

FOR ALL THE SAINTS



AUGUST | SEPTEMBER 2017

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



ON THE COVER: The Immaculate Heart of Mary

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RECTOR'S MESSAGE

Opportunity

Beloved in Christ,

Heading into 2017, the Vestry and I had big plans for engaging some of the challenges we face as a parish family. The most significant piece of that plan was hiring a Community Coordinator to help develop our relationship with the preschool, though unfortunately that hasn't been possible. The Finance Committee has prepared an excellent report (p. 7) that gives more detail, but here's a quick summary of what's happened and where we are now:

- **The significant growth of the deficit in the parish budget from 2016 to 2017 provoked a diocesan financial intervention.**
- **While the Vestry viewed adding a community coordinator as a prudent investment of resources, Bishop Mathes disagreed, and directed us to cut the 2017 budget deficit by half and craft a plan for balancing the budget by 2019 or risk losing control of our parish operations.**
- **Since meeting with the appointed diocesan representatives, the Finance Committee has created a plan that meets these goals, the Vestry has approved it, and it's been received by the diocese.**
- **This plan significantly impacts nearly every aspect of parish life, and while it's not a finished product, it will be the starting point for our 2018 and 2019 budgeting.**

Frustrating as this has been, I'm convinced that, in the end, the net result will be positive. One obvious positive is the dramatic improvement of our parish financial situation, which should also foster a greater, more practical awareness for the average parishioner. Another benefit is being forced to prioritize what's essential, as well as getting creative with how we

RECTOR'S MESSAGE

(continued)

support things that *are* essential, but out of necessity, are still being impacted. Grudgingly, I have to concede that, painful as this pruning will be, the diocese's intervention will do for us what we haven't been able to do for ourselves, as these are all things that have long been goals for our parish leadership.

What comes next?

Surprisingly, I've found that the word or idea that seems to keep popping up in our recent Vestry and Finance Committee conversations is "opportunity." If we rise to the occasion and make the most of the potential positives, it's going to absolutely transform what All Saints' is capable of doing in the future. The Vestry and I have talked about several specific things each person can do and we'll be sharing those things with you in another message in the coming weeks. In the meantime, as always, pray for us and for our whole parish family, that with the help of the Holy Spirit, all our pruning will only prepare the way for a much greater harvest for God's kingdom.

In His mercy,



PARISH CALENDAR OF EVENTS

August

- | | | |
|----|--|-----------------------------|
| 1 | Joseph of Arimathea
Mass | Noon |
| 4 | Jean Baptiste Vianney Cure d’Ars, 1859
Morning Prayer
Mass | 9:00am
9:30am |
| 5 | Societies of Mary
<i>All are welcome to join the Societies of Mary for their monthly day of devotion, beginning in the Chapel with Rosary at 11:00am with Mass to follow. After which we will adjourn to the Parish Hall for a potluck luncheon.</i> | 11:00am |
| 6 | The Transfiguration of Our Lord Jesus Christ
Mass
Bible Study on the Gospel of Matthew
Solemn Mass | 8:00am
9:30am
10:30am |
| 8 | Dominic, Priest and Friar, 1221
Mass
Finance Committee Meeting | Noon
6:00pm |
| 11 | Clare, Abbess at Assisi, 1253
Morning Prayer
Mass | 9:00am
9:30am |
| 13 | The Tenth Sunday after Pentecost
Mass
Bible Study on the Gospel of Matthew
Solemn Mass | 8:00am
9:30am
10:30am |

PARISH CALENDAR OF EVENTS

August *(continued)*

15	Saint Mary The Virgin Mass Vestry Meeting	Noon 7:00pm
18	William Porcher DuBose, Priest, 1918 Morning Prayer Mass	9:00am 9:30am
20	The Eleventh Sunday after Pentecost Mass Bible Study on the Gospel of Matthew Solemn Mass	8:00am 9:30am 10:30am
22	Queenship of the Blessed Virgin Mary Mass	Noon
25	Louis, King of France, 1270 Morning Prayer Mass	9:00am 9:30am
27	The Twelfth Sunday after Pentecost Mass Bible Study on the Gospel of Matthew Solemn Mass	8:00am 9:30am 10:30am
29	Feria Mass for the Departed (Palmer Groenewold)	Noon

