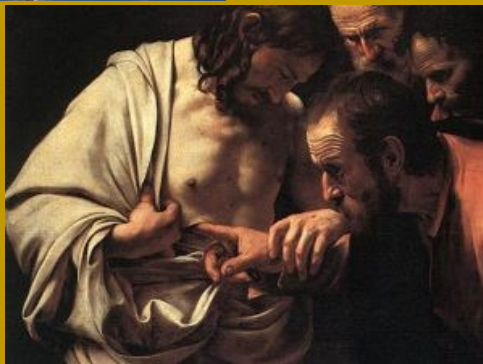


FOR ALL THE SAINTS

April 2021 | May 2021



Artists Conception — Appearances of Christ after the Crucifixion

ALL SAINTS' MISSION STATEMENT

"Our mission is to bring the good news of Jesus Christ's love to our entire community through traditional Anglo-Catholic worship, fellowship, outreach, and Christian formation."

OUR VISION

"We strive to be a haven of healing, reconciliation, joy and peace in service to our wider community and beyond, so that our example in prayer and practice may reflect Christ's love for us all."

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

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FROM YOUR RECTOR

Alleluia! Christ Has Risen Indeed!



Throughout most of April and May this year the Church Universal will be celebrating the Easter Season, also known as Eastertide, which concludes with Pentecost Sunday.

This and the Christmas Season are the most joyous times of the Christian calendar. What we are celebrating in Eastertide is the very reason of existence of our faith: that Christ is risen from the dead, and so are we, His followers, risen with Him, and heirs of the glorious life in God.

Here is a brief article that summarizes the main historical and liturgical points related to this season:

Eastertide

Eastertide, or the Easter Season, or Paschal Time, is the period of fifty days from Easter Sunday to Pentecost Sunday. It is celebrated as a single joyful feast, indeed as the "great Lord's Day". Each Sunday of the season is treated as a Sunday of Easter, and, after the Sunday of the Resurrection, they are named Second Sunday of Easter, Third Sunday of Easter, etc. up to the Seventh Sunday of Easter, while the whole fifty-day period concludes with Pentecost Sunday.

Easter Sunday and Pentecost correspond to pre-existing Jewish feasts: The first day of Pesach and the holiday of Shavu'ot. In the Jewish tradition, the 49 days between these holidays are known as Counting of the Omer. The first eight days constitute the Octave of Easter and are celebrated as solemnities of the Lord.

Since 2000 the Second Sunday of Easter is also called Divine Mercy Sunday. The name "Low Sunday" for this Sunday, once common in English, is now rarely used. The solemnity of the Ascension of the Lord is celebrated on the fortieth day of Eastertide (a

FROM YOUR RECTOR

(continued)

Thursday), except in countries where it is not a Holy Day of Obligation. In such countries it is celebrated on the following Sunday (the forty-third day of Eastertide). The days from that feast until the Saturday before Pentecost (inclusive) are days of preparation for the Holy Spirit the Paraclete.

Before the 1969 revision of the calendar, the Sundays were called First Sunday after Easter, Second Sunday after Easter, etc. The Sunday preceding the feast of the Ascension of the Lord was sometimes, though not officially, called Rogation Sunday, and when the Ascension had an octave, the following Sunday was called Sunday within the Octave of the Ascension, but when this octave was abolished in 1955, it was called Sunday after the Ascension. Pentecost was followed by an octave, which some reckoned as part of Eastertide.

When the Anglican churches implemented their own calendar reform in 1976, they adopted the same shortened definition of the Easter season as the Roman Catholic Church had promulgated six years earlier. In the Church of England, the Easter season begins with the Easter Vigil and ends after Evening Prayer (or Night Prayer) on the Day of Pentecost. Some Anglican provinces continue to label the Sundays between Easter and the Ascension "Sundays After Easter" rather than "Sundays of Easter"; others, such as the Church of England and ECUSA, use the term "Sundays of Easter".

