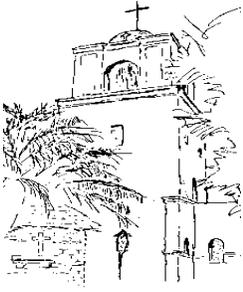


# FOR ALL THE SAINTS



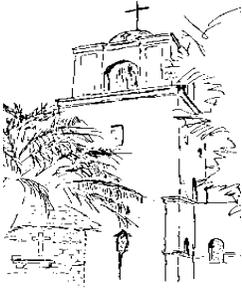
FEBRUARY | MARCH 2015

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## **RECTOR'S MESSAGE**

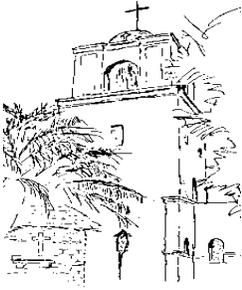
### **How Has God Loved Me?**

As we approach the season of Lent, I'd like to offer a simple devotion for you to consider. At some point near the end of every day, ask yourself, "How has God loved me today?" I propose this because no matter how you answer, you'll be preparing for the Resurrection.

We've all had our hearts lifted by a kind or encouraging word or deed because every act of love is a breath of fresh air. Reflecting on God's love for us daily can renew us to an even greater extent because it's what we were created for, and it will also re-energize us for the acts of love that make up our Lenten devotion. Yet because God doesn't always love us the way we want to be loved, we may not be able to accept or even recognize it. This significantly impairs our relationship, leaving us struggling to see how God has loved us individually, today, even as He is pouring Himself into our every moment. If that's the case, fear not; Lent is a season for falling in love again.

Between the gospel lessons, the Stations of the Cross, the special liturgies of Holy Week and so on, we are confronted with the undeniable reality of God's love for us. If we let the cost, the depth, the fire of that love seize our imaginations, it will break our hearts and leave us in awe. Most of all, it will become familiar, so that we can seek and find it in our lives.

This love is our new life in the Resurrection because it will affect everything. It determines what gets us out of bed in the morning, where we spend our energy during the day, and what allows us to rest peacefully at night. Take this simple question to heart in Lent because whether we're falling in love or staying in love, our answer will decide everything.



## **PARISH CALENDAR**

February 1<sup>st</sup> to April 5<sup>th</sup>, 2015

### **FEBRUARY**

- |    |   |
|----|---|
| 1  | <b>Bishop Mathes' Visit for the PRESENTATION OF OUR LORD IN THE TEMPLE</b>      |
|    | 8:00am Low Mass   |
|    | 10:30am Solemn High Mass  |
| 3  | <b>Anskar of Scandinavia(tr)</b>  |
|    | Noon Mass   |
| 4  | <b>Cornelius the Centurion (tr)</b>   |
|    | 9:30am Mass   |
| 6  | <b>Martyrs of Japan</b>   |
|    | 9:00am Morning Prayer   |
|    | 9:30am Mass   |
| 7  | <b>Societies of Mary</b>  |
|    | 11:00am Rosary  |
|    | 11:30am Mass  |
|    | Noon Potluck Luncheon   |
| 13 | <b>Absalom Jones</b>  |
|    | 9:30am Mass   |
| 18 | <b>The First Day of Lent: ASH WEDNESDAY</b>                                     |
|    | 8:00am Mass   |
|    | 7:00pm Solemn Mass  |
| 20 | <b>John Henry Newman (tr)</b>   |
|    | 9:00am Morning Prayer   |
|    | 9:30am Mass   |
|    | 6:00pm Stations of the Cross & Benediction <i>(followed by a Simple Supper)</i> |
| 24 | <b>ST. MATTIAS THE APOSTLE</b>  |
|    | Noon Mass   |

- 27 **George Herbert**  
 9:00am Morning Prayer  
 9:30am Mass  
 6:00pm Stations of the Cross & Benediction *(followed by a Simple Supper)*

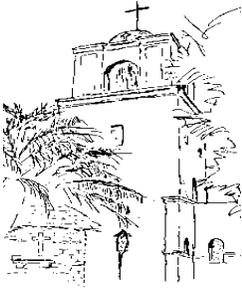
**MARCH**

- 3 **Chad of Lichfield (tr)**  
 Noon Mass
- 6 **Ember Day**  
 9:00am Morning Prayer  
 9:30am Mass  
 6:00pm Stations of the Cross & Benediction *(followed by a Simple Supper)*
- 7 **Societies of Mary**  
 11:00am Rosary  
 11:30am Mass  
 Noon Potluck Luncheon
- 10 **Gregory of Nyssa (tr)**  
 Noon Mass
- 13 **Gregory the Great (tr)**  
 9:00am Morning Prayer  
 9:30am Mass  
 6:00pm Stations of the Cross & Benediction *(followed by a Simple Supper)*
- 15 **FOURTH SUNDAY IN LENT**  
 8:00am Low Mass  
 10:30am Solemn Mass  
 12:30PM Sunday Movie Matinee
- 17 **St. Patrick of Ireland**  
 Noon Mass
- 18 **Cyril of Jerusalem**  
 9:30am Mass
- 20 **ST. JOSEPH (tr)**  
 9:00am Morning Prayer  
 9:30am Mass  
 6:00pm Stations of the Cross & Benediction *(followed by a Simple Supper)*

