

FOR ALL THE SAINTS



FEBRUARY | MARCH 2025

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: The famous confrontation of Christ with Lucifer, memorialized in the Gospel readings at the beginning of Lent, thus carrying through from the season of Epiphany. The original of the artist, Ary Scheffer, provided a background of blue sky, and puffy clouds. A later colorized version magnificently portrays the darkness of world—and of the figure of Satan—in dark, ominous light, whereas Christ, and the Light of the Kingdom of God stands in glorious, **obvious**, hope-filled contrast. Ary Scheffer (10 February 1795 – 15 June 1858) was a Dutch-French Romantic painter. He was known mostly for his works based on literature, with paintings based on the works of Dante, Goethe, Lord Byron and Walter Scott, as well as religious subjects. He was also a prolific painter of portraits of famous and influential people in his lifetime. Politically, Scheffer had strong ties to King Louis Philippe I, having been employed as a teacher of the latter's children for many years until the French Revolution of 1848. Afterward, he painted in seclusion, producing many paintings that were only exhibited after his death in 1858, mostly of the life of Christ. This painting, "The Temptation of Christ", painted in 1854, falls into that category..

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RECTOR'S MESSAGE

Illuminated by Christ: Walking in the Light

As we journey through the season after the Epiphany, the church's focus is drawn to Christ—the Light of the World—and the call for us to reflect His light in our lives. This time in the liturgical calendar offers a unique opportunity to meditate on what it means to live as children of light, empowered by the presence of Christ. The Feast of the Epiphany celebrates the revelation of Jesus as the Messiah not just for Israel, but for all nations. The story of the Magi traveling from distant lands to worship the Christ child reminds us of God's universal love and the all-encompassing reach of His light. Their journey, guided by a star, symbolizes the light of Christ breaking into the darkness of the world, leading all people toward salvation.

This light continues to shine in the lives of those who follow Jesus. It is not a light that remains static or confined; rather, it is dynamic, transformative, and meant to be shared. Jesus Himself declares in Matthew 5:14, "You are the light of the world." Through this statement, we are invited to reflect His light in our daily interactions and to become beacons of hope and love in a world often overshadowed by despair.

What does it mean to walk in the light of Christ? To walk in the light is to live with purpose and intentionality, rooted in God's love and guided by His truth. It means choosing to live in a way that reveals the goodness and grace of God to others. Walking in the light does not mean we will never encounter darkness. Indeed, the world is filled with challenges, sorrows, and injustices that can threaten to overwhelm us. However, the light of Christ is not diminished by darkness. As John's Gospel reminds us, "The light shines in the darkness, and the darkness has not overcome it" (John 1:5).

In hard times, we can find comfort and strength in Christ's enduring light. We are reminded that we are never alone; His presence illuminates even the darkest valleys. Furthermore, we are called to be sources of light for others who may be struggling, offering them hope and encouragement.

RECTOR'S MESSAGE

In the month of March, as the season after the Epiphany draws to a close, we prepare to enter the season of Lent, a time of reflection and repentance. This transition invites us to examine how we have been walking in the light and to recommit ourselves to Christ's way of love. Lent provides a space to deepen our spiritual practices, whether through prayer, fasting, or acts of service, as we seek to draw closer to God.

Let this be a time when we not only bask in the light of Christ but also actively share it with others. May we, like the Magi, lay our gifts at His feet and choose to follow Him on a new and life-giving path.

As a church, we are called to be a collective light in the world. Our worship, fellowship, and outreach are opportunities to shine brightly together, reflecting the glory of God and bringing His love to our community. Whether through feeding the hungry, visiting the sick, or advocating for justice, our shared efforts reveal the transformative power of Christ's light.

This February and March, let us embrace the call to be illuminated by Christ and to walk in His light. May we seek ways to live out this calling both individually and as a congregation, so that others may see our good works and glorify our Father in heaven (Matthew 5:16).

Father Carlos E. Expósito I.
Rector.



