

FOR ALL THE SAINTS

October 2021 | November 2021



Thankful Generous Giving

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

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FROM YOUR RECTOR

Thankful, Generous, Giving



The month of November brings us Thanksgiving Day, a national feast that reminds us of the blessing of the good fruits of the harvest, and our gratefulness for having and using them for our nourishment.

As sons and daughters of this land, you are all probably very familiar with the history of this feast, and how recent historians have made it clear that the first celebrations held in common by colonists and native Americans may not have been as idyllic as they have been depicted, but that any treatises that were initially made were soon broken by the colonists, and how these native peoples were systematically marginalized, killed and exploited by them, even after the colonies became a free nation.

This awareness of a not so glorious past may play a positive role as long as it helps people to move from a sense of guilt towards a sense of making sure that such atrocities are never repeated, and that the present and future of the nation not only vindicate, but offer equal opportunities for the native peoples that populate this extensive land.

But our main focus as Christians should be the spirit that moved these first colonists to celebrate a feast with the first fruits of the harvest, and to be thankful to the Lord for them.

Feasts of thanksgiving for the fruits of the earth were certainly not a new thing for these colonists. Such occasions were also common in England, their first homeland, and in the rest of Europe. It was common in other parts of the world too.

FROM YOUR RECTOR

(continued)

In the Old Testament we find instructions to offer the first fruits of the harvest in the new land given to the people by the Lord, and to be thankful to Him for them, as well as for His great deeds of liberation from the bondage in Egypt, and the giving of the rich and prosperous new land to His chosen people.

The Plymouth settlers who had recently arrived in the new land managed to survive, and obtained their first harvest in spite of the great hardships they had to face. They wanted to express their gratitude to God. In this spirit of thankfulness, they celebrated by sharing these gifts abundantly with all, including a large group of native Americans, who, by the way, provided a good portion of the meat that was consumed.

Generous sharing is always the natural response of a thankful heart for the blessings that have been abundantly received. The recognition that all we have comes from our Creator is a premise for this spirit of thankfulness.

As Christians we firmly believe that God is the Creator of all that is. If so, what can we humans boast of?

Even the riches that our hands can produce are all based on what our Creator has provided us with. If we are consistent in our belief that He is the source and origin of all, even our intelligences are His gift to us. Any intellectual achievements we attain are ultimately the product of His making.

Being thankful to God does not depend on our good fortune in life. Life itself is God's gift to us. Our preservation is His gift also. All we enjoy in our lives depends on Him, including the air we breathe, the sun that bathes us, and the water and food that sustain us.

God is also the source of all forms of love. Our fellow human beings and the rest of the creatures are on this planet thanks to His will and purpose. All kinds of love that we receive and share with others are but expressions of His unconditional love.

FROM YOUR RECTOR

(continued)

As if that were not enough, God has given us His greatest gift, Himself, in the person of His Son, so that we may get to know Him in human form, and be redeemed by Him in His perfect loving sacrifice and glorious resurrection. This is what our weekly celebration—the Eucharist (which literally means “thanksgiving”) reminds us of.

So if we receive all we are and all we have from the most generous being, the loving Father of all, the only natural response, apart from our sense of deep gratitude, should be an urge to give generously, too.

As a response to the generous constant outpour of blessings that we receive from the Creator, and also from some of our fellow human beings, we must be willing to share, to give out what we have, even what we are, to those who can benefit from our giving. Basically, what we can give to others has been classified in three main gifts: our quality time, our valuable and special talents, and our treasure.

If we believe our church is the community where we can properly put our generous giving into practice, then devoting time to serving in the different ministries is the best way to give of our quality time; using the valuable special talents God has endowed us with in the different ministries is our blessing to the community; and sharing part of the money that we receive as a result of our present or past work to cover for different expenses and outreach ministries is our best use of this treasure.

Autumn marks the beginning of our annual stewardship campaign, and it offers us the best opportunity to make our annual commitments to translate our thankfulness to God into concrete ways of generous giving that enable our beloved local church not only to survive, but to thrive as well.

Your Rector,
Father Carlos E. Expósito +

FROM YOUR TREASURER

Sharing Our Gifts: Preview of Fall Stewardship Campaign

October and November are the traditional months for the fall pledge drive at All Saints'. This year the Vestry has adopted the theme of "Sharing Our Gifts" as the unifying message of our stewardship campaign.

