

FOR ALL THE SAINTS

October 2024 | November 2024



Francis of Assisi: A Most Cherished Saint

A publication of ALL SAINTS' CHURCH: *An Anglo-Catholic Parish in the Episcopal Diocese of San Diego*

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: The Statue of Saint Francis in All Saints' Courtyard. Photo by Todd Muffatti.

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FROM YOUR RECTOR

Francis of Assisi: A Most Cherished Saint



Among the Saints of the Church, St. Francis of Assisi is undoubtedly one of the most cherished ones. In the Anglican and Episcopal churches, particularly in the last decades, it is common to find statutes and images of this Saint, and several parishes in the Anglican Communion bear the name of the great Saint of Assisi.

Furthermore, even those who do not consider themselves religious, have acknowledged St. Francis's great love and concern for all the creatures, and have adopted him as the Patron Saint of Creation Care.

The present Pope of the Roman Catholic Church chose Francis as his religious name. In his own words, this is how he explained the reason for his choice: "I chose to be called after St. Francis of Assisi, "the man of poverty, the man of peace, the man who loves and protects creation," the same created world "with which we don't have such a good relationship."

As we commemorate the day of his passing on October 4, and we offer the blessing of pets in our courtyard for the neighboring community on the Sunday closest to this date, it is proper that we reflect on the reasons why we venerate this great Saint, and the bearing that his life and message has for this contemporary world of ours, and even for the future generations.

Several biographies and biographical synopses have been written about St. Francis, and they are already widely available online. A collection of stories about his life and the life of

FROM YOUR RECTOR

(continued)

some of his first followers was adapted from the work of a Franciscan monk, Ugolino de Montegiorgio, and set down in the fourteenth century. It has been published under the name of *The Little Flowers of St. Francis*, and has been a well-loved book by many.

Here is a brief synopsis of St. Francis's life, based on an article written by James Kiefer:

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.

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."

FROM YOUR RECTOR

(continued)

Francis and his companions took literally the words of Christ when he sent his disciples out to preach (M 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.

At a time when the official church had become a bulwark of wealth accumulation for the privileged ordained hierarchy, and little or almost nothing was left of Jesus' pristine message of unconditional love for the most needy ones, the command that Francis received from Christ to "repair His falling house" became his main motive—not in a literal sense anymore, but in the widest possible sense—and indeed, the spread of the Order he founded helped to change the decaying and corrupt image of the Christian church of his time—at least among his followers and those who were served by them—to a true and more authentic sense of what Jesus' Way of Love actually means.

Here are some excerpts from the first known letter from Francis to all Christians that capture this sense:

"O how happy and blessed are those who love the Lord and do as the Lord himself said in the gospel: You shall love the Lord your God with your whole heart and your whole soul, and your neighbor as yourself. Therefore, let us love God and adore him with pure heart and mind. This is his particular desire when he says: True worshipers adore the Father in spirit and truth. For all who adore him must do so in the spirit of truth. Let us also direct to him our praises and prayers, saying: "Our Father, who are in heaven," since we must always pray and never grow slack.

FROM YOUR RECTOR

(continued)

Furthermore, let us produce worthy fruits of penance. Let us also love our neighbors as ourselves. Let us have charity and humility. Let us give alms because these cleanse our souls from the stains of sin. Men lose all the material things they leave behind in this world, but they carry with them the reward of their charity and the alms they give. For these they will receive from the Lord the reward and recompense they deserve. We must not be wise and prudent according to the flesh. Rather we must be simple, humble and pure. We should never desire to be over others. Instead, we ought to be servants who are submissive to every human being for God's sake. The Spirit of the Lord will rest on all who live in this way and persevere in it to the end. He will permanently dwell in them. They will be the Father's children who do his work. They are the spouses, brothers and mothers of our Lord Jesus Christ.”

St. Francis felt a strong connection with all of God’s creatures, animate or inanimate, and called them all “brothers and sisters.” He even called death his sister, for he saw death as inevitable in this earthly realm.

His **Canticle of the Creatures** is well known and loved by many. Here are a few excerpts from it:

“Most High, all powerful, good Lord,
Yours are the praises, the glory, the honor, and all blessing.