PARISH CALENDAR OF EVENTS

February

FEBRUARY	<i>2</i>	<i>The Presentation of Our Lord in the Temple</i>	
		Sunday Mass	10:00am
		Candlemass Procession began in St. Mary Chapel	
	4	“First Tuesday” Mass	11:15 and Noon
		<i>Commemorated in Newsletter: Cornelius the Centurion</i>	
		<i>All are welcome to join this monthly day of devotion, beginning in the Chapel with Rosary at 11:15am with Mass to follow. After which we will adjourn for a potluck luncheon. See announcement</i>	
	6	Devotional Service and Bible Study	
		Rector’s Office or via Zoom (see page 6for link)	1:00pm
	9	5th Sunday after Epiphany	
		Sunday Mass	10:00am
		“2nd Sunday,” Adult Discipleship Session meets	
	11	Tuesday Mass, comm., Empress Theodorus	Noon
		Finance Committee Meeting, zoom	6:30pm
	13	Devotional Service and Bible Study	
		Rector’s Office or via Zoom (see page 6 for link)	1:00pm
	16	6th Sunday after Epiphany	
		Sunday Mass	10:00am
		Vestry Meeting	
	18	Tuesday Mass, comm.Martin Luther	Noon
	20	Devotional Service and Bible Study	
		Rector’s Office or via Zoom (see page 6 for link)	1:00pm

PARISH CALENDAR OF EVENTS

February (continued) and March

23	7th Sunday after Epiphany Sunday Mass	10:00am
25	Tuesday Mass , comm. Emily Mallbone	Noon
27	Devotional Service and Bible Study Rector's Office or via Zoom (see page 6 for link)	1:00pm

MARCH

2	The Last Sunday after the Epiphany Sunday Mass	10:00am
4	"First Tuesday" Mass Shrove Tuesday <i>All are welcome to join this monthly day of devotion, beginning in the Chapel with Rosary at 11:15am with Mass to follow. After which we will adjourn for a potluck luncheon. See announcement</i>	11:15 and Noon
5	ASH WEDNESDAY: 7:00 am, Noon, and 7:00 pm (w/choir) Imposition of Ashes and Holy Eucharist	
6	Devotional Service and Bible Study Rector's Office or via Zoom (see page 6 for link)	1:00pm
7	Great Litany Via Crucis (stations of the cross)	11:30 am Noon
9	The 1st Sunday in Lent Sunday Mass , with Great Litany "2nd Sunday" for Adult Discipleship (new book)	10:00am
13	Devotional Service and Bible Study Rector's Office or via Zoom (see page 6 or link)	1:00pm

PARISH CALENDAR OF EVENTS

March *(continued)*

14	Great Litany Via Crucis (stations of the cross)	11:30 am Noon
16	The 2nd Sunday in Lent Sunday Mass Vestry meeting	10:00am
18	Tuesday Mass Cyril of Jerusalem <i>(see commemoration in this issue)</i>	Noon
20	Devotional Service and Bible Study Rector's Office or via Zoom (see page 6 for link)	1:00pm
21	Great Litany Via Crucis (stations of the cross)	11:30 am Noon
23	The 3rd Sunday in Lent Sunday Mass "4th Sunday," Adult Discipleship Session meets	10:00am
25	Tuesday Mass comm , The Annunciation of our Lord to the Virgin Mary	Noon
27	Devotional Service and Bible Study Rector's Office or via Zoom (see page 6 for link)	1:00pm
28	Great Litany Via Crucis (stations of the cross)	11:30 am Noon
30	4th Sunday in Lent: ROSE SUNDAY Sunday Mass	10:00am

PARISH CALENDAR OF EVENTS

All Saints' Regular Worship and Formation

ALL SAINTS' MASSES & GATHERINGS

- **Every Sunday** , the Mass, at 10:00 AM

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

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

- **Every Tuesday** at Noon Mass
- *One of those “every Tuesdays” every month, the “First Tuesday” Mass, includes praying the Rosary, and a following potluck; in February, on the 4th, and then on March 4. at 11:15am.*

Also,

- **Every Thursday** at 1 pm there is a short devotional service in the Rector's office, followed by a Bible study session based on one of the readings for the Sunday of that week. The devotional service can also be attended online, to join click [here](#). Join us this coming Thursday either in person or via Zoom.

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 for Adults and older Youth –Book Study–Continues on the 2nd and 4th Sundays. These meet with the Rector around Noon on those Sundays. In February and March those are February 9th, 23rd, and March 9th and 23rd.

