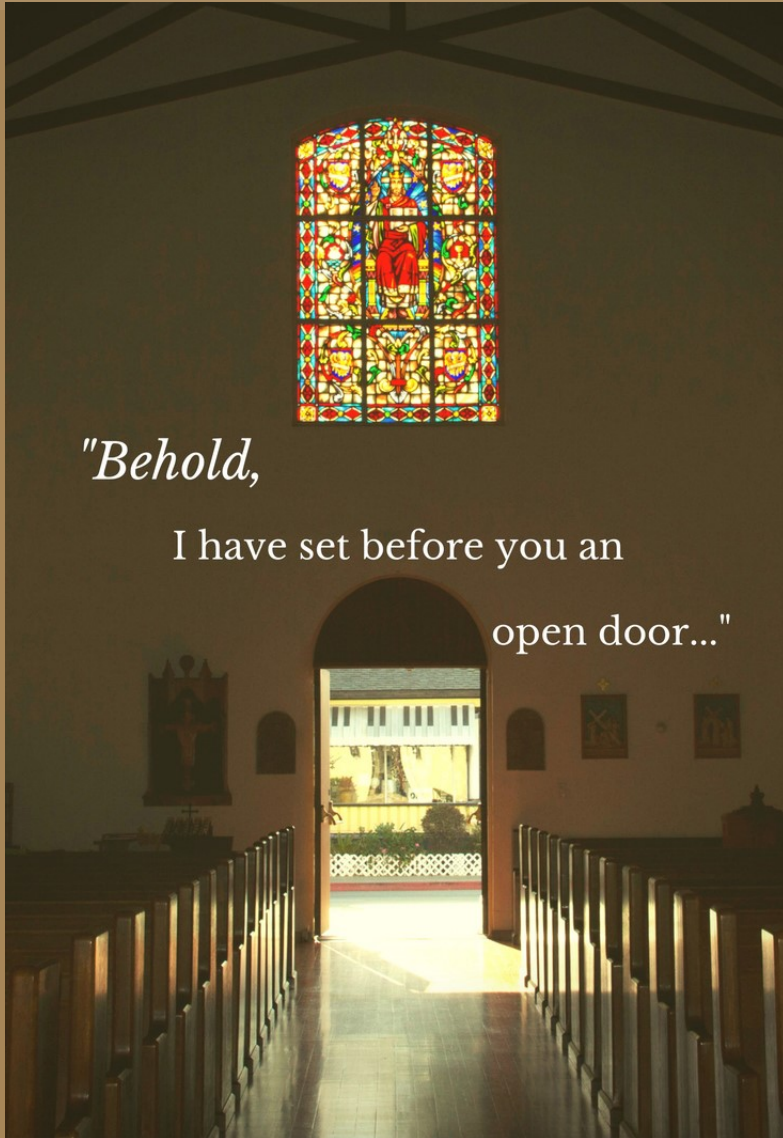


# FOR ALL THE SAINTS



*"Behold,*

I have set before you an

open door..."

## October | November 2016

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



**ON THE COVER:** The interior of All Saints' Episcopal Church looking west through the church's front door. Photo by John Gray III.

The above photos were taken by Father McQueen of John as he was taking photographs for the cover of this issue and our upcoming Stewardship campaign.

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# RECTOR'S MESSAGE

## Open Doors and New Opportunities

Beloved in Christ,

In the Revelation to John there is a vision of Jesus giving messages to the churches, speaking to the particular circumstances of each one. We of course know that there's an application for all of us as well, and I can't help but hear him addressing us right along with the church in Philadelphia when he says, "Behold I have set before you an open door," which is why I chose it as the theme for our fall pledge campaign. I believe that this is such an important idea to keep in mind whenever we look forward as a parish: that God has blessed us with open doors, new opportunities to spread the gospel.

I'll have more to say about this in my stewardship letter and at our stewardship brunch on All Saints' Sunday celebration (October 30<sup>th</sup>), but there are already plenty of signs.

- I saw it in the first performance of our concert season by Grossmont College (p. 11). We literally opened our doors to a wider community and will continue to do that in the coming months.
- I see a similar possibility in our upcoming Spaghetti Dinner (Saturday, October 8<sup>th</sup>, 4:00 pm), a joint fundraiser with the preschool and an opportunity to welcome and engage them. (p. 10).

