

FOR ALL THE SAINTS

August 2023 | September 2023



The Blessed Virgin Mary's Place in Anglo-Catholicism

A publication of ALL SAINTS' CHURCH: *An Anglo-Catholic Parish in the Episcopal Diocese of San Diego*

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

On the cover: Our Lady of Walsingham statue in the sanctuary of All Saints' Episcopal Church, San Diego, CA.

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FROM YOUR RECTOR

The Position of the Blessed Virgin Mary in Anglo-Catholicism



Both August and September bring us feasts related to the Blessed Virgin Mary: the Assumption of the Blessed Virgin Mary (August 15), the Nativity of the Blessed Virgin Mary (September 8), the Most Holy Name of Mary (September 12), Our Lady of Sorrows (September 15), and Our Lady of Walsingham (September 25).

Our parish is considered a follower of the Anglo-Catholic tradition, and as such, it also practices Marian devotion. Not all of the above-mentioned feasts are commonly kept in our parish, but we do have the Angelus and the Regina Coeli as the last part of our Sunday masses, and because a group of our parishioners belong to the Society of Mary, some of the feasts mentioned before may be kept during our Society of Mary masses as well.

But what is the position of Mary in the Anglo-Catholic tradition?

To answer this question, let us look at Anglican Marian Theology i.e., the position of Mary in Anglicanism. The information that follows has been taken mainly from an article published in Wikipedia:

England has always been characterized by its great devotion to Mary. By the High Middle Ages, Marian piety was so widespread throughout the country that England had become known as the *Dowry of Mary*. England was the first country to celebrate the Feast of the Assumption, in 1060.

FROM YOUR RECTOR

(continued)

Many of the great English saints were devoted to Mary and wrote prayers about her, but the English saint best known for his devotion was Saint Anselm of Canterbury, who wrote many prayers and books about and dedicated to "the spotless Ever-Virgin Mother of Christ".

One aspect of the English Reformation, however, was a widespread reaction against Mary as a mediatrix (mediator) alongside Christ, or sometimes even in his place. Such exaggerated devotions, in part inspired by presentations of Christ as an inaccessible Judge as well as Redeemer, were criticized by Erasmus and Thomas More and rejected by the Church of England. Together with a new emphasis on Scripture as the fundamental standard of faith, there was a renewed devotion by the Reformers to the belief that Jesus Christ is the only mediator between God the Father and humanity. This rejected any overt devotion to Mary and diminished her place in the life of the Church.

The English Reformers' positive teaching about Mary concentrated on her role in the Incarnation. It is summed up in their acceptance of her as the Mother of God, because this was seen to be both scriptural and traditional. As did the Early Church, almost all prominent Protestant reformers like Martin Luther and John Calvin affirmed their belief in the perpetual virginity of Mary. English Reformers such as Hugh Latimer, Thomas Cranmer and John Jewel also believed in the dogma. They neither affirmed nor denied the possibility of Mary having been preserved by grace from participation in original sin. The Book of Common Prayer in the Christmas collect and preface refers to Mary as "a pure Virgin".

From 1561, the calendar of the Church of England contained five feasts associated with Mary: The Conception of Mary, Nativity of Mary, Annunciation, Visitation, and Purification. There was, however, no longer a feast of the Assumption (Dormition) [August 15]: not only was it not found in the Bible, but was also seen as exalting Mary to a level above Christ. Scottish and Canadian revisions of the Prayer Book restored August 15 as the Falling Asleep of the Blessed Virgin Mary.

Despite the lack of official devotion to Mary, starting in the 16th century, reverence for her continued in the use of the Magnificat in Evening Prayer, and the naming and dedication of churches and Lady Chapels. In the 17th century writers such as Lancelot

FROM YOUR RECTOR

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Andrewes, Jeremy Taylor, Thomas Traherne and Thomas Ken took from catholic tradition a fuller appreciation of the place of Mary in the prayers of the Church. Andrewes in his *Preces Privatae* borrowed from Eastern liturgies to deepen his Marian devotion.

