

No Longer Strangers
A History of All Saints' Episcopal Church, 1867-2017

“This is our heritage. These are our beginnings, the beginning of the Corporate and Sacramental life of a Christian community of men and women, under the leadership of a line of devout and devoted priests. Their lives have formed the successive strands which for a full century have been woven into the fabric which is the parish life of All Saints' Church.” Thus begins “We Have This Treasure,” a history of All Saints' Church written by E. Pauline Johnson to commemorate our hundredth anniversary fifty years ago. Johnson's history is a lovingly crafted and meticulously detailed record of our church from the years 1867 to 1967. It is a reminder of the rich tradition from which we draw.

All Saints' Episcopal Church was founded in the fall of 1867 in Brooklyn, New York. At the time, just over two years had passed since the end of the Civil War. Reconstruction was underway, and it was not until a year after the founding of the church that the passage of the 14th amendment established equal protection under the law regardless of race. Prospect Park was still under construction, and the Gowanus canal would not be completed for another two years. The area that would become Park Slope was not yet one of Brooklyn's most prominent neighborhoods, but as it became one All Saints' was a central feature of civic and religious life.

According to the Church's Certificate of Incorporation, “A meeting of the male members of full age of this Church” was held “on Monday Evening the sixteenth of September at 8 o'clock for the purpose of incorporating themselves, and by a majority of voices elect their wardens and eight vestrymen.” In the earliest newspaper accounts of All Saints', the congregation is referred to as “a branch of the Church of the Atonement,” and later evidence alludes to a “row in the Church of the Atonement” causing the split that led to the founding of All Saints', though the cause of the dispute, if one existed at all, is not mentioned in church records.

Until Christmas of 1867, All Saints' was without a rector. According again to Johnson's history, The Rev. Lea Luquer of Church of the Atonement administered baptisms in Military Hall during these early months.

Delegates to the Diocesan Convention were chosen at a meeting on September 11th. The Convention was held on November 14th, 1867, and was unusually eventful: the 1867 Convention established the Diocese of Long Island as separate from the Diocese of New York.

That Christmas, All Saints' welcomed The Rev. William D'Orville Doty as our first rector. Doty was at the time three days shy of his thirty-third birthday, having been born on December 28th, 1834. Doty was married in Boston to Sarah Haskell of Marblehead, Massachusetts on June 10th of 1869. According to a family history, Doty had originally intended to go into business, but had become “personally interested in religion and in the Episcopal Church” and “determined to enter upon a course of study for the sacred ministry.” According again to the family history, Doty “built a church and gathered a large and attached congregation, and remained at his post, though again and again called to larger and more remunerative positions.”

By Christmas of 1868, the church had grown considerably, though was still without a building of its own. The twenty families that had founded the church had grown

to fifty-two families. According to a fund-raising brochure printed at that time, the church believed they would be able to build a church structure and a rectory before long, because “this beautiful slope descending from Prospect Park to the Bay is already bearing evidence of rapid material growth.” This prediction proved accurate, and on May 30th of 1869 Bishop Littlejohn laid the cornerstone of the original church building. Construction began thereafter on the red brick chapel to the west of the present site on Seventh Avenue. This building as of 2017 houses the Kingsboro Temple of the Seventh Day Adventists. The chapel was opened on Easter Sunday of 1870, April 17th.

Rev. Doty departed the following year for New Bedford, and was replaced by Rev. Joseph S. Jenckes, who served only until the next year. He was replaced by Rev. Charles Bixby, who served from 1872 until 1876. E. Pauline Johnson speculates that the brief tenures of both may have been tied to the church’s financial struggles, with money lacking for “mortgage interest, unpaid clergy salary, and for city assessments for grading and paving the streets and for gas lamps and lamp posts.” That detail alone provides evidence of the primitive state of public works in Park Slope during the church’s early years.

The larger background of the church’s financial problems lay in the Depression of 1873-79, known as The Great Depression until the stock market crash of 1929. At the time, the Vestry explained that “The hard times of the last few years has left resources of people so small that whatever their desires and wishes, their ability cannot respond. Those who have property and have been able to hold same, not withstanding stringency of the time, are themselves weighed down with taxes and other obligations which leave them no means which they can spare over and above the actual daily wants and necessities of life.” During the worst point of the crisis, unemployment in New York City climbed to 25%. Foreclosures were rampant, and thousands of businesses across the country closed their doors. Financially speaking, it was an inauspicious time in which to found a church.

