

FOR ALL THE SAINTS



JAN. | FEB. | MAR. – 2026

THE QUARTERLY 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.”

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

The Adoration of the Magi (c. 1515)
Gerard David (active 1484-1523)

“In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, ‘Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.’”

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RECTOR'S MESSAGE

Spreading the Light

DURING these first months of the year, the house lights are usually low, and in some households, the flicker of candles glows against the winter darkness.



When we celebrate Candlemas in February, as we bless the candles and recall Simeon's words that Jesus is "a light to lighten the Gentiles," we are reminded that Christ's light was never meant to remain within the walls of the Temple or within the walls of the church. The Light moves outward, illuminating the hearts and lives of all who encounter it. That same calling is ours today.

As we move through the season of Epiphany into the new year, our task as disciples comes into focus: to spread the Light. Not only to celebrate it, not only to nurture it among ourselves, but to allow it to shine into the community just beyond our doors. The truth is that the darkness of loneliness, uncertainty, and spiritual hunger still lingers in our world. Yet our faith reminds us that even a small flame can change the whole atmosphere of a room.

RECTOR'S MESSAGE

The arrival of the new apartment building across the street, and the forthcoming Montessori School in our education building are not mere coincidences. They are opportunities, perhaps even divine providence.

Gary Nicolosi, in *Culture Shift*, challenges the Church to see growth not simply in numbers, but in relationships. He writes that faith communities must move from maintenance to mission: that is, from keeping things running as they've always been, to asking how God is calling us to serve and connect in a changing world.

What might this look like for us? Perhaps it begins with simple gestures—welcoming our new neighbors with a word of hospitality, offering prayers for the families moving in, or greeting the teachers and parents who come through our education building whenever we have the chance. The Light we bear shines most brightly not through programs, but through presence: being a community that notices, listens, and cares.

The early Church grew not because it built grand monuments or ran large institutions, but because believers lived their faith in everyday interactions. They became beacons of hope, compassion, and holiness in a weary world. We are heirs to that same tradition. Even though our parish may feel small, even though we do not have children filling the pews or young families crowding the coffee hour, we are still called—and fully equipped by God—to be light-bearers.

In the coming months, as candles are blessed and flicker in our hands once more, let us take them not just as a symbol, but as a commission. Where might your light shine this year? Into a neighbor's loneliness, into a child's curiosity, into the heart of someone who has lost faith? Christ's light is inexhaustible. It grows as it is shared.

May this season of Epiphany renew our courage to share the Gospel in word and action. For when even one small parish dares to spread the Light, the shadows do not stand a chance.

Father Carlos E. Expósito I.
Rector.

PARISH CALENDAR OF EVENTS

ART CREDIT (RECTOR'S MESSAGE)

Jesus Among the Doctors in the Temple (c. 1560)

Paolo Veronese (1528-1588)

“After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers.”

ALL SAINTS' MASSES AND GATHERINGS

We continue worshipping in our historic church each Sunday at 10:00 AM. Our services will also be on Zoom; check out our weekly newsletter, via email, and find the link to join!

Mass is celebrated in St. Mary's Chapel each Tuesday at Noon.

SPECIAL CLASSES AND PROGAMS

Christian Formation & First Communion Instruction for Children (Ages 5-12)
Every Sunday from 10:00 AM to 10:45 AM. These programs take place in the Parish Hall, and are taught by Lucretia Locke.

Christian Formation for Adults

On the second and fourth Sundays of each month (January 11, February 8 / 22, and March 8 / 22) in the Library at Noon (12:00 PM). Class meetings are also available on Zoom!

Devotional Service and Bible Study

Every Thursday at 1:00 PM in the Rector's Study. Also available via Zoom!

Rosary, Mass, and Potluck Lunch

Takes place on the First Tuesday of each month (January 6, February 3, and March 3), beginning with Rosary in the Chapel at 11:15 AM.

The Great Litany and Stations of the Cross

Both take place every Friday during Lent (starting from February 18, until March 27). The Great Litany will be held in the Chapel at 11:30 AM, and Stations of the Cross will be held at Noon in the Church.

PARISH CALENDAR OF EVENTS

JANUARY

Day	Event(s)	Location	Time
1	The Holy Name of Our Lord Jesus Christ		
4	Second Sunday after Christmas Day Mass		10:00 AM
6	The Epiphany of Our Lord Jesus Christ Rosary Tuesday Mass Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	St. Mary's Chapel St. Mary's Chapel Library	11:15 AM Noon 12:45 PM
8	Devotional Service and Bible Study	Rector's Study	1:00 PM
11	First Sunday after the Epiphany: The Baptism of Our Lord Jesus Christ Mass Adult Christian Formation	Library	10:00 AM Noon
13	<i>Hilary of Poitiers, Bishop, 369</i> Tuesday Mass Finance Committee Meeting	St. Mary's Chapel Zoom	Noon 6:30 PM
15	Devotional Service and Bible Study	Rector's Study	1:00 PM
18	Second Sunday after the Epiphany Mass Vestry Meeting	Rector's Study	10:00 AM Noon
20	<i>Fabian, Bishop and Martyr, 250</i> Tuesday Mass	St. Mary's Chapel	Noon
22	Devotional Service and Bible Study	Rector's Study	1:00 PM

