



Saints Alive

March / April 2026



The Church of All Saints Mission has a vision of being a vital, joyful source of the grace of God where individuals are respected, feel safe to worship, and are spiritually energized to live out God's purpose for their lives. All are Welcome.

We gratefully acknowledge that we live, learn, work, play and worship on the shared ancestral, traditional and unceded territory of the Sq'ewlets, Leq'a:mel, Semàth, Mathquí, Katzie, and Qwó:Itlél people.

A Reflection on the Resurrection by: Marcus Borg

'You won't find Jesus in the land of the dead. He is still with us.

*The powers killed him – but they couldn't stop him. They crucified him and buried him in a rich man's tomb.
But imperial execution and a tomb couldn't hold him.*

He's still loose in the world. He's still out there, still here, still recruiting people to share his passion for the Kingdom of God – a transformed world here and now. It's not over.'

Easter is about all of this. To reduce it to a spectacular miracle a long time ago and a hope for an afterlife is to diminish it and domesticate it. It is not about heaven. It is about the transformation of this world. Jesus was killed because of his passion for a different kind of world. Easter is about God's "Yes" to what we see in Jesus. Easter is not about believing in a spectacular long-ago event, but about participating in what we see in Jesus. Crucifixion and the tomb didn't stop him. Easter is about saying "Yes" to the passion of Jesus. He's still here, still recruiting.





Regular Services

Sunday: 9:30am – In Person and Zoom Family Service
BAS with Music

Thursday Morning Eucharist: 11:00am

Healing Prayer offered during Communion or after the
Worship Service in the Chapel.

The deadline for submissions for the next edition of 'Saints Alive' is **April 25, 2026**. Thank you for your contributions to the newsletter.

Editor of Saints Alive

During Holy Week and especially Good Friday as we attend the 'Stations of the Cross', I ponder some of Jesus' last words, and as a mother, I cannot help but weep knowing that as Jesus was dying his mother was among those who had remained with him. Most of the male disciples had fled, with the exception of one whom the Gospel calls "the disciple he loved."

As a mother, this station stops me in my tracks. When Jesus meets His mother on the way to Calvary, there are no recorded words—only a gaze filled with pain, love, and understanding. I imagine Mary's heart breaking as she sees her Son beaten and struggling beneath the cross. Every instinct of a mother longs to protect her child, to take away the suffering. Yet Mary cannot stop what is happening. She can only be there.

Her presence speaks powerfully to me. Sometimes love does not fix or rescue; sometimes love simply stands firm in the midst of unbearable sorrow. In Mary, I see the courage to remain, the strength to trust God even when the path leads through heartbreak.

Veronica Wipes the Face of Jesus. As a woman, I am deeply moved by Veronica. In the chaos and cruelty of that road, she steps forward with compassion. She does not have power or authority. She cannot change the outcome. But she can offer tenderness.

I imagine her pushing through the crowd, risking ridicule or worse, simply to wipe the face of Jesus. It is such a small act, and yet so profound. Veronica reminds me that we are all called to moments of brave kindness—to step out of the crowd, to see the suffering in front of us, and to respond with mercy. Her gesture teaches me that no act of love is ever wasted; even the smallest act can reflect the face of Christ to the world.

Prayer

Lord Jesus, the presence of your mother at the cross engages my heart. You are no longer only the Savior dying for the sins of the world. You are also a fully human man, a son with a mother.



O Lord, how can I begin to thank you for what you suffered? My words fall short. My thoughts seem superficial and vague. Nevertheless, I offer my sincere gratitude for your suffering. Thank you for bearing my sin on the cross. I give you my praise, my love, my heart . . . all that I am, because you have given me all that you are.

All praise be to you, Lord Jesus, fully God and fully human, Savior of the world! Amen. *Rev. Dr. Mark D. Roberts*

Your friend in Christ,

Donna Kennedy

Date Change March 8, 2026
Notice of Annual Vestry Meeting
All Saints Anglican Church

The meeting will take place on **Sunday, March 8, 2026** in the church hall at 11:30am. Light finger food lunch provided. Please bring some to share.

