

FOR ALL THE SAINTS

June 2022 | July 2022



Our Triune God

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: Representation of the Triune God

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FROM YOUR RECTOR

The Mystery of Our One God in Three Persons



Our Triune God

The Sunday after Pentecost is known as Trinity Sunday in our Christian calendar. This is the day when Christians from several mainline denominations celebrate the great mystery of our One God in Three Persons, as a reminder of our foundational belief. But as Christians we are called to be constantly present to this great mystery, in our daily prayers, in our daily worship and lives.

As Episcopalians, when we recite the Nicene Creed every Sunday, we are being reminded of the basic Trinitarian doctrine that constitutes the very foundation of our faith. Anglicans and Episcopalians do not have specific Faith Confessions, as other denominations do (this is not meant as criticism), but simply stick to the Faith Confessions of the Church Undivided, i.e., the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

In our worship practice, the Apostles' Creed is used in daily prayers and in liturgies where the Baptismal Covenant is renewed. The Nicene Creed is normally used in every Sunday Eucharistic celebration, or in major feasts, even when they are not on a Sunday. The Athanasian Creed is not used in worship, but can be studied as part of Christian formation, and is included as a historical document in the Book of Common Prayer.

In all the three Creeds we find the affirmation of our Triune God as our foundational belief, but the Nicene Creed is more explicit in the formulation of this doctrine than the Apostles' Creed. The Athanasian Creed gives a more detailed explanation of what the Trinitarian Catholic Faith is, and even has an introductory injunction against those who would not stick to this belief. Obviously this Creed was redacted with a strong apologetic purpose.

FROM YOUR RECTOR

(continued)

As 21st-century Christians, we may take the Trinitarian faith for granted, but we need to remember that the orthodox Trinitarian faith we now know took centuries to be formed. It was a gradual process, in which bitter controversies arose, and church councils had to be convened in order to come to agreements. It was only in the fourth century, after the Councils of Nicaea and Constantinople, that an explicit Creed was formulated to express what is known as the Trinitarian doctrine of God. This is the Creed we now know as the Nicene Creed, with the addition of the phrase “and the Son” when referring to the Holy Spirit’s procession, after the 8th century by the Roman Church.

The following short article, found in An Episcopal Dictionary of the Church can give us succinct information about the history and essence of the Trinity concept:

Trinity

The Trinity is one God: Father, Son, and Holy Spirit (BCP, p. 852). The term is from the Latin *tri*, “three,” and *unitas*, “unity.” The term was devised by Tertullian to express the mystery of the unity-in-diversity of God. Trinity means “threefold unity.” The corresponding word in Greek is “*ho trias*”, which means “the Triad.” The Trinity is a perfect relationship of love in which neither unity nor distinctness of the divine persons is compromised. God’s life is understood to be dynamic, loving, and available to be shared in relationship with humanity for salvation. The term “economic Trinity” has been applied to the life of the Trinity in time and space, in the “economy” of salvation; as distinguished from the “immanent Trinity” which refers to the inner life of God beyond the limits of time and space. It may be said that our experience of the economic Trinity leads us to know the immanent Trinity and that God’s self-revelation corresponds to God’s essential nature. However, the helpfulness of this distinction should not be overemphasized because there is only one divine trinitarian life. Karl Rahner states, “The economic Trinity is the immanent Trinity, and vice versa.”

Christian theology is the heir of both uncompromising biblical monotheism and the Platonic, Aristotelian, and Stoic emphases on the unity and simplicity of God. However, the NT ascribed a place of equality with God to the Word of God who became incarnate in Jesus of Nazareth (e.g., Jn 1:1-18, Col 1:15-20). The Spirit of God was also included in

FROM YOUR RECTOR

continued

the divine life (1 Cor 2:10-13). The church took several centuries to work out a reasonably acceptable way to express the complex relation of Father, Son, and Spirit. The nearly complete doctrine of the Trinity announced at Constantinople in 381 held that God is one Being (ousia) in three equal and consubstantial persons or hypostases: the Father uncreated, the Son uncreated but begotten, the Spirit proceeding from the Father (and, in the western version of the Creed, the Son). The Athanasian Creed states that “we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance” (BCP, p. 864). Article I of the Articles of Religion affirms that in the unity of God “there be three Persons, of one substance, power, and eternity; the “Father, the Son and the Holy Ghost” (BCP, p. 867). See Filioque; see Homoousios; see Perichoresis; see Trinity Sunday.

(Taken from: An Episcopal Dictionary of the Church.)

