

FOR ALL THE SAINTS

October 2022 | November 2022



Commemorating the Faithful Departed

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: Book of Remembrances

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FROM YOUR RECTOR

Commemorating the Faithful Departed



Praying for our beloved departed ones has been and will always be an integral part of our everyday faith life. It is a deeply ingrained Christian sentiment to commend our beloved ones who have passed to the Creator's loving care, no matter how assured we may doctrinally be that His care never fails.

Although the commemoration of All Saints dates back to as early as the 4th century, it was not until the 11th century that the Roman Catholic Church officially established a commemoration for all faithful departed.

Here is some relevant information taken from an article entitled *What is All Souls Day?*, written by Drew Nathaniel Keane, which appeared in *Covenant*, the weblog of the Living Church Foundation.

By the 11th century in the West, the saints were widely understood as those departed Christians enjoying direct communion with God, whose lives so overflowed with good works that they had spiritual merits to bestow upon the faithful on earth who invoke them in prayer. All Saints Day, then, involved the celebration of these victorious saints and invocation of their aid. All Souls Day, by contrast, focused on all other departed Christians. The doctrine of purgatory as a place of purification after death developed and became highly elaborate around the same time (though it has its roots in some teachings of Augustine of Hippo and Pope Gregory the Great).

The purpose of praying for the dead generally, and of All Souls Day in particular, was understood to be aid for departed Christians experiencing punitive suffering for unabsolved venial sins.

In the English Reformation, praying for the dead would eventually be condemned as a practice without scriptural warrant. The Ten Articles of Religion (1536) commend

FROM YOUR RECTOR

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prayer for the dead, while disavowing the doctrine of purgatory (Article X). The Thirty-nine Articles of Religion (1562) proscribe the practice, though without specifically naming it.

The Episcopal Church's 1979 Book of Common Prayer lists the Commemoration of the Faithful Departed as a day of optional observance and therefore provides no propers for it (or any other optional day). It does, however, provide two collects For the Departed and a collect For Saints and the Faithful Departed. Immediately a difference is clear in the official standards of the Church of England and the Episcopal Church. The 1662 prayer book does not include prayers for the dead, while the 1979 does. It is not uncommon to see one of these collects for the departed used for an observance of All Souls in parishes where that day is kept.

After the two World Wars, there was a widespread push to pray for the departed that seemed to derive from love for the fallen and yet to be unaccompanied by a belief in purgatory. Due to these influences in the first half of the 20th century, the observance of All Souls spread, with different beliefs attached to its significance. It was no longer a specifically Anglo-Catholic doctrine. Evangelicals who entirely rejected the doctrine of Purgatory reconsidered the instinctive urge to pray for their departed loved ones. N.T. Wright, for example, has argued in *Rethinking the Tradition*:

I therefore arrive at this view: that all the Christian departed are in substantially the same state, that of restful happiness. This is not the final destiny for which they are bound, namely the bodily resurrection; it is a temporary resting place. ... Since they and we are both in Christ, we do indeed share with them in the Communion of Saints. Once we erase the false trail of purgatory from our mental map of the post-mortem world, there is no reason why we shouldn't pray for them and with them.

This passage offers a middle ground, though not all Anglicans are persuaded by Bishop Wright's conclusion. Some Anglo-Catholics (and even middle-of-the-road Anglicans like C.S. Lewis) embrace a doctrine of purgatory, while some evangelical and Reformed Anglicans continue to reject prayers for the dead as "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

FROM YOUR RECTOR

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Whether or how to observe All Souls Day, then, remains an open question within Anglicanism.

Our Church, named after **All Saints**, and belonging to the Anglo-Catholic branch of Anglicanism, has a strong tradition of commemorating those who have passed and praying for their souls, whether they are “officially” recognized as Saints or not.

In our weekly masses every Tuesday, and every first Saturday of the month, we follow the calendar that commemorates not only those who have been canonized as Saints, but all those faithful Christians whose witnesses serve as due examples for us to follow.

The prayers we use for the faithful departed in our daily devotions or in our communal services follow our Book of Common Prayer. The emphasis is not on a belief that the faithful departed need our prayers to come out of a state of temporary unhappiness (purgatory) into a state of bliss (heaven), but rather that together we pray in the Communion of Saints for a continual growth in our “knowledge and love of God”, that we “may go from strength to strength in the life of perfect service in thy heavenly kingdom, through Christ our Lord.” as one of the collects in our Burial service has it.

