



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."

All Saints Funds Equitable Investment

Ellen Hinkle

For the past several years, leadership and parishioners at All Saints and the Diocese of Massachusetts have been engaged in the hard work of facing dark events in our past and working to make the future brighter. Only by looking squarely at racism and racial injustice—and how we have sometimes been complicit in such modes of thinking, even if inadvertently or unwittingly—can we hope to build a more equitable world.

As a concrete step to shore up our commitment to social justice, the All Saints' Executive Committee recently proposed and the Vestry and Finance Committee approved a plan for the parish to invest \$28,668.50 from its endowment into the Boston Impact Initiative (BII) and the Cooperative Fund of the Northeast (CFNE). The sum to be invested is based on the original amount paid by All Saints for the Beacon Street property to the West End Land Company of Boston. Coming long after the displacement of the original Indigenous owners, the Massachusett and Pawtucket tribes, the investment is a symbolic act of reconciliation. Both BII and CFNE have socially responsible reputations and are committed to equitable lending practices and investments in BIPOC-led enterprises.

At the same time, the church has been undertaking another initiative to more thoroughly consider the land on which our building stands. This has allowed us to recognize that it was once inhabited by the Massachusett people and that historic missionary work from this parish affected Indigenous nations. The result has been a land acknowledgment statement from All Saints, approved by the Vestry. The statement has been read in services and posted on the church's website.

All Saints has a history of engaging in social justice. The All Saints Urban Action Committee was created at the 1968 Annual Meeting, under the leadership of the Reverend Louis W. Pitt Jr. (rector of All Saints, 1954–1972). This committee, via the Foundation for Brookline Housing, advocated for low- and moderate-income housing to encourage diversity.

Parishioner Harold Petersen, who was a participant at the time, recently shared information about other similar activities from the 1960s. A *Parish Notes* article from March 2018 featured activities and a photograph of parishioners who were engaged in these ministries over fifty years ago. That article also refers to the groundwork laid for the Courageous Conversations series, a forum where we regularly grapple with difficult topics. In February 2023, the Reverend Edwin Johnson of Episcopal City Mission (ECM) preached and spoke after the service to share the vision of ECM and offer ways we could become involved. In the spring, participants from parishes throughout the diocese, including four from All Saints, took part in ECM's "Bridging the Gap" series. The presentations sought to explore our history while helping us acquire organizing skills and share our personal journeys as a means of inspiring others to confront the racial wealth gap.

An additional meeting during the summer was organized at All Saints. It included Vestry representation and was attended by Johnson and Hannah Hafter, lead organizer from ECM. Episcopal City Mission had previously provided us with an "Asset Map" template to complete that showed how our physical plant, a shifting of financial resources, as well as parishioner talents and skills could be used to support reparations.

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Choral Evensong

Stephan Griffin

Commemorating the Consecration of the Right Reverend Barbara C. Harris

Each year, our Evensong series at All Saints celebrates a diverse selection of feasts and commemorations. Our upcoming service on 11 February 2024 holds special significance as we commemorate the historic 1989 consecration of the late Right Reverend Barbara C. Harris, the first woman bishop in the worldwide Anglican Communion and bishop suffragan in the Diocese of Massachusetts (1989–2002).

The 80th General Convention of the Episcopal Church, responding to sixteen resolutions proposing Harris’s inclusion in the calendar of the church, moved to recognize her groundbreaking consecration in *Lesser Feasts and Fasts* (2022 edition). It also referred a commemoration of her life to the Standing Commission on Liturgy and Music for consideration and review.

Born in Philadelphia on 12 June 1930, Barbara Clementine Harris was a formidable advocate for “the least, the last, and the lost.” Active in the civil rights movement of the 1960s, she participated in the Selma to Montgomery march and worked with the National Council of Churches Delta Ministry, helping to register Black voters in Mississippi. Throughout her ministry, she fearlessly offered “prophetic critique of the Episcopal Church for its homophobia, racism, and sexism.”



Her election as bishop suffragan and subsequent consecration were accompanied by threats to her life made by those opposed to the inclusion of women in the House of Bishops. Despite this attempted intimidation, she was consecrated bishop on 11 February 1989 at Hynes Convention Center in Boston with eight thousand people in attendance and sixty bishops serving as co-consecrators.

In an interview after her consecration she said, “I certainly don’t want to be one of the boys. I want to offer my peculiar gifts as a Black woman . . . a sensitivity and an awareness that comes out of more than a passing acquaintance with oppression.”

