

# FOR ALL THE SAINTS

April 2022 | May 2022



## Revisiting Holy Week Liturgies: The Office of Tenebrae.

## 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: Tenebrae service at St. Francis Xavier Parish in Acushnet, MA

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# FROM YOUR RECTOR

## The Service of Tenebrae



A look at the four Gospel books in the New Testament can easily convince us that the four Gospel writers understood the great relevance of the events leading to Jesus' death and resurrection, for a significant number of verses in each Gospel is devoted to narrating these events.

The early Christian Church also understood this well, and as early as the fourth century the events leading to Jesus' death and glorious resurrection were systematically commemorated (Good Friday and Holy Saturday was observed even before the fourth century) and became the observance of Holy Week, as the week before Easter Day.

Holy Week, also known as the Great Week, because great deeds were done by God during it, is observed with special devotion by all Christians, and taking active part in its preparation and celebration has become a liturgical tradition in almost all Christian denominations.

Some churches may have more elaborate liturgies than others, and the Anglo-Catholic churches, of which All Saints' in San Diego is an example, have always distinguished themselves by the great care and attention to detail with which all of these liturgies are prepared and executed.

The events leading to the glorious resurrection of our Savior and Lord, which is the cornerstone of our Christian faith, can never be prepared and celebrated with too much care and devotion.

Living out each of these moments together with our faith community gives us a greater sense of belonging, and the beauty and solemnity with which we do it speaks highly of our communal commitment and service to God.

# FROM YOUR RECTOR

(continued)

One of the liturgies that has for centuries been part of the Catholic tradition of the church, but has somehow been neglected by some churches is the Service of Tenebrae, which is at present observed on Holy Wednesday by the Episcopal Church.

Although Tenebrae was not part of the Holy Week celebrations at All Saints' San Diego for this year (2022) and has not been observed in our church for quite a number of years now, it would be a good addition to the liturgical richness and tradition of our local church. Knowing what this service commemorates and makes reference to is vital so that the congregation can more readily engage in it, and be inspired by the mighty acts that God has done for us in the history of salvation.

What follows is a brief history and commentary about this liturgy, mainly taken from Wikipedia online:

***Tenebrae** (/ˈtɛnəbreɪ, -bri<sup>[1]</sup>—[Latin](#) for "darkness") is a religious service of [Western Christianity](#) held during the three days preceding Easter Day, and characterized by gradual extinguishing of candles, and by a "streptus" or "loud noise" taking place in total darkness near the end of the service.*

*Tenebrae was originally a celebration of [matins](#) and [lauds](#) of the last three days of [Holy Week](#) ([Maundy Thursday](#), [Good Friday](#), and [Holy Saturday](#)) in the evening of the previous day ([Holy Wednesday](#), Maundy Thursday and Good Friday) to the accompaniment of special ceremonies that included the display of lighted candles on a special triangular candelabra.*

*Celebrations called Tenebrae today may be of quite different content and structure, based for example on the [Seven Last Words](#) or readings of the [Passion of Jesus](#). They may be held on only one day of Holy Week, especially Spy Wednesday (Holy Wednesday). They may be held during the daylight hours and the number of candles, if used, may vary.*

*Tenebrae liturgical celebrations of this kind now exist in the [Latin Catholic Church](#), [Lutheran Churches](#), [Anglican Churches](#), [Methodist Churches](#), [Reformed Churches](#) and [Western Rite Orthodoxy](#).*

# FROM YOUR RECTOR

## continued

### *Original form*

In the [Roman Catholic Church](#), "Tenebrae" is the name given to the celebration, with special ceremonies, of [matins](#) and [lauds](#), the first two [hours](#) of the [Divine Office](#) of each of the last three days of [Holy Week](#). In the [Roman rite](#) of the [Catholic Church](#) Tenebrae was celebrated in all churches with a sufficient number of clergy until the [liturgical reforms of Pope Pius XII](#) in the 1950s. The traditions regarding this service go back at least to the ninth century. Matins, originally celebrated a few hours after midnight, and lauds, originally celebrated at dawn, were anticipated by the late Middle Ages on the afternoon or evening of the preceding day, and were given the name "Tenebrae" because concluding when darkness was setting in.

The celebration of matins and lauds of these days on the previous evening in the form referred to as Tenebrae in churches with a sufficient number of clergy was universal in the [Roman Rite](#) until the [reform of the Holy Week ceremonies](#) by [Pope Pius XII](#) in 1955. He restored the [Easter Vigil](#) as a night office, moving that Easter liturgy from Holy Saturday morning to the following night and likewise moved the principal liturgies of [Holy Thursday](#) and [Good Friday](#) from morning to afternoon or evening. Thus matins and lauds of Good Friday and [Holy Saturday](#) could no longer be anticipated on the preceding evening, and even matins and lauds of Holy Thursday was allowed to be anticipated only in the case of cathedral churches in which the [Chrism Mass](#) was held on Holy Thursday morning.