Understanding the Trinity rationally may be an unsurmountable task. Long treatises have been written about the subject, and the conclusion is generally the same: it is a mystery that baffles our finite minds. God’s nature is not for the human mind to grasp. However, we may get to know our God in the only way He needs to be known by us: through love. When John the Evangelist writes about God in his letters, the only thing he says about God is this: God is love.

The Trinity can be felt by us as a triple relationship of love: the love between the Father, the Son, and the Holy Spirit. It is like a dance of love in which the three persons of the One God incessantly take part. This is what the theological term Perichoresis actually means. The three persons interpenetrate one another in this ceaseless dance of love. And the Triune God is constantly inviting each of us to take part in this loving dance as well.

The perception of our God, not as an isolated entity, but as a dynamic loving relationship in Himself, is constantly reminding us that, as creatures created in His image and likeness, we are also meant to be in this loving relationship with Him, with one another, and with the whole creation.

Our nature itself has a loving relational character. Only by acknowledging this fact and

FROM YOUR RECTOR

continued

making it a reality of our daily lives can we become what we already essentially are: living images of God's inner dance of love.

May our Holy Triune God: the Father, the Son—Jesus Christ our Lord, and the Holy Spirit, always be worshiped, blessed, and glorified by us, because He is our only true rock and stronghold, our only true hope and salvation, our only true way to everlasting and abundant life.

Fr. Carlos Espinosa

PARISH CALENDAR OF EVENTS

June

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

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 11:30am in the Rector’s Study every second and fourth Sunday of the month.
- Thursdays – Spanish Class from 1:00pm to 3:00pm. Meeting in the Flower Room, Taught by Fr. Carlos.



2	The Martyrs of Uganda, 1886 Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm
3	Morning Prayer (St. Mary Chapel)	10:00am
4	Societies of Mary (St. Mary Chapel) <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>	11:00am
5	The Day of Pentecost (Whitsunday) Mass	10:00am

PARISH CALENDAR OF EVENTS

June

	Mass in Spanish (St. Mary Chapel)	1:00pm
7	THE First Book of Common prayer, 1549 Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm
9	Spanish Class Flower Room Taught by Fr. Carlos	1pm—3pm
10	Ephrem of Edessa, Deacon, 373 Morning Prayer (St. Mary Chapel)	10:00am
12	The First Sunday after Pentecost (Trinity Sunday) Mass Mass in Spanish (St. Mary Chapel)	10:00am 1:00pm
14	Basil, the Great Bishop of Caesarea, 379 Mass (St. Mary Chapel) Snack Fellowship in the Flower Room Finance Committee Meeting via Zoom	Noon 1:00pm 6:30pm
16	Spanish Class Flower Room Taught by Fr. Carlos	1pm—3pm
17	Morning Prayer (St. Mary Chapel)	10:00am
19	The Second Sunday after Pentecost Mass Vestry Meeting Parish Hall	10:00am Noon
21	Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm
23	Spanish Class Flower Room Taught by Fr. Carlos	1pm—3pm

PARISH CALENDAR OF EVENTS

June

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|----|---|-----------------------------|
| 24 | The Nativity of St. John the Baptist
Morning Prayer (St. Mary Chapel) | 10:00am |
| 26 | The Third Sunday after Pentecost
Mass
Mass in Spanish (St. Mary Chapel)
San Diego Coterie Concert—Parish Hall | 10:00am
1:00pm
3:00pm |
| 28 | Irenaeus, Bishop of Lyons, Martyr, c 202
Mass (St. Mary Chapel)
Snack Fellowship in the Flower Room | Noon
1:00pm |
| 30 | Spanish Class Flower Room Taught by Fr. Carlos | 1pm—3pm |