She was a member of the Union of Black Episcopalians and a founding member and president of the Episcopal Urban Caucus. She represented the Episcopal Church on the board of the Prisoner Visitation and Support Committee and was a member of the church’s Standing Commission on Anglican and International Peace with Justice Concerns.

To honor her legacy, all of the music featured at Evensong will be by Black and women composers, voices that are historically underrepresented in the Anglican musical canon. The introit is a setting of the hymn “Abide with Me” by Moses Hogan. First-place winner of the Kosciuszko Foundation Chopin Competition and an accomplished pianist in both classical and gospel idioms, Hogan’s arrangements are often marked by rhythmic complexity and extended harmonies.

The canticles are from Kerensa Briggs’s *Gloucester Service*, which was commissioned by the Gloucester Choral Society and premiered by them in February 2017. Briggs was raised on the sounds of sacred music and sang with the youth choir of Gloucester Cathedral, where her father was organist and master of the choristers. The settings begin simply, each one unfolding and transforming a straightforward melodic mantra into a profound expression of the overwhelming scale of God’s power and unconditional love.

The anthem, by award-winning Californian composer Zanaida Stewart Robles, is a heart-wrenching setting of Psalm 61: “Here my cry, O God, and listen to my prayer. I call upon you from the ends of the earth with heaviness in my heart; set me upon a rock that is higher than I.”

We are honored to be joined by the Honorable Byron Rushing, who will be the guest preacher for the service. A member of the Massachusetts legislature from 1983 to 2018, he maintains a strong commitment to the advancement of civil and human rights, universal health care, and economic and housing development. An active Episcopal layperson and a member of St. John and St. James Church in Roxbury, Rushing served as a deputy to General Convention from 1973 to 2022, including a term as vice president of the House of Deputies, 2012–2022. He was also appointed chaplain to the House of Deputies at the 1994 General Convention, the only layperson to hold this position in church history. He serves on the boards of the Episcopal Women’s Caucus, the Episcopal Network for Economic Justice, and the Archives of the Episcopal Church, in addition to being one of the founding members of the Episcopal Urban Caucus.

Join us on 11 February 2024 at 5 p.m. as we welcome Bishop Alan Gates, Byron Rushing, and communicants from throughout the diocese for this commemoration. A festive reception will follow, providing an opportunity for fellowship and reflection on the enduring impact of Bishop Barbara C. Harris’s groundbreaking contributions to the Anglican Communion.

All Saints Welcomes Three New Vestry Members

Beth Bourgault, Ellen Hinkle and Linda Jones were elected Vestry members at the parish's Annual Meeting on 28 January 2024.

Beth Bourgault

Beth was born and raised in Michigan in a large “church-every-Sunday” Catholic family, moving to Massachusetts in 1973. She currently lives on the North Shore in Lynn with her husband, Mike, and spoiled dog, Lucy. Her daughter and son-in-law live in Brookline with their young daughter; her son lives in Tokyo, Japan. As an adult, she remained active in community service but stopped attending church because she disagreed with the principles of the Catholic faith. As fulfilling as community work was, she missed the shared bonds and spirituality that come with being part of a church community.

Beth was introduced to All Saints by her daughter, AmyBeth, in 2018 when she attended All Saints for her granddaughter's baptism. She continued to attend regular Sunday services and was drawn to the welcoming attitude, acceptance, and spirit of altruism shared by both the parishioners and the church leadership. She knew immediately she had found her spiritual home. Beth was Confirmed into the Episcopal faith in June 2023.



Beth was a paralegal for a North Shore law firm for thirty-eight years before changing career paths in 2015 to become a care manager to the sick and aging, a vocation she continues to enjoy. She also enjoys gardening, kayaking, bike-riding, hiking, snowshoeing, playing cards with friends on a Saturday night, and big hugs from her granddaughter, Maggie.

Beth is a lector, intercessor, and member of the Daughters of the King and Altar Guild, and regularly contributes to MANNA and the B-Ready/B-Love programs of St. Stephen's Youth Programs. Beth cares deeply for the All Saints community and hopes being a member of the Vestry will enable her to continue her passion for community and church involvement.

Ellen Hinkle

Ellen came to All Saints in December 2021. She was immediately drawn to the music, the preaching, and the people, which led to her participation in the choir and as a lector. After the Reverend Edwin Johnson from Episcopal City Mission visited All Saints, Ellen became interested in reparations and bridging the wealth gap and is thankful for All Saints' leadership in these critical areas.

