



# Saints Alive

ALL SAINTS CHURCH PASADENA

NOVEMBER 2016

**Mike Kinman's  
Coming Fully Alive**

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**Worship: Stand or Kneel**

**THE THIRD CROSS**

**Adjunct Clergy @ All Saints**

# Coming Fully Alive

from Rector Mike Kinman

"The glory of God is a human being fully alive."

So wrote Irenaeus of Lyons, a second-century bishop and theologian.

In the 20-some years since I first read those words in a seminary Patristics class, they have captured my heart as a vision for the church ... as God's dream for us all.

How are we about helping all of God's children come fully alive?

One of my heroes of the faith is the Rev. Gordon Cosby. As a young man, Cosby served as a chaplain for an airborne division in World War II. He sat and prayed with young men preparing to fly dangerous missions ... missions from which some of them would not return. Certainly there was fear, but he also saw the meaning it gave them to be able to put their lives on the line for something greater than themselves.

He saw human beings coming fully alive. In the beauty of courageous love, Gordon Cosby saw the glory of God.

When he returned to the U.S., he and his wife, Mary, became discouraged with American Christianity and how exclusively inwardly focused and self-concerned it was. They saw churches not willing to take stands against racism and the idolatries of consumer capitalism for fear of losing members. They saw the language of discipleship but not the practice of discipleship.

Gordon and Mary Cosby founded their own church—the Church of the Saviour—in Washington D.C. They wanted a faith community that was singularly dedicated to all God's people coming fully alive.

Coming fully alive through the inward journey of prayer, worship and study.

Coming fully alive through the outward journey of serving and giving—participating in what our Jewish siblings call *tikkun olam* ... the repair of the world.

Coming fully alive by spreading the Gospel of liberation for all of God's people.

Coming fully alive by breaking the chains of segregation and poverty.

Coming fully alive by not just being admirers of Jesus but by giving their lives to the Christ who says "For those who want to save their life will lose it, and those who lose their life for my sake will save it."

I had a chance to sit with Gordon at Church of the Saviour for an afternoon prior to his death in 2013. It was an afternoon I will never forget. Ninety-four years old, his face glowed as he spoke of his love for Jesus and our call to dive deeply inward and just as deeply outward.

Ninety-four years old, and I thought to myself:

"Here is a human being fully alive."

"Here is the glory of God."

You hold in your hand the newest incarnation of



PHOTO BY CAM SANDERS

Saints Alive ... re-imagined in electronic form for a new era of being the church.

We stand together as a new incarnation of All Saints Church—about to embark, with God's grace, on our own re-imagining of what it means to dive deeply inward and just as deeply outward.

About to embark on our own re-imagining, with God's grace, of what it means for us to be Saints Fully Alive.

I have stories to share with you about what this has looked like in my life. Stories like my afternoon with Gordon Cosby ... or my work with Becca Stevens and the community of women at Thistle Farms ... or my time on the streets of Ferguson with brilliant and courageous young, black, queer leaders like Brittany Ferrell and Alexis Templeton.

You have stories to share about what this has looked like in your life. Stories from the rich history of journeying inward and journeying outward that are embedded in the DNA of All Saints Church.

And of course we have our ancient and common story—our family story of our Holy Scripture—itself a tale of the inward and outward journey that still lives and breathes and inspires today.

Together we will listen. Together we will dream.

Together we will strive for a faith that is nothing short of a faith worth dying for, because, as Dr. King reminds us, that is the only faith worth living for.

Together we will be All Saints Alive. And God will be glorified. Alleluia. Amen.

(You can learn more about Gordon and Mary Cosby and The Church of the Saviour by clicking here - <http://inwardoutward.org/the-church-of-the-saviour/our-story/>)



# Stations of the Cosmic Christ

The traditional devotion of the Stations of the Cross is a spiritual practice that invites one into the last hours of Jesus' life. In their beautiful art installation that will be in our transepts through Thanksgiving weekend, Matthew Fox, and artists Ullrich Javier Lemus and M.C. Richards, invite us into a different kind of remembrance of the richness of the Christ story: the Nativity, the Baptism of Jesus, the experience and teachings of Jesus, the Transfiguration, the cosmic and inclusive meaning of the Crucifixion and Pentecost. These are moments of breakthrough of the Cosmic Christ. This exhibit invites your meditations, your own thoughts and prayers and questions and imaginations as you journey into a deeper relationship with the Cosmic Christ and the teachings of the earliest Christians.