The idea underlying this theme is the Biblical teaching that all that we possess comes from God. We are given gifts that we share with fellow parishioners and individual gifts that are unique to each person. During the stewardship drive, we are asked to consider prayerfully how we can share our gifts of time, talent, and treasure with others.

According to the timeline approved by the Stewardship Committee, a pledge letter and a pledge card for 2022 are to be sent to everyone on our mailing list during the first week of October. We ask that you take your time to decide how you can share your gifts of time and talent by volunteering to participate in specific parish ministries and how much of your treasure you will pledge for support of your church in 2022.

When you are ready to fill out your pledge card, you can drop it in the offering plate at the church entrance any Sunday or return it by mail to the parish office.

Three members of the Stewardship Committee have volunteered to present "oneminute stewardship talks" during Sunday services. Among the highlights of the campaign period will be the Senior Warden's Stewardship Address and our celebration of All Saints' Sunday on November 7. The celebration of our patronal festival is a good time to remember the blessings we have received as members of this parish and to give thanks for those who built and nourished All Saints' in the Anglo-Catholic tradition.

Father Carlos will bless and present all of our pledge cards at the Altar on November 28 (the first Sunday of Advent).

The Vestry will finalize our parish budget for 2022 at its December meeting. Although a significant part of our operating revenue now comes from property management income

FROM YOUR TREASURER

continued

and investment income, pledges and other current gifts from parishioners and visitors are crucial to expanding and strengthening our ministries, including the work of the Social Action Committee.

Instead of a treasurer's report this month, we are including in the Newsletter a single page (the "income statement" see next page) that summarizes the financial report presented to the Vestry at its most recent meeting. If you have questions about this document or other aspects of parish finances, please feel free to send an email inquiry to the treasurer (edheck46@gmail.com).

Ed Heck
Treasurer

FROM YOUR TREASURER

Treasurer: The Income Statement—8/2021

ALL SAINTS' EPISCOPAL CHURCH
Income Statement
For the Month Ended August 31, 2021

	Aug-21			Year to Date		
	Actual	Budget	Over (Under)	Actual	Budget	Over (Under)
OPERATING						
Pledge	12,170	7,746	4,424	66,310	61,967	4,343
Music Pledge	400	556	(156)	5,685	4,447	1,238
Plate / Other Contributors	3,683	1,367	2,316	26,601	12,433	14,167
Investment Income	6,502	12,382	(5,881)	42,453	99,059	(56,606)
PPNF / Clergy Fund Donation	95	217	(122)	2,664	1,733	931
Fund Donation	408	273	135	2,128	2,187	(59)
Property Mgmt Revenue	12,187	12,256	(69)	85,215	86,045	(829)
Other Income	65	99	(34)	1,625	793	832
Total Operating Revenue	35,509	34,895	614	232,681	268,665	(35,984)
Operating Expenses						
Pastoral Expense	8,948	9,933	(985)	79,254	79,465	(211)
Business Expense	5,395	11,369	(5,974)	65,170	90,952	(25,782)
Diocesan Assessment	3,234	3,234	-	25,872	25,872	-
Facilities Expense	4,272	5,001	(729)	34,002	40,005	(6,004)
Music Program Expense	2,993	4,042	(1,049)	30,569	32,333	(1,764)
Activity/Committee Expense	149	398	(249)	1,089	3,180	(2,091)
Property Mgmt Expense	11,453	1,550	9,903	13,027	12,400	627
Total Operating Expenses	36,442	35,526	917	248,983	284,207	(35,225)
Operating Income/(loss)	(933)	(630)	(302)	(16,302)	(15,543)	(759)
NON-OPERATING						
Non-Operating Revenue	-	-	-	-	-	-
Depreciation Expense	662	667	(5)	5,292	5,333	(41)
NET INCOME/(LOSS)	(1,594)	(1,297)	(297)	(21,594)	(20,876)	(718)
<hr/>						
Total Revenue	35,509	34,895	614	232,681	268,665	(35,984)
Total Expenses	37,104	36,192	911	254,275	289,541	(35,266)
Net Income/(Loss)	(1,594)	(1,297)	(297)	(21,594)	(20,876)	(718)

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PARISH CALENDAR OF EVENTS

October

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](#).

