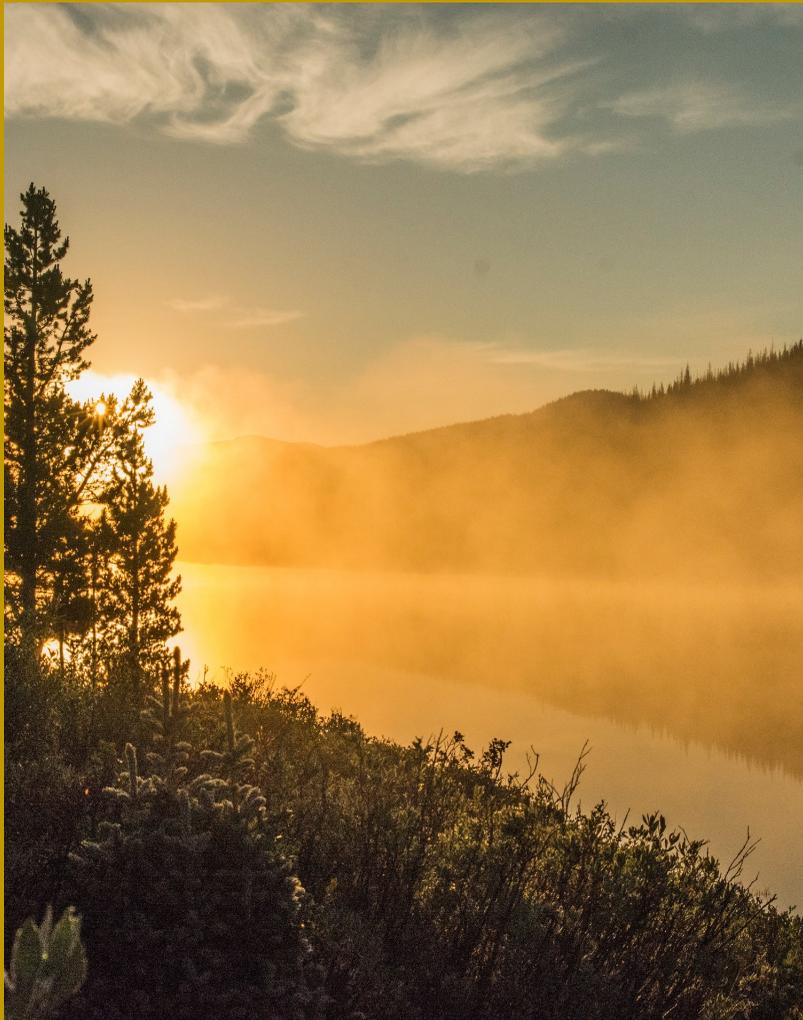


FOR ALL THE SAINTS

August 2021 | September 2021



Sabbath and Renewal

ALL SAINTS' MISSION STATEMENT

"Our mission is to bring the good news of Jesus Christ's love to our entire community through traditional Anglo-Catholic worship, fellowship, outreach, and Christian formation."

OUR VISION

"We strive to be a haven of healing, reconciliation, joy and peace in service to our wider community and beyond, so that our example in prayer and practice may reflect Christ's love for us all."

OUR CORE VALUES:

- Welcoming strangers like old friends
- Embracing the Anglo-Catholic tradition
- Being dependable members of a caring community
- Respecting each other's differences
- Being faithful stewards of God's gifts
- Remembering that God loves everyone unconditionally

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FROM YOUR RECTOR

Sabbath and Renewal



As I was introduced to my responsibilities at All Saints' by Father Eaton, the interim priest, he told me that the church required that I took two days off the week for rest, and asked me which days of the week I preferred.

That came as a surprise to me. I thought perhaps the church would be expecting from the rector that he took as little rest as possible and devoted most of his time to his ministry. But this church is really intentional about making the rector rest. As I understood later, they are wise. They see the need for rest as essential for restoration and renewal. They want their rector to follow the rhythm that God Himself established.

But what about the rest of us? Do we consider this rhythm essential in our lives as well? Lately I have been reading a book entitled Subversive Sabbath by A. J. Swoboda, who is the executive director of the Seminary Stewardship Alliance, lives in Portland and is also a teacher at Fuller Seminary in Pasadena. Most of the ideas I will be presenting in this article are inspired by what he wrote in this book. I really recommend the reading of this book.