The Cambridge theologian John Pearson, who was made Bishop of Chester in 1672, in his celebrated book *An Exposition of the Creed* affirmed both the Immaculate Conception and the perpetual virginity of Mary, writing, "We believe the Mother of our Lord to have been not only before and after his Nativity, but also for ever, the most immaculate and blessed Virgin." Pearson explicated the basis for a proper Marian devotion:

If Elizabeth cried out with so loud a voice, 'Blessed art thou among women,' when Christ was but newly conceived in Mary's womb, what expressions of honor and admiration can we think sufficient now that Christ is in heaven and that Mother with Him! Far be it from any Christian to derogate from that special privilege granted her which is incommunicable to any other. We cannot bear too reverent a regard unto the Mother of our Lord, so long as we give her not that worship which is due unto the Lord Himself. Let us keep the language of the Primitive Church: Let her be honored and esteemed, let him be worshiped and adored.

This re-appropriation can be traced into the next century, and into the Oxford Movement of the 19th century.

In 1922 the creation of a new statue of Our Lady of Walsingham under the aegis of Father Hope Patten, reignited Anglican interest in a revival of the pre-Reformation pilgrimage. From the early 1930s Walsingham became a centre of Anglican as well as Catholic Marian pilgrimage. This developed into the Anglican Shrine of Our Lady of Walsingham in 1938.

FROM YOUR RECTOR

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The Holy House in the Anglican Shrine of [Our Lady of Walsingham](#).

Mary has a new prominence in Anglicanism through the liturgical renewals of the 20th century. In most Anglican prayer books, Mary is again mentioned by name in the liturgical prayers. Further, August 15 has come to be widely celebrated as a feast or festival in honor of Saint Mary the Virgin with Scripture readings, collect, and proper preface. Other ancient feasts associated with Mary have also been renewed, and liturgical resources offered for use on these festivals. Marian devotions such as the Rosary, Angelus, and Regina Coeli are most commonly associated with the Anglo-Catholic and High Church movements within Anglicanism.

An Anglo-Catholic manual, *Saint Augustine's Prayer Book: A Book of Devotion* for members of the Episcopal Church, first published in 1947, includes a section containing devotions to the Blessed Virgin Mary. This includes the Rosary, the four seasonal Marian antiphons, the Memorare, and litanies of the Blessed Virgin and Our Lady of Sorrows. A Revised Edition was published in 1967, and the book remains in print with Holy Cross Publications. The Anglo-Catholic Prayer book, a classic, was published in an entirely new

FROM YOUR RECTOR

(continued)

edition in 2000, and it also includes a section of prayers to the Blessed Virgin, including to her Immaculate Conception and Assumption.

Anglican theologian Hugh Montefiore, former Bishop of Birmingham, while denying the immaculate conception and the bodily assumption of Mary into heaven, says "Christians rightly honor and venerate her as one of the great saints of God. God had signally honored her by choosing her to be the mother of Jesus."

To encourage ecumenical cooperation despite differences over other matters, the Roman Catholic and Anglican churches issued a joint statement, "Mary: Grace and Hope in Christ" (also known as the Seattle Statement) on the role of the Virgin Mary in Christianity. The document was released May 16, 2005 in Seattle, Washington, by Alexander Brunett, the local Catholic Archbishop, and Peter Carnley, Anglican Archbishop of Perth, Western Australia, co-chairmen of the Anglican-Roman Catholic International Commission (ARCIC).

To sum up the Anglican theological position in relation to Mary, the following points must be regarded as essential:

Anglicans recognize the dogma upheld at the Council of Ephesus (431) and the Council of Chalcedon (451) that Mary is the Theotokos, the "God-Bearer". The reason Anglicans accept this statement is because it is primarily a Christological affirmation, affirming that Christ is God. The terms "Mother of God" and "God-Bearer," however, are not used in the official formularies of the Churches of the Anglican Communion, and some Anglicans would not wish to use these terms.

Some Anglicans agree that the doctrine of the perpetual virginity of Mary is sound and logical, but without more scriptural proof it cannot be considered dogmatic.

No Anglican denomination accepts belief in Mary as Co-Redemptrix and any interpretation of the role of Mary that obscures the unique mediation of Christ.

FROM YOUR RECTOR

(continued)

Anglicans typically believe that all doctrines concerning Mary must be linked with the doctrines of Christ and the Church.

Anglicans recognize Mary as an example of holiness, faith and obedience for all Christians; and that Mary can be seen as a prophetic figure of the Church. As the Gospel of Luke (1.48) states "henceforth all nations shall call me blessed," she is often considered to have a unique place of importance within the Communion of Saints.