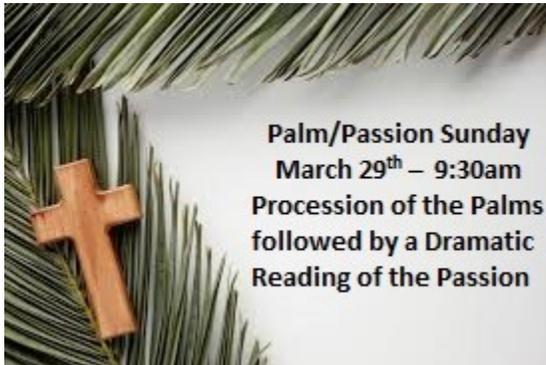
The Nominating Committee will be seeking nominations for the Parish Council. We are asking that you prayerfully consider serving in this ministry. New members will be chosen at our annual meeting on Sunday, March 8, 2026 after the 9:30am service. We need your help in choosing them. *Accepting a call to a leadership position is an act of stewardship. Parish Council members share with their parishioners a wide array of knowledge, skills and experiences plus the devotion of their time, talent and treasure for the parish community.*

God creates the Church, and invites us to participate. A congregation's leaders are the stewards of that creation and hold it in trust. Our congregation is blessed with abundant resources needed to do the job God called us to accomplish. The clergy and Parish Council identify and allocate those resources, enabling the Church to carry out its mission. They also lead the congregation in celebrating and giving thanks for those resources.



Don't be late for Church

Holy Week Schedule



Palm/Passion Sunday
March 29th – 9:30am
Procession of the Palms
followed by a Dramatic
Reading of the Passion

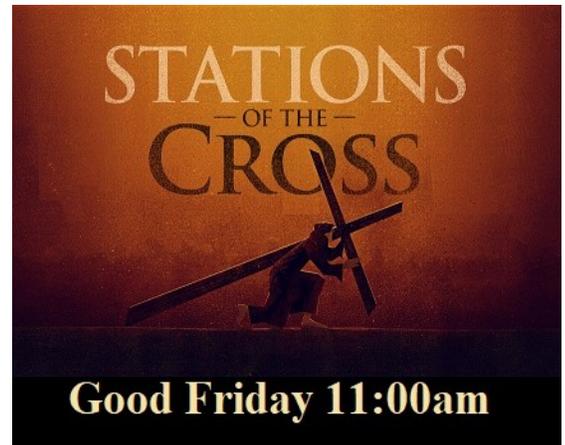
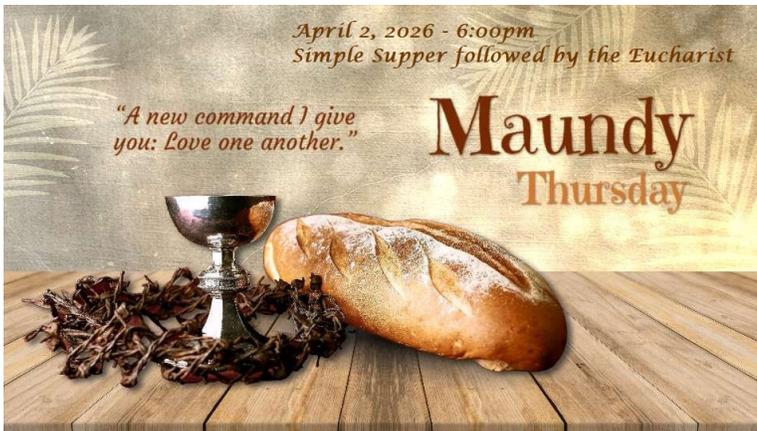
March 29 – Palm Sunday - 9:30am – Family Eucharist

April 2 – Maundy Thursday - 11:00am – Eucharist,
 Stripping of the Altar 6:00pm - Simple Supper in the
 Hall