During the week in St. Mary's Chapel, Mass is offered on Tuesdays at noon and Morning Prayer on Fridays at 10am. Following the Mass on Tuesdays a snack time is held in the Flower Room.



- | | | |
|---|--|------------------------------|
| 1 | Morning Prayer (St. Mary Chapel) | 10:00am |
| 2 | 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 |
| 3 | The Nineteenth Sunday after Pentecost
Mass
Blessings of the Animals All Saints'—Courtyard
Greater San Diego Music Coterie Concert —
Parish Hall | 10:00am
11:15am
3:00pm |
| 5 | Mass (St. Mary Chapel)
Snack Fellowship in the Flower Room | Noon
1:00pm |
| 6 | Spanish Class taught by Fr. Carlos — Parish Hall | 5:30—7:30pm |
| 8 | Morning Prayer (St. Mary Chapel) | 10:00am |

PARISH CALENDAR OF EVENTS

October

- | | | |
|----|---|-------------|
| 10 | The Twentieth Sunday after Pentecost | |
| | Mass | 10:00am |
| | Christian Formation—History of the Book of Common Prayer | |
| | Parish Hall | 11:30am |
| 12 | Wilfred, Archbishop of York, 709 | |
| | Mass (St. Mary Chapel) | Noon |
| | Snack Fellowship in the Flower Room | 1:00pm |
| | Finance Committee via Zoom | 6:30pm |
| 13 | Spanish Class taught by Fr. Carlos — Parish Hall | 5:30–7:30pm |
| 15 | Morning Prayer (St. Mary Chapel) | 10:00am |
| 17 | The Twenty-first Sunday after Pentecost | |
| | Mass | 10:00am |
| | Vestry Meeting (Parish Hall) | 11:30am |
| 19 | Henry Martyn, Priest and Missionary to India & Persia, 1812 | |
| | Mass (St. Mary Chapel) | Noon |
| | Snack Fellowship in the Flower Room | 1:00pm |
| 20 | Spanish Class taught by Fr. Carlos — Parish Hall | 5:30–7:30pm |
| 22 | Morning Prayer (St. Mary's Chapel) | 10:00am |
| 24 | The Twentieth-second Sunday after Pentecost | |
| | Mass | 10:00am |
| | Christian Formation—History of the Book of Common Prayer | |
| | Parish Hall | 11:30am |
| 26 | Mass (St. Mary's Chapel) | Noon |
| | Snack Fellowship in the Flower Room | 1:00pm |

PARISH CALENDAR OF EVENTS

October/November

27	Spanish Class taught by Fr. Carlos – Parish Hall	5:30–7:30pm
29	Morning Prayer (St. Mary's Chapel)	10:00am
31	The Twenty-third Sunday after Pentecost Mass	10:00am
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2	Mass (St. Mary Chapel)	Noon
3	Spanish Class taught by Fr. Carlos – Parish Hall	5:30–7:30pm
5	Morning Prayer (St. Mary Chapel)	10:00am
6	<b>Societies of Mary</b> (St. Mary Chapel) <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. After which we will adjourn to the Parish Hall for a potluck luncheon.</i>	11:00am
7	<b>The Twenty-fourth Sunday after Pentecost – All Saints' Day</b> Mass Greater San Diego Music Coterie Concert Parish Hall	10:00am  3:00pm
9	Mass (St. Mary Chapel) Snack Fellowship in the Flower Room Finance Committee via Zoom	Noon 1:00pm 6:30pm
10	Spanish Class taught by Fr. Carlos Parish Hall	5:30–7:30pm
12	Morning Prayer (St. Mary Chapel)	Noon