(Taken from: Religion-wiki <https://religion.wikia.org/wiki/Eastertide>)

Since March of 2019, the world has been living one of the worst pandemics in the history of humankind. It has been a time of sad losses for so many people, especially those who live in the poorest parts of the world. Even in the richest nations, like our own, many families have lost their loved ones, their jobs, and their lives have been greatly disrupted by the limitations in personal contacts imposed by the pandemic. This has also affected our worship spaces, and celebrations like Christmas, Holy Week and Easter have been restricted to online services for many Christians.

Fortunately, at this moment, with the roll out of vaccines in our nation, the situation starts to look better, and there is hope that a more normal life can be led by most people.

FROM YOUR RECTOR

(continued)

This is also reflected in our churches. This year more people were able to take part in in-person worship during the Holy Week, Easter Vigil and Easter Day celebrations.

All Saints' was blessed with a 71 in-person attendance this past Easter Sunday, which forced some of our parishioners to follow the service in the courtyard, due to capacity overflow according to the CDC restrictions still in place. This was made possible thanks to the generous initiative of Stephanie and Derek Fish, two of our young parishioners, who brought a big TV screen and a laptop to make the livestreaming possible outside.

The celebrations of Holy Week and Easter at All Saints' have involved the joint effort of many a parishioner who have dedicated their time and effort to make them as beautiful and special as possible. My heartfelt thanks to all the members of the liturgical commission, altar guild, flower guild, and all others who have voluntarily contributed to advertise and put the liturgies together and set up all that was necessary to get them going.

Eastertide is the season to remember and be overjoyed by the fact that we have been graciously granted a glorious, resurrected life thanks to Him whose unbounded love made Him sacrifice Himself for us all.

It is also the season when we should bring the spirit of resurrection into our lives in a very concrete way: by obeying Jesus' new commandment to love one another in our thoughts, words, and actions, by embracing His radical Way of Love that makes us leave our prejudices behind and treat each of our fellow human beings as true brothers and sisters, and by bringing God's reconciling grace into the world in all we say and do in our everyday lives.

Whenever we shout *Alleluia, Christ is risen!* throughout the season, let this be the true cry of our hearts that acknowledges that because He lives, we also live in Him.

Fr. Carlos Cipriotti

PARISH CALENDAR OF EVENTS

April

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

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

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|    |                                         |          |
|----|-----------------------------------------|----------|
| 1  | Maundy Thursday                         |          |
|    | Mass                                    | 7:00pm   |
|    | Vigil (St. Mary's Chapel)               | 8pm-10pm |
| 2  | Good Friday                             |          |
|    | Vigil (St. Mary's Chapel)               | 9am-Noon |
|    | Stations of the Cross in the courtyard  | Noon     |
|    | Mass                                    | 7:00pm   |
| 3  | Holy Saturday                           |          |
|    | Society of Mary Day of Devotion         | 11:00am  |
|    | Holy Saturday Service                   | 11:30am  |
|    | The Great Vigil of Easter               | 7:00pm   |
| 4  | Day of the Resurrection — Easter Sunday |          |
|    | Mass                                    | 10:00a   |
| 6  | Noon Prayer (courtyard)                 | Noon     |
| 9  | Morning Prayer                          | 10:00am  |
| 11 | <b>The Second Sunday of Easter</b>      |          |
|    | Mass                                    | 10:00am  |

# PARISH CALENDAR OF EVENTS

## April

|    |                                                |                |
|----|------------------------------------------------|----------------|
| 13 | Mass (courtyard)<br>Finance Committee via Zoom | Noon<br>6:30pm |
| 16 | Morning Prayer (courtyard)                     | 10:00am        |
| 18 | <b>The Third Sunday of Easter</b><br>Mass      | 10:00am        |
| 20 | Mass (courtyard)<br>Vestry Meeting via Zoom    | Noon<br>7:00pm |
| 23 | Morning Prayer (courtyard)                     | 10:00am        |
| 25 | <b>The Fourth Sunday of Easter</b><br>Mass     | 10:00am        |
| 27 | Mass (courtyard)                               | Noon           |
| 30 | Morning Prayer (courtyard)                     | 10:00am        |