PARISH CALENDAR OF EVENTS

September

- | | | |
|----|--|-----------------------------|
| 1 | Giles, Abbot in Provence, c. 708
Morning Prayer
Mass | 9:00am
9:30am |
| 2 | Societies of Mary
<i>All are welcome to join the Societies of Mary for their monthly day of devotion, beginning in the Chapel with Rosary at 11:00am with Mass to follow. After which we will adjourn to the Parish Hall for a potluck luncheon.</i> | 11:00am |
| 3 | The Thirteenth Sunday after Pentecost
Mass
Bible Study on the Gospel of Matthew
Solemn Mass | 8:00am
9:30am
10:30am |
| 4 | Labor Day: <i>Parish Office closed</i> | |
| 5 | Feria
Mass | Noon |
| 8 | Nativity of the Blessed Virgin Mary
Morning Prayer
Mass | 9:00am
9:30am |
| 10 | The Fourteenth Sunday after Pentecost
Mass
Bible Study on the Gospel of Matthew
Solemn Mass | 8:00am
9:30am
10:30am |
| 12 | John Henry Hobart, Bishop of New York, 1830
Mass
Finance Committee Meeting | Noon
6:00pm |

PARISH CALENDAR OF EVENTS

September *(continued)*

15	Seven Sorrows of the Blessed Virgin Mary Morning Prayer Mass	9:00am 9:30am
17	The Fifteenth Sunday after Pentecost Mass Bible Study on the Gospel of Matthew Solemn Mass	8:00am 9:30am 10:30am
19	Theodore of Tarsus, Archbishop of Canterbury, 690 Mass Vestry Meeting	Noon 7:00pm
22	Feria Morning Prayer Mass for the Departed (Pauline Tweed)	9:00am 9:30am
24	The Sixteenth Sunday after Pentecost Mass Bible Study on the Gospel of Matthew Solemn Mass	8:00am 9:30am 10:30am
26	Lancelot Andrewes, Bishop of Winchester, 1626 Mass	Noon
29	Saint Michael and All Angels Morning Prayer Mass	9:00am 9:30am

FINANCE COMMITTEE REPORT

All Saints' Finances & the Diocese of San Diego

For the last several months, the Diocese of San Diego has been reviewing and supervising the financial operations of All Saints' Parish. Diocesan concern about our finances first came to light in 2014 when a diocesan audit review reported that "there appear to be serious financial challenges at All Saints' San Diego." Although we had successfully addressed many of the issues identified in that audit review report, Bishop Mathes determined earlier this year that it was necessary to place external controls on the parish's financial operations. **This decision was based in large part on diocesan review of the parish budget for 2017 – a budget that projected an operating deficit substantially larger than in previous years.**

In adopting this deficit budget, the Vestry last year made a carefully considered decision to invest a significant portion of a bequest from the Patricia Brian Trust in a mission outreach program. Working through a committee charged with recommending a specific plan of action, the Vestry decided to adopt a two-year pilot program focused on outreach to our preschool and the wider community outside our doors. The plan ultimately adopted was to hire a part-time "community coordinator" to serve as a liaison between the parish and the preschool. The person we planned to hire would serve as a lay chaplain for the preschool children and also seek to respond to the spiritual needs of preschool parents and teachers. In addition to the community coordinator's salary and benefits, the Vestry also had authorized spending up to \$25,000 to provide materials and support for new programs and activities. This money was derived from special contributions aimed at supporting outreach.