The devotions we use in our parish are in accordance with Anglican theology. Mary is rightfully venerated but not worshiped at All Saints' San Diego. We address Mary in the Angelus and the Regina Coeli, but do not ask her to be a mediator in our salvation. We acknowledge Christ to be "our only mediator and advocate."

We do ask Mary to intercede for us, and this is not contrary to Anglican doctrine, even if many Anglicans do not follow this practice. Asking Mary or the Saints to "pray for us" is not different from asking a friend or a relative to do it, since we believe in the Communion of Saints, which encompasses both the living and the dead.

The "Hail Mary" that we recite in the Angelus and in the Rosary is made up of two parts. The first part is totally scriptural, taken from the greeting of Gabriel to Mary, and what Elizabeth exclaimed when she felt the child leap in her womb after Mary greeted her. The second part is a theological construct of the church, but there is nothing in it that is contrary to Anglican doctrine: Mary is Holy because she was chosen by God Himself to be a vessel for bearing His incarnate Son. She is the Mother of God (Theotokos) because Jesus Christ is God the Son in the Holy Trinity. We can ask her to pray for us, just as we ask other members of the Communion of Saints to intercede for us. And she certainly has a special place in our devotion and veneration!

Following sound Anglican theology and the purest tradition of the Church undivided, at All Saints' the Angelus, the Regina Coeli, and the Rosary always end with a prayer addressed to God the Father with the mediation of Christ our Lord and Savior.

Fr. Carlos E. Expósito I, Rector

PARISH CALENDAR OF EVENTS

August

On Sundays we continue worshipping in our historic church except on Tuesdays and Fridays. The Sunday service will be on Zoom. To join the Zoom Meeting click [here](#).

The following worship services will be held in All Saints' St. Mary Chapel.

- Noon Mass on Tuesdays.
- 10:00am Morning Prayer on Fridays
- In August and September the next Societies of Mary Day of Devotion will be held on Saturday, August 5 and September 2 at 11am.

SPECIAL CLASSES AND PROGRAMS.

- Sundays from 10:00am to 10:45am – Christian Formation and First Communion Instruction for children ages 5-12 in the Parish Hall taught by Lucretia Locke. For registration, call (619) 298-7729 or email us at info@allsaintschurch.org
- Christian Formation—Book Study will meet at noon in the Rector's Study next on Sunday, August 13, 27 and September 10, 24. The Book Study is reading and discussing "God's Secretaries: The Making of the King James Book of the Bible". "In "God's Secretaries", Adam Nicolson gives a fascinating and dramatic account of the era of the King James Bible and its translation, immersing us in an age whose greatest monument is not a painting or a building but a book." (A review from Amazon Books.) **It is a great read.** Purchase the book from Kathryn Bunch for \$15 or purchase the book on Amazon or Abe Books. The cost is less than \$8 for a used paper back in good condition.
- Thursdays – Spanish Class meets from 1:00 to 3:00pm in the Rector's office. The course is taught by Fr. Carlos.
- Confirmation Classes began on Sunday, May 7 at noon in the Rector's Office. This class will meet on the first Sunday of every month from May through October. Confirmation will be on Sunday, November 5 at the 10am Mass. Bishop Snook will confirm the candidates. If you wish to attend these Confirmation Classes please contact Fr. Carlos—619-298-7729 or rector@allsaintschurch.org

PARISH CALENDAR OF EVENTS

August

- | | | |
|----|--|-----------------|
| 1 | Joseph of Arimathea Morning Prayer (St. Mary Chapel) | 10:00am |
| 3 | Spanish Class (Flower Room) Taught by Fr. Carlos | 1pm—3pm |
| 4 | Morning Prayer (St. Mary Chapel) | 10:00am |
| 5 | 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 Flower Room for a potluck luncheon.</i> | 11:00am |
| 6 | The Transfiguration of Our Lord Jesus Christ Mass | 10:00am |
| 8 | Dominic, Priest and Friar, 1221 Mass (St. Mary Chapel) Finance Committee Meeting via Zoom | Noon 6:30pm |
| 10 | Spanish Class (Flower Room) Taught by Fr. Carlos | 1pm—3pm |
| 11 | Clare, Abbess at Assisi, 1253 Morning Prayer (St. Mary Chapel) | 10:00am |
| 13 | The Eleventh Sunday after Pentecost Mass Christian Formation—Rector's Office | 10:00am Noon |
| 15 | St. Mary the Virgin Mass (St. Mary Chapel) | Noon |