To You alone, Most High, do they belong,
and no man is worthy to mention Your name.

Be praised, my Lord, through all your creatures,
especially Sir Brother Sun, who brings the day; and you give light through him.
And he is beautiful and radiant in all his splendor!
Of you, Most High, he bears the likeness.

Praised be You, my Lord, through Sister Moon and the stars,
in heaven you formed them clear and precious and beautiful.

FROM YOUR RECTOR

(continued)

Blessed are those who endure in peace
for by You, Most High, they shall be crowned.

Praised be You, my Lord, through our Sister Bodily Death,
from whom no living man can escape.

Woe to those who die in mortal sin.

Blessed are those who will find Your most holy will,
for the second death shall do them no harm.

Praise and bless my Lord, and give Him thanks and serve Him with great humility.”

Though in the *Canticle* God can be praised through all that exists, it is clear that there is no pantheism involved here. The beginning of the *Canticle* clearly states that the praises, the glory, the honor, and all the blessing belong to God alone.

In her article entitled *A Reflection of St. Francis and Creation*, Nancy Miller, OSF, social justice and coordinator, writes:

“During his life, Francis experienced firsthand the atrocities of war, disease, and divisions. Yet after experiencing the love of God in an encounter with a person with leprosy, he was changed. He saw Christ in every person, and would extend his greeting to every person he met...

For Francis, people, creatures, and creation were all related as “sisters and brothers.” Therefore, he worked to bring opposing parties together in a spirit of dialogue and forgiveness as reflected in his *Canticle*. In the midst of war, he reached out and met with Sultan Malik al Kamil in Egypt. In that encounter they built a mutual, respectful relationship that sought peace between Christians and the people of Islam.

In his *Canticle*, Francis had a sense of creation as reconciled space, where everything is in harmony. Everything is doing what it is meant to do, carrying out its proper place in the cosmos.”

FROM YOUR RECTOR

(continued)

St. Francis's message to the world is as vital and relevant today as it was in his time. It may even be more urgent, given the atrocious wars that are being waged at this very moment, and the lack of the most essential needs by a great part of the world population. All this, and much more injustice, and abuse of the natural resources in our present world is but the result of our lack of love.

As Nancy Miller writes at the end of her article:

“As sisters and brothers, we are all vitally interconnected. Therefore, my prayer is that we live in genuine respect, honor, and esteem for one another, and for all God’s creation.”

May this be our prayer too.

Father Carlos E. Expósito I.
Rector

PARISH LIFE

Treasurer's Report

The final three months of the year provide us with a wide variety of opportunities to support our parish financially.

At the heart of our year-round stewardship program is the fall pledge drive. Our annual campaign runs from the feast of St. Michael and All Angels at the end of September to the First Sunday in Advent (December 1). This year's theme of *Walk in Love/Sharing Our Gifts* calls on us to consider in prayer how we can offer our gifts to time, talent, and treasure to All Saints' Church in 2025. When Father Carlos presents and blesses our pledge cards at the Altar on Ingathering Sunday, we will have a picture of how we are planning to give back to God from the gifts we have been given.

The coming months are also a time to consider a special year-end gift to our church. At All Saints' we have a long tradition of giving a special gift to the parish at Christmas. All Christmas offerings, whether large or small, are important.

In addition to traditional Christmas offerings, we encourage year-end gifts from parishioners who wish to support our mission and ministry while simultaneously lowering their taxes. In recent years, we have received generous year-end contributions through donor-directed trusts created by individuals who can designate the religious and charitable institutions they will support with funds previously set aside for this purpose. Those who have created such a trust are generally able to direct a trustee to send a check to All Saints' Parish in the name of the person who created the trust.

It is also possible to support All Saints through direct donation of appreciated securities. A person who owns stocks or mutual funds that have increased in value may be able both to deduct the cash value of the donation and also pay no capital gains on the increased value of the security. Such gifts require communication between the donor's broker and Theresa Krist, our talented business administrator. So, if such a gift is appropriate for you, I urge you to begin the process several weeks (or even three months) before the end of the year.

