

FOR ALL THE SAINTS

JUNE | JULY 2018

The 79th General Convention of The Episcopal Church



July 5th – 13th 2018

Austin Texas

PRAY FOR THE CHURCH

JULY 5-13, 2018
AUSTIN, TX



The 79th General Convention

of the Episcopal Church

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RECTOR SEARCH

Prayer and Report

Our Parish-wide Prayer for Discerning and Electing a New Rector

Lord Jesus Christ, may your blessing of grace, and the protection and power of your holy Blood be upon our parish during this time of searching for a new rector. Instill in each one of the Search Team members: Lucretia Locke, Larry Belt, Kathryn Bunch, Dr. Stephen Cox, Marie Dreyer Camerino, Eva Dreyer, John Gray III, David Moa, Maureen Moore, Kay Phillips, Teri Tremper and also in the Vestry: George Dreyer, Maureen Gardiner-Moore, Robin Cote-Sprong, Dr. Stephen Cox, Cree Craig, Dr. Edward Heck, Sue Johnston, Karl-Gregorij Jörgensen, Todd Muffatti, Mark Norstrom, Leo Rocca the gifts of the Holy Spirit so that they, in coming together to discern who will become our next Spiritual leader and Priest, may truly be aware of your guidance at all times in knowing whom you have already chosen.

Give us endurance to continue this petition daily; in your Holy Name we pray. Amen.

This prayer developed by Search Team Chaplain Kathryn Bunch

Search Team Report

Your rector Search Team has begun the process of “calling” our new Rector. We have met and discussed what we are looking for in our new Rector, how do we analyze information from an applicant, communication between the team and the applicant, and steps for the final calling process. We are very grateful to Father Eaton for the expertise and encouragement in our endeavor.

We are in the final stages of finishing our parish profile. Once this has been forwarded and approved by the Diocese, it will be put on the website and available to applicants interested in submitting and application.

WE ask your understanding in not publishing names under consideration. This is a mutual privacy issue. We DO ask that you pray for us during this critical time. We all want the very best for All Saints’ Church!

Faithfully,

Lucretia Locke, Team Leader

Larry Belt II, Co-team Leader

INTERIM RECTOR'S MESSAGE

Body of Christ Revisited

The following is an excerpt from a recent article posted in The Living Church. I want to share it in this publication of "For All the Saints" as my column because it fits so well as an application and extension of my sermon on the feast of Corpus Christi, which we solemnized on Sunday, June 3. The elements that fit so well is the discussion on the Christian community gathered as an Eucharistic community, and thus our Eucharistic life. As from my sermon, you will recognize the language of receiving the Body of Christ, and thus being the Body of Christ. And it is easy to absorb the discussion because the author, Dr. Calvin Lane, has placed it into the context of the kind of priest we want, but better yet, the kind of MINISTRY that all of us should be engaged in. This is an important element of the Interim's ministry, that is, looking for the opportunities to assist the transition parish in stepping up into the Ministry of All, the Priesthood of all believers, which is a Eucharistic vision. The recent visit and teaching of Fr. Steve Wendfeldt, a priest – and before he was a priest – with an impressive career record of creating congregations into communities of disciples who work at growing their own church, provided such an example for our imagination. As an added bonus to a parish in transition, you will find a reference in the excerpt to a new book documenting a survey in the Anglican Church of Australia (not so different from us for this kind of consideration) looking at a balance of essentials proven for a church to grow. Fr. Dr. Lane writes like a priest of many years; he's essentially a young priest, however, who, with gifted insight, has found his own calling both in the priesthood, and in academia. Among other things he teaches at Nashotah House Seminary.

Imagining the Church, Imagining Ministry

Consider this image of the Church: the body of Christ receiving the body of Christ and continually being reconstituted as the body of Christ. In eucharistic lives, we lift up all that we have and all that we are – individually and corporately – to the glory of the living God whose grace and mercy remakes us into the image of his Son Jesus Christ. That means every woman, man, and child seeks and finds a place in the body, a vocation and calling to lift up adoration with that person's whole being. This, I believe, captures what we mean by a "priesthood of all believers."

Such a vision does not in any way diminish the sacred order of presbyters, but rather

INTERIM RECTOR'S MESSAGE

(continued)

requires every part of the body to find the rightful place. Moreover, this expectation of all believers is not an extrato assuage Western democratic sensibilities, but a core element (the esse) of a healthy evangelical and Catholic ecclesiology.

If we buy into this image of the body, then we have to pony up the resources to equip all parts of the body for vocation. That may mean sending people to seminary to be catechists, missionaries, teachers in our Christian schools, or those who organize our shelters and food banks. All of these ministries (among others) are legitimate callings and they deserve careful, orthodox, vibrant theological formation.

Here's the bottom line: This will make for stronger, growing congregations. And there is no way of being the Church and growing the Church without growing congregations. That's where mission and ministry happen. That's where people come to know and follow Jesus.