PARISH CALENDAR OF EVENTS

JANUARY

Day	Event(s)	Location	Time
25	Third Sunday after the Epiphany Mass Parish Annual Meeting Organizational Meeting of the Vestry	Parish Hall Rector's Study	10:00 AM 11:30 AM 1:00 PM
27	<i>John Chrysostom, Bishop and Theologian, 407</i> Tuesday Mass	St. Mary's Chapel	Noon
29	Devotional Service and Bible Study	Rector's Study	1:00 PM

FEBRUARY

Day	Event(s)	Location	Time
1	The Presentation of our Lord Jesus Christ in the Temple Mass		10:00 AM
3	<i>Anskar, Bishop and Missionary, 865</i> Rosary Tuesday Mass Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	St. Mary's Chapel St. Mary's Chapel Library	11:15 AM Noon 12:45 PM
5	Devotional Service and Bible Study	Rector's Study	1:00 PM
8	Fifth Sunday after the Epiphany Mass Adult Christian Formation	Library	10:00 AM Noon

PARISH CALENDAR OF EVENTS

FEBRUARY

Day	Event(s)	Location	Time
10	Scholastica, Monastic, 543 Tuesday Mass Finance Committee Meeting	St. Mary's Chapel Zoom	Noon 6:30 PM
12	Devotional Service and Bible Study	Rector's Study	1:00 PM
13	Valentine's Day Social Event and Choir Fundraiser	Home of Lucretia Locke	5:30 PM
15	Last Sunday after the Epiphany Mass Vestry Meeting	Rector's Study	10:00 AM Noon
17	Janani Luwum, Archbishop and Martyr Tuesday Mass	St. Mary's Chapel	Noon
18	Ash Wednesday Mass and Imposition of Ashes Mass and Imposition of Ashes Mass and Imposition of Ashes	St. Mary's Chapel St. Mary's Chapel Church	7:00 AM Noon 7:00 PM
19	Devotional Service and Bible Study	Rector's Study	1:00 PM
20	Great Litany Stations of the Cross	St. Mary's Chapel Church	11:30 AM Noon
22	First Sunday in Lent Mass Adult Christian Formation	Library	10:00 AM Noon
24	St. Matthias the Apostle Tuesday Mass	St. Mary's Chapel	Noon
26	Devotional Service and Bible Study	Rector's Study	1:00 PM
27	Great Litany Stations of the Cross	St. Mary's Chapel Church	11:30 AM Noon

PARISH CALENDAR OF EVENTS

MARCH

Day	Event(s)	Location	Time
1	Second Sunday in Lent Mass		10:00 AM
3	Rosary Tuesday Mass Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	St. Mary's Chapel St. Mary's Chapel Library	11:15 AM Noon 12:45 PM
5	Devotional Service and Bible Study	Rector's Study	1:00 PM
6	Great Litany Stations of the Cross	St. Mary's Chapel Church	11:30 AM Noon
8	Third Sunday in Lent Mass Adult Christian Formation <i>Daylight Savings Time Begins!</i>	Library	10:00 AM Noon
10	Tuesday Mass Finance Committee Meeting	St. Mary's Chapel Zoom	Noon 6:30 PM
12	Devotional Service and Bible Study	Rector's Study	1:00 PM
13	Great Litany Stations of the Cross	St. Mary's Chapel Church	11:30 AM Noon
15	Fourth Sunday in Lent Mass Vestry Meeting	Rector's Study	10:00 AM Noon

PARISH CALENDAR OF EVENTS

MARCH

Day	Event(s)	Location	Time
17	<i>Patrick of Ireland, Bishop and Missionary, 461</i> Tuesday Mass	St. Mary's Chapel	Noon
19	St. Joseph Devotional Service and Bible Study	Rector's Study	1:00 PM
20	Great Litany Stations of the Cross	St. Mary's Chapel Church	11:30 AM Noon
22	Fifth Sunday in Lent Mass Adult Christian Formation	Library	10:00 AM Noon
24	Tuesday Mass	St. Mary's Chapel	Noon
25	The Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary		
26	Devotional Service and Bible Study	Rector's Study	1:00 PM
27	Great Litany Stations of the Cross	St. Mary's Chapel Church	11:30 AM Noon
29	The Sunday of the Passion: Palm Sunday Procession and Mass	Courtyard, to the Church	10:00 AM
31	Tuesday in Holy Week Tuesday Mass	St. Mary's Chapel	Noon

PARISH LIFE — HISTORY

THE TINTINNABULATION OF THE ALTAR BELLS!

In many Episcopal churches, an altar bell, or sanctus bell, is typically a small hand-held bell or a set of bells. The primary reason for the use of such bells is to create a “joyful noise to the LORD” in order to give thanks for the miracle taking place atop the altar.

An ancillary function of the bells is to focus the attention of those attending Mass that a supernatural event is taking place on the altar. These are kept on the credence table or some other convenient location within the sanctuary.