While recognizing that the costs of this program would increase our already troublesome deficit, the Vestry concluded after many months of prayerful consideration that this kind of targeted outreach effort was worth the cost. However, the financial leaders of the diocese did not see things the same way. Thus, Bishop Mathes invoked a canon that allows diocesan supervision of parish budgets if the Bishop determines that a parish is placing its future financial viability at risk by using endowments or other reserves to cover deficits in current operations. Specifically, Bishop Mathes directed the Vestry to adopt a revised budget for 2017 that cut the originally projected deficit in half and to approve a

FINANCE COMMITTEE REPORT

(continued)

three-year plan that would produce a balanced budget in 2019. At the same time he appointed Area Missioner Steve Turnbull and Glover Ferguson as diocesan representatives to assist us in meeting these requirements.

Steve and Glover met with the Vestry and Finance Committee on March 18. The diocesan representatives first examined our balance sheet and asked detailed questions about our resources and use of our property. Drawing on their experience in other parishes, they offered numerous suggestions, particularly in the area of revenue enhancement. Other churches, they reported, have increased their income by placing cell phone towers on parish property or renting their kitchens to commercial ventures. In particular, they stressed that it was important for All Saints' to use our endowment and cash reserves to produce income, but not to draw down the principle to cover operating deficits after 2018. In the area of expenditure reduction, they pointed out that our budget for music was unusually high for a parish of our size, but offered few specific suggestions for cutting costs. In response to questions, they conceded that it is extremely difficult to eliminate or reduce salaries and benefits for clergy and other employees, but suggested that doing so was often necessary to ensure financial viability in the future.

The Vestry approved a revised budget for 2017 that eliminated the community coordinator position and related expenditures, made a few other spending cuts for this year, and incorporated several modest revenue enhancements. As a result, we were able to meet the Bishop's deadline of April 15 for a revised budget that cut our projected deficit for 2017 from \$301,707 to \$148,776.

Once the revised 2017 budget had been submitted to the diocese, we began work on a three-year budget plan that would completely eliminate deficit spending in 2019. Business Administrator Gayle Murken developed a framework for detailed analysis of our budget and suggested revenue enhancements based on modest rent increases for the preschool and our non-profit tenants. **Working from this foundation, the Finance Committee produced a three-year plan that reduces the projected deficit to approximately \$66,000 in 2018 and envisions a balanced budget in 2019.** Every expenditure category was

FINANCE COMMITTEE REPORT

(continued)

examined in detail, right down to a proposed reduction of \$200 in expenditures for altar supplies. Representatives of the Finance Committee also instructed our investment advisers to manage our investments to generate cash distributions from the Ready Fund to provide us with additional operating income. This three-year plan was approved by the Vestry at its June meeting and submitted to Bishop Mathes and our diocesan representatives. Subsequent feedback from Steve and Glover indicates that we are moving in the right direction, but that the key going forward is to achieve the balanced budget we have planned in 2019.

There is no doubt that balancing the budget will force us to change the way we operate as a parish. **In addition to foregoing any significant new outreach and missional efforts, we will be forced to cut back on expenditures for supply priests, choir soloists, and flowers in 2018. We project that 2019 will bring additional cuts for music and severe restrictions on nursery/child care expenditures, as well as extremely challenging goals aimed at reducing expenditures for utilities. Most painfully, we anticipate that in 2019 we will be forced to reduce the rector's time base from 100% to 90%, with a corresponding reduction in his stipend and benefits.** We on the Finance Committee are extremely reluctant to claim that there is a silver lining in these developments, but we do see a path to long-term viability. We have now consolidated most of our cash reserves in the Ready Fund and have concluded that from 2019, we must use this valuable resource exclusively to generate cash for the operating budget rather than using it primarily to cover operating deficits. The challenge of working within these constraints may give members of the congregation new opportunities to put their gifts of time, talent, and treasure to work in pursuit of this path to long-term viability. As we said in the Finance Committee's report to the Vestry in June, "we must find a way to change the equation through outreach to those who are not currently part of the parish community."

TREASURERS CORNER

By John Gray III



Operating income is over budget for the month of June, but expenses were also over budget.