Theresa and I will do our best to answer any questions you may have about how we can

PARISH CALENDAR OF EVENTS

Treasurer's Report and an October Event

help secure the financial well-being of our parish both now and in the future. However, it is important that any individual considering a tax-advantaged year-end gift rely on the advice of trusted financial advisers and tax experts.

Ed Heck
Parish Treasurer
Edheck46@gmail.com

Blessing of the Animals Sunday, October 6 at 11:30am



Bring your animals to be blessed in All Saints' courtyard next Sunday, October 6 at 11:30am. Invite your neighbors to bring their pets to be blessed, too.

PARISH CALENDAR OF EVENTS

October

On Sundays we worship in our historic church. The Sunday service will be on Zoom. To join the Zoom Meeting click [here](#).

The following worship services will be held in All Saints' St. Mary Chapel.

- Noon Mass on Tuesdays
- Friday Morning Prayer - Change

For several months now we have noticed that attendance to the Friday Morning Prayer service has been practically two people (Edward Heck and myself), which obviously means there is no interest in attending this service. So we have decided to stop this service by the month of October. Instead, we are proposing to do a short devotional service every Thursday at 1 pm in the rector's office, followed by a Bible study session based on one of the readings for the Sunday of that week. The service can also be attended online, using a Zoom link that will be provided next week. The starting date for this new service will be **Thursday, October 10, 2024**.

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
- On the first Tuesday of every month we will have the Rosary in the Chapel, at 11:15 a.m., followed by the usual Noon Mass. A potluck lunch will follow in the Library.



PARISH CALENDAR OF EVENTS

October

1	Remigius of Rheims, Bishop, c 530 Rosary (St. Mary Chapel) Mass (St. Mary Chapel) Potluck Lunch (Library)	11:15am Noon 1:00pm
	Mass	Noon
4	Morning Prayer (St. Mary Chapel)	10:00am
6	The Twentieth Sunday after Pentecost Mass Guest Priest The Rev. Cherian Pulimootil Blessing of the Animals Courtyard See page 8 for details	10:00am 11:30am
8	Mass (St. Mary Chapel) Finance Committee Meeting via Zoom	Noon 6:30pm
10	Devotional Service and Bible Study Rector's Office or via Zoom	1:00pm
13	The Twenty-first Sunday after Pentecost Mass Christian Formation Book Study (Library)	10:00am Noon
15	Theresa of Avila, Mystic and Monastic Mass	Noon
17	Devotional Service and Bible Study Rector's Office or via Zoom	1:00pm

PARISH LIFE

October

20	The Twenty-second Sunday after Pentecost	
	Mass	10:00am
	Vestry Meeting Rector's Office	Noon
22	Mass (St. Mary Chapel)	Noon
24	Devotional Service and Bible Study	
	Rector's Office or via Zoom	1:00pm
27	The Twenty-third Sunday after Pentecost	
	Mass	10:00am
	Christian Formation Book Study (Library)	Noon \
	San Diego Music Coterie Concert Parish Hall	2:30pm
29	James Hannington, Bishop, and his Companions, Martyrs, 1885	
	Mass (St. Mary Chapel)	Noon
31	Devotional Service and Bible Study	
	Rector's Office or via Zoom	1:00pm

PARISH LIFE

November

3	The Twenty-fourth Sunday after Pentecost Mass	All Saints Sunday 10:00am
5	Rosary (St. Mary Chapel) Mass (St. Mary Chapel) Potluck Lunch (Library)	11:15am Noon 1:00pm
7	Devotional Service and Bible Study Rector's Office or via Zoom	1:00pm
10	The Twenty-fifth Sunday after Pentecost Mass Christian Formation Book Study (Library)	10:00am Noon
12	Charles Simon, Priest, 1836 Mass (St. Mary Chapel) Finance Committee Meeting via Zoom	Noon 6:30pm
14	Devotional Service and Bible Study Rector's Office or via Zoom	1:00pm
17	The Twenty-sixth Sunday after Pentecost Mass Vestry	10:00am Noon
19	Elizabeth of Hungary, Princess, 1231 Mass (St. Mary Chapel)	Noon
21	Devotional Service and Bible Study Rector's Office or via Zoom	1:00pm