The 1960 [Code of Rubrics](#), which was incorporated in the next typical edition of the Roman Breviary, published on 5 April 1961, a year ahead of the publication of the 1962 edition of the Roman Missal, allowed no anticipation whatever of lauds, though matins alone could still be anticipated to the day before, later than the hour of vespers.

In sum:

Until 1955 the three consecutive Tenebrae services for [Holy Thursday](#), Good Friday and Holy Saturday, including the typical ceremonies such as the extinguishing of candles, with each of these three services anticipated on the previous evening, were widely celebrated as an integral part of the liturgy of Holy Week in churches with a sufficient number of clergy wherever the Roman rite was followed. A rich tradition of music composed for these central occasions had developed.

# FROM YOUR RECTOR

## continued

*From 1956 to 1970 the practice largely declined:*

*The 1955 papal document restored the celebration of matins and lauds of Holy Thursday, Good Friday and Holy Saturday to their original timing as morning services, with only a little allowance for anticipating any of them on the evening before. On these three days attention shifted from what became morning services to the services that were now to be held in the afternoon or evening. Communal celebration of matins and lauds became limited generally to communities that observed the full Divine Office in congregational form. Matins and lauds, having lost their exceptional character, provided composers with little incentive to produce new music for them and there was no demand for grand performances of the existing music earlier composed for Tenebrae.*

*The Roman Breviary, as updated in 1961, did not mention any specific Tenebrae ceremonies to accompany the no longer anticipated matins and lauds of Maundy Thursday, Good Friday and Holy Saturday.*

*Finally, in the wake of the [Second Vatican Council](#), matins and lauds throughout the year were completely reformed. Matins, for instance, no longer had the nine [psalms](#) and lauds the five psalms that determined the number of candles extinguished in the Tenebrae celebration.*

## Other Western Churches

Some [Protestant denominations](#) retained elements of the Roman Tenebrae liturgy, or added others. The Tenebrae services in the [Lutheran](#), [Anglican](#), [United Methodist](#), [United Church of Christ](#) and [Presbyterian](#) Churches all contain "the pattern of extinguishing the candles (and the overhead lights) and restoring the Christ candle", along with the strepitus. Some liturgical [Baptist](#) congregations also hold Tenebrae Services. Variations of Tenebrae are sometimes celebrated in less formal or [non-denominational churches](#) as well.

Some [Tenebrae responsory](#) settings led their own life in Protestant practice, for instance: [Jacob Handl's Ecce quomodo moritur justus](#)

# FROM YOUR RECTOR

## continued

The *Tristis est anima mea* setting attributed to *Johann Kuhnau*

### *Anglican practice*

Those Anglican churches that celebrate the Tenebrae service do so on Spy Wednesday, thereby preserving the importance of the Maundy Thursday and Good Friday observances.

In its Book of Occasional Services, the [Episcopal Church \(United States\)](#) provides for a single Tenebrae service on Holy Wednesday in the evening. That service preserves the number of nine Tenebrae lessons, each followed by a responsory.

This form of the monastic office (matins and lauds) is commonly adapted for congregational use during Holy Week. The office is structured around psalms, readings, and responsories. A distinguishing characteristic of this service is the series of readings from Lamentations which appear early in the office. The distinctive ceremonial of Tenebrae includes use of fifteen lighted candles, often set on a special, triangular stand. One candle is extinguished as each of the fourteen appointed psalms is completed. The fifteenth candle, symbolic of Christ, is left lighted at the end of the final psalm. But it is carried away to be hidden, which signifies the apparent victory of the forces of evil. A sudden loud noise is made at the end of the service, symbolizing the earthquake at Christ's death. The lighted candle is then restored to its place, suggesting Christ's eventual triumph. The BOS includes Tenebrae as an option for use on Wednesday in Holy Week.

Parishes of the [Anglican Church of Canada](#) that do celebrate Tenebrae follow a variety of practices. The [Church of St. Mary Magdalene \(Toronto\)](#) is notable for the excellence of its music, of which the musical Tenebrae services are exemplary. Christ Church Cathedral (Fredericton) uses Tenebrae in a sung traditional language form on the Wednesday evening of Holy Week which includes lessons from Jeremiah with responding psalms, the fourth being from John 17, and Benedictus. At the Church of the Epiphany (Oakville) Tenebrae is described as the reversal of the Advent wreath: "starting Lent with the brightness of six candles, the darkness grows as a candle is extinguished each week in anticipation of Jesus dying on the cross on Good Friday." This abbreviated Tenebrae liturgy begins worship services on Sundays during Lent. The [Sisterhood of Saint John the Divine](#) have their own liturgy, "The Order of Tenebrae", published in 1933.