Melville Boyd of Ashland, Virginia accepted the call to serve as the rector in 1874, a position he would hold until 1894. Boyd offered to donate \$6,200 to the church if each of the church’s hundred families donated fifty dollars, but the vestry refused this offer, citing the severe financial difficulties of many parishioners. The Depression eventually passed, and the church’s financial difficulties abated for a time.

In 1880, a bizarre event at the church gained All Saints’ unwelcome local notoriety. On October second of 1880, John Hinman, the sexton of All Saints’, was ordered to pay a fine \$25 for assaulting E. F. Potter, the organist of All Saints’. The assault occurred on July 7th of that year in the vestibule of the church, and according to the *Brooklyn Eagle* was “wholly without provocation on the part of the young organist,” who was “a young and promising musician.” Mr. Hinman reportedly “administered both a blow and a kick” to the unfortunate organist. Potter’s testimony sheds little light on the incident. According to him, Hinman did not knock him down, but struck him and then stated, “That constitutes an assault and battery, now have me arrested.” The attack reportedly occurred before choir rehearsal and was witnessed by the choir. For his part, Hinman admitted to striking Potter, but denied, “that he kicked the prostrate organist.” As is to be expected, the assault “caused considerable talk among the congregation and not a little bad feeling.”

For some reason now lost to time, Boyd's leadership conflicted with the wishes of the vestry, and Boyd's resignation was accepted in 1886. Boyd in fact preached a farewell sermon on Easter of that year. As per the bylaws of the Church, the election of the wardens and vestry was held on the following Monday. Instead of the usual meager turnout, sixty-one parishioners attended, and replaced all but two of the former vestry members with parishioners who wanted Boyd to remain as rector. Arthur Sinclair, who had served as the church's first warden almost two decades earlier, returned to the post, and Boyd remained the rector of All Saints' for another eight years.

The church grew considerably during Boyd's tenure. At first the increase in size could be accommodated by remodeling the older building, but by the early 1890s this was no longer possible. A new building was needed. Melville Boyd, Jr., the son of the rector, "turned the first spade of earth" in a ceremony on April 12th, 1892, and the cornerstone was laid on June 22nd of that year. Boyd, Sr. recounted the event in the following words:

What a glorious day for the parish was Wednesday, June 22, 1892! At four p.m. the cornerstone was laid by the Bishop of the Diocese. Twenty-three years before, he had laid the cornerstone of the building we have used as our church. The Sunday School with their banners marched first. The large vested choir left the church singing "Onward Christian Soldiers," followed by the Warden and the Vestry, the Architect, nine Priests, and the Bishop. After the laying of the cornerstone and the Benediction, all voices united in singing 'The Church's One Foundation is Jesus Christ Her Lord'."

According to the *Brooklyn Eagle*, the Church was so "strong and successful" that "the building occupied for the last twenty-three years" became "inadequate to its uses." The *Eagle* also noted that "the expansion of the parish" was a striking reminder of the rapid growth of Park Slope as a whole during the second half of the nineteenth century. Noting that All Saints' was almost exactly the same age as the diocese of Long Island, Bishop Littlejohn stated that, "if any one should ask you whether this parish and the Episcopal church of Long Island have been successful, point to the fact that it began twenty-five years ago with nothing and now has this beautiful edifice."

When the building opened the following year, the *Brooklyn Eagle* described the building as "novel in color, form and tone," and explained, "Moorish, Byzantine, and Romanesque suggestions are there." The *Eagle* noted the varied colors of the interior of the church, our "very fine stained glass windows," and our "remarkably good" acoustics. The *Eagle* claimed that due to the generous donations of many congregants, the church was able to open with "very little debt." However, the Church would not pay back our mortgage until 1924, suggesting otherwise.