PARISH CALENDAR OF EVENTS

August

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|----|--|---------|
| 17 | Spanish Class (Flower Room) Taught by Fr. Carlos | 1pm—3pm |
| 20 | The Twelfth Sunday after Pentecost | |
| | Mass | 10:00am |
| | Vestry Meeting (Rector's Office) | Noon |
| 22 | Mass (St. Mary Chapel) | Noon |
| 24 | Spanish Class (Flower Room) Taught by Fr. Carlos | 1pm—3pm |
| 25 | Louis, King of France, 1270 | |
| | Morning Prayer (St. Mary Chapel) | 10:00am |
| 27 | The Thirteenth Sunday after Pentecost | |
| | Mass | 10:00am |
| | Christian Formation—Rector's Office | Noon |
| 29 | The Beheading of St. John the Baptist | |
| | Mass (St. Mary Chapel) | Noon |
| 31 | Spanish Class (Flower Room) Taught by Fr. Carlos | 1pm—3pm |

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# PARISH CALENDAR OF EVENTS

## September

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|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| 1  | David Pendleton Oakerhater, Deacon and Missionary\of the Cheyenne, 1931<br>Mass (St. Mary Chapel)                                                                                                                                                                                | Noon            |
| 2  | <b>Societies of Mary</b> (St. Mary Chapel)<br><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 Flower Room for a potluck luncheon.</i> | 11:00am         |
| 3  | <b>The Fourteenth Sunday after Pentecost</b><br>Mass                                                                                                                                                                                                                             | 10:00am         |
| 4  | Labor Day (Church Office is closed)                                                                                                                                                                                                                                              |                 |
| 5  | Mass (St. Mary Chapel)                                                                                                                                                                                                                                                           | 10:00am         |
| 7  | Spanish Class (Flower Room) Taught by Fr. Carlos                                                                                                                                                                                                                                 | 1pm—3pm         |
| 8  | Morning Prayer (St. Mary Chapel)                                                                                                                                                                                                                                                 | 10:00am         |
| 10 | <b>The Fifteenth Sunday after Pentecost</b><br>Mass<br>Christian Formation—Rector's Office                                                                                                                                                                                       | 10:00am<br>Noon |
| 12 | John Henry Hobart Bishop of New York, 1830<br>Mass (St. Mary Chapel)<br>Finance Committee Meeting via Zoom                                                                                                                                                                       | Noon<br>6:30pm  |
| 14 | Spanish Class (Flower Room) Taught by Fr. Carlos                                                                                                                                                                                                                                 | 1pm—3pm         |
| 15 | Morning Prayer (St. Mary Chapel)                                                                                                                                                                                                                                                 | 10:00am         |

# PARISH LIFE

## September

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|----|---------------------------------------------------|---------|
| 17 | <b>The Sixteenth Sunday after Pentecost</b>       |         |
|    | Mass                                              | 10:00am |
|    | Vestry Meeting – Rector’s Office                  | Noon    |
| 19 | Theodore of Tarsus, Archbishop of Canterbury, 690 |         |
|    | Mass (St. Mary Chapel)                            | Noon    |
| 21 | Spanish Class (Flower Room) Taught by Fr. Carlos  | 1pm–3pm |
| 22 | Morning Prayer (St. Mary Chapel)                  | 10:00am |
| 24 | <b>The Seventeenth Sunday after Pentecost</b>     |         |
|    | Mass                                              | 10:00am |
|    | Christian Formation—Rector’s Office               | Noon    |
| 26 | Lancelot Andrews, Bishop of Winchester, 1626      |         |
|    | Mass (St. Mary Chapel)                            | Noon    |
| 28 | Spanish Class (Flower Room) Taught by Fr. Carlos  | 1pm–3pm |
| 29 | St. Michael and All Angels                        |         |
|    | Mass (St. Mary Chapel)                            | Noon    |

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PARISH LIFE

All Saints' Financial Update: A Message from the Treasurer

At its meeting on July 11, the parish Finance Committee reviewed a wide range of topics, including the financial summary for June and the first six months of 2023, preschool finances, and the ongoing ASCEND/roof repair and replacement fund campaign. A copy of the financial summary prepared by Business Administrator Theresa Krist ("Income Statement for the Month Ended June 30, 2023") follows this message.