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# PARISH CALENDAR OF EVENTS

## July

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|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|
| 1  | Morning Prayer (St. Mary Chapel)                                                                                                                                                                                                                                                 | 10:00am                      |
| 2  | <b>Societies of Mary</b> (St. Mary Chapel)<br><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> | 11:00am                      |
| 3  | <b>The Fourth Sunday after Pentecost</b><br>Mass<br>Mass in Spanish (St. Mary Chapel)                                                                                                                                                                                            | 10:00am<br>1:00pm            |
| 4  | Independence Day (Office Closed)                                                                                                                                                                                                                                                 |                              |
| 5  | Mass (St. Mary Chapel)<br>Snack Fellowship in the Flower Room                                                                                                                                                                                                                    | Noon<br>1:00pm               |
| 7  | Spanish Class Flower Room Taught by Fr. Carlos                                                                                                                                                                                                                                   | 1pm–3pm                      |
| 8  | Morning Prayer (St. Mary Chapel)                                                                                                                                                                                                                                                 | 10:00am                      |
| 10 | <b>The Fifth Sunday of Easter</b><br>Mass<br>Christian Formation–Lenten Study Rector’s Office<br>Mass in Spanish (St. Mary Chapel)                                                                                                                                               | 10:00am<br>11:30am<br>1:00pm |
| 12 | Mass (St. Mary Chapel)<br>Snack Fellowship in the Flower Room<br>Finance Committee via Zoom                                                                                                                                                                                      | Noon<br>1:00pm<br>6:30pm     |
| 14 | Spanish Class Flower Room Taught by Fr. Carlos                                                                                                                                                                                                                                   | 1pm–3pm                      |

# PARISH CALENDAR OF EVENTS

## July

|    |                                                                                                                                            |                              |
|----|--------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|
| 15 | Morning Prayer (St. Mary Chapel)                                                                                                           | 10:00am                      |
| 17 | <b>The Sixth Sunday after Pentecost</b><br>Mass – Baptism<br>Vestry Meeting Parish Hall                                                    | 10:00am<br>Noon              |
| 19 | Macrina, Monastic and Teacher, 379<br>Mass (St. Mary Chapel)<br>Snack Fellowship in the Flower Room                                        | Noon<br>1:00pm               |
| 21 | Spanish Class Flower Room Taught by Fr. Carlos                                                                                             | 1pm–3pm                      |
| 22 | St. Mary Magdalene<br>Morning Prayer (St. Mary Chapel)                                                                                     | 10:00am                      |
| 24 | <b>The Seventh Sunday after Pentecost</b><br>Mass<br>Christian Formation–Lenten Study Rector’s Office<br>Mass in Spanish (St. Mary Chapel) | 10:00am<br>11:30am<br>1:00pm |
| 26 | The Parents of the Blessed Virgin Mary<br>Mass (St. Mary Chapel)<br>Snack Fellowship in the Flower Room                                    | Noon<br>1:00pm               |
| 28 | Spanish Class Flower Room Taught by Fr. Carlos                                                                                             | 1pm–3pm                      |
| 29 | Mary and Martha of Bethany<br>Morning Prayer (St. Mary Chapel)                                                                             | 10:00am                      |
| 31 | <b>The Eighth Sunday after Pentecost</b><br>Mass<br>Mass in Spanish (St. Mary Chapel)                                                      | 10:00am<br>1:00pm            |

# PARISH LIFE

## Treasurer's Report

### Treasurer's Overview of Parish Finances

In making decisions about the finances of All Saints' Parish, the Finance Committee and Vestry seek to achieve two distinct goals simultaneously – to make sure we have money on hand to cover operating expenses and to work with our investment advisors to manage our investment accounts for the long-term good of the church.

Our goal each year is to operate within the constraints of an annual budget adopted by the Vestry in the preceding December and presented to the congregation at the annual parish meeting in January. In this document, the Vestry estimates expenditures required for parish operations in the coming year and identifies sources of revenue to cover these expenditures. The budget for 2022 is a balanced budget, calling for planned expenditures and projected revenues of \$468,290. In formulating this budget, the Vestry attempted not only to account for inflationary pressures that were already apparent in December but also to provide adequate funding for maintenance and repair projects essential to preserve our buildings and grounds.

Financial reports presented to the Vestry in May indicate that revenues for the first four months of the year were broadly in line with the budget, while expenditures were approximately \$23,000 less than the budgeted amount, largely due to lower-than-expected spending for maintenance and repairs. In April, we received checks totaling a little more than \$45,000 from the federal government under the Employee Retention Credit (ERC) program. This COVID-related program provided payroll tax credits for employers (including nonprofits) which kept their employees on the payroll during the pandemic. As a result of this unanticipated income, we were able to reduce the amount of planned distributions from our investment accounts by approximately \$40,000. Although we expect sharply increased spending for maintenance and repair during the second and third quarters of 2022, we continue to live within our means and within the budget adopted by the Vestry.

# PARISH LIFE

## Treasurer's Report – continued

On the revenue side of our budget, it is important to keep in mind that we have three major revenue streams that support our mission and ministry: (1) pledges and other contributions by parishioners, (2) property management revenue and (3) investment income. In the 2022 budget, we projected that approximately 22 percent of our income would come from pledges and an additional nine percent from other individual contributions, 33 percent from property management revenue, and 36 percent from investments.