# PARISH CALENDAR OF EVENTS

## May

|    |                                                                                                                                                                                              |                |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| 1  | <b>Societies of Mary</b> (courtyard)<br><i>All are welcome to join the Societies of Mary for their monthly day of devotion, in the courtyard with Rosary at 11:00am with Mass to follow.</i> | 11:00am        |
| 2  | <b>The Fifth Sunday of Easter</b><br>Mass                                                                                                                                                    | 10:00am        |
| 4  | Monnica, Mother of Augustine of Hippo, 387<br>Mass (courtyard)                                                                                                                               | Noon           |
| 7  | Morning Prayer (courtyard)                                                                                                                                                                   | 10:00am\       |
| 9  | <b>The Sixth Sunday of Easter (Mother's Day)</b><br>Mass                                                                                                                                     | 10:00am        |
| 11 | Mass (courtyard)<br>Finance Committee Meeting via Zoom                                                                                                                                       | Noon<br>6:30pm |
| 14 | Morning prayer (courtyard)                                                                                                                                                                   | 10:00am        |
| 16 | <b>The Seventh Sunday after Easter</b><br>The Sunday after Ascension Day<br>Mass                                                                                                             | 10:00am        |
| 18 | Mass (courtyard)<br>Vestry Meeting via Zoom                                                                                                                                                  | Noon<br>7:00pm |
| 21 | Morning Prayer (courtyard)                                                                                                                                                                   | 10:00am        |
| 23 | <b>The Day of Pentecost (Whitsunday)</b><br>Mass                                                                                                                                             | 10:00am        |

# PARISH LIFE

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## May

- |    |                                                                         |         |
|----|-------------------------------------------------------------------------|---------|
| 25 | Bede, the Venerable Priest, and Monk of Jarrow, 735<br>Mass (courtyard) | Noon    |
| 28 | Morning Prayer (courtyard)                                              | 10:00am |
| 30 | <b>The First Sunday after Pentecost (Trinity Sunday)</b><br><i>Mass</i> | 10:00am |

# PARISH LIFE

## Life Stories of Members of All Saints'

In this April/May issue of our bi-monthly newsletter we continue with our ongoing series of the life stories of members of our parish. In this issue Sue Johnston, head of the Flower Guild, Ushers and designer and gardener for All Saints' Memorial Garden and campus gardens shares her life story.

### *Sue Johnston*



My life began in San Diego and has continued less than a mile from where I was born! I am a third generation San Diegan. My grandparents moved here from Chicago in 1923 when my Mother was 2 years old. My grandmother told me when she first moved here that she attended All Saints' and she "liked it so much better than St. Paul's"! My father was born on Lincoln Ave. across from the old Sears store and his grandparents bought the land his parent's house was built on, from the Indians in 1908. My parents both worked for Consolidated Aircraft, met there and were married at St. Paul's when it

was downtown in 1941. A month later my father was hired by the San Diego Fire Department where he worked for forty years. I grew up attending St. Paul's Church when Bishop Harold Robinson was the Rector there. It was a vibrant and exciting church and Father Robinson had the vision of building a home for Seniors way back in the 60's. My father was very proud to have been a founding member of the Board and my parents were very active in what is now St. Paul's Senior Homes and Services.

I attended Grant, Roosevelt Jr. High and Pt. Loma High schools. I graduated with a major in Microbiology and Chemistry and a minor in Math from SDSU. I became a

# PARISH LIFE

## Life Stories of Members of All Saints'

Medical Technologist and trained at Sharp Memorial Hospital. My career took me to several local hospitals and then to Smith Hanna Medical Group. I eventually worked at Cabrillo Medical Center where I met Bill, who was the Laboratory Manager at Sharp and we were married in 1983 at All Saints', Father Satrang officiating. We bought an OLD home in Mission Hills which was on the verge of foreclosure and was definitely a fixer-upper. It happened to be right around the corner from where I grew up. There was not a screen or window covering on the house and the bathroom shower (which was upstairs) dripped through the kitchen ceiling below. I am still working on fixing my 1918 home up!