In 1894, the year after the new building opened, Rev. Boyd fell ill following a funeral on February 19th, and died shortly thereafter on March 3rd. According to a newsletter published at the time,

"News (of Boyd's death) came to each one as a personal bereavement. In this parish he had made for himself a host of loving friends, and there was no home in which he was not a welcome and honored guest. We shall miss his cheery voice and bright personality. We miss his presence, his greeting and social chat, and life will be fuller and richer for all who were privileged to call him friend. We never realized how the man was loved in

this Parish until we stood near his coffin and saw thousands come to take a last lingering look at the face of one who had done good and not evil all the days of his life.”

Rev. William Morrison, who had previously served as assistant priest, succeeded Father Boyd. Johnson describes Morrison as “noted for his outstanding scholarship, his devotion, and personal piety,” and writes that during his tenure the church school boasted some six hundred students and eighty-two faculty members!

On April 17, 1907, 12,000 people entered the United States through Ellis Island. This was the largest number ever to enter in one day. While many of the people who came through Ellis Island would soon depart for points further west, others stayed in New York. Many found a home in Park Slope. Defying the popular stereotype of the Episcopal Church as an upper-class Anglo-descended denomination, All Saints’ became a home for diverse groups of immigrants early on. While it is difficult to discern the exact demographic makeup of the church at any one time, All Saint’s in the early and mid twentieth century had a reputation for being a largely working-class, largely immigrant church. For example, John Meyer, who was assistant rector in the early sixties, remembers the church being largely immigrants from Newfoundland.

Morrison was involved in a minor scandal during the last year of his tenure when a young man and a young woman he had previously married sued to have their marriage annulled. According to the *New York Times*, Walter F. Stevenson of 468 Sixth Street married Eleanor Campbell of 823 President street on a dare “while under the influence of merry-making and drinks.” The couple alleged that they had been under age at the time and that their marriage was therefore illegal. According again to the *Times*, “Stevenson testified that on that evening he took Miss Campbell to several cafes and restaurants, drinking freely, and finally accepted her dare that he marry her, although he had known her only about a month.” They then “went to the home of Rev. William Morrison, rector of All Saints’ Church, at 15 Polhemus Place” where he married them for the price of five dollars. The witnesses to the marriage were “two colored servants” employed by Morrison. Morrison testified that the couple had been sober, despite Stevenson’s father’s testimony that on the night in question his son was “the drunkest man ever seen.” The application to annul was denied, but only because the judge stated there was insufficient proof that the marriage had been officially recorded in the first place.

Despite Morrison’s success in growing the church, the remaining debt on the property proved a source of conflict. After “struggling with a big debt” for sixteen years, Morrison sent a letter to the vestry in September of 1910, effective at the end of October, resigning from his post. From an initial debt of \$52,000, Morrison had been able to reduce the church’s debt to \$40,000. According to the *Eagle*, Morrison “received no assistance from the bishop or from any of the diocesan funds.” Morrison’s resignation was a protest against what he felt was negligence on the part of the diocese to support the church. Morrison wrote that he had been able to maintain the expenses of the church only through increasing tithes, which were “a great tax on the people, who are not rich.” Morrison felt exhausted by the need to constantly pursue funding from outside sources, including “The Mayor of New York, Mr. Gaynor, (who) was always a ready contributor.”

Rev. Emile Harper replaced Morrison. He was 32 years old when he accepted the position at All Saints’, and had been born in San Francisco. He was educated at St. Matthew’s Military Academy, Stanford University, and the University of the South.

Harper served as interim rector after Morrison's resignation, and "created such a favorable impression the vestry lost no time in calling him to the rectorship." Rev. Harper accepted the call, and began serving as rector on Christmas day of 1910. On April 6th of 1910, Harper married Grace Anna Lidford of Brooklyn.

Fortunately, the mortgage would not menace the church much longer, as the church finally became "free and clear" in 1924. Rev. Harper sponsored many fund-raisers in pursuit of this goal, including "Lenten and summer mite-barrels," social events, two operettas, and one death-bed bequest by a parishioner who gave her "last thousand" to the church. The last of the mortgage was paid using the Easter offering of 1924. The church's mortgage was ceremonially burned later that year.