Originally from Central Florida and a lifelong Episcopalian, Ellen received a Bachelor of Music Education from Florida State University and a Master of Music from the University of North Texas. She and her late husband, Winson, were professional musicians in the Orlando area for many years. She also taught flute at Rollins College and was a Visiting Instructor in Flute and Music History at Stetson University in DeLand, Florida. Later, Ellen and her husband worked their way up the East Coast, eventually arriving in the Boston area in 2008. Ellen was a principal clinical data manager at Vertex Pharmaceuticals until her retirement in 2017.

Ellen lives in Norwood and enjoys being near her daughter, son-in-law, and grandchildren who live in Roslindale, and her son and daughter-in-law who live in Northfield, Massachusetts.



Linda Jones

Linda and her husband, Will Joyner, have been All Saints Parish members since December 2021. Linda grew up in the Episcopal church in the Diocese of Northwest Texas. Her experience in her home parish was formative, giving her an extended parish family; an immersion in church music, liturgy, and history; and roots in lifelong faith.

She came to New England in 1982 to attend college (Smith College) and graduate school (Yale University), earning degrees in French. She taught at Smith and Mount Holyoke College before settling in Boston in 1995 to work in public health and medical fundraising. She remained involved in parishes through these years, ultimately finding at All Saints a welcome and resonant reminder of the warm community she had growing up, along with a strong parish commitment to service. At All Saints Linda has joined the MANNA Ministry and Courageous Conversations; with Susan Cleaver, she also helps facilitate All Saints' work with Episcopal City Mission.

Linda and Will have two children, Robbie (17) and Compton (15), as well as two older sons, Luke (36) and Alec (31). She is a senior fundraiser at Brigham and Women's Hospital, and when not working enjoys reading, cooking, long walks, and seeing movies with her kids.



What does Linda hope to bring to the All Saints Vestry? She has been richly blessed by church communities throughout her life; the opportunity to return this blessing in some small measure is a great gift

All Saints Rallies for Food Justice

Wendy Wheeler

During Advent 2023, All Saints explored the connections between faith and hunger through a series of discussions called “Manna, Bread, and Action.”

In the first session we learned about what life is like for the most food-insecure among us, the unhoused community served by the MANNA program at the Episcopal Cathedral of St. Paul. In the second session we reflected on the ways in which the Eucharist feeds us and invites us to feed others. In the third session we discussed injustices in our food system.

In 2022, according to the U.S. Department of Agriculture, 44.2 million people lived in households that had difficulty getting enough food to feed everyone, up from 33.8 million people the year prior. Those families include more than 13 million children experiencing food insecurity, a jump of nearly 45 percent from 2021.

Rather than a right, nutrition is often a privilege—a privilege granted to those who have enough money to buy healthy, fresh food. For others it is possible only by navigating the complex and often degrading system of using government benefits and/or donated food. Places with poor access to healthy food have been coined “food deserts,” but some prefer to use the term “food apartheid” to reflect the systemic and political factors that underly the inequality. Even households with adults working full-time have difficulty getting enough food, and people with limited resources often need to travel the farthest to find fresh food. Relying on public transportation compounds the time investment.

According to research from Project Bread, prior to the pandemic, household food insecurity in Massachusetts was at 8.2 percent. The pandemic caused a crisis, rendering 19.5 percent of households food insecure. While the current rate of food insecurity is lower than at the height of the pandemic, too many households in Massachusetts are still struggling with food access, with Black and Latino households recovering more slowly than white households.

In 2021, All Saints joined Project Bread’s coalition of one hundred organizations in Massachusetts to advocate for legislation to provide universal free school meals across the Commonwealth, removing the stigma and barriers that limit access to good nutrition for the increasing numbers of children living in food-insecure households. The coalition’s activities succeeded in getting the legislation passed during the summer of 2023, making Massachusetts the eighth state in the nation to offer universal free school meals to all students.

As a parish, we can continue to work with advocacy groups like Project Bread and Episcopal City Mission to repair the inequities in our communities and do the work we as Christians are called to do.

The “beatitudes” below come from the book *Jesus for Farmers and Fishers*.

Blessed are those who hunger and thirst, especially at the margins of the greatest surplus of food in the history of the world.

