

FOR ALL THE SAINTS



JULY | AUG. | SEPT. — 2026

THE QUARTERLY 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 Raising of Jairus’ Daughter (1878)

Gabriel Cornelius Ritter von Max (1840–1915)

“...suddenly a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.” And Jesus got up and followed him, with his disciples...

...When Jesus came to the leader’s house and saw the flute players and the crowd making a commotion, he said, “Go away; for the girl is not dead but sleeping.” And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district. ”

Matthew 9

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RECTOR'S MESSAGE

Rest and Restoration



“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.”

–Matthew 11:28

As we enter the months of July, August, and September, many of us naturally begin to think about rest. Summer often brings a change of pace. Schools are on break, families take vacations, and many people seize the opportunity to step away from their usual routines. Even within our parish life, there are signs of this seasonal rhythm. Our choir takes a well-deserved break during August, and we are blessed by the ministry of individual soloists who offer their gifts on a rotating basis throughout the month.

Rest is not merely a practical necessity; it is a gift from God.

From the opening pages of Scripture, we learn that God established a rhythm of work and rest. After the work of creation, God rested on the seventh day, not because God was weary, but because rest itself was declared holy. Throughout the Bible, God's people are reminded that they are not machines designed for endless activity. We are creatures made in God's image, and part of faithful living involves stepping back, renewing our strength, and allowing ourselves to be refreshed in body, mind, and spirit.

RECTOR'S MESSAGE

Yet Christian rest is not simply about doing less. It is about creating space to encounter God more deeply. Vacations, quiet afternoons, walks by the ocean, time with family and friends, reading, prayer, and worship can all become opportunities to hear God's voice anew. Sometimes it is only when the noise of everyday life quiets down that we become aware of God's presence in a fresh way.

Jesus himself understood the importance of rest. More than once in the Gospels, he invites His disciples to come away to a quiet place and rest for a while. He knew that ministry, service, and daily responsibilities could drain both physical and spiritual energy. He also knew that renewal was necessary if His followers were to continue their mission with joy and faithfulness.

This truth remains relevant for us today. Rest is not an escape from our Christian calling; rather, it is part of how God prepares us to fulfill that calling. The purpose of restoration is not merely comfort but renewal. We rest so that we may return strengthened. We pause so that we may continue the work God has given us to do. We withdraw for a season in order to re-engage with greater clarity, compassion, and purpose.

The Church's calendar reflects this wisdom. During these summer months we journey through what is often called Ordinary Time, or the Season after Pentecost. The word "ordinary" does not mean unimportant. Rather, it refers to the ordered sequence of Sundays in which we learn the steady practice of Christian discipleship. This season reminds us that much of our spiritual growth occurs not in extraordinary moments but in the faithful rhythms of everyday life.

Even amid this "ordinary" season, several significant celebrations invite us to reflect on God's restoring grace. On August 15, we commemorate the Blessed Virgin Mary, whose complete trust in God remains an example for all Christians. Mary's life teaches us the peace that comes from surrendering ourselves to God's will.

On September 14, we celebrate Holy Cross Day, remembering that our salvation comes through Christ's self-giving love. The Cross reminds us that true restoration is not merely physical refreshment, but the healing and reconciliation God offers through Jesus Christ.

Later in the month, on September 29, we celebrate St. Michael and All Angels. This feast reminds us that we are never alone in our journey of faith. God's heavenly hosts continue to worship, protect, and serve according to God's purposes, encouraging us to persevere in hope and courage.

RECTOR'S MESSAGE

As summer unfolds, may each of us embrace opportunities for both rest and restoration. Whether we travel far from home or simply enjoy quieter days close by, may we allow God to renew us. May our bodies find refreshment, our minds find peace, and our spirits be strengthened through prayer, worship, and the grace of the Holy Spirit.

And when autumn arrives and the pace of parish life quickens once again, may we return renewed and ready to continue proclaiming the Gospel, serving our neighbors, and growing together as the Body of Christ.

May this season be for all of us a time of holy rest, deep restoration, and renewed joy in Christ.

Father Carlos E. Expósito I.
Rector

ART CREDIT

Leaving the Oasis (c. 1880s)
Jean-Léon Gérôme (1824-1904)

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.”

Matthew 11:28

PARISH CALENDAR OF EVENTS

ALL SAINTS' MASSES & GATHERINGS

We continue worshipping in our historic church each Sunday at 10:00 AM. Our services will also be on Zoom; check out our weekly newsletter, via email, and find the link to join!

Mass is celebrated in St. Mary's Chapel each Tuesday at Noon.

SPECIAL CLASSES AND PROGRAMS

Christian Formation & First Communion Instruction for Children (Ages 5-12)

Every Sunday from 10:00 AM to 10:45 AM. These programs take place in the Parish Hall, and are taught by Lucretia Locke.

Christian Formation for Adults

On the second and fourth Sundays of each month (July 12 / 26, August 9 / 16, and September 13 / 27) in the Library at Noon (12:00 PM). Class meetings are also available on Zoom!

Devotional Service and Bible Study

Every Thursday at 1:00 PM in the Rector's Study. Also available via Zoom!

Rosary, Mass, and Potluck Lunch

We have a monthly "First Tuesday" where we have Rosary in the Chapel starting at 11:15 AM, followed by the Tuesday Mass service. Then, we host an informal Potluck in the Library at 12:45 PM! Details on how to contribute can be found in any Sunday bulletin before each First Tuesday.