We also pray for Christian consolation of the bereaved ones, in the certitude of our final and definitive reunion in the resurrected life.

And we commend our beloved departed ones to God’s loving care, not because we think we need to remind God to care for them, but that we need to remind ourselves of the reality of His care for them.

Nowadays it has become fashionable, even among some Christians, to have what is known as “a celebration of life” instead of a proper Christian funeral service.

This so-called “celebration of life” is simply a ceremony where family members and friends speak about what the departed one means for them and tell some anecdotes that highlight their character and personality. There is nothing wrong with doing any of these things, but the main focus of the Christian faith is totally absent here.

FROM YOUR RECTOR

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A Christian funeral service is not a celebration about a past and ended life, but a celebration of the resurrected life of the departed one. The emphasis is on the glorious future, even though we can refer to the earthly life that has just ended.

This, and no other, should be the main focus of all our prayers for the departed ones, every time we remember them, or on the special celebration of All Souls Day.

A full, abundant, resurrected, and glorious life in full communion with our Creator, with Christ, and with one another is the true Christian hope.

In the meantime, as the Committal in our Burial service has it, “Rest eternal grant to them, O Lord: And let light perpetual shine upon them.”

Father Carlos E. Expósito I., Rector.

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](#).

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.

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|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| 2 | <b>The Seventeenth Sunday after Pentecost</b>                                                                                                                                                                            |         |
|   | Mass                                                                                                                                                                                                                     | 10:00am |
| 4 | St. Francis of Assisi, Friar, 1226                                                                                                                                                                                       |         |
|   | Mass (St. Mary Chapel)                                                                                                                                                                                                   | Noon    |
|   | Blessing of the Animals (All Saints' Courtyard)                                                                                                                                                                          | 1:00pm  |
| 6 | Spanish Class Flower Room Taught by Fr. Carlos                                                                                                                                                                           | 1pm–3pm |
| 7 | Morning Prayer (St. Mary Chapel)                                                                                                                                                                                         | 10:00am |
| 8 | <b>Societies of Mary</b> (St. Mary Chapel)                                                                                                                                                                               | 11:00am |
|   | <i>All are welcome to join the Societies of Mary for their monthly day of devotion, beginning in the Chapel with Rosary at 11:00am with Mass to follow. After which we will adjourn to the Parish Hall for a potluck</i> |         |



# PARISH CALENDAR OF EVENTS

## October

|    |                                                              |         |
|----|--------------------------------------------------------------|---------|
|    | <i>luncheon.</i>                                             |         |
| 9  | <b>The Eighteenth Sunday after Pentecost</b>                 |         |
|    | Mass                                                         | 10:00am |
|    | Christian Formation—Rector's Study                           | Noon    |
| 11 | Mass (St. Mary Chapel)                                       | Noon    |
|    | Snack Fellowship in the Flower Room                          | 1:00pm  |
|    | Finance Committee Meeting via Zoom                           | 6:30pm  |
| 13 | Spanish Class Flower Room Taught by Fr. Carlos               | 1pm—3pm |
| 14 | Samuel Isaac Joseph Schereschewski, Bishop of Shanghai, 1906 |         |
|    | Morning Prayer (St. Mary Chapel)                             | 10:00am |
| 16 | <b>The Nineteenth Sunday after Pentecost</b>                 |         |
|    | Mass                                                         | 10:00am |
|    | Vestry Meeting—Rector's Study                                | Noon    |
| 18 | St. Luke, The Evangelist                                     |         |
|    | Mass (St. Mary Chapel)                                       | Noon    |
|    | Snack Fellowship in the Flower Room                          | 1:00pm  |
| 20 | Spanish Class Flower Room Taught by Fr. Carlos               | 1pm—3pm |
| 21 | Morning Prayer (St. Mary Chapel)                             | 10:00am |
| 23 | <b>The Twentieth Sunday after Pentecost</b>                  |         |
|    | Mass                                                         | 10:00am |
|    | Christian Formation—Rector's Study                           | Noon    |
| 25 | Mass (St. Mary Chapel)                                       | Noon    |
|    | Snack Fellowship in the Flower Room                          | 1:00pm  |