Some Episcopal parishes, especially those that are Anglo-Catholic, use an altar bell which is rung to signify the Real Presence of Christ in the sacred Elements. During the Eucharist, it is usually rung three times during the Words of Institution, including at the elevation of the Host and of the Chalice. It may also be rung to indicate the time that the faithful may come forward to receive Communion when the priest drinks the wine from the chalice.



The tradition of bell ringing during the consecration finds its historical roots in the Latin Mass era, where much of the celebrant's dialogue was uttered in subdued tones. During the Middle Ages, the widespread use of rood screens (between the chancel and the nave) often obstructed the view for many congregants, necessitating the need for auditory signals to denote significant moments within the Mass. Consequently, the ringing of bells emerged as a practical solution, effectively drawing attention to the solemn act of consecration.

PARISH LIFE — HISTORY



The bells are also rung when the monstrance or ciborium is exposed or processed, for example when moving the reserved Sacrament from a side altar to the high altar. Custom differs concerning its use at Low Mass, or during Lent and Holy Week.

In some churches, particularly in the Anglo-Catholic tradition, a large (and sometimes decorated) gong, struck with a mallet, may be used during the celebration of mass as an alternative to the altar bell.

While the original practical motivations for bell ringing may have diminished with time, the practice persists as an integral component of liturgical tradition. Its enduring presence serves a dual purpose: not only does it maintain continuity with historical practices, but it also functions as a subtle yet poignant reminder to worshippers, redirecting their focus towards the sacred altar and reinforcing the sanctity of the momentous proceedings unfolding before them. This is especially helpful for those of us whose minds may wander even during sacred moments.

With help from Wikipedia, and a nod to Edgar Allan Poe. . .

B.W.

PARISH LIFE — HISTORY

WHY DO WE USE INCENSE? WHAT IS A THURIBLE?!

I have always heard incense described as a symbol of our prayers rising to heaven—and of course there is the connection with the gifts to the infant Jesus by the three wise men. In church, we see incense smoking out of a thurible. So, in the interest of learning a bit more, I looked further with the aid of The Episcopal Dictionary Online and Wikipedia.

INCENSE

In Christianity, the use of incense is symbolic of “cleansing and purification,” as well as its fragrance suggesting “Christ’s robe of righteousness” that covers the sin of humankind.



When burned or heated, usually over charcoal, certain woods and solidified resins give off a fragrant smoke. Both the materials and the smoke are called incense. Incense was widely used in Judaism and other cultures of the ancient world as a means of sacrifice, purification, and veneration.

Frankincense or pure incense, the resin of certain trees, was among the gifts brought by the Magi to the young child Christ (Mt 2:11). Despite this scriptural precedent, early Christians avoided incense as a pagan practice connected with sacrifice and emperor worship, and churches did not begin to use it until the fourth century. Thereafter incense was burned at several points in the Daily Office and the Eucharist, and extensively in eastern churches.

For Christians today, incense is associated mainly with prayer, as Rev. 8:3–4 suggests. Many Anglicans feel free to use it as a sacred symbol and aid to worship. The first option in the BCP for an opening sentence at Evening Prayer is “Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice” (Ps. 141:2) (BCP, pp. 61, 115). The BCP states that incense may be used during the singing of *Phos hilaron* in the “Order of Worship for the Evening” (p. 143), and during the covering of the altar in the “Consecration of a Church.” There are congregations where incense is used at the Easter Vigil and other major feasts, and some parishes use it regularly on Sunday.

Now—about that thurible!

PARISH LIFE — HISTORY

THURIBLE

The word “thurible” comes from the Old French “*thurible*”, which in turn is derived from the Latin term “*Thuribulum*”. The Latin *thuribulum* is further formed from the root “*thus*,” meaning “incense”. *Thus* is an alteration of the Ancient Greek word “θύος” (thuos), which is derived from “θύειν” (thuein): “to sacrifice”.

A *thurible* (via Old French from Medieval Latin “*turibulum*”) is a metal incense burner suspended from chains, in which incense is burned during worship services. It is used in many Christian denominations, including Anglican churches (with its use almost universal amongst Anglican churches of Anglo-Catholic churchmanship).

The workings of a *thurible* are quite simple. Each *thurible* consists of a censer section, chains (typically three or four, although single-chain *thuribles* also exist), a metal ring around the chains (used to lock the lid of the censer section in place), and usually (although not always) a removable metal crucible in which the burning charcoals are placed. Many *thuribles* are supplied with a stand, allowing the *thurible* to be hung safely when still hot, but not in use. Burning charcoal is placed inside the metal censer, either directly into the bowl section, or into a removable crucible if supplied, and incense (of which there are many different varieties) is placed upon the charcoal, where it melts to produce a sweet-smelling smoke. This may be done several times during the service as the incense burns quite quickly. Once the incense has been placed on the charcoal the *thurible* is then closed and used for censing.



The acolyte or altar server who carries the *thurible* is called the “*thurifer*”. The practice is rooted in the earlier traditions of Judaism dating from the time of the Second Jewish Temple and is still ceremoniously utilized in some Renewal communities.