PARISH LIFE

November

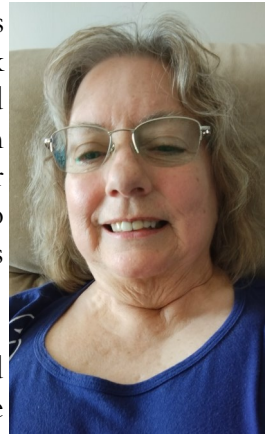
24	The Last Sunday after Pentecost—Christ the King Sunday	
26	Mass (St. Mary Chapel)	Noon
28	Thanksgiving Day Mass (St. Mary Chapel)	10:00am

PARISH LIFE

Life Story of Members of All Saints'

In this October/November issue of our bi-monthly newsletter we continue with our ongoing series of life stories of members of our parish. In this issue Lois Myers, Junior Warden, shares her story.

Once upon a time, in the middle of the last century a baby girl was born. About 8 pounds, about 19 inches, very blue eyes and dark hair, cute as a button. Ok the baby was me. I am the adopted daughter of an adopted daughter, of an adopted daughter, of an adopted daughter. After 10 years of marriage my parents sold their commercial fishing business, moved to Aberdeen, and decided to raise a family. I was the first born and my brother John came 3 years later.



Aberdeen, Washington the birthplace of Kurt Cobain, myself and John. Good thing John, I and our parents moved to Yakima, the fruit bowl of Washington State. Aberdeen can be quite depressing.

My Mother belonged to a vinyl record club of Metropolitan Opera Company. Along with the American Bandstand and Lawrence Welk I was introduced to music every week via television. Mother had a Spinnet Baldwin organ, she said it was for her arthritic hands. At age 9 I began organ lessons. Piano lessons and Junior High Choir came next. Voice lessons became my main musical focus beginning at age 14 and continuing off and on for 20 years.

My voice teacher was my first Episcopal choirmaster. At age 15 I put on my first vestments along with the beanie cap (this was 1972 choir fashion), and sang in my first church choir on Sundays.

My high school years were spent working with my race horse trainer Dad as a racehorse groom, after school, on weekends, and summers. The voice lessons continued during the school years. Senior year I auditioned for the All Northwest Choir. Singers from

PARISH LIFE

Life Story of Members of All Saints'

Washington, Oregon, Idaho, Alaska, Montana and Wyoming joined together in Spokane, Washington to sing under the direction of composer Lloyd Pfauscht (I have the vinyl record to prove I was there along with all 500+ singers, and each name is printed on the program!). This was the largest choir I had sung in at that time.

Mother had scouted out Arizona State University while she was at a Cattlemen's convention (yes I lived with cows, horses, pigs, and dogs). My first year of college I spent at ASU. That year changed my life in so many ways! Firstly I came out of my "shell". I was a shy, backward kid growing up. I belonged to a lunch group that met every week day. There was a gal from Poland, a guy from Switzerland, my roommate and her sister from Phoenix, and I'm sure I am forgetting someone. Secondly and most important I immediately joined a church when I arrived in Tempe. I was on my own for the first time, I even drove from Yakima to Tempe alone (thank God for AAA Trip Tix). If any time I really needed God it was then. We in the church have given ourselves to God in different ways. For me it was on a Sunday morning, at an altar after church service, that I made a conscious, out loud confession of my sins and dedicating my life to Christ. I was 19 years old.

The next 3 years I went to a Bible College closer to home. My B.A. degree was actually a double major in Bible and Music. It was a good place to be for a new Christian. Marriage was next on my path at the age of 22. Mother died, tragically, 6 weeks before my wedding. My parents were divorced, my mother had remarried. I planned a funeral and a wedding that year. For the next 20 years my husband and I lived in Montana. As in all marriages there was the good, the bad, and the in between. I have been divorced longer now than I was married. No children, no regrets.

During the marriage I went back to school to develop my voice to its' fullest potential. After 3 recitals and 3 years of hard work I graduated with a Master of Music, Vocal Performance at the age of 39.