Blessed are those who flip burgers in fast food drive-ins, who fill burritos in taco trucks, who go from house to house with coolers of homemade goods hidden in their trunks.

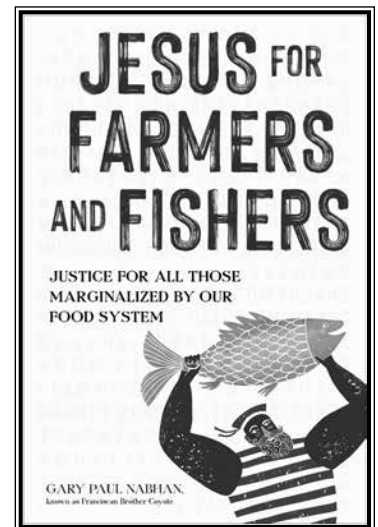
Blessed are those who patch together their shelters with pallets and tarps.

Blessed are those who glean their meals from the produce dumped on the edge of fields.

Blessed are those who are famished and fatigued when nightfall comes.

Blessed are those who pray for Jesus to arrive with fresh loaves and fishes.

Matthew 5, adapted by Gary Nabhan



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The Search for a New Diocesan Bishop Is Underway

Ethan Avery

Massachusetts Diocesan Bishop Alan Gates will be retiring this year after serving the Episcopal Diocese of Massachusetts for ten years. He has served our diocese well during his tenure, and we will miss him as he leaves his current ministry.

In the Episcopal Church, “Bishops serve as chief pastors of the church, exercising a ministry of oversight and supervision.” Bishops also lead specific services including ordination and consecration of other bishops, ordination of priests and deacons, celebration of new ministries, and the consecration of churches and chapels. They also preside over confirmations, receptions, and reaffirmations. Bishop Alan has performed this work of overseeing and uniting the churches within the Diocese of Massachusetts while also being involved with parts of the wider Episcopal Church.

He has fortunately provided the diocese with more than a year to find a new bishop, who will be consecrated in the autumn of 2024.

What Has Happened in the Election Process So Far?

The process of choosing a new bishop began in May 2023 when Bishop Alan announced that he would retire in the autumn of 2024 and called for the election of a new bishop. A committee was formed during the summer of 2023 and began work to determine candidates for nomination. The nominating committee first held a number of listening sessions at churches throughout our diocese, as well as a diocesan-wide survey to develop a profile. This profile will help committee members, when assessing potential nominees, to be certain they are choosing someone who matches the needs and priorities of the Diocese of Massachusetts.

This profile was posted and the nominating period got underway. Individuals could be nominated for the position until 30 December 2023 and applications on one’s own behalf could be submitted until 13 January 2024. Additionally, a committee was established in late fall 2023 to ensure a smooth transition when the new bishop is consecrated later this year.

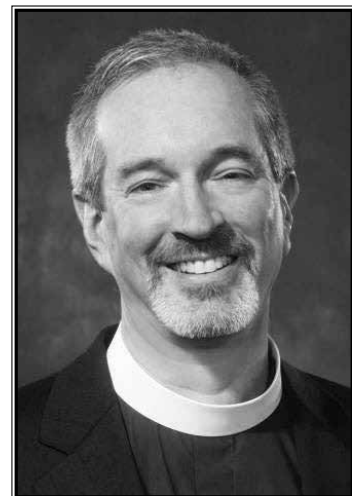
Next Steps in the Election of the Bishop

The nominating committee is currently in the process of reviewing nominations and applications, a process that will continue until April.

Based on the review of the nominating committee, the slate of candidates will be announced in April. The announcement will also include a schedule for a series of meet-and-greet sessions with the candidates to be held in early May 2024. This is a critical step, and we strongly recommend that anyone interested in this process check the Bishop Search website for the announcement of these sessions (<https://www.diomass.org/bishop-search>). They are open to all members of the diocese.

Following the meet-and-greet sessions, the process will quickly move to a special convention to elect the new bishop on 18 May at Trinity Church in Boston. All Saints will be represented at this special convention by Richard, Anoma, and our diocesan delegates, Ethan Avery and Betsy Noecker.

Following the election, the consecration and ordination of the seventeenth bishop of the Diocese of Massachusetts will be held on 19 October at Trinity Church Boston. At this point, Bishop Alan (and potentially Assistant Bishop Carol Gallagher, who was appointed by Bishop Alan) will step aside and the new bishop will officially take up the ministry.