1931 saw the resignation of Rev. Harper, who was replaced by Edward M. Pennell, Jr. According to E. Pauline Johnson, Pennell brought "a new awareness of Catholic heritage" to All Saints', including corporate communions, a "joyous" midnight Eucharist on Christmas Eve, and formal vestments. In 1940, All Saints' held a traditional "Feast of the Lights" to celebrate Epiphany, featuring "the complete traditional ritual symbolizing Christ as the light of the world." During this time, Hertha Ziegenbein, an All Saints' parishioner, even became a Franciscan nun! In anticipation of Pennell's arrival, the church fully renovated the rectory, repainted the exterior of the church building, and cleaned the stained glass windows, some of which hadn't been cleaned in 40 years!

Pennell upheld All Saints' proud tradition of public engagement, promoting discussion of serious social matters. In 1938 the church held a speaker series on "The Social Implications of Christianity," which featured discussions of the social gospel, world peace, freedom as opposed to the totalitarian society, and other contemporary issues.

To give a sense of the social environment of All Saints' during this period, here's the WPA Guide to New York City's 1939 description of Park Slope and Park Slope West:

The Park Slope District, centering about the Grand Army Plaza entrance to Prospect Park at the intersection of Flatbush Avenue and Eastern Parkway, has been since the mid-nineteenth century Brooklyn's "Gold Coast." In the quiet streets off the plaza are rows of residences that rival the mansions on Manhattan's Fifth Avenue. Around the plaza itself, and towering above the huge Soldiers' and Sailors' Memorial Arch, are tall apartment buildings, a solid bank of which extends down Eastern Parkway opposite the new Central Building of the Brooklyn Public Library and the Brooklyn Museum. Behind the latter are the grounds of the Botanic Garden, separated from Prospect Park by Flatbush Avenue. The broad, tree-lined parkway, leading straight to the arch, recalls the Champs Elysées.

Prospect Park West is an equally fine neighborhood, which west of Sixth Avenue changes into an area of seedy houses, industrial plants, and warehouses. In the latter section dwells a small colony of Newfoundlanders, known to the neighborhood as "blue noses" or "fish," who gain a livelihood on the fishing smacks that go down to the sea from Sheepshead Bay.

Rev. Wilburn Camrock Campbell became the rector in 1939, serving until 1943. Campbell was a native of North Carolina, and was educated at Kenyon College, Amherst College, Bexley Hall Divinity School, and General Theological Seminary. After leaving

All Saints', Campbell served as Bishop of West Virginia from 1955 until 1976, and in that capacity was known for promoting racial justice, often appointing black priests to majority-white denominations and vice versa. In 1964 he issued an open letter calling for people of faith to work together on behalf of equality.

Rev. Campbell played a minor role in a local human-interest news story when, in 1941, he brought two All Saints' boys to see the Yankees play the Dodgers. Apparently, one of the boys was a Yankees fan and the other was a Dodgers fan! Al Delaney of the *Eagle* reported that while James "God love him, is as rabid a Dodgerite as any one is," his brother John was "one of the greatest Yankee rooters on the loose and a menace to the morale of a Dodger fan." Delaney went on, explaining that John's eyes, "when he says the Yanks will cop the series in a straight sweep, light up with an anti-Brooklyn gleam disturbing in one so young." Rev. Campbell apparently felt the animosity between the two brothers was so great that it was necessary for him to sit between the two boys during the series. Campbell himself was a loyal Brooklynite, explaining, "the possibility of the boy's growing up friendless and misunderstood by his Dodger-loving neighbors" weighed heavily on his mind.

While at All Saints', Campbell continued the church's tradition of sponsoring social and political discussion. In 1940 he founded a "Christian forum" which invited experts in various fields to speak about current events and to lead a discussion. The first series of discussions centered on "middle way" (neither laissez faire nor totalitarian) solutions to the economic problems of the Great Depression, including cooperatives, public housing, labor unions, and self-help projects. The series was particularly inspired by the gains made by social democratic movements in Scandinavia and Canada.

On December 7th of 1941, the Japanese military attacked the US Naval Base at Pearl Harbor, killing 2,403 Americans and plunging the US into the World War that had raged in Europe since 1939 and in Asia since 1931. The Second World War, of course, dominated church activities in the first half of the 1940s. On D-Day in 1944, four special services were held. The Sunday before, a memorial service was held for All Saints' member Joseph Squires, who lost his life at sea after rescuing 45 soldiers whose ship was torpedoed by a Nazi submarine. Squires was commemorated with a Liberty ship, the S.S. Joseph Squires, and his wife was presented with the Medal of Honor in recognition of her husband's heroism.