	Actual	Budget	Difference
<i>Revenues</i>	\$40,121	\$25,406	\$14,715
<i>Expenses</i>	\$73,643	\$71,878	\$1,765

Key *REVENUE* deviations from plan were:

- Current month pledges were \$447 over budget
- Property management revenue is over budget by \$1,162 due to AA group catching up on rent
- Investment income was \$12,284 over budget due to annual Ready Fund distribution of \$10,000

Key *EXPENSE* deviations from budget were:

- Pastoral expense was \$477 over budget due to SECA reimbursement
- Business expenses were \$4,120 over budget due to quarterly insurance payments
- Facilities expenses were \$588 under budget
- Music Program expense was \$552 under budget
- Property Management expense was \$100 under budget

Totals through June:

	Actual	Budget	Difference
<i>Pledges</i>	\$62,152	\$58,191	\$3,961
<i>Total Revenues</i>	\$180,100	\$153,921	\$26,179
<i>Expenses</i>	\$264,937	\$316,214	\$(51,277)

For the first six months of 2017, we are under budget by \$77,455

PRESCHOOL CORNER

By John Gray III



Operating income is under budget for the month of June and expenses were over budget.

	Actual	Budget	Difference
<i>Revenues</i>	\$43,458	\$43,648	\$(190)
<i>Expenses</i>	\$47,047	\$44,222	\$2,825

Key *REVENUE* deviations from budget were:

- Current month tuition was \$821 under budget

Key *EXPENSE* deviations from budget were:

Operating expenses for June were \$2,825 over budget

Net Loss for June was \$3,590

Preschool Update for August

- We currently have 83 children enrolled for August- of those 18 are part-time and 11 are toddlers.
- There will be a Pre-K Family Day in Balboa Park on August 25.

PARISH LIFE

FLOWER GUILD UPDATE

You may have noticed that we have had flowers on the altar every Sunday this summer. One of our parishioners has asked that we not have plants on the altar and continue with flowers and has donated money for this purpose. Unfortunately, gazing ahead, it looks as if our purse tightening measures at All Saints (to come into compliance with the revised budget requested from the Bishop) will include no flowers on the altar unless there is a donation for that specific date. The Flower Guild will use flowers from the garden as much as possible and those of us who have greens at home will be using them also to hopefully not allow this to occur. We feel that flowers on the altar contribute to the quality of worship here at All Saints' and we hope to maintain this standard in the future.

Future Plans

In an effort to continue providing the aesthetics on the altar, we are hoping to plant some type of cutting garden on our property in order to reduce substantially our costs every week for flowers and greens. I feel this is a great opportunity for those of you in the Parish to either donate for flowers and bushes for this purpose or "put your back into it" and help us to prepare the designated site! I continue to look for ways to be more self-supporting in order for us to survive in the future. The Flower Guild will also provide a separate bouquet for the donor of that particular Sunday to take home as a token of our appreciation.

I look at this as an opportunity for creativity, as the flowers on the altar are important to many as part of our worship experience at All Saints'. I welcome all ideas, suggestions and prayers in order to continue our flower ministry.

Yours in Faith,
Sue Johnston

CHRISTIAN FORMATION

Sanctifying Time

In the last issue of *For All the Saints* we covered the Sacred Heart of Jesus, the devotion for the month of June, which gives us the context to understand the devotions for August and September, which are the Immaculate Heart of Mary and the Seven Sorrows of Mary. Of course, *everything* we believe about the Blessed Virgin Mary comes in the context of Jesus and it's only because He's her Son that we know her as the Blessed Mother. Of course, it's important to remember that because of Jesus, Mary's not just *the* Blessed Mother, but also *our* Blessed Mother as well. For one thing, to be united to Jesus is to be united to her, since it's her flesh that He took on to become Fully Man. But Jesus doesn't intend for us to see Mary as a distant relative we've only heard stories about, and He makes that clear from the Cross.