The number of points within the liturgy at which an Anglican church may use incense varies. If incense is used at the entrance procession, a *thurifer* holding the smoking *thurible* leads the procession and on arrival at the altar the bishop or priest presiding censes it either immediately after the introit or during the *Gloria in Excelsis Deo*, if this is sung. Incense may also be used at the reading of the gospel: after the announcement of the gospel, the book is censed left, center and right.

PARISH LIFE — HISTORY

THURIBLE (CONTINUED)

If an Anglican church uses incense at only one point of the service, it does so at the offertory. The gifts and the altar are first censed; then follows censing of the priest (three swings of the thurible), of the other clergy (single swing to the gospel side and another to the epistle side), the choir (single or triple swing to either side) and the congregation (a swing to the gospel side, another to the epistle side and another to the middle).

Incense is also used at Solemn Evensong, which, by definition, is a sung celebration of vespers with use of incense.

I hope this was enlightening for you—it was for me!

B.W.



SUMMARY (...COURTESY OF YOUR PARISH ADMINISTRATOR)

Thurible: A metal incense burner suspended from chains.

From... French “*thurible*”

 Latin “*thuribulum*”, “*thus*” (Incense)

 Greek: θύος/“*thuos*”, θύειν “*thuien*” (“to sacrifice”)

Thurifer: The acolyte or altar server who carries the thurible.

PARISH LIFE — NEWS

FACILITIES UPDATE

In 2025, the All Saints' Vestry took important steps to upgrade maintenance and repair of our rental property, particularly in the area around the Old Rectory building on Seventh Avenue and the space leased to Colmena Academy.

Once we had made the decision to lease our Education Building and the first floor of the Old Rectory to Montessori Explorer, the Vestry prioritized concrete and drainage repairs designed to prevent flooding in the basement of the Old Rectory building. Because we had budgeted only \$18,000 on the property management maintenance and repair line item in the 2025 parish budget, the Vestry authorized an additional \$30,000 to cover projects related to the exterior of our rental properties.

Other significant projects in 2025 included sidewalk repairs required by the City of San Diego Safe Sidewalk program (\$4,140), concrete work and trash enclosure fencing on the south side of the alley (\$6,119), fumigation of the Old Rectory building (\$4,335), and repair of the HVAC control board in the Old Rectory (\$1,336). At the same time we were dealing with these exterior and structural issues, Montessori Explorer did extensive work to upgrade interior spaces prior to bringing students to our campus in 2026.

In addition to work around the Old Rectory building, we found late in the year that we needed to repair the patio cover in the Colmena Academy space next to the parish hall. The work was more complicated than expected because water and electrical conduits linking the two buildings on this tract were built into the damaged patio cover. None of the wood from the old structure could be salvaged, and the cost of new lumber was more than \$2,000. Total cost of the project was \$17,293. We are pleased with the quality of the work and urge parishioners to take a look at the new structure.

For the church, parish hall, and office wing, we focused mainly on basic and emergency repairs in 2025. A major project was replacement of all the light bulbs in the church by Helpers Electric Company, Inc. Because the work could not be done safely without scaffolding, the cost was almost \$4,000. In the parish hall, we upgraded lighting in the Fireside Room to make it suitable for choir practice and completed work on damaged stucco near the kitchen door.

PARISH LIFE — NEWS

In the budget for 2026, the Vestry has authorized spending of almost \$70,000 for maintenance of our physical plant. Top priorities for the year include construction of a fence around the main entrance to Colmena Academy and the adjoining area along the alley and repair of peeling paint in the church and office wing.

We are also planning an upgrade in weekly cleaning operations in the church and parish hall and may switch our cleaning contract to Dan Detail 311, the company that handles interior cleaning for Colmena Academy.

The Vestry wishes to thank facilities liaison Cree Craig and Theresa Krist, our multi-talented business administrator, for their work in scheduling and coordinating the contractors we employ to do the hands-on work of maintaining our aging physical plant.



PARISH LIFE — NEWS

OUR WINTER GARDEN

The winter rains are upon us and our gardens are reaping the benefits of “free” water from the heavens in order to prepare themselves for the lavish Spring blooms which will be providing beauty to our environment and the embellishment of All Saints’ Church. This will be the time for trimming and maintaining what is already growing in the gardens and to get rid of plants that are past their prime.

Even though the tasks above must be accomplished, winter is probably the least busy time for those who manage the grounds (here is an easy opportunity for a volunteer or two!) and it is a welcome respite from the more prolific growing months. Even the succulents are taking a break! Hopefully the critters will be doing the same and our guard cat, Mika, will keep them away from the Memorial Garden.

I hope that you have enjoyed all the flowers and cuttings this past year from our gardens that have adorned the Church throughout the different seasons. May this coming year allow our courtyard and gardens to flourish with our care and management of what Our Lord has so bounteously provided to us from the earth.

