

FOR ALL THE SAINTS

April | May 2020



“Why do you seek the living among the dead?” Luke 24:5

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

ALL SAINTS' MISSION STATEMENT

"Our mission is to bring the good news of Jesus Christ's love to our entire community through traditional Anglo-Catholic worship, fellowship, outreach, and Christian formation."



At dawn on Easter Sunday, Mary Magdalene, Mary the Mother of James the Lesser (son of Alphaeus) and Salome the Mother of Zebedee's sons (James and John) went to Jesus' tomb, carrying "aromatic spices" to anoint his body.

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FROM YOUR RECTOR

Risen Indeed



As I write this bi-monthly message to you, in the middle of March, our country and the world is in the midst of confusion and grief due to the rapid spread of Corona Virus 19. Social events are canceled, school activities are suspended, and church worship is severely restricted or suspended in many states. We are facing an unprecedented state of affairs, at least in the U.S.A.

It is hard for me or anyone to know what the situation will be like when we celebrate Easter on April 12. Will the nation and the world have succeeded in the containment of the virus spread? Will scientists have discovered an effective cure or vaccine? Only God knows for sure. We can only hope, pray, and do all we can to contain the spread and help those who have been affected and those who grieve for the loss of dear ones.

But even without this present health crisis, is human life on our planet exempt from the suffering that diseases and death bring about? Do all human beings have the basic means to live a happy and dignified life? Do we love one another and care for one another as we should? Do we care for the rest of the living creatures on the planet and protect the environment so that future generations can have a good place to live in?

Health crises like the present one disrupt our ordinary lives. Some of us can become so self-concerned that we simply shut ourselves out from the rest and do nothing to care for the needy ones. But at the same time, a critical time like this can open our hearts and minds to understand how crucial it is that we care for one another; how necessary it becomes to think with greater mutuality, less selfishly, with a mind that is less market-oriented and much more mutual-care oriented. In this sense, although it is a hard blow,

FROM YOUR RECTOR

(continued)

we can see how God can write straight even in crooked lines.

So how does the Easter message correlate with a situation like this one? What we celebrate at Easter is the glorious resurrection of our Lord Jesus Christ. Death could not contain Him who was God's very Word incarnate. By overcoming death and rising up to new, full and everlasting life, Christ has conquered death for all those who follow Him. Death will no longer be the last word or the end of our road in life.

This does not mean that we do not suffer illness, pain and physical death. We are living in the time between the inauguration of God's reign and its fulfillment. Life on our planet is still very far from the full loving life we are to live in communion with our Creator, with one another and the whole of creation. Our mission as Christ's body on earth is to give the clear signs of God's reign in the here and now of our lives. We are here to proclaim this coming reign both in words and deeds, in our everyday lives, making them conform to Christ's self-giving love in the service of others and in the spreading of His Good News of hope and salvation.

In the midst of the worst critical moments the Risen Christ is right there before us, proclaiming our own final victory over sin and death, giving us the courage to be living testimonies of God's life-giving grace, through our modest, humble but steadfast works of love, and our unfailing faith that fullness of life is indeed our final destination.

Fr. Carlos Aguirre

FROM YOUR RECTOR

Contemplative Prayer

Dear All Saints' Parishioners,

In times of forced isolation like the one we are living now, prayer becomes, more than ever, a must in our Christian life. One form of prayer that enables us to experience a deeper communion with our Creator is Contemplative Prayer.

There has been a revival of this form of prayer among Christians since the second half of the 20th century up to the present moment. A lot of serious articles and books have been written about it, and some not so serious ones with misleading information too.

One of the greatest writers about the subject was the Cistercian monk Thomas Merton. He wrote an enlightening article on the subject entitled What is contemplation? , which I am now making available to you all by clicking on the following link: <http://allsaintschurch.org/Contemplative%20Prayer%20Resource.pdf>

Enjoy it and send me your personal comments on it.

