



## All Saints' Memorial Church

674 Westminster St., Providence, RI 02903

<http://www.allsaintsmemorial.org>

### *E-Messenger, July 20, 2023*

*Come and worship  
Rejoice in fellowship  
Love and serve the Lord!*

*“The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom (Matthew 13:37).*

Dear All Saints' Family,

I like to think that all of us are "*children of the kingdom*" as we live out the baptismal covenant, building God's Kingdom on earth.

This week the church remembers five women whose lives teach us about Kingdom work: Saint Mary Magdalene, Amelia Bloomer, Elizabeth Cady Stanton, Sojourner Truth, and Harriet Tubman.

Mary Magdalene is mentioned in the Gospels as being among the women of Galilee who followed Jesus and His disciples, and who was present at his Crucifixion and Burial, and who went to the tomb on Easter Sunday to anoint Jesus' body. She was the first to see the Risen Lord, and to announce the Resurrection to the apostles. Accordingly, she is referred to in early Christian writings as "the apostle to the apostles."

(<http://justus.anglican.org/resources/bio/206.html>)

Here is some information on the four other prophets from *A Great Cloud of Witnesses A Calendar of Commemorations*:

### **Elizabeth Cady Stanton 1815–1902**

Born on November 12, 1815, into an affluent, strict Calvinist family in Johnstown, New York, Elizabeth, as a young woman, took seriously the Presbyterian doctrines of predestination and human depravity. She became very depressed, but resolved her mental crises through action.

She dedicated her life to righting the wrongs perpetrated upon women by the Church and society.

She and four other women organized the first Women's Rights Convention at Seneca Falls, New York, July 19–20, 1848. The event set her political and religious agenda for the next 50 years. She held the Church accountable for oppressing women by using Scripture to enforce subordination of women in marriage and to prohibit them from ordained ministry. She held society accountable for denying women equal access to professional jobs, property ownership, the vote, and for granting less pay for the same work.

In 1881, the *Revised Version of the Bible* was published by a committee which included no women scholars. Elizabeth founded her own committee of women to write a commentary on Scripture, and applying the Greek she learned as a child from her minister, focused on passages used to oppress and discriminate against women.

Although Elizabeth blamed male clergy for women's oppression, she attended Trinity Episcopal Church in Seneca Falls with her friend Amelia Bloomer. As a dissenting prophet, Elizabeth preached hundreds of homilies and political speeches in pulpits throughout the nation. Wherever she visited, she was experienced as a holy presence and a liberator. She never lost her sense of humor, despite years of contending with opposition, even from friends. In a note to Susan B. Anthony, she said: "Do not feel depressed, my dear friend, what is good in us is

immortal, and if the sore trials we have endured are sifting out pride and selfishness, we shall not have suffered in vain.” Shortly before she died in New York City, on October 26, 1902, she said: “My only regret is that I have not been braver and bolder and truer in the honest conviction of my soul.”

### **Amelia Jenks Bloomer 1818–1894**

Amelia Jenks, the youngest of six children, born in New York on May 27, 1818, to a pious Presbyterian family, early on demonstrated a kindness of heart and strict regard for truth and right. As a young woman, she joined in the temperance, anti-slavery, and women’s rights movements.

Amelia Jenks Bloomer never intended to make dress reform a major platform in women’s struggle for justice. But, women’s fashion of the day prescribed waist-cinching corsets, even for pregnant women, resulting in severe health problems. Faith and fashion collided explosively when she published in her newspaper, *The Lily*, a picture of herself in loose-fitting Turkish trousers, and began wearing them publicly. Clergy, from their pulpits, attacked women who wore them, citing Moses: “Women should not dress like men.” Amelia fired back: “It matters not what Moses had to say to the men and women of his time about what they should wear. If clergy really cared about what Moses said about clothes, they would all put fringes and blue ribbons on their garments.” Her popularity soared as she engaged clergy in public debate.

She insisted that “certain passages in the Scriptures relating to women had been given a strained and unnatural meaning.” And, of St. Paul she said: “Could he have looked into the future and foreseen all the sorrow and strife, the cruel exactions and oppression on the one hand and the blind submission and cringing fear on the other, that his words have sanctioned and caused, he would never have uttered them.”

And of women’s right to freedom, “The same Power that brought the slave out of bondage will, in His own good time and way, bring about the emancipation of woman, and make her the equal in power and dominion that she was in the beginning.”

Later in life, in Council Bluffs, Iowa, a frontier town, she worked to establish churches, libraries, and school houses. She provided hospitality for traveling clergy of all denominations, and for temperance lecturers and reformers. Trinity Episcopal Church, Seneca Falls, New York, where she was baptized, records her as a “faithful Christian missionary all her life.” Amelia Jenks Bloomer died in Council Bluffs on December 30, 1894.

### **Sojourner Truth, “Miriam of the Later Exodus” 1797–8 to 1883**

Isabella (Sojourner Truth) was the next-to-youngest child of several born to James and Elizabeth, slaves owned by a wealthy Dutchman in New York, in 1797 or 1798. For the first 28 years of her life she was a slave, sold from household to household.

