

THE GOOD NEWS

The Official Newsletter of All Saints Episcopal Church



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LITURGY

The work of the people

by KGK+

"Liturgy" comes from the Greek leitourgia, which is a combination of two other words: laos (people) and ergon (work). Literally, a liturgy is a "work of the people". I like to keep this etymology in front of us as we head into Holy Week with all its dense meaning and multiple focal points. It is our work to move through the week as we are able. From Palm Sunday through Resurrection Sunday, there are nine unique liturgies which are offered only once a year. Add the ancient liturgy of the Easter Vigil (which we currently do not do) and private confession (which is available) and that's a whole lot of praying and listening to God. It's holy work, but it can be hard work too.

Palm Sunday We begin our Sunday worship outside with the Liturgy of the Palms. This short liturgy recounts the triumphal entry of Jesus into Jerusalem on the back of a donkey at the start of Holy Week. Our palm crosses will be blessed and distributed. Often folks will keep their palm crosses in a conspicuous place all year and then bring them back next year in time to be burned for ashes on Ash Wednesday.

People of the Passion Technically not a liturgy, but a readers' theater, this offering affords us a different opportunity to step into the significance of Holy Week. Members of the congregation are preparing to offer short dramatic accounts of people who came near to Jesus during his ministry, during his last week leading to his death, and, in a few of the stories, beyond.

(Continued on page 2)

Maundy Thursday is liturgy inside liturgy, surrounded by liturgy. We'll gather in Smith Hall for a Mediterranean potluck dinner (NOT a seder meal, ask me why!), then move to the church building for one of the most profound of all of our liturgies. Within this ritual we listen to Jesus give the Second Great Commandment to "love as I have loved you." We remember Jesus' institution of Holy Eucharist at the Last Supper, hearing the words, "Whenever you gather, do this in remembrance of me." Many Episcopal churches also have a foot-washing on Maundy Thursday. We will, as we did last year, forgo this part of the liturgy-inside-liturgy. At the conclusion of the service, the altar guild will guide us in solemn silence as we strip the chancel area of all our ritual trappings: prayer books, candles, hangings, robes. The clergy will strip and wash the altar, leaving it bare with a holy kiss. A small amount of Reserved Sacrament (consecrated elements) is moved to the side chapel where it will remain, vulnerable and left open. We see the side chapel as the Garden of Gethsemane, where Jesus prepared for his arrest, trial, and death. As the liturgy of Maundy Thursday ends, the sanctuary lamp, which is lit from the first flame of Easter and stays lit all through the year, is pulled down from its perch over the reserved Blessed Sacrament and is processed out of the church building where it will be extinguished. All sanctuary lamps throughout the world are extinguished from Maundy Thursday evening through Good Friday and Holy Saturday (although Eastern Christianity has a different Easter calendar than Western Christianity). Our prayerful hope each year is that Christ will give light to a new Paschal Candle, which in turn will light the sanctuary candle for another year, minus the three days of death.

The Easter Triduum begins on the evening of Maundy Thursday and ends on the evening of Easter Sunday. It is marked by extraordinary efforts of prayer, fasting, and alms giving. The Church prohibits itself from celebrating any of the seven sacraments, most especially Holy Eucharist. A Triduum refers to any intentional three days of prayer and focus, and corresponds to a Novena, which is nine days of intentional prayers and can happen anytime throughout the year. As the Triduum begins, so does our **Holy Watch**. The Holy Watch takes place in the side chapel with the Reserved Sacrament in repose. As was mentioned above, the side chapel becomes for us, liturgically, the Garden of Gethsemane, where Jesus prayed for the courage and strength and faith to see through what was his to do. We keep watch all night, striving to stay awake as the disciples were asked to do, knowing that we, like the disciples, often fall asleep at the hour Jesus needs us. You can sign up to take a shift during the Holy Watch by talking with Andrea Briggs. The Holy Watch happens from 8:00 p.m. Maundy Thursday through 8:00 a.m. Good Friday.