Peace and blessings,
Father Carlos

PARISH CALENDAR EVENTS

April/May

At the time of this publication all Masses, Noon Prayer, Stations of the Cross and meetings have been cancelled by Bishop Snook because of the restrictions in place by the State of California in regards to the corona-19 virus. Once restrictions have been lifted, please check your weekly bulletin Parish Notices and the weekly enews.

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|   |                                                                                                                                                                                                                                                                |                   |
|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| 1 | Noon Prayer                                                                                                                                                                                                                                                    | Noon              |
| 2 | <b>Societies of Mary</b><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 Fourth Sunday after Easter</b><br>Mass<br>Solemn Mass                                                                                                                                                                                                   | 8:00am<br>10:30am |
| 5 | Mass                                                                                                                                                                                                                                                           | Noon              |
| 6 | Noon Prayer<br>Contemplative Prayer                                                                                                                                                                                                                            | Noon<br>6:30pm    |
| 7 | Noon Prayer                                                                                                                                                                                                                                                    | Noon              |
| 8 | Noon Prayer                                                                                                                                                                                                                                                    | Noon              |
| 9 | <b>Installation of the Rev. Carlos Expósito as the 13th Rector of All Saints'</b><br>Reception to follow in the Parish Hall                                                                                                                                    | 3:00pm            |

# PARISH CALENDAR EVENTS

## May

|    |                                                                            |                   |
|----|----------------------------------------------------------------------------|-------------------|
| 10 | <b>The Fifth Sunday of Easter</b><br>Mass<br>Solemn Mass                   | 8:00am<br>10:30am |
| 12 | Mass<br>Finance Committee Meeting                                          | Noon<br>6:30pm    |
| 13 | Noon Prayer<br>Contemplative Prayer                                        | Noon<br>6:30pm    |
| 14 | Noon Prayer                                                                | Noon              |
| 15 | Noon Prayer                                                                | Noon              |
| 17 | <b>The Sixth Sunday of Easter (Rogation Sunday)</b><br>Mass<br>Solemn Mass | 8:00am<br>10:30am |
| 19 | Mass<br>Vestry Meeting                                                     | Noon<br>7:00p     |
| 20 | Noon Prayer<br>Contemplative Prayer                                        | Noon<br>6:30pm    |
| 21 | <b>Ascension Day</b><br>Noon Prayer                                        | <b>Noon</b>       |
| 22 | Noon Prayer                                                                | Noon              |

# PARISH CALENDAR EVENTS

## May

|    |                                          |             |
|----|------------------------------------------|-------------|
| 24 | <b>The Sunday after Ascension Day</b>    |             |
|    | Mass                                     | 8:00am      |
|    | Solemn Mass                              | 10:30am     |
| 26 | Mass                                     | Noon        |
| 27 | Noon Prayer                              | Noon        |
|    | Contemplative Prayer                     | 6:30pm      |
| 28 | Noon Prayer                              | <b>Noon</b> |
| 29 | Noon Prayer                              | Noon        |
| 31 | <b>The Day of Pentecost (Whitsunday)</b> |             |
|    | Mass                                     | 8:00am      |
|    | Solemn High Mass                         | 10:30am     |

# PARISH LIFE

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## Garden Update — April/May

Our lovely garden is full of blossoming plants and the rains have proven very beneficial to the Spring renaissance of the collection assembled there. Many of the plants have matured and the space has filled in nicely over the past two years.

Todd Muffatti has designed the trellis mounted on the back fence and added the crosses there. An additional trellis will be added to each side to allow climbing plants to enhance Todd's design. The design has added yet another dimension to the space.

In these unsettling times, we must find ways to “socially distance” ourselves from others, but certainly not Our Lord. I feel our garden is a safe and peaceful oasis in which to pray, meditate or just enjoy God's beautiful hand at work, located right here on our own property at All Saints'. While we are praying in the garden, or anywhere, I feel it is important to understand that our expectation in our prayer and communication with God should be the same as His: we are to expect to see results. Just as with our garden, we must be patient sometimes to see the results of His works. So, I encourage you to visit YOUR garden and to use it for whatever purpose you see fit; be it prayer, relaxation or meditation. Or, just a quiet place of solitude to enjoy your lunch. May it bring joy and serenity to your life and allow you some peace from the distractions in your world.