Jason von Ehrenkrook: All Saints' New Seminarian

Margaret Harrison

An unusual seminarian has been assigned to All Saints this year. Jason von Ehrenkrook is not currently studying in a seminary, though he did complete seminary studies twenty-five years ago. Instead, he is an associate professor of religious studies at the University of Massachusetts Boston who has discerned a call to the priesthood and is gaining field experience with us, primarily working with children and young people. In addition to his teaching and work at All Saints, Jason is writing a book about the use of the Bible as political propaganda by U.S. presidents. He took time to answer the questions of a curious reporter via email.

How did you happen to be born in the Dominican Republic?

My parents were missionaries for a conservative evangelical mission agency and happened to be stationed in La Romana, Dominican Republic, when I entered the scene in January 1973. Alas, I was not able to fully enjoy the palm trees and warm climate of this Caribbean island. My older sister developed an illness that required significant medical treatment, so when I was only six months old, we relocated to the Philadelphia area, never to return to the tropical paradise of my birth. However, fifty years later (March 2023) I was thrilled to finally return to the DR with my spouse, Rebecca. Funny story: As we went through customs at the Punta Cana airport, the agent looked at my passport and suddenly gave me a huge smile while speaking to me in Spanish as if we were old friends. Initially I was confused until I recalled that my passport shows my place of birth. I awkwardly had to explain—in English!—that I was only a Dominican for a fleeting moment.

When you started your seminary studies almost thirty years ago, did you intend to become a parish priest or did you always foresee being an academic?

I must confess I chuckled a bit as I pondered this question. I was brought up Baptist and attended a conservative Baptist seminary in the mid- to late 1990s. And the language of “parish priest” is completely foreign in that world. “We train PASTORS,” I can hear my seminary professors insist. “Priests are the wrong kind of Christians!” (A few of my old profs would be spinning in their graves if they could see me now!) But to answer your question: My initial plan was to pursue pastoral ministry and not an academic career. But my seminary studies did two things that shifted my trajectory. The more I studied, the more I began to question and doubt the theology I was being fed, which in turn forced me to rethink my calling to pastoral ministry. But those same studies also awakened an interest in the world of academia, especially biblical studies and adjacent fields of research. And so I applied to graduate school and ended up in a Ph.D. program at the University of Michigan (Go Blue!). Of course, I’ve since returned to a ministerial calling, this time in an ecclesiastical context much more suited to the coexistence of faith and rigorous scholarship.

How did you become interested in the topics you teach? You mentioned apocalypticism, history of Jerusalem, Christian origins, and Old/New Testament in your introductory biography. I’d love to hear more about these courses. Do you speak about other religious traditions than Christianity?

I’ve long had an interest in biblical studies stemming from my seminary days, and my courses on the scriptural writings remain some of my favorites to teach. My graduate studies focused mainly on Judaism and Christianity in the ancient world, with an emphasis on the Jewish context of early Christianity and the ever-complicated relationship between these two traditions. And many of the courses I teach emerge from this broad intellectual arena and aim to probe the connections between Jews and Christians. Thus, in my course on Christian origins, we spend significant time placing Jesus within his Jewish context and exploring the extent to which the earliest followers of Jesus constituted a Jewish apocalyptic sect and not a distinct religion. But we also trace how this originally Jewish sect eventually “parted ways” with Judaism and defined itself over against Jews. The story of Jerusalem likewise presents a wonderful “space” in which to explore interactions between Jews and Christians, as well as Muslims and the many other protagonists in the history of this urban space. My course on apocalypticism likewise puts Jewish and Christian material into conversation. Another aspect of the apocalypse course that I love is how it allows us to explore how these ancient apocalyptic traditions are reimagined in later contexts—we explore the date-setting phenomenon (Jesus is returning in 1844, 1988, 1992, 2000, 2011, etc., etc.), America’s rapture obsession, doomsday cults, the impact of apocalyptic theology on U.S. politics/Christian Zionism, apocalypse in music and film, and many other interesting topics. So much fun!



What about the use of the Bible as political propaganda? That sounds like a delicate topic for a book. Do you see this use as positive, hypocritical—or does it depend on the politician?