Yours in Faith,
Sue J/E



PARISH LIFE — NEWS

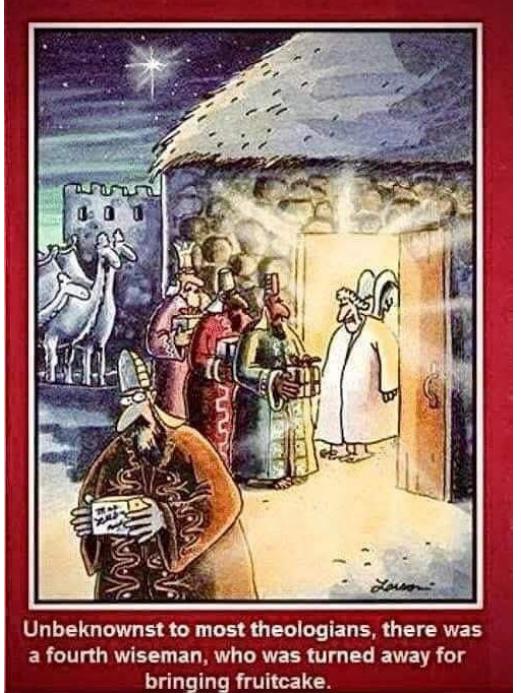
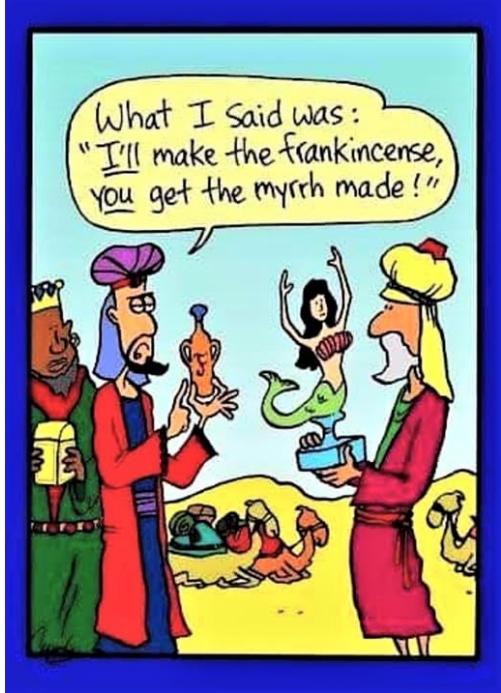
SOCIAL ACTION COMMITTEE END OF YEAR UPDATE

Thank you all for participating in the various projects we have contributed to. Without you we would not be able to assist so many. To give you an idea of how much you have helped us do:

- Early this last year we were able to support two churches, St. Luke's, San Diego (\$500) for their refuge programs, and St. Mark's, Altadena (\$1,000) to help them rebuild after their church was destroyed in the Eaton fire.
- We donated 50 \$10 gift cards for CVS to our neighbor, the Hillcrest Youth Center (for LGBTQIA+ youth),
- We continue to provide new sweat clothes to the Scripps-Mercy Emergency Room for their homeless patients (they are currently in need of sweatpants in sizes M, L, XL),
- The local food bank receives non-perishable foods monthly from our pantries to go to the pantries of needy families and elderly,
- You supported the annual Fall Arts and Crafts sale on November 23rd which was coordinated by Todd Muffati. There were eight artists and crafts persons along with the ever-popular creators of tamales and baked goods. We were also blessed with a large table of donated Christmas items which raised additional funds.
- With the special Easter offerings we were able to provide financial support in the amount of \$600 each to the Trinity Theater Company (providing opportunities for young folks among others to learn about theater - Trinity Youth Theatre Adult Stage Productions) and the Monarch School Project (catering to the children of homeless families to assure appropriate ongoing education Monarch School - Partnering with unhoused students and their families in San Diego.)
- Finally, your Easter contributions also went to support our Hospitality Committee in the amount of \$1345. This helps ensure that we have ongoing wonderful social time after Mass each week along with the special occasions that happen several times a year.

We, (Todd, Kay, Barbara, Lynette, and Lu) thank you all! And, by the way, we would love to have more of you participate with our small committee in making decisions about where funding might go. New ideas are VERY welcome!

PARISH LIFE – EXTRAS



COMMEMORATIONS

VINCENT OF SARAGOSSA

DEACON AND MARTYR

January 2, 304



Vincent of Saragossa (also known as Vincent Martyr, Vincent of Huesca, or Vincent the Deacon) was a deacon of the Church of Saragossa. He is considered as a Protomartyr of Spain and the patron saint of Lisbon, Algarve, and Valencia.

Saint Vincent is the patron of the Order of the Deacons of the Catholic Diocese of Bergamo. He is honoured as patron in Valencia, Saragossa, and Portugal, and is invoked by vigneron (wine-makers), vintners (wine-merchants), vinegar-makers, brickmakers, and sailors. The earliest account of Vincent's martyrdom is in a *carmen* (lyric poem) written by the poet Prudentius, who wrote a series of lyric poems, *Peristephanon* ("Crowns of Martyrdom"), on Hispanic and Roman martyrs.

He was born at Huesca, near Saragossa, in Spain sometime during the latter part of the 3rd century. It is believed his father was

Eutricius (Euthicius), and his mother was Enola, a native of Osca (Huesca). Vincent spent most of his life in the city of Saragossa, where he was educated and ordained to the diaconate by Bishop Valerius of Saragossa, who commissioned Vincent to preach throughout the diocese.