Sue Johnson

Pictures taken by Sue Johnson on March 19, 2020

# PARISH LIFE

(continued)



# PARISH LIFE

## Social Action Committee News

Happy Spring! Thank you to everyone who has participated in our Salvation Army Canned Food Drive and our Sweats and T-Shirt Drive with Scripps Mercy Hospital. During these uncertain times, helping the less fortunate and vulnerable becomes more pressing. Please save your canned goods and clothing and bring them in when services resume.

Our 45-day Sweats and T-Shirt Drive will now become a 100+ day project. We hope to deliver over 500 items to Scripps Mercy Hospital sometime this summer. We are in our third year of this ministry and encourage you to become involved as you are able. This year-round effort helps to clothe the 750+ homeless individuals that utilize the Scripps Mercy Hospital ER services each month.

Partnering with Scripps Mercy offers us an opportunity to do good works in a tangible way that meets the needs of homeless people who often do not have suitable clothes to wear at discharge. Not sure where to purchase your sweats? Walmart, Target, Costco and Amazon have reasonably priced clothing in stock. Monetary donations are always welcome. (there are envelopes on the back table)

Our Donation Drive runs through June 2020. The SAC will schedule a time to dropoff our items in July or August. Join us on delivery day!

In Service,  
All Saints Social Action Committee  
Tamela Dreyer, Barbara Wilder, Kay Phillips, Lynette Blakney, Todd Muffatti

# PARISH LIFE

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## Upcoming Event

Installation of Fr. Carlos Expósito as our next Rector

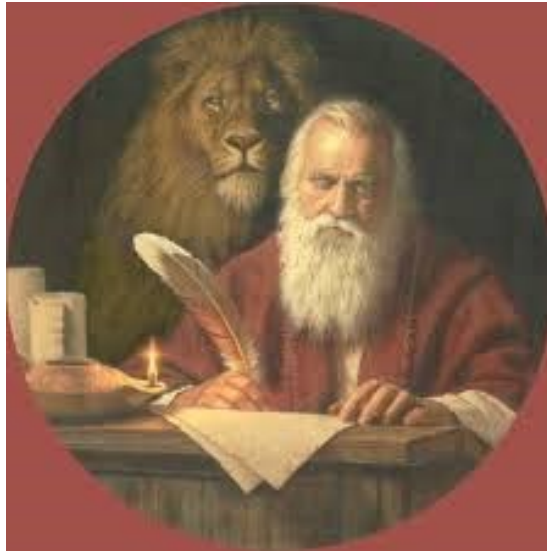


As we are currently living in uncertain times for scheduling events due to the covid 19 virus the following event may be rescheduled. On Saturday, May 9th at 3:00pm the Rt. Rev. Susan Brown Snook, Bishop of San Diego will install The Rev. Carlos Expósito as the thirteenth rector of All Saints' Episcopal Church during a Solemn Mass. All parishioners are invited to attend this installation service and the reception following the Mass in the Parish Hall.

# COMMEMORATION

## St. Mark, the Evangelist

April 25



The book of Acts mentions a Mark, or John Mark, a kinsman of Barnabas (Col 4:10). The house of his mother Mary was a meeting place for Christians in Jerusalem (Acts 12:12). When Paul and Barnabas, who had been in Antioch, came to Jerusalem, they brought Mark back to Antioch with them (12:25), and he accompanied them on their first missionary journey (13:5), but left them prematurely and returned to Jerusalem (13:13). When Paul and Barnabas were about to set out on a second missionary journey, Barnabas proposed to take Mark, but Paul thought him unreliable, so that eventually Barnabas made one journey taking Mark, and Paul another journey taking Silas (15:36-40). Mark is not mentioned again in Acts. However, it appears that he became more reliable, for Paul mentions him as a trusted assistant in Colossians 4:10 and again in 2 Timothy 4:11.