Yes, “delicate” is perhaps an understatement. . . . I might prefer the term “combustible”! We all remember the former president marching with a heavily armed entourage from the White House to St. John’s Episcopal Church for a photo op with the Bible in hand. I suspect most—and hopefully all—of us were horrified by that scene. But here’s the thing: Trump’s not the first, and likely won’t be the last, U.S. president to stage a photo op with the Bible (though he is the first to use physical violence on people in order to set the stage for his Bible photo op). For much of U.S. history, politicians across the political spectrum have found it politically useful to quote and appear to be aligned with Holy Writ. And the scriptural canon has proved remarkably flexible in the hands of politicians, capable of adapting to any ideology or policy or platform in need of a divine stamp of authority. Which is precisely what my current book project is exploring. But what’s my opinion on all this? Well, I like it in that it has given me a wonderfully fascinating topic to research. But I also dislike it, regardless of whether I agree with the politician doing it, because it too easily transforms this complex, diverse, polyvocal anthology of our spiritual ancestors into a political weapon in service of ideologies foreign to the world of the Bible. So, if I could give one word of advice to contemporary politicians, it would be an adaptation of Matthew 6:5–6: “When you read the Bible, don’t be like the hypocrites who love to tweet Bible verses and quote scriptures in their political speeches and take pictures with Bibles, so that they may be seen by their voters. Instead, when you read your Bible, go to your room, close the door, and ponder this text through a lens of love.”

You mention travel as something you enjoy—as well as “reading page-turners,” hiking in the White Mountains, and hanging out with your family. Do you travel for academic research?

While much of my research can and does happen in the context of local university libraries, occasionally I’ll need to travel to access material. For example, I needed to explore presidential archives for my current book project, which took me to Hyde Park, New York (Franklin Roosevelt); Independence, Missouri (Harry Truman); Abilene, Kansas (Dwight Eisenhower); Austin, Texas (Lyndon Johnson); Yorba Linda, California (Richard Nixon); and Simi Valley, California (Ronald Reagan). I’ve also had the privilege of traveling to enhance courses that I teach, including to Italy, Greece, Turkey, Egypt, and Israel. And I have occasional opportunities to attend academic conferences in the United States and abroad during which I’m able to present research and interact with other scholars.

Do you know why you were assigned to All Saints as a seminarian as opposed to another parish in the diocese?

The canon for ordained vocations, the Rev. Edie Dolnikowski, steered me to All Saints precisely because it would offer me a different liturgical and ministerial experience than what I was used to in my sponsoring parish, St. Chrysostom’s in Quincy. I’m grateful for this, especially since I’m relatively new to the Episcopal Church (2014) and have only ever experienced my sponsoring parish. All Saints is much larger and offers more programs/activities, which has stretched me to serve in areas that are outside of my comfort zone. For example, one of my primary responsibilities at All Saints is to work with the children in Breakfast Club. Truthfully, this made me a bit nervous as I have very little experience teaching young children. But it’s been a thrilling experience, and I’ve learned (and am still learning) so much from it, and especially from the wonderful Breakfast Club team, Phil Haberkern, Mary Urban Keary, and Bruce Keary.

Could you explain a bivocational ministry? Would you be rector of a parish and also a professor of religious studies?

I’m still not entirely sure what my ministry might look like on the other side of ordination. Certainly, my work as a professor will continue to be my primary vocation—I love teaching in the university and can’t imagine life without it. How my ordained vocation fits with that remains to be seen. It’s possible that I might land as a part-time rector of a parish. But, as I’m gradually learning, there may be other ministry opportunities that might also mesh well with my work at the university. I trust that God, and the many mentors I’m picking up during formation, will guide me throughout this process.

Saint of the Month: Florence Li Tim-Oi

Bradley A. MacDonald

Ordained 1944, the Anglican Communion's First Female Priest

What makes a saint, or a “most holy person?” Our saint of the month, Florence Li Tim-Oi, emerges from the “great cloud of witnesses” for her feast day, 24 January. What is it about her lifestory that stands out, making her saintly, a person elevated by popular opinion as a pious and holy person, as such persons are defined in the Anglican Communion? Our parish is called All Saints. Can we all be saints? Or must we, like many of those such as Florence who are remembered by feast days, be dissenters, disrupters, pathfinders, groundbreakers forged in the crucible of political strife?

Saintliness is a longstanding and inclusive concept. Psalm 50:5 calls out, “Gather my saints together unto me; those that have made a covenant with me by sacrifice.” In the New Testament, Paul addressed all believers as saints, frequently addressing his letters to “the saints.” His opening salutation in 1 Corinthians says he is called as an apostle of Jesus Christ and writes, “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.”