For the three coming months, First Tuesday will be taking place on July 7th, August 4th, and September 1st.

PARISH CALENDAR OF EVENTS

JULY

Day	Event(s)	Location	Time
2	Devotional Service and Bible Study	Rector's Study	1:00 PM
4	Independence Day		
5	Sixth Sunday after Pentecost (Proper 9) Mass		10:00 AM
7	Rosary Tuesday Mass Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i> Stewardship Committee Meeting	St. Mary's Chapel St. Mary's Chapel Library Zoom	11:15 AM Noon 12:45 PM 6:30 PM
8	Course on Immigration Policy and Constitutional Rights	Parish Hall	6:30 PM
9	Devotional Service and Bible Study	Rector's Study	1:00 PM
12	Seventh Sunday after Pentecost (Proper 10) Mass Adult Christian Formation	Library	10:00 AM Noon
14	Tuesday Mass Finance Committee Meeting	St. Mary's Chapel Zoom	Noon 6:30 PM

PARISH CALENDAR OF EVENTS

JULY

Day	Event(s)	Location	Time
16	Devotional Service and Bible Study	Rector's Study	1:00 PM
19	Eight Sunday after Pentecost (Proper 11) Mass Vestry Meeting	Rector's Study	10:00 AM Noon
21	Tuesday Mass	St. Mary's Chapel	Noon
22	<i>Saint Mary Magdalene</i> Course on Immigration Policy and Constitutional Rights	Parish Hall	6:30 PM
23	Devotional Service and Bible Study	Rector's Study	1:00 PM
25	<i>Saint James the Apostle</i>		
26	Seventh Sunday after Pentecost (Proper 12) Mass Adult Christian Formation	Library	10:00 AM Noon
28	Tuesday Mass	St. Mary's Chapel	Noon
30	<i>William Wilberforce, 1833</i> Devotional Service and Bible Study	Rector's Study	1:00 PM

PARISH CALENDAR OF EVENTS

AUGUST

Day	Event(s)	Location	Time
2	Tenth Sunday after Pentecost (Proper 13) Mass		10:00 AM
4	Rosary Tuesday Mass Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	St. Mary's Chapel St. Mary's Chapel Library	11:15 AM Noon 12:45 PM
5	Course on Immigration Policy and Constitutional Rights	Parish Hall	6:30 PM
6	The Transfiguration of Our Lord Jesus Christ Devotional Service and Bible Study	Rector's Study	1:00 PM
9	Eleventh Sunday after Pentecost (Proper 14) Mass Adult Christian Formation	Library	10:00 AM Noon
11	<i>Clare, Abess at Assisi, 1253</i> Tuesday Mass Finance Committee Meeting	St. Mary's Chapel Zoom	Noon 6:30 PM
13	<i>Jeremy Taylor, Bishop of Down, Connor and Dramore, 1667</i> Devotional Service and Bible Study	Rector's Study	1:00 PM

PARISH CALENDAR OF EVENTS

AUGUST

Day	Event(s)	Location	Time
16	Twelfth Sunday after Pentecost (Proper 15) Mass Vestry Meeting	Rector's Study	10:00 AM Noon
18	<i>William Porcher DuBose, Priest, 1918</i> Tuesday Mass	St. Mary's Chapel	Noon
20	<i>Bernard, Abbot of Clairvaux, 1153</i> Devotional Service and Bible Study	Rector's Study	1:00 PM
23	Thirteenth Sunday after Pentecost (Proper 16) Mass Adult Christian Formation	Library	10:00 AM Noon
24	<i>St. Bartholomew the Apostle</i>		
25	<i>Louis, King of France</i> Tuesday Mass	St. Mary's Chapel	Noon
27	Devotional Service and Bible Study	Rector's Study	1:00 PM
30	Fourteenth Sunday after Pentecost (Proper 17) Mass		10:00 AM

PARISH CALENDAR OF EVENTS

SEPTEMBER

Day	Event(s)	Location	Time
1	Rosary Tuesday Mass Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	St. Mary's Chapel St. Mary's Chapel Library	11:15 AM Noon 12:45 PM
3	Devotional Service and Bible Study	Rector's Study	1:00 PM
6	Fifteenth Sunday after Pentecost (Proper 18) Mass		10:00 AM
7	Labor Day		
8	Tuesday Mass Finance Committee Meeting	St. Mary's Chapel Zoom	Noon 6:30 PM
10	Devotional Service and Bible Study	Rector's Study	1:00 PM
13	Sixteenth Sunday after Pentecost (Proper 19) Mass Adult Christian Formation	Library	10:00 AM Noon

PARISH CALENDAR OF EVENTS

SEPTEMBER

Day	Event(s)	Location	Time
14	Holy Cross Day		
15	Tuesday Mass	St. Mary's Chapel	Noon
17	Devotional Service and Bible Study	Rector's Study	1:00 PM
20	Seventeenth Sunday after Pentecost (Proper 20) Mass Vestry Meeting	Rector's Study	10:00 AM Noon
21	<i>Saint Matthew, Apostle and Evangelist</i>		
22	Tuesday Mass	St. Mary's Chapel	Noon
24	Devotional Service and Bible Study	Rector's Study	1:00 PM
27	Eighteenth Sunday after Pentecost (Proper 21) Mass Adult Christian Formation	Library	10:00 AM Noon
29	<i>Saint Michael and All Angels</i> Tuesday Mass	St. Mary's Chapel	Noon

PARISH LIFE — NEWS

OUR GARDEN IN SUMMER

The weather is warming, the birds are chirping and the gardens are blooming! Our gardens have received some new plants and several “recycled” tree branches and ferns which have been planted in the Memorial Garden. The branches have leafed out and will grow to give a bit more shade in the garden. Once mature, they may be used for adorning the church as will the ferns which are near the fence next to the school building.