Father Carlos E. Expósito, Rector



# PARISH CALENDAR OF EVENTS

## April

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

### LENTEN SEASON — April 1 —April 9

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

- Tuesdays: **Noon Mass** followed by a fellowship snack in the Flower Room
- Fridays: **The Great Litany**, at 11:30 am, followed by the Via Crucis (**the Stations of the Cross**) at Noon
- Saturday, April 2: The April Societies of Mary Day of Devotion will be held at 11am.
- Sundays: A Spanish Mass will be held on the first, second, fourth (and fifth) Sundays each month at 1pm. Everyone is welcome.

### PALM SUNDAY, HOLY WEEK, AND EASTER

All masses are held in our historic church except as noted..

- April 10th     **Palm Sunday** 10am Mass Gather in the courtyard for the blessings of palms and procession around the church
- April 12th     **Holy Tuesday** Noon Mass
- April 14th     **Maundy Thursday** 7pm Mass with solemn Agape meal  
Vigil in St. Mary's Chapel 8pm to 10pm
- April 15th     **Good Friday** Vigil in St. Mary's Chapel 9am to noon  
Stations of the Cross at noon  
Good Friday service at 7pm
- April 16th     **Holy Saturday** Holy Saturday Liturgy at 10am  
Easter Vigil at 8pm - Starts in the Courtyard
- April 17th     **Easter Day** Mass at 10am

# PARISH CALENDAR OF EVENTS

## April

### SPECIAL CLASSES AND PROGRAMS:

- Sundays from 10:00am to 10:45am – Christian Formation and First Communion Instruction for children ages 5-12 in the Parish Hall taught by Lucretia Locke. For registration, call (619) 298-7729 or email us at [info@allsaintschurch.org](mailto:info@allsaintschurch.org)
- Christian Formation 11:30am in the Rector's Study every second and fourth Sunday of the month.
- Thursdays – Spanish Class from 1:00pm to 3:00pm. Meeting in the Flower Room, Taught by Fr. Carlos.

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|   |                                                                                                                                                                                                                                                                                  |                   |
|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| 1 | <b>The Great Litany,</b><br>Via Crucis ( <b>the Stations of the Cross</b> )                                                                                                                                                                                                      | 11:30 am<br>Noon  |
| 2 | <b>Societies of Mary</b> (St. Mary Chapel)<br><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 | <b>The Fifth Sunday in Lent</b><br>Mass in Spanish (St. Mary Chapel)                                                                                                                                                                                                             | 10:00am<br>1:00pm |
| 5 | Mass (St. Mary Chapel)<br>Snack Fellowship in the Flower Room                                                                                                                                                                                                                    | Noon<br>1:00      |
| 7 | Spanish Class Flower Room Taught by Fr. Carlos                                                                                                                                                                                                                                   | 1pm–3pm           |
| 8 | <b>The Great Litany</b><br>Via Crucis ( <b>the Stations of the Cross</b> )                                                                                                                                                                                                       | 11:30am<br>Noon   |

# PARISH CALENDAR OF EVENTS

## April

|    |                                                                                                                                         |                             |
|----|-----------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|
| 10 | <b>Palm Sunday</b><br>Mass (Begins in the Courtyard)<br>Christian Formation in the Rector's Office<br>Mass in Spanish (St. Mary Chapel) | 10:00a<br>11:30am<br>1:00pm |
| 12 | Mass (St. Mary Chapel)<br>Snack Fellowship in the Flower Room<br>Finance Committee Meeting via Zoom                                     | Noon<br>1:00pm<br>6:30pm    |
| 14 | Holy Thursday Mass and Agape Meal<br>Vigil in St. Mary Chapel                                                                           | 7:00pm<br>8pm—10pm          |
| 15 | Good Friday Vigil<br>Via Cruces (Stations of the Cross)<br>Mass                                                                         | 9am—Noon<br>Noon<br>7:00pm  |
| 16 | Holy Saturday Liturgy<br>Easter Vigil                                                                                                   | 10:00am<br>8:00pm           |
| 17 | <b>Easter Sunday (Day of Resurrection)</b><br>Mass                                                                                      | 10:00am                     |
| 19 | Mass (St. Mary's Chapel)<br>Snack Fellowship in the Flower Room                                                                         | Noon<br>1:00pm              |
| 21 | Spanish Class Flower Room Taught by Fr. Carlos                                                                                          | 1pm—3pm                     |
| 22 | Morning Prayer (St. Mary Chapel)                                                                                                        | 10:00am                     |