So, sainthood is not reserved for those who heeded a special call or who faced and overcame overwhelming conditions but rather a status available to any of us who hear the call of the Spirit—perhaps not a call from a burning bush or a thunderous, profound voice but rather a still, small voice. We take comfort in knowing that we too can be part of the great cloud of witnesses. Hum along if you wish:

I sing a song of the saints of God,
patient and brave and true. . . .
They lived not only in ages past;
there are hundreds of thousands still;
the world is bright with the joyous saints
who love to do Jesus' will. . . .
For the saints of God are just folk like me,
and I mean to be one too.¹

Over time, the formal concept of “saint” shifted to veneration of particularly holy persons, often associated with trials and tribulations. They are martyrs and leaders whose strength, forged in the face of adversity, continues to provide us with inspiration as we face today's challenges. To identify these particularly holy persons, the Catholic church employs a four-step canonization protocol progressing from venerable to beatification to sainthood, after proof of at least two important miracles obtained from God through the intercession of the candidate.

Befitting of the broad spectrum of approaches to worship in the Episcopal church as it plies the *via media*, or “middle way,” between Protestant and Roman Catholic doctrine and practices, the usage of the term “saint” and veneration of saints in the Episcopal church represents a continuation of the ancient tradition of veneration of saints from the early church honoring important people of the Christian faith but without the same canonization protocol followed by the Roman Catholic church.

The Episcopal church recognizes with feast days those who have emerged, like Florence Li Tim-Oi, as models of holiness to be imitated, a “great cloud of witnesses” that strengthen and encourage us during our spiritual journey, as elder brothers and sisters in Christ. We pray with the saints in their fellowship, not to them, although their intercessions may be requested.

The roster of saintly individuals with official Episcopal recognition has evolved over time from the 1789 Book of Common Prayer, which listed only twenty-five holy days mostly honoring New Testament people or events, to the 2022 *Lesser Feasts and Fasts*, which supplements the BCP with more than ninety feast days, with material to commemorate numerous saints and occasions.

As the Reverend Richard Burden has said, “One of the great strengths of the Anglican church is that while we are bound together by Christ, and by scripture, and while we have great respect for our traditions, we are also very committed to local adaptation. The culture and the context where the shared faith is planted is always a major consideration.”

Florence Li Tim-Oi is one such disrupter and pathfinder. Hers is a unique story of strength, courage, and sacrifice for the church. In 1944 Free China during the Sino-Japanese War, this trail-blazer became the first woman ordained as a priest in the Anglican Communion. Forty-five years later, in 1989 in Boston, the Reverend Florence Li Tim-Oi concelebrated with Bishop Barbara C. Harris at the latter's consecration as the first female bishop in the Anglican Communion.

¹ Lesbia Scott, 1929. The hymn was retained in the 1982 Hymnal after its proposed removal for “lack of theological profundity” prompted a letter-writing campaign to keep it.



Florence Li Tim-Oi (“much beloved daughter”) was born in Hong Kong in 1907. At her baptism, she chose Florence as her name, honoring Florence Nightingale. After seminary in Canton (funded by the generosity of others, as her family was unable to afford it) in the late 1930s, she served in a lay capacity in Kowloon and Macao (a Portuguese island colony). In May 1941, she was ordained deaconess, a step that had only recently been accepted in the Anglican Communion of the day. Political strife and war intervened. Hong Kong fell to Japanese invaders, and priests could not travel to Macao to celebrate the Eucharist.

As Li Tim-Oi continued her ministry in Macao, Bishop Ronald Hall of Hong Kong heard the call to ordain her as priest: “God’s work would reap better results if she had the proper title.” She was ordained a priest in the Anglican Diocese of Hong Kong and South China, in the village of Shui Hing, on 25 January 1944. When World War II came to an end, her ordination was the subject of much controversy, and she sought to have it acknowledged by the wider Anglican Communion. In 1947, she was appointed rector of St. Barnabas Church in Hepu where, on Bishop Hall’s instructions, she was still to be called “priest.”

However, in 1949 political strife again intervened in her ministry. When Communists came to power in China, church doctrine was determined by the Three-Self Movement (self-rule, self-support, and self-propagation), so Li Tim-Oi undertook theological studies in Beijing to further understand this movement. She then moved to Guangzhou to teach and serve at the Cathedral of Our Savior. Once again, politics thwarted her ministry. The Cultural Revolution mandated that beginning in 1958 all churches be closed. She was forced to cut up her vestments and work on a farm and then in a factory. Accused of counterrevolutionary activity, she was required to undergo political reeducation. Sixteen years later, she was allowed to retire from her factory work. In 1979, the churches reopened and Li Tim-Oi resumed her public ministry. She was allowed to visit family in Canada, where she remained, serving as a priest in the Dioceses of Montreal and Toronto, until her death on 26 February 1992.