We invite you to visit these works of art any time that the church is open (daily until 8 pm), through Thanksgiving weekend. For more information about the exhibit, and about Matthew Fox, the artists, and the vision behind the exhibit, visit <http://www.matthewfox.org/stations-of-the-cosmic-christ-1/>.



PHOTO BY KEITH HOLEMAN

## 11th Anniversary: 1 p.m. Spanish Service

On November 20, 2005, rooted in All Saints' traditional belief: *that the abundant love of God embraces all*, the spirit moved us to make room at the table for the Latino-Hispanic community in the Pasadena area, and we celebrated the first Spanish/English bilingual service at All Saints. Over the past eleven years, the Latino-Hispanic community has enriched our experience of church with its spiritual and cultural traditions, while challenging us to continue to open our arms and hearts to all the gifts that this community brings to All Saints. The Latino-Hispanics in our midst appreciate having a community where they can worship in the language of their heart; more ministries are working with the Latino-Hispanics and



PHOTO BY ISABEL RAMIREZ

growing together in fellowship; church staff values the challenge to make our worship experience and our ministries more radically welcoming. Isabel Ramirez, a member of the Latino-Hispanic community, summed up the personal meaning of this ministry to her as, "My spiritual connection with God is talking to Him in Spanish." Monique Thomas and Edna Trigg, co-chairs of the Racial Justice Ministry, COLORS, said, "The Latino Ministry provides a warmly welcoming and inclusive space for worship, fellowship, and celebration of Latino culture." As a church community we still have work to do to grow spiritually into a single community of faith, and we know that we will do it with God's help.

## Giving Office Debuts Text-to-Give

Some 50% of Americans carry less than \$50 cash. Another 10% carry no cash. Even more, almost 75% of Americans write no more than one check per month – usually for rent. That's why All Saints now offers text-to-give, an extremely easy and safe way to give during the Sunday morning offering. After completing an initial form the first time, you'll be able to give for the offering in less than 5 seconds each Sunday.

To get started today, text **give** to 626-238-1331. You will be prompted to complete a form, including registering a credit or debit card. Then you will be able to text any number to contribute that amount. To help All Saints, please consider texting **cover fees on** to give an extra contribution to cover the transaction fees. You can always text **options** and **more options** to see how to add a different payment option, set up a recurring contribution (such as **100 weekly** to set up \$100 contributions for your Sunday offering), and much more.

During November you will see small cards added to the pews with text-to-give details, and you can even drop those cards in the offering basket so you can participate in that sacred moment. Detailed instructions and FAQs will also be posted on our website. And if you already give contributions toward your pledge by cash, check, stock, or have automatic payments from your bank account or credit card, please continue to do that! Text-to-give is an additional way to give during the offering.

# Spotlight May Choi

by Nancy Naecker



PHOTO BY KEITH HOLEMAN



PHOTO BY CAM SANDERS



PHOTO BY KEITH HOLEMAN

As a volunteer in the All Saints Youth Program since 2008, May Choi has seen an entire generation of All Saints Youth become adults. The church experience of those young people has been quite different than May's own.

May was born in Hong Kong and had a Buddhist upbringing. She converted to Christianity in a conservative church at age 16. "My parents were not happy with that conversion," May says. "But my grandmother helped smooth that over." Always attracted to working with kids, May's first job was helping young people with homework in an after-school program at a Methodist Church. She is currently studying sociology at Cal State L.A.

May came to All Saints in 2008 looking for a bigger church and a more vibrant community of youth and young adults. When she attended the ASC New Members Class, she was really challenged to try on a new theology, one very different from her previous experience. "It really shocked me that we don't all have to think alike!" May says. She likes the fact that the All Saints theology "pushes me out of my comfort zone." May continues, "I really love that All Saints embraces my friends in the LGBTQ community. That we provide a spiritual space for everyone makes All Saints really special to me."

Soon after arriving at All Saints, May connected with the 20s/30s Group and met Jeremy Langill, who helped her connect with the ASC Youth Program. Through 20s/30s she was introduced to "The Jesus You Don't Like" lecture series, and found it fascinating. May's friends from the 20s/30s Group are still some of her best friends and they volunteer together as part of the ASC Youth Program.

Volunteering with the Youth is difficult at times, May says. "We really don't have enough volunteers, and some kids need more attention than we can give them." But she loves the work. "I love to hear what is on their minds. When we pray together, and during our 'check-in' I hear their concerns. Sometimes the things they say are so profound, they blow my mind!"