Property management revenue consists of rents paid by our two nonprofit tenants, as well as a “facilities fee” transferred each month from preschool funds to parish funds as compensation for the use of parish buildings.

Investment income comes almost entirely from three sources - the McColley Trust, the Endowment Trust, and the so-called “Ready Fund.” The McColley Trust provides part of the funding for our music program, while distributions from the endowment are used primarily to maintain and improve our physical plant. The Ready Fund is our largest investment holding, and the Vestry has adopted a policy of protecting this fund for the long term by limiting distributions to no more than 4% of the value of the fund in the previous year. The Finance Committee has scheduled a meeting with our financial advisers in June to discuss investment strategies at a time when stock market indices are declining.

Virtually all of the money in these investment accounts can be traced to the generosity of parishioners who left bequests for the long-term benefit of All Saints' Episcopal Church. Thinking about the source of these vital funds should also remind current parishioners of the importance of making bequests for the support of our church, as well as the vital need to support our operating budget by responding generously when our annual pledge drive gets underway in the fall.

Ed Heck  
Treasurer

# 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 life stories of members of our parish. In this issue Teri Tremper, Senior Warden, writes about her life in California, Europe and South America.



### A California Gal

I have always considered myself a California Girl, because that is where I should have been born. Unfortunately, in February, my 8-months pregnant mother was in a car driving to Ohio for my father's new job with Proctor & Gamble, and in March, I was born there in the middle of a huge snowstorm. With a one-year break in Toronto, Ontario, we were back in Ohio for my sister's birth and then we started our foreign travels.

Proctor & Gamble was starting its European expansion, and my father was part of the team spearheading that expansion. We lived in Brussels, where I went to kindergarten in French, and my brother Arthur was born. Then on to Genoa (Genova) where I went to first through third grade in Italian, and where my brother Brian was born. Last, to Rome where for the first time, I went to an English-speaking school through 7<sup>th</sup> grade.

Back to Ohio for 8<sup>th</sup> grade, then a new assignment to Caracas, Venezuela, which was to be my home base until 1984, when I moved to San Francisco, CA. At that time, Caracas was a beautiful city and Venezuela, a true paradise. I left for two years to study at the Stoneleigh Burnham School for Girls after telling my dad I was not being "challenged" enough at the local school, Colegio Internacional de Caracas. I then went to the University of Western Ontario, in London, Ontario, Canada, where I earned a BA in History and Political Science.

# PARISH LIFE

(continued)

Back in Caracas, I worked for Berlitz, and then started my own language academy, teaching Spanish to American employees of Reynolds Aluminum who were working on aluminum plants of Venalum and Alcasa, in Ciudad Guayana, Bolivar, and then to Bechtel employees working on the Simón Bolívar Hydroelectric Plant, or Guri Dam, also in the state of Bolivar.

Towards the end of 1984, I moved to San Francisco, CA, and started working as an interpreter for the Immigration Court. There, I was encouraged to apply to the Border Patrol. In January 1985, I started with the Border Patrol. After five months at the Academy in Glynco, Georgia, where I received some of the best available firearms training in the world, I was sent to my permanent duty station in El Paso, Texas.

In 1992, I transferred to San Diego, CA, where I stayed until 1995, when I was assigned to Havana, Cuba, as the Assistant Officer In Charge for INS at the US Interest Section, as part of the 1994 Migration Accords. In 1997, I transferred to Seattle, Washington, and then to Washington DC. in 2003. It was in DC, that I happened on the Church of Ascension and Saint Agnes. To this day, I clearly see God's hand in this. I was walking home from work in a foul mood because I couldn't get a taxi, when I walked past a large church on the corner. Its large red doors were open, and a warm light and gorgeous music were emanating from inside. I had to go in and at the end of the service, my foul mood was gone. Whenever I worked late, I always took taxis home and somehow, the next time I couldn't find one, it just happened to be the same day as the previous week. I had walked past that church at least hundred times before without giving it a thought. What a coincidence that twice in two weeks those open red doors beckoned. It was Lent, and God was calling me. It was there that I also happened to meet a traveling man by the name of Father Tony Noble.

As I got closer to the age limit for a law enforcement position, I wanted to move back to California, preferably close to my family in San Diego. In 2005, I transferred to Imperial, CA, as the Assistant Field Office Director, in 2006 to the same position in San Diego, and in 2007, I retired.