Her legacy includes the Li Tim-Oi Foundation, working to empower Christian women as agents of change within their own cultures. The foundation provides grants to women candidates in the Majority World to train for Christian mission and ministry, as well as for many other kinds of work, including as adult literacy advisors, community workers, health workers, finance directors, and theological educators. They call themselves the “Daughters of Li Tim-Oi.”



Li Tim-Oi, her mother, Bishop Mok, her father, Archdeacon Lee Kow Yan after her ordination at St John’s Cathedral Hong Kong, Ascension 22 May 1941



The Reverend Florence Li Tim-Oi with Bishop Barbara Harris at the latter’s installation in Boston in 1989.

Equitable Investment continued from Page 1

At the diocesan level, a resolution was adopted at the 2020 Diocesan Convention entitled “A Call for Repentance and Reparations” and was followed up in 2022 with the creation of a Reparations Committee. The diocese established a Reparations Fund Committee in 2023. As of 31 December 2023, the fund’s assets came to \$1.8 million, with the long-term goal, set by the 2022 Diocesan Convention, of reaching \$11 million.

The convention’s stated mission for the fund is “to help repair the breach of systemic racism in the life of our diocese, region and nation, by resourcing Black communities to flourish in myriad ways.” In the commission’s 2023 report, its members noted that their points of focus “supporting BIPOC individuals and communities, reparations, and fostering antiracist Episcopal communities.”

As we enter a new year, the people of All Saints will continue to confront difficult issues related to reparations and social injustice. We encourage everyone to join Courageous Conversations as we strive to educate ourselves and explore opportunities to make a difference in our community and beyond.

Philadelphia Eleven Screening

In 1974, a group of eleven women were ordained to the Episcopal priesthood in Philadelphia, despite a prohibition in the constitution and canons of the Episcopal Church. At the time only men were eligible for ordination. This dramatic act seemed to break the so-called stained glass ceiling, giving hope to Christian women everywhere. This story is told in a compelling new documentary *The Philadelphia Eleven*.

All Saints has many connections to this film. Barbara C. Harris was the crucifer for the service in Philadelphia. Scenes in this documentary were filmed at All Saints Parish, and parishioner Patricia Rea has an additional connection to the film through one of the priests who invited two of these women to celebrate communion after their ordination. This gutsy priest, Peter Beebe was later put on trial by the Diocese of Ohio, and Patricia’s father was the lawyer who defended him. Peter is also interviewed in this film. Patricia will host a panel discussion following the film’s screening at the Coolidge Corner Theater on Sunday, 25 February will include the film’s director, Margo Guernsey, the Very Rev. Amy McCreath, dean of St. Paul’s Cathedral and Hannah Rose Baker, the daughter of one of the first generation of female priests.



What Happens after We “Go Forth to Love and Serve the Lord”?

Our rector, the Reverend Richard Burden, and the Vestry are asking parishioners to take part in a new discernment project considering where you are sent to when you leave All Saints (or turn off the livestream) each week. Church leadership is asking people to consider the following questions below. You can simply tear of this page from the newsletter and, after filling it out, place it in the rector’s mailbox. Staff and leadership hope to have these questions answered and understood so that we can continue to co-create a vital and spiritually sustaining community with you.

“How does All Saints equip you to live your lives?”

“Where do you go when you are not at All Saints?”

“What types of work, family, civic lives are we sending you into? How does All Saints equip you for the lives/work you are being sent into? And what might you need to be better equipped?”

SAINTS *Alive!*

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Office Hours Tuesday–Friday, 10 am – 4 pm

allsaintsbrookline.org

Worship Schedule

For more information see our website:

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

Dr. Stephan Griffin, Music Minister

Parish Administration

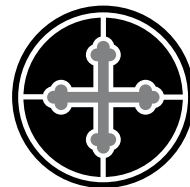
David Bliss, Parish Administrator

John Plonowski, Bookkeeper

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Isabel Dantas, Alexandra Geoly and Bryce Mathieu, Security Receptionists



All Saints Parish