As we prepare for the next few months, I have been working with a “helper” to weed and clean up the garden. The trees and bushes will definitely need to be pruned back this summer once blooming has ceased. The olive tree is immense and will certainly need some expert lacing. Our irrigation system has been inspected to ensure that water will be adequate and not wasted as the heat increases this summer. Maintenance will be ongoing and with the help of Todd, who trims up the Memorial Garden and others, we strive to keep our grounds looking lovely as the summer approaches.

Sue Johnston-Eaton



...AND OUR SHED!

The interior of our shed consists of the lovely blue boards that were once part of our fence. All of the shed has been constructed of recycled materials.

Bob said to me, “Sue, remember you pulled every nail out of all those boards”.

Believe me, I remember!

PARISH LIFE – NEWS

A NEW CROSS IN OUR LIBRARY!

This beautiful, unique cross was recently donated to our parish by David Moa! It is hanging in the library for your appreciation and inspiration.



TIME FOR A NEW MEMORIAL PERGOLA?

A new pergola is a great idea... but it also comes at a fairly steep cost! We would like to build a beautiful (probably wood) pergola in the courtyard to replace the one that fell down a couple of years ago.

To make it the most useful and appropriate for the area, we would like to increase the size by about 1/3. The new one would be about 16' x 24' and have a height of 10' (to accommodate the fountain). The price will be in the \$20,000+ range for a well-built structure.

PARISH LIFE — NEWS

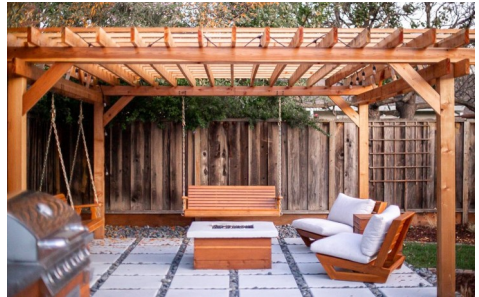
TIME FOR A NEW MEMORIAL PERGOLA? CONT.

We are in the process of getting bids from, hopefully, three companies with good reputations.

Donors (of \$1,000 or more) to the Memorial Pergola Fund will have an opportunity to comment on style, as well as have their dedication placed on the structure with an inscribed brass plate. If you are interested as a potential donor, please let Barbara Wilder, Ed Heck, or Theresa Krist know of your interest as soon as possible.

Our Parish budget cannot accommodate such an expense, hence the need for donors instead. If we receive more than the cost of the pergola, the remainder can be put in a special account to pay for any maintenance issues down the road.

Just to get us started thinking, here are some pergola ideas we have that range from boring, to most likely, to “wow, that's crazy!”



PARISH LIFE — PHOTOS

NEW VESTMENTS

Take a look at our new chasuble, chalice veil, and burse, donated by Garry South from our sister parish, St Thomas the Apostle in Hollywood!



PARISH LIFE — PHOTOS

HAPPY ANNIVERSARY: GEORGE AND KATHRYN DREYER!

George and Kathryn Dreyer, celebrating their 28th Wedding Anniversary at All Saints' Parish Hall!



COMMEMORATIONS

IGNATIUS OF LOYOLA

PRIEST AND SPIRITUAL WRITER;
MYSTIC, EDUCATOR, PREACHER, AND FOUNDER OF THE JESUITS

July 31, 1556

Íñigo de Recalde de Loyola , youngest of thirteen (one of [Kiefer's] sources says eleven) children of Don Beltran Yañez de Loyola and Maria Sa'enz de Licona y Balda, was born in 1491 in the family castle in the Basque province of Gu'ipozcoa, in northeastern Spain, near the French border.

As befitted a boy from an aristocratic family, he spent some time as a page at the court of Ferdinand and Isabella, the rulers of Spain. Here, by his later testimony, he was involved in gambling, wenching, and duelling. He got into trouble with the law, but escaped punishment because he was technically a cleric. He then entered military service, but fought in only one major battle, the defense of Pamplona against the French in 1521. The professional soldiers knew that their position was indefensible, and proposed to surrender. Inigo (or Ignatius, to give him the Latin form of his name) had visions of military glory, and urged his comrades to fight. He was promptly hit in the leg by a cannon ball, the town surrendered anyway, and the French sent him home on a stretcher.



The leg was badly set, and did not heal properly. It had to be rebroken and reset, and again it healed crookedly and left him with a permanent limp. Meanwhile, he was bedridden for many months, and spent the time reading. He asked for tales of knightly adventure, but instead was given a *Life of Christ*, written by a Carthusian monk. He read it, and his life was transformed.

COMMEMORATIONS

IGNATIUS OF LOYOLA, CONT.