Good Friday, A wooden cross stands at the altar rail, ready to receive the Lenten stones we've carried throughout the penitential season. We'll leave those stones at the foot of the cross to represent that which we want to leave behind: sin, doubt, pain, worry, lack, distrust, brokenness. At the 12:00 noon Good Friday liturgy, the Reserved Sacrament is brought back to the high altar and distributed to the people. The church is then bereft of the Blessed Sacrament until Easter Sunday. At 5:30 p.m. a group of us gather for Stations of the Cross. There are fourteen stations marked by ceramic plaques located throughout the church grounds, each depicting a different point in Jesus' journey from the Garden of Gethsemane to Calvary and the tomb of Joseph of Arimathea. We stop at each station to pray, to recall the event, and to pull that sacred story into today's reality. The station markers at All Saints were handcrafted in Jerusalem and brought back to Riverside by our former rector, Fr. John Conrad. They are a gift from Jim Boyer in loving memory of his parents. Come, walk the Way of the Cross. At 7:00 p.m. is another liturgy of Good Friday, but without the distribution of Reserved Sacrament. Its focus is on the cross; during the veneration of the cross those gathered can bring their stones to the foot of the cross. The darkest, most barren time for the church and its sacred building is Good Friday through Holy Saturday morning.

(Continued on page 3)

Holy Saturday has its own unique liturgy. It's morning prayer, but set inside the Triduum and its sense of separation from all that is holy. It is often said that we are an Easter people living in a Holy Saturday world. Come, 9:00 a.m.

Easter Sunday starts with the lighting of the Paschal Candle. Traditionally this was done Saturday night at the Great Vigil of Easter, the Church's oldest liturgy. But many congregations like All Saints have forgone this liturgy, including its "Exultet" (the chanting of the new light); we offer a shortened version at the start of the Easter Sunday liturgy. The new Paschal Candle is lit at the back of the church and processed to the chancel where it stays throughout the Great Fifty Days of Easter. The sanctuary lamp is lit from its flame, and stays lit until next year's Maundy Thursday.

Whew. That's a lot. And it's all significant -- spiritually, physically, in terms of the salvation of the world and our lives being restored to the glory God intends. While there may be few of us who can and do participate in the whole of Holy Week, we all strive to step into the Great Mystery as much as we are able, maybe striving for a bit more or something new from years past. Some parts are haunting and even difficult, but it all, every bit of it, resounds with connecting earth to heaven and heaven to our hearts and our lives. We are the People of the Story and this is how we tell the Story: through liturgy, through the work of the People of the Story, who gather to tell all who will listen of the epic tale of God and God's people being pulled together through the life, death, and resurrection of Jesus of Nazareth, who, come Easter Sunday, will once again be Jesus the Christ of the universe. And we will shout, "Alleluia, He has risen indeed! Alleluia." How much more profound, more deeply imbedded in our very souls are those words for those of us who have done our liturgical work?

**May God be with you to guide, guard, and grace you this Holy Week and Easter and beyond,
KGK+**





ABE'S MUSIC NOTES

Renewal. Rebirth. Resurrection.

These are words synonymous with springtime and the Easter season. Our liturgy reflects these themes in the joyful hymns and songs that we offer in worship and thanksgiving. The anthems of Easter are filled with renewed hope which points to the resurrected Christ.

On Easter Sunday, March 31, the choir at All Saints will present a new anthem to our congregation. The song is "A Hymn of Resurrection" by the American composer Gwyneth Walker (b. 1947). Walker was born in New York to a Quaker family and was raised in New Canaan, Connecticut. Currently, she lives on a dairy farm in Vermont where she has committed herself to the life of a full-time composer. She is a prolific composer of orchestral and choral works, song cycles, chamber music, traditional folk songs, ballads and cantatas.

Walker took the familiar hymn text "I Know That My Redeemer Lives" by Jessie Brown Pounds, and fashioned the verses using a musical setting that includes a mixed-voice choir, organ, brass quartet and timpani. Here are her stirring lyrics:

I know that my Redeemer lives, and on the earth again shall stand.
I know eternal life He gives, with grace and healing in His hand.