# PARISH CALENDAR OF EVENTS

## October

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|----|----------------------------------------------------------------------|---------|
| 27 | Spanish Class Flower Room Taught by Fr. Carlos                       | 1pm—3pm |
| 28 | St. Simon and St. Jude, Apostles<br>Morning Prayer (St. Mary Chapel) | 10:00am |
| 30 | <b>The Twenty-first Sunday after Pentecost</b><br>Mass               | 10:00am |

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PARISH CALENDAR OF EVENTS

November

- | | | |
|----|--|--------------------------|
| 1 | All Saints' Day
Mass (St. Mary Chapel) | Noon |
| 3 | Spanish Class Flower Room Taught by Fr. Carlos | 1pm—3pm |
| 4 | Charles Borromeo, Archbishop of Milan, 1584 | |
| 5 | 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 |
| 6 | The Twenty-second Sunday after Pentecost
Mass | 10:00am |
| 8 | Saints and Martyrs of the Anglican Communion
Mass (St. Mary Chapel)
Snack Fellowship in the Flower Room
Finance Committee Meeting via Zoom | Noon
1:00pm
6:30pm |
| 10 | Spanish Class Flower Room Taught by Fr. Carlos | 1pm—3pm |
| 11 | Martin, Bishop of Tours, 397
Morning Prayer (St. Mary Chapel) | 10:00am |
| 13 | The Twenty-first Sunday after Pentecost
Mass
Christian Formation—Rector's Office | 10:00am
Noon |

PARISH CALENDAR OF EVENTS

November

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|----|---|-----------------|
| 15 | Albert the Great, Bishop of Ratisbon and Friar, 1280
Mass (St. Mary Chapel)
Snack Fellowship in the Flower Room | Noon
1:00pm |
| 17 | Spanish Class Flower Room Taught by Fr. Carlos | 1pm–3pm |
| 18 | Hilda, Abbess of Whitby, 680
Morning Prayer (St. Mary Chapel) | 10:00am |
| 20 | The Last Sunday after Pentecost – Christ the King
Mass
Vestry Meeting – Rector’ Office | 10:00am
Noon |
| 22 | Cecilia, Martyr at Rome, c. 230, (C.S. Lewis)
Mass (St. Mary Chapel)
Snack Fellowship in the Flower Room | Noon
1:00pm |
| 24 | Thanksgiving Day
Mass | 10:00am |
| 25 | James Otis Sargent Huntington, Priest and Monk, 1935
Morning Prayer (St. Mary Chapel) | 10:00am |
| 27 | The First Sunday of Advent
Mass
Christian Formation—Rector’s Office | 10:00am
Noon |
| 29 | Mass (St. Mary Chapel)
Snack Fellowship in the Flower Room | Noon
1:00pm |

PARISH LIFE

Peter Toon Memorial Sermon Fr. Tony Noble May 22, 2019

In the last issue (August/September) Vita Toon wrote an engaging article about her life and that of her late husband The Rev. Dr. Peter Toon, priest, rector, professor, writer, and international speaker. In 2013 Vita set up in Oxford an annual Memorial Lecture, together with Evensong, in her husband's honour. On every occasion there is either an Evangelical Speaker and/or an Anglo-Catholic Preacher or vice versa, with the hope of bringing Anglo-Catholics and Evangelicals together. Vita knew Peter would have been pleased because many of those who knew him could not decide if he was an Evangelical Catholic or a Catholic Evangelical!

One of the persons who gave the memorial Lecture in Oxford was Fr. Tony Noble, All Saints' Rector from October 2003 to March 2011. Here begins his story and lecture.

Peter Toon Memorial Sermon preached at Pusey House, Oxford, on May 22nd 2019 by Fr Tony Noble.

I first met Peter Toon about 12 years ago, when I was Rector of All Saints, San Diego. I knew of him as an evangelical scholar, writer and defender of the 1662 Book of Common Prayer.

It was a Saturday night and my phone rang. The voice said, "Is that Fr Noble?". I replied, Yes. "I understand that you use Rite 1 with catholic additions.....how close to the Prayer Book are your Services?", he asked. I said that the 8am Mass was mostly from the Prayer Book.