The Apostle Peter had a co-worker whom he refers to as "my son Mark" (1 Peter 5:13). Papias, an early second century writer, in describing the origins of the Gospels, tells us that Mark was the "interpreter" of Peter, and that he wrote down ("but not in order") the stories that he had heard Peter tell in his preaching about the life and teachings of Jesus.

# PARISH LIFE

(continued)

The Gospel of Mark, in describing the arrest of Jesus (14:51f), speaks of a young man who followed the arresting party, wearing only a linen cloth wrapped around his body, whom the arresting party tried to seize, but who left the cloth in their hands and fled naked. It is speculated that this young man was the writer himself, since the detail is hardly worth mentioning if he were not.

Tradition has it that after the death of Peter, Mark left Rome and went to preach in Alexandria, Egypt, where he was eventually martyred.

It is natural to identify the John Mark of Acts with the Gospel-writer and interpreter of Peter, and this identification is standard in liturgical references to Mark. However, "Mark" is the commonest of Latin first names, and they may well have been separate persons. Mark's symbol in art is a Lion, usually winged. In the book of Revelation, the visionary sees about the throne of God four winged creatures: a lion, an ox, a man, and an eagle.

(Compare with the cherubs in Ezek 1 and 10.) It has customarily been supposed that these represent the four Gospels, or the four Evangelists (Gospel-writers). One way of matching them is to say that the man stands for Matthew, whose narrative begins with the human genealogy of Jesus; that the lion stands for Mark, whose narrative begins with John the Baptist crying out in the desert (a lion roars in the desert); that the ox, a sacrificial animal, stands for Luke, whose narrative begins in the Temple, and that the eagle stands for John, whose narrative begins in Heaven, with the eternal Word. How old this correspondence is I do not know. I have seen it in an illustrated Gospel-book from the early 800's. An alternative assignment, which I think to be far more recent, calls Matthew the lion (because he portrays Christ as the Messiah, the fulfilment of Jewish prophecy, "the lion of the tribe of Judah"), Mark the ox (because he portrays Christ the servant, constantly doing the work for which he was sent), Luke the man (because he portrays the humanity and compassion of Christ), and John the eagle (because he portrays Christ as the eternal Word, who came down from Heaven).

From James Kiefer BIO's

# COMMEMORATION

St. James and St. Philip

May 1

On May 1 we commemorate two of the Twelve Apostles.



## James

The New Testament mentions at least two persons named James, probably at least three, and perhaps as many as eight.

**1. James the Greater:** James the son of Zebedee, called James the Greater or James Major or James the Elder, was one of the Twelve Apostles, and also, along with his brother John and with Peter, belonged to what seems to have been an inner circle of Three. He was killed by order of King Herod, as reported in Acts 12:2.

**2. James the Less:** James the son of Alphaeus (Alpheus) appears on lists of the Twelve Apostles (usually in the ninth place), but is never mentioned otherwise. He is called James the Less, or James Minor, or James the Younger. (See Matthew 10:3; P 3:18; Luke 6:15; Acts 1:13)

# COMMEMORATION

(continued)

**3. James the Just:** James called "the brother of the Lord" appears in Acts 12:17 and thereafter (A 15:13; 21:18; 1C 15:17; Ga 1:19; 2:9,12) as the leader of the Jerusalem congregation. He is counted by later Church historians as the first bishop of Jerusalem, with Simon (described as also a kinsman, something like a great-nephew of Joseph) as the second. According to the Jewish historian Josephus, James was put to death by order of the high priest during an interval between Roman governors, over the protests of the Pharisees, who thought him an upright man. He is known as James the Just or James of Jerusalem or James Protepiscopus (first bishop).

