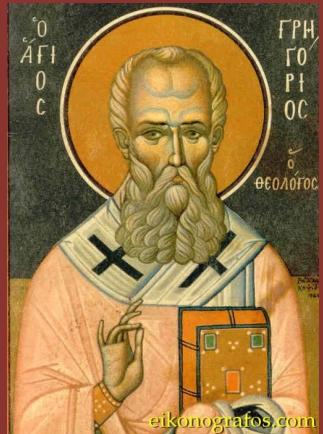


FOR ALL THE SAINTS

February 2019 | March 2019



Manifestations of God

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

On the cover: Manifestations of God, from top left Christ Pantokratos, Icon in the Monastery of St. Catherine (Sinai) Byzantium 13th century; God the Father attributed to Cima da Conegliano (1459-1517) Courtauld of Art, University of London; An Angry God by Michaelangelo (1475-1564) – detail from part of the fresco in the Sistine Chapel ceiling called the Creation of the Sun and Moon (1508-1512).

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FROM YOUR INTERIM RECTOR

Revealed

The utterance of that word brings many different thoughts to our various minds. To many it means the uncovering of “things” in our lives that we really do not want uncovered. And there is fear there. For some it might mean the triumphant cry from when a truth that someone ELSE has been cloaking finally comes to light. And there might be vindication there. For some it might come after just having finished a study on the last book of the New Testament, and they are still in shock from ALL that was being revealed to John by Jesus through the impartation by an angel. There may be some awe, and even some overwhelming. In that same vein, the word might trigger the joyful memory of an answer that the Lord God showed to you, in particular, to your prayer of direction or guidance. And there is thanksgiving, delight, tears of being known by God Himself.

Revealed: the more profound truths of light, and darkness. Of good, and of everything else not good, such as evil. And there is the simple and light-hearted revealings. Finding your keys under the clothes in your laundry basket. Or who is it who has been elected to the Vestry of All Saints!

Speaking of that revelation, if you were at the Annual Meeting you know that such revelation is a given, since we had five positions for Vestry to fill, and we had five people who were on the ballot. There is, though, one part of that position-filling that you would not have had revealed at the Annual Meeting. How did we decide to select one of those Vestry electees to the two-year remaining term? Very simple. Five pieces of paper were put into a hat. Each of those pieces of paper had a number written on them. Four of those pieces had the number “3” on them; one of those papers had the number “2” written on it. It was all very reminiscent of the revealing of the successor to the position of Apostle left open by the demise of Judas Iscariot. There were two disciples who met the requirements for that position...

Acts 1:24-26 Then they prayed, “Lord, you know everyone’s heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.” Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

FROM YOUR INTERIM RECTOR

(continued)

Behold : revelation. We did the same thing basically, except with papers, and we weren't choosing an apostle. Although we did define one of "the twelve" vestry members. And we did pray first.



Here is the new vestry revealed:

Robin Cote-Sprong, Karl Jorgensen, Kay Phillips, Dr. Ed Heck, Todd Muffatti, Cree Craig, Fr. Rob Eaton, Lu Locke, Larry Belt, Teri Tremper, Derek Fish, and Marie Dreyer. Leo Rocca is not in the photo. John Gray III, far right, got re-elected as our Treasurer, and Maureen Gardiner Moore (not in the photo) was elected as Clerk of Vestry; neither

FROM YOUR INTERIM RECTOR

(continued)

are elected members of Vestry. Kay, Lu, Larry, Teri, and Marie are our new 3-year term members; Teri drew the 2-year term. Cree was elected by the Vestry as the new Junior Warden; George Dreyer (not in the photo, and having finished his own 3-year term) was appointed by Fr. Eaton as the Senior Warden pro tem, until a new Sr Warden is appointed from the vestry membership.

So, the vestry has now been revealed.

Why the talk of being revealed? This is the theme of our newsletter for February-March, 2019, as we find ourselves marking the end of the Sundays after the Epiphany, and then, commencing with Ash Wednesday on March 6, the first four weeks of Lent. The connection between one and the other can be seen as Revelation.