PARISH LIFE

What is (was) Candlemass?

The following was excerpted from an article in a "For all the Saints" newsletter in 2017

Candlemass has special ceremonies not often celebrated in most churches. One of the joys of being an Anglo-Catholic parish is that they have traditions of celebration that are both unique and beautiful. Candlemass is one of them. Some people think that being Anglo-Catholic means incense, processions, traditional music and statues of the Blessed Mother of our Lord. It is far more than this. Indeed, these things are common throughout the Episcopal Church and Anglican Communion. For Anglo-Catholics it is more than just nice worship – it is what the traditions symbolize and the teachings they impart.

So to the Candlemass ceremonies. They occur at the beginning of Mass in the nearest vicinity of the Presentation of Jesus in the Temple, and are based on the gospel. The Gospel (Luke 2:22-40) is the story of Mary & Joseph presenting the child, Jesus, in the temple. This is also the same day for the Jewish tradition of the rite of purification for any mother of a newborn. It totals 40 days from the birth, and includes the thanksgiving offering of the child to God. This was the usual custom – but in the case of Our Lord this was highly symbolic, with a depth of meaning only known to Mary and Joseph. But not for long.

When they enter the temple they encounter Simeon and Anna, both dwelling in the temple under the guidance of the Holy Spirit. Simeon had been waiting for some years to see the promised messiah – in fact he was told he would not die until that happened. Anna, Luke says, never left the temple at all. Thus when the holy family enters, it is revealed to Simeon and Anna separately that this child was in fact the promised one.

Inspired by the Holy Spirit, Simeon proclaims that canticle we know as the Nunc Dimittis: "Lord, now lettest thou thy servant depart in peace". This canticle is at the heart of the Service of Compline and when Cranmer was re-ordering the Divine Office to become the Daily Office in the Book of Common Prayer, he combined Vespers and Compline into Evening Prayer and made the Nunc Dimittis the 2nd canticle. It has become much loved by Anglicans and Episcopalians.

The Candlemass ceremonies are based on this canticle - and particularly the line: "to be a

PARISH LIFE

Candlemass (cont.) and Preparations for Lent

light to lighten the Gentiles”. So, on February 2nd, the congregation received candles and the candles were lit, “whilst” the choir sang a version of the Nunc Dimittis. Before that, of course, they were blessed making use of a traditional and appropriate collect. A procession followed, imitating that first procession of Our Lord into the temple. And it was a special opportunity to be able to begin our All Saints Sunday morning Candlemass procession in the chapel dedicated to the honor of St. Mary.

PREPARING FOR ASH WEDNESDAY AND LENT

At least 10% of our parish life is scheduling in adequate preparation for the season of Lent, which is bearing down upon us quickly. It is a holy season of self-examination, penitence and devotion. Besides the regular Discipleship offerings at All Saints, the following are traditional parts of making our daily lives prepared through Lent for the celebration of the Feast of the Resurrection of Jesus.

SHROVE TUESDAY

If you are desiring to make your private confession in preparation for the season of Lent, make your appointment with Father Carlos by calling or emailing. Many people make Shrove Tuesday their day to do that.

ASH WEDNESDAY services of the Imposition of Ashes and the Holy Eucharist. As a mark of mortality and penitence, and being humble before the Lord, All Saints provides multiple opportunities to gather on Ash Wednesday.

7:00 am	Imposition of Ashes and Mass
Noon	Imposition of Ashes and Mass
7:00 pm	Imposition of Ashes with Choral Mass

PRAYING the GREAT LITANY and OBSERVING the VIA CRUCIS

The Great Litany, which will also be said in procession on the first Sunday in Lent, is a powerful devotional aid in personal self-examination. Combined weekly with the Via Crucis, also known as the Stations of the Cross, Lent becomes more and more a daily awareness and work of the soul. These begin at 11:30 on Fridays during Lent.