I know His promise of rebirth, the Word He speaks can never die.
Though death shall take my body from the earth, yet I shall see Him by and by.

I know my pathway He prepares, for where He is there shall I be.
Abiding faith, for me He cares, and He at last will come for me!

I know that my Redeemer lives, for here on earth, He has come again!
My Savior lives again!

May the music of Easter and beyond lift your souls
toward Christ, the Resurrection!

**Soli Dei Gloria,
Abe**



MANY HANDS

Make Light Work...

Join in on the fun of getting ready for Easter!

Saturday, March 23
9am
WORK PARTY

Holy Saturday,
March 30
9am
LITURGY
FOLLOWED BY
WORK PARTY





Easter @ALL SAINTS



HOLY WEEK & EASTER

AT ALL SAINTS EPISCOPAL CHURCH

Palm Sunday, March 24, 2024

8:00 & 10:00 a.m. Holy Eucharist

Holy Wednesday, March 27, 2024

6:30 p.m. People of the Passion Retelling

Maundy Thursday, March 28, 2024

6:00 p.m. Mediterranean Potluck Dinner

7:00 p.m. Mass & Stripping the Altar

Good Friday, March 29, 2024

12:00 p.m. (noon) Good Friday Mass

5:30 p.m. Stations of the Cross

7:00 p.m. Veneration of the Cross

Holy Saturday, March 30, 2024

9:00 a.m. Liturgy & Easter Work Party

Easter Sunday, March 31, 2024

8:00 a.m. Holy Eucharist

10:00 a.m. Holy Eucharist

After Mass: High Holy Egg Hunt & Brunch



OUR TRIDUUM TASKS

THE ALTAR AND CHANCEL ARE STRIPPED.
THE ALTAR GUILD AND ALTAR PARTY TAKE SUCH TENDER CARE IN DOING SO
EVEN WHILE THEY DON'T WANT TO DO SO.

THE ALTAR IS WASHED.

I HATE THAT I HAVE TO DO THAT.

I AM HONORED TO BE THE ONE TO DO SO.

I FEEL LIKE THE WOMAN WITH THE ALABASTER JAR.

THE ALTAR KISS COMES UNBIDDEN.

THE TABERNACLE IS LEFT OPEN AND EMPTY

I HATE THAT.

THANK YOU FOR DOING THAT.

WE REMOVED THE SANCTUARY LAMP. SLOWLY.

IT IS SO QUIET IN THERE.

WE'LL TRY TO KEEP WATCH.

HAVE MERCY ON US AT OUR FAILURE TO DO SO.

TOMORROW COMES.