In John's gospel, Jesus looks at Mary and John standing near the cross and says to her, "Woman, behold, your son!" Then he says to John, "Behold, your mother!" Jesus isn't just making sure His widowed and soon-to-be childless mother will be looked after by asking His closest friend to take her in. By addressing her as "Woman," far from diminishing her, Jesus is enlarging her role in salvation history. More than just Mary of Nazareth, who bore Jesus of Nazareth, she becomes the mother of all of us who have found new life as members of His body. We see this idea introduced at the Wedding in Cana, where He also addresses her as "Woman." This is further supported by John only referring to himself as "the beloved disciple," which he does throughout the gospel to allow all Jesus' "beloved disciples" entrance into the narrative. Therefore, when we contemplate what it means to take the Blessed Mother into our homes, as John does, we can understand what devotion to the Immaculate Heart of Mary is really all about.

August: The Immaculate Heart of Mary

While devotion to the Sacred Heart of Jesus focuses us on his divine love for mankind and encourages us to respond with humility, gratitude, obedience, and adoration, devotion to the Immaculate Heart of Mary focuses us on her love for God. We're encouraged to ponder her interior life and ask her to spiritually nurture and form us so

CHRISTIAN FORMATION

Sanctifying Time

that we can learn to love God the way she does. We try to emulate her obedience and generous response to God the Father; the way she's constantly treasuring the mysterious events of Jesus' life in her heart; her courage and sorrow during the Passion. If that seems a little abstract, maybe an illustration will help.

Imagine a child who wants to do something special to celebrate his father's birthday, and the way everything changes when he asks his mother for help. While he couldn't have baked a cake or made a special dinner on his own, the son can help the mother do it. The same thing happens when they go shopping for a present; the mother helps the son make a good choice, then takes what he has and makes up the difference. If the son dresses himself up for the special dinner, the mother can't help but straighten his tie and get the smudge off his face.

While it's true that the father would've loved the son no matter what, that's not actually the point. The son didn't ask for the mother's help to *get* love from the father, but to *give* love to the father, and knew that he could do that a lot better with his mother's help. That's what is happening when we take Mary into our hearts as the mother Jesus intends: she adds the love she has for both God and us and makes greater things possible.

This kind of devotion to the Blessed Mother only began with St. John. Since the earliest times of the Church, it's continued through the centuries and the lives and writings of the saints testify to the critical importance of Mary in the spiritual life. St. Louis de Montfort even goes so far as to say that putting ourselves in her hands is the "quickest, easiest, surest, and most perfect" path to becoming not just a saint, but a *great* saint.

One reason is that just like any earthly mother of a young child, she knows us better than we know ourselves. She knows our personalities and our motivations. She knows our talents and potential, and how to encourage those things so that we flourish in our own unique way. Mothers have a special way of relating to and understanding their children, and the Blessed Mother, the spouse of the Holy Spirit, is the epitome of that.

CHRISTIAN FORMATION

Sanctifying Time

Another reason Mary is so important is best understood in response to a common question or objection that may have been swirling around in your head: doesn't Jesus teach us to love the Father and help us do it by making up for what's lacking in our love? The answer is of course, yes; Jesus reveals the Father to us and is the path to the Father. But then, who teaches us to love Jesus and helps us follow Him? If that seems like a silly question, consider how frequently we see Jesus rejected in the gospels or how many books you've seen titled something like *The Hard Sayings of Jesus*. Quite simply, "Take up your cross and follow me," is an intimidating invitation.

Many spiritual writers through the centuries agree that part of what makes Mary so helpful is that she reveals a view of Jesus and a tender way of loving him that no one else can. Mothers know how to form their children; when and how to challenge them, when to ease up, and how to encourage them when they fail. Mothers know how to comfort us when we're afraid or suffering. When we're faced with something difficult but necessary, they know how to give a spoonful of sugar to help the medicine go down. An example of this was Mother Teresa's practice of always holding a rosary if her hands weren't otherwise occupied. The reason she gave was that it reminded her that the Blessed Mother was always holding her hand, which is especially powerful and poignant given how dark and heroic a path Jesus called her to follow.