PARISH LIFE

Put into your calendar—HOLY WEEK

- March 5 – Ash Wednesday Mass at 7:00am, Noon and 7:00pm

Holy Week Services

- April 13 – Palm Sunday Mass at 10:00am
-
- April 17 – Maundy Thursday Mass and Agape meal at 7:00pm;
followed by Chapel of Repose vigil, 8 to 11 pm
-
- April 18 – Good Friday Liturgy at 7:00pm
-
- April 19 – Holy Saturday The Great Vigil at 7:00pm
Followed by Celebration in the Parish Hall
-
- April 20 – Sunday of the Resurrection: Easter Day
High Mass at 10:00am

Easter Lilies: Be thinking about it now

Mark your calendar about Easter lily memorial flowers for Easter Sunday, April 20. We are offering an opportunity for parishioners to sponsor memorial Easter lilies, which will decorate the High Altar and Sanctuary for Easter. Each person memorialized will be noted in the Easter bulletin.



Flower forms will become available on Sunday March 30. The deadline for ordering will be Tuesday, April 15. Check the Parish Notices in the March and April bulletins for further details.

TREASURER'S CORNER

By Ed Heck



TREASURER'S CORNER

Operating revenue was under budget and operating expenses were over budget in January.

	<u>Actual</u>	<u>Budget</u>	<u>Difference</u>
<i>Operating Revenues</i>	\$24,654	\$40,854	\$ (16,200)
<i>Operating Expenses</i>	\$41,132	\$40,014	\$ 1,118

Key *REVENUE* deviations from plan were:

- Current month pledges were \$1,534 under budget.
- Music revenue was \$355 under budget.
- Plate/Other Contributors revenue was \$391 under budget.
- Investment income was \$11,983 under budget. The 1st quarter Endowment Fund distribution was received. There were no distributions from the Ready Fund.
- Fund donation was \$274 under budget.
- Property Mgt Income was \$1,672 under budget. A new tenant is anticipated for the second half of 2025.
- Other Income was \$18 under budget.

Key *EXPENSE* deviations from budget were:

- Pastoral expense was \$652 under budget. Includes unused funds for altar flowers and altar supplies.
- Business expense was \$2,004 over budget due to the timing of the Workers Comp insurance payment and additional payroll expense to cover for the parish administrator.
- Facilities expense was \$1,809 over budget. Colmena Academy is a month behind with the utilities reimbursements. Defective faucets were replaced in the restrooms.
- Music expense was \$196 under budget due a reimbursement received to cover the choir soloists for the Lawson funeral.
- Activity Expense was \$534 under budget. No SAC expenses this month. A reimbursement was received to cover the flower expense for the Lawson funeral.
- Property Mgmt Expense was \$1,312 under budget. Few PM R&M expenses this month. The leaky hose bib was fixed in the former preschool garden area.

Totals through January:	<u>Actual</u>	<u>Budget</u>	<u>Difference</u>
<i>Pledges</i>	\$ 7,667	\$ 9,202	\$ (1,534)
<i>Total Revenues</i>	\$ 24,654	\$ 40,854	\$ (16,200)
<i>Total Expenses</i>	\$ 41,973	\$ 40,854	\$ 1,118

Net Loss is over budget by an unfavorable \$17,318 for the first month of 2025.

COMMEMORATIONS

Cornelius the Centurion—February 4th



(St. Peter baptizing Cornelius the Centurion
Francesco Trevisani, 1709)

Cornelius, in the 1st Century, circa 40 AD, was a Roman centurion who is considered by some Christians to be the first Gentile to convert to the faith, as related in Acts of the Apostles (he shares this early designation with the Ethiopian eunuch that Philip baptized). The baptism of Cornelius is an important event in the history of the early Christian church. He may have belonged to the gens Cornelia, a prominent Roman family. Thereupon Simon Peter commands that Cornelius and his followers, "kinsmen and near friends", be baptized. The controversial aspect of Gentile conversion is taken up later at the Council of Jerusalem (Acts 15).

Cornelius was a centurion in the Cohors II Italica Civium Romanorum, mentioned as Cohors Italica in the Vulgate. He was stationed in Caesarea, the capital of Roman Iudaea

province. He is depicted in the New Testament as a God-fearing man who always prayed and was full of good works and deeds of alms.

Cornelius receives a vision in which an angel of God tells him that his prayers have been heard; he understands that he has been chosen for a higher alternative. The angel then instructs Cornelius to send the men of his household to Joppa, where they will find the apostle Simon Peter, who is residing with a tanner by the same name of Simon (Acts 10:5ff).