The Servicemen's Committee of All Saint's Church published a monthly newsletter during the war. The newsletter featured a letter from the rector, excerpts from letters from soldiers to their families, and address changes of all soldiers associated with All Saints'. The newsletter also featured news from the All Saints' community so that soldiers could keep informed about happenings on the home front. According to an article in *Tidings*, the newsletter of the diocese of Long Island, the paper "served to bind the men and their parish more closely together." Eleven women of the senior choir of All Saints' pitched in to raise the morale of troops stationed in Brooklyn, performing in the General Protestant service for the Naval Armed Guard Center on First Avenue and 52nd St. every second Sunday of the month.

In a brochure written by Campbell during this time, Campbell presented the war as a spiritual struggle as much as a military campaign. Campbell called for "No Blackout of the Cross," drawing a parallel between military preparedness and spiritual warfare. Campbell declared that "As long as consecrated people come before God's presence in

His Church to worship, to ask for guidance, and to partake of the Body and the Blood of our Lord, the Cross shall ever light men the way to Peace and Love.” Campbell applauded the church’s efforts at youth outreach, writing that unless young people “are brought up with Christian ideals, a respect for others, and a love for God, democracy and freedom will be lost.” In calling for donations to enable the church to continue its work, Campbell reminded his readers that “Our Christian Army is like every other army: it must be kept supplied.”

Rev. Nelson Fremont Parke succeeded Rev. Campbell as rector in 1943, serving until 1951. During the 1940s and 1950s the church sponsored a basketball team that competed against other local church teams. In 1954 the All Saints’ team became local champions by “conquering” the combined forces of Flatbush Presbyterian and Redeemer Lutheran in the Flatbush YMCA Church Basketball League tournament. Throughout this period, mentions of the church’s basketball team in the *Eagle* far outnumber any other type of coverage with the exception of funeral notices. One can imagine that many All Saints’ residents would have been jubilant when the Brooklyn Dodgers won the World Series in 1955, and equally heartbroken when they departed for Los Angeles in 1957.

Rev. George Boardman became rector on March 11th, 1952. While serving as Rector, Boardman also served as chaplain for the Civilian Air Patrol, Manhattan group. Boardman had previously served as rector of the Church of St. Luke and St. Matthew, also in Brooklyn. Boardman was born in Glasgow, Scotland, and studied at the University of Glasgow and at Oxford, and while in London won the Pilkington Prize for Public Speaking and Sermon Composition. According to *Tidings*, Boardman was a specialist in religious drama, and regularly produced original works such as “The Long Island Nativity Play” and “The Long Island Passion Play.”

Perhaps reflecting his interest in the theatrical aspects of religious devotion, Boardman in 1952 oversaw the church’s participation in the NBC program *Frontiers of Faith*, which broadcast religious programming every Sunday at one o’clock. The program was broadcast live to 28 stations on the East Coast and “by kinescope” to 20 additional stations across the country. “Frontiers of Faith” was produced in conjunction with the National Council of Churches, and was part of NBC’s multi-faith Sunday programming along with the Jewish-oriented *The Eternal Light* and the *Catholic Hour*.

Boardman was caught up in a bizarre controversy in 1958, when an All Saints’ parishioner named Thotis Calvert Hessel left the entirety of her \$90,000 estate to Boardman upon her death. Several relatives contested the will, but it was upheld in November of 1959. In addition to leaving her house, her jewelry, and a \$50,000 trust fund to Rev. Boardman, Hessel also left \$2,000 to the American Society for the Prevention of Cruelty to Animals in memory of her cats, Sir Patrick and Sir Mike.

The Rev. Francis Ward Voelcker became rector in 1959, serving until 1965. Voelcker had previously served as the Executive Secretary of the Department of Christian Education for the National Council of the Episcopal Church. He had also previously served as Curate of St. Mark’s Church, Philadelphia, and of St. Paul’s Church, Chicago. He had also taught at Seabury-Western Theological Seminary. His undergraduate education was at Lehigh University, and he attended graduate school at Seabury-Western and the University of Chicago.

