some of the choices to be made by us right now in order to make a change?



Atlantic Avenue and the Seaport District could resemble this dramatic rendering one day if we don't start preparing now. / Illustrations by Peter Crowther

## The Storm Is Coming

**Politicians and climate scientists talk about what needs to be done to save Boston from impending doom.**

Originally appeared on [BostonMagazine.com](http://BostonMagazine.com), published on 9/4/2016 by Michael Damiano.

The water came slowly at first, just a dark film sliding over the seawall. Half an hour later, it was 10 inches higher. Miniature waves from the Atlantic pulsed over the sidewalk, passed under benches, and jumped the curb, soaking the grass on the other side. From Manhattan's Battery Park—and other points along the coast—the water spread inland, filling city streets, crashing through storefront windows, and pouring into basements. This was New York on October 29, 2012, the night Superstorm Sandy slammed into the city.

The executive director of the Boston Harbor Association, Julie Wormser, says that Boston is lucky in some ways. Our harbor faces east, so hurricanes, which come from the south, are unlikely to hit us with their full force. The harbor also comes with protective features. The harbor islands serve as Boston's offensive line, slowing down rushing water and knocking down towering waves.

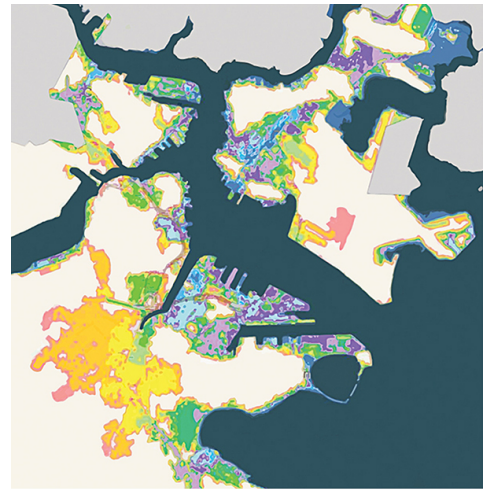
But other factors are coming against us, particularly our low-lying land, which sits on dirt that was dumped into former tidal flats. Today, we know that the ocean isn't holding up its end of the bargain. Between 1900 and 1950 the seas rose slowly, likely only a few inches in Boston. But the rate has been accelerating ever since. Climate



scientists can't say exactly how much they will rise in the future, but what we do know is that in the decades to come, sea-level rise won't be measured in inches, but in feet.

Every foot of sea-level rise significantly increases the chances of flooding. Today, a 5-foot storm surge produced by an unusually strong hurricane or nor'easter could flood parts of Charlestown, East Boston, the downtown waterfront, and the Seaport. But, as sea levels rise, it will require a less severe storm surge to produce a similar level of flooding. After 2 feet of sea-level rise, it might take only a 3-foot storm surge to produce something like today's 5-foot flood.

Even if no sea-level rise occurs, there is an almost 20 percent chance that a 5-foot flood will happen during the next 20 years. More-extreme floods are also possible. If an especially big storm surge hit on one of those days, we could get a 7-foot flood, an event that could look a lot like Sandy. The chances of a 7-foot flood are low today. But as sea levels rise, the odds will get worse. The question is how much worse they'll get, and how soon.



### WATER WORLD?

After 3.2 feet of sea-level rise, which may occur by 2070, a strong storm would flood much of Boston. A storm hitting at the wrong time could do the same much sooner.

### Flood Depths (in feet)

0.5	3.5
1.0	4.0
1.5	4.5
2.0	5.0
2.5	10
3.0	>10

Source: MassDOT-FHWA Pilot Project Report: Climate Change and Extreme Weather Vulnerability Assessments And Adaptation Options for the Central Artery, June 2015



Read the full article: [The Storm Is Coming](https://www.bostonmagazine.com/news/2016/09/04/boston-storm-flooding/)  
<https://www.bostonmagazine.com/news/2016/09/04/boston-storm-flooding/>





Several industrial sites are located on the Chelsea Creek. (Robin Lubbock/WBUR)

## 'Hit First And Worst'

### Region's Communities Of Color Brace For Climate Change Impacts

Originally appeared on [WBUR.org](http://WBUR.org), published on Jul. 26, 2017 by Shannon Dooling.