I began attending All Saints' in 1977. My two daughters, Rebecca and Elizabeth, attended All Saints' School and this definitely inspired me to join the church. I was a single Mother (Father Satrang never let me forget that!) and I went back to school and earned my Master's Degree in Healthcare Administration. Once Bill and I were married, I had to quit my job at Cabrillo and seek work elsewhere due to nepotism. So, I applied to the Health Center at SDSU and was hired there in 1986. I became the Chief Medical Technologist at the end of that year and later was in charge of the Radiology Department. I later became "Manager of Ancillary Services", which was just a fancy name for whatever responsibilities no one else wanted! I was in charge of all the Health and Safety training and procedures for the clinic as well. A red infectious waste bag became my best friend as I had to demonstrate how to use it properly to the staff. I interfaced with all of the Emergency personnel on campus as well as SDPD and SDFD and conducted emergency drills and triage training. For some reason because the laboratory was associated with Pathology, I was always in charge of the Body Bags and Toe tags! My job was challenging and filled with the reward of working with a talented, fun and dedicated staff and teaching many students to perform phlebotomy and work in the lab. We built a 75,000 square foot Health Center in 2005 and I was able to design the laboratory and radiology departments, set up an Electronic Medical Record interface with our Lab and Radiology computer systems and design a PACS system that we could use for our state of the art digital radiology equipment. Our health center was the envy of the entire CSU system!

Retirement beckoned in 2009 and I felt that I had accomplished all that I had set out to do at SDSU. It was now time to enjoy the fruits of my labors and Bill and I were able to

# PARISH LIFE

## Life Stories of Members of All Saints'

travel much more and spend more time with our family. Our last trip together was in 2018 when we visited the Holy Land during Holy Week on a tour led by Father Sanders and Kathy. It was a very moving experience and the tour was guided by a Palestinian Christian, which was very enlightening for us. We travelled several times to Croatia, staying with Bill's third cousins, and to many countries in Europe, always on our own, doing the things that we wanted to do and see and at our own pace. My favorite way to travel! We always found the most interesting things and places when we would take a wrong turn! And, we spent a lot of time in Maui where we owned a condo right on the beach and enjoyed all of the tropical delights that draw everyone there; snorkeling my personal favorite.

At the age of fifteen I joined ZLAC Rowing Club and I am still an active member although I don't row much anymore. My mother had belonged and both of my girls are members as well. It is the oldest women's rowing club in the world! It has brought me many lifelong friends and our families have grown up together. I am also a member of The Wednesday Club, which meets right up the street. I have missed our Symphony and I'm looking forward to its return in the near future, as I am an Usher Captain there. I also usher at some of the theaters in town as well. And, as you all know, I enjoy gardening, music, cooking and reading. My Book Club has been going for 23 years! Yoga and workouts at the Y are also a part of my routine as well as visiting my two grandsons in Sierra Madre as often as possible. Oh yes, my daughter and her husband too! And the joy of being a member of the All Saints' family for all these years and serving on the Vestry several times, greeting, gardening, counting and arranging flowers for our Worship here is so fulfilling for me. I feel very blessed that the Lord has given me the energy to pursue all of these activities while being a part of the All Saints' family.

# PARISH LIFE

## Our Veterans and Active Duty Military



All Saints' is officially a local VMFC (Veterans Military Friendly Church) that is included on a list generated for military chaplains. As a VMFC parish we are placing ourselves as especially welcoming to and comfortable with all military (and their families) regardless of active status. It surprised me to learn that there are churches that are not particularly open to military folks.

On Sunday, March 21<sup>st</sup>, All Saints' participated in a special liturgy for Vietnam Veterans. The official day for Vietnam Veteran Recognition is March 29<sup>th</sup>. Many Episcopal parishes did the liturgy on March 28<sup>th</sup> (which was also Palm Sunday). We did ours early so it would be set apart from another special day.

I am currently the designated contact with VMFC for All Saints'. As such, I would be very interested in learning who among us is connected with the military (either active or veteran) along with what branch of the service and what time period you served in. Please include your email address if possible. This information will be confidential with only me unless you give permission for me to share it. I am asking for this in part to get a better sense of who all we are as well as to be able to give proper recognition (if you are okay with that) on those special days such as Veterans Day, Memorial Day, Vietnam Veterans Day.