April 3 – Good Friday – 11:00am

April 4 – Holy Saturday – 8:00pm

April 4 – Easter Sunday - 9:30am – Family Eucharist



The Most Reverend Hosam E. Naoum
Anglican Archbishop in Jerusalem
The Fifteenth Bishop of the Episcopal/Anglican Diocese of Jerusalem

28 February 2026



Dear Beloved Brothers and Sisters in Christ,

As you are all now painfully aware, in the early hours of this morning, February 28th, a coordinated and massive military assault was launched by the United States and Israel against numerous cities and installations within Iran. This operation, described by the leaders of the two nations as a “pre-emptive” attack, has brought fire and destruction to the heart of Tehran, Isfahan, and beyond, striking at the very centers of governance and civilian life. Moreover, just prior to these events, Israel had also “pre-emptively” attacked various targets in southern Lebanon, where the number of casualties has yet to be determined.

Tragically, the cycle of violence has expanded with terrifying speed. In the hours following, Iran launched a widespread reprisal, with missiles and drones targeting Israel and U.S. military assets across the Gulf—striking installations in Kuwait, Bahrain, the United Arab Emirates, Kurdistan-Iraq, Jordan, and Qatar. Sirens also blared across the Holy Land, warning of incoming missiles from Iran. Suddenly, our people from the Mediterranean to the Persian Gulf find themselves once again huddled in shelters, fearing for their lives as the shadow of a total regional war looms over us.

These developments strike at the very soul of our Province of Jerusalem & the Middle East. Every single nation now engaged in this combat, and those bearing the brunt of the retaliatory strikes, resides within our ecclesiastical boundaries. Our brothers and sisters in the Diocese of Iran are currently enduring the terror of aerial bombardment; our members in the Diocese of Cyprus & the Gulf are witnessing the arrival of war at their doorsteps; and our faithful in the Diocese of Jerusalem—extending across Israel, Palestine, Jordan, Lebanon, and Syria—face an unprecedented threat of military escalation.

In the face of such overwhelming force, we recall the words of our Lord Jesus Christ: “Blessed are the peacemakers, for they will be called children of God” (Matt 5:9). Today, that calling feels heavier than ever before. When the “spirit of fear” threatens to consume our hearts, we must anchor ourselves in the “spirit of power, and of love, and of a sound mind” (2 Tim 1:7).

First, I call upon the global Church to join us in urgent, unceasing prayer. We implore God to protect the innocent—the mothers, the children, and the elderly—who are caught in the crossfire of this “Operation Epic Fury” and the subsequent “crushing responses.” We pray specifically for a “sound mind” for the leaders of the United States, Israel, and Iran, that they might recognize the futility of this bloodshed and turn back from the precipice of a global catastrophe.

Second, we must offer each other the sanctuary of Christian love. I therefore urge our clergy and laity to be beacons of comfort. In a time of “regime change” rhetoric and military ultimatums, let our message be the unchanging promise of Christ’s peace: to build each other up (1 Cor 8:1), for our hope is not in the strength of armadas or missile shields, but in the Prince of Peace.

Finally, we must remain “Bridge Builders.” Even as diplomatic windows seem to slam shut, the Church must keep the doors of reconciliation open. We refuse to see our neighbors as enemies, whether they be in Tehran, Tel Aviv, or the military bases of the Gulf. I extend an urgent invitation to the wider Anglican Communion and all people of goodwill: Intercede for us now. The hour is late, and the danger is great. We remain “battered and bruised, but not defeated.” May the peace of God, which passes all understanding, guard our hearts and minds in Christ Jesus.

In Christ,

++ Hosam Jerusalem

The Most Reverend Dr. Hosam E. Naoum
Primate and President Bishop
The Province of Jerusalem & the Middle East
The Cathedral Church of Saint George the Martyr
Nablus Road 65
Jerusalem 91191 P.O. Box 19122

Tel: +972 (0) 2 627 1670
Fax: +972 (0) 2 627 3847
E- Mail: bishop@j-diocese.org

Centering Prayer

Submitted by Susan Truman

CENTERING PRAYER

“...when you pray, go into your room, close the door and pray to your Father who is unseen. Then your Father, who sees what is done in secret, will reward you.
Mat. 6:6 The Sermon on Mount

These are the words of Jesus on prayer, words that are one of the bases for Centering Prayer – that we take time alone with God. Centering Prayer has been a daily part of my life for several years now. There have been breaks in my discipline, but I always come back to it as a nurturing and strengthening practice that puts me in touch with God and gives me confidence and joy.

