

FOR ALL THE SAINTS

August 2022 | September 2022



Angels and Archangels

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: Archangels depicted in the mosaic at St. John's Church Warminster, England. Holy angels, messengers of a loving God. Google Images—source unknown.

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FROM YOUR RECTOR

Angels and Archangels



“Therefore, with angels and archangels, and with all the company of heaven...”

This well-known phrase from our Eucharistic Prayer is a reminder that we are not alone in the praise of our Creator, as conscious creatures of God, but that the innumerable host of invisible conscious creatures commonly known as angels, with the inclusion of other categories of invisible conscious beings which the Bible calls seraphim, cherubim, dominions, and powers, also join us in this constant praise, particularly whenever we celebrate the Eucharist—also known as the Lord’s Supper—in which the main reason for our thanksgiving and praise is our own redemption, effected through Christ’s once-for-all sacrifice on the cross.

The realization of this fact should be more than enough to fill us with deep reverence and awe, and be aware that this phrase also reminds us that the heaven and the earth are literally brought together every time we celebrate the Eucharist.

We do not know much about the invisible conscious beings that we call angels, and their chief representatives, known as archangels.

Unfortunately, there is a modern trend to speculate about the nature of these beings and their roles, and their relationship with us humans. Tons of books and articles have recently been written about how to connect with angels and benefit from them, but most of this has really nothing to do with sound biblical tradition.

September 29 is the Feast of St. Michael and All Angels. This celebration is intended to include the main archangel mentioned in the Bible (Michael), as well as the rest of the archangels and angels of light—as opposed to the dark or fallen angels that have rebelled against their Creator.

FROM YOUR RECTOR

(continued)

What do we learn about Michael and other archangels from the Bible? What are the most orthodox Catholic traditions that the Church universal follows in this respect?

Here is some basic information taken from Wikipedia online:

Michael also called Saint Michael the Archangel or Saint Michael the Taxiarch in Orthodoxy and Archangel Michael is an archangel in Judaism, Christianity, and Islam. The earliest surviving mentions of his name are in 3rd- and 2nd-century BC Jewish works, often but not always apocalyptic, where he is the chief of the angels and archangels and responsible for the care of Israel.

*The earliest surviving mention of Michael is in a 3rd century BC Jewish apocalypse, the Book of Enoch. This lists him as one of seven archangels (the remaining names are Uriel, Raguel, Raphael, Sariel, Gabriel, and Remiel), who, according to a slightly later work, the Book of Tobit, "stand ready and enter before the glory of the Lord". The fact that Michael is introduced in both works without explanation implies that readers already knew him and the other named angels, which in turn implies that they are earlier than the late 3rd century BC (the earliest possible date of the relevant passages in the Book of Enoch), but although their origins remain a matter for speculation there is no evidence that they are older than the Hellenistic period. He is mentioned again in last chapters of the Book of Daniel, a Jewish **apocalypse** composed in the 2nd century BC although set in the 6th, in which a man clothed in linen (never identified, but probably the archangel Gabriel) tells Daniel that he and "Michael, your prince" are engaged in a battle with the "prince of Persia", after which, at the end-time, "Michael, the great prince who protects your people, will arise".*

Christianity adopted nearly all the Jewish traditions concerning Michael. The seven Jewish archangels (or four - the traditions differ but always include Michael) were associated with the branches of the menorah, the sacred seven-branched lampstand in the Temple as the seven spirits before the throne of God, and this is reflected in the Revelation of John 4:5 ("From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God" -

FROM YOUR RECTOR

(continued)

ESV). Michael is mentioned explicitly in Revelation 12:7-12, where he does battle with Satan and casts him out of heaven so that he no longer has access to God as accuser (his formal role in the Old Testament). The fall of Satan at the coming of Jesus marks the separation of the New Testament from Judaism. In Luke 22:31 Jesus tells Peter that Satan has asked God for permission to "sift" the disciples, the goal being to accuse them, but the accusation is opposed by Jesus, who thus takes on the role played by angels, and especially by Michael, in Judaism.

Michael is mentioned by name for the second time in the Epistle of Jude, a passionate plea for believers in Christ to do battle against heresy. In verses 9-10 the author denounces the heretics by contrasting them with the archangel Michael, who, disputing with Satan over the body of Moses, "did not presume to pronounce the verdict of 'slander' but said, 'The Lord punish you!'"