For the month of June, both operating revenue and operating expenses were less than the budgeted amounts. Revenue for the month was \$20,401, and total expenses (including depreciation) were \$32,288 for a net loss of \$11,887. Pledge revenue for June was \$7,508, which was under budget by \$2,761. Pledge revenue is now almost \$10,000 under budget for the year – a deficit that can only be recouped if parishioners are able to fulfill their pledges by the end of the year. The software used to record pledge payments no longer automatically calculates and reports a quarterly shortfall for each pledging unit, but Theresa can provide you with an update on your individual pledge payments by phone (619-298-7729) most weekday mornings.

In other revenue categories, music pledge payments were under budget by \$420 in June and are now under budget for the year by \$828. Our property management revenue was \$3,207 under budget in June, a figure that reflects the loss of rental revenue due to the closure of Community Transition Academy (CTA). Although Colmena Academy has taken over some of the space previously used by CTA, we need to finalize arrangements with another nonprofit entity that is interested in leasing the now-vacant space on the second floor of the preschool building. On the expenditure side, Property Management Expense and Music Program Expense were over budget by moderate or small amounts in June, while other expenditure categories were at or under budget for the month.

So far this year, we have received regular quarterly distributions from the McColley Trust and our Endowment Fund, but have taken no distributions from the Ready Fund, our major investment account. As a result, our books and financial reports show investment income as significantly under budget for the month and year-to-date. Although an apparent cause for concern, these numbers hide a bit of moderately good news. The Vestry had authorized taking up to \$49,296 in distributions from the Ready Fund during the first six months of the

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year, but we were able to avoid withdrawing cash from this account because we began the year with substantial reserves in our business checking and savings accounts at California Bank and Trust. A deficit of \$58,125 for the January to June period could be a serious problem, but our “true deficit” is roughly equal to the shortfall in pledge revenue.

Meanwhile, All Saints’ Preschool has wrapped up its 2022-2023 fiscal year (July 1 – June 30). Enrollment and tuition revenue remained significantly lower than expected in June (35 students and tuition revenue under budget by \$7,261). For the fiscal year, our deficit was \$94,361 – which burned through approximately one third of the preschool’s bank account. The Vestry has approved a deficit budget for the new fiscal year that began in July and will continue to monitor enrollment and financial results. Because of the rapid expansion of Transitional Kindergarten programs in public schools and other issues linked to the COVID-19 pandemic and inflation, enrollment problems are affecting most preschools, particularly those in which tuition and other fees paid by parents must cover increasing costs.

The All Saints’ Church Edifice Needs Drive (ASCEND) campaign to help pay the cost of our roof replacement and repair project continues. The demolition of buildings on Sixth Avenue north of the church has opened a clear view of the new lightweight tiles that were crucial to maintaining the architectural integrity of our mission-style building. As of mid-July, we are close to the halfway point in qualifying for the full \$7,000 in matching funds offered by generous parishioners. The Vestry is most grateful to those who have responded to the opportunity to double their money with their contributions and pledges of support.

Finally, the Stewardship Committee is gearing up for our annual fall pledge drive. So far, we have discussed a possible stewardship scripture for the campaign and are leaning toward “Sharing Our Gifts – 2024”) as the campaign theme. We encourage parishioners who might be interested in volunteering to join the Stewardship Committee to contact Father Carlos. We plan to begin one-minute stewardship talks in October and are looking forward to the senior warden’s annual address in November.

Edward V. Heck, Treasurer
Edheck46@gmail.com

PARISH LIFE

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ALL SAINTS' EPISCOPAL CHURCH Income Statement For the Month Ended June 30, 2023