I've seen doors opened in other ways too.

- I've seen doors opening in our Sunday morning Christian formation (p. 3), as our hearts have gotten stretched by the wisdom of the saints and their testimony to how much more is possible when we surrender ourselves to God's love.
- I see us moving through open doors into the community as we've begun to make a weekly reflection available to those physically passing by the church. I see an even bigger door opened by our new weekly enews (p. 9), which provides you with the reflection in a way that is easily sharable, whether by forwarding as an email, posting to your Facebook page, or some other way.

# RECTOR'S MESSAGE

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I'll share more examples in the coming weeks, but the thing to remember is that for an open door to mean something, someone has to go through it. As John Gray was working to get the picture that we've used for this issue's cover, several people walking by on the street paused, maybe intrigued to find a door open which is usually closed; one even took several pictures with his phone. However, for all the people who stopped at the door for a peek, no one actually came in. It's not enough for us to have open doors – we have to be willing to go through them, to new people, to new places. That can be difficult, but don't be afraid. It is Jesus who has set them before us and he will go out with us.

In His mercy,

A handwritten signature in black ink, appearing to read "John Gray", with a stylized flourish at the end.

# PARISH LIFE

## CHRISTIAN FORMATION

Though it doesn't always feel this way, one of the great gifts that God has given us is our physical bodies. The reason it's so important for our souls to have physical bodies is that they can help us to understand spiritual realities. One vitally important example is that suffering can be productive, as evidenced by exercise, which while unpleasant, can be very good for us. I say "can be" because if we don't understand how we should exercise, we won't grow any healthier and stronger and can even hurt ourselves, which is true of spiritual realities as well. We have to make sure we have the fundamentals down, and that's what we've done in Part 1 of our Sunday morning study of *The Fulfillment of All Desire*.

Before we can even begin to physically exercise we have to be able to answer the question, why? It often isn't pleasant and can be difficult to make progress, so if we don't have a good answer, we won't go very far. In the spiritual life, we have to begin by understanding that holiness is our purpose; without it we won't see God face-to-face.

When we exercise we also have to understand the purposes of specific movements and the proper technique or we won't know how to use them effectively, and can get hurt trying. In the same way, we have to understand that holiness is about growing in our capacity to love God and our neighbor. This means uniting our wills to God's so that we love and desire what he does, and are free to pursue them. If we think that the goal is just greater piety or special experiences in prayer, all of our effort is still going to end up pointing to us, which only hurts us by making us prideful, self-righteous, and judgmental. This is what we see in the gospels with the religious authorities like the scribes and Pharisees; they weren't conforming their wills to God, so they didn't really understand what he was doing or get any better at loving.

It's vital to learn the proper technique for a specific exercise for several reasons. First and foremost, it keeps us safe, like we just described. Another is that it sometimes makes you instantly stronger by allowing you to maximize your leverage and recruit the most muscle for the job. Good technique will also reveal what's holding us back, like a weak muscle or inflexible joint. But it's not enough to learn it, we also have to practice it until it becomes

# RECTOR'S MESSAGE

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habitual, because as we get tired or the weight gets heavier, we'll revert back to what feels natural.

This is what's happening in the early stages of the spiritual life as we develop the good habits of prayer and avoidance of sin. Prayer gets easier and deeper, and we get better at identifying our weaknesses and the ways we can sometimes compensate for them. Virtue begins to feel habitual, which is so important because sometimes when we're stressed, tired, or surprised, or just find ourselves in an unfamiliar situation, we can react without much thought or attention. If we react well, it can be an encouragement that we're on the right path. However, even if we don't, we're more likely to notice and work to fix it rather than sliding in the opposite direction.

In both the physical and spiritual life, this stability is a wonderful gift and also important turning point. It's a gift because the stability comes from being able to manage a certain level of suffering. Instead of letting our desire to avoid suffering keep us in a kind of bondage to what's comfortable and easy, we're free to make the best decisions and pursue greater things even if they cost us something. We're also less fearful about our circumstances as we've begun to trust in God's love through experience.