Substitute Visions for the Church

Are we facing a *priest shortage*? Yes, but we're also facing a terrifying shortage of people engaging in all manner of Christ-centered ministries that will grow congregations. It's too easy to envision the priest/pastor as the manager of a retail franchise, who happens to have a handful of volunteer store workers. That's the substitute ecclesiology enjoyed in many mainline Protestant denominations in the 20th century. It can wear a Roman Catholic mask too. This substitute is, I suspect, largely obvious to most readers of this blog and doesn't need a tremendous level of dissection.

But the retail franchise model isn't the only substitute for a robust evangelical and Catholic ecclesiology.

Even more insidious is the new substitute whose hip advocates decry *the Constantinian church and the institutional church* by walking away from congregational ministry for social activism. They brazenly lift the rhetoric of the Anabaptists without adopting their rigorous understanding of the called-out community. And then they tear down the very thing that needs building up.

INTERIM RECTOR'S MESSAGE

(continued)

My goodness, who could quibble with a food bank or a community garden? We should not doubt in the least that those are good and holy things. But such programs are only part of our mission – our eucharistic life – when they grow out of a deep commitment to share the good news of Jesus Christ for the praise and adoration of the living God. Unfortunately, many churches make an unconscious decision to be food banks with congregations trailing behind rather than churches that also have food banks.

Moreover, this method objectively doesn't work. Ruth Powell showed in her research on Australian Anglicanism that congregations that prioritized social action and ignored evangelism and serious Christian formation tended to decline (hat tip to David Goodhew who pointed me to Powell's work: "Australia," in David Goodhew, ed., *Growth and Decline in the Anglican Communion since 1980* [Routledge, 2017]).

And, to be clear, evangelism must include the name of Jesus; please let's not trot out poor old St. Francis' dictum about "using words if necessary," an adage that some misuse to get us off the hook. I think we owe Bishop Curry great thanks for his constant use of the most Holy Name. It must be clear, though, how the substitute of Church as social activism is part of that crisis of the Christian imagination, a demurring from a eucharistic vision.

What about the Priesthood?

What I have suggested (which is nothing novel, but rather, I hope, reflective of Scripture and the Fathers) still envisions the bishop encircled by presbyters, deacons, and the people of God at the table for the wedding feast of the Lamb. In other words, the priesthood is critical. And we do need more priests.

When we think about a priest shortage, however, we would be better served to say we have a severe shortage of young (under 40) well-formed ordinands who are deployable and unencumbered. We have a shortage of such priests who have a rich, confident eucharistic vision of the Church. At a recent gathering of theological educators, Bishop Neil Alexander commented that when people are surprised by his CV, specifically that he has served in so many different capacities, he replies that it is simply the by-product of having been ordained in his mid-20s. When we invest in younger ordinands, we set ourselves up

INTERIM RECTOR'S MESSAGE

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for priests who have the luxury to make a few mistakes in their early years and learn from those mistakes. Then we have the rare combination of energy, verve, and decades of experience in an individual just reaching age 50. That's why I have high hopes for the fantastic gathering in Dallas this September, [RADVO](#). The Church will owe a deep debt to the planners and organizers of this conference and further gatherings like it.

Shortage and Imagination

Yes, we have a priest shortage, but we have a larger ministry shortage. And this is the result of a crisis of the imagination. For a variety of reasons, we're having a hard time imagining Church as people of the story who are excited to tell the story to others – so that they may turn to Christ and be saved (conversion).

We're having a hard time imagining the Church as the body of Christ receiving the body of Christ and thereby being continually reconstituted as the body of Christ. We are often lured away from a eucharistic vision in which all believers have a worthy vocation to lift their lives as thank offerings to God in Jesus Christ.

But that vision can, by the presence of the Holy Spirit, be recaptured. These bones can live.

The Rev. Dr. Calvin Lane

GENERAL CONVENTION 2018

AN INTRODUCTION TO THE 79TH GENERAL CONVENTION From the Presiding Bishop:

We Are the Episcopal Branch of the Jesus Movement

Christ be with me,
Christ within me,
Christ behind me,
Christ before me, Christ beside me,
Christ to win me,
Christ to comfort and restore me.
Christ beneath me,
Christ above me, Christ in quiet,
Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

St. Patrick of Ireland

The late Verna Dozier gave her book, *The Dream of God*, a suggestive subtitle: *A Call to Return*. The witness of the Hebrew prophets in the Bible was a call to the people of God to return to the Lord, to return to their roots as the people of God (see Joel 2:13 for example). In the Bible, that call to return was actually an invitation to become who they truly were: the people of God.

The invitation to become more fully the Episcopal branch of the Jesus Movement is just such an opportunity. This isn't a new program, or a catchy new slogan, or even a new idea. Rather, this is a call to claim or reclaim the deepest origins of who we are as baptized disciples and followers of Jesus in the Anglican Episcopal way. This is an invitation to place Christ at the very center of our lives individually and together as the Episcopal Church. And that is a game changer.

