

FOR ALL THE SAINTS



DECEMBER 2009

*The Magazine of the Parish of
ALL SAINTS' CHURCH, San Diego*

ALL SAINTS' EPISCOPAL CHURCH

SIXTH & PENNSYLVANIA, HILLCREST

SAN DIEGO'S TRADITIONAL ANGLO-CATHOLIC PARISH

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SERVICES

SUNDAYS

8:00am	LOW MASS
10:00am	HIGH MASS

DAILY MASS

Tuesdays	7:00am & 12noon
Wednesdays	9:30am
Thursdays	7:00am & 6:00pm
Fridays	9:30am
Saturdays	9:00am

CONFESSIONS ARE HEARD BY APPOINTMENT

PARISH OFFICE

625 Pennsylvania Avenue
San Diego, CA, 92103-4321
Tel: (619) 298 7729
Fax: (619) 298 7801

RECTOR: Fr. Tony Noble, SSC
Cell: (619) 985 7729; Email: rector@allsaintschurch.org

ASSOCIATE PRIEST: Fr. Victor Krulak, SSC



FATHER TONY WRITES...

My dear friends,

It seems hard to believe that Christmas is coming. Perhaps it is a sign that I am getting older! As usual, we will have beautiful Services at All Saints'. The schedule is on pages 11/12. There is one change this year.....there will only be one Service on Christmas day at 9 am. A few years ago I introduced 2 Masses in the morning & a faithful group has supported the 8 am Mass, whilst the 10 am has not been well attended. This year we are reverting to the former arrangement of a Mass with hymns at 9 am on Christmas day.

ANOTHER CHANGE

You will note that this year we will not be having a Carol Service on Epiphany Sunday. For the last few years we have had this traditional Service, followed by a potluck supper. However it is not being scheduled this year.

The reason for this change is that the newest member of our choir, Ron Gillis, offered to present a different form of Carol Service that interested both Robert MacLeod and me. Ron has composed a number of Christmas carols and songs, and a small group of his friends have performed these within a Christmas

story. This will be advertised to the local community. It seemed like an ideal combination of carols and outreach - and it is always good to have local people in our church. This special event is on Friday December 4th, and I thought it better not to have another Carol Service after Christmas.

PARISH CALENDAR

Each year we make available to parishioners a church calendar, listing all the festivals, saints days & holy days. It has never truly reflected the liturgical year because at All Saints' we use the Universal Calendar during the week, rather than all the worthy persons the Episcopal Church likes to commemorate! Terry has been working on our own parish calendar, complete with photos from the church and parish life. This calendar is beautiful, and **every parishoner** should have one! They also make great gifts for friends. They are for sale at \$5, and there is a limited supply.

ALL SAINTS' DAY

Sunday November 1st, being All Saints' Day, was our Patronal Festival. It was a great occasion of worship and celebration. I congratulate Robert MacLeod and the choir on the wonderful music. Evensong & Benediction was pure delight!

To celebrate our festival we had 2 special dedications. At High Mass we sang the hymn "Hark the Sound of Holy Voices" to a tune written by Robert MacLeod, and dedicated to our All Saints' congregation. It was so lovely that we sang it again at Evensong!

Secondly, during Evensong I blessed a new paschal candlestick. It is very handsome and is 6 ft high, as opposed to the old one, which was a mere 4 ft high. That one always seemed to be a little small for the beautiful paschal candle that stands in the sanctuary during Eastertide. This new paschal candlestick has been given in memory of Carl & Lee Barrett.

THANKSGIVING DAY

At the end of November we celebrated Thanksgiving day. As usual, we had a lovely Solemn Mass, with those great thanksgiving hymns. And, as usual, I was disappointed with the attendance. It is a special Service that is worthy of a full church.....but, of course, everyone is so busy!

I want to offer 2 suggestions, and invite your comments. We could have a Solemn Mass with hymns on the Wednesday night before Thanksgiving - though I think everyone is just as busy that night. Alternatively, we could have a Thanksgiving Sunday, when we sing those hymns & decorate the altar appropriately. The Sunday after our Patronal Festival seems like a suitable day - it would continue our festival celebrations and give thanks for our parish, as well as God's creation. Please let me know what your thoughts are about this.