Next morning Peter and his wife, Vita, attended the 8am Mass. He introduced himself and I felt quite honoured that such a notable evangelical had attended my church. They continued to attend faithfully every Sunday. Thus began a pastoral relationship which became a friendship.

Peter described himself as an evangelical catholic and his great theme was that the

PARISH LIFE

Peter Toon Memorial Sermon

Anglican church was “reformed catholic”. He believed that the 1662 BCP was the foundation document for this understanding. I enjoyed our theological discussions and listening to him.

Peter came to San Diego for health reasons and to be near his family. In due course his health declined. I visited him with Holy Communion in the hospital and at home. Then came the day. I remember it well - it was a Saturday and St Mark’s day. I had just finished saying our usual Saturday Mass and the phone rang. It was Vita, saying the time was near for Peter to go to his Lord.

I got the Blessed Sacrament and Holy Oil and drove to their home. Upon arrival Peter asked for the Last Rites “in your tradition”. I was humbled to be asked by this great evangelical scholar to administer the last rites. It was a grace-filled experience for me.

I spent the rest of the morning with Peter, listening to his favourite hymns on an old cassette player, occasionally praying or reading the bible. In the afternoon I went home to prepare for Sunday. About 8 pm the phone rang - Vita telling me that Peter had passed. I went over and Vita had lovingly dressed Peter in his robes. His instructions were that I should commend him using the 1662 Burial Office, which was typed out in Peter’s non-nonsense way.

It was a privilege to have ministered to Peter and his family.

There is no rite for Holy Unction in the 1662 BCP. However an examination of the BCP reveals something akin to the Last Rites. I refer to the Visitation of the Sick and the Communion of the Sick, which follows immediately afterwards.

We need to remember that in the 16th and 17th centuries death was common. To summon the priest was probably seen as a sign that death was imminent. Even in my youth I remember the priest taking holy communion to a parishioner and her neighbours assumed she was near death.

PARISH LIFE

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Cranmer's order for the Visitation of the Sick is a fascinating rite. It uses traditional prayers from the customary of the time. There is, of course, references to God's visitation and chastisement, as well as the necessity for repentance. After this comes an affirmation of the Faith in the form of the apostles creed.

Then follows confession. Not just the General Confession, but what Cranmer called "a special confession". This uses the traditional form of absolution that is used in the sacrament of reconciliation. The rite concludes with the familiar blessing, "The Lord bless you and keep you; the Lord make his face to shine upon you....."

The Communion of the Sick follows. It assumes that the Eucharist will be celebrated at the bedside, albeit some-what shortened. It begins with the Collect, Epistle and Gospel and then to the confession, with the same instruction as to a special confession.

At the heart of this Communion Service is one of Cranmer's magnificent prayers - the Prayer of Humble Access. We know it as a preparation for receiving Holy Communion. But the 1662 BCP has it before the Prayer of Consecration, as a seal on the Preface and Sanctus.

The prayer is a remarkable combination of catholic and reformed teaching. It is an image of Peter Toon's understanding that as Anglicans we are reformed catholic christians in a church which he described as "reformed catholic in substance and historical expression".

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son, Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us.

Amen.

PARISH LIFE

(continued)

We do not presume. The prayer begins with our unworthiness and the mercy of God. Our unworthiness is a consistent theme of Cranmer and the reformers. Then we pray that we are not worthy so much as to gather up the crumbs. This is a marvellous reference to Matthew 15:21-28, the story of the Canaanite who begged Jesus to heal her daughter. The disciples wanted Jesus to send her away. He responds to her with an image of the children's bread being thrown to the dogs.

The woman's reply is beautiful: "Yes, Lord, but even the dogs eat the crumbs from the Master's table". So we say that we are not worthy to gather up the crumbs from the Master's Table. The Master's Table! The Eucharistic image is profound and obvious.

Then comes a change of direction....."But thou art the same Lord".
What a pivotal word, BUT, is. We are not worthy BUT it doesn't matter.

No doubt Cranmer had in mind all those times that St Paul uses BUT to emphasise a truth, change direction or point to God's unending love despite our sinful nature.