Catholics often refer to Michael as "Holy Michael, the Archangel" or "Saint Michael", a title that does not indicate canonization. He is generally referred to in Christian litanies as "Saint Michael", as in the Litany of the Saints. In the shortened version of this litany used in the Easter Vigil, he alone of the angels and archangels is mentioned by name, omitting saints Gabriel and Raphael.

In Roman Catholic teachings, Saint Michael has four main roles or offices. His first role is the leader of the Army of God and the leader of heaven's forces in their triumph over the powers of hell. He is viewed as the angelic model for the virtues of the spiritual warrior, with the conflict against evil at times viewed as the battle within.

FROM YOUR RECTOR

(continued)



St. Michael weighing souls during the Last Judgement, Antiphonale Cisterciense (15th century), Abbey Bibliotheca, Rein Abbey, Austria.

The second and third roles of Michael in Catholic teachings deal with death. In his second role, Michael is the angel of death, carrying the souls of all the deceased to heaven. In this role Michael descends at the hour of death, and gives each soul the chance to redeem itself before passing; thus consternating the devil and his minions. Catholic prayers often refer to this role of Michael. In his third role, he weighs souls on his perfectly balanced scales. For this reason, Michael is often depicted holding scales.

In his fourth role, Saint Michael, the special patron of the Chosen People in the Old Testament, is also the guardian of the Church. Saint Michael was revered by the military orders of knights during the Middle Ages. The names of villages around the Bay of Biscay express that history. This role also was why he was considered the patron saint of a number of cities and countries.

The Eastern Orthodox accord Michael the title Archistrategos, or "Supreme Commander of the Heavenly Hosts". The Eastern Orthodox pray to their guardian angels and above all to Michael and Gabriel.

The Eastern Orthodox have always had strong devotions to angels. In contemporary times they are referred to by the term of "Bodiless Powers". A number of feasts dedicated to Archangel Michael are celebrated by the Eastern Orthodox throughout the year.

FROM YOUR RECTOR

(continued)

Protestant denominations recognize Michael as an archangel. Within Protestantism, the Anglican and Methodist tradition recognizes four angels as archangels: Michael, Raphael, Gabriel, and Uriel.

Our church (All Saints' San Diego), deeply rooted in the Anglo-Catholic tradition, reverences and celebrates Archangel Michael together with other archangels and all angels of light, on September 29, following the most recent tradition in western Christianity and in the Episcopal Church.

One of our stained-glass windows—the one on the south side of the chancel nearer the altar—depicts St. Michael as the guardian angel of the Church. He carries a javelin and is dressed in armor; he also carries a host bearing the IHC monogram of Christ. Michael is guarding the Eucharist, celebrated before him Sunday by Sunday. Behind him stand, to his left, St. Zadkiel, a non-biblical archangel whose blunted sword signifies justice tempered with mercy. Behind Michael and to the right, another angel holds the fleur-de-lys, symbolic of the Trinity.

This stained glass window is a clear reminder of the presence of the angelic beings among us, whose voices join ours in our praise and thanksgiving to God, particularly during the celebration of our redemption through Christ's self-giving, and who guard us against the dark forces of evil that lead us astray from the pure acknowledgement of God's grace, so that our sacrifice may be presented pure and spotless before Him who is the true Light.

Fr. Carlos Cipriotti

PARISH CALENDAR OF EVENTS

August

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](#).

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
- 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.



2	Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm
4	Spanish Class Flower Room Taught by Fr. Carlos	1pm–3pm
5	Oswald of King of Northumbria, Martyr, 642 Morning Prayer (St. Mary Chapel)	10:00am
6	Societies of Mary (St. Mary Chapel) <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

PARISH CALENDAR OF EVENTS

August

7	The Ninth Sunday after Pentecost Mass Mass in Spanish (St. Mary Chapel)	10:00am 1:00pm
9	Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm
11	Spanish Class Flower Room Taught by Fr. Carlos	1pm–3pm
12	Hippolytus, Priest and Martyr, 235 Morning Prayer (St. Mary Chapel)	10:00am
14	The Tenth Sunday after Pentecost Mass Christian Formation—Rector’s Study Mass in Spanish (St. Mary Chapel)	10:00am Noon 1:00pm
16	Stephen of Hungary King and Confessor 1038 Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm
18	Spanish Class Flower Room Taught by Fr. Carlos	1pm–3pm
19	Morning Prayer (St. Mary Chapel)	10:00am
21	The Eleventh Sunday after Pentecost Mass Vestry Meeting Parish Hall	10:00am Noon
23	Rose of Lima, 1617 Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm

PARISH CALENDAR OF EVENTS

August

25	Spanish Class Flower Room Taught by Fr. Carlos	1pm–3pm
26	The Nativity of St. John the Baptist Morning Prayer (St. Mary Chapel)	10:00am
28	The Twelfth Sunday after Pentecost Mass Christian Formation–Rector’s Study Mass in Spanish (St. Mary Chapel)	10:00am Noon 1:00pm
30	Irenaeus, Bishop of Lyons, Martyr, c 202 Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm



PARISH CALENDAR OF EVENTS

September

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|----|--|------------------------------|
| 1 | Spanish Class Flower Room Taught by Fr. Carlos | 1pm–3pm |
| 2 | Oswald, King of Northumbria, Martyr 642
Morning Prayer (St. Mary Chapel) | 10:00am |
| 3 | Societies of Mary (St. Mary Chapel)
<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 |
| 4 | The Thirteenth Sunday after Pentecost
Mass
Mass in Spanish (St. Mary Chapel) | 10:00am
1:00pm |
| 5 | Labor Day (Office is Closed) | |
| 6 | Mass (St. Mary Chapel)
Snack Fellowship in the Flower Room
Finance Committee Meeting via Zoom | Noon
1:00pm
6;30pm |
| 8 | Spanish Class Flower Room Taught by Fr. Carlos | 1pm–3pm |
| 9 | Hippolytus, Priest and Martyr, 235
Morning Prayer (St. Mary Chapel) | 10:00am |
| 11 | The Fourteenth Sunday after Pentecost
Mass
Christian Formation—Lenten Study Rector’s Office
Mass in Spanish (St. Mary Chapel) | 10:00am
11:30am
1:00pm |
| 13 | Mass (St. Mary Chapel)
Snack Fellowship in the Flower Room | Noon
1:00pm |

PARISH CALENDAR OF EVENTS

September

15	Spanish Class Flower Room Taught by Fr. Carlos	1pm–3pm
16	Morning Prayer (St. Mary Chapel)	10:00am
18	The Fifteenth Sunday after Pentecost Mass (First Communion) Vestry Meeting Parish Hall	10:00am Noon
20	Rose of Lima. 1617 Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm
22	Spanish Class Flower Room Taught by Fr. Carlos	1pm–3pm
23	Morning Prayer (St. Mary Chapel)	10:00am
25	The Sixteenth Sunday after Pentecost Mass Christian Formation—Lenten Study Rector's Office Mass in Spanish (St. Mary Chapel)	10:00am 11:30am 1:00pm
27	Charles Chapman Grafton, Bishop 1912 Mass (St. Mary Chapel) Snack Fellowship in the Flower Room	Noon 1:00pm
29	Spanish Class Flower Room Taught by Fr. Carlos	1pm–3pm
30	Morning Prayer (St. Mary Chapel)	10:00am

Treasurer's Report

During the summer months, the All Saints' Finance Committee and Vestry customarily review financial results for the first half of the year and begin planning for the coming year. Overall, we finished the first half of the year about where we expected to be, though specific categories of revenues and expenditures differed somewhat from expectations.

Following the treasurer's report in this issue of *For All the Saints* is a one-page document summarizing revenues and expenses for June 2022 and for the first six months of the year. (See page 12) In June our expenses exceeded our revenue by more than \$20,000, largely because we are beginning to complete (and pay for) essential maintenance and repair projects approved by the Vestry earlier this year. During the month, we paid half of the cost of a new roof and fascia boards for the preschool building, resulting in property management expenses that were more than \$12,000 over budget for the month and are now more than \$14,000 over budget for the year.