It's also a turning point because while we can start to see more of what's possible and what we might need to get there, we also have to decide if we're willing to do those things, which means a new kind of suffering. Now that we've gotten somewhat proficient, it's easier to just settle in and enjoy physical and spiritual exercise for their own sake. To keep making progress we're going to have to both work harder and make greater sacrifices, so that the rest of our lives are impacted in a way that they weren't before. Can we continue to trust that the benefit of any suffering for God is far greater than the cost? This is the question that we're confronted with as we enter Part 2 of *The Fulfillment of All Desire*, and we'll see in the saints' writings and examples why the answer must be, "Yes!"

Father McQueen

# PARISH CALENDAR OF EVENTS

## October

- |    |  |         |
|----|--|---------|
| 1  | <b>Holy Rosary of the Blessed Virgin Mary (tr.)</b>  |         |
|    | <b>Societies of Mary</b>   | 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> |         |
| 4  | <b>Francis of Assisi, Friar, 1226</b>  |         |
|    | Mass   | Noon    |
| 7  | Morning Prayer   | 9:00am  |
|    | Mass   | 9:30am  |
| 11 | Mass   | Noon    |
|    | Finance Committee Meeting  | 6:00pm  |
| 14 | <b>Samuel Isaac Joseph Schereschewsky, Bishop of Shanghai, 1906</b>  |         |
|    | Morning Prayer   | 9:00am  |
|    | Mass   | 9:30am  |
| 15 | <b>Teresa of Avila, Nun, 1582</b>  |         |
|    | Mass   | 4:00pm  |



# PARISH CALENDAR OF EVENTS

## October (continued)

16	Sunday Masses moved to Saturday, October 15 at 4:00pm	
18	St. Luke the Evangelist	
	Mass	Noon
	Vestry Meeting	7:00pm
21	Morning Prayer	9:00am
	Mass	9:30am
25	Mass	Noon
28	St. Simon and St. Jude, Apostles	
	Morning Prayer	9:00am
	Mass	9:30am
30	All Saints' Day (tr)	
	Mass	9:30am
	Brunch	11:00am

# PARISH CALENDAR OF EVENTS

## November

1	Mass	Noon
4	<b>Charles Borromeo, Archbishop of Milan, 1584</b>	
	Morning Prayer	9:00am
	Mass	9:30am
5	<b>Societies of Mary</b>	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>	
8	Mass	Noon
	Finance Committee Meeting	6:00pm
11	<b>Martin, Bishop of Tours, 397</b>	
	Morning Prayer	9:00am
	Mass	9:30am
15	<b>Albert the Great, Bishop of Ratisbon and Friar, 1280</b>	
	Mass	Noon
	Vestry Meeting	7:00pm

# PARISH LIFE

## November (continued)

18	<b>Hilda, Abbess of Whitby, 680</b>	
	Morning Prayer	9:00am
	Mass	9:30am
20	<b>Last Sunday after Pentecost: Christ the King</b>	
	<b>Low Mass</b>	8:00am
	<b>Solemn Mass</b>	10:30am
22	<b>Cecilia, Martyr at Rome, c. 230</b>	
	Mass	Noon
24	<b>Thanksgiving Day</b>	
	Mass	10:00am
25	<b>James Otis Sargent Huntington, Priest and Monk, 1935</b>	
	Morning Prayer	9:00am
	Mass	9:30am
27	<b>First Sunday of Advent</b>	
	Low Mass	8:00am
	Solemn Mass	10:30am
29	Mass	Noon

# PARISH LIFE

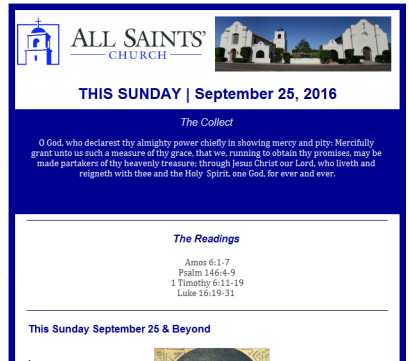
## COMMUNICATIONS — *by George Dreyer*

*Are you in the loop with All Saints'?*

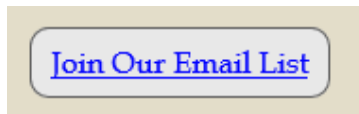
Did you know All Saints' has a weekly Email newsletter?