# PARISH LIFE

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When I first moved back to this area, I alternated between Saint John's Episcopal Church three blocks from my house, and All Saints' where the worship called to me. I started to go to church every week when my sister told me her son's, Geoffrey's religious training was up to me. I took him to both churches. It was Geoffrey who chose All Saints and chose to be baptized by Father Tony. After that, he accepted Joe Burgess's invitation to be part of the Sidemen, and once even tried being an Acolyte, "too hot in those robes" he said when asked if he would do it again! Interestingly, my other nephew Ricardo, also chose to be baptized at All Saints' despite living in Alameda, CA.

At All Saints', my non-Episcopalian mother, felt welcomed and warmly embraced, and was comforted by her participation in our worship and community. My non-religious sister has also found a home here and has been wonderfully supportive with her time and talents. All Saints' has provided, not only a style of worship which brings me closer to God, but also a warm parish family that welcomed all my family, no matter their place in their spiritual path, and truly, this has been an amazing gift.

Blessings,  
Teri

# MUSIC AT ALL SAINTS'

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**Greater San Diego Music Coterie Concert**  
**Sunday, June 26, at 3PM – Parish Hall**



## Musical America – West Side Story and Sound of Music

The Greater San Diego Music Coterie presents its last monthly concert for the season at All Saints Episcopal Church with a program honoring two of the most beloved musicals of all times, West Side Story and Sound of Music. Join us for a sing-along of your favorite songs.

All performers have been fully vaccinated, including the booster.

Admission is free with free-will donation at the door. Masks are recommended, but not required.

# PARISH LIFE

## Social Action

Welcome Summer!! Sunshine; flowers; covid19 in decline!! Better days ahead! But not for everyone! There are those who are still struggling to have enough to eat. Let's continue to fill the wagon with non-perishable food for Salvation Army Food Bank. They are very appreciative.

Scripps Mercy ER continues to see homeless men and women arrive wearing clothing desperately needing to be replaced. Our offerings of sweat pants and sweat shirts (large sizes), t-shirts and sox are most welcome.

Your Social Action Committee is very grateful for your generosity through the Easter Offerings. We are in the process of allocating your offerings. Currently we are planning for half of it to go to Grand Circle Foundation and the other half to go to local causes – most likely these will be for our homeless folks and our local refugee population. Further specifics to follow.

Your continued generosity is greatly appreciated!!

Your Social Action Committee

## HELP UKRAINIAN REFUGEES



Specific needs will change as the crisis evolves. As of right now, there is a need for food, water, and shelter. Please consider partnering with Episcopal Relief & Development in this Response.

Give at <https://www.episcopalrelief.org/product/ukraine-crisis-response/>

# OUR PARISH COMMUNITY

## Community Transition Academy



### The History of CTA

Community Transition Academy (CTA) and its parent programs has had its happy home at All Saints' Episcopal for about 18 years now, since 2005, and we love it. A little bit about our history:

CTA started in 2003 as Community Coaching Center, a nonprofit after-school community-based social skills development program for school-aged kids with autism spectrum disorders, which started two years prior to moving to our All Saints' home. After losing a large share of our funding in 2008, we revamped our program design, sought new funding, and rebranded as Include Autism (IA). Our current awesome transition high school CTA, opened in 2017 under IA. However, Include Autism made the difficult decision to close its doors in mid-2019 and focus on CTA. That is where we are today!

CTA does have some exciting upcoming news to share. We are starting a community-based transition program that will serve individuals transitioning from high school into the adult world. It's still in its program design and fund-seeking stages so we will share more information with you as the program unfolds.

We are so grateful for the collaborative respect, understanding, and partnership that the clergy, staff, and congregants have given us over the years and look forward to continuing this partnership for many years to come! We LOVE All Saints'!

Tina Waters M.A.  
Interim Operations & Community Inclusion Specialist  
CTA Founder/Board VP

# OUR PARISH COMMUNITY

(continued)



# PARISH LIFE

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## Flower Guild

Our spring garden bounty is providing us with lovely bouquets not only for the altar, but for special events as well. (See next page) I am hoping to use succulents from the garden this summer to enhance the altar as they last beautifully and create an interesting arrangement. We have many to choose from in our garden and their blooms not only attract many honey bees, but they add a different look to the garden.

The sprinkler bids are coming in and hopefully will be received soon. Our updated system (thanks to a donor) will be a reality this summer! I have to thank all who have helped with the maintenance of both gardens; Michael Lockridge, Todd Muffatti, Karl Jørgensen and Debbie Hirsch. Your help is so much appreciated!