The conversion of Cornelius comes after a separate vision given to Simon Peter (Acts 10:10–16). In his God-given vision, Simon Peter sees all manner of beasts and fowl being lowered from Heaven in a sheet. A voice commands Simon Peter to eat. When he

COMMEMORATIONS

objects to eating those animals that are unclean according to Mosaic Law, the voice tells him not to call unclean that which God has cleansed.

When Cornelius' men arrive, Simon Peter understands that through this vision the Lord had commanded him to preach the Word of God to the Gentiles. Peter accompanies Cornelius' men back to Caesarea. Peter will step across the threshold into the Gentile home. When Cornelius meets Simon Peter, he falls at Peter's feet. Simon Peter raises the centurion, and the two men share their visions. Simon

As Peter then tells all those gathered of Jesus' ministry and the Resurrection, the Holy Spirit descends on everyone at the gathering, just as the Holy Spirit did at Pentecost! The Christian Jews among the group are amazed that Cornelius and other uncircumcised should begin speaking in tongues, praising God. Thereupon Simon Peter commands that Cornelius and his followers, "kinsmen and near friends", be baptized. The controversial aspect of Gentile conversion is taken up later at the Council of Jerusalem (Acts 15).

As noted, Cornelius is considered to be one of the first gentile converts to Christianity. The conversions and the baptisms of both Cornelius and the Ethiopian eunuch are important events in the history of the early Christian church. The Christian church was first formed around the original disciples and followers of Jesus, all of whom—including Jesus—were Galilean, except for Judas who was Judean. Males in the Judean community were Jews: they were circumcised and observed the Law of Moses. The reception of Cornelius, especially, sparked a debate among the leaders of the new community of followers of Jesus, culminating in the decision to allow Gentiles to become Christians without conforming to Jewish requirements for circumcision, as recounted in Acts 15.

His feast day is on different days according to various church calendars such as the old Roman Catholic calendar, the Orthodox tradition and the Armenian Churches. Cornelius is honored on the liturgical calendar of the Episcopal Church in the United States of America on February 4.

COMMEMORATIONS

Cyril of Jerusalem – March 18

Bishop, Confessor, Father and Doctor of the Church;
Theologian, Writer, Preacher, Catechist



Cyril of Jerusalem, lived from 315 to 387 AD, dying on March 18 at 75 years of age.

Little is known of his life before he became a bishop. According to Butler's, "Lives of the Saints," Cyril was born at or near the city of Jerusalem, and was apparently well-read in both the Church fathers and the pagan philosophers. Cyril was ordained a deacon by Bishop St Macarius of Jerusalem in about 335 and a priest some eight years later by Bishop St. Maximus.

About the end of 350 he succeeded St Maximus in the See of Jerusalem. It is not until his exile, historically recorded, that the event of his life are made clear. During a great depression, Cyril was accused of selling church property to feed the poor and thus exiled. Theologians and historians agree that his exile had less to do with service to the poor, and more to do with differences in doctrine, failure to conform to the Arian teachings and

COMMEMORATIONS

continued preaching of the Nicene doctrine. The Nicene Creed, which we still recite today, is believed to have had its origins in the teachings of Saint Cyril – as per his writings:

“I believe in one God, the Father Almighty, Creator of Heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten by the Father true God before all ages, God of God, Life of Life, Light of Light, by Whom all things were made. Who for us men and for our salvation came down, and was incarnate by the Holy Ghost and the Virgin Mary, and was made man. He was crucified and buried. He rose again on the third day according to the Scriptures, and sat at the right hand of the Father. And He cometh in glory to judge the living and the dead, whose kingdom shall have no end. And in one Holy Ghost, the Paraclete, Who spake by the prophets; and in one baptism of repentance for the remission of sins, and in one holy Catholic Church and in the resurrection of the body, and in life everlasting.”

Saint Cyril is known for his catechetical writings, including twenty-three homilies he delivered to those preparing for baptism during Lent and then mystagogical reflections for the week after Easter. In these writings, Cyril clearly outlines the liturgy of the Mass used at that time, including elements we continue celebrating today. Saint Cyril states a fairly strong doctrine of the Eucharist both in symbolic and realistic terms, addressing the change in and of the elements of bread and wine, and proclaiming the bread and wine received to be the actual body and blood of Christ. He affirms the true authority of the one, holy, Catholic and Apostolic Church, and provides instructions to the newly welcomed regarding how to receive the Holy Eucharist.