The ministry, the works, the glory, the mission of God, the divinity, the prophesied Messiah, all continue to be what is revealed to us in our Sunday lections. During Lent it is our turn to reveal ourselves to the God who could destroy us who are in desperate need for healing and salvation, but continue to be un-righteous, fickle to Him, outright rebellious. And in turn we find revealed yet another profound and primary cause for God's unmerited love for us, and that is Mercy.

And this, my brothers and sisters in Christ, is an illustration of the ongoing relationship we are to have with God through the merits of Jesus Christ: that we reveal ourselves to the God of all revelation, having already and heard and hopefully discovered for ourselves, that He is faithful to His revealed nature of Love and Power in Mercy. For us. For us. God has revealed that He is for us.

Through these Sundays still in Epiphany, then, it is imperative that we listen and study and learn of God's revealed nature of being able to overcome, yeah, even overpower sin and death. We need to have this running through our neuronal pathways in our brains, and through the brains of our hearts. And then we can enter into Lent - with dread and awe of course, because it can be quite an internal struggle to be revealed for our worst—we can enter into Lent with a knowledge of security and safety, that our revealed nature to

FROM YOUR INTERIM RECTOR

(continued)

him will end with His love administered as salve, and we will enter into Easter with strength renewed and joy in our hearts.

May the Lord Jesus Christ be revealed in Sacrament, and Word, and Fellowship, and may that same revelation of His presence be revealed through us, to a world still in fear and dread with knowledge of the Good News that is theirs to have and hold.

A handwritten signature in black ink that reads "Fr. Rob Eaton +". The signature is fluid and cursive, with a small cross symbol at the end.

PARISH CALENDAR EVENTS

February

2	Societies of Mary	11:00am
<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>		
3	The Fourth Sunday after the Epiphany	
	Mass	8:00am
	Solemn Mass	10:30am
5	The Martyrs of Japan, 1597	
	Mass	Noon
10	The Fifth Sunday after the Epiphany	
	Mass	8:00am
	Solemn Mass	10:30am
12	Mass	Noon
	Finance Committee Meeting	6:00pm
17	The Sixth Sunday after the Epiphany	
	Mass	8:00am
	Solemn Mass	10:30am

PARISH CALENDAR EVENTS

February/March

19	Simeon of Jerusalem, Bishop and Martyr, 1st Century (tr)	
	Mass	Noon
	Vestry Meeting	7:00pm
24	The Seventh Sunday after the Epiphany	
	Mass	8:00am
	Solemn Mass	10:30am
26	St. Mattias, The Apostle (tr)	
	Mass	Noon

MARCH

2	Societies of Mary	11:00am
<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>		
3	The Last Sunday after the Epiphany	
	Mass	8:00am
	Solemn Mass	10:30am
	K-B Books (Parish Hall)	9:00am—12:30pm
5	Mass	Noon

PARISH CALENDAR EVENTS

March

6	Ash Wednesday	
	Mass with Imposition of Ashes	7:00am
	Mass with Imposition of Ashes	12:10pm
	Solemn Mass with Imposition of Ashes	7:00pm
8	Stations of the Cross	6:15pm
10	First Sunday in Lent	
	Mass	8:00am
	Solemn Mass	10:30am
	Evening Prayer	5:15pm
	Soup Supper	5:45pm
	Lenten Study – “All in Prayer, and A Place for Every one and Everyone in their Place”	6:15pm
12	Gregory the Great, Bishop of Rome, 604-W	
	Mass	Noon
	Lenten Study – “Why Luke in Lent”	
	Finance Committee Meeting	6:00pm
13	Stations of the Cross	Noon
15	Stations of the Cross	6:15pm
17	Second Sunday in Lent (St. Patrick’s Day)	
	Mass	8:00am
	Solemn Mass	10:30am
	Evening Prayer	5:15pm
	Soup Supper	5:45pm
	Lenten Study – “All in Prayer, and A Place for Every one and Everyone in their Place”	6:15pm

