

FOR ALL THE SAINTS



JULY 2015

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



ON THE COVER: The *Birth of St. John the Baptist* (1680s), is an oil painting on canvas of the Neapolitan school by Luca Giordano. The painting is housed in the Hermitage Museum in St. Petersburg, Russia.

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RECTOR'S MESSAGE

What to Expect When the Rector's Expecting

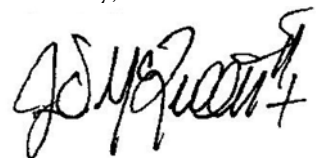
Beloved in Christ,

With Sarah and I expecting a baby girl to arrive around the end of July, it's funny to think back to what was going on about 10 weeks before Everett's arrival. As first-time parents, we were in the midst of all kinds of preparations; getting the nursery ready, taking an amount of classes on babies that simultaneously seemed like quite a bit and not nearly enough, finalizing the plans for Sarah's mom to be with us, and so on. All in all I think we did a pretty good job of getting ready for Everett, but it doesn't compare to how the experience has prepared us to welcome his little sister. One benefit is a better understanding of family leave, which created some confusion before, as it was new for everyone. I've taken enough classes for all of us, so I won't be offering What to Expect When the Rector's Expecting, but I do want to give you a picture of what my leave may look like.

I'm planning to be away for 2 weeks immediately following the baby's arrival, during which time I'll be mostly unavailable. Fr. Sanders is currently on-call to preach and possibly celebrate on the Sundays from July 26th to August 16th. After those initial 2 weeks, I'll be back on Sundays to celebrate Mass, though we'll continue to have supply preachers through August and possibly into September. At that time I'll become much more available; working from home and returning calls and emails as best I can given the demands of the family. I'll also return to the office, beginning with 1-2 days a week and adding more as we get adjusted at home.

There is still some preparation left to do and, of course, the biggest thing we've learned from Everett (both from his arrival and since) is that there will always be surprises. Still, I'm happy to be able to share our plans with you ahead of time and hope that with your prayers and feedback, we can be as ready as possible as a parish family.

In His mercy,

A handwritten signature in black ink, appearing to read 'John Sanders', written in a cursive style.

PARISH CALENDAR OF EVENTS

JULY

- | | | |
|----|--|---------|
| 3 | INDEPENDENCE DAY (<i>tr.</i>) | |
| | Morning Prayer | 9:00am |
| | Votive Mass | 9:30am |
| 10 | St. Benedict of Nursia (<i>tr.</i>) | |
| | Morning Prayer | 9:00am |
| | Mass | 9:30am |
| 11 | Societies of Mary | 11:00am |
| | <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> | |
| 14 | Finance Committee Meeting | 6:00pm |
| 21 | Vestry Meeting | 7:00pm |
| 22 | ST. MARY MAGDALENE | |
| | Mass | 9:30am |
| | Evening Prayer | 6:30pm |
| 24 | ST. JAMES THE APOSTLE (<i>tr.</i>) | |
| | Morning Prayer | 9:00am |
| | Mass | 9:30am |
| 29 | Mary, Martha [& Lazarus] of Bethany | |
| | Mass | 9:30am |
| | Evening Prayer | 6:30pm |

COMMEMORATION

St. Mary Magdalene

July 22nd



St. Mary Magdalene as featured, kneeling before Christ at the Resurrection, in a window in the south wall of the nave at All Saints' Church, San Diego.

Mary of Magdala near Capernaum was one of several women who followed Jesus and ministered to him in Galilee. The Gospel according to Luke records that Jesus “went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the Twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out...” (Luke 8:1-2). The Gospels tell us that Mary was healed by Jesus, followed him, and was one of those who stood near his cross at Calvary.

It is clear that Mary Magdalene’s life was radically changed by Jesus’ healing. Her ministry of service and steadfast companionship, even as a witness to the crucifixion, has, through the centuries, been an example of the faithful ministry of women to Christ. All four Gospels name Mary as one of the women who went to the tomb to mourn and to care for Jesus’ body. Her weeping for the loss of her Lord strikes a common chord with the grief of all others over the death of loved ones. Jesus’ tender response to her grief—meeting her in the garden, revealing himself to her by calling her name—makes her the first witness to the risen Lord. She is given the command, “Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God” (John 20:17). As the first messenger of the resurrection, she tells the disciples, “I have seen the Lord” (John 20:18).

In the tradition of the Eastern Church, Mary is regarded as the equal of an apostle; and she is held in veneration as the patron saint of the great cluster of monasteries on Mount Athos.

Text from Holy Women, Holy Men

TREASURER'S CORNER

By Rick Ochocki



Operating income is under plan for the month of May, but expenses were less than expected.

	<u>Actual</u>	<u>Budget</u>	<u>Difference</u>
<i>Revenues</i>	\$16,399	\$25,047	\$(8,648)
<i>Expenses</i>	\$30,380	\$41,192	\$(10,812)

Key **REVENUE** deviations from plan were:

- * Current month pledges were \$4,282 under plan
- * Investment income was \$4,950 under plan due to distribution timing differences

Key **EXPENSE** deviations from budget were:

- * Business expenses were \$3,721 under budget
- * Facilities expenses were \$3,228 under budget

Totals through April:

	<u>Actual</u>	<u>Budget</u>	<u>Difference</u>
<i>Pledges</i>	\$57,400	\$56,908	\$492
<i>Total Revenues</i>	\$128,486	\$126,734	\$1,752
<i>Expenses</i>	\$156,315	\$205,958	\$(49,643)

For the first four months of 2015, our deficit is \$27,829

THE WINDOWS OF ALL SAINTS'

The Clerestory—St. Stephen & St. Paul



In this issue we continue our exploration of the stained glass windows at All Saints' with the sequence of windows beginning at the east (altar) end of the nave, after the transept. On the south side there are four double windows, depicting eight saints. The sequence proceeds in rough chronological order to the west end of the church, then resumes on the north side, where five double windows (ten saints) continue the history of the Church from west to east.