COMMEMORATIONS

When the Roman Emperor Diocletian began persecuting Christians in Spain, both were brought before the Roman governor, Dacian, in Valencia. Vincent and his bishop Valerius were confined to the prison of Valencia. Though he was finally offered release if he would consign Scripture to the fire, Vincent refused.

Speaking on behalf of his bishop, he informed the judge that they were ready to suffer everything for their faith, and that they could pay no heed either to threats or promises. His outspoken manner so angered the governor that he had every sort of torture inflicted on Vincent.

During his martyrdom, he preserved such peace and tranquility that it astonished his jailer, who repented from his sins and was converted. Vincent's dead body was thrown into the sea in a sack, but was later recovered by the Christians and his veneration immediately spread throughout the church.

According to legend, after being martyred, ravens protected Vincent's body from being devoured by vultures, until his followers could recover the body. His body was taken to what is now known as Cape St. Vincent where a shrine was erected over his grave, guarded by flocks of ravens. In the time of Muslim rule in the Iberian Peninsula, the Arab geographer Al-Idrisi noted this constant guard by ravens, for which the place was named by him كنيسة الغراب “Kanīsah al-Ghurāb” (Church of the Raven). King Afonso I of Portugal (1139–1185) had Vincent's body exhumed in 1173 and brought it by ship to the Lisbon Cathedral.

Wikipedia, “Vincent of Saragossa”

COMMEMORATIONS

AGATHA OF SICILY

MARTYR

February 5, c. 251

Agatha of Sicily was born in Catania, part of the Roman Province of Sicily, and was martyred c. 251. She is one of several virgin martyrs who are commemorated by name in the Canon of the Mass.

She is the patroness saint of Catania, Molise, Malta, San Marino, Gallipoli in Apulia, and Zamarramala, a municipality of the Province of Segovia in Spain. She is also the patroness saint of rape victims, breast cancer patients, wet nurses, and bellfounders (due to the shape of her severed breasts). She is also considered to be a powerful intercessor when people suffer from fires.

According to Maltese tradition, during the persecution of Roman Emperor Decius (AD 249–251), Agatha, together with some of her friends, fled from Sicily and took refuge in Malta. Some historians believe that her stay on the island was rather short, and she spent her days in a rock-hewn crypt at Rabat, praying and teaching Christianity to children. After some time, Agatha returned to Sicily, where she faced martyrdom. Agatha was arrested and brought before Quintianus, praetor of Catania, who condemned her to torture and imprisonment.



COMMEMORATIONS

According to the 13th-century Golden Legend (III.15) by Jacobus de Voragine, 15-year-old Agatha, from a rich and noble family, made a vow of virginity for Christ's sake and rejected the amorous advances of the Roman prefect Quintianus, who thought he could force her to turn away from her vow and marry him. His persistent proposals were consistently spurned by Agatha. This was during the persecutions of Decius, so Quintianus, knowing she was a Christian, reported her to the authorities. Quintianus himself was governor of the district.

Quintianus expected Agatha to give in to his demands when faced with torture and possible death, but Agatha simply reaffirmed her belief in God by praying: "Jesus Christ, Lord of all, you see my heart, you know my desires. Possess all that I am. I am your sheep: make me worthy to overcome the devil." To force her to change her mind, Quintianus sent Agatha to Aphrodisia, the keeper of a brothel, and had her imprisoned there; however, the punishment failed, with Agatha remaining a Christian. Quintianus sent for Agatha again, arguing with her and threatening her, before finally having her imprisoned and tortured.

After further dramatic confrontations with Quintianus, represented in a sequence of dialogues in her *passio* that document her fortitude and steadfast devotion, Agatha was then sentenced to be burnt at the stake; however, an earthquake prevented this from happening, and she was instead sent to prison, where St. Peter the Apostle appeared to her and healed her wounds.

Agatha died in prison, probably in the year 251 according to the *Legenda Aurea*. Although the martyrdom of Agatha is authenticated, and her veneration as a saint had spread beyond her native place even in antiquity, there is no reliable information concerning the details of her death.

Wikipedia, "Agatha of Sicily"

COMMEMORATIONS

THOMAS KEN

BISHOP

March 21, 1711

Thomas Ken in the course of his lifetime was both rewarded and punished for his firm adherence to principle. He was born in 1637 and reared by his half-sister Anne and her husband the well-known angler Izaak Walton. He became a clergyman and served for a year at the Hague as chaplain to Mary, Princess of England and Queen of Holland, niece of King Charles II of England and wife of the Dutch King William of Orange. During this year he publicly rebuked King William for his treatment of his wife the said Mary, which may be why he was chaplain there for only a year. Upon his return to England, he was made Royal Chaplain to King Charles. The King had a mistress, Nell Gwyn, and for his convenience wished to lodge her in his chaplain's residence. Thomas sent the King a sharp refusal, saying that it was not suitable that the Royal Chaplain should double as the Royal Pimp. Charles admired his honesty and bluntness, and when the bishopric of Bath and Wells became available soon after, he declared, "None shall have it but that little man who refused lodging to poor Nellie!" Ken was accordingly made a bishop. When Charles was on his deathbed, it was Ken whom he asked to be with him and prepare him for death.