He went on pilgrimage to Montserrat (near Barcelona), where he hung up his sword over the altar, and then spent about a year at Manresa near Montserrat first working as a nurse and orderly in a hospital there, and then retiring to a cave to live as a hermit and study *The Imitation of Christ*, by Thomas à Kempis, a book urging the Christian to take Christ as example, and seek daily to follow in His footsteps. It is probably during this year that he wrote his *Spiritual Exercises*, a manual of Christian prayer and meditation. He directs the reader to begin with an event in the life of Christ, and to imagine the scene in detail, to replay the episode in his mind like a movie script, and to try to feel as if he had himself witnessed the event, and then to use this experience as a motive for love, gratitude, and dedication to the service of God. The book is available today in hardcover and paperback. It has been much used by Christians of all varieties—John Wesley was enthusiastic about it. Ignatius then made a pilgrimage to Jerusalem to see with his own eyes the scenes of Our Lord's life and death. He wanted to stay and preach to the Muslims, but the Franciscans stationed there advised him that he needed an education in order to preach effectively.

Back in Spain, he spent ten years (1524-1534) getting an education at Barcelona, Alcalá, Salamanca, and Paris, beginning by going to elementary school to learn Latin grammar, and ending with a Master of Arts degree from the University of Paris. In Salamanca, he often preached to groups of people assembled by chance; but in those days a layman undertaking to preach on his own, without a license or supervision, was automatically suspected of heresy.

Ignatius was twice imprisoned by the Spanish Inquisition and questioned about his beliefs, an experience that made a deep impression on him. (He was finally acquitted, but forbidden to discuss religious matters for three years.) Today, his followers are aggressively proud of the fact that no member of their order has ever sat on an Inquisitorial tribunal. (It is possible that Ignatius already had doubts about the Inquisition. He was a Basque, and [supposedly] the Inquisition was never active in Biscay because the Basques, although thoroughly orthodox Christians, would not tolerate it.) In 1534, he and six fellow students formed a group who vowed to travel to Jerusalem and there preach the Gospel to the Muslims. (The most famous of the six is Francis Xavier, who went to India and China as a missionary, and who is commemorated on 3 December.) This group later took the name, “The Society of Jesus,” and were nicknamed “the Jesuits” by outsiders, a nickname that stuck.

COMMEMORATIONS

In 1537 the Jesuits (now ten in number) gathered in Venice and (having found that renewed war in Palestine made journeying there impossible) offered their services to Pope Paul III. Ignatius and some of the others were ordained to the priesthood, and they were assigned various tasks. In 1540 they became a formal organization, with the usual monastic vows, plus a fourth vow of personal obedience to the Pope. In order to have more time for preaching and study the order abolished the practice (followed by almost all previous orders) of reciting the monastic Hours in community. Its chief goals were:



- (a) renewal of the Roman Catholic Church through extensive education and the encouragement of frequent use of the sacraments,
- (b) extensive missionary work in non-Christian countries, and
- (c) a suitable response to the growing challenge of Protestantism.

In the remaining fifteen years of his life, Ignatius supervised the Jesuits from Rome and saw the order grow from ten men to a thousand. It was always active in missions, and became deeply involved in education, and in counselling those with difficult decisions to make, particularly rulers. The Order undertook to win back to the Roman obedience those areas that had recently become Protestant. Ignatius counselled his Jesuits (technically neither monks nor friars, but priests regular) to proceed with charity and moderation, “without hard words or contempt for people's errors.” He died suddenly on 31 July 1556. His writing include the following prayer:

Teach us, good Lord, to serve thee as thou deservest;
to give, and not to count the cost,
to fight, and not to heed the wounds,
to toil, and not to seek for rest,
to labor, and not to ask for any reward,
save that of knowing that we do thy will.

Article: *James Kiefer's Christian Biographies, "Ignatius Loyola, Mystic, Educator, Preacher, and Founder of the Jesuits"*

Images: *Wikipedia, "Ignatius of Loyola"*

COMMEMORATIONS

AUGUSTINE OF HIPPO BISHOP AND THEOLOGIAN

August 28, 430

Augustine (Aurelius Augustinus) was one of the greatest theologians of Western Christianity. He was born 13 November 354 in North Africa, about 45 miles south of the Mediterranean, in the town of Tagaste in Numidia (now Souk-Ahras in Algeria), near ancient Carthage (modern Tunis). His mother, Monnica, was a Christian, and his father for many years a Pagan (although he became a Christian before his death).

His mother undertook to bring [Augustine] up as a Christian, and on one level he always found something attractive about Christ, but in the short run he was more interested in the attractions of sex, fame, and pride in his own cleverness.

After a moderate amount of running around as a teen-ager, he took a mistress, who bore him a son when he was about eighteen. Theirs was a long-term relationship, apparently with faithfulness on both sides, and the modern reader is left wondering why he did not simply marry the girl. He never tells us this (and in fact never tells us her name), so that we can only guess. It seems likely that she was a freedwoman, and the laws forbade marriage between a free-born Roman citizen and a slave, or an ex-slave.

When he was 19 and a student at Carthage, he read a treatise by Cicero that opened his eyes to the delights of philosophy.



Saint Augustine and his mother, Saint Monica (1846) by Ary Scheffer

COMMEMORATIONS

He was from the beginning a brilliant student, with an eager intellectual curiosity, but he never mastered Greek ~ he tells us that his first Greek teacher was a brutal man who constantly beat his students, and Augustine rebelled and vowed never to learn Greek. By the time he realized that he really needed to know Greek, it was too late; and although he acquired a smattering of the language, he was never really at home in it. However, his mastery of Latin was another matter. He became an expert both in the eloquent use of the language and in the use of clever arguments to make his points.

He became a teacher of rhetoric in Carthage, but was dissatisfied. It was the custom for students to pay their fees to the professor on the last day of the term, and many students attended faithfully all term, and then did not pay. In his late twenties, Augustine decided to leave Africa and seek his fortune in Rome.