On the revenue side, we were under the budgeted amounts in most categories in June. For the first half of the year, pledge revenue was \$3,680 under budget. Although we received regular distributions from the McColley Trust and our Endowment Trust, our accounts show "Investment Income" as almost \$54,000 under budget because we did not take budgeted distributions from our Ready Fund investment account. We were able to forego these distributions during the first half of the year because we began the year with healthy reserves in our checking and savings accounts with California Bank and Trust and because we received an Employee Retention Credit (ERC) of \$45,347 (recorded on our books in the "other income" category) from the federal government under COVID relief legislation.

For the first six months of the year, operating revenues were \$231,201 and expenses (including depreciation) were \$231,846. Essentially we finished the first six months of the year with a balanced operating budget as planned. On the other hand, the value of our investment accounts dropped significantly as stock market indices plunged. The value of our Ready Fund account has fallen from about \$2.8 million to just under \$2.3 million, and the balance in the Endowment Trust has dropped from a high of more than \$607,000 at the end of 2021 to \$479,454 on June 30. The Finance Committee and

PARISH LIFE

(continued)

Vestry recently voted to switch a portion of our investments in both funds from long-term bonds to short-term bonds and dividend paying stocks as our investment advisers recommended.

As the final step in reviewing our results for the first half of 2022, three members of the Finance Committee (Eva Dreyer, Lucretia Locke, and Cree Craig) are undertaking a detailed comparison of actual and budgeted amounts for each line item in the parish budget. The work of this committee will help us to identify adjustments that may be needed in Vestry-authorized spending for the rest of 2022. Likewise, this subcommittee will provide guidance for the Finance Committee as we begin work on the parish budget for 2023.

Last but not least we will be focusing on stewardship in the coming months and making plans for our fall pledge campaign.

Ed Heck
Parish Treasurer

PARISH LIFE

Treasurer's Report

ALL SAINTS' EPISCOPAL CHURCH
Income Statement
For the Month Ended June 30, 2022

	Jun-22			Year to Date		
	Actual	Budget	Over (Under)	Actual	Budget	Over (Under)
OPERATING						
Pledge	6,340	8,616	(2,276)	48,015	51,695	(3,680)
Music Pledge	480	829	(349)	5,010	4,975	35
Plate / Other Contributors	404	2,287	(1,883)	20,562	13,721	6,841
Investment Income	8,168	13,886	(5,718)	29,341	83,319	(53,977)
PPNF / Clergy Fund Donation	313	250	63	2,348	1,500	848
Fund Donation	138	379	(241)	2,889	2,275	614
Property Mgmt Revenue	13,957	12,708	1,249	76,791	76,245	546
Other Income	274	69	205	46,244	415	45,829
Total Operating Revenue	30,074	39,024	(8,950)	231,201	234,145	(2,944)
Operating Expenses						
Pastoral Expense	10,554	10,418	136	60,326	62,508	(2,182)
Business Expense	11,101	10,466	635	49,034	62,796	(13,763)
Diocesan Assessment	3,515	3,515	(0)	21,188	21,092	95
Facilities Expense	6,111	6,691	(580)	38,982	40,145	(1,163)
Music Program Expense	3,721	4,148	(428)	24,031	24,890	(860)
Activity/Committee Expense	534	437	97	3,663	2,622	1,042
Property Mgmt Expense	15,439	2,625	12,814	30,281	15,750	14,531
Total Operating Expenses	50,976	38,300	12,675	227,504	229,803	(2,299)
Operating Income/(loss)	(20,901)	724	(21,625)	3,697	4,342	(645)
NON-OPERATING						
Non-Operating Revenue	-	-	-	-	-	-
Depreciation Expense	724	724	-	4,342	4,342	-
NET INCOME/(LOSS)	(21,625)	0	(21,625)	(644)	0	(645)

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PARISH LIFE

Life Stories of Members of All Saints'

In this August/September issue of our bi-monthly newsletter we continue with our ongoing series of life stories of members of our parish. In this issue Vita Toon, gives an interesting insight into her life and that of her husband, The Rev. Dr. Peter Toon.



In 1965, after three years at the University of London, Peter and I bought our first house in Yorkshire. Having gained my Post-graduate Certificate of Education, I began teaching in Sept.1966. In my first class I inadvertently made a remark about football which sent the 30 students roaring with laughter. After they quieted down, they ever so sweetly said: “No Miss...” Being interested only in Tennis and Cricket, I learnt my lesson: Never talk about what you don’t know!

