

FOR ALL THE SAINTS

June 2021 | July 2021



The Most Precious Blood of Our Lord Jesus Christ
July 1

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."

Note: Pictures in this issue were taken by Teri Tremper.

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FROM YOUR RECTOR

The Feast of the Most Precious Blood of Christ



The Churchman's Ordo Calendar brings us this feast on July 1st., as an optional traditional celebration that is kept in some churches of the Anglican communion. Although the celebration as such is undoubtedly of Roman Catholic origin, it was adopted by the Church of England and other Anglican churches in the late 19th century and is still part of the celebrations of most Anglo-Catholic churches in the world. It appears in the 2001 reissued version of the English Missal.

Here is a short Wikipedia article about the history of this feast and the reason why it was removed from the Roman Catholic calendar after the Second Vatican Council.

The feast, celebrated in Spain in the 16th century, was later introduced to Italy by Saint Gaspar del Bufalo.

For many dioceses there were two days to which the Office of the Precious Blood was assigned, the office being in both cases the same. The reason was this: the office was at first granted to the Fathers of the Most Precious Blood only. Later, as one of the offices of the Fridays of Lent, it was assigned to the Friday after the fourth Sunday in Lent in some dioceses, including, by decision of the Fourth Provincial Council of Baltimore (1840), those in the United States. ^[2]

When Pope Pius IX went into exile at Gaeta in the Kingdom of the Two Sicilies (1849), he had as his companion Father Giovanni Merlini, third superior general of the Fathers of the Most Precious Blood. After they had arrived at Gaeta, Don Merlini suggested that the pope make a vow to extend the feast of the Precious Blood to the entire Church, if he would again recover possession of the Papal States. The Pope took the matter under consideration, but a few days later, on 30 June 1849, the day the French army conquered Rome and the insurgents of the Roman Republic capitulated, he sent his domestic prelate

FROM YOUR RECTOR

(continued)

Joseph Stella to Father Merlini with the message: "The pope does not deem it expedient to bind himself by a vow; instead His Holiness is pleased to extend the feast immediately to all Christendom."

On 10 August of the same year, he officially included the feast of the Most Precious Blood of Our Lord Jesus Christ in the General Roman Calendar for celebration on the first Sunday in July, the first Sunday after 30 June, the anniversary of the liberation of the city of Rome from the insurgents.

In reducing the number of feasts fixed for Sundays, Pope Pius X assigned the date of 1 July to this feast.

In 1933, Pope Pius XI raised the feast to the rank of Double of the 1st Class to mark the 1,900th anniversary of Jesus's death.

In Pope John XXIII's 1960 revision of the General Roman Calendar, the feast was classified as of the first class (see General Roman Calendar of 1960).

The feast was removed from the General Roman Calendar in 1969, "because the Most Precious Blood of Christ the Redeemer is already venerated in the solemnities of the Passion, of Corpus Christi, of the Sacred Heart of Jesus, and in the feast of the Exaltation of the Holy Cross. But the Mass of the Most Precious Blood of Our Lord Jesus Christ is placed among the votive Masses".

In the Anglican tradition, as part of the Reformed heritage, it has always been the custom to give communion to the laity in the two kinds separately, so the Blood of Christ has always had its own precious significance for the faithful. Even though we Anglicans believe that in the bread the whole presence of Christ is contained, and there is no theological mistake in receiving communion in one kind only when the need arises, we still prefer communicating in both kinds, and the traditional words spoken when receiving the blood of Christ have their specific emphasis on Christ's sacrificial shedding of His blood for our salvation and our need to be thankful for it. Here are the words: "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful."

FROM YOUR RECTOR

(continued)

During the Covid-19 pandemic, for obvious epidemiological reasons, the laity could no longer receive communion in both kinds. In our parish several people have commented to me how much they missed partaking of the blood of Christ separately. It was only recently that a provision was made to partake of Christ's Blood in the Eucharist, but it is still not quite satisfactory by our traditional standards because there is no distinct separation of the kinds for the person receiving.

Apart from what partaking of Christ's precious blood in the Eucharist implies, this Feast should also remind us that the price He paid of our salvation was high indeed. Jesus shed His blood even before His crucifixion, during the sweating of blood at Gethsemane, during His horrible scourging and also when they placed the crown of thorns on His head.