Some ways that we can focus on the Immaculate Heart of Mary in the month of August:

- ◆ Meditate on what we see the Blessed Virgin Mary doing in the gospels.
- ◆ Pray the Rosary, which is contemplating the life of Jesus through her eyes.
- ◆ Incorporate the Angelus into your daily routine, especially at noon.

A couple of my favorite prayers:

CHRISTIAN FORMATION

Sanctifying Time

“O Blessed Mother, lend me your heart. Bring me the Spirit. Pray that my hardened heart would burn with love for Jesus. Help set my heart on fire with love for Him. O Immaculate Mother, keep me in your most pure heart, that I may please Jesus through you, and with you, and in you.”

“O blessed Mother, give me sweetness in my suffering, and hold my hand on the way to the cross.”



September: The Seven Sorrows of Mary

Because no one has ever loved Jesus like His Blessed Mother, no one has suffered on His behalf like she has, and we see this referenced in Luke 2:35, when Jesus is presented in the Temple. After praising God for the privilege of seeing his savior, the aged Simeon prophesies that not only will Jesus be a sign that's rejected, but that “a sword will pierce [Mary's] own soul also.” This was no doubt fulfilled in Jesus' passion, where she was forced to watch her own son's torture, humiliation, and execution, and is the reason a sword is often part of the image of the Immaculate Heart of Mary.



CHRISTIAN FORMATION

Sanctifying Time

The devotion to the Seven Sorrows of Mary (not to be confused with the Sorrowful Mysteries of the Rosary) is a meditation on seven events in the life of Jesus which would've brought particular suffering for her. The common practice for praying the Seven Sorrows is to say one Our Father and seven Hail Mary's for each one, and I've also included a brief prayer or aspiration for each one.

The First Sorrow: Simeon's Prophecy (Luke 2:34-35)

O, Mary, help me to understand the purpose of suffering in my life.

Second Sorrow: The Flight into Egypt (Matthew 2:13)

O, Mary, help me to stay close to your Divine Son when I feel most abandoned.

Third Sorrow: The Loss of Jesus (Luke 2:43-45)

O Mary, help me to keep peace of soul, even when searching for Jesus in my life.

Fourth Sorrow: Mary meets Jesus on the Road to Calvary

O, Mother of God, teach me to behold Jesus in His sorrows when I am most tempted to sin.

Fifth Sorrow: Mary Sees Jesus Die on the Cross (John 19:25)

Through you, O Virgin Mother, may we draw the waters of salvation out of the wounds of Christ.

Sixth Sorrow: Jesus' Side is Pierced, Mary Receives His Body into Her Arms (Matthew 27:57-59)

O, Mary, help me to stand beside the Cross with you, whose soul the sword of sorrow has pierced.

Seventh Sorrow: Mary Places Jesus' Body in the Tomb (John 19:40-42)

O, Virgin Mary, may your many sorrows make me rejoice in Heaven's Kingdom.

We can observe the devotion to the Seven Sorrows of Mary in the month of September by praying and meditating on them, especially on Fridays, and coming to Mass on the feast itself, which is September 15th.

COMMEMORATION

Laurence, Deacon and Martyr

258



Laurence (or Lawrence) was chief of the seven deacons of the congregation at Rome, the seven men who, like Stephen and his companions (Acts 6:1-6), were in charge of administering the church budget, particularly with regard to the care of the poor. In 257, the emperor Valerian began a persecution aimed chiefly at the clergy and the laity of the upper classes. All Church property was confiscated and meetings of Christians were forbidden. The bishop of Rome, Sixtus II, and most of his clergy were executed on 7 August 258, and Laurence on the 10th. This much comes from the near-contemporary records of the Church.