Peter was also teaching. In 1967 he was accepted for ordination in the Church of England. We moved to the city of Durham for his training at Cranmer Hall. Fortunately, I was offered a job in the Girls’ High School to teach the Advanced level Divinity class. My dear retiring Methodist colleague invited me to address their midweek Fellowship Group. With smiling faces they listened to me exploring their core Methodist belief: *The Priesthood of all Believers*.

At the end of the academic year Peter accepted the post of Lecturer in Historical Theology in a college in Ormskirk, Lancashire. He was ordained a Deacon in 1969, a Priest in 1973, and worked as a Curate in a local parish while continuing to teach. I carried on teaching and eventually was appointed Head of Religious Studies in a Girls’

PARISH LIFE

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High in Southport, Lancashire. I remember a fifteen year old asking me if it was true that King Solomon had 1000 porcupines? (concubines) ‘Well’ I replied, ‘if he had, he must have had a very prickly time!!! ‘

In 1974 Peter became Librarian at Latimer House, Oxford, while he did his DPhil at Christchurch. I worked for The Religious Experience Research Unit set up by a brilliant Scientist - Sir Alister Hardy - on his retirement. With the grand title of '*Curator of Records*' I analysed and classified the first 4,000 accounts of religious experience sent in to the Unit and published an article on *The Charismatic Movement*. I then studied Theology at St. Hugh's College. in 1977 we moved to Southgate, London, where Peter was appointed Lecturer in Historical Theology at Oak Hill Theological College.

In December 1977, God's gift arrived- Deborah Anastasia. When she was 3 years old, Peter went on a Sabbatical to Ridley College, Melbourne University, Australia. Deborah and I rode on the Trolley bus to a fine preschool. While she was there, I went to the University to do a course on Early Christian Art. After a short vacation in New Zealand, we returned to London.

In 1982 Peter began his work as a Parish Priest and Director of Post Ordination Training in Boxford, Suffolk, an interesting village with five titled ladies, professionals and artists. A dear upper middle class lady, a graduate of the prestigious Slade School of Fine Art, often invited me to tea. Her first question was: “Chinese or Indian?” She bequeathed us two beautiful paintings of the Parish church.

There was so much to learn as a Rector's wife! In one of the Bible Studies in the Rectory I quoted Charles Wesley's *He who would serve thee best is conscious most of sin within* and one of the ladies nearly bit my head off. 'Everyone,' she said 'is basically good!' At Easter I did a floral arrangement for the Font not realising that there was someone who ALWAYS did that. During this time I lectured on *World Religions* to The Workers' Educational Movement, an extramural class of Cambridge University.

PARISH LIFE

(continued)

Our next parish was at Staindrop in county Durham. The Rectory was beautifully located with Raby Castle in the distance. The Patron was Lord Barnard. Lady Barnard and I often went to a Retreat Centre with an American Pastor who had his huge black dog at his feet in the service! I did 'Meals on Wheels' with the Registrar's wife. I was also appointed to the Board of Examiners for Religious Studies and, after assuring the interviewer that I had no skeleton in the cupboard (!) I was invited to be a lay Magistrate with two others. However, shortly after, Peter was invited to be William Adams Professor of Philosophical and Systematic Theology at Nashotah House, Wisconsin. After much agonising, we went to London to collect our Visas. The gentleman behind the desk asked us: "Why on earth are you going to the coldest state in America?" True enough on January first, 1991, we arrived in a snow covered state.

In 1992, much to my amazement then, and now, I was invited to address the Bishops' Conference in London, UK. Within a few months there was I, standing in front of a room filled with gentlemen in purple shirts with my message: *Western Culture in conflict with the Gospel*, exhorting them to contend for the faith once delivered to the Saints. (Jude 1:3)

Peter lectured at Nashotah House and Philadelphia Theological College. I remember Deborah coming home from High School one day and said: "I don't think I should live with you two; I want to speak like an American!" She went on to study at Vanderbilt University and at UT School of Law at Austin.

In 1996 Peter became President of the Prayer Book Society, editing and writing many of the articles in the magazine, *Mandate*. He worked tirelessly, travelling the country advocating the use of the 1928 Prayer Book and wrote several booklets on the orthodoxy and beauty of its Liturgy. After a few more years, first in Christchurch, Danville, Virginia and in Carrollton, Texas, the longing for that 'green and pleasant land' led to his acceptance of a parish in Staffordshire, UK. In addition to his parish work, he continued to edit *Mandate*. I visited the elderly and the sick and ran the Monthly Women's Fellowship Group.