The consequences of climate change will disproportionately affect low-income communities and communities of color. "[I]f you live in a white community, then you have a 1.8 percent chance of living in the most environmentally hazardous communities in the state. However, if you live in a community of color, then there is a 70.6 percent chance that you live in one of the most hazardous towns." Daniel Faber, the director of the Northeastern University Environmental Justice Research Collaborative, admits.

"People talk a lot about communities of color, immigrant communities, low-income communities being hit first and worst," says Kalila Barnett from the Green Justice Coalition. "We haven't had the same access to homeownership opportunities, haven't had the same access to quality education, and so if you overlay climate change, when there's a shock or a crisis, they are going to be even more behind and even more disrupted because they can't bounce back from that crisis."

As climate change projections become more dire, preparing a community to be able to bounce back from a crisis has become a key part of work being done in so-called environmental justice communities. The state defines these as places with either low average household incomes, communities of color, or communities where English may not be the primary language.



Read the full article: *'Hit First And Worst'*.

<https://www.wbur.org/news/2017/07/26/environmental-justice-boston-chelsea>



White-Hammond gave a powerful speech September 20 to the crowd of thousands at the Boston Youth Climate Strike on City Hall Plaza. Photo by Jackie Ricciardi

## How Reverend Mariama White-Hammond Is Bridging Boston's Racial Divide

**She's hoping an environmental crisis can bring us all together.**

Originally appeared on [BostonMagazine.com](http://BostonMagazine.com), published on Aug. 20, 2017 by Michael Blanding.

On an unseasonably warm day in late April, more than 150 people descended into the basement of the Arlington Street Church for a teach-in on "How to Be a White Ally for Climate Justice." Seated in folding chairs, they were greeted by one of the marquee speakers from a rally demanding action on climate change earlier that day: the Reverend Mariama White-Hammond. Wearing a clerical collar, with a sweeping beige shawl draped over her shoulders, she asked, "How many of you have ever heard this statement: 'I really just wish people of color cared more about climate and the environment?'" Many in the crowd of mostly older, mostly white women nodded their heads. "Our notion that people of color don't care about climate change isn't true," she says. It's a diplomatic way of telling her audience: We're not as far apart as you think—and it's time for you to listen up.

For the past four years White-Hammond has worked pulpits and podiums across the city to bridge Boston's racial divide, with a powerful—if somewhat blunt—unifying message: If the environment goes to hell, we're all screwed, so we better start working together. If it's a familiar idea, White-Hammond's goal adds a novel, local

twist: By reaching out to Boston’s white liberals about environmentalism—an issue that’s comfortable, uncontroversial, and often overwhelmingly pale—she hopes she can also get them to become more fervent advocates for racial justice. “Maybe I can push people with a little bit of white guilt,” she tells me later, only half joking. But if she can build such a coalition, she says, she’ll have a machine for change that will make everyone’s life a little better. And who knows? That could be a step toward Bostonians coming together on more-controversial issues such as sentencing reform and immigrant rights.

Still, for a city where racism is often thought of more as a crime of omission than an act of expression, or dismissed as the purview of a few bad apples, the case Hammond is making can raise uncomfortable questions about why we’re as divided as we are. After all, can a green thumb really heal some of Boston’s oldest and deepest wounds?



Read the full article: [How Reverend Mariama White-Hammond Is Bridging Boston’s Racial Divide](https://www.bostonmagazine.com/news/2017/08/20/mariama-white-hammond/)

<https://www.bostonmagazine.com/news/2017/08/20/mariama-white-hammond/>

### Discussion Questions

- In the article ‘Hit First and Worst’, the concept of environmental racism is introduced. Define environmental racism in your own words; what is environmental racism, and can you think of an example that you’ve heard in the news in other parts of the world?
- Lauren Olamina, in *Parable of the Sower*, is an activist, a leader, and a changer. Where does the intersection lie between Rev. Mariama and Lauren’s work? In what way are they working towards a similar goal?