Determined to join an opera chorus somewhere south of the Mason Dixon I auditioned in 7 cities for 7 opera companies. My husband and I wanted to move out of Montana

PARISH LIFE

Life Story of Members of All Saints'

and winter weather. Plus I couldn't make a living in opera in Montana. I returned home from all those auditions with "Dear John" letters in my mailbox.

The 8th city: Eureka! Actually San Diego was my last place to audition for an opera chorus. Ask me about the miracle from God as to how I ended up auditioning for San Diego Opera. Two weeks after returning home to Montana I received my first opera contract in the mail. In 1998 my husband and I moved to San Diego to begin my grand and glorious opera career at the age of 41. It was my privilege to sing with the company for 18 years, being on stage with some of the best opera singers in the business. On my Bucket List was to sing on an opera stage with great singers, fulfilled that lifelong wish!

In 1999 my brother John moved to San Diego. It was and has been a great encouragement to have John living near me. We are practically "joined at the hip" so to say.

In 2001 the marriage ended. I got our dog, the best part of my divorce!

A lot of life has happened since then. I have been involved in 3 different church choirs in San Diego as a professional Alto Section Leader/Soloist. After my opera career ended I took on several "menial" jobs to make ends meet. As of this year I am collecting my Social Security retirement benefits.

I spent my 65th birthday celebrating the beginning of my Medicare years and became a member of All Saints Episcopal Church. I have come full circle as I started singing in the choir of Saint Michaels Episcopal church in Yakima and now here I am here still singing in the All Saints choir.

It is my honor being your Junior "Girl Scout" Warden!

Blessings to you all,
Lois Myers

PARISH LIFE

All Saints' Memorial Garden Update



With the cooler weather approaching, the gardens will be trimmed up and fertilized. New plantings will appear as the weather becomes cooler and the sprinkler systems are working optimally! A major cleanup is planned for the Fall in the Memorial Garden with the Olive Tree being trimmed and all plantings being pruned back. Watch for news in a

future Sunday bulletin for details!! All helpers accepted! No experience needed!

For the summer, succulents were used to adorn the altar as they are quite immune to the heat and last several weeks. The arrangements did not require the A/C to be turned on in the flower room as well, so, more cost effectiveness. And, the Memorial Garden is rife with succulent plantings which were used during the summer, again saving the cost of flowers.

The Courtyard Garden is due to have some trimming and planting done as well, in the near future. It is quite self-sustaining and really requires little maintenance except when the trees drop fruit and leaves. And, the roses are almost constantly in bloom.

Mary Maust would be proud of our efforts almost fifteen years ago, to create a perennial and enduring garden to welcome all who enter our gates.

As Fall approaches and the weather cools, I am hoping to organize a "garden party" to keep our gardens in tip top shape for the future. Sharpen up your tools!

Sue J/E

PARISH LIFE

San Diego Music Coterie Orchestra Concerts

Sundays, October 27 and November 24



Celebrating Saints and the Faithful Departed

Sunday, October 27 at 2:30p.m.

Greater San Diego Chamber Orchestra
with Emily Ortlieb, soprano

Program includes Haydn's Symphony No. 84, "In nomine Domini," Borodin's Au couvent from Petite Suite No. 1, and selections from Handel's Ode for St Cecilia's Day, HWV 76.

Thanksgiving Blessings

Sunday, November 24 at 2:30p.m.

Greater San Diego Chamber Orchestra
with Emily Ortlieb, soprano and Andrew Garrett, bass

Program includes J.S. Bach's Nun danket alle Gott, BWV 192 and Beethoven's Symphony No. 6, "Pastoral," Op. 68.

COMMEMORATIONS

ECS Pumpkin Drive

Pumpkins of all sizes needed to fill ECS Pumpkin Patch. Please bring one or more pumpkins to church on **Sunday, October 13**. The Pumpkin bin is by the organ pipes. Real or plastic pumpkins, decorating kits for small children are requested.