Saint Cyril of Jerusalem lived in a time of great strife and conflict within the Church, a time of heresy, faction and political influence which questioned the Divinity of Jesus Christ (known as Arianism). Saint Cyril, a man of peaceful and conciliatory temperament, opposed this movement, aligning himself with those true to Christ and teaching Nicene doctrine.

COMMEMORATION

Cyril (continued)

For this, he suffered exile multiple times, due to the power and political connections of the Arians at that time. He finally returned to find Jerusalem torn with heresy, schism and strife, and wracked with crime. Even Saint Gregory of Nyssa, who was sent to help, left in despair.

Both Cyril and Gregory of Nyssa went to the Council of Constantinople, where the amended form of the Nicene Creed was articulated in 381. Cyril accepted the word *consubstantial* – that is, Christ is of the same substance or nature as the Father. Some said it was an act of repentance but the Bishops of the Council praised him as a champion of orthodoxy against the Arians.

Following the eventual acceptance of the Nicene Doctrine, Cyril served the Church with jurisdiction over all of Jerusalem for the last five years of his life. Ten years after Cyril's death, the Abbess, Lady Etheria, made a pilgrimage to the Holy Land and wrote that she found a peaceful Christian community. This was the result of the efforts of Bishop Cyril, who suffered to heal the wounds that Arianism had inflicted on the Church.



PARISH HISTORY

The Parochial Missions, and Contributions and the Parish Seal

The Parochial Missions

ALPINE - On March 10, 1974, a home in Alpine, CA, was used to host the first service of the new Episcopal mission in Alpine. The date stands in the transition period between the primary organizing Convention - December, 1973—of the newly carved out Diocese of San Diego from the large southern area of the Diocese of Los Angeles, and the ordination and

consecration of the new diocese's first bishop, Bp. Robert Woltersdorff, on March 30th, 1974. Both were the result, of course, of much planning. Christ the King was from the start a mission plant by All Saints, under the direction and oversight of the rector, Fr. Paul Satrang.



The plaque “In Thanksgiving,” which is in the colonnade just 10 feet from the All Saints Parish Hall doors, was given by the then-still mission of Christ the King on the occasion of All Saints’ 75th anniversary of becoming a Parish, and thus only 8 years after they had become a Mission of the diocese. The picture shows what Christ the King looks like today.

NORTH PARK—Christ the King was not the first “church plant” of All Saints, San Diego. When the larger church building was erected for All Saints to accommodate the size of the parish in members and attendance, the older church from 1897, dubbed “the Chapel”, was moved to where the Parish Hall is today off 6th Ave. Later it was removed to North Park as the meeting place for the Episcopal congregation that All Saints had planted there several years before, St. Luke’s. That “chapel” lasted as an out-building of St. Luke’s until only several years ago when it was finally demolished. The parish of St. Luke’s lives on, though!

PARISH HISTORY

The Parochial Missions and Contributions and All Saints' Seal

All Saints' Seal

By all indications, the current seal of the parish was fully designed by Fr. Steven McClaskey while he was Rector. The picture shows the seal as it was re-crafted for the All Saints sign at the corner of 6th and Penn., by local sign maker Chuck Peterson in 2016, after he noticed the prior shield had been stolen.

A further elaboration was done in 2018 in order to make a cookie stamp, but that experiment—uh—did not go well. The basic design elements, however, remained the same. The outside ring provides the name of the parish and the date the parish first began as a mission, planted for all intents from St. Paul's (which was downtown at that time). Encircling the interior seal are 12 apostles' symbols, clockwise from the top-right with St. Andrew, and then St. James the Greater (three scallop shells). The center shield contains a symbol in each of the four quadrants.⁴ more symbols.

The obvious symbol of chalice and consecrated host refer to the ministry of the Holy Sacraments, especially the Eucharist; the southwest quadrant is an oil lamp, lit, referring to biblical, and ecclesiastical education, and the overall virtue of learning and preaching; the southeast quadrant reflects a Baptismal Font, for evangelism and assimilation into the Body of Christ; the upper left symbol was originally designed as the Eagle, representing both true Theology, but also the proclamation of the Gospels. The cross at the center proclaims the center of all we do as Christians, and which ties all things together in all and each of our endeavors, Jesus Christ, the way, the truth and the life.