Augustine prospered in Rome, and was eventually appointed chief professor of rhetoric for the city of Milan, at that time the capital city of the Empire in the West. [...] This was an extremely prestigious appointment. In classical times, when laws were often made and issues voted on by huge public assemblies, when even juries typically had several hundred members, and when a man's public influence, or even on occasion his life, depended on his ability to sway large audiences, rhetoric [...] was a skill that few men thought they could afford to neglect. The art, at first intensely practical, had by Augustine's day become a display form admired for its own sake. However, the admiration was there. Every lawyer, arguing a case, was expected to give an eloquent speech, full of classical allusions and standard rhetorical flourishes. And Augustine was at the top of the field.

In Milan Augustine met the bishop Ambrose, and was startled to find in him a reasonableness of mind and belief, a keenness of thought, and an integrity of character far in excess of what he had found elsewhere. For the first time, Augustine saw Christianity as a religion fit for a philosopher.

Soon after his arrival in Milan, Augustine was plunged into two crises.

First, his mother arrived from Africa, and persuaded him that he ought to give up his mistress and get married. He agreed to a betrothal to a suitable young lady; but his betrothed was too young for immediate marriage, and so the actual wedding was postponed for two years. Meanwhile the mistress had been sent back to Africa. Augustine, not ready for two years of sexual abstinence, lapsed back into promiscuity.

COMMEMORATIONS

AUGUSTINE OF HIPPO, CONT.

The second crisis was that Augustine became a neo-Platonist.

Plato, as interpreted by his later spokesmen, in particular by Plotinus, taught that only God is fully real, and that all other things are degenerations in varying degrees from the One—things are progressively less good, less spiritual, and less real as one goes rung by rung down the cosmic ladder. By contemplating spiritual realities, directing one's attention first to one's own mind and then moving up the ladder rung by one to the contemplation of God, one acquires true wisdom, true self-fulfilment, true spirituality, and union with God, or the One.



The Conversion of St. Augustine by Fra Angelico

Augustine undertook this approach, and believed that he had in fact had an experience of the presence of God, but found that this only made him more aware of the gulf between what he was and what he realized that he ought to be.

Meanwhile, he continued to hear Bishop Ambrose. And finally, partly because Ambrose had answers for his questions, partly because he admired Ambrose personally, and chiefly (or so he believed) because God touched his heart, he was converted to Christianity in 386 and was baptised by Ambrose at Easter of 387. About 12 years later, he wrote an account of his life up to a time shortly after his conversion, a book called the *Confessions*, a highly readable work available in English. Ostensibly an autobiography, it is more an outpouring of penitence and thanksgiving.

In a well-known chapter, Augustine describes his conversion. His intellectual objections had lost their force, and he was at a point where the difficulty was that he seemed unable to make a commitment to living chastely, or unable to make a commitment, period. He heard of a group of young men, Christians, one of whom decided to become a desert hermit, whereupon the others, one at a time, made the same commitment, encouraged and inspired by the examples of those in the group who had already done so.

COMMEMORATIONS

Augustine went aside to ponder the question, “How is it that these young men can make so drastic a commitment, and I cannot take even the first step of declaring myself a Christian?” He heard what seemed to be a child's voice coming from next door, saying over and over, “Tolle, lege; tolle, lege,” or, “Pick up and read; pick up and read.”

Since he could not think of any reason why a child would be saying that, he took it as an omen, and picked up a copy of Paul's Epistle to the Romans. As he opened it, his eye fell on the end of the thirteenth chapter:

*The night is far gone, the day is at hand.
Let us then cast off the works of darkness
and put on the armor of light;
let us conduct ourselves becomingly as in the day,
not in reveling and drunkenness,
not in debauchery and licentiousness,
not in quarreling and jealousy.
But put on the Lord Jesus Christ,
and make no provision for the flesh,
to gratify its desires.*

As he read, he experienced this as God speaking directly to him, convicting him of his past sins, and offering him forgiveness; calling him to amend his life, and promising him the grace and power to do it. He burst into tears, and surrendered. Later, he wrote:

Late have I loved Thee, O Lord; and behold,
Thou wast within and I without, and there I sought Thee.
Thou was with me when I was not with Thee.
Thou didst call, and cry, and burst my deafness.
Thou didst gleam, and glow, and dispell my blindness.
Thou didst touch me, and I burned for Thy peace.
For Thyself Thou hast made us,
and restless our hearts until in Thee they find their ease.
Late have I loved Thee, Thou Beauty ever old and ever new.
Thou hast burst my bonds asunder;
unto Thee will I offer up an offering of praise.

COMMEMORATIONS

AUGUSTINE OF HIPPO, CONT.

Although written as an account of his life, the *Confessions* keeps digressing into speculations about the nature of time, the nature of causality, the nature of free will, the motives of human action, etc.

After his conversion, Augustine went back to his native Africa in 387, where he was ordained a priest in 391 and consecrated bishop of Hippo in 396. It was not his intention to become a priest. He was visiting the town of Hippo (or Hippo Regius, now Annaba) in church hearing a sermon, and the bishop, without warning, said, “This congregation is in need of more priests, and I believe that the ordination of Augustine would be to the glory of God.” Willing hands dragged Augustine forward, and the bishop together with his council of priests laid hands on Augustine and ordained him to the priesthood. (The experience may have colored Augustine's perception of such questions as, “Does a man come to God because he has chosen to do so, or because God has chosen him, and drawn him to Himself?”) A few years later, when the Bishop of Hippo died, Augustine was chosen to succeed him.