I have to confess that although I am disciplined in absenting myself physically from the church office on Mondays, and some (not all) Saturdays, I do not really refrain a hundred percent from doing things related to my church ministry on those two days. The omnipresence of emails and texts in our present-day lives makes it hard to disconnect. And parishioners, staff members, and I myself unconsciously fall into the temptation of keeping the flow of work going.

FROM YOUR RECTOR

(continued)

Not doing so seems to be contrary to what modern society values as “productivity”. Keeping the Sabbath seems to be “a waste of time”.

August is one of the favorite months for taking a break, going on a trip, or simply staying home and taking it easy for some days on a row. We all feel the burden of not pausing in our work, and the urgent need to get away from it, in order to recharge our energy and come back to our productive endeavors.

A vacation is a wonderful idea. No one should go without it in the year, probably more than once in a year. However, the practice of keeping the Sabbath is quite different. It has to do more with what our Creator has conceived as best for us and the whole of creation, than with what our clever minds may conceive.

In the Book of Genesis we find the origin of Sabbath as the time that God Himself hallowed for Himself and for creation to enter into. It is interesting to notice that in the creation story, the only thing that God sanctifies is this rest time. He creates everything, including human beings, and calls all creation good, but when He Himself rests on the seventh day, He sanctifies this time.

This rest time is a time for all creatures to enjoy the fruits of creation, and to enjoy the intimacy of the creature with the Creator, in this mutual blissful relationship. And it was the first experience that the newly created humans had. Contrary to what we may believe, according to the Genesis narrative, these first human creatures did not work and then rested out of exhaustion. They first rested and were so energized during the Sabbath time that they could then spend their energy in the work that God intended them to do during the rest of the week. And then the cycle was repeated.

Theologians throughout the ages have asked the question of why God rested on the seventh day. It is hard to reconcile the idea of God’s omnipotence with the possibility of Him being tired after the act of creation. The most plausible explanation, and the one I adhere to, is that He Himself wanted to show vulnerability and the need to pause and rest to His creatures, especially to the human creature. He wanted us to imitate Him. Unfortunately, we have not always remembered this.

FROM YOUR RECTOR

(continued)

The seven-day cycle with a day devoted to renovating rest is a human need. After the French Revolution in the eighteenth century there was an attempt to establish a ten-day week, with nine days of work and one of rest. They wanted to make the week more “productive”, but it was a total failure. People were exhausted, and started to get sick, thus making productivity decline. They had no choice but to go back to what God Himself had devised. He always knows best.

When it comes to keeping the Sabbath, we need to understand that this is something that God Himself has commanded us to do. We do not make Sabbath. We simply enter into it. Nobody would think of doing away with the other nine commandments, but we seem to be ready to relativize this one with no qualms of conscience. Why so?

Also the way we keep the Sabbath is important. If we do it legalistically, we may fall into the traps that some of Jesus’ contemporaries fell into. When Jesus healed the man with the withered hand on a Sabbath, the religious leaders were even deprived of perceiving the healing grace that was being poured abundantly, and were plotting to kill the one who had done the healing instead (thus getting ready to break another commandment: Thou shall not kill). Totally absurd, but that is what legalism can take us to.

If we spiritualize the Sabbath too much, thinking that it is not really important to actually keep a day off work in the week, but to rest in our Creator in a spiritual way only, we end up making the Sabbath totally invalid in our lives.

As for the day of the week we choose, we need to be reasonable and flexible. We need to respect others’ choices too. It would be great if everybody took the same day off, as it was originally planned. But it is preferable to keep one day off the week, even if we cannot all agree.

Nowadays Jews still keep Saturday as the Sabbath, Muslims keep Friday, while most Christians keep Sunday for being the day Jesus was raised. For pastors and priests, Sunday is probably the busiest day of their week, so we need to take another day off.

FROM YOUR RECTOR

(continued)

Whichever day you decide to take off, enter it in such a way that you really make a halt in your everyday busyness, and can spend quality time with your family members and friends. But above all, enter into a time of reconnecting with your Creator, with your Savior, and with the Spirit of Truth. Enter into a blissful worship time, and a time that renews your life in such a way that you are again ready to face the work week that lies ahead.