The Collect for this Feast in the English Missal puts the intention of this commemoration into words properly thus:

Almighty and everlasting God, who didst appoint that thine only begotten Son should be the Redeemer of the world, and has vouchsafed to accept his Blood as the propitiation for our sins: grant us, we beseech thee, so to venerate in this solemnity the price of our salvation, that by its power we may be defended from all evils in this present life on earth; and may rejoice in the everlasting benefit thereof in heaven. Through the same Jesus Christ Our Lord, who liveth and reigneth with the Father and the Holy Spirit, one God, for ever and ever. Amen.

In times when making even a small sacrifice for a loved one seems too high a price, it is more than proper to meditate on Jesus' actual shedding of His blood for our sake, and not only be thankful for it, but also do our sharing of the sacrifice on behalf of others, so as to become heirs of the everlasting Glory that He wills for us all.

Fr. Carlos D'Agostino

PARISH CALENDAR OF EVENTS

June

We continue worshipping in our historic church each Sunday at 10 AM.. The service will also be on Zoom. To join the Zoom Meeting click [here](#).

During the week in the courtyard, Mass is offered on Tuesdays at noon and Morning Prayer on Fridays at 10am.

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|    |                                                                                                                                                                                              |                    |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| 1  | Justin, Martyr at Rome, 167<br>Mass (courtyard)                                                                                                                                              | Noon               |
| 4  | Morning Prayer (courtyard)                                                                                                                                                                   | 10:00am            |
| 5  | <b>Societies of Mary</b> (courtyard)<br><i>All are welcome to join the Societies of Mary for their monthly day of devotion, in the courtyard with Rosary at 11:00am with Mass to follow.</i> | 11:00am            |
| 6  | <b>The Second Sunday after Pentecost</b><br>Mass                                                                                                                                             | 10:00am            |
| 8  | William, Archbishop of York, 1154<br>Mass (courtyard)<br>Finance Committee via Zoom                                                                                                          | Noon<br>6:30pm     |
| 11 | St. Barnabas The Apostle<br>Morning Prayer (courtyard)                                                                                                                                       | 10:00am            |
| 13 | <b>The Third Sunday after Pentecost</b><br>Mass<br>Vestry Meeting (Parish Hall)                                                                                                              | 10:00am<br>11:30am |

# PARISH CALENDAR OF EVENTS

## June

|    |                                                                                      |         |
|----|--------------------------------------------------------------------------------------|---------|
| 15 | Evelyn Underhill, 1941<br>Mass (courtyard)                                           | Noon    |
| 18 | Bernard Mizeki, Catechist and Martyr in Rhodesia, 1896<br>Morning Prayer (courtyard) | 10:00am |
| 20 | <b>The Fourth Sunday after Pentecost (Father's Day)</b><br>Mass                      | 10:00am |
| 22 | Alban, First Martyr of Britain, c. 304<br>Mass (courtyard)                           | Noon    |
| 25 | Morning Prayer (courtyard)                                                           | 10:00am |
| 27 | The Fifth Sunday after Pentecost<br>Mass                                             | 10:00am |
| 29 | St. Peter and St. Paul Apostles<br>Mass (courtyard)                                  | Noon    |



# PARISH CALENDAR OF EVENTS

## July

|    |                                                                                                                                                                                              |                    |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| 2  | Mass (courtyard)                                                                                                                                                                             | Noon               |
| 3  | <b>Societies of Mary</b> (courtyard)<br><i>All are welcome to join the Societies of Mary for their monthly day of devotion, in the courtyard with Rosary at 11:00am with Mass to follow.</i> | 11:00am            |
| 4  | <b>The Sixth Sunday after Pentecost (Independence Day)</b><br>Mass                                                                                                                           | 10:00am            |
| 6  | Sexburga, Abbess of Ely, c. 700<br>Mass (courtyard)                                                                                                                                          | Noon               |
| 9  | Morning Prayer (courtyard)                                                                                                                                                                   | 10:00am \          |
| 11 | <b>The Seventh Sunday after Pentecost</b><br>Mass                                                                                                                                            | 10:00am            |
| 13 | Silas (Silvanus) Companion of Paul, Martyr, 1st Century<br>Mass (courtyard)<br>Finance Committee Meeting via Zoom                                                                            | Noon<br>6:30pm     |
| 16 | Our Lady of Mount Carmel<br>Morning Prayer (courtyard)                                                                                                                                       | 10:00am            |
| 18 | <b>The Eighth Sunday after Pentecost</b><br>Mass<br>Vestry Meeting (Parish Hall)                                                                                                             | 10:00am<br>11:30am |