In the first century, Jesus of Nazareth inspired a movement. It was a movement whose goal was to change the world from the nightmare it often is into something closer to God's dream and deep, passionate desire for it—what the Bible often calls the Kingdom, the

GENERAL CONVENTION 2018

(continued)

Reign of God. It was a movement composed of very ordinary people of extraordinary diversity. They were, as St. Paul said, Jews and Gentiles, slave and free, male and female (Galatians 3:29). They were poor people and wealthy people. They were differing ethnicities and political ideologies. What bound them together? What gave them purpose? As the martyr Dietrich Bonhoeffer once observed, Christ was at the center of their lives individually and their life together. This was a movement, a community of people who committed and centered their very lives, their fortunes, and their eternal destinies to following the teachings, walking the way, and living in the Spirit of Jesus of Nazareth, crucified and risen from the dead!

It was a movement of people for whom Christ was the center of their lives, such that his life breathed through their lives. And though mortal and sinful and fallible, they found themselves Loving like Jesus, Giving like Jesus, Forgiving like Jesus, Doing justice, Loving mercy, Walking humbly, With God Just like Jesus.

AN INTRODUCTION TO THE 79TH GENERAL CONVENTION

They became the Jesus Movement, the Body of Christ, the hands, the feet, the heart of Jesus in the world in their time. And therein is our origin and our identity as baptized disciples of Jesus of Nazareth today, in the Episcopal way of following him.

My deep prayer for our time together as the 79th General Convention and beyond is that Jesus will be at the center of every moment of worship, in every discussion and debate, in our times of study, moments of discernment, times of refreshment – May Christ be the center. And as that happens we are the Episcopal branch of the Jesus movement.

I bind unto myself the Name,
The strong Name of the Trinity,
By invocation of the same,
The Three in One and One in Three.
By Whom all nature hath creation,
Eternal Father, Spirit, Word:

GENERAL CONVENTION 2018

(continued)

Praise to the Lord of my salvation,
Salvation is of Christ the Lord.

Your brother in Christ,
+The Most Rev. Michael Bruce Curry Presiding Bishop and Primate

You can find Convention news on debates and actions at:

<https://livingchurch.org/category/news/>

and

[http://edsd.org/who-we-are/about-the-diocese/diocesan-governance/
general-convention/](http://edsd.org/who-we-are/about-the-diocese/diocesan-governance/general-convention/)

Taking the lead from Presiding Bishop Curry's comments on General Convention, the following is a list of "Hot Topics" printed up in Bishop Curry's former diocese of North Carolina. It was posted anonymously, but publicly, so there is no author name to share. However, Fr. Eaton has looked these over and agrees these are the topics that will gather the most heat from within the Church, and the most media attention. Fr. Eaton did note that the budget barely reflects support for the massive efforts the Presiding Bishop has given this past year especially in revival of the Church. Otherwise, these are shared without further comment or implied approval.

HOT TOPICS

The following are only a handful of the topics to be discussed at General Convention.

Budget

The 2019-2021 budget is based on The Jesus Movement with evangelism, racial reconciliation and justice, and environmental stewardship as priorities. It may be difficult to make direct comparisons between line items in prior budgets and projected costs in the coming triennium because the new budget reflects how the TEC staff is organized by department, rather than how funds are spread across the Five Marks of Mission and other

GENERAL CONVENTION 2018

(continued)

areas as in past budgets.

Revision of the *Book of Common Prayer*

Conversation on this topic is expected to center around next steps following the report of the Standing Commission on Liturgy and Music. The report offered two suggestions: start work on a full prayer book revision, with a minimum nine-year timeline, and live more fully into the prayer book as it exists now. The latter suggestion asks Episcopalians to understand better the current prayer book and go deeper into it, fund better (and more) translations, align needed resources, and get a better understanding from all churches of what is used and not used. Both options have budget implications.

Evangelism and Racial Reconciliation (Becoming Beloved Community)

These are ongoing priorities of the Episcopal Church. Conversation is expected to continue on their budget implications and continued efforts.

Sexual Harassment, Exploitation and Gender Bias

At the House of Bishops meeting in March, the bishops accepted a statement on the topic of sexual harassment, exploitation and gender bias. The statement affirmed the need for additional conversation and action in all of these areas and recommitted to the work. In January 2018, as part of the committee work that takes place between General Conventions, a Church-wide committee (a sub-committee at General Convention) was created to examine needs. To date, no resolutions have been put forth. Expect more conversation, as well as time and space set aside to invite the sharing of stories, during this summer's gathering.

Gun Violence

At the House of Bishops meeting in March, the bishops accepted a statement supporting the efforts of students in Parkland, Florida, and youth across the United States for their leadership in working for reform to prevent future gun violence. Bishops also pledged to “recognize the urgency of this moment and recommit to working for safe gun legislation as our church has called for in multiple General Convention resolutions.” Expect more conversation on this topic.