| | Jun-23 | | | Year to Date | | |
|---------------------------------|-----------------|---------------|-----------------|-----------------|----------------|-----------------|
| | Actual | Budget | Over (Under) | Actual | Budget | Over (Under) |
| OPERATING | | | | | | |
| Pledge | 7,508 | 10,269 | (2,761) | 51,655 | 61,612 | (9,957) |
| Music Pledge | 465 | 885 | (420) | 4,480 | 5,308 | (828) |
| Plate / Other Contributors | 1,691 | 2,055 | (364) | 15,445 | 12,330 | 3,115 |
| Investment Income | 36 | 12,715 | (12,678) | 26,991 | 76,287 | (49,296) |
| PPNF / Clergy Fund Donation | 339 | 250 | 89 | 2,685 | 1,500 | 1,185 |
| Fund Donation | 116 | 288 | (173) | 3,917 | 1,730 | 2,187 |
| Property Mgmt Revenue | 9,845 | 13,052 | (3,207) | 77,010 | 78,310 | (1,300) |
| Other Income | 401 | 69 | 332 | 3,549 | 415 | 3,134 |
| Total Operating Revenue | 20,401 | 39,582 | (19,181) | 185,731 | 237,491 | (51,760) |
| Operating Expenses | | | | | | |
| Pastoral Expense | 10,489 | 11,285 | (797) | 62,110 | 67,713 | (5,602) |
| Business Expense | 6,393 | 10,838 | (4,445) | 57,400 | 65,030 | (7,629) |
| Diocesan Assessment | 3,208 | 3,208 | (0) | 19,246 | 19,246 | (0) |
| Facilities Expense | 4,075 | 7,315 | (3,240) | 39,603 | 43,892 | (4,289) |
| Music Program Expense | 4,781 | 4,662 | 119 | 28,167 | 27,970 | 197 |
| Activity/Committee Expense | 49 | 574 | (525) | 6,322 | 3,442 | 2,880 |
| Property Mgmt Expense | 2,451 | 892 | 1,560 | 26,316 | 5,350 | 20,966 |
| Total Operating Expenses | 31,447 | 38,774 | (7,327) | 239,163 | 232,641 | 6,522 |
| Operating Income/(loss) | (11,046) | 808 | (11,854) | (53,432) | 4,850 | (58,282) |
| NON-OPERATING | | | | | | |
| Non-Operating Revenue | - | - | - | - | - | - |
| Depreciation Expense | 841 | 808 | 32 | 4,693 | 4,850 | (157) |
| NET INCOME/(LOSS) | (11,887) | (0) | (11,887) | (58,125) | - | (58,125) |

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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 life stories of members of our parish. In this issue **Michelle Ogden** shares her visit to Italy in March 2023. Pictured below are Michelle and her daughter, Joy who took most of the pictures.



It has been suggested that I share my visit to Italy this past March. I am going to go back to my Art History class in 1969, senior year at The Bishop's School. It is then that I was enchanted by the Byzantine art and architecture of Ravenna, Italy.

Though I visited many cities and sites in Italy starting my freshman year of college, I did not see Venice or Ravenna. This has been a dream for 50+ years. And to return to Siena, which I must have beheld for an hour only on the Piazza.

Since then we have witnessed the awful flooding in Ravenna. I do not know the current status of the city, the people were told to escape to the upper stories of their buildings.

My dream to return was encouraged by my daughter, Joy, as I have been dealing with another round of cancers: Breast 2017; Stage 3+ lung 2020 (quiescent), then bone 2022 (quiescent), and now a new spot TBD. Was told in April that I should not be alive. I explained to my oncologist that I was not going anywhere (God is behind me).

I am a 31 year survivor of stage 4 breast cancer, given 2 years to live in 1992, followed by two other kinds of cancer in 5 years.

All Saints and its many members have given me wonderful support and prayers over the years. Especially Dr. Clyde Jones and Katherine True Robinson, when they prayed with me during pre-op .

PARISH LIFE

(continued)

Ravenna — 6th Century UNESCO World Heritage Site The Basilica of San Vitale



PARISH LIFE

(continued)

Views of Piazza del Campo, Basilica of San Siena.

See rainbow in window bottom left.
Siena was more enchanting than I
recall from over 50 years ago.



PARISH LIFE

(continued)

Palazza Medici Ricardo chapel in Florence. Small, but incredible



PARISH LIFE

Our Marriage Blessing Sunday, July 16, 2023
Fr. Robert Eaton and Sue Johnston Eaton



PARISH LIFE

All Saints' Garden—Then and Now

The idea of an All Saints' Garden started with Peter Dennis talking to Sue Johnston Eaton in 2017 about making the plot of land to the left of the Preschool building into a garden for people to enjoy and to supply flowers for the altar on Sunday. The Garden is now a reality. Below and on the next page are pictures from the beginning, middle stage and today. Our thanks to Dennis and Sue for their foresight and to those who volunteered their time and labor to this project.