Under the next king, James II, brother of Charles, matters were different. James converted to Roman Catholicism, the religion of his mother, and political turmoil followed. James issued a decree known as the Declaration of Indulgence, which decreed that various public offices formerly open only to Anglicans, should thereafter be open to all persons. It was feared that the King would appoint large numbers of Roman Catholics to positions of power, and eventually transfer to them the control of the government. When the King commanded the bishops to proclaim the Declaration of Indulgence, seven of them refused to do so and were by the King's command imprisoned in the Tower of London. The people of London rioted, and the bishops were freed and carried in triumph through the streets of the city. Soon after, Parliament offered the crown to the King's daughter Mary and her husband William of Orange (see above) and James fled into exile.

COMMEMORATIONS

William and Mary naturally began their reign by demanding oaths of allegiance from all persons holding public positions, including the bishops. Thomas Ken and others (known as the Non-Jurors ~ the older meaning of “juror” is “one who takes an oath,” hence “perjurer” as “one who swears falsely”) refused to take the oath, on the grounds that they had sworn allegiance to James, and could not during his lifetime swear allegiance to another monarch without making such oaths a mockery. They were accordingly put out of office.

The bishops of Scotland also refused the oath, and William and Mary retaliated by disestablishing the Church in Scotland and making the Presbyterians the official state Church there instead. Therefore, we have in Scotland today the Kirk of Scotland (a Presbyterian Calvinist group which is the established Church there), The Episcopal Kirk of Scotland (an Anglican Church, what is known as a “free” Church in the sense of having no ties with the government), the Free Kirk of Scotland (broken off from the Kirk of Scotland), and the Wee Free Kirk of Scotland (broken off from the Free Kirk).



COMMEMORATIONS

Thomas Ken became a private tutor and spent the rest of his life in retirement. He died 19 March 1711 and is usually commemorated on 21 March. During his lifetime he was known for his books of sermons. Today, he is best known for several hymns that he wrote, such as those beginning:

Awake, my soul, and with the sun
thy daily course of duty run.

Cast off dull sloth, and joyful rise
to pay thy morning sacrifice.

All praise to thee, who safe hast kept
and hast refreshed me while I slept!
Grant, Lord, when I from death shall wake,
I may of endless life partake.

All praise to thee, my God, this night
for all the blessings of the light.
Keep me, oh keep me, King of Kings,
beneath Thine own almighty wings.

Praise God, from Whom all blessings flow.
Praise Him, all creatures here below.
Praise Him above, ye heavenly host.
Praise Father, Son, and Holy Ghost.

James Kiefer, "Thomas Ken, Bishop and Non-Juror"

ALTERNATE CALENDAR

Here's a convenient calendar for you to hang up, in case you want to keep track of where and when everything is happening at All Saints'!

Turn the Newsletter right-side up, then, start with January at the very back of the Newsletter.

Day	Event(s)	Location(s)	Time(s)
Sundays	Sunday Mass		10:00 AM
Tuesdays	Rosary Tuesday Mass First Tuesdays – Potluck Lunch <i>All are welcome to join this monthly day of devotion, including a light potluck lunch following the Noon Mass.</i>	St. Mary's Chapel St. Mary's Chapel Library	Noon 6:30 PM
Thursdays	Devotional Service and Bible Study	Rector's Study	1:00 PM
Fridays <i>(after Ash Wednesday)</i>	Great Litany Stations of the Cross	St. Mary's Chapel	11:30 AM Noon
Special	Holiday Mass, or other occasion/celebration	Varies	Varies

Day	Event(s)	Time
1	Second Sunday in Lent Mass	10:00 AM
3	Rosary Tuesday Mass Potluck Lunch	11:15 AM Noon 12:45 PM
5	Devotional Service and Bible Study	1:00 PM
6	Great Litany Stations of the Cross	1:30 AM Noon
8	Third Sunday in Lent Mass Adult Christian Formation	10:00 AM Noon
10	Tuesday Mass Finance Committee Meeting	Noon 6:30 PM
12	Devotional Service and Bible Study	1:00 PM
13	Great Litany Stations of the Cross	11:30 AM Noon
15	Fourth Sunday in Lent Mass Vestry Meeting	10:00 AM Noon
17	Patrick of Ireland, Bishop and Missionary, 461 Tuesday Mass	Noon

Day	Event(s)	Time
19	<i>St. Joseph</i> Devotional Service and Bible Study	1:00 PM
20	Great Litany Stations of the Cross	11:30 AM Noon
22	Fifth Sunday in Lent Mass	10:00 AM Noon
24	Tuesday Mass	Noon
25	The Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary	
26	Devotional Service and Bible Study	1:00 PM
27	Great Litany Stations of the Cross	11:30 AM Noon
29	The Sunday of the Passion: Palm Sunday Procession and Mass	10:00 AM
31	Tuesday in Holy Week	Noon