In Ephesians 2 Paul contrasts the old ways of sin with new life in Christ.

v 4 "But God who is rich in mercy, out of the great love with which he loved us"
v 13-14 "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ"

In Galatians 4 Paul gives images of slave vs free and adoption vs sonship.

v 4 "But when the time had fully come, God sent forth his Son"
v 26 "But the Jerusalem above is free, and she is our mother"

In Galatians 6:14 we have Paul's great saying:
"But far be it for me to glory, except in the cross of our Lord Jesus Christ".

In 1 Corinthians there are many well-known verses where Paul uses the word, BUT:
1:22-24 "But we preach Christ crucified"

PARISH LIFE

(continued)

1:26-27 “But God chose what is foolish”

15:10 “But by the grace of God I am what I am”

15:20 “But in fact Christ has been raised from the dead”

I could go on.

So Cranmer uses the word, BUT, to turn our unworthiness on its head.

“But thou art the same Lord, whose property is always to have mercy”

Now a surprising turn:

“Grant us so to eat the Flesh.....and to drink his Blood”

This is carnal language and reminds us of when Jesus said to his disciples: “ Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you”. The gospel records them saying, “This is intolerable language”.

Despite everything pointing to Cranmer’s denial of transubstantiation and the real presence of Christ in the Eucharist, here we have an irrefutable declaration that what we receive is the very Body and Blood of Christ.

And for a specific purpose. That our bodies may be made clean and our souls washed.

Then comes the wonderful climax:

“That we may evermore dwell in him, and he in us”

Imagine hearing those words as you are about to receive Holy Communion on your death-bed! As the conclusion to the Prayer they are the ultimate in both catholic and reformed Eucharistic theology.

The poetry of the Prayer of Humble Access and its theology are mirrored in a well-known hymn by the 19th century non-conformist writer and social justice warrior, Josiah Condor. It is an appropriate conclusion.

Bread of Heaven, on thee we feed,

PARISH LIFE

(continued)

For thy Flesh is meat indeed;
Ever may our souls be fed
With this true and living bread,
Day by day with strength supplied
Through the life of him who died.

Vine of heaven, thy blood supplies
This blest cup of sacrifice;
'Tis thy wounds our healing give;
To thy cross we look & live:
Thou, our life! O let us be
Rooted, grafted, built on thee.



Fr. Peter Toon



Fr. Tony Noble

PARISH LIFE

Episcopal Flags



Above the shiny new parish hall floor are six flags that represent the history of the episcopal church, before and currently. They would complement the decoration of the Hall if they were as shiny as the hardwood floor. But, alas, time and sunlight pouring through the upper windows - right onto the flags - has caused them to dull, fade out, and even deteriorate. It's time to supply another 10 years of bright, bold and decorative flags

Two of the flags have now been purchased, and one - the Stars and Stripes - is up. The second flag is the state flag of California, which needs a good pressing out of wrinkles before replacing the older one.

These first two flags have been purchased by Father Rob and Sue Johnston-Eaton, having ordered them through a local flag shop. The rest of the flags, which will be on order soon, are waiting for donors! Is that you?

The average price is \$60 to \$65 for flag with gold fringe, which is the best price Rob and Sue have found. They will make the order as donors appear, and then the donors can go to the shop and pick up and pay for their donated flag. Alternative details are possible.

So which flags are still needed? Now would be an appropriate time to replace the Union Jack, in honor of Queen Elizabeth. The Flag representing Great Britain is displayed in honor of our denominational connection to the Church of England.

PARISH LIFE

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The next flag would be nice to have up by the end of November. That's around the feast day of St. Andrew, which is represented as part of our Episcopal Church flag. It is the national flag of Scotland, with dark blue background and a cross diagonally (looking like an X). The Anglican Church in Scotland has deep historic significance for we Episcopalians.

Before the end of April we should have up the replacement flag honoring St. George, the patron Saint of England. His shield plays a prominent part in the Episcopal Church flag, as well. It is the white flag with red cross. His feast day is April 24.

Finally, the fourth flag needed is the shield of the Episcopal Church USA, with the colors of red, white and blue, and where the cross of St. Andrew in the upper corner consists of 13 small crosses representing the original 13 dioceses, established after the War of Independence. This would be good to have up before the end of June.