He was a diligent shepherd of his flock, but he also found time to write extensively. He was an admirer of Jerome, and wrote him a letter hoping to establish a friendship, but the letter went astray. Jerome did not get the letter, and the contents became public knowledge before he heard of it.

Augustine, in addition to saying how much he admired Jerome, had offered some criticisms of something Jerome had written. Jerome was furious, and came close to writing Augustine off altogether. However, Augustine wrote him a second letter, apologizing and explaining what had happened, and Jerome was mollified. They had a long and intellectually substantial correspondence.



COMMEMORATIONS

Augustine's written output was vast, and largely responsible for the fact that the entry for him in the index of the Encyc. Brit. is more than a column long. His surviving works (and it is assumed that the majority did not survive) include 113 books and treatises, over 200 letters, and over 500 sermons. His work greatly influenced Luther and Calvin, to the point where for a while Roman Catholic speakers and writers were wary of quoting him lest they be suspected of Protestant tendencies.

A second great work of his is the book, *De Civitate Dei* (“*The City of God*”). This was written after Rome had been sacked by invaders led by Alaric the Visigoth. It is a reply to those who said that the Roman Empire was falling apart because the Christians had taken over; he discusses the work of God in history, and the relation between the Christian as citizen of an earthly commonwealth and the Christian as citizen of Heaven.

His third great work is his *De Trinitate* (“*On the Trinity*”). Here, he discusses the doctrine of the Trinity by undertaking to compare the mind of man with the mind of God, since man is made in the image of God (Genesis 1:27).

Augustine begins by pointing out a Trinitarian structure in the act of knowing something. He continues by pointing out a Trinitarian structure in the act of self-awareness. He concludes by pointing out a Trinitarian structure in the act of religious contemplation by which man sees himself as made in the image of God.

Article: *James Kiefer’s Christian Biographies, “Augustine of Hippo, Bishop and Theologian”*

Image and Caption(s): *Wikipedia, “Augustine of Hippo”*

ADMINISTRATOR’S NOTE

Kiefer’s original article on *Augustine of Hippo* was, in full, extremely long and *extraordinarily detailed*, going as far as to include actual latitude-longitude coordinates for some mentioned locations. The version of his article presented in this newsletter is an abridged version of it, where I had to cut out a lot of commentary and details that were mostly just tangentially related to Augustine, and things he was involved in (such as Manicheism and how it relates to Gnosticism, and his relation to the Donatists and Pelagians.)

COMMEMORATIONS

THEODORE OF TARSUS ARCHBISHOP OF CANTERBURY

September 19, 690

When the pagan Anglo-Saxons invaded England, they drove the native Celtic inhabitants north into Scotland and west into Ireland, Wales, and Cornwall. The Anglo-Saxons were subsequently converted to Christianity by Celtic missionaries from the north and west, and Roman and Gallic missionaries from the south and east. As a result, they ended up with two different “flavors” of Christianity. The difference was expressed mainly in the form of a disagreement about the proper method for calculating the date of Easter, a disagreement which we may suspect was a stand-in for other disagreements a little more difficult to articulate. In 663, a council was called to settle the dispute, the Synod of Whitby. It decided in favor of the Roman or continental way of doing things.

Soon after, the Archbishop of Canterbury died, and the English elected a successor, Wighard, and sent him to Rome to be consecrated by the Pope. Wighard died in Rome before he could be consecrated, and the Pope, Vitalian, took it upon himself to choose a man to fill the vacancy. He consecrated **Theodore of Tarsus** ([Tarsus being] the native city of the Apostle Paul), [who was] a learned monk (not a priest) from the East then living in Rome, 65 years old.

This surprising choice turned out to be a very good one. Theodore was (as Bede put it in his *Ecclesiastical History*), “the first archbishop whom all the English obeyed.”



COMMEMORATIONS

Having made a tour of his charge, Theodore filled the vacant bishoprics, and in 672 presided over the first council of the entire English Church, at Hertford. He established definite territorial boundaries for the various dioceses, and founded new dioceses where needed. He found the Church of England an unorganized missionary body, and left it a fully ordered province of the universal Church. The body of canon law drawn up under his supervision, and his structure of dioceses and parishes, survived the turmoil of the sixteenth and seventeenth centuries and are substantially intact today.

He founded a school at Canterbury that trained Christians from both the Celtic and the Roman traditions, and did much to unite the two groups. The school was headed by Adrian, an abbot born in Africa but later resident in Italy, who had been the Pope's first choice for Archbishop, but who had refused and recommended Theodore instead. Adrian was learned in the Scriptures, a good administrator, and fluent in Latin and Greek. The school taught Bible, theology and sacred studies, Latin and Greek (though Bede alleges that some of the students knew these languages as well as they knew English), poetry, astronomy, and calendar calculation (of some importance for political reasons, as stated above). Adrian died 9 January 710.

Theodore himself died 19 September 690, being 88 years old.

