

The History of All Saints Parish 1917-1992 In December, 1917, Father William Cronin held All Saints Parish's first meeting in the real estate offices of the Laurelhurst Company. Those offices stood in the center of what is now the traffic circle at 39th Avenue and Glisan Street, on the spot where a bronze statue of Joan of Arc stands, surrounded by the whirl of passing cars.

The location of that first meeting is an apt metaphor for the early All Saints Parish, which was surrounded not by whizzing cars but by the hate and prejudice of its neighbors. In those first years the parish endured the rise of the Ku Klux Klan in Oregon; the passage of the infamous Oregon School Bill of 1922, which outlawed private schools; and the 1930 City Council vote that denied the parish a permit to build a school. Not until 1932 did the Oregon Supreme Court overturn that vote, an act which allowed the parish, finally, to flourish.

Since then the parish's physical and spiritual growth has been steady, and the leadership exhibited by its parishioners in the life of the city and state has has been remarkable. And the parish has steadily grown in the esteem and affections of its neighbors at every level. As All Saints prepares to celebrate the 75th anniversary of its founding, we offer this book to parishioner and neighbor alike. It is an account of where we have come from, of the great strides we have taken as a community. May the future continue to see us growing closer both to God and to our neighbor, in the search for what is holy in us all.

Fr. Emmet HarringtonPastor, All Saints Parish



The Parish from 1917-1970

All Saints Parish began life in 1917 when Archbishop Alexander D. Christie, the man who had earlier founded the University of Portland, noticed the rapid development of the city's new Laurelhurst area. The Bishop purchased several lots of land from the Laurelhurst Company, lots which provided space for the first church, for part of the school building, and for a large section of the playground. Carved out of parts of St. Francis, Madeleine, and St. Stephen's parishes, All Saints was then organized by its first pastor, the Rev. William B. Cronin, who held his first parish meeting on December 5, 1917, in the Laurelhurst Company office in Coe Circle, on the spot where the Joan of Arc statue now stands.

Portland architect Joseph Jacobberger drew up plans for the first church, a chapel of Tudor Gothic design, and on January 20, 1918, the plant, church, and rectory—which combined cost \$12,132.45—were dedicated by the Archbishop. The first church soon proved to be too small, and in 1924 an addition was built which doubled its capacity. Initially there was no school, but Mother Rowena and the Sisters of the Holy Child Jesus came over from their convent on Sandy Boulevard on Sundays to hold religious instruction classes.

In 1928, Monsignor Arthur Lane was appointed All Saints' second pastor, and a new era in the parish's history began. The Monsignor was a prominent figure in Oregon history; he was the first native of Oregon to be ordained a Catholic priest, and he had known each of the first five archbishops of the Oregon country (Bishops Blanchet, Seghers, Cross, Christie, and Howard). But his historical prominence availed him naught when it came to establishing a parish school in Laurelhurst.

The problem was a City Council ordinance which limited buildings in the area to single-family dwellings and educational buildings that could be erected only if they were "not detrimental or injurious to the character of the district or to the public health, peace, or safety thereof." Monsignor Lane forged ahead with his plans for a school, submitting drawings and applica-

tions to the City of Portland, which battled the school tooth and nail. Finally the case went to the Oregon Supreme Court, which ruled in 1932 that such a school would clearly not endanger the public health or safety. Building commenced apace, and in 1936 a one-story school of four classrooms, several music rooms, office, and basement hall was dedicated. The Sisters of the Holy Names of Jesus and Mary came from the St. Francis parish convent to staff the new school when it opened, and they were impressed: Writing to the mother house on an inspection visit, Sister Marie reported that their new pupils were "exceptionally refined."

Monsignor Lane died in 1941, after nearly 14 years of service to the parish. He was succeeded, in 1942, by a former assistant pastor at All Saints named Rev. Thomas J. Tobin. Under Fr. Tobin's long tenure the parish would find fame as a place of liturgical and ecumenical innovation, and within a few weeks of his arrival a new energy was evident. To provide food for the school's hot lunch program, parishioners scrounged local gardens and orchards, begged canning jars from neighbors, and planted potatoes on the parking strip north of the school playground. Novenas to Our Lady of Victory and evening devotions to the Queen of Peace were established. High Masses of Requiem were offered for the young men who fell in the war. Participation in the USO rose precipitately, as did the sale of war bonds for future expansion of the parish plant.

During his first summer, Fr. Tobin also initiated a regular mimeographed Parish Bulletin, a publication which quickly became a unifying force for communication, instruction, and entertainment. While Fr. Tobin did much of the writing, parishioners Mrs. Lee Arns, Mrs. R.A. Dixon, and Mrs. Leo Tobkin also assumed editorial duties. Editorials covering subjects from "restrictive separatism" to school uniforms and Mass times were common, and the anonymous editor even took time to comment on Soviet space technology in this 1957 essay: "Note on Sputnik: The new Russian wonder is the talk of the nations. And the talk ranges from sheer panic to foolish optimism. Somewhere in between lies the Christian response: Man-made satellites, though

altogether frightful, are not final. There is a plan in the heavens far more vast than any data-gathering moon can pick up."

The Bulletin also served as a time capsule of sorts, and reading over back issues today is an eye-opening experience. In the early 1940s, for example, school uniforms cost \$8.95, school tuition per child was \$1.50, and about 25 children graduated every year. All those numbers rose over the years: the number of children graduating from the school nearly tripled in the boom years of the 1960s, and tuition today is approximately 2,500% more than what it was during the war.