So, even if all the rest were to be purchased immediately, there is plenty of time for one-by-one, and this is a unique opportunity for almost anyone to add to the colorful and bright dazzle of the Parish Hall.

Please send a note or text to Fr. Rob or Sue if you are interested in being a donor, or if you have questions.

Fr. Rob Eaton rgeaton2@rocketmail.com

Sue Eaton labretired@cox.net

PARISH LIFE

Flower Guild



The recent rain has plants absolutely lush and thriving. It was enough of a deluge to enable a turning off of the sprinklers for over a week. Unheard of in September! And, speaking of sprinklers in the Memorial Garden, (nice segue, eh?) I have met with our landscaper and our new sprinkler system will be installed by the end of September. The new system will incorporate heavier duty tubing which the critters will have trouble moving and chewing, will allow for more consistent watering when new plants are added or moved, and will also incorporate a new control valve to replace the current one which is leaking. It will be installed in the entire garden which will then require no more hand watering! As I will be on a lengthy vacation in October and November, this is so timely and much appreciated! Thanks to Leo Rocca and our Vestry for making it a reality. Other areas will be dealt with on our extended property and new systems will be installed where none existed before.

So, once the sprinkler installation in the Memorial Garden has been completed and I have returned from vacation, all the plants I have been babysitting at home will be planted, mulched and all will be pruned and weeded. The garden will become a more beautiful oasis to escape to from our chaotic world. My goal has always been to make it a

PARISH LIFE

Flower Guild Arts and Crafts Show

peaceful haven for reflection and relaxation for everyone at All Saints' to enjoy and to be a meaningful escape when required. And it is, most importantly, a Memorial Garden containing the ashes of a few of our loved ones which can be easily visited and a Memorial bench on which to sit, contemplate and be thankful for our memories, our life and the many blessings bestowed upon us by Our Lord.

Note: Visiting the Memorial Garden - You may enter from the preschool parking lot. The combo is 1912. Or you may get in touch with someone in the office (619-298-7729) to open the preschool gates or I am happy to do so before or after church.

Sue Eaton

Time once again for our ANNUAL FALL **ARTS** and **CRAFTS**



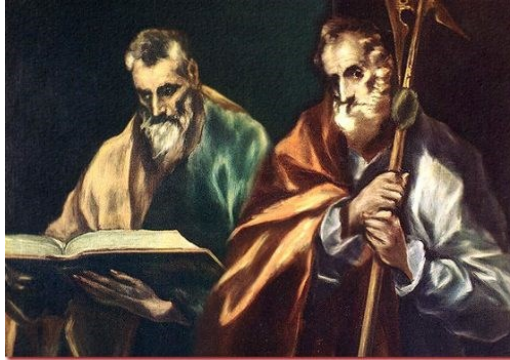
Show and Sale with Food and Music

November 13 - 9 am - 2 pm
Contact Todd Muffatti - 949-813-1171

COMMEMORATIONS

St. Simon and St. Jude, Apostles

October 28



On the various New Testament lists of the Twelve Apostles (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13), the tenth and eleventh places are occupied by Simon the Zealot (also called Simon the "Cananean," the Aramaic word meaning "Zealot") and by Judas of James, also called Thaddaeus or Lebbaeus. ("Judas" in New Testament contexts corresponds to "Judah" in Old Testament ones. Note that masculine names ending in "-ah" when translated from Hebrew directly to English usually end in "-as" when the translation passes through Greek, since in Greek a terminal "-a" is normally feminine, but a terminal "-as" is normally masculine. Thus we have "Elijah" => "Elias," "Jeremiah" => "Jeremias," etc.)

Some ancient Christian writers say that Simon and Jude went together as missionaries to Persia, and were martyred there. If this is true, it explains, to some extent, our lack of historical information on them and also why they are usually put together.

Simon is not mentioned by name in the New Testament except on these lists. Some modern writers have used his surname as the basis for conjectures associating him, and through him Jesus and all His original followers, with the Zealot movement described by Josephus, a Jewish independence movement devoted to assassination and violent insurrection. However, there were many movements that were called Zealot, not all alike, and Josephus tells us (Jewish War 4,3,9) that the movement he is describing did not arise until shortly before the destruction of the Temple in 70 AD.