GENERAL CONVENTION 2018

(continued)

Israel

This topic has been a source of much contention over the years. Conversation at General Convention is expected to center on a look at recent political actions and their effects on those living in the region. Expect legislation to be introduced to clarify positions and suggest forward-looking action.

Salary for President of House of Deputies

Traditionally an unpaid position, President of the House of Deputies has grown into a full-time job. The demands of the position and its lack of compensation (it's currently expenses only) limits the number of people who might be called to serve in it. Conversation at General Convention will center around it becoming a paid position to remove barriers for anyone who might wish to be considered for the position in the future.

Cuba

Until the rise of Fidel Castro, there was an Episcopal Diocese in Cuba as part of TEC. With a change in government, the discussion at General Convention is expected to center around if and how to invite the ongoing Church in Cuba back into the TEC fold. At issue: the Church in Cuba is its own province in Anglicanism, so it may or may not be interested in a TEC return. Also, should an invitation be extended and accepted, where in the existing Church structure would the diocese reside?

Marriage Rites

This topic continues the prayer book conversation, deciding which liturgies will be available for use and whether liturgies following the 78th General Convention will replace those in the prayer book. Conversation is also expected to determine how long diocesan bishops will be able to give or withhold approval for the performing of same-sex marriages within a diocese.

PARISH CALENDAR EVENTS

June

- | | | |
|----|--|---------|
| 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 | A Special Observance of the Feast of Corpus Christi | |
| | Mass | 8:00am |
| | Solemn Mass | 10:30am |
| 5 | Boniface, Archbishop of Mainz, Missionary to Germany and Martyr 754 | |
| | Mass | Noon |
| | Finance Committee Meeting | 6:00pm |
| 10 | The Third Sunday after Pentecost | |
| | Mass | 8:00am |
| | Solemn Mass | 10:30am |
| 12 | Mass | Noon |
| | Finance Committee Meeting | 6:00pm |
| 17 | The Fourth Sunday after Pentecost | |
| | Mass | 8:00am |
| | Solemn Mass | 10:30am |
| 19 | Mass | Noon |
| | Vestry Meeting | 7:00pm |

PARISH CALENDAR EVENTS

June

- | | | |
|----|---|-----------------------------|
| 23 | Willan West 2018 Celebration
Mass on Eve of the Nativity of St. John the Baptist | 7:00pm |
| 24 | The Fifth Sunday after Pentecost
Mass
Solemn Mass
Willan West 2018
Concert : Choral Works of Healey Willan | 8:00am
10:30am
7:00pm |
| 26 | Mass | Noon |

PARISH CALENDAR EVENTS

July

- | | | |
|----|--|---------|
| 1 | The Sixth Sunday after Pentecost | |
| | Mass | 8:00am |
| | Solemn Mass | 10:30am |
| 3 | Mass | Noon |
| 4 | Independence Day <i>(Office is Closed)</i> | |
| 7 | 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> | |
| 8 | The Seventh Sunday adter Pentecost | |
| | Mass | 8:00am |
| | Solemn Mass | 10:30am |
| 10 | Mass | Noon |
| | Finance Committee Meeting | 6:00pm |
| 15 | The Eighth Sunday after Pentecost | |
| | Mass | 8:00am |
| | Solemn Mass | 10:30am |

PARISH CALENDAR EVENTS

July

17	William White, Bishop of Pennsylvania, 1836 Mass Vestry Meeting	Noon 7:00pm
22	The Ninth Sunday after Pentecost Mass Solemn Mass	8:00am 10:30am
24	Thomas a Kempis, Priest, 1471 Mass	Noon
28	Willan West 2018 Celebration Mass of St. Mary	7:00pm
29	The Tenth Sunday after Pentecost Low Mass Solemn Mass Omnibus Duo Concert	8:00am 10:30am 4:00pm
31	Ignatius of Loyola, Priest, 1556 Mass	Noon

TREASURER'S CORNER

By John Gray III



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

	Actual	Budget	Difference
<i>Revenues</i>	\$45,396	\$33,587	\$11,809
<i>Expenses</i>	\$30,076	\$36,373	\$(6,297)

Key *REVENUE* deviations from plan were:

- Current month pledges were \$61 over budget
- Music revenue was \$913 under budget
- Property Management revenue is over budget by \$815
- Investment income was \$13,693 over budget due to \$20k distribution from Ready Fund
- Fund donations were over budget by \$693
- Other income is \$2,209 under budget

Key *EXPENSE* deviations from budget were:

- Pastoral expense was \$3,046 under budget
- Business expenses were \$942 under budget
- Facilities expenses were \$192 under budget
- Music Program expense was \$650 over budget
- Property Management expense was \$2,082 under budget

Totals through April:

	Actual	Budget	Difference
<i>Pledges</i>	\$30,249	\$32,318	\$(2,069)
<i>Total Revenues</i>	\$82,866	\$96,257	\$(13,391)
<i>Expenses</i>	\$101,765	\$109,101	\$(7,336)

For the three months of 2018 we are over budget by \$6,055

PRESCHOOL CORNER

By John Gray III



Operating income is over budget for the month of March, but expenses were also over budget.