Have you heard about Fr. McQueen's weekly reflection called "This Sunday and Beyond" with a short reflection on the next Sundays readings?

Just recently a new Email service was put into use moving our church into the present. We are now two months into delivering our weekly newsletter and they really look great, present thoughtful reflection, list the readings for the next Sunday, and deliver news and notices. The only problem with the service is, if your Email is not in the system, you don't get the newsletter.



There are several ways to get your Email in the system. The fastest way is to go to the church website, [allsaintschurch.org](http://allsaintschurch.org), and at the bottom of the home page click on the white button that says "Join Our Email List."



If you do not have an Email address, or you do but you don't go on the internet, then call the office (619) 298-7729 and provide your Email for the Email list or have your name put on the "mail it" list.

If you think we have your Email, but you are not getting the new weekly newsletter, you may need to check your spam folder, or it could be that your Email address has changed or we had it incorrectly. Please resubmit your Email address on the website or call the office. The more of us who receive the newsletter via email will help reduce the increasing cost of postage.

The stronger our communication and more informed we are, the better we can grow and spread the word of God together.

## Spaghetti Dinner

**JOIN US ON SATURDAY,  
OCTOBER 8TH AT 4PM'**

*Fundraiser for All Saints' Preschool and  
All Saints' Outreach Ministry  
\$7.00 per family and \$3.00 per individual*



# CONCERTS AT ALL SAINTS'

## World Premier, Baritone—Depth of Voice, Sparkling Articulation

The opening 2016-2017 season of the Grossmont Concerts at All Saints' treated its concert-goers to the West Coast premiere of Vaughan Williams **Two Vocal Duets** for soprano, baritone, violin and pianoforte composed in 1904. The songs had been suppressed from publication by William's widow, Ursula. It wasn't until 1996 that the composer's estate finally allowed academic research to occur and then to be published this year. The songs, "The Last invocation" and the "Love-Song of Birds" texts are based on poems by

Walt Whitman. The ensemble interpreted the songs with great feeling fully expressing the beauty of Vaughan Williams music. One was transported to a different place listening to the music enfolding us and reaching the arches of All Saints' interior spaces.



The baritone, Michael Sokol, was an impressive artist in songs by Wolf and Spohr. The depth of his baritone voice was thrilling to hear in the pianissimos and then the depth of sound which seemed to grow endlessly.

The violinist, Ondrej Lewit, made the violin soar with precision and beauty of tone. Then there was the pianist, Irina Bendetsky, whose sparkling and sensitive accompaniment made the upright piano sound like a Steinway – no small feat.

Pictured are the artists: back row Ondrej Lewit, violin; Michael Sokol, baritone; front row Audra Nagby, soprano; Irina Bendetsky, piano.

# CONCERTS AT ALL SAINTS'

Save the Date — Sunday, November 20th at 2:00pm

On that Sunday afternoon we will be treated to a concert by the Grossmont Symphony Woodwind and String Quintets. The repertoire is as follows. The Woodwind Quintet Opus 43 composed in 1922 by Carl Nielsen (1865-1931) who was Denmark's most prominent composer; the String Quintet No. 15 in C minor, Opus 38 composed in 1829 by Georges Onslow, a prolific French composer of chamber music in the German style; and the Decet Opus 18 composed in 1891 by Gustav Helsted (1857-1924), a Danish organist and composer. To get a sense of what a delightful concert this will be, do a search for the composers on YouTube. For example: Carl Nielsen wind quintet.

General Admission: Adult — \$10, Student — \$5



Grossmont Symphony Woodwind  
Quintet



Grossmont Symphony String Quintet

# TREASURER'S CORNER

By John Gray III



Operating income is under budget for the month of August but expenses were also under budget.