Fr. Carlo Spitzer

FROM YOUR TREASURER

Treasurer Report Mid-year Review

Every month Theresa Krist, our business administrator, prepares for the All Saints' Finance Committee and Vestry about six pages of documents that provide details of revenues and expenditures for the previous month and year to date, as well as a "balance sheet" that is updated monthly. Over the months that I have served as parish treasurer, I have found that a single page of these numbers (labelled "income statement") provides an excellent overview of our current financial situation in a format that is easy to follow. With the encouragement of the Vestry, I now plan to post this document on the bulletin board in the parish hall following each Vestry meeting. In addition, I have asked Louise Lawson to include our "income statement for the month ended June 30, 2021" in our parish newsletter for August/September. This page will allow all members and friends of the parish to see the numbers that summarize our financial results for June 2021 and (under the "year to date" heading) for the first half of the calendar year.

To hit some key points, this document shows that in June, we had revenues of \$17,971 and operating expenses of \$33,841, plus a bookkeeping entry of \$662 for depreciation of our capital assets. At first glance, it looks like we had a very bad month. Our books show all revenue categories as under budget for the month, including a deficit of \$1,711 under the vital "pledges" heading. A closer look, however, indicates that the revenue picture is not nearly as gloomy as the raw numbers suggest. Although payments on a handful of pledges fell behind in June, we know that some of these pledges have been brought up to date in July. And the \$12,381 "deficit" under "investment income" represents the timing of distributions from our trust accounts and is actually good news. It happens that there was no distribution during the month from either our parish endowment or the McColley Trust (which supports our music program), but we will receive these distributions on a regular basis during the second half of the year. More importantly, we did not need to take any budgeted distributions from the Ready Fund - our major investment account - during the first half of 2021, because we were able to pay our bills from the reserves in our bank accounts.

Looking at the "year to date" figures, we find that several categories of revenue were actually larger than expected, though pledge payments fell \$5,755 behind the budgeted

FROM YOUR TREASURER

Treasurer Report Mid-year Review

amount. The \$45,991 “deficit” shown for investment income is approximately equal to the amount we planned to take in distributions from the Ready Fund, but were able to leave in the investment market because of our healthy cash reserves. On the expenditure side, all of the news for the first half of the year was good, with every expenditure category at or under the amount budgeted for January through June. Overall our deficit for the first half of the year (including depreciation) was \$27,265. Although that is \$9,000 more than our budgeted deficit, the overall results point to the conclusion that we are doing a good job of controlling expenditures and living within our means.

The end of June also marks the end of the 2020-2021 fiscal year for All Saints’ Preschool, and I was able to report to the Vestry in July that the preschool survived and strengthened its financial position during the fiscal year despite lower than expected enrollments attributable to the coronavirus pandemic. The preschool received its second loan under the Payroll Protection Program (PPP2) during the fiscal year, and this loan was forgiven in June. In addition, the Vestry reduced the preschool’s facilities fee (“preschool rent”) by \$2,000 per month for ten months and provided other small subsidies early in the fiscal year before enrollments began to increase on a monthly basis. The preschool finished the fiscal year with approximately \$268,000 in the bank – about \$38,000 more than a year ago and very close to the pre-pandemic months of early 2019. We believe that our preschool is well positioned to meet the challenges of the next few years, beginning with the need to enroll new students to replace the sizable group of students in the Pre-K program who will be moving on to kindergarten in August and September.

We are also aware of various financial challenges that the parish will face during the second half of 2021. We need to upgrade both landscaping and custodial work, particularly in the spaces used by our preschool, and the Vestry is investigating the relative costs and benefits of outsourcing these services versus hiring a sexton (knowing that no one can truly replace Homero). Repairing or rebuilding the motor that drives the church organ will require expertise and technical work that could be expensive. We will certainly be dealing with some significant issues of deferred maintenance in the near future, including the pressing need for a new roof on one of the old houses used by Community

FROM YOUR TREASURER

Treasurer Report Mid-year Review

Transition Academy (CTA). In her increasingly important role of “property manager,” Theresa has been busy obtaining bids for this maintenance and repair work, and the Vestry has delegated decision making on high priority projects to her in consultation with Leo Rocca.