## April/May

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- FOR ALL THE SAINTS

# PARISH CALENDAR OF EVENTS

## May

|    |                                                      |         |
|----|------------------------------------------------------|---------|
| 8  | <b>The Fourth Sunday of Easter</b>                   |         |
|    | Mass                                                 | 10:00am |
|    | Christian Formation—Lenten Study Rector's Office     | 11:30am |
|    | Mass in Spanish (St. Mary Chapel)                    | 1:00pm  |
| 10 | Mass (St. Mary Chapel)                               | Noon    |
|    | Snack Fellowship in the Flower Room                  | 1:00pm  |
|    | Finance Committee via Zoom                           | 6:30pm  |
| 12 | Spanish Class Flower Room Taught by Fr. Carlos       | 1pm—3pm |
| 13 | Morning Prayer                                       | 10:00am |
| 15 | <b>The Fifth Sunday of Easter</b>                    |         |
|    | Mass                                                 | 10:00am |
|    | Vestry Meeting                                       | 11:45am |
| 17 | Mass (St. Mary Chapel)                               | Noon    |
|    | Snack Fellowship in the Flower Room                  | 1:00pm  |
| 19 | Spanish Class Flower Room Taught by Fr. Carlos       | 1pm—3pm |
| 20 | Morning Prayer                                       | 10:00am |
| 22 | <b>The Sixth Sunday of Easter</b>                    |         |
|    | Mass                                                 | 10:00am |
|    | Christian Formation—Lenten Study Rector's Office     | 11:30am |
|    | Mass in Spanish (St. Mary Chapel)                    | 1:00pm  |
| 24 | Jackson Kemper First Missionary Bishop in U. S. 1870 |         |
|    | Mass (St. Mary Chapel)                               | Noon    |
|    | Snack Fellowship in the Flower Room                  | 1:00pm  |

# PARISH CALENDAR OF EVENTS

## May

- |    |                                                                     |         |
|----|---------------------------------------------------------------------|---------|
| 26 | Spanish Class Flower Room Taught by Fr. Carlos                      | 1pm—3pm |
| 27 | Morning Prayer                                                      | 10:00am |
| 29 | <b>The Seventh Sunday Of Easter (The Sunday after Ascension Day</b> |         |
|    | Mass                                                                | 10:00am |
|    | Mass in Spanish (St. Mary Chapel)                                   | 1:00pm  |
|    | Greater San Diego Music Coterie Concert                             |         |
|    | Parish Hall                                                         | 3:00pm  |
| 31 | Visitation Of the Blessed Virgin Mary                               |         |
|    | Mass (St. Mary Chapel)                                              | Noon    |
|    | Snack Fellowship in the Flower Room                                 | 1:00pm  |

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# PARISH LIFE

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## FLOWER GUILD

### Easter Flowers



We are offering an opportunity for parishioners to sponsor memorial Easter flowers, which will decorate the courtyard for Easter. Each person memorialized will be noted in the Easter bulletins. The cost of each sponsorship will be \$25. Flower forms are available on the tables in the front and back of the church and in the Parish Office. **The deadline for ordering is Monday, April 11th.**

# PARISH LIFE

## Treasurer's Report

The treasurer's report prepared for the March Vestry meeting indicates that the finances of All Saints' were very healthy through the first two months of 2022. Pledge revenue through February 20 was almost \$3,000 under budget, but this result was partly because offerings received on February 27 were deposited in March and are not included in financial reports for February. In addition, the pledge shortfall was balanced by higher than expected revenue in the "music pledge" and "plate/other contributors" categories. On the expenditure side of the ledger we were able to purchase a new locking freezer for the parish hall kitchen while remaining under budget in most expenditure categories.

For the first two months of the year our total operating revenue was \$64,306 and our operating expenses were \$62,968, for a cash net gain of a bit more than \$1,300. When depreciation of capital assets is taken into account, our books show a "net loss" for the year of \$109. In short, we are following a pattern of controlling expenditures and living within the balanced budget adopted by the Vestry in December 2021. We know, however, that in these inflationary times we are facing increasing costs for essential projects, particularly in the area of maintenance and repair. Theresa Krist, our business administrator, is currently seeking bids for long-overdue refurbishing of our parish hall restrooms, and we can see the need for significant repair work on the exterior of our preschool building.

In addition to monitoring monthly financial reports, the Finance Committee and Vestry are also working on plans for year-round stewardship in 2022. For Lent, Father Carlos has urged us to focus on the importance of a variety of spiritual disciplines, including prayer, Scripture reading, fasting, and almsgiving. Traditionally, many members of All Saints' have contributed money saved through fasting and abstinence during Lent as an Easter offering. It is appropriate that Lenten almsgiving (contributions above and beyond our pledges) be used to support programs for the needy in our community, and in that spirit the Vestry has voted to designate half of Easter offerings received this year for the work of our Social Action Committee. Those of us who resist technology and use envelopes for our weekly offerings will be able to use the "Easter offering" envelope in the pledge packet for this purpose. This year the parish staff has also designed special Easter offering envelopes which may be found near the doors of the church. Some parishioners are using these envelopes for almsgiving throughout Lent. Another way to support All



# PARISH LIFE

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Saints' ministries to the needy is through contributions to the Rector's Parish Pastoral Needs Fund (PPNF). All loose offerings received on the second Sunday of each month (including Palm Sunday on April 10) are designated for the PPNF.