	Actual	Budget	Difference
<i>Revenues</i>	\$54,554	\$44,675	\$9,879
<i>Expenses</i>	\$43,794	\$43,136	\$(658)

Key *REVENUE* deviations from budget were:

- Current month tuition was \$10,439 over budget

Key *EXPENSE* deviations from budget were:

- Operating expenses for April were \$658 over budget

Net Gain for April was \$10,759, but we have a net gain of \$36,4k for the year

Preschool Update for April

- We currently have 77 children enrolled for June – of those 22 are part-time and 11 are toddlers. We continue to have waiting lists for both Toddlers and Pre-K.
- The “Kinder Dance” will be held on June 14th at 4:00pm
- Father’s Day Celebration on June 15th will be celebrated at 2:00pm
- Preschool Graduation will be held on June 22nd at 2:00pm.

ALL SAINTS' HOSTS

WILLANWEST 2018 willanwest.org

Dr. Ruben Valenzuela, Artistic Director, ~~Mr. Angel Mannion, Co-Artistic Director

ALL SAINTS' EPISCOPAL CHURCH is the home of Willan West 2018. Willan West is a year-long Southern California celebration of the Fiftieth Anniversary of the death of English-Canadian composer Healey Willan. Willan is one of the most prolific composers of liturgical music since J.S. Bach, and one of the most important organist-composers of the Anglican Church.



In this issue we are highlighting the next 3 events in this year long celebration. Two in June and one in July. The program notes written by Dr. Valenzuela will entice you to come to all three programs.

23 JUNE 2018: 7PM

Mass • Eve of the Nativity of St. John the Baptist

Willan West marks the Eve of the Nativity of St. John the Baptist with one of Willan's most beautiful Masses; *Missa Brevis no. 11 Sancti Johannis Baptistæ* (1953), along with the motet *O Sacred Feast* (no. 4 from *Six Motets*). *Missa Brevis no. 11* is a 5-part Mass (SSATB) and stands out as the most elaborate of the *Missæ Breves*. The mass explores a variety of textures including antiphonal effects in the Sanctus befitting the text. The mass was published in 1953 and has been used regularly at St. Mary Magdalene's for major feast days.

ALL SAINTS' HOSTS

WILLANWEST 2018 willanwest.org

The Eucharistic motet *O Sacred Feast* is taken from the 1924 collection of six motets which are simpler in construction to his later motets. This collection of six motets has remained popular with choirs of modest resources, all the while maintaining Willan's characteristic devotional character.

REPERTOIRE:

Missa Brevis no. 11 Sancti Johannis Baptistae, 1953

Motet: *Fuit homo missus a Deo*, G.P. da Palestrina, 1563

Motet: *O sacred feast*, 1924

Including the Minor Propers of the Day

(All repertoire by Healey Willan unless otherwise noted)

24 JUNE 2018: 7PM

CONCERT: Choral Works of Healey Willan

The first of two concerts featuring the larger choral works of Healey Willan including his ravishing motet *How they so softly rest*, written before his days at St. Mary Magdalene's when he was still at St. Paul's Anglican Church, Bloor Street. This extraordinary work was written for the Toronto Mendelssohn Choir in memory of members killed in World War I.

This program will also include an opportunity to hear one of Willan's masterworks *Gloria Deo per immensa saecula*, a prelude and fugue for five-voice choir displaying Willan's contrapuntal mastery which stands as Willan's longest and arguably greatest motet.

REPERTOIRE TO INCLUDE:

Hail, gladdening light, 1924

O Trinity most blessed light, 1925

How they so softly rest, 1917

Missa Brevis no. 12 (based on plainsong hymn *Christe Redemptor omnium*), 1956

ALL SAINTS' HOSTS

WILLANWEST 2018 willanwest.org

• Lady Motets •

I beheld her, beautiful as a dove, 1928

Rise up, my love, my fair one, 1929

Fair in Face, 1928

Who is she that ascendeth, 1937

Gloria Deo per immensa saecula, 1950

28 JULY 2018: 7PM

Mass • Mass of St. Mary

The July Mass of St. Mary features one of Willan's most unique masses, *Missa Brevis no.6* (c. 1935) based upon chorales of J.S. Bach for each corresponding movement.

For this mass, Willan chose the appropriate chorales to adapt, namely *Heilig, Heilig* for the Sanctus, and *O Lamm Gottes* for the Agnus Dei, etc. Willan's rarely performed carol for unaccompanied women's voices *Regina Coeli laetare* from 1928 will be included as a carol in honor of the Virgin Mary.