Farther down the road are long-term goals such as installing solar power and (perhaps some day) air conditioning the church and parish hall.

Both Theresa and I would be happy to answer questions about parish finances, and we hope you will feel free to contact us. Theresa can be reached by phone (619-298-7729) or email (finance@allsaintschurch.org). You can contact me by phone, text message, or email at the numbers listed below.

Ed Heck
858-322-3292
(edheck46@gmail.com).

FROM YOUR TREASURER

Income Statement Month Ended June 30, 2021

ALL SAINTS' EPISCOPAL CHURCH
Income Statement
For the Month Ended June 30, 2021

	Jun-21		Year to Date	
	Actual	Budget	Actual	Over (Under)
OPERATING				
Pledge	6,035	7,746	40,720	46,475 (5,755)
Music Pledge	480	556	4,915	3,335 1,580
Plate / Other Contributors	976	1,367	21,884	9,700 12,184
Investment Income	2	12,382	28,303	74,294 (45,991)
PPNF / Clergy Fund Donation	100	217	2,388	1,300 1,088
Fund Donation	119	273	1,317	1,641 (324)
Property Mgmt Revenue	10,247	10,256	60,821	61,534 (712)
Other Income	12	99	478	595 (117)
Total Operating Revenue	17,971	32,895	160,825	198,873 (38,048)
Operating Expenses				
Pastoral Expense	9,139	9,933	61,005	59,599 1,406
Business Expense	11,663	11,369	53,966	68,214 (14,248)
Diocesan Assessment	3,234	3,234	19,404	19,404 -
Facilities Expense	5,318	5,001	23,586	30,004 (6,418)
Music Program Expense	3,979	4,042	23,999	24,250 (251)
Activity/Committee Expense	49	398	707	2,385 (1,678)
Property Mgmt Expense	460	1,550	1,454	9,300 (7,846)
Total Operating Expenses	33,841	35,526	184,121	213,156 (29,035)
Operating Income/(loss)	(15,870)	(2,630)	(23,295)	(14,282) (9,013)
NON-OPERATING				
Non-Operating Revenue	-	-	-	-
Depreciation Expense	662	667	3,969	4,000 (31)
NET INCOME/(LOSS)	(16,532)	(3,297)	(27,265)	(18,282) (8,962)

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PARISH CALENDAR OF EVENTS

August

We continue worshipping in our historic church each Sunday at 10AM. The service will also be on Zoom. To join the Zoom Meeting click [here](#).

During the week in St. Mary's Chapel, Mass is offered on Tuesdays at noon and Morning Prayer on Fridays at 10am.



1	The Tenth Sunday after Pentecost Mass Coterie Festival Opening Concert– Parish Hall	10:00am 3:00pm
3	Nicodemus, A Teacher of Israel, Martyr 1st Century Mass (St. Mary Chapel)	12:00pm
6	The Transfiguration of Our Lord Jesus Christ Morning Prayer (St. Mary Chapel)	10:00am
7	Societies of Mary (St. Mary Chapel) <i>All are welcome to join the Societies of Mary for their monthly day of devotion, beginning in the Chapel with Rosary at 11:00am with Mass to follow. After which we will adjourn to the Parish Hall for a potluck luncheon.</i>	11:00am
8	The Eleventh Sunday after Pentecost Mass	10:00am
10	Mass (St. Mary Chapel) Finance Committee via Zoom	Noon 6:30pm
13	Jeremy Taylor, Bishop of Down, Connor and Dromore, 1667 Morning Prayer (St. Mary Chapel)	10:00am

PARISH CALENDAR OF EVENTS

August

15	The Twelfth Sunday after Pentecost – St. Mary the Virgin	
	Mass	10:00am
	Vestry Meeting (Parish Hall)	11:30am
	Coterie Festival Closing Concert– Parish Hall	3:00pm
17	Mass (St. Mary Chapel)	Noon
20	Bernard, Abbot of Clairvaux, 1153	
	Morning Prayer (St. Mary’s Chapel)	10:00am
22	The Thirteenth Sunday after Pentecost	
	Mass	10:00am
24	St. Bartholomew, the Apostle	
	Mass (St. Mary’s Chapel)	Noon
27	Morning Prayer (St. Mary’s Chapel)	
29	The Fourteenth Sunday after Pentecost	
	Mass	10:00am
31	Aidan, Bishop of Lindesfarne, 651	
	Mass (St. Mary’s Chapel)	Noon