During Eastertide our stewardship efforts will focus on long-term support for the parish through memorial gifts or bequests. The Easter season, with its focus on the Resurrection, is also a good time for funeral planning. Under the leadership of Father Carlos, parishioners who served on the Vestry in 2021 are nearing completion of a spiritual growth program known as "Revive." The workbook for this course includes a well-designed "funeral planning worksheet" which we would be happy to share with others.

Ed Heck  
Parish Treasurer

(See next page for the Income Statement for the month ending February 28, 2022)

# PARISH LIFE

(continued)

## ALL SAINTS' EPISCOPAL CHURCH Income Statement For the Month Ended February 28, 2022

	Feb-22			Year to Date		
	Actual	Budget	Over (Under)	Actual	Budget	Over (Under)
<b>OPERATING</b>						
Pledge	6,925	8,616	(1,691)	14,260	17,232	(2,972)
Music Pledge	310	829	(519)	2,790	1,658	1,132
Plate / Other Contributors	2,127	2,287	(160)	6,484	4,574	1,910
Investment Income	14,667	13,886	781	14,669	27,773	(13,104)
PPNF / Clergy Fund Donation	110	250	(140)	212	500	(288)
Fund Donation	146	379	(234)	369	758	(389)
Property Mgmt Revenue	12,567	12,708	(141)	25,134	25,415	(281)
Other Income	219	69	150	368	138	230
<b>Total Operating Revenue</b>	<b>37,071</b>	<b>39,024</b>	<b>(1,953)</b>	<b>64,306</b>	<b>78,048</b>	<b>(13,743)</b>
<b>Operating Expenses</b>						
Pastoral Expense	8,461	10,418	(357)	20,538	20,836	(298)
Business Expense	4,647	10,466	(5,819)	11,837	20,932	(9,095)
Diocesan Assessment	3,515	3,515	(0)	7,126	7,031	95
Facilities Expense	5,279	6,691	(1,412)	13,240	13,382	(141)
Music Program Expense	4,063	4,148	(85)	7,976	8,297	(321)
Activity/Committee Expense	1,618	437	1,181	2,080	874	1,206
Property Mgmt Expense	61	2,625	(2,564)	171	5,250	(5,079)
<b>Total Operating Expenses</b>	<b>28,644</b>	<b>38,300</b>	<b>(9,656)</b>	<b>62,968</b>	<b>76,601</b>	<b>(13,633)</b>
<b>Operating Income/(loss)</b>	<b>8,427</b>	<b>724</b>	<b>7,703</b>	<b>1,338</b>	<b>1,447</b>	<b>(109)</b>
<b>NON-OPERATING</b>						
Non-Operating Revenue	-	-	-	-	-	-
Depreciation Expense	724	724	-	1,447	1,447	-
<b>NET INCOME/(LOSS)</b>	<b>7,703</b>	<b>0</b>	<b>7,703</b>	<b>(109)</b>	<b>0</b>	<b>(109)</b>

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# PARISH LIFE

## Stories of Members of All Saints'

In this April/May issue of our bi-monthly newsletter we continue with our ongoing series of life stories of members of our parish. In this issue Christine Watling writes about her mother, Nell-Leone, who at 98 still lives a full life, attends church every Sunday and sits in the first pew on the Lectern side. Take time to say “hello”.



### A BLESSED LIFE

Written by Christine Watling about her mother,  
Nell-Leone Watling

In the wee hours of the morning on April 18, 1924 a baby girl, Nell-Leone, was born in Little Rock, Arkansas. She would be the oldest daughter of Jim Rebecca and Augustus Eugene Richmond. Her father was a shipping clerk for the Underwood Typewriter Company, and her mother, a housewife. Her brother, James Augustus, preceded her by seven years, and the family was finally complete when four years later Daisy Mary was born.

Mother came from a big extended family having three aunts, three uncles and Grandparents. (In fact, my sister, Georgia, is named for our great-grandmother.) She spent her early life in Little Rock, but when she was about six, the family was transferred to San Diego. Grandpa Gus, continued to work for a while with Underwood and then had the chance to open his own neighborhood market in the North Park area. The family lived on Wabash Street, and they had wonderful stories to tell of growing up there. Suddenly, however, Grandpa Gus, died in his early forties leaving behind a grieving young family. For a while things were somewhat difficult as Grandma had to go out and earn a living. She worked for several years as a beautician until she met Ross Stewart, and they married and moved to a home on Villa Terrace, also in North Park. To us he became Grandpa, and we spent many happy hours with them there. We cherish all the wonderful memories of holidays and after-school time. Edison Elementary, Woodward Wilson and Herbert Hoover High School were where

# PARISH LIFE

(continued)

the children received their education. Interestingly enough, the Watling children and our cousins, the Richmonds, also attended Wilson and graduated from Hoover. Life can sometimes be full of coincidence!!