-KGK+



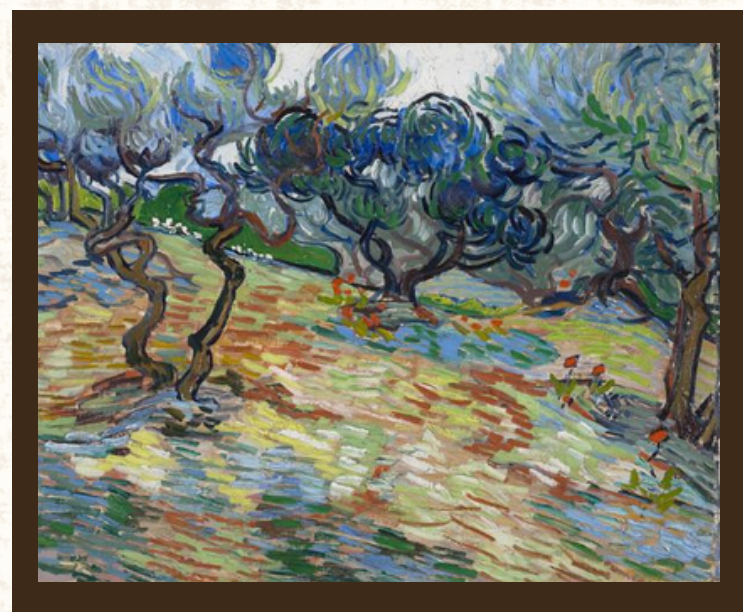
HOLY WATCH

THURSDAY, MARCH 28

by Andrea Briggs

As we read in the Gospels, following the Passover supper which he shared with his disciples, Jesus was anticipating being arrested by the Roman authorities, tried and executed. He spent much of the night in prayer with his disciples in the garden called Gethsemane on the Mount of Olives outside Jerusalem: "Then Jesus went with them to a place called Gethsemane; and he said to his disciples, 'Sit here while I go over there and pray.'" (Mt.26.36).

In remembrance, we keep watch with Jesus in these dark hours, from the end of the Maundy Thursday service, around 8pm, March 28, through the night and until 8am on Good Friday, March 29. Access to the church will be limited to the side door; there will be at least two people in the church at all times. If keeping watch with Jesus appeals to you, please contact Andrea Briggs to volunteer for a two-hour segment between 8pm and 8am. You can reach Andrea at (951)347-8759



HOLY SATURDAY SPIRITUALITY

by Andrea Briggs

The Book of Common Prayer offers a liturgy for a service of prayer on Holy Saturday, the day between Good Friday and Easter Sunday. This is the shortest and least familiar service of Holy Week, and often omitted from the churches calendar. The liturgy is based on the account in all four gospels (Matthew 27.55-28.1, Mark 15.40-16.1, Luke 23.49-24.1, John 19.38-20.1) of Jesus's followers' wanting to prepare his crucified body for burial. However, they were delayed by Sabbath restrictions; Jesus had died just before the beginning of Sabbath, and no work, including tending to the dead, was to be done on the Sabbath.

So they waited.

On Friday Mary his mother, Mary Magdalene, Mary the mother of James and Joseph, the mother (unnamed) of the sons of Zebedee, Salome, Joseph of Arimathea, Nicodemus, and others of Jesus's followers had watched Jesus's cruel and unjust execution. These faithful followers had stayed through it all, and as evening fell, finally took his body down from the cross. They had believed that Jesus was The One. And now they had seen him die. Was God still among them? Or was this the end of the story?

When all seems lost, we gather, we sit, and we pray.

And we wait.

We too are waiting, waiting for God, in many ways. We wait to see how God might respond to our many hopes, longings, and not yet answered prayers. On Saturday morning, March 30, 2024, we will prepare the church with polished brass and flowers and candles, for a grand celebration. On Sunday morning, we will mark Easter in all the usual ways. It's one thing to mark an historical event, to commemorate the anniversary of an Easter of 2000 years ago. What of Easter happens anew every year; what will happen within our lives this year?

We wait.

And we remind each other of what we know:

Love is stronger than COVID, cancer, and broken bones.

Love is stronger than gun violence.

Love is stronger than mental illness and our fear of facing it, of seeing and treating it.

Love is stronger than a history and culture of race-based discrimination, violence and injustice.

Love is stronger than political divisiveness and economic turmoil.

Love is stronger than climate disaster.

Love is stronger than merciless military aggression.

Love is stronger than our hatred and fear of the ones who are different from us.

Love is stronger than gut-wrenching grief and mind-numbing terror.

Love, finally, is stronger than death.

On Holy Saturday, we wait for God's presence. We wait to see what God is doing among us at this time.

On Holy Saturday, we gather our strength again to do our part -- to comfort the grieving, share food and medical care with all, heal divisions, steward our planet, build peace everywhere, and open our eyes and our hearts to see Resurrection among us.

A Holy Saturday service of prayer will take place at All Saints on Saturday, March 30, 2024, at 9am. All are welcome. Preparing the church for Easter will begin directly after the short service.

FROM THE SENIOR WARDEN

Greetings to you, All Saints!

Vestry

We had our first Vestry meeting of 2024 and welcomed newly-elected members: Connie Confer, Francie Johnson (Junior Warden) Nerni Miller, Stephanie McMorris and Kristin Varner (alternate). Vestry members are discerning their individual calls to ministries as well as the overall view of how to serve All Saints Riverside, its congregation, and the community.