A promotional poster for the ECS Pumpkin Drive. At the top center is the ECS logo, which consists of a shield containing a stylized plant, followed by the lowercase letters 'ecs' and the text 'episcopal community services' underneath. The background is a light cream color with scattered autumn leaves in shades of yellow and orange. The words 'PUMPKIN DRIVE' are written in a large, bold, dark red serif font, arched across the middle. Below the text is an illustration of several orange pumpkins of various sizes, some with green leaves and vines. At the bottom, a white rounded rectangle contains the following text: 'Pumpkins of all sizes needed to fill the ECS HEAD START PUMPKIN PATCH', 'Please bring one (or more) pumpkins to church by SUNDAY, OCTOBER 13TH, 2024', and 'For more information about the fair or other ECS events contact ANGEL IBARRA AT AIBARRA@ECSCALIFORNIA.ORG'. A single orange leaf is positioned at the bottom right corner of the poster.


episcopal community services

PUMPKIN DRIVE

Pumpkins of all sizes needed to fill the
ECS HEAD START PUMPKIN PATCH

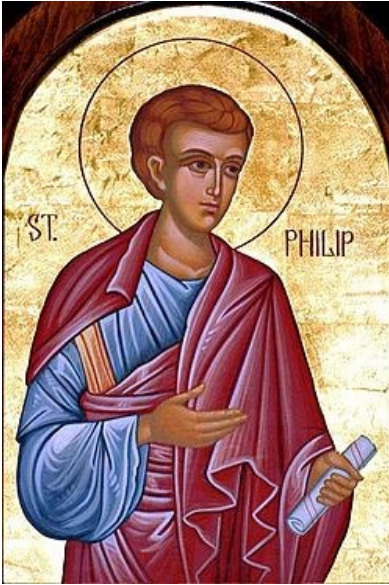
Please bring one (or more) pumpkins to church by
SUNDAY, OCTOBER 13TH, 2024

For more information about the fair or other ECS events contact
ANGEL IBARRA AT AIBARRA@ECSCALIFORNIA.ORG

COMMEMORATIONS

(Philip, Deacon and Evangelist

11 October-



In the sixth chapter of Acts, we read that the Apostles commissioned seven men in the congregation at Jerusalem to supervise the church's ministry to the needs of its widows and other poor. (This is generally considered to be the beginning of the office of Deacon in the Church, although the Scriptures do not use this term in referring to the original seven men.) Two of these have gained lasting fame. One was Stephen, who became the Church's first martyr. The other was Philip, whose story we find in Acts 8:5-40; 21:8-9.

After the death of Stephen, there was a general persecution of the Church at Jerusalem, and many Christians fled to escape it. Philip fled to Samaria, where he preached the Gospel to the Samaritans, a group who had split off from the Jewish people about six centuries earlier, had intermarried with other peoples, and were considered outsiders by most Jews. They received the message with eagerness, and soon Peter and John came to Samaria to bless the new converts.

After this, Philip was sent by God to walk along the road from Jerusalem southwest to Gaza, where he met a eunuch (a term meaning literally a castrated man, but also used to mean simply an official of a royal court) of the Queen of Ethiopia (probably meaning

COMMEMORATIONS

(continued)

Nubia - - what we now call the Sudan), returning home after worshipping in Jerusalem. The man was reading from Isaiah 53 ("He was wounded for our transgressions"), and Philip told him about Jesus, and persuaded him that the words were a prophecy of the saving work of Jesus. The man was baptized, and went on his way rejoicing, while Philip went north to Caesarea, the major seaport of Israel, and its secular capital.

When Paul (accompanied by Luke) was going up to Jerusalem for the last time, he paused at Caesarea and spent several days with Philip. (This may be the source of some of the information Luke used in writing the early chapters of Acts.) We are told that Philip had four daughters who prophesied. (This is relevant to discussions of the role of women in the Church.)

Was Philip the Deacon the same person as Philip the Apostle (see 1 May)?

No, they were different. There were Twelve Apostles, and they said, "Our work is to preach the Gospel, not to administer the budget. Choose seven men to administer the budget." Obviously they meant seven men other than themselves.