PARISH CALENDAR EVENTS

March

19	St. Joseph	
	Mass	Noon
	Lenten Study – “Why Luke in Lent”	
	Vestry Meeting	7:00pm
20	Stations of the Cross	Noon
22	Stations of the Cross	6:15pm
24	The Third Sunday in Lent	
	Mass	8:00am
	Solemn Mass	10:30am
	Evening Prayer	5:15pm
	Soup Supper	5:45pm
	Lenten Study – “All in Prayer, and A Place for Every one and Everyone in their Place”	6:15pm
26	The Annunciation of Our Lord (tr)	
	Mass	Noon
	Lenten Study – “Why Luke in Lent”	
27	Stations of the Cross	Noon
29	Stations of the Cross	6:15pm
31	The Fourth Sunday in Lent	
	Mass	8:00am
	Solemn Mass	10:30am
	Solemn Evensong and Benediction	5:15pm
	Soup Supper	5:45pm
	Lenten Study – “All in Prayer, and A Place for Every one and Everyone in their Place”	6:15pm

PARISH LIFE

Memorial Garden Update

As you can see from the photo on the next page, our smiling Victor and the bountiful rains are keeping our garden blooming and thriving! We are entering a new phase for the garden; that of making a wish list of plants and projects we wish to complete. Also, please do not plant any new plants in the garden as there is a method to our madness for what we wish to have growing there. We want plants that can be used for the altar and plants that are drought tolerant. We do not wish plants that are potentially hazardous to children or adults, as someone planted four fire stick plants in the garden and they are quite toxic. They have been removed.

Our wish list thus far is as follows (if questions, contact Sue):

- 5 gallon plants (Armstrong guarantees plants for life!)
- Ideas for painting or decorating white brick wall
- An arch with climbing rose or mandevilla at entry gate
- A curved wooden teak bench for alcove behind olive tree
- A fern garden where wicker furniture is placed (in planter)
- Combination locks for all gates leading into breezeway allowing better garden access for all

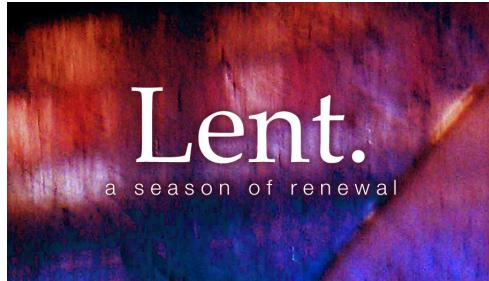
Respectively submitted,
Sue Johnston

PARISH LIFE

(continued)



PARISH LIFE



ASH WEDNESDAY SERVICES – MARCH 6th

- 7:00am and 12:10pm Mass with Imposition of Ashes
- 7:00pm Solemn Mass with Imposition of Ashes

STATIONS OF THE CROSS – MARCH 8th – APRIL 12th

- Wednesday at noon
- Friday at 6:15pm

LENTEN PARISH STUDIES

Sunday nights

“All in Prayer, and A Place for Everyone and Everyone in Their Place”

St Paul provides an outline and even the details of how each member of the Body of Christ has a place, and that everyone in the Body of Christ should be IN their place for the Church to grow and be effective in ministry. On Sunday evenings we will look deeply into 1 Corinthians and a portion of Ephesians; we will have as our goal a preliminary understanding of our own ministries as provided by God, and some revelation of where these spiritual gifts are meant to be used.

Tuesdays

“Why Luke in Lent”

On Tuesdays after the weekly Noon Mass, Fr. Eaton will lead a study on the Gospel lessons which will be read during Lent this year, all from the Gospel of Luke. The class will begin with a general overview of Luke, but with those Gospel readings in mind, and then each week through Holy Week, will look specifically at each of the Luke readings to find why these were chosen for our Lenten hearing.

PARISH LIFE

The “Parish at Prayer” PLANNING is underway

With the goal of seeing to it that every member of All Saints Parish is connected to at least one aspect of what it means to be a Parish at Prayer, a small group of parishioners have been meeting with Fr. Eaton to discuss what that means for a comprehensive plan for the parish.