STEWARDSHIP

October is stewardship month in the Episcopal Church. Like most parishes, we put our financial needs before the parishioners and invite people to make a financial commitment and pledge. During October I emphasised in my sermons that stewardship is our response to Christ, and all the blessings we have received through and from Him. On October 24th we had our traditional parish dinner, which was a great occasion of fellowship as we celebrated the joy (& fun!) of our parish family. On Sunday 25th Mr Rick Ochocki challenged all of us to renew our commitment to Christ through our parish.

In the background of all this was the recession, which has affected all of us. This year we have a deficit budget - and we will have an even bigger deficit next year. The reality is that we need the commitment of everyone who belongs to All Saints', and that commitment is expressed in a pledge. On Sunday November 8th we brought our pledges to church, and offered them to God during each Service. This was a joyful dedication of ourselves to God. It is not too late, of course, to do something if you have not yet pledged.

SWINE FLU

There is some concern about swine flu this winter. The Diocese has issued guide-lines & they suggest a restrained "greeting of peace". Obviously that's no problem for us at All Saints! The other concern is receiving the chalice. Despite what people think, intinction is a real health hazard. In this parish we do not allow people to intinct the host - it is done by the chalice minister. When people do their own intinction - as I have seen at other churches - there is a huge risk of spreading germs. The church's tradition, in accordance with Our Lord's example & command, is to receive from the chalice. It is very unusual for a virus or flu to be passed in this way. However, if you are concerned about this, do not receive the chalice. Just bow your head & cross your hands over your chest. This is perfectly acceptable, for when we receive the Host we receive Holy Communion in it's entirety. In fact, when I was in England the chalice was not offered at Mass, on the recommendation of the Archbishops of Canterbury & York. How ironical that the flu should undo one of the achievements of the Reformation!

VATICAN TO WELCOME EX-ANGLICANS

On Tuesday October 20th there was an amazing press conference in London. The Archbishops of Canterbury (C of E) & Westminster (RC) released a joint statement, welcoming an announcement from the Vatican of a canonical structure to welcome ex-Anglicans into communion with Rome. On November 9th the details were published in the form of an Apostolic Constitution. This is a decree by the Pope himself, and contains far far-reaching proposals never envisaged before, including a place for Anglican liturgy, customs and spirituality within the structure of the Roman Catholic Church.

To put it in perspective, since the ordination of women in the Episcopal Church over 30 years ago many Anglicans have converted to the Roman Catholic Church. This flow has increased considerably in recent years, as our Anglican Communion has become more divided. Conversion is always individual & involves re-confirmation, & re-ordination in the case of clergy. An interesting development is that in Texas there are 6 RC parishes that consist of former Anglicans using a liturgy borrowed from the BCP, within the structure of their local RC diocese.

This announcement is a new development, and envisages Anglicans having their own *personal ordinariate* - a church structure of ex-Anglicans, much like the military ordinariates & Eastern Rite Catholics (Uniates). This is a bold and generous move by Pope Benedict to reach out to Anglocatholics. In many ways it is the result of ecumenical dialogue, combined with the desire of Pope Benedict to fulfill Our Lord's words, "That they all may be one". This could be a wonderful way for those of us who are Anglo-catholics to fulfill our beliefs & hopes, and to be reunited with the Holy See as Anglicans.

One Anglocatholic bishop remarked that the Pope was offering more to Anglocatholics than the Church of England was! In due course we may well see groups of Anglocatholics in England and elsewhere moving with their bishops & clergy to Rome. In the meantime our response must be, in the words of the BCP, "to read, mark, learn and inwardly digest" - and in the words of scripture, to watch and pray!

AN ANNIVERSARY IN THE NEW YEAR

Tuesday February 2nd is the Feast of the Purification of the Blessed Virgin Mary & the Presentation of Christ in the Temple, commonly called Candlemass. It also marks the 30th anniversary of my ordination to the priesthood. 30 years is not as significant as 25 or 40 - but I have much to be thankful for. I can not let this go by without celebrating! I invite parishioners to join me in offering a special Mass at 7 pm, after which we will share a potluck supper in the parish hall.

So now we enter the season of Advent, when we prepare for the coming of Christ at Christmas. In today's hustle & bustle it is not an easy season to keep - but I look forward to seeing all our parishioners in church, both on Sundays and during the week.