# PARISH CALENDAR OF EVENTS

## November

- |    |                                                                                                                                   |                        |
|----|-----------------------------------------------------------------------------------------------------------------------------------|------------------------|
| 14 | <b>The Twenty-fifth Sunday after Pentecost</b><br>Mass<br>Christian Formation—History of the Book of Common Prayer<br>Parish Hall | 10:00am<br><br>11:30am |
| 16 | Margaret Queen of Scotland<br>Mass (St. Mary Chapel)                                                                              | Noon                   |
| 17 | Spanish Class taught by Fr. Carlos — Parish Hall                                                                                  | 5:30—7:30pm            |
| 19 | Elizabeth, Princess of Hungary, 1231<br>Morning Prayer (St. Mary Chapel)                                                          | 10:00am                |
| 21 | <b>The Last Sunday after Pentecost — Christ the King Sunday</b><br>Mass<br>Vestry Meeting (Parish Hall)                           | 10:00am<br>11:30am     |
| 23 | Clement, Bishop of Rome c. 100<br>Mass (St. Mary Chapel)<br>Snack Fellowship in the Flower Room                                   | Noon<br>1:00pm         |
| 24 | Spanish Class taught by Fr. Carlos — Parish Hall                                                                                  | 5:30—7:30pm            |
| 25 | Thanksgiving Day — Mass                                                                                                           | 10:00am                |
| 26 | Morning Prayer (St. Mary Chapel)                                                                                                  | Noon                   |
| 28 | <b>First Sunday of Advent</b><br>Mass                                                                                             | 10:00AM                |
| 30 | St. Andrew, the Apostle<br>Mass<br>Snack Fellowship in the Flower Room                                                            | Noon<br>1:00pm         |

# PARISH LIFE

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## Fall Garden and Flower Guild News

After a long summer and warm days followed by a refreshing and unexpected rain, the weather is cooling into Fall and our fall flowers are coming into bloom once again. Our chrysanthemums have reappeared and are growing tall as the alstroemerias have gone into hiding until next year. The foliage continues to grow and we will have plenty of fillers for the coming months on the altar.

A refurbishing is planned for a few of the areas in the garden this Fall and new plants will be installed. The critters seem to be at a minimum and my favorite orange cat is helping to keep them away! I will make a plea for a few volunteers to help when the garden is ready for rejuvenation.

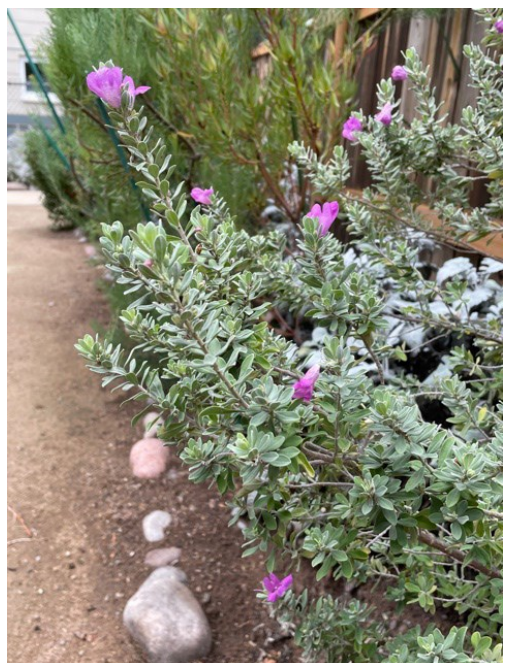
As Laura is moving to join Troy and Teresa in Wyoming in October, the Flower Guild has dwindled down to just a few members. Laura recruited a fellow Spanish class member and she will be taking Laura's place. Her name is Debbie Hirsch and she attends the Tuesday service but is a member of St. Paul's. I look forward to working with her soon! Please welcome her if you see her. If anyone else likes to garden or fiddle with flowers (no experience needed!) please contact me.

And, you are always invited to visit YOUR garden. There is an entrance in the preschool parking lot with an easy combination lock for entry.

Sue Johnston

# PARISH LIFE

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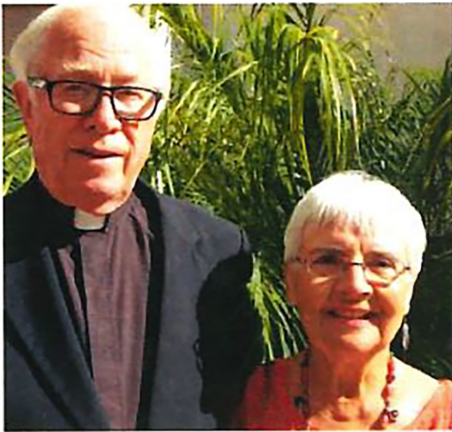


# PARISH LIFE

## Life Stories of Members of All Saints'

this October/November issue of our bi-monthly newsletter we continue with our ongoing series of the life stories of members of our parish. In this issue Fr. Charles Rines and his wife, Amanda tell their life story. Fr. Rines is organizing our library and Amanda is a soprano in our choir and a lector.