Moreover, when Philip went to Samaria, and preached and made converts, he baptized them, but none of them received the Holy Spirit. It was not until Peter and John came from Jerusalem and laid hands on them that they received the Spirit. Surely this means that Philip was not an Apostle-not one of the Twelve.

Yes, they were the same person.

We have ancient testimony identifying them. Papias of Hierapolis, a second-century writer who had spoken with some of the apostles, speaks of the Philip of Acts 21 as one of the Apostles. Polycrates, a second-century bishop of Ephesus, says that Philip, "one of the Twelve", was buried at Hierapolis along with two aged virgin daughters of his, and that a third daughter, a prophetess, was buried at Ephesus. It seems unlikely that two Philips would both have unmarried daughters of whom at least one was known as a prophetess.

COMMEMORATIONS

(continued)

If eleven of the Twelve Apostles refused the work of administering the church's welfare program, but one, for special reasons, accepted it, it is not clear that Luke would have felt bound to point this out. The Jerusalem community may have thought it desirable to have one man serve both as one of the Twelve and one of the Seven, so as to provide a link, a liason, between the two groups. Philip, who specifically named in John's account of the feeding of the Five Thousand (John 6:5), is likely to have had special abilities in organizing the feeding of the hungry, and related matters. Moreover, the Seven were originally appointed because the Greek-speaking Jews complained that their widows were being neglected. Philip had a Greek name ("lover of horses"), which at least suggests some kind of Hellenistic element in his background. Even more to the point, we note that earlier, when a group of Greek-speaking Jews wanted a chance to speak with Jesus, they went first to Philip (Jn 12:20f). Clearly Philip was a good choice for dealing with Hellenists.

As for the objection that Philip's Samaritan converts receive the laying on of hands, not from Philip, but from Peter and John, it must be noted that Peter and John were there specifically as representatives of the Apostles gathered at Jerusalem. It may very well be that Philip wanted to make sure that the receiving of a group of Samaritans into the Church, a gesture certain to stir up violent emotions in some Christians, had the official support of the College of Apostles.

Source: James E Kiefer BIO

COMMEMORATIONS

Hilda of Whitby, Abbess, 680

November 18



Hilda (known in her own century as "Hild") was the grandniece of King Edwin of Northumbria, ([see 12 Oct](#)) a kingdom of the Angles. She was born in 614 and baptized in 627 when the king and his household became Christians. In 647 she decided to become a nun, and under the direction of Aidan (see 31 Aug) she established several monasteries. Her last foundation was at Whitby. It was a double house: a community of men and another of women, with the chapel in between, and Hilda as the governor of both; and it was a great center of English learning, one which produced five bishops (during Hilda's lifetime or that of the Abbey?). Here a stable-boy, Caedmon, was moved to compose religious poems in the Anglo-Saxon tongue, most of them metrical paraphrases of narratives from Genesis and the Gospels.

The Celtic peoples of Britain had heard the Gospel well before 300 AD, but in the 400's and 500's a massive invasion of Germanic peoples (Angles, Jutes, and Saxons) forced the native Celts out of what is now England and into Wales, Ireland, and Scotland. The invaders were pagans, and missionaries were sent to them in the north and west by the

COMMEMORATIONS

(continued)

Celts, and in the south and east by Rome and other churches on the continent of Europe. Roman and Celtic traditions differed, not in doctrine, but on such questions as the proper way of calculating the date of Easter, and the proper style of haircut and dress for a monk. It was, in particular, highly desirable that Christians, at least in the same area, should celebrate Easter at the same time; and it became clear that the English Church would have to choose between the old Celtic customs which it had inherited from before 300, and the customs of continental Europe and in particular of Rome that missionaries from there had brought with them. In 664 the Synod of Whitby met at that monastery to consider the matter, and it was decided to follow Roman usage.

Hilda herself greatly preferred the Celtic customs in which she had been reared, but once the decision had been made she used her moderating influence in favor of its peaceful acceptance. Her influence was considerable; kings and commoners alike came to her for advice. She was urgent in promoting the study of the Scriptures and the thorough education of the clergy. She died 17 November 680.

Source: [James E Kiefer BIO](#)



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