# PARISH LIFE

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## July

- |    |                                                                                                                               |         |
|----|-------------------------------------------------------------------------------------------------------------------------------|---------|
| 20 | Elizabeth Cady Stanton, Amelia Bloomer, Sojourner Truth, and Harriet Rose Tubman. Liberators and Prophets<br>Mass (courtyard) | Noon    |
| 23 | Morning Prayer (courtyard)                                                                                                    | 10:00am |
| 25 | <b>The Ninth Sunday after Pentecost</b><br>Mass                                                                               | 10:00am |
| 27 | William Reed Huntinton, Priest, 1909<br>Mass (courtyard)                                                                      | Noon    |
| 30 | William Wilberforce, 1833<br>Morning Prayer (courtyard)                                                                       | 10:00am |



# FROM YOUR TREASURER

## Bequests for Religious and Charitable Uses

One of the best ways to support the long-term mission of All Saints' Church is to leave a bequest to the parish in your will or trust documents. The Prayer Book specifically endorses bequests by charging parish priests with the responsibility to remind parishioners of their duty "to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses" (*Book of Common Prayer*, p. 445).

Bequests, both large and small, have long been an important aspect of the financial well-being of our parish. Since 2012, we have benefitted significantly from ten bequests left by deceased members of the parish, including two significant gifts last year. Today, our operating income comes primarily from three major revenue "streams" - pledges, property management income, and investment income derived from past bequests and other major gifts. More specifically, our investment income comes from three separate sources, the All Saints' Endowment Trust, the McColley Trust, and the Ready Fund.

The Endowment Trust derives from a gift of ranch land in Alpine given to the parish in 1957 by Ann and Sidney Wright. Over the years, income from this gift, supplemented by another gift of stocks from an anonymous donor, provided the financial basis for starting a parish mission and building a church and parish hall for Christ the King Church on Midway Drive in Alpine (Stephen Cox, *Changing and Remaining*, 2011, pp. 163-164). Later, the Vestry created a trust to maintain the integrity of the endowment fund, which was valued at approximately \$583,000 in April 2021. Quarterly distributions from the endowment produced almost \$29,000 last year, with the money designated primarily for capital expenditures.

The McColley Trust originated with a major bequest to the parish by Olive Caroline McColley at the time of her death in 1968 (Cox, *Changing and Remaining*, p. 163). The goal of this gift was to provide the parish with income in perpetuity for specific purposes - including music. Recently, All Saints' has received distributions each year of 5.5% of the value of the parish share of this trust, which in 2020 amounted to \$26,000.

The most flexible source of investment income for All Saints' derives from a fund known

# FROM YOUR TREASURER

(continued)

as the Ready Fund that traces its origins to a bequest from Father Paul Satrang, rector of the parish from 1951 to 1985. Over the years, this fund has been used to provide housing for rectors through shared equity agreements and to supplement the parish's operating income. More recently the Vestry has added to the principal of the Ready Fund with bequests not needed to fund capital projects and with profits from the sale of shared equity housing. For the last few years, the Vestry has adopted the policy of protecting future operating income by limiting annual distributions to no more than four percent of the value of the fund. As a result, the Ready Fund now has the potential to produce approximately 20 percent of our operating budget, if needed.

Bequests to All Saints' parish may be unrestricted or designated for a specific set of purposes consistent with the mission and ministry of the parish. Like most nonprofit organizations, All Saints' recommends that members leaving a bequest through a will or trust consult with an attorney, particularly if the estate is relatively large or involves many heirs and beneficiaries. For many people an alternative and equally effective way of leaving a legacy to the parish might be to name All Saints' as primary or secondary beneficiary of a life insurance policy or retirement account. A bequest or other gift may identify the beneficiary by the corporate title of the parish ("The Rector, Wardens, and Vestrymen of All Saints Parish"), as "All Saints Episcopal Church, 625 Pennsylvania Avenue, San Diego, CA," or with similar wording.