COMMEMORATIONS

St. Simon and St. Jude, Apostles October 28

After the Last Supper it was Jude who asked Our Lord why he chose to reveal Himself only to the disciples. He received the reply: "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him." (John 14:22f)

The ninth name on the lists of Apostles is that of James (the son) of Alphaeus. Although most modern translations render "Judas of James" as "Judas the son of James," there has been a tendency to understand it as "Judas the brother of James" and to assume that these two apostles were brothers. This assumption in turn leads to an identification of the two with the "brothers of the Lord" of the same name. The difficulty with this is that the brothers (at least some of them) did not believe in Jesus until after the Resurrection, and therefore could not have been part of the Twelve.

The New Testament Epistle of Jude was written by "Judas the brother of James," which could refer to either Jude. In any case, we commemorate on this day (1) Simon the Zealot, one of the original Twelve; (2) Judas of James (also called Thaddaeus or Lebbaeus), also one of the original Twelve; and (3) Jude (or Judas) the brother of James and author of the Epistle, without settling the question of whether (2) and (3) are the same person.

The Epistle of Jude is a brief document addressed to the Church, and warns against corrupt influences that have crept in. It has some obscure and baffling references to old Jewish traditions, but it includes a memorable exhortation to "contend for the faith once delivered to the saints," and an even more memorable closing:

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding great joy, to the only wise God, or Savior, be glory and majesty, dominion and power, both now and ever. Amen.

Jude is often, in popular usage, referred to as the patron of desperate causes, the "saint of last resort," the one you ask for help when all else fails. Some readers will wonder what this is all about.

COMMEMORATIONS

(continued)

Since his name reminds hearers of Judas Iscariot, there is a tendency for someone asking a Christian brother now with the Lord for intercessory prayers to try one of the other apostles first. Hence, Jude has come to be called "the saint of last resort," the one whom you ask only when desperate

Source: James Kiefer BIO

COMMEMORATIONS

Bishop Samuel Seabury

November 14



Samuel Seabury, (born November 30, 1729, Groton, Connecticut – died February 25, 1796, New London, Connecticut, first bishop of the Protestant Episcopal Church in the United States.

Seabury was educated in medicine at Yale University and the University of Edinburgh. After he became an Anglican priest in 1753, he served parishes in New Brunswick, New Jersey, in Jamaica, New York, and in Westchester, New York; he also practiced medicine. He became known for his comprehensive and eloquent pamphlets urging Americans not to seek independence from the British crown, published anonymously under the name “A. W. Farmer.” His first pamphlet, entitled *Free Thoughts on the Proceedings of the Continental Congress* (1774), immediately evoked pamphlets in reply by the young Alexander Hamilton. Seabury was a loyalist during the American Revolution, which drew much ire and led to a brief imprisonment. The suspected author of the controversial pseudonymous pamphlets, he was taken to New Haven and publicly paraded and humiliated; his farm was later ransacked and his son beaten. Seabury then managed to move with his family to British-occupied New York City.

COMMEMORATIONS

(continued)

No Anglican bishops had been established for the 13 colonies during the colonial era. After the war in 1783 Seabury was elected bishop of Connecticut by a group of American clergy. He went to England to be consecrated as a bishop, but bishops of the Church of England were not allowed to consecrate him, in part because, as an American citizen, he could not take an oath of allegiance to the British crown. Undeterred, he went to Scotland to be ordained by the Episcopal Church in Scotland, which could consecrate him without political barriers. He was finally ordained in Aberdeen on November 14, 1784. With the Episcopal Church of Connecticut now in full communion with the Episcopal Church in Scotland, he returned to the United States in 1785. That same year he became rector of St. James' Church in New London, Connecticut, and in 1790 his bishopric was expanded to include Rhode Island. Having promised the Scottish bishops to study their eucharistic liturgy, Seabury had the American church adopt—with only slight modifications—the Scottish Prayer of Consecration from the 1549 *Book of Common Prayer*, used during the Lord's Supper.

From James Kiefer's BIO and Encyclopædia Britannica

Picture is from a mural on the right hand wall of the nave of Grace Cathedral in San Francisco depicting the consecration of Bishop Seabury in Aberdeen Scotland



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