Laundry Love

As I've mentioned in the Sunday Paper, on-going talks with a local laundromat owner broke down after the first of the year. While I sense the owner really wants to partner with Laundry Love Riverside and to help his community, he is driven by the fear his staff has over "dealing with" the homeless and inviting potential chaos or threats into their establishment. I understand the fear. I understand the hesitation. I believe my talks with him lasted as long as they did because in his heart of hearts, he wants to help. I continue my prayers for him, his staff, and his establishment.

Our next steps as Laundry Love Riverside are to re-visit talks with other laundromats and discuss a revised plan to provide service to their clientele. Without question, the opposition laundromat owners have shared is concern around the homeless population. Our new plan is to market to the existing clientele at the establishment, by utilizing appointment cards. These cards would be given by laundromat staff to clientele that would benefit from FREE laundry service once a month. At the event, only clients with cards will receive service and staff will make the determination if other clients who show up to the event shall participate as well. Please continue to pray for Laundry Love Riverside, for Sherri Bradley as she continues conversations across the city, and for the laundromat owners with whom Sherri will be engaged in conversation.

Lent Madness

How are you doing in Lent Madness? Are your saints winning and moving along in the brackets? I'll have to admit that I've picked only a few more winners than losers this year; however, like every Lent Madness, I learn so much about the saints as they go head-to-head in competition. While I appreciate the education I receive, I do have my favorites and cheer for them to go all the way to the Golden Halo! Haven't participated in Lent Madness yet? It's not too late! Join the fun at <https://www.lentmadness.org/>.

Heavenly Father, As I enter another week of my Lenten journey, guide me to the path that leads to you. Fill my heart with gratitude, patience, strength, and peace as I strive to become the-best-version-of-myself, honestly admitting my shortcomings and sins. As I renew my resolve each day to become a better person, let me hear your voice in the deepest reaches of my heart. Give me rest in you. Help me to accept others, showing them your great love instead of casting judgment. Stay with me through the busy days this week and remind me that when I need comfort, solitude, wisdom, or guidance, I can always turn to you. Help me develop discipline and generosity through fasting and almsgiving and come closer to you through prayer this Lent. In your name I pray, Amen.

Remember, you're in good hands at All Saints.

Faithfully submitted,
Liz Atkinson
Senior Warden

JUNIOR WARDEN'S REPORT

Hello, fellow All Saints Parishioners,

The following is my first report as your Junior Warden for the next three years. The first quarter of 2024 was busy! Listed below are just a few of the projects we addressed in the last three months.

- Replaced the failed water heater at the rectory and repaired the rectory's roof at two locations.
- Received our quarterly full service on all HVAC units on our three properties (church campus, Inspire House and rectory), and had several needed repairs completed. FYI: there are 14 units spread over those three properties!
- Thanks to a program with Riverside Public Utilities, we upgraded our outside lighting on the church campus for much greater visibility and safety. Drive by the church on Magnolia at night and see the lovely cross that is now re-illuminated on the street side of the sanctuary (thank you, Steve Slaten and his electrician).
- Replaced all of the irrigation timers on all three properties with WIFI-enabled climate-connected technology which monitors and adjusts the watering based on incoming weather reports.
- With the help of many hands (especially the Colaluca-Polling family, Marci Slaten and Peggy Darlington), we did a major clean-out of the Pie Room and the storage area at the back of Smith Hall. We will be building a riser/step to make it easier to access the hospitality storage closet in Smith Hall.
- Luke Polling hung permanent speakers on the walls in Smith Hall which will streamline any request for AV use at events and memorials.
- Hung a large "In Memory of" sign on the exterior wall of the sanctuary in the Memorial Garden.

Of course the Buildings and Grounds list is ongoing.....painting, lightbulbs, weeding, cleaning up after unhoused residents who choose to leave their belongings in various places (thanks to Nico Colaluca-Polling who is always willing to help with that very unglamorous job). Thank you to those who have agreed to be on our work party task-force for Buildings and Grounds, as there is always something that needs to be addressed. Please do not hesitate to get in touch if you see something that you think needs my attention as your Junior Warden.