As part of our parish's embrace of the idea of year-round stewardship, Father Carlos and the Finance Committee are now urging parishioners and friends to provide for a bequest to All Saints' before the end of the calendar year. It is not necessary to provide notification of a bequest, but sending a brief note about the details of a bequest to Business Administrator Theresa Krist in the parish office would be greatly appreciated. Those who notify Mrs. Krist that they have made a bequest will become members of the All Saints' Legacy Society. If you would like to discuss a possible bequest or memorial gift, please feel to contact the rector, the treasurer, or the business administrator.

Edward V. Heck  
Treasurer  
[Edheck46@gmail.com](mailto:Edheck46@gmail.com)

# PARISH LIFE

## Life Stories of Members of All Saints'

In this June/July issue of our bi-monthly newsletter we continue with our ongoing series of the life stories of members of our parish. In this issue Barbara Wilder, member of the Vestry, shares highlights of her life story.

### *Barbara Wilder*



I was born just before the end of WWII as Barbara Purcell Bright. My DNA says that I am 98% British Isles and the rest is Norman and Swedish (Vikings anyone?). I may be the most WASP person I know. My mother was born in Yorkshire, England and her father was a priest. When they came to America he was accepted into the Episcopal Church (after a bit of struggle over his somewhat unorthodox beliefs). I was baptized by him at St. John's Del Monte, CA. When he retired they moved down to San Diego where I had been taken at the age of 3 months. He served at St. James for several years as an assistant (Rev. Theodore Bell). My father's paternal side of the family arrived here on the Mayflower (recent news to me) while his maternal side came through French Canada in the early 1800s.

I spent my entire childhood (minus those first 3 months) in San Diego. I lived by Morley Field first, then Linda Vista, and finally out to the San Diego State College area where most of my schooling took place. I even attended San Diego State College just long enough to end up with a GPA of .07 (yes that is correct) by flunking out of 3 semesters in a row! I later redeemed myself with an AA from Glendale College, a BA in Cultural Anthropology and minor in Linguistics from CSULB, and ultimately an MSW from SDSU. I did a lot of this after I moved up to Glendale/La Crescenta and then Long Beach/Los Alamitos for about 10 years. I returned to San Diego County in Vista and then San Marcos where my kids did most of their growing up. I finally moved back to the

# PARISH LIFE

(continued)

College area in San Diego before my current move to Linda Vista. I am in a quiet, hidden trailer park (yes, officially trailer trash) right on the edge of Tecolote Canyon nature preserve where I can watch the various hunting birds use the updraft to circle then dive outside my back doors.

I may be one of the few Episcopalians to have actually had her first marriage officially annulled by the bishop. My second marriage gave me my two wonderful kids – daughter, Charlotte and son, Matthew. He is married to a lovely Vietnamese gal, Nhien, and they have my only grandchild, Kim who is just three years old. She was baptized here at All Saints' on All Saints' Day in 2018. They are all the delight of my life! I also have a Queensland Heeler named Rocket (officially Rocket J. Dog).

I have had a variety of jobs over the decades – nurse's aide, teletype/cryptographer (Army), catalogue teletype operator for Sears, library aide, parish coordinator, receptionist, therapist, where I did individual and group therapies, then I worked for CPS for 15 years with kids in group homes and many being pre-delinquent. Loved the job with its crazy kids and crazier parents – I learned a lot from each of them. The bean counting for the county ultimately led me into an early retirement. I now do a few volunteer jobs – my favorites are proofreading for the church and working the information desk at the airport.

Over the many years I have had a variety of spiritual experiences. With my grandfather being a priest, I was always surrounded by theology of various sorts so grew up with a lot of exposure to ways of thinking about God and being allowed to explore things. I always loved singing in the choir starting at about age 8 at the original St. Dunstan's. I attended Sunday school until I rebelled and quit in high school years. In college I joined the Canterbury Club at SDSC with Fr. Bechtel as our priest. That first year I learned that Ash Wednesday actually had ashes!! (St. Dunstan's was a very low church in those days.) I went to the rector and asked for ashes – he said he didn't do those things. I asked where I could get them. He directed me to All Saints' . . . the day after Ash Wednesday I trotted my 18-year-old self into his office and got a letter of transfer immediately! That was my arrival at All Saints'!! Father Satrang was very patient with me – he really helped me grow and learn. I started at All Saints' in 1963 and remained for five years then left

# PARISH LIFE

(continued)

for about 45 years. I moved around southern California and tried various types of churches and spiritual paths. I have been in a few choirs, on different vestries, went to Cursillo in the early 80s, been a Parish Coordinator, Lector, on an Altar Guild, helped run the kitchen cooking for 70 parishioners each week, came back to First Unitarian Universalist Church where I found the most spiritually compatible people were part of the Earth-Centered Spirituality Circle, and then back to All Saints' where my native spiritual language is spoken.