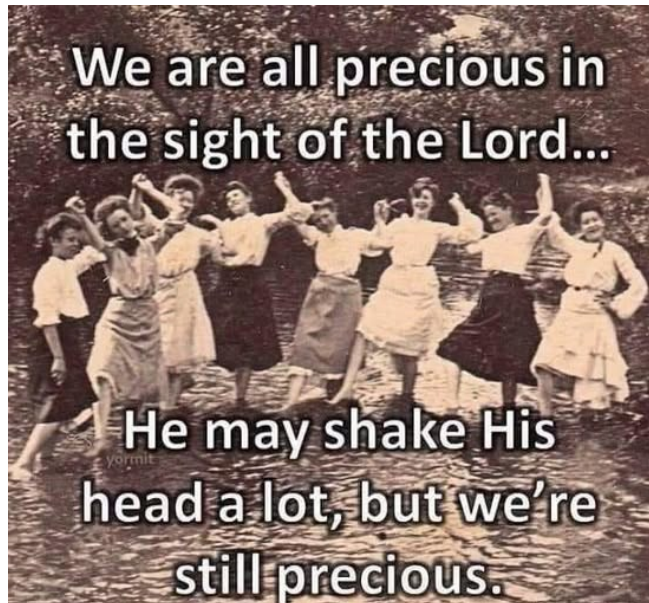
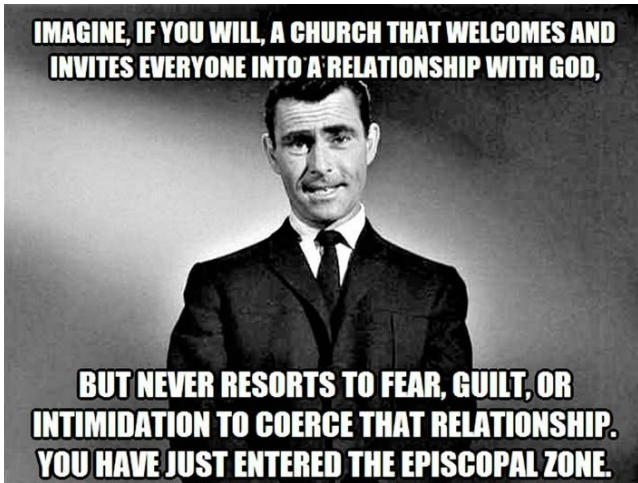
Article: James Kiefer's *Christian Biographies*, "Theodore of Tarsus, Archbishop of Canterbury"

Image: Wikipedia, "Theodore of Tarsus"

CHRISTIAN CARTOONS

Some fun little comics/images for your amusement!

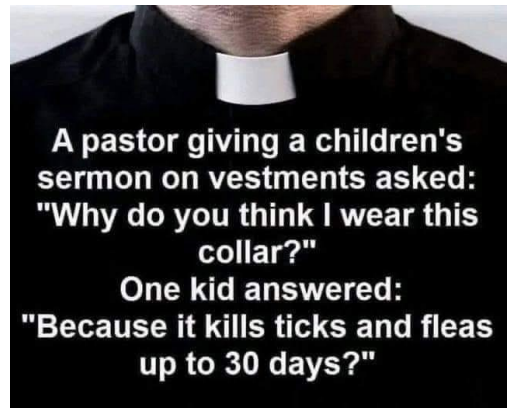
Provided by Barbara Wilder, approved by Father Carlos.



CHRISTIAN CARTOONS



THE CHURCH ORGANIST



CHRISTIAN CARTOONS

Technically, Moses



**was the first person
with a tablet
downloading data
from the cloud**



ALTERNATE CALENDAR

Here's a convenient calendar for you to hang up, in case you want to keep track of where and when everything is happening at All Saints'!

Turn the Newsletter right-side up, then, start with **July** at the very back of the Newsletter.



Day	Event(s)	Location(s)	Time(s)
<u>Sundays</u>	Sunday Mass		10:00 AM
<u>Tuesdays</u>	Rosary Tuesday Mass First Tuesdays – Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	St. Mary's Chapel St. Mary's Chapel Library	Noon 6:30 PM
<u>Thursdays</u>	Devotional Service and Bible Study	Rector's Study	1:00 PM
Event(s)	Course on Immigration Policy and Constitutional Rights	Parish Hall	6:30 PM
Special	Holiday or other special occasion <u>Holiday Masses are underlined.</u>	Varies	Varies

Day	Event(s)	Time
<u>1</u>	Rosary Tuesday Mass Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	11:15 AM Noon 12:45 PM
<u>3</u>	Devotional Service and Bible Study	1:00 PM
<u>6</u>	Fifteenth Sunday after Pentecost (Proper 18) Mass	10:00 AM
<u>7</u>	Labor Day	
<u>8</u>	Tuesday Mass Finance Committee Meeting	Noon 6:30 PM
<u>10</u>	Devotional Service and Bible Study	1:00 PM
<u>13</u>	Sixteenth Sunday after Pentecost (Proper 19) Mass Adult Christian Formation	10:00 AM Noon

Day	Event(s)	Time
<u>14</u>	Holy Cross Day	
<u>15</u>	Tuesday Mass	Noon
<u>17</u>	Devotional Service and Bible Study	1:00 PM
<u>20</u>	Seventeenth Sunday after Pentecost (Proper 20) Mass Vestry Meeting	10:00 AM Noon
<u>21</u>	Saint Matthew, Apostle and Evangelist	
<u>22</u>	Tuesday Mass	Noon
<u>24</u>	Devotional Service and Bible Study	1:00 PM
<u>27</u>	Eighteenth Sunday after Pentecost (Proper 21) Mass Adult Christian Formation	10:00 AM Noon
<u>29</u>	Saint Michael and All Angels Tuesday Mass	Noon