So what is Centering Prayer?

Centering Prayer

- is silent
- takes place in bodily stillness
- centers entirely on the presence of God
- is a discipline to enrich and deepen your relationship with God
- conveys to God our consent to God's presence and action within us

This last point reflects the writer of Ephesians 3:20: “Glory to God, whose power working in us can do infinitely more than we can ask or imagine” By virtue of our baptism, God resides within us. And, as Jesus said, there will be rewards; they will be different for each of us, but assuredly, they will be an experience of God's love.

All Saints Centering Prayer Group starts promptly at 9:30am on Thursdays followed by Lectio Divina and finishes around 10:30-10:45, just in time for the 11:00am Eucharist.

We begin with a short relaxation exercise followed by an opening prayer, then 15 minutes of Centering Prayer. We close with another prayer. This is followed by Lectio Divina, a Benedictine practice of reading scripture in depth that includes some discussion. We usually read the Gospel for the next Sunday.

For your first session, come with one word that you personally consider sacred. You don't need to divulge this word to the group. You will use it to enter into Centering Prayer.

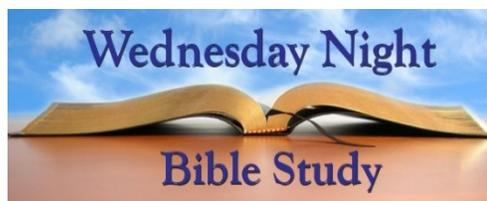
A word about praying in a group. It's a lovely experience and inspires me to make time for Centering Prayer throughout the week.

If you would like more information, please talk to Molly Hawkins. Online, go to contemplativeoutreach.org.uk and click on Centering Prayer. I recommend scrolling down to “Centering Prayer and the Christian Tradition.”

Hope to see you!



Bible Study on Zoom - 7:00pm



Lent discussions Wed. nights. We will talk about the Death of Christ; the Cross/Atonement. We follow that with the reading on Resurrection; and then the readings The Real Jesus. If you haven't received the Readings, let me know. Hope to see you all

The zoom connection is the same as for Sunday Worship

All are Welcome

Obituary for Wendy Booth

Wendy Lee Booth (nee Kuetbach)

December 10, 1954 - January 27, 2026

It is with heavy hearts and sadness that we announce the death of a loving wife, mother, grandmother and friend. Wendy was born in Lethbridge, AB and after a courageous battle, passed away in Mission, BC with her family by her side.

Survived by husband Rob, daughter Connie (Quentin), daughter Sarah (Dave), son Gordon (Katelyn). Sister Merelyn Lobe, brother Malcom Kuetbach, 4 grandchildren and a large extended family.



In 1964, Wendy moved with her family to North Vancouver where she grew up and attended school. Her compassion for others led her to the VGH nursing school from which she graduated as an RN in 1976. Soon after, Wendy met and then married Rob in 1979. Several years later they made their home in Squamish where they welcomed twin girls followed by a son. While living in Squamish Wendy followed her fitness passion, was member of the Squamish Kinettes and an active parishioner at St John the Divine Anglican church where she became administrator.

Her love of fitness and the outdoors led her in 2012 to the new passion of Dragon boating. In 2018 Wendy and Rob moved to Mission BC where Wendy's faith led her to the Mission Anglican church and to a newfound enthusiasm for golf which she regularly enjoyed with friends.

Wendy lived a full life with faith, compassion and dignity. Family meant the world to her, and they will forever treasure her spirit of love and grace. Rest in Peace.