PARISH LIFE

All Saints' Garden—Then and Now



COMMEMORATIONS

Laurence, Deacon and Martyr

10 August 258



Laurence (or Lawrence) was chief of the seven deacons of the congregation at Rome, the seven men who, like Stephen and his companions (Acts 6:1-6), were in charge of administering the church budget, particularly with regard to the care of the poor. In 257, the emperor Valerian began a persecution aimed chiefly at the clergy and the laity of the upper classes. All Church property was confiscated and meetings of Christians were forbidden. The bishop of Rome, Sixtus II, and most of his clergy were executed on 7 August 258, and

Laurence on the 10th. This much from the near-contemporary records of the Church.

The accounts recorded about a century later by Ambrose and the poet Prudentius say that, as Sixtus was being led to his death, Laurence followed him, saying, "Will you go to heaven and leave me behind?" and that the bishop replied, "Be comforted, you will follow me in three days." They go on to say that the Roman prefect, knowing that Laurence was the principal financial officer, promised to set him free if he would surrender the wealth of the Church. Laurence agreed, but said that it would take him three days to gather it. During those three days, he placed all the money at his disposal in the hands of trustworthy stewards, and then assembled the sick, the aged, and the poor, the widows and orphans of the congregation, presented them to the prefect, and said, "These are the treasures of the Church." The enraged prefect ordered him to be roasted alive on a gridiron. Laurence bore the torture with great calmness, saying to his executioners at one time, "You may turn me over; I am done on this side." The spectacle of his courage made a great impression on the people of Rome, and made many converts, while greatly reducing among pagans the belief that Christianity was a socially undesirable movement that should

COMMEMORATIONS

Laurence, Deacon and Martyr

10 August 258

be stamped out.

The details of these later accounts have been disputed, on the grounds that a Roman citizen would have been beheaded. However, it is not certain that Laurence was a citizen, or that the prefect could be counted on to observe the law if he were. More serious objections are these:

The detailed accounts of the martyrdom of Laurence confuse the persecution under Decius with the persecution under Valerian, describing the latter, not as an emperor, but as the prefect of Rome under the emperor Decius.

We have early testimony that Bishop Sixtus and his deacons were not led away to execution, but were summarily beheaded on the scene of their arrest.

For these reasons, the Bollandist Pere Delahaye and others believe that Laurence was simply beheaded in 258 with his bishop and fellow deacons. On this theory, it remains unexplained how he became so prominent and acquired so elaborate an account of his martyrdom.

Lawrence's emblem in art is (naturally) a gridiron.

Source: James Kiefer BIO

COMMEMORATIONS

Wenceslas, Duke of Bohemia and Martyr,

28 August 929



Wenceslas I, also called Saint Wenceslas, Czech Svatý Václav, (born c. 907, Stochov, near Prague—died Sept. 28, 929, Stará Boleslav, Bohemia; feast day September 28), prince of Bohemia, martyr, and patron saint of the Czech Republic.

Wencelas was raised a Christian by his grandmother St. Ludmila, but his ambitious mother, Drahomíra (Dragomir), a pagan, had her murdered and acted as regent herself, until Wenceslas came of age in 924 or 925. Her court intrigues and the wishes of the people to end the conflicts between Christian and non-Christian factions in Bohemia led Wenceslas to take the reins of government. As duke he was pious, reportedly taking a vow of virginity, and encouraged the work of German missionary priests in the Christianization of Bohemia. His zeal in spreading Christianity, however, antagonized his non-Christian opponents.

Faced with German invasions in 929, Wenceslas submitted to the German king Henry I the Fowler. His submission provoked some of the nobles to conspire against him, and they prompted his younger brother, Boleslav (Boleslaus), to murder him. Waylaid by Boleslav en route to mass, Wenceslas was killed at the church door. Frightened by the reports of miracles occurring at Wenceslas' tomb, Boleslav had his remains transferred in 932 to the Church of St. Vitus, Prague, which became a great pilgrimage site during the medieval period.

Wenceslas was regarded as Bohemia's patron saint almost immediately after his assassination. His virtues are sung in the Christmas carol (19th century) "Good King Wenceslas."

Source: James Kiefer BIO



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