Voelcker served until 1965, when Rev. Elmore William Lester became the rector. Rev. Lester would serve until 1993 and would leave a lasting mark on the All Saints’

community. Lester was rector during the church's 100th anniversary, which was celebrated with a special celebration of the Feast of All Saints on November first, a celebration of Whitsunday on May 14th, and a Choir Concert on November 19th.

Under Lester's leadership, a major remodel was completed in time for the 100th anniversary. This included the construction of a new slate roof in 1966 and a complete renovation of the interior of the church. This renovation included moving the baptismal font to its present location near the entrance to the church. The interior of the church was also repainted at this time. Celebrating the beautiful renovation, E. Pauline Johnson declared, "Here we set forth with faith upon a second century of worship and service for the greater glory of God." The church suffered a fire in 1976, which required the re-creation of some of the interior and east front and the replacement of much of the stained glass there. The current organ was also installed in the 1970s.

The nineteen sixties represented a period of intense change for Park Slope. The 1965 Immigration Act opened the United States to greater immigration from non-white-majority countries. In the years that followed, Park Slope and Brooklyn as a whole became more diverse as immigrants from Latin America, Asia, and the Caribbean began to move into traditionally white neighborhoods. In 1966, white Park Slope residents rioted in response to African-American students entering William Alexander Middle School, despite the fact that school segregation had been ruled unconstitutional more than ten years earlier in the *Brown vs. Board of Education* ruling. In 1968, Brooklyn's 12th congressional district sent Shirley Chisholm to Congress. Chisholm was the first ever African-American woman to serve in Congress. 1969 saw Brooklyn's first West Indian Parade, which has been celebrated on Labor Day weekend ever since. According to Father Lester, one Caribbean-descended family attended All Saints' when he first came to the church; by his retirement in 1993, the majority of the congregation hailed from the Caribbean.

According to Johnson, Lester brought "a new emphasis upon the spiritual life" to the church, and a renewed focus on Healing Ministry. In one church newsletter, Lester stressed the importance of regular church attendance and criticized Christians who only come to church on Easter Sunday, saying, "We observe these events not as a historical commemoration of past events. The teaching of the Holy Bible is that **COMMEMORATION IS RELIVING AND PARTICIPATING** in the mystery of our redemption. To attempt to celebrate Easter without Palm Sunday and Holy Week is even sadder and of course more serious than entering a movie in the middle and staying to the end thinking we can appreciate the whole story!" Early in his tenure Lester moved the church towards a more "high church" worship style, increasing the celebration of communion from once a month to every Sunday. In short, he was a fairly traditionalist rector.

However, this all changed in 1979. In that year, Lester travelled to Ghana to lead a healing ministries workshop. Lester explains that he heard God tell him that he would have a profound spiritual experience in Ghana. While in Ghana, Lester met a Roman Catholic Priest named Joseph Severs of the Center for Spiritual Learning:

So they went into the chapel and knelt down on the floor and prayed a while and then I took my seat and he sat next to me and after a while he said very clearly, "Father, you are to receive the baptism of the Holy Spirit. You are to go in a great river throughout the world touching countless

souls.” And I’m listening to him and all of a sudden I start to shake and weep uncontrollably and I saw a well, and it was empty, and water poured into the well, and when I could finally stop sobbing and speak, I told him about the well and he said...“Father, I want to tell you something: you received a gift from God. Remember the woman at the well?” “Yes.” “Well, do you know you had a vision?” “No.” “Well, you did! You’re the well, you’re empty! And do you remember what the Lord told the woman? He told her he would give her living water, and he filled you with the Holy Spirit.” And from then on, my life changed.

After Lester arrived back in Brooklyn, he led the church in a transformation to a “charismatic” worship style. Lester replaced traditional hymns with praise music and introduced spirit healings and speaking in tongues. During this time, worship began with thirty minutes of spontaneous praise. In an August 1981 newsletter, Father Lester explained, “spiritual renewal is happening in all denominations all over the world,” and that at All Saints’, “most have received the gift of tongues.” Not everyone was excited about this new direction, however. A June 1981 newsletter reports, “Some members of our parish have not participated in any of the renewal events of our parish or diocese!!” Lester implied that these new services would make the gospel come alive in the lives of congregants, writing, “In times past you may have wondered, what can I do to witness for Jesus Christ in my life? Now is an opportunity for you to do just that.”