The strong spiritual center to my life has gotten me through many interesting times – some good and some not so good. I found myself in a situation where it became clear that I had to make some life choices about how I was going to support my children on my own. The only answer was to further my education and get a decent job. Long story short – it was made very clear to me, through spiritual intervention, that I was to return to college for my master's degree in social work. I had fought this notion for years but it was made very clear that this was my chosen path. In retrospect I have to fully agree that it was the right thing to do for many reasons. At another time, my son was hit by a car and was in a coma for almost three weeks in 2001. He was expected to die the first night . . . I truly believe that only the strength of prayer got him through it all. We welcomed prayer from all sources including a large mosque in Toronto, Canada, the local Hare Krishna temple, and a significant number of local churches in this diocese.

I have a very eclectic spirituality that works for me. I treasure All Saints' parish, I am thrilled with our rector, I adore my fellow parishioners. I don't always agree with others, but I strongly believe in the rights of each to hold their own beliefs (even though I am quite convinced that my way is probably the right way . . . lol). I am generally considered to be quite liberal but do have a few conservative twists in there somewhere. I am a thorough introvert but can be chatty as needed. My only real regret in life at this point is that I haven't taken better care of my body which has a few issues – the obvious one being weight, but also a mal-formed lumbar spine that is causing more trouble over time. My daily life is generally quite happy and peaceful in part because I know that God is always with me despite my silliness and occasional disobedience.

# PARISH LIFE

## Garden Update – June/July 2021

As Spring is waning, our gardens continue to produce bountiful, beautiful blooms and our foliage is growing by leaps and bounds. The courtyard has been exceptionally prodigious this year with all of the roses outdoing themselves; some have more blossoms than I have seen on them all year. With the approach of summer, all of these roses will need to be pruned and deadheaded and manicured. The gardening work is continuous but never boring!

I am happy to report that as of the end of May, I have not discovered any new burrowing holes in the Memorial Garden! This is huge, as I have been fighting for “our territory” with various critters, from squirrels, to rats to gophers. I am hoping they have given up and realized that I am more persistent than they could have imagined. It has been a long battle and I will continue to monitor the situation. Once I feel comfortable that my friends have truly departed, I am planning on installing irrigation along the fence bordering the Preschool parking lot so that planting can resume once again.

Our gardens will continue to produce flowers and filler for the altar during the summer months. The donation of flowers and plants has kept our Altar Flower budget to a minimum and I appreciate all who have contributed to this endeavor. We may need to hire a gardener to help maintain the grounds in the future as Homero did so much for us; more than we ever realized or expected. He is truly missed in so many ways.

As life returns to a semblance of normal, may I encourage you to spend some time in one of our peaceful, lovely gardens to reflect and be thankful for all that we have been provided in our lives, by our Lord God.

Sue Johnston

# PARISH LIFE

(continued)



# PARISH LIFE

## Vestry Retreat



*Revive* is a small-group discipleship program for active lay leaders to help them grow in confidence as spiritual leaders who love God and want to live a Jesus-shaped life. Ministry in the church is demanding and difficult. *Revive* is offered as a gift to our dedicated lay leaders to give them the chance to be re-energized with some new ideas and lots of laughter and to learn about themselves and the God we serve. Lay leaders join their minister in a safe setting, where they find words to describe their spiritual experiences and grow in intimacy with God as a follower of Christ.

In ten months, this small group program can help transform leaders of practical church ministry into confident spiritual leaders who desire to find new life in service and ministry.