PARISH VESTRY & OFFICERS

From the Annual Meeting of January 26, 2025

As part of the various reports and items of business conducted by the members of the parish at the Annual Meeting on January 26th, one was the election of new Vestry members. After the meeting was over, and the new Vestry announced in their election, the Rector and vestry met privately, and elected one of their own as the Junior Warden for 2025, and the Rector announced who would be the new Senior Warden, succeeding Cree Craig (who finished his term of 3 years on the Vestry). Also, a Clerk of the Vestry was elected, and Treasurer.

To recall, every year, with new members elected to the Vestry, a “New” Vestry is commissioned—rector, veterans and newbies alike—to carry on the work of overseeing, encouraging and funding the ministries of the parish.

From the recent Annual Meeting, the newly elected are
John Blumeyer,
Jeannie Gehagan,
Emily Ortlieb (elected by the Vestry as Clerk),
Ted Crittenden,
and Lynette Blakney (a one year term).

They join Barbara Wilder (the new Senior Warden by the Rector’s appointment),
Lois Myers (re-elected by her Vestry peers as the Junior Warden),
Lu Locke,
Jim Hansen,
Gary Beyer,
and Tanya Tatem.

Fr. Carlos is ex-officio the President of the Vestry.
Ed Heck was re-elected by the Vestry as the Parish Treasurer;
and Cree Craig continues as Facilities Liaison.

PARISH MINISTRIES

Your Ministry Counts Big

What are your Spiritual Gifts? Do you know? The lesson from 1 Corinthians this year during Epiphany lists nine that St. Paul initially identifies. But there are more in the next two chapters. The Church needs you to activate them! As well, there are places to step up and serve with both talent and life experience, as well as natural personality. Both in Spiritual Gifts and in talents and skills, your serving is important to the healthy life of the parish. For Instance:

Do You Bake or Cook? Good enough? Not everybody who bakes or cooks is ready to serve up 30 cupcakes, or egg bites, or salmon appetizers! But there are so many in this parish alone who CAN! Even if you don't feel confident in that, the work of serving in preparation and setting and clean-up from Sunday coffee hours, or receptions after funerals or weddings, or a Holy Week dinner, is critical for our hospitality culture. You should consider being one of those foodies for All Saints.

Are You Creatively Minded? Does it work out through your fingers and hands?

Of course, not all creatively-minded persons get those thoughts and impressions into constructive presentations. But All Saints is willing to mold you and fashion you into members of our Flower Guild, creating new Altar masterpieces, or handcrafting vestments, or designing banners and other art work. And if you are already molded and fashioned you should consider being one of those people for All Saints.

Are You a "Hail Fellow Well Met"?

And sincere about it?

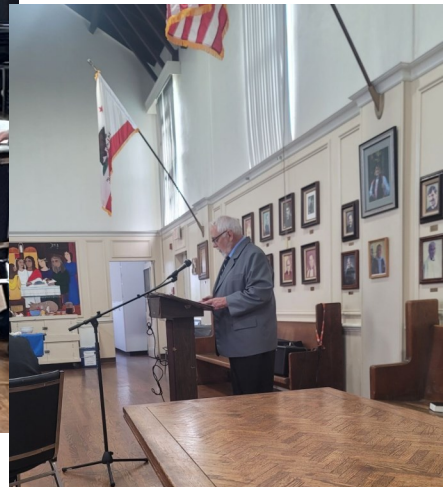
"Hail fellow well met" is a now-archaic English idiom used when referring to a person whose behavior is hearty, friendly, and congenial, manner. But these are the kinds of personalities of people in the parish who do really, really well at greeting people (especially new people and visitors) coming to church or any service or activity or event in the life of the parish. That first encounter within three minutes of someone's first entrance into the church, proclaiming at the very least, safety and hospitality, may be their make it or break it for coming back a second time.

You are NEEDED; because of who you are as the Lord Jesus shines through you, you make Jesus present in His love..

PARISH PHOTOS

ANNUAL MEETING

Cooking, Prepping, Eating, Talking, Reporting, Listening, Retiring, Sharing, Working





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