Father Lester preached his last sermon on December 26th, 1993. Following him, Dale Lumley served as rector from December of 1994 until July of 1996. From 1996-1998, Bishop Theophilus Annobil served as Priest in Charge. He was followed by David Miracle, who served from October 1998 until September 2000. After this, the church was without long-term clerical leadership for over a decade. Parishioners regularly prayed for the diocese to send them a rector, but to no avail. Father Lloyd Henry served as Priest in Charge from 2002-2005. Father Henry came to All Saints’ from St. Augustine’s Episcopal Church in Manhattan, which is one of the largest predominantly Caribbean churches in New York. Along with changing demographic trends, Father Henry’s leadership contributed to making All Saints’ a home to many families from this region. From 2008 to 2011, Father Joseph Moise served as a long-term supply priest. In addition to these leaders, great credit should be given to the lay leadership who kept the traditions of our church alive during this period of great uncertainty. It is no exaggeration to say that without their leadership our church would likely not exist today.

In 2011, our current rector, Steven Paulikas, began to serve as Priest in Charge. He subsequently became rector in 2013. On the occasion of his Institution, the online *Brooklyn Daily Eagle* wrote, “The wardens and vestry proclaimed that Paulikas, valuing and showing his love for each member of All Saints, has been a blessing to them ever since his arrival two years ago.” Father Paulikas’ leadership enabled the church to move from a period of uncertainty into the period of stability and growth that we currently enjoy. Over the past several years, All Saints’ has striven to engage more deeply with the surrounding Park Slope community. As a result, church attendance has more than doubled. We have hosted film screenings and lectures that have been open to the general public, including a recent lecture by journalist Ari Berman about the importance of defending voting rights. We have also deepened our commitment to multi-faith dialogue, even inviting Dr. Prabhjot Singh of Brooklyn’s Sikh community to address our

congregation on Martin Luther King, Jr. Day.

We have also started an Evensong program in which local Brooklyn musicians interpret the liturgy of the traditional Evensong through their particular musical idiom. This program is a fundraiser for Christian Help in Park Slope, our local soup kitchen and women's shelter. On Sundays without an Evensong program we host a traditional Evening Prayer. We are currently sponsoring two All Saints' members for ordination in the Episcopal Church: Christopher Lee and Karl Adair. In addition to Father Paulikas, All Saints' is served by the leadership of Assistant Priest Howard Blunt, Deacon Jennifer Webster, and Program Minister Julia Macy Offinger. Our music team is Choir Director Adam Menninga and Organist Ellen Wright. The addition of a full-time church staff has further enabled All Saints' attempts to develop deeper and more meaningful connections both within the church and between the church and the surrounding neighborhood.

Father Paulikas' tenure as rector represents a broader change in the Episcopal Church. While LGBT folks have served leadership positions in the church for years, it was only in 2009 that the Episcopal Church officially voted to allow LGBT clergy to openly serve. The presence of LGBT Clergy in leadership roles at All Saints' has contributed to our becoming a spiritual home for many members of Brooklyn's LGBT community.

After a difficult period in our history, All Saints' is once again growing, and has become a home to a diverse and lively congregation. It has often been said that the most segregated hour in America is eleven on Sunday morning, but we are proud to say this generalization does not apply to All Saints'. After Sunday morning service, many members of All Saints' congregate at the back of the church for Coffee Hour Express, a chance to catch up with friends and discuss the week ahead. After this, we gather for Sunday Forum, which is a chance to discuss spiritual and worldly issues in Christian community. Once Sunday Forum is over, a sizable contingent gathers downstairs for Coffee Hour, which is often a traditional Caribbean meal including rice, beans, and grilled fish. Coffee Hour is a microcosm of our church, which is a microcosm of the Episcopal Church as a whole, which is ideally a microcosm of a Beloved Community yet to come in which everyone is welcome regardless of one's spiritual or earthly background, where people of diverse views, perspectives, and experiences meet to share their common membership in the Body of Christ. Ephesians 2:18-20 says, "For through (Christ) we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone." This is the ideal to which we at All Saints' aspire: to be a community united in Love through Christ Jesus.

Johnson's original 1962 history ends simply: "All this is our heritage. Let us thank God for all in it that is good, and pray that we may live worthy of it." Let this too be our prayer.