REPERTOIRE:

Missa Brevis no. 6 (based upon chorales of J.S. Bach), 1935

Motet: *Regina coeli*, 1928

Motet: *Benedicta et venerabilis* (1605), William Byrd

Including Minor Propers of the Day

(All repertoire by Healey Willan unless otherwise noted)

CONCERT

The Omnibus Duo – Homage to Giuliani

Sunday, July 29 at 4:00pm



The Omnibus Duo was founded by Eric Dickerson, Bachelor of Music Performance from San Diego State University, in 2018. The Omnibus duo is committed to preserving music from the Renaissance, Baroque, Classical and Romantic eras on historical instruments. Through extensive study and research, the Omnibus Duo hopes to enlighten its audience to the delight and splendor of historical music with stylized performance and informative lecture.

For their July 29th concert, the Omnibus Duo will pay tribute to guitar virtuoso Mauro Giuliani, in celebration of his 237th birthday. Giuliani was highly regarded as the world's best Romantic guitar player, during the 19th century. His contemporaries hailed him as the “Beethoven of the Guitar.” His breathtaking guitar concerti were so popular during his lifetime, that Italy even devoted a monthly magazine to his career, highlighting articles and reviews from Europe's foremost music critiques. For their concert, Eric Dickerson and Ian Lawrence will be performing some of the great concert works from Giuliani on fully restored 19th century guitars. Their guitars (restored by master luthier Paul Janssen in the Netherlands) are much smaller, in comparison, than modern classical guitars and sing with a subtle sweetness and beauty, unattainable by modern instruments.

Both Eric and Ian have played for several years with Fred Benedetti and Anthony Cutietta in the Grossmont Guitar Quartet. Visit YOUTUBE at <https://www.youtube.com/watch?v=fcpJ6QMwa4A> to hear their playing.

The concert is FREE.

COMMEMORATION

Parents of the Virgin Mary – Anne and Joachim



The Scriptures tell us nothing about the parents of the Virgin Mother, not even their names. An early but unreliable document, known as the Proto-Gospel (or Proto-Evangelion) of James, calls them Anne and Joachim, by which names they are customarily known. Our only real information about them, however, is an inference from the kind of daughter they reared.

Note: The San Joaquin Valley and River, and thus the Episcopal Diocese of San Joaquin covering the

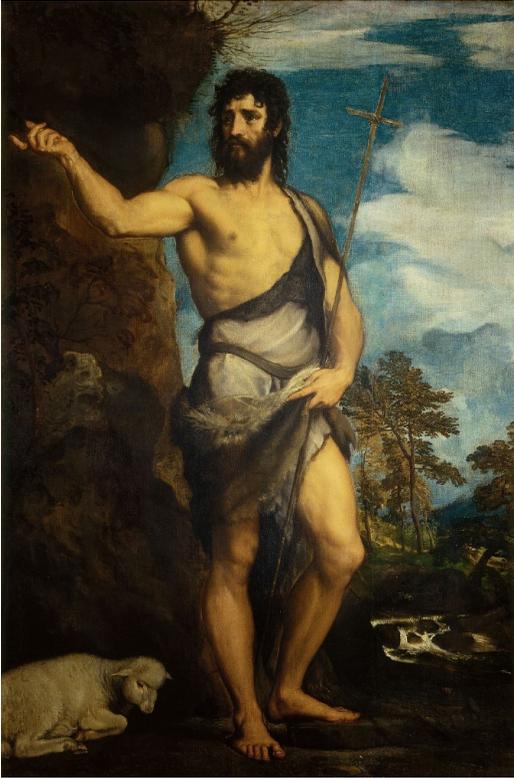
same area, are named after St. Joachim, also known as Joaquin.

From [James Kiefer's BIO's](#)

The painting depicts the Virgin Mary with Anne and Joachim and is titled “The Education of the Virgin Mary” painted by the Diego Rodríguez de Silva y Velázquez who was a Spanish painter, the leading artist in the court of King Philip IV, and one of the most important painters of the Spanish Golden Age. He was an individualistic artist of the contemporary Baroque period. From [Wikipedia](#)

COMMEMORATION

John the Baptist



The principal sources of information about John the Baptist are:

1. references to his birth in the first chapter of Luke,
2. references to his preaching and his martyrdom in the Gospels, with a few references in Acts, and references in Josephus to his preaching and martyrdom, references which are consistent with the New Testament ones, but sufficiently different in the details to make direct borrowing unlikely.

According to the Jewish historian Josephus (who wrote after 70 AD), John the Baptist was a Jewish preacher in the time of Pontius Pilate (AD 26-36). He called the people to repentance and to a renewal of their covenant relation with God. He was imprisoned and eventually put to death by Herod Antipas (son of Herod the Great, who was king when Jesus was born) for denouncing Herod's marriage to Herodias, the wife of his still-living brother Philip.