Your priest and friend,

A handwritten signature in cursive script that reads "Fr. Tony". The signature is written in dark ink on a white background.

CHRISTMAS CONFESSIONS

SATURDAY, DECEMBER 19th

10:30am - 11:30am

THURSDAY, DECEMBER 24th

10:30am - 11:30am



Reconciliation



CHRISTMAS SERVICES 2009

CHRISTMAS EVE

Thursday, December 24th

6:00pm SOLEMN MASS

Includes the setting up of the Christmas Creche

10:30pm CAROLS

Sung by the Choir and congregation

11:00pm MIDNIGHT MASS

*A service with Procession and
Blessing of the Christmas Creche*

CHRISTMAS DAY

Friday, December 25th

9:00am SOLEMN MASS



SUNDAY AFTER CHRISTMAS

Sunday, December 27th

8:00am LOW MASS
10:00am HIGH MASS

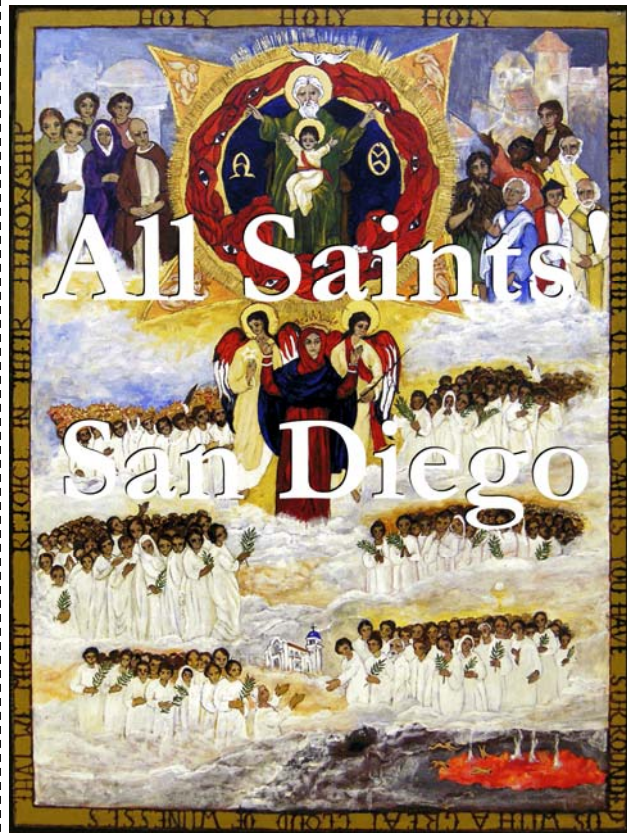
FEAST OF THE EPIPHANY

Sunday, January 3rd

*The day when we celebrate the arrival
of the three wise men at the Christmas Crèche*

8:00am LOW MASS
10:00am HIGH MASS and
PROCESSION of the KINGS





Sunday, January 31st, 2010
11:15am

PARISH ANNUAL MEETING

Annual reports must be submitted to the parish office before Christmas. They will be printed and distributed at mass on Sunday, January 17th.

Elections will be held for four (4) new vestry members. Nomination forms are available and should be submitted by January 24th.

THE SOCIETY OF MARY

*The society meets next on:
Saturday, December 12th*

11:00am Recitation of the Rosary

11:30am Mass

12noon Potluck Lunch



CHURCH TEACHING SERIES

NUMBER 18

THE BLESSED SACRAMENT

At All Saints' the Blessed Sacrament is “*reserved*” or “*kept*” in a tabernacle from one Sunday to the next. The tabernacle is a special safe fitted to the altar. Each Sunday after Communion the remaining consecrated hosts are placed in the tabernacle. A white light is burning and the veil covers the tabernacle as a sign that the Sacramental presence of Jesus is here.

From the tabernacle, Holy Communion is taken to the sick, the dying and others who are unable to come to Mass. But the presence of Jesus with us in this special way also hallows the Church building in which we worship. Here he waits to receive our love and devotion in whispered prayer and outward respect in genuflection (*going down on one knee*). May we never fail to show him our love!

RESERVATION - An Ancient Custom

Reservation of the Blessed Sacrament is as old as the Church itself. During the persecutions, when Christians in the Roman Empire had to gather secretly to celebrate the Eucharist, they would take the Blessed Sacrament home with them, reserve it there and communicate themselves DAILY.