Peter retired in 2005. After much persuasion, we returned to the US, to Seattle. Sadly, he

PARISH LIFE

(continued)

became ill in 2008 and we moved down to San Diego in 2009 because Deborah was here. We attended All Saints' Church. Fr. Tony Noble who had met Peter in Australia, ministered to him in his last days until he went to be with our Lord on April 5th, 2009. His wish was for his ashes to be interred in his mother's grave in Yorkshire. With family and friends we fulfilled his wish.

He wrote 40 books during his life time and also numerous articles which are posted on the Internet. He was an international speaker, travelling to Germany, South Africa, Malaysia, S. Korea. Australia, New Zealand, Pakistan and India.

My life had been bound up so much with his that I had to think long and hard what was God's will for me. I edited his final manuscript - *Foretaste of Heaven Amidst Suffering*. In 2013 I set up in Oxford an annual Memorial Lecture, together with Evensong, in his honour. On every occasion there is either an Evangelical Speaker and an Anglo-Catholic Preacher or vice versa, with the hope of bringing Anglo-Catholics and Evangelicals together. I know Peter would have been pleased because many of those who knew him could not decide if he was an Evangelical Catholic or a Catholic Evangelical!

In the 1980's I had written two books of Muslim converts to Christianity. For *The Unexpected Enemy* I went to Lahore, Pakistan to interview the Rector. I was also able to look for the place where my great grandfather's family lived (before the partition of course) *Beyond the Veil* followed. In the 1990s I had been asked to write a book about Sir Alister. *Evolved to Worship*. Reflections on Sir Alister Hardy's Natural Theology was published in the UK in October 2021 (available on Amazon!)

I now live a quiet life reading, listening to music and watching British Detective TV films! Peter's last wish was for my ashes to be interred in his mother's grave. I look forward to that day when *on another shore and in greater light* we shall meet again in the presence of our Lord. *Glory to His Name. Amen.*

PARISH LIFE

Flower Guild

Thanks to the basically cool summer so far, our gardens are looking healthy and are developing lots of new growth. Soon, our new sprinkler system will be installed in the Memorial Garden and it will no longer have to be hand watered. That is exciting news for sure! My sincere thanks to Leo Rocca and the Vestry for approving and supporting this project.

I thought this month I would take a different tack and focus on the original purpose of the gardens at All Saints'; especially the back garden. If you recall, the courtyard was totally relandscaped and sprinklered for the Centenary celebration in 2012. Mary Maust and I opted to redesign the garden rather than spend the money allotted for many major floral designs as had been suggested by Father Tony originally. And, he agreed with us; the garden would be sustainable and the floral tributes would not. We were so happy (and I am especially, today!) as our courtyard is quite easy to maintain and almost always has a bloom of one sort or another during each season. Almost like we planned it! As it is the first impression of all who enter, we felt it would reflect and accentuate the peacefulness of our Church environs.

The Memorial Garden was designed as a place of respite, but primarily to be functional; as the flower budget decreased, this garden was meant to be used for our altar arrangements each week. The physical maintenance on this garden is quite a bit higher, but the various shrubs and flowers are finally reaching maturity and we are able to use them each week as fillers and flowers to adorn our altar. The critters have been active in this garden as well and this seems to be the biggest problem in keeping our plants alive. Even after all the rototilling and bringing in much new mulch (and the departure of our resident fox), the critters have come back to make their homes and I have resorted to all types of "deterrents" to keep them moving out of our space. Work will begin in earnest again to rework the space and plant some new shrubs and plants once the sprinkler installation has been completed.

And I would be remiss in ignoring all of the people who have helped to make our gardens what they are today; Michael Lockeridge, Todd Muffatti and Karl Jorgensen and Homero

PARISH LIFE

Flower Guild

Zapata who have helped to maintain the gardens. The members of the Flower Guild give tribute to God each week faithfully by placing the beautiful arrangements on our Altar. David and Tina Moa, Debbie Hirsch, Katherine and Eva Dreyer as well as Teri and Dori Tremper deserve kudos for enhancing our worship with their unique and meaningful floral interpretations of each Liturgical Season. I have included some pictures of their outstanding designs including flowers and fillers from our gardens only.