Sincerely,
Francie Johnson
Junior Warden





Conversations

ABOUT RACE

A recurring feature contributed by Andrea Briggs



A few years ago Episcopal priest Sam Portaro wrote reflections on the lives of some of the women and men listed in the calendar of The Book of Common Prayer, which he published under the title *Brightest and Best: A Companion to the Lesser Feasts and Fasts*, 2001. I turn to his pages often for liturgical inspiration, or for a glimpse of an unfamiliar pillar of our faith, or for a different angle on someone familiar. Below is what Portaro offers regarding Martin Luther King, Jr. (Although in the US we have a national holiday for King on the third Monday of January, near the date of his birth, tradition puts King's official feast day at April 4, the date of his death.)

Martin Luther King, Jr., *Civil Rights Leader, 1968*, [remembered on] April 4 (or January 15). History never truly repeats itself, though its themes do recur in seemingly endless variation. The parallels between Moses and Martin Luther King, Jr., are often noted, the experience of any oppressed people and their leaders finding affinities with the archetypal story of the slavery and deliverance of Israel recorded in Hebrew scripture. The dramatic escape of the Israelites from captivity in Egypt and their subsequent exodus is an engaging story. The modern or only occasional reader of these stories may miss, however, less dramatic but equally important realities in the saga. Imagination, like memory, can be selective, editing out those details that are painful or discomfiting.

Escape from oppression is no quick or easy business. There are many oppressors, not all of them as readily recognizable as Pharaoh. Forty years of wandering in the wilderness taught Israel that, important as release from Pharaoh's grip may have been, Pharaoh was in many ways the least of their problems. Pharaoh, after all, was an external foe, a mortal antagonist; he could be defied, even defeated, and one day he would certainly die. The greater oppressors were those that accompanied the Israelites into the desert, carried with them like the ark of the covenant and in many respects as sacred to them. These oppressors were much harder to identify for they lodged within the heart.

When Martin Luther King, Jr., cried out that he was "free at last," he was not boasting an accomplishment, he was voicing a hope. The freedom he sought, as he well knew, was not a beginning, it was an attainment that comes only at the end, at last. Moses died within sight of the promised land, only a vision on a distant horizon. He probably did not feel any great sadness or anger at being denied entry, for he had been with his people through forty years of wandering. He knew better than any other that the promised land is as unattainable as the rainbow's end. The story of his people continued well beyond his death, documenting what he already knew: that while Egypt was behind them, oppression was not. They would go on to future deprivations and corruptions, some exacted upon them, some imposed by them upon others. Martin Luther King, Jr., knew that civil rights legislation might be a beginning, but it certainly would not be the end of oppressive racism in this land; it was a first step, but true freedom is the last. We may put segregation behind us but racism we carry with us still.

The death of Moses at the threshold of the promised land, the death of Martin Luther King, Jr., within sight of a new era of African-American opportunity, are both cause for sadness. But the real tragedy is the oppression we carry with us still, the racism we guard as sacred, that makes camp in our hearts and souls as we continue our own exodus.