	Actual	Budget	Difference
<i>Revenues</i>	\$20,626	\$26,004	\$(5,378)
<i>Expenses</i>	\$36,213	\$41,716	\$5,503

Key *REVENUE* deviations from plan were:

- Current month pledges were \$1,150 under budget, and we are now under budget by \$916 for the year
- Investment income was \$4,821 under budget due to distribution timing differences

Key *EXPENSE* deviations from budget were:

- Pastoral expense was \$1,998 over budget
- Business expenses were \$775 under budget
- Facilities expenses were \$3,213 under budget due to reallocation of expenses
- Music Program expense was \$1,941 under budget due to Choir being off in August

Totals through August:

	Actual	Budget	Difference
<i>Pledges</i>	\$80,753	\$81,669	\$916
<i>Total Revenues</i>	\$240,168	\$209,550	\$30,618
<i>Expenses</i>	\$355,623	\$365,663	\$10,040

For the first eight months of 2016, we are under budget by \$40,657



# PRESCHOOL CORNER

By John Gray III



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

	<u>Actual</u>	<u>Budget</u>	<u>Difference</u>
<i>Revenues</i>	\$39,329	\$43,712	\$4,384
<i>Expenses</i>	\$42,489	\$41,027	\$1,462

Key *REVENUE* deviations from budget were:

- Current month tuition was \$3,309 under budget

Key *EXPENSE* deviations from budget were:

- Operating expenses for August were \$1,462 over budget. Payroll was higher than budgeted because we had to pay out sick/vacation to the two teachers on pregnancy leave along with the seven full-time teachers.

Net Income for August was (\$5,846)

*Preschool Update for September:*

- We currently have 65 children enrolled for September – of those 17 are part-time and 11 are toddlers.
- The annual *Back to School Fest* will be held on September 30<sup>th</sup> at 2:30 pm.

# THE WINDOWS OF ALL SAINTS'

Father Edward Bouverie Pusey

1882



In this issue we continue our exploration of the stained glass windows at All Saints' with Father Pusey and St. Francis as they are depicted in the Nave, north wall. 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 Journey of All Saints' Church* and *The Windows of All Saints'* respectively. (Both are available for purchase in the Parish Office.)

Father Edward Bouverie Pusey (1800-1882) is known as a leader of the Oxford movement, from which Anglo-Catholicism as a modern idea, developed. The window shows Pusey in academic robes, with his right hand uplifted in a gesture appropriate to preaching, like the gesture of St. Paul in the window on the opposite side of the nave; his index finger, pointing up, echoes Andrew's pointing finger in the adjacent window. Pusey's left hand holds his literary works. Next to him on the lower left is the small figure of a ram caught in a thicket, an allusion to the sheep that God substituted for the sacrifice of Isaac. The ram is a type of Christ, and Christ in the Eucharist. Above the figure of Pusey is a design that was described as the Cross Crosslet, four Latin crosses arranged so that their bases overlap. This is the Church's traditional symbol for the zealous witness of Christ's truth to the four corners of the earth."



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

# THE WINDOWS OF ALL SAINTS'

St. Francis of Assisi

1226



St. Francis of Assisi (1181or 1182-1226) is probably today's most popular saint, because of his association with peace, his love of animals, and his desire to serve the poor. His historical importance stems from the founding of a great religious order, the Franciscans. While a young man he renounced his father's wealth and devoted himself to a life of poverty. The window shows the dove of peace which is also the dove of the Holy Spirit, alighting on the saint's left hand, while both his hands make a gesture of prayer. He is barefoot, and he wears the belt of rope that is characteristic of his order, emphasizing its embrace of poverty. Above, a similar belt of rope describes a circle, within which appear a cross and two hands showing the stigmata, the wound of Christ, which St. Francis received on his own body.



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

# COMMEMORATION

Teresa of Avila, Nun

1582



Teresa de Cepeda y Ahumada (later known as Teresa de Jesus) was born in Avila, Spain, 28 March 1515, one of ten children whose mother died when she was fifteen. Her family was of partly Jewish ancestry. Teresa, having read the letters of Jerome, decided to become a nun, and when she was 20, she entered the Carmelite convent in Avila. There she fell seriously ill, was in a coma for a while, and partially paralyzed for three years. In her early years as a nun, she was, by her account, assiduous in prayer while sick but lax and lukewarm in her prayers and devotions when the sickness had passed. However, her prayer life eventually deepened, she began to have visions and a vivid sense of the presence of God, and was converted to a life of extreme devotion.