PARISH CALENDAR OF EVENTS

September

- | | | |
|----|---|----------------|
| 3 | Morning Prayer (St. Mary Chapel) | Noon |
| 4 | Societies of Mary (St. Mary Chapel)
<i>All are welcome to join the Societies of Mary for their monthly day of devotion, in the courtyard with Rosary at 11:00am with Mass to follow. After which we will adjourn to the Parish Hall for a potluck luncheon.</i> | 11:00am |
| 5 | The Fifteenth Sunday after Pentecost
Mass | 10:00am |
| 7 | Mass (St. Mary Chapel) | Noon |
| 10 | Alexander Crummell, Priest, Missionary, and Educator, 1898
Morning Prayer (St. Mary Chapel) | 10:00am |
| 11 | Vestry Retreat (Parish Hall) | 9:00am |
| 12 | The Sixteenth Sunday after Pentecost
Mass | 10:00am |
| 14 | Holy Cross Day (Exaltation of the Holy Cross)
Mass (St. Mary Chapel)
Finance Committee Meeting via Zoom | Noon
6:30pm |
| 17 | Hildegard of Bingen
Morning Prayer (St. Mary Chapel) | 10:00am |

PARISH CALENDAR OF EVENTS

September

19	The Seventeenth Sunday after Pentecost Mass Vestry Meeting (Parish Hall)	10:00am 11:30am
21	St. Matthew, Apostle and Evangelist Mass (St. Mary Chapel)	Noon
24	Our Lady of Walsingham Morning Prayer (St. Mary Chapel)	10:00am
26	The Eighteenth Sunday after Pentecost Mass	10:00am
28	Wenceslaus, Duke of Bohemia and Martyr, 929 Mass (St. Mary Chapel)	Noon



PARISH LIFE

Garden Update – August/September 2021

Exciting news for August; a landscaping service has been hired to take care of the gardens and grounds and I am looking forward to getting a few things fixed and updated once they are on site. Since the critters have been inundating the Memorial Garden, I have not been able to plant the specimens I have been nursing at home and I am hoping to complete this task in the near future once it is cooler.

Our gardens are still thriving and providing flowers and greens for the altar and church. So glad, as this was one of the original purposes of the gardens. I look forward to adding more foliage that will be enduring and add beauty to our altar soon.

Having things trimmed up and trash removed from the property will be much appreciated and have the appearance of the property looking much improved. I am looking forward to bringing our Memorial garden to completion in the next few months.

I am still looking for a table and 4 chairs that could be placed in the Memorial Garden. If you are replacing such, please keep our garden in mind! Thank you so much!

Sue Johnston



PARISH LIFE

Life Stories of Members of All Saints'

In this August/September issue of our bi-monthly newsletter we continue with our ongoing series of the life stories of members of our parish. In this issue Todd Muffatti, , member of the Social Action Committee, and resident artist shares highlights of his life story.

Todd Muffatti



Growing up in rural Connecticut, I developed an appreciation for natural beauty and an interest in folk art. While attending prep school, I was exposed to many of the arts that nearby NYC had to offer. Museums and the theatre were of special interest to me. I began replicating, in miniature, any stage sets that caught my eye. Following graduation, I majored in scene design, first at Carnegie Mellon University, in Pittsburgh, and later at the University of Washington. I worked backstage at Summer stock theaters on the east and west coasts during school breaks.

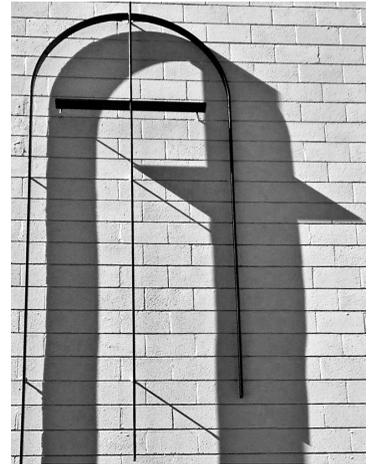
My first professional design jobs were at the the Seattle Repertory and ACT theaters. On the side, I continued to create miniature worlds for jewelry store displays in San Francisco and Seattle.