All Saints’ has over the years provided opportunities for parishioners to be engaged in prayer in the short term (such as parish novenas, or the meditative Stations of the Cross during Lent, or special calls to prayer for individuals or events, such as a diocesan bishop election, or the election of a new Rector), and in the longer term (such as participating in the monthly rosary prayer, or a place on a parish “prayer chain”, or those trained to make regular pastoral visitations to “shut-ins”, or assisting with the weekly Eucharist and Healing service many years ago, or making a commitment to daily intercession for the parish). These have usually come and gone depending upon the availability of leadership, or simply the current interests of various parishioners.

The Parish at Prayer plan would consider these, and the so many more expressions of a parish being in prayer that can be available, and establish them in an inter-connected way. These then would be published, and when ready, would be proposed to the Rector and Vestry for their approval as an integral part of the spiritual and devotional life of each and every member of All Saints’. Of course, the Rector would have a strong hand in the development of the plan before it ever would be presented to the Vestry.

The Prayer Book catechism, relying upon a distillation of the duties for every disciple of Jesus Christ found in the Bible, has identified, after the obvious duty of all Christians to follow Christ, and to come together week by week for corporate worship, the following major focus, with three activities to accomplish the focus: to work, pray, and give for the spread of the kingdom of God.

Prayer – for the spread of the kingdom of God – is the work of all of us, and is often accomplished best when joined with other Christians. A plan for a Parish at Prayer is the developing of “portals” for entering into prayer and prayer ministry.
Stay tuned.

TREASURER'S CORNER

By John Gray III



Operating income is under budget for the month of December and expenses were over budget.

	Actual	Budget	Difference
<i>Revenues</i>	\$40,727	\$35,085	\$ 5,642
<i>Expenses</i>	\$52,136	\$38,877	\$13, 259

Key *REVENUE* deviations from plan were:

- Current month pledges were \$683 under budget
- Music revenue was \$719 under budget
- Property Management revenue is over budget by \$1,087
- Investment income was \$3.8k under budget due to distribution timing differences
- Fund donations were over budget by \$422
- Other income is \$8,380 over budget due to \$10,000 unrestricted donation.

Key *EXPENSE* deviations from budget were:

- Pastoral expense was \$4.4k under budget
- Business expenses were \$5k over budget due to quarterly insurance premiums
- Facilities expenses were \$123 over budget
- Music Program expense was \$335 over budget
- Property Management expense was \$12.3k over budget due to window replacements done in January, water heater replacement and electrical repair expenses at 3674 7th Ave (Preschool/CTA building)

Totals through December:

	Actual	Budget	Difference
<i>Pledges</i>	\$89,111	\$96,950	\$(7,839)
<i>Total Revenues</i>	\$359, 639	\$389,520	\$(29,881)
<i>Expenses</i>	\$418,951	\$450,488	\$(31,537)

For the twelve months of 2018, we are under budget by \$1, 656

PRESCHOOL CORNER

By John Gray III



Operating income is under budget for the month of October, but expenses were over budget

	Actual	Budget	Difference
<i>Revenues</i>	\$42,454	\$48,938	\$(6,484)
<i>Expenses</i>	\$55,576	\$48,349	(\$7,236)

Key *REVENUE* deviations from budget were:

- Current month tuition was \$5,259 under budget

Key *EXPENSE* deviations from budget were:

- Due to our lower enrollment, our Preschool salaries are under budget by \$1,880
- Security/Alarm expenses were higher than budget by \$5,810 due to the camera hardware purchase and installation that was completed in December.
- Repair and Maintenance expense were higher than budget by \$5,441 due to the window installation that was completed in January

Net Loss for December is \$13,122

Preschool Update for February:

- We currently have 71 children enrolled for February, of those 11 are part time and 11 are toddlers. We continue to have waiting lists for both Toddlers and Pre-K programs.
- The school will have a special Valentine's program on February 14th and will be closed on February 15th and 22nd.