OUR WORLD



OUR NEIGHBORHOOD

by Andrea Briggs



Taizé Meditative Worship takes place in Riverside on the second Monday of each month, 7-8pm. Coming up are Monday, April 8, at First Congregational Church, Mission Inn Avenue and Lemon Street, and Monday, May 13, at Eden Lutheran, 4725 Brockton Avenue. Several Riverside churches collaborate to provide this worship opportunity to the community; in addition to these are Madison Street Church, Trinity Lutheran, and we here at All Saints'. The Taizé community is an ecumenical Christian monastic fraternity in Taizé, Burgundy, France, composed of more than one hundred Catholic and Protestant brothers from around the world. It was founded in 1940 by the Swiss Protestant known as Brother Roger, as a safe haven for war refugees. It has become a Christian pilgrimage site, focused especially on young people. The worship style called Taizé and practiced worldwide was developed in this community. It is an ecumenical style of worship that uses silence, repetitive chanting and thought-provoking readings to encourage a reflective experience of the presence of God. Taizé worship emphasizes the themes of simplicity, reconciliation and unity, according to the principles of founder Brother Roger who wrote, "Since my youth, I think that I have never lost the intuition that community life could be a sign that God is love, and love alone. Gradually the conviction took shape in me that it was essential to create a community with people who would always try to understand one another and be reconciled, a community where kindness of heart and simplicity would be at the centre of everything." Singing in Taizé worship is usually a simple melody and lyrics that repeat over and over, sometimes with harmony, and is meant to serve as a kind of musical centering prayer. Readings from scripture and various sources are generally short, and there are long silences. If you would enjoy helping plan the July Taizé service here at All Saints' or being one of the readers, please contact Andrea Briggs.



The Riverside Interfaith Council (RIC) hosts various events throughout the year to offer participants a chance to learn about the many faiths practiced in Riverside. The next event coming up is the popular annual Faith Walk. Last year many of you enjoyed visiting the Church of Jesus Christ of Latter Day Saints, St. Michael's Ministry Center, and Shri Lakshmi Narayan Mandir Hindu temple, and hearing from their faith leaders. The next Faith Walk will take place on the afternoon of Sunday, April 21. Look for the announcement of the faith communities to be visited soon. Following that, on Thursday, May 2, RIC is hosting an interfaith celebration of the National Day of Prayer; time and location tba. The Riverside Interfaith Council is a 501c3 organization devoted to honoring what our faiths have in common, and learning about and appreciating our differences. Your active participation in the work of the Council is welcome; contact Andrea Briggs for more information.

SISTERS IN SPIRIT AUTHOR EVENT

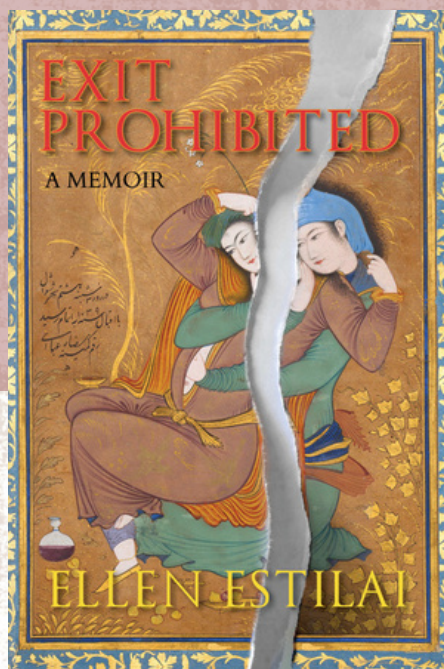
Everyone's invited!

Author Event - 4:00 pm Sunday, April 21, in the library, All Saints Episcopal Church, Riverside.

Meet Riverside writer Ellen Estilai presenting her new memoir "Exit Prohibited." Its pages tell the story of her family's dramatic journeys back and forth between the very different cultures of California and Iran around the time of the Islamic Revolution. Estilai is full of joy in the discovery of new and delicious flavors, scents, customs, and landscapes. Above all, she delights in the unshakable love of kin and community. This riveting family story celebrates life in all its complexity.

Ellen Estilai will discuss and read from her book with time for questions from the audience. The book will be available for purchase and for signing. Come enjoy the reading, conversation, book-signing, and Persian refreshments!

This event is open to the public - bring a friend! Hosted by All Saints and the Sisters in Spirit book group. More info: Kathryn Morton (951) 961-9115



CROP 2024 HUNGER WALK

ENDING HUNGER ONE STEP AT A TIME

All Saints raised approximately \$1,400 for those who hunger and those who live with food insecurity. 24 folks from All Saints walked, more than any other group. Much thanks to coordinators Jim Boyer and Marion Welsh!



THANK YOU

for ending hunger one step at a time!