### *Fr. Charles Rines and Amanda*



Fr. Charles Rines, a fourth generation Californian, was raised in Fresno .

Amanda was born and raised in Walterboro, S.C. She left for college in California the day after High School and lived with her maternal grandparents who were immigrants from Lebanon.

Charles and Amanda met on a blind date.

After marriage in 1957, wanting to find a church that met both their spiritual needs, they began looking for a church. One Sunday they slipped into an Episcopal Church at 11 o'clock, the advertised time, only to discover it was near the end of the service because they were on the Summer schedule which began at 10! People were reverently receiving communion during the singing of the Healy Willan "Agnus Dei", a little incense still hung in the air and people at the coffee hour were very friendly. As they got into the car to drive home, they looked at each other and realized they had found their church home!

They were confirmed a year later. Two years later they were in Seminary at the University of the South in Sewanee, Tennessee because not only did they find their church home, Charles had discovered his vocation!

Three children followed, a boy and two girls and in 1964, Charles was ordained to the



# PARISH LIFE

(continued)

Diaconate at Grace Cathedral, San Francisco. Six months later he was ordained Priest at Trinity, San Francisco.

Although Amanda was an elementary school teacher and Reading Specialist, their lives revolved around Fr Charles ministry. After Trinity, San Francisco, Fr Charles became rector of St Christopher's Church, Boulder City, Nevada. Amanda established the only Preschool in town, which all three children attended. We returned to California where Fr Charles ministry continued in the dioceses of Los Angeles, Northern California and San Diego (Trinity in Escondido). In each case Amanda either sang in the choir or if there was need, directed the choir! She also joined the Master Chorale in the cities that had one. In this way they enjoyed many wonderful musical adventures around the world, Amanda singing and Fr Charles as entourage!

While in Sacramento of the Diocese of Northern California, Amanda became an AIDS educator and in that position was allowed to visit the Sister Diocese of Kabale in Uganda. Many AIDS orphans were met there. When back home many requests were received from orphans requesting money for education. Through many friends and family, many children were able to complete their educations and get jobs. Two became very special to us and have visited us with their families several times. They consider us their parents as we consider them our children.

Fr Charles has been Chair of the Liturgical Commissions in Northern California and San Diego. He has been a member of the Anglican/Roman Catholic dialogues for 40 years and went with Amanda on a trip to Rome and Canterbury with the group.

Now, retired at St Paul's Manor, they are very happy to be associated with All Saints'; Fr Charles organizing the library and Amanda singing in the Choir,

We are devoted parents and grandparents. One son lives in San Diego and two daughters near Red Bluff in Northern California; five grandchildren scattered all over California and Washington, State.

And that's the Rines Family!

# PARISH LIFE

## Music



Sunday, October 3 at 3pm

All Saints' Parish Hall

Free admission with free-will donation at the door

### A Musical Journey

Join the Greater San Diego Chamber Orchestra for a musical journey. Experience Scotland with the Four Scottish Dances by Malcolm Arnold, Italy with the Italian Symphony by Felix Mendelssohn, Poland with the Polonaise by Pyotr Tchaikovsky, and the Steppes of Central Asia by Alexander Borodin. Also in the program are scrumptious French songs by Renaldo Hahn and Camille Saint Saens.

The concert is directed by Dr. Angela Yeung and features mezzo-soprano Mary Boles Allen.

Mezzo-soprano Mary Boles-Allen is a core chorister at San Diego Opera, the alto soloist at La Jolla Presbyterian Church, and just completed her sixth year as the alto for High Holy Days at Temple Solel, Encinitas. Previously she sang with Musica Vitale, Lyric Opera San Diego, and the San Diego Master Chorale. With the San Diego Symphony, she sang alto solos in performances of Mendelssohn's Elijah (2nd Seraphim) and Mendelssohn Midsummer Night's Dream (2nd Fairy). Other appearances have included second soprano, mezzo, and alto solos in choral masterworks from Bach to Honegger. Her operatic work in local concerts has featured art songs and arias by 18th to 20th century composers.