Sponsored by *Forward Movement* and offered free of charge by the Diocese of San Diego to its churches, the Vestry of All Saints' and the Parish Administrator have now started taking part in this course. Our church leaders work really hard throughout the year to keep the ministry at our parish going on and moving ahead. This last year has been especially tough due to the pandemic restrictions and challenges. It is time to revive in the Spirit and become better equipped as leaders.

On Saturday, April 10 we had our opening retreat during the morning and part of the afternoon. According to the comments some of the participants have shared, the retreat was well received and encouraged them to continue their involvement in this course.

Photos taken by Teri Temper, our Senior Warden, show some of the moments shared during the retreat.

# PARISH LIFE

## Music



The Greater San Diego Music Coterie is pleased to announce its 2021 Summer Chamber Music Festival at All Saints Episcopal Church, 625 Pennsylvania Ave, San Diego, CA 92103. The Festival dates are Monday, August 2 to Friday, August 13, with opening and closing public performances on Sundays, August 1 and August 15.

The non-competitive Festival is open to musicians of all ages and technical levels. Experienced chamber musicians enjoy the challenge of an intense coaching and performance schedule; musicians with little or no chamber music experience appreciate the careful grouping of ensembles, selection of pieces, and guidance by experienced coaches.

Application is open to individual musicians and pre-formed groups. Auditors are welcome. Last day to apply is Friday, June 4. Applications received after June 4 will be considered only if there are groups available. Visit <https://gsdmusicoterie.org/chamber-music-festival/> for more information of the Festival, including festival fees, schedule, and application process.

# COMMEMORATIONS

Basil the Great, Bishop of Caesarea

June 14



(Basil died on 1 January 379. He is accordingly commemorated on that day in the East. The traditional Western date is 14 June, the anniversary of his consecration. The Roman usage has recently adopted 2 January.)

Basil was born in Caesarea of Cappadocia, a province in what is now central Turkey (more or less directly north of the easternmost part of the Mediterranean, but with no seacoast). He was born in 329, after the persecution of Christians had ceased, but with parents who could remember the persecutions and had lived through them.

He originally planned to become a lawyer and orator, and studied at Athens (351-356), where two of his classmates were Gregory of Nazianzus (who became a close friend) and the future Emperor Julian the Apostate. When he returned home, the influence and example of his sister Macrina led him to seek the monastic life instead, and after making a tour of the monasteries of Egypt in 357, he founded a monastic settlement near his home. He remained there only five years, but the influence of his community was enormous. Whereas in the West there are numerous monastic orders (Benedictines, Carthusians, etc.), in the East all monks are Basilian monks. His *Longer Rules* and *Shorter Rules* for the monastic life remain the standard. Basil expresses a definite preference for the communal life of the monastery over the solitary life of the hermit, arguing that the Christian life of mutual love and service is communal by its nature.

In 367-8, when Cappadocia suffered a severe and widespread famine, Basil sold his family's very extensive land holdings in order to buy food for the starving, persuading many others to follow his example, and putting on an apron to work in the soup kitchen

# COMMEMORATIONS

(continued)

himself. In this crisis, he absolutely refused to allow any distinction to be made between Jew and Christian, saying that the digestive systems of the two are indistinguishable. He also built a hospital for the care of the sick, housing for the poor, and a hospice for travelers.

These were the years between the First Ecumenical Council (Nicea, 325) and the Second (Constantinople, 381), years in which it was uncertain whether the Church would stand by the declaration made at Nicea that the Logos (the "Word" ~ see John 1:1) was fully God, equally with the Father, or seek a more flexible formula in the hope of reconciliation with the Arians, who declared themselves unalterably opposed to the Nicene wording.

Basil had been ordained priest in 362 in order to assist the new Bishop of Caesarea, whom he succeeded in 370. (Since Caesarea was the capital, or metropolis, of the province of Cappadocia, its bishop was automatically the metropolitan of Cappadocia, which included about fifty dioceses (bishops). A metropolitan was roughly what we would call an archbishop, although in ancient terminology an "archbishop" was one step above a metropolitan.) By that time, an Arian emperor, Valens, was ruling. Basil made it his policy to try to unite the so-called semi-Arians with the Nicene party against the outright Arians, making use of the formula "three persons (hypostases) in one substance (ousia)," thus explicitly acknowledging a distinction between the Father and the Son (a distinction that the Nicene party had been accused of blurring), and at the same time insisting on their essential unity.