Priests and laity carried the Blessed Sacrament with them on journeys. It was concealed in parcels and smuggled to Christians in prison awaiting martyrdom. Tertullian (AD 200) mentions the difficulty of a Christian receiving the Sacrament secretly in a non-Christian household. Saint Justin, Martyr (AD 150) describes how deacons took Holy Communion

after Mass to those unable to attend. This normal and unrestricted attitude towards the Reserved Sacrament did not mean the faithful were casual or irreverent about it. The reverse was true. But the Sacrament WAS part of their everyday lives. Pope Damascus (AD 370) composed a poem about Tarcicius, a layman, who was attacked while carrying the Sacrament: *“When the raging mob demanded that he show it to them he chose to yield up his life under their blows rather than betray the heavenly members to the rabid hounds”*.

In AD 200, Saint Hippolytus wrote: *“Let everyone of the faithful be careful to receive the Eucharist before eating anything else... and let him be careful that no-one not of the faithful eat the Eucharist, nor a mouse or any other animal and that none of it fall or be lost”*.

Although the end of the persecution in AD 313 relieved the faithful of the need to reserve the Blessed Sacrament at home, the custom survived for another 200 years in some places and solitary monks even in the 14th century are known to have done so. However, the growth of the Church and the consequent danger of abuse, the decline of daily communion and the erection of church buildings, caused reservation at home to die out.

At first the sacristy was used, but from the 8th century the Blessed Sacrament was kept in a church itself.

METHODS OF RESERVATION

Methods of reservation varied in different times and places. Small boxes of wood, ivory and gold, for house reservation can be seen in some museums; wicker baskets and linen were also used.

Within sacristies and churches, towers and doves were common. Pyxes (small containers) were suspended over the altar, often in the shape of a dove. Magnificently decorated “Sacrament Houses” were built into a wall near the altar, many of which can still be found in old European churches today.

The most common forms of reservation in parish churches since the 16th century are the tabernacle fastened to the altar, or an umbry (a safe) in the side wall. The tabernacle is favoured for two reasons: first, the Reserved Sacrament is in relation to the altar and therefore its connection with the celebration of the Eucharist is emphasised; secondly, it is fitting that we honour the presence of Jesus by having the Blessed Sacrament at the focal point of the Church.

REASONS FOR RESERVATION

1. For the sick and dying

The housebound and hospitalised feel isolated from the parish family. But when Holy Communion is taken to them from the Reserved Sacrament, they realise vividly that they still share in the same Communion as those in Church.

In this way the sick and the housebound participate in the main Sunday Eucharist celebrated by their friends in the parish church.

This is better than a private Mass at the bedside. From earliest times great importance was attached to giving Holy Communion to the dying. It is called “Viaticum”, food for the journey to eternal life. Saint Ignatius (AD 110) called it the “Medicine of Immortality” and ardently desired to receive it before his martyrdom. Jesus promised, *“Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day”* (John 6: 54). The Council of Nicea (AD 325) states: *“With respect to the dying, the ancient and canonical rule of the Church should continue to be observed, which does not allow anyone to the point of death to be deprived of the last and most necessary viaticum”*.

2. For Benediction

This is a short but beautiful service in which people gather around the Blessed Sacrament taken from the tabernacle and placed on the altar in a “Monstrance” (a special container with a glass front that helps to focus our adoration of Jesus in the Sacrament). This is a visible sign that the Lord Jesus Christ is in our midst, blessing us. When the Sacrament is carried in procession, it is a sign of Christ’s presence among his pilgrim people journeying to the heavenly city. On a day of prayer there is no greater aid to contemplation than to remain in silence before the Blessed Sacrament exposed on the altar.

3. For Private Devotions

It is not possible to receive Holy Communion every time you pass a church, but it is easy to spend a few minutes before the Sacramental Presence of Jesus in the tabernacle. Jesus speaks to us in the Bible and it is right to seek him there; he is present in everyone, especially the poor and neglected and it is right to serve him there; he is present in the Blessed Sacrament, and it is right to pray to him there.

It is natural for a Christian to handle a Bible reverently and to treat people kindly. For the same reason it is the custom to genuflect to the tabernacle. JESUS IS THERE!