# PARISH LIFE

## Music

**Sunday, November 7 at 3pm**

**All Saints' Parish Hall**

**Free admission with free-will donation at the door**

### **An Audience with Kings**

Come hear music written to celebrate Their Majesties as performed by the Greater San Diego Chamber Orchestra, conducted by Dr. Angela Yeung. Program includes Beethoven's King Stephan, Rimsky-Korsakov's The Tsar's Bride, Adam's Si j'étais Roi, and arias from Handel's Messiah, featuring soprano Irene Marie Patton. Join in the grand finale singing for the King of Kings with Handel's Hallelujah Chorus. (Bring your own Messiah score or borrow one at the door.)

**Irene Marie Patton**, a native Californian, has been involved in music since her childhood. Following a multi-dimensional management career in a Fortune 500 company, Ms Patton returned to professional singing and study with maestro George Trovillo in San Diego. She has performed as soloist and guest artist with various ensembles both locally and while living and studying in Europe.

Ms Patton is a graduate of the University of San Diego where her degree work included music performance, studio art, language, as well as residence in Italy and Austria. Ms Patton also achieved an M.A. in Education with Psychology Focus from Pepperdine Graduate School of Education and Psychology in Los Angeles.

Ms Patton has appeared as soloist with the San Diego Opera, San Diego Master Chorale and the Grossmont Symphony Orchestra. She is a long-time member and frequent soloist for the Greater San Diego Music Coterie.

# PARISH LIFE

## Blessing of the Animals

**BRING YOUR**  
**ANIMALS** to be **BLESSED**  
in  
All Saints' Church Courtyard



**SUNDAY**  
**October 3rd**  
at  
**11:15 am**

(Corner of Pennsylvania and 6th Avenue - Hillcrest)

# PARISH LIFE

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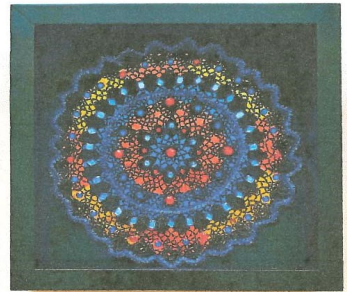
Annual Fall Arts and Crafts Show and Sale

## ANNUAL FALL ARTS AND CRAFTS Show and Sale

With Food and Music  
November 14 - 9am to 2pm

**ALL SAINTS EPISCOPAL CHURCH  
625 PENNSYLVANIA AVE. SAN DIEGO  
[ CORNER OF 6TH AND PENNSYLVANIA ]**

**Contact: Todd Muffatti  
949-813-1171**





# COMMEMORATIONS

Francis of Assisi, Friar

4 October 1226



Francis was born in 1182, the son of a wealthy cloth merchant. His early years were frivolous, but an experience of sickness and another of military service were instrumental in leading him to reflect on the purpose of life. One day, in the church of San Damiano, he seemed to hear Christ saying to him, "Francis, repair my falling house." He took the words literally, and sold a bale of silk from his father's warehouse to pay for repairs to the church of San Damiano. His father was outraged, and there was a public confrontation at which his father disinherited and disowned him, and he in turn renounced his father's wealth—one account says that he not only handed his father his purse, but also took off his expensive clothes, laid them at his father's feet, and walked away naked. He declared himself "wedded to Lady Poverty", renounced all material possessions, and devoted himself to serving the poor. In his day the most dreaded of all diseases was something known as leprosy. (It is probably not the same as either the modern or the Biblical disease of that name.) Lepers were kept at a distance and regarded with fear and disgust. Francis cared for them, fed them, bathed their sores, and kissed them. Since he could not pay for repairs to the Church of San Damiano, he undertook to repair it by his own labors. He moved in with the priest, and begged stones lying useless in fields, shaping them for use in repairing the church. He got his meals, not by asking for money so that he might live at the expense of others, but by scrounging crusts and discarded vegetable from trashbins, and by working as a day laborer, insisting on being paid in bread, milk, eggs, or vegetables rather than in money. Soon a few companions joined him.