MARCH

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<u>1</u> Second Sunday in Lent	2	3	4	5	6 Great Litany and Stations of the Cross	7
<u>8</u> Third Sunday in Lent	9	10	11	12	13 Great Litany and Stations of the Cross	14
<u>15</u> Fourth Sunday in Lent	16	17 Patrick of Ireland, Bishop and Missionary, 461	18	19 <i>St. Joseph</i>	20 Great Litany and Stations of the Cross	21
<u>22</u> Fifth Sunday in Lent	23	24	25 The Annunciation of our Lord Jesus Christ ...	26	27 Great Litany and Stations of the Cross	28
<u>29</u> Sunday of the Passion: Palm Sunday	30	31 Tuesday in Holy Week				

Day	Event(s)	Time
1	The Presentation of our Lord Jesus Christ in the Temple	10:00 AM
3	Anskar, Bishop and Missionary, 865 Rosary	11:15 AM
	Tuesday Mass	Noon
5	Potluck Lunch	12:45 PM
8	Devotional Service and Bible Study	1:00 PM
10	Fifth Sunday after the Epiphany	10:00 AM
	Mass	Noon
	Adult Christian Formation	
12	Scholastica, Monastic, 543	Noon
	Tuesday Mass	
	Finance Committee Meeting	6:30 PM
13	Devotional Service and Bible Study	1:00 PM
	Valentine's Day Social Event and	
	Choir Fundraiser	5:30 PM

Day	Event(s)	Time
15	Last Sunday after the Epiphany	10:00 AM
	Mass	Noon
	Vestry Meeting	
17	Janani Luwum, Archbishop and Martyr	
	Tuesday Mass	
18	Ash Wednesday	
	Mass and Imposition of Ashes	7:00 AM
	Mass and Imposition of Ashes	Noon
	Mass and Imposition of Ashes	7:00 PM
19	Devotional Service and Bible Study	1:00 PM
20	Great Litany	11:30 AM
	Stations of the Cross	Noon
22	First Sunday in Lent	10:00 AM
	Mass	Noon
	Adult Christian Formation	
24	St. Matthias the Apostle	
	Tuesday Mass	
26	Devotional Service and Bible Study	1:00 PM
27	Great Litany	11:30 AM
	Stations of the Cross	Noon

FEBRUARY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<u>1</u> The Presentation of Our Lord Jesus Christ in the Temple	<u>2</u>	<u>3</u> Anskar, Bishop and Missionary, 865	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>
<u>8</u> Fifth Sunday after the Epiphany	<u>9</u>	<u>10</u> Scholastica, Monastic, 543	<u>11</u>	<u>12</u>	<u>13</u> Valentine's Day Social Event, Choir Fundraiser	<u>14</u>
<u>15</u> Last Sunday after the Epiphany	<u>16</u>	<u>17</u> Janani Luuum, Archbishop and Martyr	<u>18</u> Ash Wednesday	<u>19</u>	<u>20</u> Great Litany and Stations of the Cross	<u>21</u>
<u>22</u> First Sunday in Lent	<u>23</u>	<u>24</u> St. Matthias the Apostle	<u>25</u>	<u>26</u>	<u>27</u> Great Litany and Stations of the Cross	<u>28</u>

Day	Event(s)	Time
1	The Holy Name of Our Lord Jesus Christ	
4	Second Sunday after Christmas Day Mass	10:00 AM
6	The Epiphany of Our Lord Jesus Christ Rosary Tuesday Mass Potluck Lunch	11:15 AM Noon 12:45 PM
8	Devotional Service and Bible Study	1:00 PM
11	First Sunday after the Epiphany: The Baptism of Our Lord Jesus Christ Mass Adult Christian Formation	10:00 AM Noon
13	Hilary of Poitiers, Bishop, 369 Tuesday Mass Finance Committee Meeting	Noon 6:30 PM

Day	Event(s)	Time
15	Devotional Service and Bible Study	1:00 PM
18	Second Sunday after the Epiphany Mass Vestry Meeting	10:00 AM Noon
20	Fabian, Bishop and Martyr, 250 Tuesday Mass	Noon
22	Devotional Service and Bible Study	1:00 PM
25	Third Sunday after the Epiphany Mass Parish Annual Meeting Organizational Meeting of the Vestry	10:00 AM 11:30 AM 1:00 PM
27	John Chrysostom, Bishop and Theologian, 407 Tuesday Mass	Noon
29	Devotional Service and Bible Study	1:00 PM

JANUARY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 The Holy Name of Our Lord Jesus Christ	2	3
4 Second Sunday after Christmas	5 <u>6</u> The Epiphany of Our Lord	7 8	9	10		
11 The Baptism of Our Lord	12 <u>13</u> Hilary of Poitiers, Bishop, 369	14 15	16	17		
18 Second Sunday after the Epiphany	19 <u>20</u> Fabian, Bishop and Martyr, 250	21 22	23	24		
25 Third Sunday after the Epiphany	26 <u>27</u> John Chrysostom, Bishop & Theologian, 407	28 29	30	31		

ALL SAINTS' EPISCOPAL CHURCH

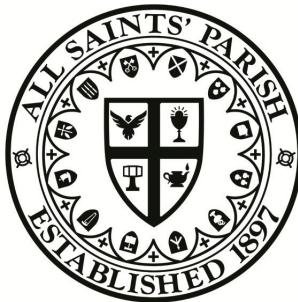
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