As a guest professor and designer at Grinnell College in Iowa, I discovered the pleasure and satisfaction derived from teaching. As my professional opportunities became limited in the Northwest, I moved to Southern California and for 30 years served as professor of set design at CSUFullerton, teaching drawing, drafting, model building, scene painting and the history of decorative styles. I continued to work professionally during the Summers. In 2018, I wrote “Creative and Successful Set Designs”, a book on how to make imaginative stage sets with limited resources. It seems to have for filled a need and is selling well.

PARISH LIFE

(continued)

Once retired, I began making artwork, combining my interest in miniature environments with my ability to make things using discarded objects, skill that I learned out of necessity when production demands were greater than the budgets would afford. Creating found object assemblages has been my joy for the last twenty years. Photography emphasizing light and shadows has also become another passion late in life.



I find inspiration in church buildings, objects and symbols. Church exteriors, stain glass windows and all types of crosses are of special interest. All Saints beautiful church and lovely gardens continue to be an inspiring and rich source for my creations.

PARISH LIFE

Music



SUMMER CONCERT AT ALL SAINTS' Coterie Festival Closing Concert Sunday, August 15 at 3 p.m. in the Parish Hall.

Program includes Tours' Petit Duo Symphonique for 2 violins and piano, Graun's Trio for violin, horn, and continuo, Telemann's Triple Violin Concerto, Shostakovich's Waltz, Britten's Simple Symphony, and music for piano 4 and 6 hands.

Admission is free with free-will donation at the performance.

Visit <https://gsdmusicoterie.org> for further details and program updates

Mark your calendar for the closing concert of the Greater San Diego Coterie Festival Concert on Sunday, August 15 at 3pm in the Parish Hall. Attendees at the opening concert on August 1, enjoyed music from the 18th to the 20th century played by the members of the Coterie Chamber Orchestra and soloists Mary Boles Allen, mezzo-soprano, and Irene Marie Patton, soprano. A Sunday afternoon musical treat directed by Dr. Angela Yeung, Director.

PARISH LIFE

All Saints' Thespian Jo-Darlene Reardon

Lamplighters
Community Theatre
Presents

The Front Porch

By George Bailey

Director: George Bailey

Producer: Patty Fay

Play Description

During the fall of 1967, Clara, a white widow stubbornly refuses her daughter's insistence she move from her home due to increasing racial tensions throughout the country and because her new neighbors are African American. Although both Clara and Janelle Johnson's family are a bit apprehensive about each other at first, they develop a friendly relationship. When Dr. Martin Luther King, Jr. is assassinated in the spring of 1968, tensions explode throughout the city and both families are caught in the middle of a race riot. Through their shared experiences; they come to appreciate and value their neighborhood, community and value each other by confronting their fears and prejudices. They become true friends.

Starring:
Jo-Darlene Reardon
Januari Simpson
Michelle Burkhart
JaVon Clarke

Play runs from September 3 to September 26 2021. Tickets can be purchased at www.lamplighterslamesa.com or at 619-303-5092

PARISH LIFE

Social Action Project



All Saints' Back To School Supply Drive!



Donations Needed:

- Preschool Sized Backpack
 - pencil boxes
- glue sticks, child scissors
- Jumbo / Large Crayons
- Jumbo / Large Pencils

Benefiting ECS Head Start Students and Families

*Drop off your items in the back of the church
or Parish Office*

Note: Monetary donations are welcomed, earmarked SAC. Deadline is Sunday, August 29.

COMMEMORATIONS

Clare of Assisi, Nun

11 August 1253



Clare Offreduccio, born in 1194, was the daughter of a wealthy family in Assisi. When she was eighteen years old, she heard a sermon by Francis of Assisi, and was moved by it to follow the example of the Franciscan brothers and vow herself to a life of poverty. Her family was horrified, and brought her back home by force; but one night, in a gesture both tactical and symbolic, she slipped out of her house through "the door of the dead" (a small side door that was traditionally opened only to carry out a corpse) and returned to the house of the Franciscans.