SEPTEMBER

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 First Tuesday	2	3	4	5
6 Fifteenth Sunday after Pentecost	7 Labor Day		8	9	10	11	12
13 Sixteenth Sunday after Pentecost	14 Holy Cross Day		15	16	17	18	19
20 Seventeenth Sunday after Pentecost	21 Saint Matthew, Apostle and Evangelist		22	23	24	25	26
27 Eighteenth Sunday after Pentecost	28		29 St. Michael and all Angels	30			

Day	Event(s)	Time
<u>2</u>	Tenth Sunday after Pentecost (Proper 13) Mass	10:00 AM
4	Rosary Tuesday Mass Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	11:15 AM Noon 12:45 PM
5	Course on Immigration Policy and Constitutional Rights	6:30 PM
<u>6</u>	The Transfiguration of Our Lord Jesus Christ Devotional Service and Bible Study	1:00 PM
<u>9</u>	Eleventh Sunday after Pentecost (Proper 14) Mass Adult Christian Formation	10:00 AM Noon
<u>11</u>	Clare, Abess at Assisi, 1253 Tuesday Mass Finance Committee Meeting	Noon 6:30 PM
<u>13</u>	Jeremy Taylor, Bishop of Down, Connor and Dramore, 1667 Devotional Service and Bible Study	1:00 PM

Day	Event(s)	Time
<u>16</u>	Twelfth Sunday after Pentecost (Proper 15) Mass Vestry Meeting	10:00 AM Noon
<u>18</u>	William Porcher DuBose, Priest, 1918 Tuesday Mass	Noon
<u>20</u>	Bernard, Abbot of Clairvaux, 1153 Devotional Service and Bible Study	1:00 PM
<u>23</u>	Thirteenth Sunday after Pentecost (Proper 16) Mass Adult Christian Formation	10:00 AM Noon
24	<i>Sr. Bartholomew the Apostle</i>	
<u>25</u>	Louis, King of France Tuesday Mass	Noon
<u>27</u>	Devotional Service and Bible Study	1:00 PM
<u>30</u>	Fourteenth Sunday after Pentecost (Proper 17) Mass	10:00 AM

AUGUST

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
							1
<u>2</u> Tenth Sunday after Pentecost	3	<u>4</u> First Tuesday	<u>5</u> Immigration & Constitutional Rights	<u>6</u> Transfiguration of Our Lord Jesus Christ	7	8	
<u>9</u> Eleventh Sunday after Pentecost	10	<u>11</u> Clare, Abbess at Assisi	12	<u>13</u> Jeremy Taylor, Bishop of Down, Connor and Dranore	14	15	
<u>16</u> Twelfth Sunday after Pentecost	17	<u>18</u> William Porcher DuBose, Priest	19	<u>20</u> Bernard, Abbot of Clairvaux	21	22	
<u>23</u> Thirteenth...	24 St. Bartholomew...	<u>25</u> Louis, King of France	26	<u>27</u>	28	29	
<u>30</u> Fourteenth...	31						

Day	Event(s)	Time
<u>2</u>	Devotional Service and Bible Study	1:00 PM
<u>4</u>	Independence Day	
<u>5</u>	Sixth Sunday after Pentecost (Proper 9) Mass	10:00 AM
<u>7</u>	Rosary Tuesday Mass Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	11:15 AM Noon 12:45 PM
	Stewardship Committee Meeting	6:30 PM
<u>8</u>	Course on Immigration Policy and Constitutional Rights	6:30 PM
<u>9</u>	Devotional Service and Bible Study	1:00 PM
<u>12</u>	Seventh Sunday after Pentecost (Proper 10) Mass Adult Christian Formation	10:00 AM Noon
<u>14</u>	Tuesday Mass Finance Committee Meeting	Noon 6:30 PM

Day	Event(s)	Time
<u>16</u>	Devotional Service and Bible Study	1:00 PM
<u>19</u>	Eight Sunday after Pentecost (Proper 11) Mass Vestry Meeting	10:00 AM Noon
<u>21</u>	Tuesday Mass	Noon
<u>22</u>	Saint Mary Magdalene Course on Immigration Policy and Constitutional Rights	6:30 PM
<u>23</u>	Devotional Service and Bible Study	1:00 PM
<u>25</u>	Saint James the Apostle	
<u>26</u>	Seventh Sunday after Pentecost (Proper 12) Mass Adult Christian Formation	10:00 AM Noon
<u>28</u>	Tuesday Mass	Noon
<u>30</u>	<i>William Wilberforce, 1833</i> Devotional Service and Bible Study	1:00 PM

JULY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2	3	4 Independence Day
<u>5</u> Sixth Sunday after Pentecost	6	<u>7</u> First Tuesday	8 Immigration & Constitutional Rights	<u>9</u>	10	11
<u>12</u> Seventh Sunday after Pentecost	13	<u>14</u>	15	<u>16</u>	17	18
<u>19</u> Eighth Sunday after Pentecost	20	<u>21</u>	22 St. Mary Magdalene IS&CR	<u>23</u>	24	25 St. James the Apostle
<u>26</u> Ninth Sunday after Pentecost	27	<u>28</u>	29	<u>30</u> William Wilberforce	31	

ALL SAINTS' EPISCOPAL CHURCH

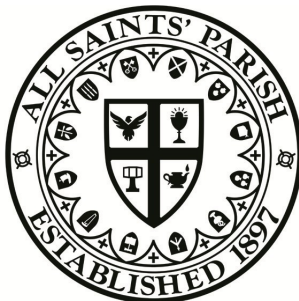
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