My appreciation to all who have donated financially and physically to maintain our gardens!

Sue Johnston Eaton

PARISH LIFE

All Saints' Preschool



Inside the walls of All Saints' Preschool are happy children and passionate teachers. Most of our business continues to come from word of mouth by our parents, who graciously rave about our school. We take pride in delivering the best care and education to children ages 18 months-to 5 years. Though we've been impacted significantly by COVID, just like many other businesses, we are still standing. Another major impact has been the nation's transition to universal preschool.

Over the last few years, we've gone above and beyond the requirements and recommendations of our health officials and licensing board, like our staff remaining masked while caring for our children. During this time, we've really come to know what a team is all about. Our teachers have banded and bonded together in a beautifully rare way by making silent pacts to do what is best for the whole and all in an effort to keep our doors open. Our teachers have gone above the call of duty, even while having outside demands, like families of their own. Our teachers deserve a continuous round of applause.

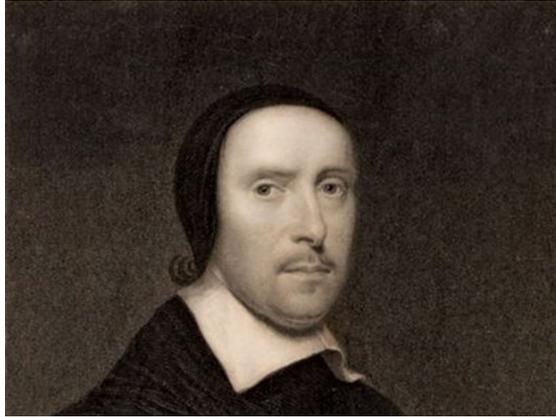
This year director, Mrs. Battles celebrated 20 years of service with All Saints'. Mrs. Nielsen celebrated her 19th year, Mrs. Garcia celebrated her 31st year, both Ms. Davis and Mrs. R. celebrated their 16th year and Ms. Arballo celebrated her 4th. Talk about dedication!

Renika Battles, Director

COMMEMORATIONS

Jeremy Taylor, Bishop and Theologian

13 August 1667



Jeremy Taylor was born at Cambridge in 1613 and ordained in 1633. In the years between 1633 and the ascendancy of the Puritans in 1645, he was a Fellow of two Cambridge colleges, and chaplain to Archbishop Laud and to King Charles.

He never lacked for patrons: Archbishop Laud granted him a fellowship to All Souls College, Oxford, in 1635; William Juxon, bishop of London, presented him the living of Uppingham in 1638; and Charles I, whom he had joined at Oxford in the Civil War by 1642, made him doctor of divinity by royal decree in 1643.

After his capture in Wales in 1645, Taylor set up a school with the grammarian William Nicholson in Carmarthenshire. Under Puritan rule, he was imprisoned three times, and forced into retirement as a family chaplain in Wales.

A spiritual counselor to the diarist John Evelyn, Taylor was helped by him with gifts of money. He ministered to scattered congregations of Anglican royalists, and in 1658 became a chaplain of Edward, 3rd Viscount Conway, in Ulster. Made bishop of Down and Connor after the Restoration in 1660, he also served on the Irish privy council and helped reconstitute the University of Dublin. He repulsed Scottish efforts to fill Ulster livings with anti-episcopal ministers.

COMMEMORATIONS

(continued)

Among his many books on theological, moral, and devotional subjects, the best known are *The Rule and Exercises of Holy Living* (1650) and *The Rule and Exercises of Holy Dying* (1651), usually cited simply as *Holy Living* and *Holy Dying*. Many readers, including Charles Wesley a century later, have reported finding these books of great spiritual benefit. Another work of his, *Liberty of Prophesying*, argues for freedom of conscience and freedom of speech in a religious context. Being stationed in an area that was largely Roman Catholic, he was, perhaps inevitably, drawn into controversy, and he wrote a book called *Dissuasion (or Dissuasive) Against Popery*.