In the House of Lords, if the Queen’s throne is empty, each member bows in passing; but if the Queen be present, each member kneels before the throne in homage. So is the Christian custom. We bow to an altar; but if Jesus is present on or behind the altar in the Blessed Sacrament, we express our love and reverence for him by genuflecting as we enter or leave our pew, or as we pass by the altar concerned.

PLEASE NOTE....

THE THURSDAY 7 AM MASS TO BE DISCONTINUED

From Advent there will be no Mass celebrated at 7 am on Thursdays.

Please make a note of this!

PARISH CALENDAR

A new calendar for the Parish will be available sometime in December. They are priced at \$5 each, and would make perfect gifts for Christmas.



OUR VERY OWN CHRISTMAS CONCERT....

Friday, December 4th,

7:30pm "The Star" performed by the
Ron Gillis Singers

This is a group of singers who are conducted by Ron Gillis, our professional Tenor.

This will be the perfect way to get into the spirit of the season, so please do come.

NOTE OF THE CONGREGATION FOR THE DOCTRINE OF THE FAITH ABOUT PERSONAL ORDINARIATES FOR ANGLICANS ENTERING THE CATHOLIC CHURCH

With the preparation of an Apostolic Constitution, the Roman Catholic Church is responding to the many requests that have been submitted to the Holy See from groups of Anglican clergy and faithful in different parts of the world who wish to enter into full visible communion.

In this Apostolic Constitution the Pope has introduced a canonical structure that provides for such corporate reunion by establishing Personal Ordinariates, which will allow former Anglicans to enter full communion with the Roman Catholic Church while preserving elements of the distinctive Anglican spiritual and liturgical patrimony. Under the terms of the Apostolic Constitution, pastoral oversight and guidance will be provided for groups of former Anglicans through a Personal Ordinate, whose Ordinary will usually be appointed from among former Anglican clergy.

The forthcoming Apostolic Constitution provides a reasonable and even necessary response to a world-wide phenomenon, by offering a single canonical model for the universal Church which is adaptable to various local situations and equitable to former Anglicans in its universal application. It provides for the ordination as Catholic priests of married former Anglican clergy. Historical and ecumenical reasons preclude the ordination of married men as bishops in both the Catholic and Orthodox Churches. The Constitution therefore stipulates that the Ordinary can be either a priest or an unmarried bishop. The seminarians in the Ordinate are to be prepared alongside other Roman Catholic seminarians, though the Ordinate may establish a house of formation to address the particular needs of formation in the Anglican patrimony. In this way, the Apostolic Constitution seeks to balance on the one hand the concern to preserve the worthy Anglican liturgical and spiritual patrimony and, on the other hand, the concern that these groups and their clergy will be integrated into the Roman Catholic Church.

Cardinal William Levada, Prefect of the Congregation for the Doctrine of the Faith which has prepared this provision, said: "We have been trying to meet the requests for full communion that have come to us from Anglicans in different parts of the world in recent years in a uniform and equitable way. With this proposal the Church wants to respond to the legitimate aspirations of these Anglican groups for full and visible unity with the Bishop of Rome, successor of St. Peter."

These Personal Ordinariates will be formed, as needed, in consultation with local Conferences of Bishops, and their structure will be similar in some ways to that of the Military Ordinariates which have been established in most countries to provide pastoral care for the members of the armed forces and their dependents throughout the world. "Those Anglicans who have approached the Pope have made clear their desire for full, visible unity in the one, holy, catholic and apostolic Church. At the same time, they have told us of the importance of their Anglican traditions of spirituality and worship for their faith journey," Cardinal Levada said.

The provision of this new structure is consistent with the commitment to ecumenical dialogue, which continues to be a priority for the Roman Catholic Church, particularly through the efforts of the Pontifical Council for the Promotion of Christian Unity. "The initiative has come from a number of different groups of Anglicans," Cardinal Levada went on to say: "They have declared that they share the common Catholic faith as it is expressed in the *Catechism of the Catholic Church* and accept the Petrine ministry as something Christ willed for the Church. For them, the time has come to express this implicit unity in the visible form of full communion."