Francis cut off her hair, and placed her in a nearby convent. Later a house was found for her, and she was eventually joined by two of her sisters, her widowed mother, and several members of the wealthy Ubaldini family of Florence. Clare's best friend, Pacifica, could not resist, and joined them, too.

The sisters of her order came to be known informally as Minoreesses (Franciscan brothers are Friars Minor = "lesser brothers") or as Poor Clares. When the order was formed, Francis suggested Clare for the Superior. But she refused the position until she turned twenty-one. They devoted themselves to prayer, nursing the sick, and works of mercy for the poor and neglected.

COMMEMORATIONS

(continued)

They adopted a rule of life of extreme austerity (more so than of any other order of women up to that time) and of absolute poverty, both individually and collectively. They had no beds. They slept on twigs with patched hemp for blankets. Wind and rain seeped through cracks in the ceilings. They ate very little, with no meat at all. Whatever they ate was food they begged for. Clare made sure she fasted more than anyone else. Despite this way of life, or perhaps because of it, the followers of Clare were the most beautiful young girls from the best families of Assisi.

The community of Poor Clares continues to this day, both in the Roman and in the Anglican communions.

Source: [James Kiefer BIO](#)

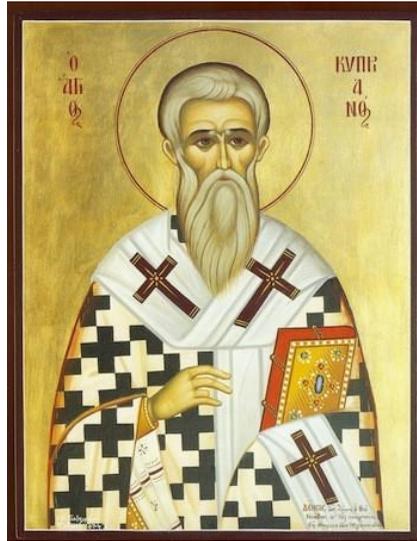
The picture of Clare on the previous page is from a fresco (c. 1320) by Simone Martini in the Lower basilica of San Francesco, Assisi.

The Basilica of Saint Francis of Assisi is the mother church of the Roman Catholic Order of Friars Minor Conventual in Assisi, a town in the Umbria region in central Italy, where Saint Francis was born and died. It is a Papal minor basilica and one of the most important places of Christian pilgrimage in Italy. With its accompanying friary, Sacro Convento, the basilica is a distinctive landmark to those approaching Assisi. It has been a UNESCO World Heritage site since 2000.

COMMEMORATIONS

Cyprian of Carthage, Bishop and Martyr

13 September 258



Cyprian was born around 200 AD in North Africa, of pagan parents. He was a prominent trial lawyer and teacher of rhetoric. Around 246 he became a Christian, and in 248 was chosen Bishop of Carthage. A year later the persecution under the Emperor Decius began, and Cyprian went into hiding. He was severely censured for this (unjustly on my view -- see Mt 2:13; 10:23; 24:16). After the persecution had died down, it remained to consider how to deal with the lapsed, meaning with those Christians who had denied the faith under duress. Cyprian held that they ought to be received back into full communion after suitable intervals of probation and penance, adjusted to the gravity of the denial. In this he took a middle course between Novatus, who received apostates with no probation at all, and Novatian, who would not receive them back at all, and who broke communion with the rest of the Church over this issue, forming a dissident group particularly strong in Rome and Antioch. (Novatus, somewhat surprisingly, ended up joining the party of Novatian.) Cyprian, who held the same position as the Bishop of Rome on the treatment of the lapsed, wrote urging the Christians of Rome to stand with their bishop.

COMMEMORATIONS

(continued)

Later, the question arose whether baptisms performed by heretical groups ought to be recognized as valid by the Church, or whether converts from such groups ought to be rebaptized. Cyprian favored re-baptism, and Bishop Stephen of Rome did not. The resulting controversy was not resolved during Cyprian's lifetime.