In 1944 World War II was happening, and a handsome young man from Wisconsin, but training at the Marine Corps depot showed a real interest in a nineteen year old attractive young lady. Yes, you guessed it, that would be Mother and my Dad, Melville Bryan Watling. They married in December of 1944 when many GI's did, as leaves were available then. The next year Georgia was born, and then pretty close together I was born and then my baby sister, Maureen. Ten years later, we girls were told to expect a special gift about Christmas time. We were so excited thinking we were getting a new puppy. Imagine our great disappointment when the gift was a baby brother named Bryan Edwin after dad and Uncle Pete. Alas! The heartbreak was indeed great, and I can't remember if we ever got that puppy that year!! But not to mourn we did have several dogs over the years. I call Georgia and Bryan "our bookends" for they were both born in California, while Maureen and I were born in South Milwaukee, WI.

After the war ended, we settled into family life. Dad obtained a job with Convair, starting as a cabinet maker and eventually moved up to an administrative position. I can't remember a time when Dad didn't work for Convair which eventually became General Dynamics. At the same time, Mother worked for a real estate broker before becoming secretary at All Saints'. We lived in an apartment behind Mrs. Edgar's home for several years until Mom and Dad bought their home in 1955. This is the same home where Mother lives today! Her boss at that time was Fr. Satrang who she came to adore and for whom she had the greatest respect. She was secretary for fifty-four years until her retirement. She worked for rectors, Fr. Satrang, Fr. McClaskey, Fr. Woodridge (interim) and finally, Fr. Tony. During her time, she also worked with many curates. Their pictures are on the Parish Hall wall. Although her official title was secretary, she actually was "a woman of all trades"! Some days she prepared coffee hour for after Friday mass; she would help set up tables and chairs if help was needed; she would make sure coffee was prepared and treats were available when necessary and

# PARISH LIFE

(continued)

lots of other little jobs she was called upon to perform. She worked about thirty years with Homero who she loved and still misses very much

Our Lord and church were very much at the center of our lives. Later in my life, through Bible studies, I came to realize what a gift God had given me in my parents. I might not be walking my journey with our Lord, if I'd been blessed with different ones. The whole family was involved with church. Mother sang in choirs alongside her sister at St. Mark's and then All Saints<sup>1</sup>, directed by her brother, James. My Dad served on the vestry for many years and was a sideman, and, with our Uncles Peter and Paul, prepared and served breakfast for the choir between the nine and eleven o'clock masses every Easter. If children were available, we were expected to help. I remember all the fun and laughter that went on.

Their family grew up, left home, worked, married and had their own Families. During this time, Mother was still working at All Saints'. Dad retired at sixty-three and had his stroke a year later. He was disabled by it and Mother was such a trooper. She lovingly cared for him, and they attended every Sunday mass until his death in 2011 at the age of eighty-eight. Mother worked a year or two more and then retired herself. To this day she is still a "fashion plate" (except maybe now with the tennis shoe on one foot and regular shoe on the other, might be slipping a little, and has her hair done every Saturday, rain or shine. Also, you can't miss her in the front pew every Sunday. But most days now, I find her asleep in her "queen like" chair or using her walker to get around. On those days, when I see her or pass her chair and find her sleeping, I think what a marvelous and blessed life she has led. Her children, grandchildren and great-grandchildren love her deeply and are amazed by her history. That history has been full of love, joy, grief, strength, some uncertainty which God handled and a zest for living. She likes to joke when asked "how are you?" saying "For an old lady, I am doing OK! That says everything you need to know. Our family joke is that she probably will outlive us all!

# MUSIC AT ALL SAINTS'

## Greater San Diego Music Coterie Concert Sunday, April 24 at 3pm — Parish Hall



### A Taste of Greatness

Join the Greater San Diego Chamber Orchestra for a taste of the greatest classical music in orchestral and opera repertoire in our next monthly concert at All Saints.

Program includes Schubert's Great Symphony in C, and selections from Rossini's Barber of Seville, Bizet's Carmen and Mascagni's Cavalleria Rusticana with soloist Mary Boles Allen, mezzo-soprano.

Admission to the concert is free with tax-deductible donations accepted at the door.

All members of the Greater San Diego Chamber Orchestra have been fully vaccinated and boosted. Wearing a mask is optional.