May wants to encourage others young adults to join her band of Wednesday Night Youth Leaders. "We just love seeing them grow up. We become invested in their lives, and they are so much fun to be around!"

# We Are All Saints



# Standing or Kneeling? That is the Question!

by Susan Russell

**Q.** Sometimes during the service the priest says “Please stand if you are able” or “Please be seated.” But there are also times—like during the Eucharistic Prayer before Communion—when the bulletin says “Kneel or Stand.” How do we decide which to do? And why do some folks choose one over the other?

**A.** The early Church knelt for private prayer but stood for corporate prayer. A pattern developed with private prayers—and some public prayers during Lent and Advent—being offered kneeling as a sign of penitence, and other prayers (such as the Great Thanksgiving during the Eucharist) offered standing as a sign of joy and celebration.

The classical Anglican formula was “Sit for instruction, kneel for prayer, and stand for praise.” More recent studies of the early Church customs, however, changed that somewhat to “Sit for instruction, kneel for private or penitential prayer, and stand for corporate prayer and praise.” The Prayer Book leaves it open as to what we do saying simply “the people kneel or stand.” We reached out to two parish members who have thought through why they choose one over the other. Here are their stories:

## Why I Stand—Jim White

If you worship at 9:00 you may have seen me standing during the Eucharistic Prayer—often the only one in the congregation on my feet—and may have thought “What is he trying to prove?”

Well, to start with, for me it’s not about not being able to physically kneel during the Eucharist: it’s more about the theology of what we’re doing during the Eucharist.

When the current prayer book was created (1979) it included what we call Rite One for those who wanted to retain the more penitential language of the 1928 prayer book. (For example “We are not worthy so much as to gather up the crumbs under thy table” and other similar contrite or remorseful phrases.) Instead the 1979 prayer book reflected a move away from this “unworthy” position with language like: “In him, you have delivered us from evil, and made us worthy to stand before you.” Every time I heard that I thought “What sense does it make to say that if you’re on your knees?” And so

## Why I Kneel—Cathy Clement

Among my earliest memories is praying before bedtime. Every night my mother would come to my room to hear my prayers. “Jesus, tender shepherd, hear me. Bless thy little lamb tonight....” It was a Norman Rockwell moment—kneeling beside my bed.

Every week my family attended our parish in Inglewood where dad was the tenor soloist and senior warden, mom was chair of everything, my brother was crucifer captain and my sisters and I were members of Girls’ Friendly Society. There I learned that in church you sit to listen, stand to sing and kneel to pray.

As a product of Christian day school, college and seminary, I’m aware that biblical and theological cases can be made for different postures during prayer—including on your face. Jesus, Peter and Paul knelt when they prayed—and stood. I could say that for me it feels more reverent and worshipful to kneel, but it’s really just the way I’ve always done it. And so when the bulletin says “stand or kneel” I choose to kneel.



PHOTOS BY KEITH HOLEMAN

I started standing.

I guess another reason for me is that standing is more contemporary. I’ve heard visiting Episcopalians say something along the lines of, “I was so shocked when after the Sanctus the whole place went down on their knees. For such a progressive place as All Saints, that just seems so 1950’s.”

Finally, I do it out of a sense of hospitality. All Saints is a big, “public” church—a place that many people look forward to visiting when they come to L.A. because our reputation as a vibrant, alive place, filled with social justice activity is known around the country and people want to experience it. So if those visitors’ custom in their home parish is to stand, I want to let them know that it’s OK to stand here, too.

I hope by standing I can signal that “Whoever you are and whether you prefer to stand or kneel, there’s a place for you here.”

# History

## The Third Cross

By Keith Holeman

*All Souls Day  
November 2nd 1916*

PHOTOS BY KEITH HOLEMAN

### All Souls Day, November 2, 1916. That's the date engraved into the rear of our third cross.

A participant in 100 years of All Saints history, it's astonishing to think of all that this cross has seen: Two world wars; Rector Frank Scott trying to halt the trains of Japanese-Americans being sent to Manzanar; John Burt sitting with Dr. King when others would not, in the early days of the civil rights movement; Lydia Wilkins lobbying Bishop Bloy to desegregate our diocesan Camp Stevens; George Regas denouncing the Vietnam War and working for the ordination of women; Margaret Sedenquist's fight for inclusive language and women delegates to diocesan convention; the blessing of the covenant of Mark Benson and Phil Straw in 1992; and Ed Bacon's fights for marriage equality, against the Iraq War, and for the building of Interfaith solidarity with Muslims and Jews alike. Imagine all the acolytes whose lives it has touched, and who have struggled to carry the heavy brass cross in the procession. And think of the inclusion journey it's taken: It began its life with us when only boys could carry it.