I also have recently been provided with the following link . . . it is a resource guide for anyone with any connection to the military. Feel free to use it for yourselves or for others who may need assistance of some sort:

<https://drive.google.com/file/d/16sW9mrGTTfdcGAzGcGsTxFx8q1UrG4ce/view>

Thank you in advance for your service to our nation, whether we were grateful or not!

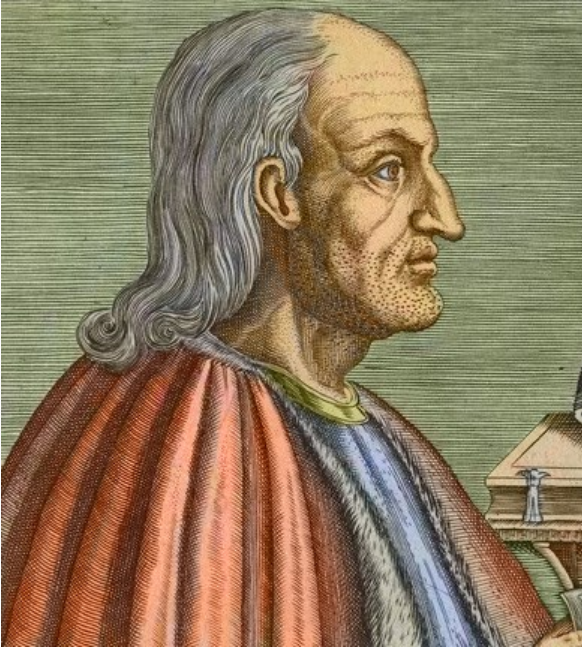
Barbara Wilder (US Army 1964/5), VMFC contact person

[wildzone@roadrunner.com](mailto:wildzone@roadrunner.com)

# COMMEMORATIONS

Anselm Of Canterbury

21 April 1109



Anselm is the most important Christian theologian in the West between Augustine and Thomas Aquinas. His two great accomplishments are his *Proslogium* (in which he undertakes to show that Reason requires that men should believe in God), and his *Cur Deus Homo?* (in which he undertakes to show that Divine Love responding to human rebelliousness requires that God should become a man).

He was born in Italy about 1033, and in 1060 he entered the monastery of Bec in Normandy to study under Stephen Lanfranc, whom he succeeded in office, first as prior of Bec, and later as Archbishop of Canterbury.

In 1078 he was elected abbot of Bec. The previous year, he completed a work called the *Monologium*, in which he argues for the existence of God from the existence of degrees of perfection (Aquinas's Fourth Way is a variation of this argument).

In 1087, while still at Bec, he produced his *Proslogium*, an outline of his "ontological argument" for the existence of God. Taking as his text the opening of Psalm 14 ("The fool hath said in his heart: There is no God."), Anselm undertakes to show that the fool is contradicting himself ~ that the concept of God is unique in that anyone who understands what is meant by the question, "Does God exist?" will see that the answer must be "Yes." The argument has received mixed reviews from the start. Almost at once another theologian, Gaunilon, wrote, "A Reply on Behalf of the Fool." Thomas Aquinas

# COMMEMORATIONS

(continued)

rejected Anselm's argument as inconclusive (and is followed in this by most Roman Catholic writers today). Kant practically made his reputation as a philosopher by explaining in detail what he thought was wrong with Anselm's argument. On the other hand, Leibniz and others have thought it valid. My Plato professor (R E Allen), no friend of Christianity, says of the argument: "It is one of the most exasperating arguments in the history of philosophy. Every time that you think you have finally refuted it, you end up finding something wrong with your refutation." Modern defenders of the argument include Goedel (the writer on mathematical consistency and provability), Hartshorne, and Anthony Anderson. (Anderson is an atheist. I asked him how he reconciled his atheism with his defense of Anselm, and he said, "I am an atheist on faith. Surely you have met theists who believed in God on faith, despite knowing arguments on the other side that they could not really answer.")