According to Levada: "It is the hope of the Holy Father, Pope Benedict XVI, that the Anglican clergy and faithful who desire union with the Roman Catholic Church will find in this canonical structure the opportunity to preserve those Anglican traditions precious to them and consistent with the Catholic faith. Insofar as these traditions express in a distinctive way the faith that is held in common, they are a gift to be shared in the wider Church. The unity of the Church does not require a uniformity that ignores cultural diversity, as the history of Christianity shows. Moreover, the many diverse traditions present in the Catholic Church today are all rooted in the principle articulated by St. Paul in his letter to the Ephesians: 'There is one Lord, one faith, one baptism' (4:5). Our communion is therefore strengthened by such legitimate diversity, and so we are happy that these men and women bring with them their particular contributions to our common life of faith."

Background information

Since the sixteenth century, when King Henry VIII declared the Church in England independent of Papal Authority, the Church of England has created its own doctrinal confessions, liturgical books, and pastoral practices, often incorporating ideas from the Reformation on the European continent. The expansion of the British Empire, together with Anglican missionary work, eventually gave rise to a world-wide Anglican Communion.

Throughout the more than 450 years of its history the question of the reunification of Anglicans and Roman Catholics has never been far from mind. In the mid-nineteenth century the Oxford Movement (in England) saw a rekindling of interest in the Catholic aspects of Anglicanism. In the early twentieth century Cardinal Mercier of Belgium entered into well publicized conversations with Anglicans to explore the possibility of union with the Roman Catholic Church under the banner of an Anglicanism "reunited but not absorbed".

At the Second Vatican Council hope for union was further nourished when the Decree on Ecumenism (n. 13), referring to communions separated from the Roman Catholic Church at the time of the Reformation, stated that: "Among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place."

Since the Council, Anglican-Roman Catholic relations have created a much improved climate of mutual understanding and cooperation. The Anglican-Roman Catholic International Commission (ARCIC) produced a series of doctrinal statements over the years in the hope of creating the basis for full and visible unity. For many in both communions, the ARCIC statements provided a vehicle in which a common expression of faith could be recognized. It is in this framework that this new provision should be seen.

In the years since the Council, some Anglicans have abandoned the tradition of conferring Holy Orders only on men by calling women to the priesthood and the episcopacy. More recently, some segments of the Anglican Communion have departed from the common biblical teaching on human sexuality—already clearly clearly stated in the ARCIC document "Life in Christ"—by the ordination of openly homosexual clergy and the blessing of homosexual partnerships. At the same time, as the Anglican Communion faces these new and difficult challenges, the Roman Catholic Church remains fully committed to continuing ecumenical engagement with the Anglican Communion, particularly through the efforts of the Pontifical Council for the Promotion of Christian Unity.

In the meantime, many individual Anglicans have entered into full communion with the Roman Catholic Church. Sometimes there have been groups of Anglicans who have entered while preserving some "corporate" structure.

Examples of this include, the Anglican diocese of Amritsar in India, and some individual parishes in the United States which maintained an Anglican identity when entering the Roman Catholic Church under a "pastoral provision" adopted by the Congregation for the Doctrine of the Faith and approved by Pope John Paul II in 1982. In these cases, the Roman Catholic Church has frequently dispensed from the requirement of celibacy to allow those married Anglican clergy who desire to continue ministerial service as Catholic priests to be ordained in the Roman Catholic Church.

In the light of these developments, the Personal Ordinariates established by the Apostolic Constitution can be seen as another step toward the realization the aspiration for full, visible union in the Church of Christ, one of the principal goals of the ecumenical movement.

KB BOOKS comes to ALL SAINTS'



It's that time of year again, and Katherine Bunch is once again going to make a stop at All Saints' with those great book and gifts for Christmas that everyone is waiting to have.

It will be set up in the Parish Hall after both the 8am and 10am Masses on Sunday, December 20th, 2009.

Praying for our Military

Please keep in your prayers
the following members of our Parish
and their families

Deployed

At Home

Robert White
Ian Kelley
Mark Llewellyn
Nua Moa
Amy Garrett
Chuck Garrett
Jonathan Gray
Warren Klam

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ALL SAINTS' EPISCOPAL PRE-SCHOOL

3674 Seventh Ave, San Diego 92103

Phone: (619) 298 1671

Director: Ms Renika Battles

now accepting ages 2 -5