Sue Johnston Eaton

(Pictures by Teri Tremper and Sue Johnston Eaton)

# PARISH LIFE

(continued)



# COMMEMORATIONS

Evelyn Underhill

15 June



The writings of Evelyn Underhill dominated discussions about the spiritual life in the first half of the 20th Century. Her book *Mysticism*, published in 1911, was unmatched in publishing success for over forty years. Born in England in 1875, she had mystical experiences in her childhood. These experiences prompted a life-long journey of spiritual exploration, research, writing and discovery. She was an agnostic early on, raised in a non-religious family. Eventually her spiritual quest drew her to the Anglican Church, particularly the Anglo-Catholic wing of the Church.

*Source:* [James Kiefer BIO](#)

Though she never earned a doctoral degree herself, she became the first woman to lecture clergy in the Church of England and then received an honorary Doctorate of Divinity from Aberdeen University. She was a frequent lecturer at English colleges and universities, often the first woman to do so in some settings. Besides her scholarly work on mysticism and her writings about spirituality, she was a novelist and a poet. In her novels she explored the connections between the world of the spirit and our ordinary experiences, seeing their inseparability and the way divine radiance can bathe our reality. She especially taught that ordinary people could open themselves up to the divine, something that drew so many of those ordinary people to her writings. She wrote, “You don’t have to be peculiar to find God.”

As she studied mysticism Underhill entered into a special collaboration with the Indian Hindu mystic Rabindranath Tagore (featured in *Interfaith Heroes*). They not only worked

# COMMEMORATIONS

(continued)

together as scholars, but Underhill opened herself to learn from the mystical traditions and practices of a teacher from another religion, while maintaining strongly her own Christian spirituality.

In Underhill's still widely read classics, she included no autobiographical explanation of her transition from a loyal British supporter of the war effort at the start of World War I. But she was deeply affected by the widespread loss of life in that conflict and the destructive legacy of the war in countless families. Her poetry from that period includes numerous references to remembering the vast loss of life in that conflict.

By 1940, however, when she published a four-page pamphlet with the Anglican Pacifist Fellowship, she had become convinced that her faith should stalwartly reject warfare. She felt that the coming war would, in fact, prove a defining moment for Christianity that most Christian leaders were likely to fail. A number of Anglican bishops who moved to support the war troubled her enough that she publicly declared her own pacifism and her belief that all Christians should join her in this position.

Because Underhill died in 1941, we do not know what she might have written during and after World War II. When she died, she was honored in England as a great teacher, despite her outspoken pacifism at the start of the war. Today, she is honored each year as a modern saint by the Church of England and by the Episcopal Church in the U.S. Her liturgical feast is the day she died: June 15.

*Source:* [Global Peace Warriors](#)

*Source:* [James Kiefer BIO](#)

# COMMEMORATIONS

William White

27 July



Before the American Revolution, there were no bishops in the colonies (partly because the British government was reluctant to give the colonies the kind of autonomy that this would have implied, and partly because many of the colonists were violently opposed to their presence).

After the Revolution, the establishment of an American episcopate became imperative. Samuel Seabury was the first American to be consecrated, in 1784 (see 14 Nov), and in 1787 William White and Samuel Provoost, having been elected to the bishoprics of Pennsylvania and New York respectively, sailed to England and were consecrated bishops on 14 February by the Archbishop of Canterbury, the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough.

William White was born in Philadelphia in 1747, went to England in 1770 to be ordained deacon and priest, returned in 1772 and became first an assistant and then the rector of the Church of Christ and Saint Peter in Philadelphia. He served as Chaplain of the Continental Congress from 1777 to 1789, and then as Chaplain of the Senate.

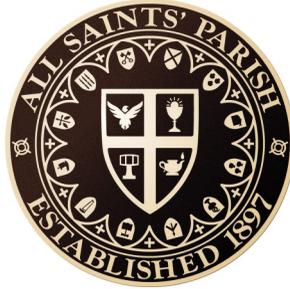
# COMMEMORATIONS

(continued)

White was largely responsible for the Constitution of the Protestant Episcopal Church in the United States of America. At his suggestion, the system of church government was established more or less as we have it today

White was Presiding Bishop of PECUSA at its first General Convention in 1789, and again from 1795 till his death on 17 July 1830. He was mentor to John Henry Hobart (12 Sept), Jackson Kemper (24 May), William Augustus Muhlenberg (8 Apr), and others.

*Source:* James Kiefer BIO



## ALL SAINTS' EPISCOPAL CHURCH

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### PARISH STAFF

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