Source: [The Anglican Calendar and Britannia](#)

COMMEMORATIONS

St. Catherine of Genoa



Born at Genoa in 1447, died at the same place 15 September, 1510. The life of St. Catherine of Genoa may be more properly described as a state than as a life in the ordinary sense. When about twenty-six years old she became the subject of one of the most extraordinary operations of God in the human soul of which we have record, the result being a marvellous inward condition that lasted till her death. In this state, she received wonderful revelations, of which she spoke at times to those around her, but which are mainly embodied in her two celebrated works: the "Dialogues of the Soul and Body", and the "Treatise on Purgatory".

St. Catherine's parents were Jacopo Fieschi and Francesca di Negro, both of illustrious Italian birth. Two popes – Innocent IV and Adrian V – had been of the Fieschi family, and Jacopo himself became Viceroy of Naples. Catherine is described as an extraordinarily holy child, highly gifted in the way of prayer, and with a wonderful love of Christ's Passion and of penitential practices; but, also, as having been a most quiet, simple, and exceedingly obedient girl. When about thirteen, she wished to enter the convent, but the nuns to whom her confessor applied having refused her on account of her youth, she appears to have put the idea aside without any further attempt.

At sixteen, she was married by her parents' wish to a young Genoese nobleman, Giuliano Adorno. The marriage turned out wretchedly; Giuliano proved faithless, violent-tempered, and a spendthrift. And made the life of his wife a misery. Details are scanty, but it seems at least clear that Catherine spent the first five years of her marriage in silent, melancholy submission to her husband; and that she then, for another five, turned a little to the world for consolation in her troubles. The distractions she took were most innocent; nevertheless, destined as she was for an extraordinary life, they had the effect in her case

COMMEMORATIONS

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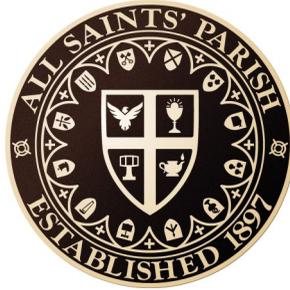
of producing lukewarmness, the end of which was such intense weariness and depression that she prayed earnestly for a return of her old fervour.

Then, just ten years after her marriage, came the event of her life, in answer to her prayer. She went one day, full of melancholy, to a convent in Genoa where she had a sister, a nun. The latter advised her to go to confession to the nuns' confessor, and Catherine agreed. No sooner, however, had she knelt down in the confessional than a ray of Divine light pierced her soul, and in one moment manifested her own sinfulness and the Love of God with equal clearness. The revelation was so overwhelming that she lost consciousness and fell into a kind of ecstasy, for a space during which the confessor happened to be called away. When he returned, Catherine could only murmur that she would put off her confession, and go home quickly.

From the moment of that sudden vision of herself and God, the saint's interior state seems never to have changed, save by varying in intensity and being accompanied by more or less severe penance, according to what she saw required of her by the Holy Spirit who guided her incessantly. No one could describe it except herself; but she does so, minutely, in her writings.

Of the saint's outward life, after this great change, her biographies practically tell us but two facts: that she at last converted her husband who died penitent in 1497; and that both before and after his death — though more entirely after it — she gave herself to the care of the sick in the great Hospital of Genoa, where she eventually became manager and treasurer. She died worn out with labours of body and soul, and consumed, even physically, by the fires of Divine love within her. She was beatified in 1675 by Clement X, but not canonized till 1737, by Clement XII. Meantime, her writings had been examined by the Holy Office and pronounced to contain doctrine that would be enough, in itself, to prove her sanctity.

Source: [Wikipedia](#)



ALL SAINTS' EPISCOPAL CHURCH

625 Pennsylvania Avenue
San Diego, CA 92103-4321

Phone: (619) 298-7729 **Fax:** (619) 298-7801

Email: info@allsaintschurch.org

Website: www.allsaintschurch.org

Office Hours: Mon - Fri: 9:00 AM - 3:00 PM

Rector: The Rev. Carlos E. Expósito
rector@allsaintschurch.org

PARISH STAFF

Parish Administrator: Mrs. Louise D. Lawson
administrator@allsaintschurch.org

Business Administrator: Mrs. Theresa Krist
finance@allsaintschurch.org

Organist & Choirmaster: Robert MacLeod

ALL SAINTS' PRESCHOOL

3674 Seventh Avenue
San Diego, CA 92103-4321

Director: Mrs. Renika Battles



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