For one hundred years, our third cross has led All Saints parishioners into worship, then out into the world. Mounted on the wall in the sanctuary next to the chancel near the sacristy, take a moment to look at it sometime. It's beautiful. Happy Anniversary!





# AdjunctClergy@AllSaints

Did you know we have other clergy in our community, who make the worship experience possible every week? Some are retired and others have made All Saints their place to serve God and the church. Here, briefly, are excerpts from their stories.

## Margaret Cunningham

The Rev. Margaret ("Maggie") Cunningham was a parishioner at All Saints for thirty years before the parish sponsored her for ordination. She spent the first five years of her ordained ministry on staff as Assistant for Pastoral Care. In 2001, Gary Hall hired her as Associate Rector of the Church of the Redeemer, Bryn Mawr, Pennsylvania. She continued to live near Philadelphia after retirement until returning to Pasadena in 2016.



still active as a supply priest throughout the Diocese and on Wednesdays visits the sick and shutins from every walk of life.

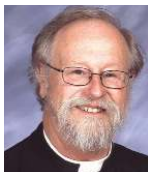
## Al Holland

Al Holland retired in 2010 after a long ministry in the East and Southwest focused on building truly multicultural multiethnic congregations. In the four dioceses in which he's served he has been a jail chaplain, shared in the leadership of food pantries, been involved in AIDS ministry, and been a diocesan leader in liturgical and spiritual renewal. Currently, Al co-chairs the Anti Gun Violence Task Force at LA's St. John's Cathedral and is active in All Saints' Recovery Ministry.



## John Forney

John Forney has for over ten years been a full-time volunteer of Progressive Christians Uniting, working as chapter organizer/coordinator of the Pomona Valley Chapter. He is on the paid staff of the Pomona Valley Affiliate of National Alliance on Mental Illness (NAMI) as homeless outreach coordinator. His last church position was Associate Rector of St. Ambrose, Claremont, CA.



## Huston Horn

Largely motivated by the civil rights strife in the South in the 1960s, Huston gave up a career in journalism, and with wife Polly and their sons came to All Saints in 1969 after graduating from the Episcopal Theological School in Massachusetts. In the collegial mix characterizing ASC in those days, his focus was you-name-it with a concentration on pastoral care: comforting the ill, marrying the young, burying the deceased. He retired full time in the '80s. He forgets when exactly.



## Gary Hall

The Rev. Canon Gary R. Hall, Ph.D., retired in January of 2016 as the tenth dean of Washington D.C.'s National Cathedral. Prior to serving in Washington, he was the seventh rector of Christ Church Cranbrook, ninth dean and president of Seabury-Western Theological Seminary in Evanston Illinois, thirteenth rector of the Church of the Redeemer in Bryn Mawr, Pennsylvania, senior associate at All Saints Church, Pasadena, and vicar of St. Aidan's Church in Malibu. Gary is an honorary canon of the Cathedral Center of St. Paul in Los Angeles. He and his wife Kathy live in North Hollywood.



## Tom Hubbard

Tom Hubbard was ordained priest in 1964. He began his parish ministry in New York State and ten years later moved to California. In 1979 he came to All Saints as an adjunct clergy person. His daughter, Karin Luster, and grandson Leo, participate in many ASC activities. Tom and his wife, Mary, live at Pilgrim Place in Claremont.



## Argola Haynes

Argola "Golie" Haynes taught in the Pasadena Unified School District for 30 years before retiring in 1995, feeling called to a higher purpose. She was ordained into the priesthood in 1999. Retired as a parish priest since 2012, she is



Granada Hills. She was called to be priest-in-charge at St. Stephen's, Santa Clarita, then became vicar and their first rector. Retired in 2011, Lynn is now the Chaplain to the Retired Clergy of the Diocese.

## Eric Law

The Rev. Canon Eric H. F. Law is founder and executive director of the Kaleidoscope Institute, which provides resources to equip church leaders to create sustainable churches and communities for all major denominations in the United States, and Canada. He has authored 9 books including *Holy Currencies*, and *The Episcopal Way*. A composer of church music, a photographer and a playwright, he writes a weekly blog called *The Sustainist*. <http://ehflaw.typepad.com/blog/>



## Dave Mason

Ordained to the priesthood in 1962, David Mason received a Ph.D. from the University of Chicago in 1973, and for forty years taught theology at John Carroll University in Cleveland. At the same time he was "priest associate" at St. Paul's in Cleveland Hts., OH. On retiring in 2012, David and his wife, Margaret, moved to Pasadena where they quickly immersed themselves in the life of All Saints. David has published three books, the latest of which is *God of Love and God of Reason*.