In lieu of flowers, donations may be made to All Saints Anglican Church Mission or Mission Hospice Society.

Service will be held at All Saints Anglican Church, 33077 Second Avenue Mission, B.C. on Saturday, April 11, 2026, at 2:00 pm.

Happy 90th Birthday Rose
December 2025



ACW Luncheon December (Photo credits: Sandy Cockroft)





From the Verger's Stall

by Alan Dobbs

(I see everything.)

Right. Since the Vicar has flung open the digital doors and invited half the known world onto our Facebook page, it seems only fitting that someone should speak up for those of us who have sat, stood, knelt and generally endured the INTERCESSIONS at *St Faithful's* for the better part of four decades.

I have heard them all. I have straightened hassocks during them. I have rescued fainting toddlers during them. I have silently located the source of mysterious rustling during them (Perry Wainwright. Mint imperials). I have even, on one regrettable occasion, refilled the thurible during them while someone was still praying for "all known needs". When the Vicar used to let us have the thurible, that was.



So. In the spirit of Christian candour, and because I see everything, here is my expanded guide.

WHAT INTERCESSIONS ARE NOT

They are not a second sermon.

If you have three sub-points and a moving anecdote, you have drifted. If I can detect a "therefore", you have definitely drifted. And this is not the place to correct the Vicar's mixed-up theology of the Trinity, either - however confused he is.

They are not a parish newsletter addressed to the Almighty.

"Lord, we pray for the boiler, which as you know has been temperamental..." He knows. He was present at its installation in 1987 and at every subsequent repair attempt.

They are not coded warnings.

"Lord, we pray for those who struggle with punctuality..." Everyone swivels. The person in question stares at the floor. This is not intercession. It is liturgical passive aggression.

They are not a geography GCSE.

We do not need to pray through the troubled nations alphabetically. By the time we reach "Venezuela", Mrs Crowther has checked her watch twice and the choir is settling down for a nap.

They are not a vocal transformation sequence.

If your normal voice is "Hello, lovely to see you" and your prayer voice descends into "O Most High and Ineffable...", we have entered ecclesiastical cosplay.

They are not therapy with an audience.

If the phrase “as I was reflecting deeply this week” appears, we are edging towards podcast territory.

And — now for the serious bit, which I shall smuggle in while you’re laughing — They are not for God’s benefit.



God does not require updates. He is not perched in heaven saying, “Ah! Thank goodness someone mentioned Norfolk. I’d completely overlooked it.” If God is omniscient, nothing we say is news. If God is love, He is not waiting to be persuaded into kindness.

If we imagine our eloquence nudges God from mild reluctance to active compassion, we have reduced the Holy Trinity to something like Zeus on a grumpy afternoon — impressive beard, questionable temperament, bribable, persuadable by humans saying the right words, or offering the right presents.

Intercessions are not a celestial negotiation.

We are not trying to wear God down like the persistent widow in Jesus’ story. And if we are, we have misunderstood it. The widow is not changing the judge’s personality; she is revealing her own stubborn hope. Persistence changes her. It makes her brave. And her hope enables transformation to take place.

God’s entire being is already bent towards the healing of the world. If it were not so, no quantity of “Lord, in your mercy” would shift Him.

So what, Dobbs, are we actually doing?

WHAT INTERCESSIONS ARE

They are for us. Yes, I said it. I shall wait while you recover.

Prayer does not change God. It changes the one who prays. C. S. Lewis said something very similar, and I have long suspected he had once stood at the back of a church watching people fidget.

When we pray for the sick, something happens — not in God’s information centre, but in our own chests. Faces soften. Names become real. Compassion wakes up and stretches its legs.

When we pray for refugees, we start to picture them. And we might think about how to help them.

When we pray for the lonely, we notice them, and think about visiting them.

When we pray for “those with whom we find it difficult to agree”, we sometimes stop drafting imaginary speeches in the shower.

When we pray for the *St. Faithful’s* community, maybe we’ll stop and pick up some litter on the way home.