"St. Stephen (first century) is one of only two saints, stationed in the clerestory, who lived in Bible times. His story is told in the sixth and seventh chapters of Acts. After a long (and admittedly tactless) lecture about the Hebrew Scriptures, he was stoned to death, becoming the first martyr of the Church. He is depicted in the traditional way, as a handsome young man with 'the face of an angel.' He bears the palm of victory that is carried by saints who come 'out of tribulation.' Above him is a book of Scripture, and on it are the instruments of his martyrdom—the stones with which he was slain for his devotion to God's Word." - Dr. S. Cox

"St. Paul (first century) was the great missionary apostle, author, and theologian. His pair-

ing with St. Stephen suggests the reconciling power of the gospel: before his conversion to Christ, Paul participated in the martyrdom of Stephen (Acts 7:58, 8:1). Paul holds a sword—ironically suggesting both the literal sword that, according to tradition, was the instrument of his death at the hands of the Roman government, and the 'sword of the

Spirit, which is the word of God.’ His right hand is raised in the characteristic gesture with which, it appears, he began his speeches. Above him is a ship under sail, emblematic of his arduous and productive missionary journeys.” - *Dr. S. Cox*



All blue type indicates text from Dr. Cox's *Changing and Remaining* (2011).

As always we are grateful to Dr. Stephen Cox and Mr. John S. Gray III for their gracious permission to reprint excerpts and pictures from their books, Changing and Remaining: A History of All Saints' Church and The Windows of All Saints' respectively. (Both are available for purchase from the Parish Office.)

ARTICLES ON GENERAL CONVENTION

Election of The Rt. Rev. Michael Curry



Bishop Elect Curry

On June 27th, the Rt. Rev. Michael Curry was elected the next Presiding Bishop of The Episcopal Church in an overwhelming landslide on the first vote. Bp. Curry, who will be the first African-American Presiding Bishop, served as a priest in North Carolina, Ohio, and Maryland before returning to the Diocese of North Carolina when he was elected bishop in 2000. Bp. Curry has been a prolific author and renowned preacher, often emphasizing evangelism, discipleship, and social justice, as seen in his vision for The Episcopal Church:

“I pray for a Church passionately committed to making disciples who follow in the way of Jesus of Nazareth in the Episcopal tradition and who in so doing participate in the realization of the dream of God for this world. A church like that will really be a house of prayer for all people. The face of a church like that will reflect the faces of all the peoples of our lands in all our wondrous God-given variety. A church like that will be truly catholic. A church like that will bear witness by its very life to the unconquerable love of God we know in Jesus. That church will proclaim the word of God with power, evangelize as much by listening as by sharing, embody hospitality with authenticity, serve, witness and prophesy deliverance in our local and global societies. The discipleship of a church like that will truly follow in the way of Jesus of Nazareth and make a transformative difference in this world. That’s the church I pray for.”

Bp. Curry will begin his nine-year term when he is installed at the Washington National Cathedral on November 1.

Bishop Mathes Responds to Marriage Changes in the Episcopal Church

On Wednesday, July 1, the House of Deputies concurred with two resolutions passed the previous day by the House of Bishops. The first resolution approved two marriage rites which can be used for same-sex couples. The second resolution altered the marriage canon to change gendered language.

Some have suggested that the Episcopal Church has changed the traditional view of marriage. Others have suggested that this is contradicting the “biblical” understanding of marriage. I suggest that rather, this is a part of a continuing conversation within the community of Jesus on what it means to be in the covenanted relationship that we call marriage. Indeed, Hebrew Scripture connotes a propertied understanding of marriage in which men could have more than one wife. Jesus and Paul make it clear that they understand marriage to be lifelong. Neither contemplated it as anything but between a man and a woman. Thus, we can see even in Scripture an evolving understanding of marriage.

The church’s tradition on marriage has further changed. This is perhaps most notable on the question of marriage. For much of the twentieth century, the church had two competing understandings of marriage regarding the question of divorce. We lived with that ambiguity and have largely come to an understanding that divorce is now permissible.

Similarly, for the last four decades we have been considering the question of same-sex marriage. Yesterday, our church opened the way for further and clearer expressions of covenanted relationships between two people, regardless of their gender – what some call marriage equality. I supported these resolutions because I believe that this is a godly and good decision. I believe that LGBTQ+ persons in our church are a part of God’s good creation and that their expressions of love and lifelong covenant should be blessed by the church.

I also recognize that some of my bishop colleagues and some of the people of our church and diocese do not agree. The resolutions that we passed and the spirit of the convention are insistent that our church create space for different perspectives on marriage. We will have clergy blessing same sex marriages; we will have clergy who decline to do so. We will continue to listen to each other and learn from each other. We will continue to experience life of the body of Christ together and discern God’s will together. That is a beautiful thing.

As we complete the work of General Convention, I am eager to be home with you. It has been a long but fruitful time. After a bit of rest, I will reflect more deeply with you about these and the other actions of this convention.



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