## George Regas

Rector Emeritus George Regas served 28 years as Rector of All Saints Church, Pasadena. Currently, he's Executive Director of The Regas Institute, which advocates for progressive religion that speaks and acts on social justice issues, and provides leadership to interfaith peace organizations. He has also served as chairman of the Desmond Tutu Peace Foundation.



## Bud Williams

Bud retired in 2013 as CEO of The Gooden Center, an addiction treatment program. He's a volunteer for the Joshua Tree National Park's Desert Institute where he's soon to be certified as Master Desert Naturalist. With twin passions of spirituality and wilderness, Bud hopes to lead wilderness retreats in 2017.



**Calendar of events for the month.** Please check our website at [www.allsaints-pas.org](http://www.allsaints-pas.org) and the weekly *This Week At All Saints* for details and contact information.

# November

**2** – Wednesday, **Día de Los Santos y Fieles Difuntos / Day of Saints and Faithful Departed**, 7:30 p.m., Church.

**3** – Thursday, **Senior Saints Meet the New Rector**, 12:30 p.m., Seminar Room

**6** – Sunday, **The Feast of All Saints Day**, Duruflé's *Requiem* at 9:00 & 11:15 a.m., Mike Kinman preaches at all services on his first Sunday as 10th Rector of All Saints Church

**Labyrinth**, 8:00 a.m.–2:00 p.m., Forum; 5:00 p.m.–6:30 p.m., Chapel

**Foster Care Project Thanksgiving Donations Drive**, Quad lawn

**CROP Hunger Walk**, 12:30 p.m., 5K loop, Flintridge Prep School, La Cañada

**Convivio Celebrating Frida Kahlo**, 2:30 p.m., Sweetland Hall

**Taize Eucharist**, 5:00–6:30 p.m., Chapel

**8** – Tuesday, **Prayer Shawl Ministry**, 7:00–9:00 p.m., Sally Howard's Office

**10** – Thursday, **All Saints Writers Group Public Reading**, 7:00–9:00 p.m., Guild Room

**11** – Friday, **Rectory al Fresco**, 5:30 – 7:00 p.m., Giving event, Quad lawn

**12** – Saturday, **Transformational Journey: Habitat for Humanity**, in the Arroyo

**13** – Child Advocacy Sunday **Foster Care Project Thanksgiving Donations Drive**, Quad lawn **Contemplative Evening Eucharist**, 5:00 p.m., Church

**14** – Monday, **Cooperative Communications**, 6:00–8:30 p.m., Guild Room

**15** – Tuesday, **Meet Mike Kinman**, 7:00–9:00 p.m., Church

**18** – Friday, **Fiction Fun!**, 7:30–9:00 p.m., Guild Room

**19** – Saturday, **Meet Mike Kinman**, 9:00–11:00 a.m. in the Church

**20** – Sunday, **All Saints Racial Justice Ministry (COLORS) Open House**, 1:00–3:00 pm, Sweetland Hall

**Jazz Vespers with Bennie Maupin**, 5:00 p.m., Church

**23** – Wednesday, **Thanksgiving Eve Service**, 7:30 p.m., Church

**24 & 25** – Thursday and Friday, **Thanksgiving Holiday**, Office Closed

**27** – Sunday, **Advent Potluck**, 6:00 p.m., Sweetland Hall

**Advent Evening Service**, 5:00 p.m., Church

## Adult Ed in November 10:15 a.m. Sundays

**6** **All Saints Sunday.** Adult Ed will resume on 11/13. Please greet each other on the lawn.

**13** • **Zionism**, with Milton Viorst, Rector's Forum, Church  
• **Parent Culture**, Scott Hall 2

**20** • **Mike Kinman's first Rector's Forum as All Saints' Tenth Rector**, with Mike Kinman, Rector's Forum, Church  
• **Parent Culture**, Scott Hall 2

**27** • **The Fight for Reproductive Justice** with Amy Brenneman, Rector's Forum, Church  
• **Advent Wreath Making**, Sweetland Hall  
• **World AIDS Day**, with Art McDermott, Guild Room  
• **Parent Culture**, Scott Hall 2



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