COMMEMORATION

The Martyrs of Japan

1597



The Christian faith was first introduced into Japan in the sixteenth century by Jesuit and later by Franciscan missionaries. By the end of that century, there were probably about 300,000 baptized believers in Japan.

Unfortunately, this promising beginning met reverses, brought about by rivalries between different groups of missionaries and political intrigues by the Spanish and Portuguese governments, along with power politics among factions in the Japanese government itself. The result was a suppression of Christians.

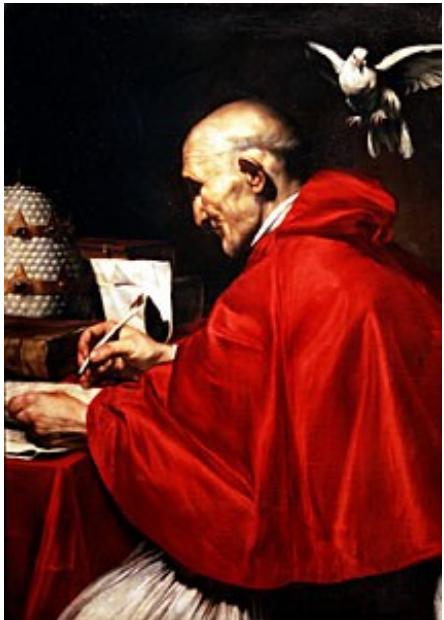
The first victims were six Franciscan friars and twenty of their converts, who were crucified at Nagasaki on 5 February 1597. After a short interval of relative tolerance, many other Christians were arrested, imprisoned for life, or tortured and killed; and the Church was totally driven underground by 1630. However, when Japan was re-opened to Western contacts 250 years later, it was found that a community of Japanese Christians had survived underground, without clergy, without Scriptures, with only very sketchy instructions in the doctrines of the faith, but with a firm commitment to Jesus as Lord.

Source: James Kiefer's BIO's

COMMEMORATION

Gregory the Great, Bishop of Rome

604



Only two popes, [Leo I](#) and Gregory I, have been given the popular title of "the Great." Both served during difficult times of barbarian invasions in Italy; and during Gregory's term of office, Rome was also faced with famine and epidemics.

Gregory was born around 540, of a politically influential family, and in 573 he became Prefect of Rome; but shortly afterwards he resigned his office and began to live as a monk. In 579 he was made apocrisiarius (representative of the Pope to the Patriarch of Constantinople). Shortly after his return home, the Pope died of the plague, and in 590 Gregory was elected Pope.

Like Leo before him, he became practical governor of central Italy, because the job needed to be done and there was no one else to do it. When the Lombards invaded, he organized the defense of Rome against them, and the eventual signing of a treaty with them. When there was a shortage of food, he organized the importation and distribution of grain from Sicily.

His influence on the forms of public worship throughout Western Europe was enormous. He founded a school for the training of church musicians, and Gregorian chant (plainchant) is named for him. The schedule of Scripture readings for the various Sundays of the year, and the accompanying prayers (many of them written by him), in use throughout most of Western Christendom for the next thirteen centuries, is largely due to his passion for organization.

His treatise, *On Pastoral Care*, while not a work of creative imagination, shows a dedication to duty, and an understanding of what is required of a minister in charge of a Christian

COMMEMORATION

(continued)

congregation. His sermons are still readable today, and it is not without reason that he is accounted (along with Ambrose, Jerome, and Augustine of Hippo) as one of the Four Latin Doctors (=Teachers) of the ancient Church. (Athanasius, Gregory of Nazianzen, Basil the Great, and John Chrysostom are the Four Greek Doctors.)

English-speaking Christians will remember Gregory for sending a party of missionaries headed by Augustine of Canterbury (not to be confused with the more famous Augustine of Hippo) to preach the Gospel to the pagan Anglo-Saxon tribes that had invaded England and largely conquered or displaced the Celtic Christians previously living there. Gregory had originally hoped to go to England as a missionary himself, but was pressed into service elsewhere, first as apocrisiarius and then as bishop of Rome. He accordingly sent others, but took an active interest in their work, writing numerous letters both to Augustine and his monks and to their English converts.