When the emperor Valens passed through Caesarea in 371, he demanded the theological submission of Basil, who flatly refused. The imperial prefect expressed astonishment at Basil's defiance, to which Basil replied, "Perhaps you have never met a real bishop before." Valens retaliated by dividing the province of Cappadocia into two provinces, with the result that the Arian Bishop of Tyana became metropolitan of the new province of Western Cappadocia. Basil responded by going political. He ramrodded his brother Gregory of Nyssa and his friend Gregory of Nazianzus into bishoprics that they did not want, and for which they were totally unsuited, so that he would have the votes of those bishoprics when he needed them. (Neither Gregory ever quite forgave him for this.) His interests were not exclusively theological: he denounced and excommunicated those who

# COMMEMORATIONS

(continued)

owned houses of prostitution, he worked to secure justice for the poor against those who oppressed them, and he severely disciplined clergy who used their office to accumulate money or to live too well at the expense of the faithful.

His most famous writings include the *Hexaemeron* ("The Six Days"), a series of nine sermons on the days of creation, in which he speaks of the beauties of the created world as revelations of the splendor of God. His *Against Eunomius* defends the deity of Christ against an Arian writer, and his *On The Holy Spirit* speaks of the deity of the Third Person of the Trinity, and the rightness of worshipping Him together with the Father and the Son. In his *Address To Young Men* (originally written for his nephews), he urges Christians to make themselves acquainted with pagan philosophy and literature, arguing that this will often lead to a deeper understanding of Christian truth. His personality comes through most clearly in his letters, of which more than three hundred have been preserved. Some deal with points of theology or ethics, some with canon law, and many simply with everyday affairs.

Ten times a year the Eastern churches use the Liturgy of St. Basil rather than the more usual Liturgy of St. John Chrysostom. It differs chiefly in having a more elaborate Anaphora (the prayer of consecration offered over the bread and wine), expressing some of his characteristic turns of thought, probably dating back to his time and used by him, and possibly composed by him personally.

Basil died in 379, shortly after the death in battle of the Arian Valens removed the chief threat to the Nicene faith to which Basil had devoted his life. He was mourned by the entire city, and the weeping crowds at his funeral included Christians, Jews, and pagans. He is counted (with the two Gregories) as one of the three Cappadocian Fathers, and (with Gregory of Nazianzus and John Chrysostom) as one of the Three Holy Hierarchs. In the West, he is reckoned (with Gregory of Nazianzus, John Chrysostom, and Athanasius) as one of the Four Greek (Eastern) Doctors of the Undivided Church. (The Four Latin (Western) Doctors are Ambrose, Jerome, Augustine, and Gregory the Great.)

# COMMEMORATIONS

## St. Mary Magdalene, First Witness of the Resurrection

July 22

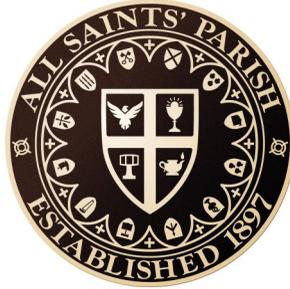


Mary Magdalene is mentioned in the Gospels as being among the women of Galilee who followed Jesus and His disciples, and who was present at His Crucifixion and Burial, and who went to the tomb on Easter Sunday to anoint His body. She was the first to see the Risen Lord, and to announce His Resurrection to the apostles. Accordingly, she is referred to in early Christian writings as "the apostle to the apostles."

Mary Magdalene, Mary of Bethany (sister of Martha and Lazarus), and the unnamed penitent woman who anointed Jesus's feet (Luke 7:36-48) are sometimes supposed to be the same woman. From this, plus the statement that Jesus had cast seven demons out of her (Luke 8:2), has risen the tradition that she had been a prostitute before she met Jesus.

Because of the assumption that Mary Magdalene had been a spectacular sinner, and also perhaps because she is described as weeping at the tomb of Jesus on the Resurrection morning, she is often portrayed in art as weeping, or with eyes red from having wept. From this appearance we derive the English word "maudlin", meaning "effusively or tearfully sentimental." There is a Magdalen College at Oxford, and a Magdalene College at Cambridge (different spelling), both pronounced "Maudlin."

*Source for both Basil and Mary Magdalene:* [James Kiefer BIO](#)



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