In 1560 she resolved to reform the monastery that had, she thought, departed from the order's original intention and become insufficiently austere. Her proposed reforms included strict enclosure (the nuns were not to go to parties and social gatherings in town, or to have social visitors at the convent, but to stay in the convent and pray and study most of their waking hours) and discalcing (literally, taking off one's shoes, a symbol of poverty, humility, and the simple life, uncluttered by luxuries and other distractions). In 1562 she opened a new monastery in Avila, over much opposition in the town and from the older monastery. At length Teresa was given permission to proceed with her reforms,

# COMMEMORATION

## Teresa of Avila, Nun (continued)

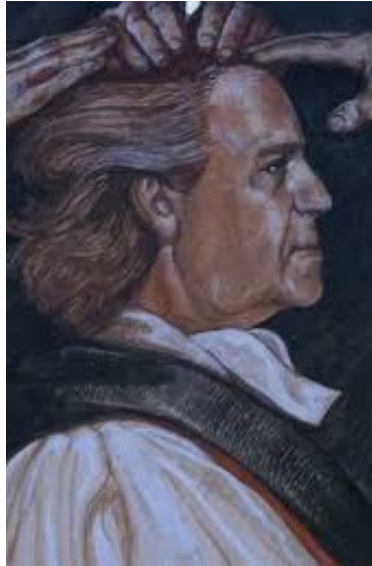
and she travelled throughout Spain establishing seventeen houses of Carmelites of the Strict (or Reformed) Observance (the others are called Carmelites of the Ancient Observance). The reformed houses were small, poor, disciplined, and strictly enclosed. Teresa died 4 October 1582.

Teresa is reported to have been very attractive in person, witty, candid, and affectionate. She is remembered both for her practical achievements and organizing skill and for her life of contemplative prayer. Her books are read as aids to the spiritual life by many Christians of all denominations. Her *Life* is her autobiography to 1562; *The Way of Perfection* is a treatise on the Christian walk, written primarily for her sisters but of help to others as well; *The Book of Foundations* deals with establishing, organizing and overseeing the daily functioning of religious communities; *The Interior Castle* (or *The Castle of The Soul*) deals with the life of Christ in the heart of the believer.

From James Kiefer's BIO

# COMMEMORATION

## Consecration of Samuel Seabury, First American Bishop 1784



A crucial date for members of the Episcopal Church in the United States of America is the consecration of the first Bishop of the Anglican Communion in the United States. During the colonial era, there had been no Anglican bishops in the New World; and persons seeking to be ordained as clergy had had to travel to England for the purpose. After the achievement of American independence, it was important for the Church in the United States to have its own bishops, and an assembly of Connecticut clergy chose Samuel Seabury to go to England and there seek to be consecrated as a bishop.

However, the English bishops were forbidden by law to consecrate anyone who would not take an oath of allegiance to the British Crown. He accordingly turned to the Episcopal Church of Scotland. When the Roman Catholic king James II was deposed in 1688, some of the Anglican clergy (including some who had been imprisoned by James for defying him on religious issues) said that, having sworn allegiance to James as King, they could not during his lifetime swear allegiance to the new monarchs William and Mary. Those who took this position were known as non-Jurors (non-swearers), and they included almost all the bishops and clergy of the Episcopal Church in Scotland. Accordingly, the monarchs and Parliament declared that thenceforth the official church in Scotland should be the

# COMMEMORATION

## Consecration of Samuel Seabury, First American Bishop (continued)

Presbyterian Church. The Episcopal Church of Scotland thereafter had no recognition by the government, and for some time operated under serious legal disabilities. However, since it had no connection with the government, it was free to consecrate Seabury without government permission, and it did. This is why you see a Cross of St. Andrew on the Episcopal Church flag.

In Aberdeen, 14 November 1784, Samuel Seabury was consecrated to the Episcopate by the Bishop and the Bishop Coadjutor of Aberdeen and the Bishop of Ross and Caithness. He thus became part of the unbroken chain of bishops that links the Church today with the Church of the Apostles.

In return, he promised them that he would do his best to persuade the American Church to use as its Prayer of Consecration (blessing of the bread and wine at the Lord's Supper) the Scottish prayer, taken largely unchanged from the 1549 Prayer Book, rather than the much shorter one in use in England. The aforesaid prayer, adopted by the American Church with a few modifications, has been widely regarded as one of the greatest treasures of the Church in this country.

From James Kiefer's BIO

Picture is from a mural on the right hand wall of the nave of Grace Cathedral in San Francisco depicting the consecration of Bishop Seabury in Aberdeen Scotland





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