Visit <https://gsdmusicoterie.org/events/a-taste-of-greatness/> for program updates and further inquiry.

### Mary Boles Allen

A lifelong opera lover, Mary has been a member of the San Diego Opera Chorus since 2006. As a soloist she has performed with Opera Wednesdays at the La Jolla Community Center, Lyric Opera San Diego, and with the San Diego Master Chorale, among many San Diego organizations. She is currently the alto soloist and section leader for the La Jolla Presbyterian Church's Chancel Choir.

# PARISH LIFE

## Social Action News

### Support Salvation Army & Scripps Mercy ER Clothing Needs

Welcome Spring!! Sunshine; flowers; covid19 in decline!! Better days ahead!

But not for everyone! There are those who are still struggling to stay warm and to have enough to eat. Let's continue to fill the wagon with non-perishable food for Salvation Army Food Bank. They are very appreciative.

Scripps Mercy ER continues to see homeless men and women arrive wearing clothing desperately needing to be replaced. Our offerings of sweat pants and sweat shirts (large sizes), t-shirts and sox are most welcome. Your continued generosity is greatly appreciated!!

All Saints' Social Action Committee

### HELP UKRAINIAN REFUGEES



Specific needs will change as the crisis evolves. As of right now, there is a need for food, water, and shelter. Your urgent support will help Episcopal Relief & Development provide humanitarian assistance to people fleeing the violence in Ukraine, working with ACT Alliance and our Anglican partners in Europe.

Please consider partnering with Episcopal Relief & Development in this Response.

Give at <https://www.episcopalrelief.org/product/ukraine-crisis-response/>

# COMMEMORATIONS

## Dietrich Bonhoeffer, Pastor and Theologian

*10 April 1945*



Dietrich Bonhoeffer was born February 4, 1906. He studied at the universities of Berlin and Tübingen. His doctoral thesis was published in 1930 as *Sanctorum Communion*.

From the first days of the Nazi accession to power in 1933, Bonhoeffer was involved in protests against the regime. From 1933 to 1935 he was the pastor of two small congregations in London, but nonetheless was a leading spokesman for the Confessing Church, the center of Protestant resistance to the Nazis. In 1935 Bonhoeffer was appointed to organize and head a new seminary for the Confessing Church at Finkenwald. He described the community in *Life Together* and later wrote *The Cost of Discipleship*.

Bonhoeffer became increasingly involved in the political struggle after 1939, when he was introduced to the group seeking Hitler's overthrow. Bonhoeffer considered refuge in the United States, but he returned to Germany where he was able to continue his resistance. In May 1942 he flew to Sweden to meet Bishop Bell and convey through him to the British government proposals for a negotiated peace. The offer was rejected by the Allies who insisted upon unconditional surrender.

Bonhoeffer was arrested April 5, 1943, and imprisoned in Berlin. After an attempt on Hitler's life failed April 9, 1944, documents were discovered linking Bonhoeffer to the conspiracy. He was taken to Buchenwald concentration camp, then to Schoenberg Prison. On Sunday, April 9, 1945, just as he concluded a service in a school building in Schoenberg, two men came in with the chilling summons, "Prisoner Bonhoeffer ... come with us." He said to another prisoner, "This is the end. For me, the beginning of life."



# COMMEMORATIONS

(continued)

Bonhoeffer was hanged the next day, April 9, at Flossenburg Prison.

There is in Bonhoeffer's life a remarkable unity of faith, prayer, writing and action. The pacifist theologian came to accept the guilt of plotting the death of Hitler because he was convinced that not to do so would be a greater evil. Discipleship was to be had only at great cost.

## Collects

I Gracious God, the Beyond in the midst of our life, thou gavest grace to thy servant Dietrich Bonhoeffer to know and to teach the truth as it is in Jesus Christ, and to bear the cost of following him: Grant that we, strengthened by his teaching and example, may receive thy word and embrace its call with an undivided heart; through Jesus Christ our Savior, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

II Gracious God, the Beyond in the midst of our life, you gave grace to your servant Dietrich Bonhoeffer to know and to teach the truth as it is in Jesus Christ, and to bear the cost of following him: Grant that we, strengthened by his teaching and example, may receive your word and embrace its call with an undivided heart; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The following hymn was written by him in the concentration camp, shortly before his death.

By gracious powers so wonderfully sheltered,  
and confidently waiting come what may,  
we know that God is with us night and morning,  
and never fails to greet us each new day.

# COMMEMORATIONS

(continued)

Yet is this heart by its old foe tormented,  
still evil days bring burdens hard to bear;  
Oh, give our frightened souls the sure salvation  
for which, O Lord, You taught us to prepare.

And when this cup You give is filled to brimming  
with bitter suffering, hard to understand,  
we take it thankfully and without trembling,  
out of so good and so beloved a hand.