Intercession is not pushing the river of God’s will in a new direction. It is stepping into the river that is already flowing and discovering it is warmer, deeper, and far more life-giving than expected.

Intercession should awaken the imagination.
It should train the heart.
It should gently sabotage our indifference.

I have observed something, over the years. When intercessions are offered well — simply, spaciouly, without dramatic flourishes — the building changes. Shoulders drop. Breathing slows. Even Perry stops unwrapping mints for a minute or two.

The prayer does not bend God towards mercy. It bends us.

It aligns us with what God is already doing — mending, stirring, reconciling, nudging reluctant churchwardens towards grace. And here is the part I love most.

After the intercessions, people often act. They visit. They forgive. They volunteer. They bake. They write cards. They give money. They carry one another.

Not because God was persuaded. Because they were.

So, dear Intercessors — keep it short. Keep it kind. Keep it honest. Leave room for silence (it does not bite). Avoid auditioning for Radio 4. And remember:

You are not persuading God to care. You are teaching us to care with God.

And from my position by the light switches, seeing everything, that is miracle enough for one Sunday.



Volunteer Statistics 2025

Thank-you to everyone who sent in their volunteer hours; we are sure there are many more hours done by Church members that could have been reported.

The number of people who reported their volunteer hours for 2025 was 34.

The total number of hours volunteered for 2025 was 6,499.
Average per person, 191.15 hours.

We are sure many hours go unreported or missed from those who may not think their Ministry is counted as volunteering.

Your time, talents, and dedication are exceptional.
Respectfully submitted,

Joy Cox & Margaret Peake



Bedding Plant Sale 2026

More information upcoming. Please check the weekly announcements.





*All Saints Community Giving Basket
March/April*

Bales to the North

In March and April we will be collecting good used and new clothing and blankets for *Bales for the North*, a charity run by the Anglican Church Women, (ACW). If you need more information, ask MaryLou, Judy or any ACW member



Thank you for your support of our January – February Community Giving Basket.

Bottles for Children

We have an ongoing Outreach where all the money from recycled bottles is sent to a registered Charity that helps children. We first heard about BHN at a Diocesan ACW meeting; the leader of this mission is the daughter of an ACW lady in the lower mainland.

Our Outreach continues. Bring your bottles to the lower lobby under the 2nd Ave. stairs for Ed to take to a recycling depot. If you cannot get to the church Ed will pick it up if it is a big bag-full. Please phone Ed at 604-826-8277

Basic Human Needs (BHN)

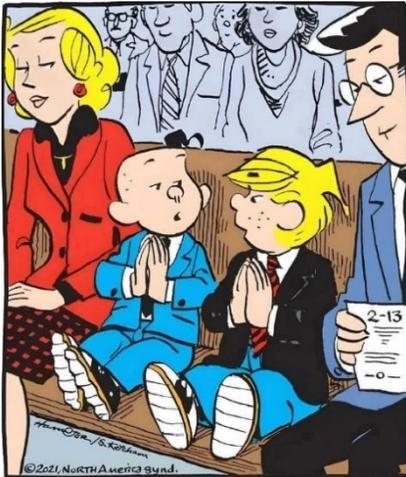
Indian Children's Development Society BHN Indian Children's Development Society was formed with the belief that if you provide basic human needs to a child you will be able to break the cycle of poverty. We believe that we can break this cycle by advancing education and begin alleviating the poverty to these poor and homeless street children. These basic human needs include education, shelter, food and caring.



Special Offerings Easter

These monetary gifts to our church help support our ministries. The Easter Offering Envelopes will be on the table in the Narthex.

Church Humour



"WHAT DOES AMEN MEAN?" "IT MEANS OVER AND OUT."



"Dad, I want to ask you a question," said little Josh after his first day of Sunday School.

"Of course," said his Dad.

"The teacher was reading the Bible, about the Children of Israel building the Temple, the Children of Israel crossing the Red Sea, the Children of Israel making the sacrifices," said Josh.

"So what's your question?" his Dad asked.

"Well, didn't the grown-ups do anything?!"