- 24 **James DeKoven (tr)**  
Noon Mass
- 25 **THE ANNUNCIATION OF OUR LORD**  
9:30am Mass
- 27 **John Keble (tr)**  
9:00am Morning Prayer  
9:30am Mass  
6:00pm Stations of the Cross & Benediction *(followed by a Simple Supper)*

### **HOLY WEEK**

- March 29 **PALM SUNDAY: The Sunday of the Passion**  
8:00am Low Mass  
10:30am Solemn High Mass
- 31 **TUESDAY IN HOLY WEEK**  
Noon Mass
- April 1 **WEDNESDAY IN HOLY WEEK**  
9:30am Mass
- 3 **MAUNDY THURSDAY**  
7:00pm Solemn Mass, *followed by the Watch at the Altar of Repose*
- 4 **GOOD FRIDAY**  
Noon Stations of the Cross  
4:30pm Movie Matinee: *The Passion of the Christ*  
7:00pm Good Friday Liturgy
- 5 **HOLY SATURDAY**  
7:00PM Easter Vigil, *followed by the Annual Chocolate Party*
- 6 **EASTER DAY: The Sunday of the Resurrection**  
8:00am Low Mass *with Hymns*  
10:30am Solemn High Mass



## **LENTEN CHRISTIAN FORMATION**

For most of us, Lent means new discipline and we can bear all kinds of fruit by persevering in the struggle over the things we've taken on and given up. Navigating these interior movements is essential for the spiritual life and so during Lent our Sunday Morning Christian Formation will be aimed at learning how to do that, taking advantage of a time when we naturally tend to notice them more than usual. We'll do this using the Spiritual Exercises of St. Ignatius of Loyola (1491-1556), specifically his rules for discerning spirits and daily examen prayer, which began to develop during a period of forced discipline and reflection in his own life.

As a young man, Ignatius dreamed of doing great deeds of heroism and chivalry. In the midst of this pursuit, he was gravely wounded in battle and left bedridden while he recuperated. During this time he had only two books to read: one on the life of Jesus and the other on the lives of the saints. After some initial dismay, he was surprised to find that these inspired him in much the same way the tales of knighthood had previously, though with a much deeper, longer-lasting satisfaction. Noticing this subtle difference led Ignatius to a profound conversion of life and this kind of regular reflection would eventually become what he called "the discernment of spirits," one of the most practical tools in the Christian spiritual tradition for growing in our relationship with God.

While the discernment of spirits is a nuanced skill that requires practice to develop, it can be learned by anyone because its rules are simple and intuitive, summed up in two basic principles. The first is that we all have periods of what Ignatius calls "spiritual consolation" and "spiritual desolation," feelings which will be immediately familiar to us. Spiritual consolation is an experience of being on fire with God's love; a time when we have a desire to praise, love, and serve God and our neighbors. Prayer and worship comes easily and we feel more alive and connected to others. Spiritual desolation is the opposite; a time of darkness or heaviness where we lack the desire to praise, love, or serve. Prayer and worship is a challenge and we have a sense of restlessness and being cut off from God and neighbor. While we also have periods of neutral tranquility, it's in the times of spiritual consolation and desolation that things are happening in the spiritual life and require our special attention.

The second principle is that there is a three-step process that allows us to navigate these feelings and grow through them. The steps are (1) to be aware of our feelings, (2) to understand them, and (3) to take action. The key question for discernment is, "Where is this feeling coming from and where is it leading me," and we can see where things get more complicated. For example, not all desolation is spiritual, but non-spiritual heaviness can easily lead to spiritual heaviness, and the same is true of consolation and enthusiasm. Ignatius' daily examen prayer (a Spanish rendering of "examination") is aimed at answering these questions and leading us to the actions he prescribes for responding to desolation and consolation.

Anyone who has made changes to their life in an attempt to grow closer to God will recognize that the relationship can feel like a game of Chutes-and-Ladders; one step forward, three steps back, our hearts lifted in one moment and weighed down in the next. We should be encouraged by the fact that this is a universal experience that we can find even in the diaries of the great saints and mystics. What the rules for discerning spirits provide is a guide for taking action that always moves us closer to God, even when He feels far away. Please join us beginning on Sunday, February 8th and through Palm Sunday, March 29th as we explore St. Ignatius' rules for discerning spirits and claim more and more of the life of divine love God offers us.