**4. James the Writer:** One of the New Testament Epistles is written by a James. (See James 1:1)

**5. James the Son of Cleopas:**

John (19:25) lists the women standing by the cross of Jesus as "his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." If this list mentions only three women, then Mary the wife of Clopas is presumably a sister-in-law to the Virgin Mary.

**6. James the Nazarene:** The residents of Nazareth speak of brothers of Jesus, including one named James (Matthew 4:55 = Mark 6:3).

**7. James the Kinsman of Jude the Apostle:** When Luke lists the Apostles (L 6:16; A 1:13), he has, in places 9 thru 11, "James the son of Alphaeus, Simon the Zealot, and Judas of James." [This is not Judas Iscariot.] Now, "Judas of James" would ordinarily mean "Judas son of James," and so the RSV translates it. However, the KJV renders it as "Judas the brother of James," and some suppose him to be the brother of James the son of Alphaeus, so that we have no fewer than three pairs of brothers among the disciples: Peter and Andrew, sons of Jonas; James and John, sons of Zebedee; James and Jude, sons of Alphaeus. This seems unlikely, since (a) if Luke had intended us to understand that the two were brothers, he would have written them together instead of separating them by Simon the Zealot (but note P 3:16-18); and (b) if he had meant us to understand "brother of" rather than the more usual "son of", he would have said "brother."

# COMMEMORATION

(continued)

**8. James the Brother of Jude the Writer:** The author of the Epistle of Jude calls himself the brother of James. Presumably this James would be someone well-known to his readers, otherwise why bother to mention him?

Is any of these the same person as one or more of the others?

It is natural to suppose that James the Just (3) and James the Nazarene (6), being both called brothers of Jesus, must be the same person. However, the Hebrew word for "brother" is used more elastically than its English equivalent, often referring (for example) to cousins or even more distant relatives (see Leviticus 10:1-4, where Moses speaks to Michael and Elphaz about their brothers, meaning the sons of their cousin). If early Christians for whom Aramaic was the primary language, and Greek secondary, retained this usage when they spoke Greek, then there is room for doubt on the point. Perhaps one of them was a cousin of Jesus rather than a brother. Perhaps both were cousins, in which case they could be the same person but need not have been.

The Epistle of James is addressed to Jewish readers, and James the Just (3) seems to have been particularly concerned with the Jewish Christian community. It is accordingly plausible, and customary, to identify James the Just (3) with James the Writer (4).

Many writers identify James the Less (2) with James the Just (3). A difficulty with that identification is that we are told that the brothers of Jesus did not believe in him (J 7:5), which would mean that they could not have been numbered among the Twelve. (It is commonly supposed that James (3) came to believe only after the Resurrection (1C 15:7).) On the other hand, John does not name the unbelieving brothers, and they may not have included James.

It is tempting to suppose that a pair of brothers named James and Jude are the same as another pair of brothers named James and Jude, if there is no obvious objection to identifying them. (This is not necessarily a valid inference, since the selection of names can be influenced by fashion. I have no difficulty, for example, in thinking of six families I know with brothers named David and Michael.) Accordingly, it has been customary to identify the two Apostles "James the son of Alphaeus" and "Judas (the brother) of James" with the

# COMMEMORATION

(continued)

two brothers mentioned in the Nazareth account, and also with the Jude who wrote the Epistle and his brother James, taken to be the same James who wrote the Epistle of James. On our list, this identifies James the Less (2), James the Nazarene (6), James the Kinsman of Jude the Apostle (7), and James the Brother of Jude the Writer (8), and probably James the Son of Cleopas (5). However, it should be noted that the most natural understanding of "Judas of James" is "Judas son of James," and that there is therefore no reason to suppose that James the son of Alphaeus has a brother named Jude. Currently, most Western Christians commemorate:

James the Greater on 25 July,  
James the Less on 1 May, and  
James the Just on 25 October.