In the Book of Acts, we find sermons about Jesus which mention His Baptism by John as the beginning of His public ministry (see Acts 10:37; 11:16; 13:24). We also find accounts (see Acts 18:24; 19:3) of devout men in Greece who had received the baptism of John, and who gladly received the full message of the Gospel of Christ when it was told them.

COMMEMORATION

John the Baptist

Luke begins his Gospel by describing an aged, devout, childless couple, the priest Zechariah and his wife Elizabeth. As Zechariah is serving in the Temple, he sees the angel Gabriel, who tells him that he and his wife will have a son who will be a great prophet, and will go before the Lord "like Elijah." (The Jewish tradition had been that Elijah would herald the coming of the Messiah = Christ = Anointed = Chosen of God.) Zechariah went home, and his wife conceived. About six months later, Gabriel appeared to the Virgin Mary, a kinswoman of Elizabeth, and told her that she was about to bear a son who would be called Son of the Most High, a king whose kingdom would never end. Thus Elizabeth gave birth to John, and Mary gave birth six months later to Jesus.

After describing the birth of John, Luke says that he grew, and "was in the wilderness until the day of his showing to Israel." The people of the Qumran settlement, which produced the Dead Sea Scrolls, sometime use the term "living in the wilderness" to refer to residing in their community at Qumran near the Dead Sea. Accordingly, it has been suggested that John spent some of his early years being educated at Qumran.

All of the gospels tell us that John preached and baptized beside the Jordan river, in the wilderness of Judea. He called on his hearers to repent of their sins, be baptized, amend their lives, and prepare for the coming of the Kingship of God. He spoke of one greater than himself who was to come after. Jesus came to be baptized, and John told some of his disciples, "This is the man I spoke of." After His baptism by John, Jesus began to preach, and attracted many followers. In fact, many who had been followers of John left him to follow Jesus. Some of John's followers resented this, but he told them: "This is as it should be. My mission is to proclaim the Christ. The groomsman, the bridegroom's friend, who makes the wedding arrangements for the bridegroom, is not jealous of the bridegroom. No more am I of Jesus. He must increase, and I must decrease." (John 3:22-30)

From James Kiefer's BIO's

Portrait of John the Baptist by Rubens

PARISH LIFE

Prayer Ministry Update from Meeting Held in May



You remember the stick-it notes that we used on a recent Sunday in order to identify those in the parish who had taken up the Interim Rector's prior Sunday challenge to intercessory prayer? The prior week the sermon had been an Easter season sermon on the resurrection's power in redeeming – setting free – from the bondage, the shackles of sin and disobedience which leads to death. An application brought forward by the preacher was for those who believed in the resurrection of Jesus to seek the freedom of not only those still bound by sin and death, but those who were completely bound up by other things as well. The congregation had been asked to consider anyone they knew who was in the shackles of unrelenting illness, or an emotional anxiety that they couldn't seem to get free of, or in a relationship that was completely dysfunctional; these were not to be "I sprained my little finger" kinds of intercessions – as much as that can hurt!. They were then asked to pray for resurrection release for those individuals, being asked to set aside their own personal conceptions of what that healing of release would end up looking like.

The next week the Interim Rector had attached to every Sunday service booklet a blank sticky note. And at the right moment asked everyone who had taken on the previous week's prayer challenge to write their OWN name on the sticky. Confidentialities were at stake here. Then the sidesmen (our ushers) went through the congregation so that each person could put their sticky on the board, in case they might forget to do so at the end of the Mass. As reported earlier, by the end of the second Sunday service, the poster board was covered with 34 stick-it notes. Of course, a few people wrote the name of the person for whom they were interceding, so we could not harvest the names of those intercessors.

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(continued)

But from those stick-it notes a mailing list was generated to whom was sent a letter of invitation to come to a one-hour Saturday gathering to talk about Prayer Ministry at All Saints'. And then the meeting was announced through the Parish Notices as open to anyone in the parish who was interested in the revitalization of a comprehensive Parish Prayer Ministry.

At the meeting that was held with about 15 people (which was a fairly good turn-out) the conversation and teaching was on how to continue to pray for those people who were so bound up, heard a couple of encouraging testimonies to that effect, talked a lot about various aspects of a comprehensive Parish Prayer Ministry and how to engage people no matter how mature in their faith they might be, and then only had a brief time to make the call for leadership to this renewal endeavor.

Some of the ideas for involving more and more people in a Parish ministry of prayer included an all-member "prayer chain", of which was most recently headed up by Edith Thrumston; prayer teams for after each Mass in the chapel; the development of a secure "prayer room" which is open during each day; the redevelopment of daily services in the chapel; a sidewalk "prayer station" on 6th ave and on Pennsylvania where pedestrians could receive prayers for anything by a two-person team of trained intercessors; assisting and training parishioners who are limited to home or assisting facilities to become intercessors for others; providing regular encouragement and classes for all members of the parish to enhance their own prayer life; monthly parish healing services; seasonal Days of Devotion as parish retreats; perhaps even provide All Saints' own smart phone "app" with alerts and prompts for immediate prayers, access to the Daily Office and readings, and more; and the development of the Rector's go-to prayer warriors team.