During the reign of the Emperor Valerian, Carthage suffered a severe plague epidemic. Cyprian organized a program of medical relief and nursing of the sick, available to all residents, but this did not prevent the masses from being convinced that the epidemic resulted from the wrath of the gods at the spread of Christianity. Another persecution arose, and this time Cyprian did not flee. He was arrested, tried, and finally beheaded on 14 September 258. (Because 14 is Holy Cross Day, he is usually commemorated on a nearby open day.) We have an account of his trial and martyrdom.

Many of his writings have been preserved. His essay *On The Unity of The Catholic Church* stresses the importance of visible, concrete unity among Christians, and the role of the bishops in guaranteeing that unity. It has greatly influenced Christian thought, as have his essays and letters on Baptism and the Lord's Supper. He has been quoted both for and against the Roman Catholic claims for Papal authority.

Source: James Kiefer BIO

COMMEMORATIONS

Hildegard of Bingen, Visionary

17 September 1179



Hildegard of Bingen has been called by her admirers "one of the most important figures in the history of the Middle Ages," and "the greatest woman of her time." Her time was the 1100's (she was born in 1098), the century of Eleanor of Aquitaine, of Peter Abelard and Bernard of Clairvaux, of the rise of the great universities and the building of Chartres cathedral. She was the daughter of a knight, and when she was eight years old she went to the Benedictine monastery at Mount St Disibode to be educated. The monastery was in the Celtic tradition, and housed both men and women (in separate quarters). When Hildegard was eighteen, she became a nun. Twenty years later, she was made the head of the female community at the monastery. Within the next four years, she had a series of visions, and devoted the ten years from 1140 to 1150 to writing them down, describing them (this included drawing pictures of what she had seen), and commenting on their interpretation and significance. During this period, Pope Eugenius III sent a commission to inquire into her work. The commission found her teaching orthodox and her insights authentic, and reported so to the Pope, who sent her a letter of approval. (He was probably encouraged to do so by his friend and former teacher, Bernard of Clairvaux.) She wrote back urging the Pope to work harder for reform of the Church.

The community of nuns at Mount St. Disibode was growing rapidly, and they did not have adequate room. Hildegard accordingly moved her nuns to a location near Bingen, and founded a monastery for them completely independent of the double monastery they had left. She oversaw its construction, which included such features (not routine in her day) as water pumped in through pipes. The abbot they had left opposed their departure,

COMMEMORATIONS

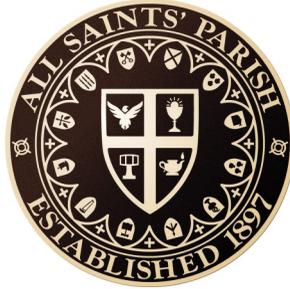
(continued)

and the resulting tensions took a long time to heal.

Hildegard travelled throughout southern Germany and into Switzerland and as far as Paris, preaching. Her sermons deeply moved the hearers, and she was asked to provide written copies. In the last year of her life, she was briefly in trouble because she provided Christian burial for a young man who had been excommunicated. Her defense was that he had repented on his deathbed, and received the sacraments. Her convent was subjected to an interdict, but she protested eloquently, and the interdict was revoked. She died on 17 September 1179. Her surviving works include more than a hundred letters to emperors and popes, bishops, nuns, and nobility. (Many persons of all classes wrote to her, asking for advice, and one biographer calls her "the Dear Abby of the twelfth century.") She wrote 72 songs including a play set to music. Musical notation had only shortly before developed to the point where her music was recorded in a way that we can read today. Accordingly, some of her work is now available on compact disk, and presumably sounds the way she intended. My former room-mate, a non-Christian and a professional musician, is an enthusiastic admirer of her work and considers her a musical genius. Certainly her compositional style is like nothing else we have from the twelfth century. The play set to music is called the *Ordo Virtutum* and show us a human soul who listens to the Virtues, turns aside to follow the Devil, and finally returns to the Virtues, having found that following the Devil does not make one happy.

She left us about seventy poems and nine books. Two of them are books of medical and pharmaceutical advice, dealing with the workings of the human body and the properties of various herbs. (These books are based on her observations and those of others, not on her visions.) She also wrote a commentary on the Gospels and another on the Athanasian Creed. Much of her work has recently been translated into English, part in series like *Classics of Western Spirituality*, and part in other collections or separately.

Source: [James Kiefer BIO](#)



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