She fled slavery with the help of Quaker friends, first living in Philadelphia, then New York, where she joined the Mother Zion African

Methodist Episcopal Church when African Americans were being denied the right to worship with white members of St. George's Church in Philadelphia. Belle (as Isabella was called) became a street- corner evangelist in poverty-stricken areas of New York City, but quickly realized people needed food, housing, and warm clothing. She focused her work on a homeless shelter for women.

When she was about 46, Belle believed she heard God say to her, "Go east." So, she set out east for Long Island and Connecticut. Stopping at a Quaker farm for a drink of water, she was asked her name. "My name is Sojourner," Belle said. "What is your last name?" the woman asked. Belle thought of all her masters' names she had carried through life. Then the thought came: "The only master I have now is God, and His name is Truth."

Sojourner became a traveling preacher, approaching white religious meetings and campgrounds and asking to speak. Fascinated by her charismatic presence, her wit, wisdom, and imposing six-foot height, they found her hard to refuse. She never learned to read or write, but quoted extensive Bible passages from memory in her sermons. She ended by singing a "home-made" hymn and addressing the crowd on the evils of slavery. Her reputation grew, and she became part of the abolitionist and women's rights speakers' network.

During a women's rights convention in Ohio, Sojourner gave the speech for which she is best remembered: "Ain't I a Woman." She had listened

for hours to clergy attack women's rights and abolition, using the Bible to support their oppressive logic: God had created women to be weak and blacks to be a subservient race. In her speech she retorted, "If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them."

Sojourner Truth died on November 26, 1883, in Battle Creek, Michigan.

### **Harriet Ross Tubman, "Moses of her People" 1820–1913**

Slave births were recorded under property, not as persons with names; but we know that Harriet Ross, born sometime during 1820 on a Maryland Chesapeake Bay plantation, was the sixth of eleven children born to Ben Ross and Harriet Green.

Harriet suffered beatings and a severe injury, but grew up strong and defiant, refusing to appear happy and smiling to her owners. To cope with brutality and oppression, she turned to religion. Her favorite Bible story was about Moses who led the Israelites out of slavery. The slaves prayed for a Moses of their own.

When she was about 24, Harriet escaped to Canada, but could not forget her parents and other slaves she left behind. Working with the Quakers, she made at least 19 trips back to Maryland between 1851 and 1861,

freeing over 300 people by leading them into Canada. She was so successful, \$40,000 was offered for her capture.

Guided by God through omens, dreams, warnings, she claimed her struggle against slavery had been commanded by God. She foresaw the Civil War in a vision. When it began, she quickly joined the Union Army, serving as cook and nurse, caring for both Confederate and Union soldiers. She served as a spy and scout. She led 300 black troops on a raid which freed over 750 slaves, making her the first American woman to lead troops into military action.

In 1858 – 9, she moved to upstate New York where she opened her home to African American orphans and to helpless old people. Although she was illiterate, she founded schools for African American children. She joined the fight for women's rights, working with Elizabeth Cady Stanton and Susan B. Anthony, but supported African American women in their efforts to found their own organizations to address equality, work, and education. She died on March 10, 1913, in Auburn, New York.

*O God, whose Spirit guides us into all truth and makes us free:  
Strengthen and sustain us as you did your servants Elizabeth, Amelia,  
Sojourner, and Harriet. Give us vision and courage to stand against  
oppression and injustice and all that works against the glorious liberty  
to which you call all your children; through Jesus Christ our Savior, who  
lives and reigns with you and the Holy Spirit, one God, for ever and*



*ever. Amen.*

Yours in the Spirit,  
Julie

**All are warmly welcome to join our Sunday Service of Holy  
Eucharist July 23, 9:30am**

Zoom Link

<https://us02web.zoom.us/j/85484006164?pwd=ZzAvZVFUM2pKekorMGVzMFFEclFiUT09>

Service Program:

You will find Sunday's program here:

[http://www.allsaintsmemorial.org/uploads/1/1/7/4/117437355/service\\_program\\_july\\_23\\_2023.pdf](http://www.allsaintsmemorial.org/uploads/1/1/7/4/117437355/service_program_july_23_2023.pdf)

### *Music Notes*



Thank you for your input on the Music program. Please feel free to talk to

any member of the committee about your hopes for the Music Program.

Barbara Badio

Charlotte Burgess, Chair

Belinda Johnson

Patricia Marshall

Ryan Mott

Lydia Muhlenburg

### *Sunday's Music*

Chorale prelude on "*Liebster Jesu, wir sind hier*" (*Beloved Jesus, we are here*), BWV 731 by Johann Sebastian Bach (1685-1750).

Chorale postlude on "*Herr Gott, dich loben alle wir*" (*Lord God, we all praise Thee*) Johann Gottfried Walther (1684-1748).

The prelude and postlude music both present so-called "chorale preludes." A major innovation of the 16th-century Protestant Reformation was the introduction of congregational singing, which in turn initiated an explosion of hymn-writing in Lutheran Germany in the 16th- and 17th-centuries to create new texts and tunes for that purpose. These hymns were also called "chorales," and each lengthy

Sunday service incorporated six or more of them. It also became the duty of the organist to play an introduction to the hymn (therefore, a "chorale prelude"), consisting of solo organ music based on the hymn tune then to be sung by the congregation.