Now what is needed is to find the team that will begin to implement this vision of The Church at Prayer. Through the Anglican Fellowship of Prayer, we have acquired multiple copies of their tried and tested guideline called "The Parish as a Center of Prayer." Its not as much a plug-in program as series of chapters outlining much of what was discussed at the prayer ministry meeting. The AFP secretary also sent along a later developed "Workbook"

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(continued)

for the “Parish as a Center of Prayer” book, giving some direction to the use of the material in the book leading to an all-parish ministry of prayer.

Foreseen is an initial response from 1 or 2 people in the parish who are gifted in oversight and management of new programs, and perhaps 4 or 5 more who have a desire to see it all put into action. This would be an initial task force in order to get the ministry off the ground. Eventually, there would be one person identified as the Ministry Leader, and a small committee of 3 or 4 to keep things moving along. These people should be those who have had some experience in a prayer ministry, and are willing to work under the Rector’s direct guidance and supervision. If that sounds like you, or you would like to talk it through a bit more, please feel free to contact Fr. Eaton through the parish office. Messages will be passed on immediately.

Fr. Rob Eaton +

PARISH LIFE

Nine Days of Prayer during General Convention

The General Convention of the Episcopal Church is quite the living, breathing entity. It is huge, intense and often unwieldy. Strides have been made in reducing that description from what it has been even 10 years ago. But even this upcoming General Convention is said to have well over 200 resolutions already in print, and more will come, and then more from the floor. The last time I went to General Convention I believe there were over 400 resolutions pre-Convention. For those hundreds of deputies who were assigned to working committees and task forces, they will be meeting all day, every day for 9 days, all day long to wade through the first round of hearings and considerations of the resolutions assigned to them. Each morning will begin with a Eucharist, and the numbers at those Eucharists sometimes reach 900. It is not just Deputies. There is also the House of Bishops, and then all the volunteers for the Exhibits, and the Convention volunteers, and the Convention staffers. The evenings generally are given to dinners and meetings of seminary alums, society gatherings, caucus meetings, and more, as are the lunch times. Sunday is something of a breather, but business sessions are often scheduled from early afternoon.

And then there is the content of those resolutions. It would seem that none of our General Conventions for several decades has ever been “easy” and this one is shaping up to be the same. High priority reports and resolutions have to do with a timing of a new prayer book, or whether amendments to the Book of Common Prayer will be the answer to get things “through” easier and faster, with less resistance. Apparently, the discussion on whether or not to compile a new hymnal has been set aside for another day, another battle.

By going to the General Convention website, you can get a feel for the massive logistics necessary. Many blogsites are also now in full discussion regarding various issues. Doing a web search for “2018 General Convention major issues” should bring to you lots of options for your own reading. Our San Diego deputation should have met several times by now, trying to get their own handle on how to stay up to speed and informed.

As you can see, even with daily Eucharist, there needs to be a concerted effort to keep this

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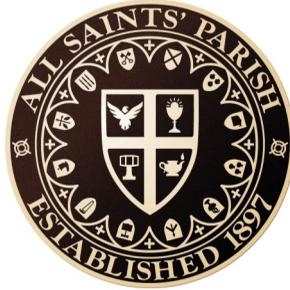
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General Convention in our daily prayer. This intercessory prayer is a major and most important ministry in which ALL Episcopalians (and Anglicans around the world) can participate. I am inviting you as the parish of All Saints to join me in a Nine-Day Prayer Vigil to cover those main days of the General Convention. To be as effective as possible, I encourage you to choose at least one day out of the nine for Fasting.

The Nine-Day Prayer has traditionally been known by its latin name, Novena, which simply means nine. The original “novena” comes from the days that the Apostles and all the disciples were directed on the day of the Ascension of Jesus to go to Jerusalem and wait for the promised Holy Spirit. As a result, the traditional forms of the novena have a common thread of looking to the work of the Holy Spirit. As it has come down to us through the many years, it consists of private or public prayers repeated for nine successive days or even nine weeks. During a novena, the intercessors make petitions, or implore favors by worshiping Jesus Christ, and asking for intercessions of the Virgin Mary or the saints of the faith. In this case, I am developing what we will call “The Body of Christ” Novena, since the leaders of the Body of Christ known as the Episcopal Church will be in convention, and making use of a repeated prayer, and then a daily focus following the prayers of certain saints appropriate to our Anglican heritage.

The Novena will be available and posted for your use by Sunday, July 1st just before General Convention officially begins. Let us be at prayer for our Church.

Fr. Rob Eaton +



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