Thus, of James the Less, the son of Alphaeus (2), whom we commemorate on May 1, we know very little from the New Testament, except that his name appears on lists of the Twelve.

Why is the name "James" so popular among Jews in New Testament times? Because it is the name of the ancestor of the people of Israel. The English name "James" is a variant of the name "Jacob." We tend to think of them as two separate, unrelated names. But the distinction between them is post-Biblical and not found in Hebrew or Greek. In Hebrew, the name is Ya'akov. In Greek, it is Iakwbos (W=Omega), with accent on the second syllable from the end. In Latin, it developed two forms, Jacobus and Jacomus, both accented on the first syllable. From the former, we have the English Jacob and the Spanish Diego and Iago. From the latter, we have the English James, the Scottish Hamish, the Spanish Jaime, and so on. But in many languages, there is only one name, given to the Old Testament Jacob and the New Testament James alike. Even in English, our present distinction has not always been observed. In Shakespeare's play "Measure for Measure", a child's age is given as "a year and a quarter old, come Philip and Jacob," meaning, "a year and a quarter old on the first of next May, the feast of Philip and James."

# COMMEMORATION

continued)

## Philip

Philip the Apostle appears in the Synoptic Gospels and in Acts only as a name on the list of the Twelve, but he appears in several incidents in the Gospel according to John. He was called early in the ministry of Our Lord (J 1:44), and promptly brought his friend Nathanael to Jesus as well. When some Greeks (or Greek-speaking Jews) wished to speak with Jesus, they began by approaching Philip (J 12:20ff). At the Last Supper (J 14:8f), he said to Jesus, "Lord, show us the Father, and we shall be satisfied." To this Jesus answered, "He who has seen me has seen the Father."

Before feeding the Five Thousand (J 6:5), Jesus turned to Philip and asked him, "Where can we buy bread to feed these people?" Philip answered, "It would take more than a year's wages to buy each of them a mouthful."

Some scholars have thought it significant that Jesus asked Philip rather than one of the others. Luke (9:10) tells us that the Feeding of the Five Thousand took place near Bethsaida, and John (1:44) tells us that Philip is from Bethsaida. If they were in Philip's home neighborhood, he would be a natural one to ask for directions. (Peter and Andrew were also from Bethsaida, but seem to have moved to Capernaum.) It seems that John named Philip here for one of three reasons:

He was making up the details, and he said to himself: "I will name Philip here, and hope that my readers have read Luke and will remember that this is all happening near Bethsaida, and I will point out at the beginning of my work that Philip is from Bethsaida, and I will hope that the readers are clever enough to put this together and see that Philip is a logical person to ask. But I won't mention Bethsaida in this episode, since that would make it too obvious what I am doing."

He chose one of the disciples at random, and by good luck made an appropriate choice.

He was an eyewitness, or for some other reason well informed, and mentioned Philip by name because that was whom Jesus asked.

# COMMEMORATION

(continued)

This is one reason (not the only one) for regarding the Gospel of John as the testimony of an eyewitness.

From James Kiefer BIO's



Phillip and James

# PARISH LIFE

## A Valentine's Celebration — February 15, 2020

Picture by Stephanie Beck-Fish and Fr. Carlos Expósito



Stephanie and Derek hosted the event for twenty or more parishioners who enjoyed a late afternoon get together of wine, delicious hors d'oeuvres, sweets and music by Dino Grulli, a member of the choir's bass section, and a wine raffle. The tables were decorated with rose petals and fancy chocolates by Stephanie Beck-Fish and the Parish Hall by Todd Muffatti.

# PARISH LIFE

## Commissioning of the 2020 Vestry



Fr. Carlos Expósito, rector, having placed the olive wood crosses from Jerusalem around the necks of Derek Fish, Junior Warden, and Blair Lawson at the Solemn Mass on March 1, 2020, prays for the Vestry members' recommitment to follow Christ and to serve in His name.



## ALL SAINTS' EPISCOPAL CHURCH

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