# COMMEMORATIONS

(continued)

Dante in his *Paradiso* has Aquinas say of him:

Let me tell you of a youth whose aristocratic father disowned him because of his love for a beautiful lady. She had been married before, to Christ, and was so faithful a spouse to Him that, while Mary only stood at the foot of the Cross, she leaped up to be with Him on the Cross. These two of whom I speak are Francis and the Lady Poverty. As they walked along together, the sight of their mutual love drew men's hearts after them. Bernard saw them and ran after them, kicking off his shoes to run faster to so great a peace. Giles and Sylvester saw them, kicked off their shoes and ran to join them....

After three years, in 1210, the Pope authorized the forming of the Order of Friars Minor, commonly called the Franciscans. ("Friar" means "brother," as in "fraternity", and "minor" means "lesser" or "younger." I take the meaning to be that a Franciscan, meeting another Christian, is to think, "I am your brother in Christ, and your younger brother at that, bound to defer to you and to give you precedence over myself."

Francis and his companions took literally the words of Christ when he sent his disciples out to preach (Matthew 10:7-10):

Preach as you go, saying, "The kingdom of Heaven is at hand." ... You have received the Gospel without payment, give it to others as freely. Take no gold, or silver, or copper in your belts, no bag for your journey, no spare garment, nor sandals, nor staff.

They would have no money, and no property, individually or collectively. Their task was to preach, "using words if necessary," but declaring by word and action the love of God in Christ. Francis was partial to a touch of the dramatic (see his parting from his father, for example), and it was probably he who set up the first Christmas manger scene, to bring home the Good News of God made man for our salvation, home to men's hearts and imaginations as well as to their intellects.

In 1219, Francis went to the Holy Land to preach to the muslims. He was given a pass

# COMMEMORATIONS

Francis of Assisi, Friar

4 October 1226

through the enemy lines, and spoke to the Sultan, Melek-al-Kamil. Francis proclaimed the Gospel to the Sultan, who replied that he had his own beliefs, and that muslims were as firmly convinced of the truth of Islam as Francis was of the truth of Christianity. Francis proposed that a fire be built, and that he and a muslim volunteer would walk side by side into the fire to show whose faith was stronger. The Sultan said he was not sure that a muslim volunteer could be found. Francis then offered to walk into the fire alone. The Sultan who was deeply impressed but remained unconverted. Francis proposed an armistice between the two warring sides, and drew up terms for one; the Sultan agreed, but, to Francis's deep disappointment, the Christian leaders would not. Francis returned to Italy, but a permanent result was that the Franciscans were given custody of the Christian shrines then in muslim hands.

Back in Italy and neighboring countries, the Order was suffering from its own success. Then, as now, many persons were deeply attracted by Francis and his air of joy, abandonment, and freedom. What is overlooked is that these were made possible only by his willingness to accept total poverty, not picturesque poverty but real dirt, rags, cold, and hunger, and lepers with real pus oozing from their sores and a real danger of infection. Many idealistic young men were joining the Order in a burst of enthusiasm and then finding themselves not so sure that such extremes of poverty were really necessary. When there were only a few friars, they were all known to Francis personally, and the force of his personality kept the original ideals of the Order alive in them. Now that the Order was larger, this was no longer enough. In 1220 Francis resigned as minister-general of the Order, and in 1221 he agreed to a new and modified rule, which he did not approve, but could not resist.

He died on 4 October 1226. The Franciscan split into the Conventual Franciscans, who held a limited amount of property in common, and the Spiritual Franciscans, who disavowed all property. They taught that Christ and the twelve apostles had held no property, singly or jointly. This view offended those who held property, and was declared to be heretical (proof text, John 18:10; Jesus said to Peter, "Put up **thy** sword...."). In 1318,



# COMMEMORATIONS

(continued)

several Spiritual Franciscans were burned at the stake in Marseilles.