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**OCTAVIA E. BUTLER'S**

# **PARABLE OF THE SOWER**

**TOSHI REAGON & BERNICE JOHNSON REAGON**

## Further Reading

### **Emergent Strategy: Shaping Change, Changing Worlds** by adrienne maree brown (AK Press, March 20, 2017)

In the tradition of Octavia Butler, here is radical self-help, society-help, and planet-help to shape the futures we want. Change is constant. The world, our bodies, and our minds are in a constant state of flux. Rather than steel ourselves against such change, *Emergent Strategy* teaches us to map and assess the swirling structures and to read them as they happen, all the better to shape that which ultimately shapes us, personally and politically.

### **How to Kill a City: Gentrification, Inequality, and the Fight for the Neighborhood** by Peter Moskowitz (Bold Type Books; Reprint edition; September 4, 2018)

The term gentrification has become a buzzword to describe the changes in urban neighborhoods across the country, but we don't realize just how threatening it is. It means more than the arrival of trendy shops, much-maligned hipsters, and expensive lattes. The very future of American cities as vibrant, equitable spaces hangs in the balance. Peter Moskowitz's *How to Kill a City* takes readers from the kitchen tables of hurting families who can no longer afford their homes to the corporate boardrooms and political backrooms where destructive housing policies are devised. Along the way, Moskowitz uncovers the massive, systemic forces behind gentrification in New Orleans, Detroit, San Francisco, and New York.

### **Octavia's Brood: Science Fiction Stories from Social Justice Movements** by Walidah Imarisha and adrienne maree brown (AK Press; 1st edition, April 7, 2015)

Whenever we envision a world without war, prisons, or capitalism, we are producing speculative fiction. Organizers and activists envision, and try to create, such worlds all the time. Walidah Imarisha and adrienne maree brown have brought 20 of them together in the first anthology of short stories to explore the connections between radical speculative fiction and movements for social change. These visionary tales span genres—sci-fi, fantasy, horror, magical realism—but all are united by an attempt to inject a healthy dose of imagination and innovation into our political practice and to try on new ways of understanding ourselves, the world around us, and all the selves and worlds that could be.



## How to Access the E-Book

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- Boston Public Library card and PIN. Don't have one? If you live in Massachusetts, sign up for an eCard at [www.bpl.org/ecard](http://www.bpl.org/ecard) or visit one of our [many branches](#).
- To read on a phone or tablet, download the Libby by Overdrive app from your devices app store.
- To read on a Kindle reader, you will need an amazon account to which your kindle is registered.

*Parable of the Sower* will be available to borrow instantly from January 19 – March 13<sup>th</sup> with no wait or queue. Sign In to Overdrive with your library card and pin on a computer or app, and follow the steps to download and start reading instantly.

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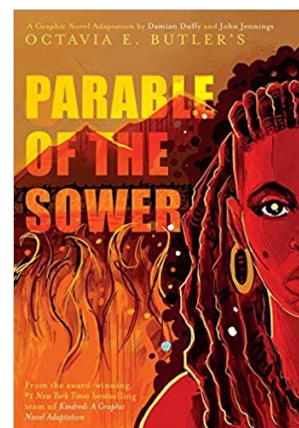
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- To listen on a phone or tablet, download the RBdigital app from your devices app store.
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New Roots is a diverse community of folks committed to living like Jesus by engaging in consistent spiritual practice, building deep community, working for justice and living into liberation.

Our vision is to be a diverse community of people who live out God’s calling to transform ourselves and the world. The work we do individually and collectively must not only address the immediate needs of the community around us but also work for systemic change that moves the world toward peace and justice.



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Established in 1848, the Boston Public Library is a pioneer of public library service in America. It was the first large free municipal library in the United States, the first public library to lend books, the first to have a branch library, and the first to have a children’s room. As a City of Boston historic cultural institution, Boston Public Library today features a central library

and twenty-five neighborhood branches, serving nearly 4 million visitors per year and millions more online. Boston Public Library is a department of the City of Boston, under the leadership of Mayor Martin J. Walsh.

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