The accounts recorded about a century later by Ambrose and the poet Prudentius say that, as Sixtus was being led to his death, Laurence followed him, saying, "Will you go to heaven and leave me behind?" and that the bishop replied, "Be comforted, you will follow me in three days." They go on to say that the Roman prefect, knowing that Laurence was the principal financial

officer, promised to set him free if he would surrender the wealth of the Church. Laurence agreed, but said that it would take him three days to gather it. During those three days, he placed all the money at his disposal in the hands of trustworthy stewards, and then assembled the sick, the aged, and the poor, the widows and orphans of the congregation, presented them to the prefect, and said, "These are the treasures of the Church." The enraged prefect ordered him to be roasted alive on a gridiron. Laurence bore the torture

COMMEMMORATION

(continued)

with great calmness, saying to his executioners at one time, "You may turn me over; I am done on this side." The spectacle of his courage made a great impression on the people of Rome, and made many converts, while greatly reducing among pagans the belief that Christianity was a socially undesirable movement that should be stamped out.

The details of these later accounts have been disputed, on the grounds that a Roman citizen would have been beheaded. However, it is not certain that Laurence was a citizen, or that the prefect could be counted on to observe the law if he were. More serious objections are these:

1. The detailed accounts of the martyrdom of Laurence confuse the persecution under Decius with the persecution under Valerian, describing the latter, not as an emperor, but as the prefect of Rome under the emperor Decius.

We have early testimony that Bishop Sixtus and his deacons were not led away to execution, but were summarily beheaded on the scene of their arrest.

2. For these reasons, the Bollandist Pere Delahaye and others believe that Laurence was simply beheaded in 258 with his bishop and fellow deacons. On this theory, it remains unexplained how he became so prominent and acquired so elaborate an account of his martyrdom.

Lawrence's emblem in art is (naturally) a gridiron.

Source: "James Kiefer's BIO's"

COMMEMMORATION

St. Giles

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St. Giles (mid-seventh to early eighth century) was a Greek hermit who lived in a dense forest in Southern France, accompanied only by a hind, who gave him her milk. When the hunters of the Frankish king pursued the hind, the saint took the arrow shot instead. Afterward, the king craved his pardon and built a monastery at his behest. According to legend, Giles, “prayed that the his wounded hand might never heal, so that he, as his Saviour before him, might learn to bear pain. For this reason he became the patron saint of cripples, and numerous churches and hospitals in all parts of Europe are dedicated to him.” Giles later visited Rome, where the pope gave him his two beautiful doors, embellished with the images of Saints Peter and Paul. In a sigh of faith, Giles, cast them into the Tiber River; when he returned to his monastery, there they were at its gates, and he set them up as the doors of his church. The window shows St. Giles and the deer, with the arrow piercing the saint’s hand. Above are the Pope’s doors, borne miraculously on the waters.

Source: “The Windows of All Saints” commentary by Dr. Stephen Cox

PARISH LIFE

Father Harold Reed, SSC Sunday, July 9, 2017

Photos by John Gray III



PARISH LIFE

The Baptism of Konrad Aleksander Jankowski Sunday, July 23, 2017

Photos by John Gray III



PARISH HISTORY

All Saints' Seal



Encircling the seal are 12 apostles' symbols and in the center the shield contains 4 more symbols. In this issue we continue our exploration of the All Saints' seal by describing 3 symbols starting at the eight o'clock position for St. Jude, St. Philip and St. Bartholomew.

PARISH HISTORY

All Saints' Seal



This Apostle, St. Jude, also called Thaddaeus and Lebbaeus, traveled far with St. Simon on missionary journeys. Hence he is given a sail boat with a cross-shaped mast on his shield. St. Jude was a tireless missionary, having visited Arabia, Syria and Mesopotamia. His manner of death is also unknown, though some have supposed that he and Simon were martyred together.



A questionable tradition holds that Philip was a missionary to Phrygia and Galatia. Philip is said to have been martyred by crucifixion or the spear, or bound to a cross and stoned to death. Two loaves of bread on his shield recall Philip's comment at the feeding of the multitude recorded in John 6:7.



This Apostle, thought to be the same as Nathanael, is Bartholomew who probably preached near the border of India and in Armenia. While preaching in Albanople, Hippolytus states that he was seized by the governor, flayed, crucified and his dead body decapitated with a scimitar. His most usual shield shows three flaying knives placed vertically.

Source: F. R. Webber's *Church Symbolism*



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