A story is told of the days when the friars first began to have permanent houses. A beggar came by when Brother Juniper was at the gate and asked for a little money. Brother Juniper said, "There is no money in the house. But wait a minute. Last week someone gave us an altar cloth with little silver bells attached. We don't need those. I will cut them off for you. They will be as good as money." And he did. When the sacristan learned what had happened, he complained to the prior, who said, "We are fortunate that he did not give away the cloth itself. But send him to me, and I will scold him." Brother Juniper came, and the prior scolded him until he was hoarse. Brother Juniper noticed that the prior was hoarse, and went to the kitchen and cooked him some mint sauce. He brought it to the prior, who had gone to bed. He said, "Father Prior, get up and eat this mint sauce. It will be good for your throat." The prior said, "I don't want any mint sauce. Go away and let me sleep." Brother Juniper said, "It's good sauce, and will be good for your throat." The prior said, "Go away, I don't want it." Brother Juniper said, "Well, if you won't eat it, how about holding the candle while I eat it?" This was too much for the prior. He got up and they both ate.

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

# COMMEMORATIONS

Clement, Bishop of Rome

23 November 100



Clement is counted as the third bishop of Rome (after the apostles). His predecessors are Linus and Cletus (or Anacletus, or Anencletus), about whom almost nothing is known. They are simply names on a list. Clement is a little more than this, chiefly because he wrote a letter to the Corinthians, which was highly valued by the early church, and has been preserved to the present day. The letter itself does not carry his name, but is merely addressed from the congregation at Rome to the congregation at Corinth. However, a letter from Corinth to Rome a few decades later refers to "the letter we received from your bishop Clement,

which we still read regularly." Other early writers are unanimous in attributing the letter to Clement. Perhaps because this letter made his name familiar, he has had an early anonymous sermon (commonly called *II Clement*) attributed to him, and is a character in some early religious romances (e.g. the *Clementine Recognitions*).

One story about Clement is that he was put to death by being tied to an anchor and thrown into the sea. Accordingly, he is often depicted with an anchor, and many churches in port towns intended to minister chiefly to mariners are named for him.

The Epistle of Clement to The Corinthians (also called *I Clement*) can be found in collections of the writings of the Apostolic Fathers, such as the Penguin Paperback *Early Christian Writings*, translated by Maxwell Staniforth. The letter is commonly dated around 96 AD, but an earlier date is suggested by John Robinson in his *Redating the New Testament*.

The letter is occasioned by the fact that a group of Christians at Corinth had banded together against their leaders and had deposed them from office. Clement writes to tell them that they have behaved badly, and to remind them of the importance of Christian unity and love. He speaks at length of the way in which each kind of official in the church

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(continued)

has his own function for the good of the whole. The letter is an important witness to the early Christian understanding of Church government, but an ambiguous witness in that we are never told precisely why the Corinthians had deposed their leaders, and therefore the letter can be read as saying that presbyters ought not to be deposed without reasonable grounds, or as saying that they cannot be deposed on any grounds at all.

The letter refers only to the presbyters of Corinth, and makes no reference to the bishop of Corinth. Moreover, there is no mention of a bishop at Rome—the letter is sent as from the Church at Rome collectively, and Clement's name does not appear. From this, some have inferred that the office of bishop had not yet developed at either Rome or Corinth, and that in both congregations the office of presbyter was the highest office known. A probable alternate explanation, however, is that the troubles in Corinth had arisen when the bishop of that congregation had died, and the congregation had split into factions, none containing both a majority of the presbyters and a majority of the congregation.

The letter makes no apology for intervening in what might be thought an internal affair of the congregation at Corinth. On the contrary, the writer apologizes for the delay in commenting, as if an earlier intervention might have been expected. From this, some have inferred that, even at this early date (96 AD or, some think, earlier), when the Apostle John was perhaps still alive, the authority and jurisdiction of the Roman congregation over every other congregation of the Christian Church was already universally conceded. However, a perfectly reasonable alternative explanation is that the congregation at Corinth, torn by division, had agreed to settle their disputes by inviting another congregation, or the head of another congregation, to act as arbitrator. This would be a reasonable thing to do, and the choice of Rome as that congregation was natural, partly because of the prestige of the city, and the prestige of one of the largest congregations in the Church, and because the Corinth of Clement's day had been built as a Roman colony, with a special dependence directly on the city of Rome (a civil relation that might affect the habits of thought of the Corinthians on matters ecclesiastical as well), but also because Rome was far enough away so that it could be assumed to be impartial and not affected by local personalities.

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



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