This music was most often improvised, but organists also wrote down, codified, and published these musical ideas as formal compositions for several purposes--for example, to provide literature to the poor organists who could not improvise (!), to use them as pedagogical tools and examples, to further their reputations, and, of course, to make money.

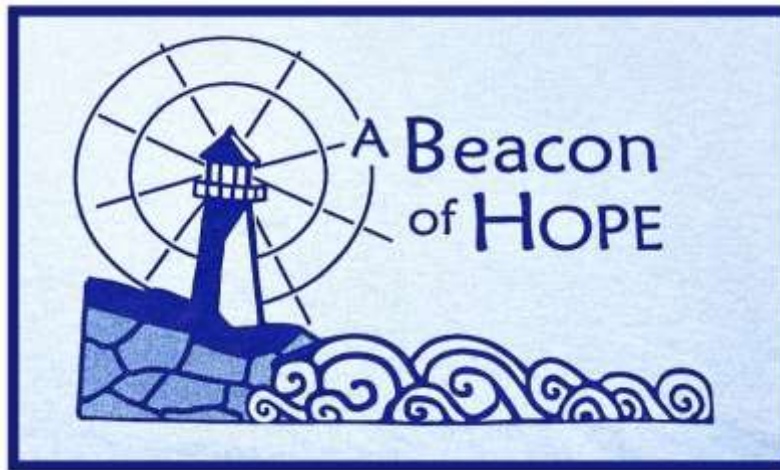
The prelude by Bach that opens Sunday's service is followed by the congregational hymn on which it is based (#440); the postlude by Bach's first cousin J. G. Walther is based on "Old Hundredth," the tune we sing for the Presentation (or Doxology), and also for three hymns in the hymnal. Note the tune index in the back of your hymnal, where you can find both of these hymns (under the tune names "*Liebster Jesu*" and "Old Hundredth").

## *Summer Altar Flowers*



Photo of the church window well last week

Do you have flowers in your garden that might grace the altar on a Sunday? Please contact Marybeth Hanavan ([mbhanavan@gmail.com](mailto:mbhanavan@gmail.com)) if you would like to bring flowers on a given Sunday. Please let Marybeth know one week in advance. Thank you.



## *Outreach News*

**Next Meeting:** Sunday, August 27th after the Service

**Outreach Food Collection:** Each week All Saints' collects food to be distributed monthly to food pantries in our area. We welcome donations of any pre-packaged, non-expired food. Thank you for your generosity!

- July: Packaged Pasta
- August: Canned Baked Beans

*Wednesday Noonday Prayer July 26 Cancelled*

## *Upcoming Events*

**July 30:** End of Life/Funeral Planning, Rose Hall  
Ms. Christine Bell from Bell Funeral Home,  
invited speaker

**August 3:** Vestry Retreat, Rose Hall, 4-7PM

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## *PRAYERS*

We pray for our fellow parishioners Derek, Gus, Marie, Trish, Victor, Rose, Susan, Gloria, Theo, Musa, and Barry. We also pray for Dorothea Evans Gordon, Margaret Barney, Clarence Scott, Germaine, Naida Thomas, Merynn Flynn, Karen L., Stephen, Barbara K., Lusaynie Sirleaf, John Flinton, James, Rachael, Zo, Marie, Kerry, and Dan.

We pray for all who work for peace and members of our armed forces especially Hannah Makuch.

We pray for those who celebrate birthdays this week

especially Ashanti Andino and Peter Marshall.

## SCRIPTURE READINGS AND MINISTRIES

### ***July 23, 2023***

First Reading: Isaiah 44:6-8

Response: Psalm 86:11-17

Second Reading: Romans 8:12-25

Gospel: Matthew 13:24-30,36-43

Altar Guild: Patty, Sandy, and Julie

Coffee Hour: Elizabeth Toby and Kardi Draper

### ***July 30, 2023***

First Reading: 1 Kings 3:5-12

Response: Psalm 119:129-136

Second Reading: Romans 8:26-39

Gospel: Matthew 13:31-33,44-52

Altar Guild: April and Alex

Coffee Hour: Elizabeth Toby and Kardi Draper

## *Share All Saints' With Friends*



### **Websites:**

**All Saints' Memorial Church  
Diocese of RI · The Episcopal Church**

### **Contact information:**

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The Rev. Dr. Julianne Hanavan, Priest-in-Charge  
**revjulhan@gmail.com**

Newsletter submissions:  
**allsaintsprovidence@gmail.com**

### **The Vestry:**

**Senior Warden**

Musa Goll

**Junior Warden**

Chip Smith

**Treasurer**

Becky Silliman

**Clerk**

Pattie Marshall

**Finance Chair**

Dan Mechnig

**Members**

Rosetta Evans

Charlotte Burgess

Ryan Mott

Theo Muhlenburg

Gloria Perry

Kardi Draper

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