King William II of England had no fondness for the Church, and at the death of Lanfranc he kept the See of Canterbury vacant until he was gravely ill, whereon he promised to let Anselm be made Archbishop. Anselm was made Archbishop (4 December 1093), the King recovered, and the two began to dispute the extent of the King's right to intervene in Church matters. Anselm went into exile in 1097 and remained in Italy for three years until the King died in 1100.

During that time Anselm was instrumental in settling the doubts of the Greek bishops of southern Italy about the doctrine of the Filioque. He also devoted the time to writing a book known as *Cur Deus Homo?* (meaning "Why Did God Become Man?"). In it he puts forward the "satisfaction theory" of the Atonement. Man's offence of rebellion against God is one that demands a payment or satisfaction. Fallen man is incapable of making adequate satisfaction, and so God took human nature upon Him, in order that a perfect man might make perfect satisfaction and so restore the human race. The success of his work may be gauged by the fact that many Christians today not only accept his way of explaining the Atonement, but are simply unaware that there is any other way.

After the death of King William II in 1100, Anselm returned to England at the invitation of the new king Henry I, only to quarrel with Henry about the lawful extent of the king's control over the selection of bishops and abbots (it must be remembered that these



# COMMEMORATIONS

(continued)

officials had civil as well as religious authority). Anselm was again in exile from 1103 to 1106. In 1107 a compromise was reached, and Anselm returned home to Canterbury, where he lived his last few years in peace, dying 21 April 1109.

Typical of Anselm is his reversal of a tendency among English bishops after the Norman Conquest to ignore or downgrade the Anglo-Saxon saints as representatives of the conquered race. Lanfranc had proposed to remove even Dunstan and Alphege from the calendar, the latter on the grounds that he had not died as a martyr for refusing to deny the Christian faith. Anselm argued that, if he was not a martyr to faith, he was a martyr to justice and to charity.

*Source:* James Kiefer BIO

# COMMEMORATIONS

## Augustine, First Archbishop of Canterbury, 605



The Christian Church was established in the British Isles well before 300. Some scholars believe that it was introduced by missionaries from the Eastern or Greek-speaking half of the Mediterranean world. Celtic Christianity had its own distinctive culture, and Greek scholarship flourished in Ireland for several centuries after it had died elsewhere in Western Europe.

However, in the fifth century Britain was invaded by non-Christian Germanic tribes: the Angles, Saxons, and Jutes. They conquered the native Celtic Christians (despite resistance by, among others, a leader whose story has come down to us, doubtless with some exaggeration, as that of King Arthur), or drove them north and west into Cornwall, Wales, Scotland, and Ireland. From these regions Celtic Christian missionaries returned to England to preach the Gospel to the heathen invaders. Meanwhile, the Bishop of Rome, Gregory the Great, decided to send missionaries from Rome, a group of monks led by their prior, Augustine (not to be confused with the more famous Augustine of Hippo). They arrived in Kent (the southeast corner of England) in 597, and the king, whose wife was a Christian, allowed them to settle and preach. Their preaching was outstandingly successful, the people were hungry for the Good News of salvation, and they made thousands of converts in a short time. In 601 the king himself was converted and baptised. Augustine was consecrated bishop and established his headquarters at Canterbury. From his day to the present, there has been an unbroken succession of archbishops of Canterbury.

In 603, he held a conference with the leaders of the already existing Christian congregations in Britain, but failed to reach an accommodation with them, largely due to

# COMMEMORATIONS

(continued)

his own tactlessness, and his insistence (contrary, it may be noted, to Gregory's explicit advice) on imposing Roman customs on a church long accustomed to its own traditions of worship. It is said that the English bishops, before going to meet Augustine, consulted a hermit with a reputation for wisdom and holiness, asking him, "Shall we accept this man as our leader, or not?" The hermit replied, "If, at your meeting, he rises to greet you, then accept him, but if he remains seated, then he is arrogant and unfit to lead, and you ought to reject him." Augustine, alas, remained seated. It took another sixty years before the breach was healed.

*Source:* James Kiefer BIO

# PARISH LIFE

## Holy Week — Holy Thursday



# PARISH LIFE

## Holy Week – Good Friday





# PARISH LIFE

## Holy Week — Easter Vigil



# PARISH LIFE

## Easter Day





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