Yet when again in this same world You give us  
the joy we had, the brightness of Your Sun,  
we shall remember all the days we lived through,  
and our whole life shall then be Yours alone.

This hymn appears in the 1982 Episcopal Hymnal (695). The translator is F. Pratt Green (1903- ) listed in hymnal indexes sometimes under Green and sometimes under Pratt Green. The translation copyright is Hope Publishing Company 1974.

***Source:*** Holy Women and Holy Men (2012-2015)

# COMMEMORATIONS

## Gregory of Nazianzus, Bishop and Theologian

*9 May 389*



Gregory of Nazianzus, his friend Basil the Great, and Basil's brother Gregory of Nyssa, are jointly known as the Cappadocian Fathers (Cappadocia is a region in what is now Central Turkey).

Gregory lived in a turbulent time. In 312, Constantine, having won a battle that made him Emperor of the West, issued a decree that made it no longer a crime to be a Christian. In 325 he summoned a council of Bishops at Nicea, across the straits from Byzantium (Constantinople, Istanbul), to settle the dispute between those (led by Athanasius) who taught that the Logos (the "Word" of John 1:1, who "was made flesh and dwelt among us in the person of Jesus of Nazareth) was completely God, in the same sense in which the Father is God, and those (led by Arius) who taught

that the Logos is a being created by God the Father. The bishops assembled at Nicea declared that the view of Athanasius was that which they had received from their predecessors as the true Faith handed down from the Apostles. (The Athanasian view is held today by Roman Catholics, East Orthodox, Anglicans, Lutherans, Presbyterian and Reformed, Methodists, Baptists, Congregationalists, and most other Protestant groups. The Arian view is held by the Watchtower Society, also called Jehovah's Witnesses, and by a few other groups, including some conservative Unitarians.)

The Arians did not accept defeat quietly. They created a sufficient disturbance so that Constantine, at first inclined to support the decision of the Council, decided that peace

# COMMEMORATIONS

(continued)

could best be obtained by adopting a Creed which simply evaded the issue. After his death in 336, he was succeeded by various of his relatives, some of whom sided with the Athanasians and some with the Arians, and one of whom (Julian the Apostate, Emperor 361-363) attempted to restore paganism as the religion of the Empire. The situation was complicated by the fact that missionaries to the Goths were first sent out in large numbers during the reign of an Arian Emperor, with the result that the Goths were converted to Arian Christianity. Since the professional Army was composed chiefly of Goth mercenaries, and the Army held the balance of power, this was a real problem.

Gregory of Nazianzus was born about 330. He went to school in Athens with his friend Basil, and with the aforesaid Julian. He and Basil compiled an anthology, called the PHILOKALIA, of the works of the great (but somewhat erratic) Alexandrian theologian, philosopher, and scholar of the previous century, Origen. Later, he went home to assist his father, a bishop, in his struggles against Arianism. Meanwhile, his friend Basil had become Archbishop of (Cappadocian) Caesarea. Faced with a rival Arian bishop at Tyana, he undertook to consolidate his position by maneuvering Gregory into the position of Bishop of Sasima, an unhealthy settlement on the border between the two jurisdictions. Gregory called Sasima "a detestable little place without water or grass or any mark of civilization." He felt "like a bone flung to dogs." He refused to reside at Sasima. Basil accused him of shirking his duty. He accused Basil of making him a pawn in ecclesiastical politics. Their friendship suffered a severe breach, which took some time to heal. Gregory suffered a breakdown and retired to recuperate.

In 379, after the death of the Arian Emperor Valens, Gregory was asked to go to Constantinople to preach there. For thirty years, the city had been controlled by Arians or pagans, and the orthodox did not even have a church there. Gregory went. He converted his own house there into a church and held services in it. There he preached the **Five Theological Orations** for which he is best known, a series of five sermons on the Trinity

# COMMEMORATIONS

(continued)

and in defense of the deity of Christ. People flocked to hear him preach, and the city was largely won over to the Athanasian (Trinitarian, catholic, orthodox) position by his powers of persuasion. The following year, he was consecrated bishop of Constantinople. He presided at the Council of Constantinople in 381, which confirmed the Athanasian position of the earlier Council of Nicea in 325. Having accomplished what he believed to be his mission at Constantinople, and heartily sick of ecclesiastical politics, Gregory resigned and retired to his home town of Nazianzus, where he died in 389.

*Source:* James Kiefer BIO

## PARISH LIFE

### Baptism of Kahili Kamalei Moa Sunday, February 14, 2022

Kahili is the daughter of Brittney and David Moa  
and  
the granddaughter of David and Listina Moa.





# PARISH LIFE

(continued)





## ALL SAINTS' EPISCOPAL CHURCH

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