An important part of Church history happened during Gregory's lifetime. It was that Rome, and with it the Western Empire, with astonishing suddenness, and for no reason that Kiefer knows of, went monolingual. For more than six centuries previously, Greek had been spoken at Rome along with Latin. Every Roman with pretensions to being educated could speak it. Everyone involved in shipping and commerce, from banker to stevedore, could speak it. The list of the early Bishops of Rome has a fair proportion of Greek names. When Paul wrote an epistle to the Romans, he wrote in Greek as a matter of course. But in Gregory's lifetime this changed. Gregory was ambassador to the Eastern Patriarch at Constantinople for six years, but he never bothered to learn Greek. And in his day (not, as far as I have any reason to believe, as a result of his example or influence) most other Latin-speakers did not trouble to learn Greek either. The already existing difficulties of communication between Latin and Greek theologians were greatly exacerbated by this development. Increasingly, Latins did not read the commentaries and other writings of Greek Christians, and vice versa. Thus differences between the two that dialogue might have resolved were left to accumulate, culminating in the formal split between Latin and Greek Christendom in 1054.

COMMEMORATION

(continued)

If James Kiefer were to select a ground on which this devout Christian of great accomplishments might reasonably be censured, it would be that his *Dialogues*, a book on the Lives of the Saints, is full of accounts of dreams and visions that various persons were said to have had of souls in Purgatory. Gregory, a man of keen critical judgement on many matters, was completely uncritical in his acceptance of these stories. A general belief in Purgatory was standard among Christians when he wrote; but his reliance on "ghost stories" to fill in the imaginative details gave the doctrine as held thereafter in Latin Christendom both a prominence and a coloring that it had not previously had, with results that many Christians, including adherents of the Pope, have thought regrettable.

Source: James Kiefer's BIO's

PARISH LIFE

Annual Meeting—January 20, 2019

Pictures by Stephanie Beck-Fish

John Gray III, a member of our parish and a professional photographer has decided after many years of recording our church life in memorable photographs to retire from this endeavor. Stephanie Beck-Fish has enthusiastically taken on this responsibility.



Stephanie is a local electrical test engineer and a transplant from Denver Colorado. Four years ago she became a member of All Saints' and quickly fell in love with the church and choir; about a year after that she became a member of the choir. For the past 12 years she has been doing photography semi-professionally focusing primarily on portrait and wedding photography.

Her interest began when Stephanie was 10 years old and she received her first award in the junior division of a local photography contest. The contest received entries from elementary to high school students and she returned to win this award 4 more times.

When she was 13 years old Stephanie did her first wedding shoot and at 15 years old she started taking senior portraits for her classmates.

Her favorite part of photography is showing the individuality and uniqueness of each person. Stephanie is honored to serve this parish and be able to use her skills for God's work.

PARISH LIFE

Annual Meeting—January 20, 2019



PARISH LIFE

Annual Meeting—January 20, 2019



PARISH LIFE

Annual Meeting—January 20, 2019



PARISH LIFE

Annual Meeting—January 20, 2019



PARISH LIFE

The 2019 Vestry “In A Lighter Moment”





ALL SAINTS' EPISCOPAL CHURCH

625 Pennsylvania Avenue

San Diego, CA 92103-4321

Phone: (619) 298-7729 **Fax:** (619) 298-7801

Email: info@allsaintschurch.org

Website: www.all saints church.org

Office Hours: Mon - Fri: 9:00 AM - 1:00 PM

Interim Rector: The Rev. Robert G. Eaton

interim.rector@allsaintschurch.org

PARISH STAFF

Parish Administrator: Mrs. Louise D. Lawson

administrator@allsaintschurch.org

Business Administrator: Mrs. Theresa Krist

finance@allsaintschurch.org

Organist & Choirmaster: Robert MacLeod

ALL SAINTS' PRESCHOOL

3674 Seventh Avenue

San Diego, CA 92103-4321

Director: Mrs. Renika Battles



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