Fr. Tobin's greatest emphases, however, were on the structure of the Mass. He established three choral groups at Masses, "Dialogue Masses" and Compline and Vespers prayer services on evenings and Sundays. He also began the use of "diptychs," or written intentions brought to the altar during Mass. This was no new wrinkle, but a lost tradition of the early Church, in which worshippers would inscribe a tablet with names of those for whom prayers were requested.

Most striking and radical for the times was Fr. Tobin's physical stance as he presided at Mass: He faced the congregation, thereby anticipating Vatican II reforms still two decades away. "It is a return to the beginnings of the Church," he said. "The first Masses were celebrated with the priest's face toward the people." He also encouraged vocal involvement of parishioners during Mass, distributing the leaflet missal to his parishioners in 1942 with the encouragement, "Why not follow the Mass using the exact text with the priest at the altar?"—A radical suggestion for parishioners who were used to private prayer during the Mass.

Devotions during the 1940s and 1950s were also popular: Our Lady of Perpetual Help devotions on Tuesday evenings, Holy Hour with Benediction on Fridays, the Forty Hours devotion in October, and the worship of the Blessed Sacrament each First Friday. Other devotional traditions included the dedication of the families of the parish to the Holy Family every year, and the official blessing of automobiles before the parish's summer travelers took to the highways.

And All Saints introduced the vernacular Mass before the rest of the nation did. "In order to make parts of the Mass more intelligible to your non-Catholic friends and relatives," read the announcement during Lent of 1958, "the parts usually said by the congregation in Latin will be said in English each evening during Lent." Such concern for people of other faiths was also a hallmark of the parish: Meetings were held each Wednesday evening with priests, rabbis, and ministers in attendance, and All Saints was one of the five Catholic parishes to join the Greater Portland Council of Churches, previously all-Protestant and Orthodox, in the late 1960s.

In the first years after World War II the parish saw a flurry of activity. Plans were laid for a new church on the corner of N.E. Laddington and Glisan, an enlarged rectory on the former Abbott property, an enlarged convent on the site of the Carpenter property, a new auditorium and hall on the site of the original church, and a new school building, to extend from the new auditorium north to Laddington and 39th. In 1947 the rectory was moved to the residence that had been the convent and the Sisters' quarters were moved to the Carpenter house, which had been the rectory. By 1949 a new sanctuary was added to the church (in which was a new altar designed by Sister Loyola Mary, SNJM) and the new school, which is the present southern one-third of the school building, was opened to the public on All Saints Day. In 1953 a new convent was built and dedicated, but the Holy Names sisters' tenancy was brief; they were succeeded by the Sisters of St. Francis of Dubuque, who were then joined by the Sisters of Social Service. Shortly thereafter, the modern school building was finally completed, and the original fourroom structure of the 1930s was hoisted off its foundations and trucked in several sections to St. Anthony's parish in southeast Portland.

The decade of the 1960s at All Saints saw the construction of the present church, more liturgical progress, changes in the First Holy Communion program for children, the advent of Eucharist reception under both species, and the start of the Altar Society's long-enduring practice of baking unleavened bread for hosts. Along with major innovations came minor changes, like the demise of the old altar rail, which was taken down, sawed into sections, and sold as mementos of the parish past.

Some parish groups also became mementos of the past during the '60s: The Holy Names Society, the Ladies of Charity, the Young People's Club, and the Men's Club all tapered off. New groups were born: The Parish Council (which replaced the Catholic Action Council) and the parish's first School Board (with Alan Rousseau, Mary Curtin, Mary Alice Leineweber, and Richard Dolan) began operations.

In 1970, All Saints Parish was 53 years old. As parishes go, it was in its young adulthood: rich in numbers, possessed of an imposing new church, reveling in its reputation as a cutting-edge parish with a dynamic, internationally-known pastor. The pride that All Saints Parish took in itself mirrored a confidence and natural optimism that was still evident in the country as the 1960s drew to a close. It was a sunny time of great promise for the parish, for the country, and for the Catholic Church as a whole. The Second Vatican Council—which had revitalized the Church, and which had been implemented enthusiastically at All Saints—was a new source of energy for an already-spirited parish. The phrase chosen as the title of Edward F. O'Meara's history of All Saints' first 50 years—"Continue to prosper"—seemed both watchword and theme of the parish as it entered the 1970s.

—Carolyn Wharton (with many thanks to Ed O'Meara)



The Modern Age, 1970-1992

Fr. Tobin's successor was a noted educator, Father Willis Whalen, who served as pastor from 1970-72. Fr. Whalen was then succeeded in his turn by Fr. Thomas Laughlin, from St. Mary's in Corvallis. Fr. Laughlin would be pastor for 11 years; during his tenure the mortgage on the new church would be retired, the parish's much-anticipated gymnasium would be built, and the school would undergo a much-needed remodeling. But Fr. Laughlin's accomplishments would, sadly, be overshadowed by his failings, and his legacy would forever be the shock that followed his 1983 removal after revelations of his years of sexual abuse of parishioners.

During the early years of his pastorship, however, an ingenious plan helped the parish pay off the enormous debt it owed to the archdiocese for the new church. Parishioners were asked to lend the parish \$1,000, interest free. In only six weeks, 380 families had responded, and a check for \$380,000 was presented to the archdiocese. The loans were then paid back one a week, by lottery; the name of the family to be repaid was drawn at the 10 a.m. Mass each Sunday, and that family went home for lunch with a \$1,000 check.

It was under Fr. Laughlin's tenure, too, that ground was finally broken for the gymnasium (financed by the parishioners), and that work was finished on the airy library on the second floor of the school, the new kindergarten room, and the tile facade on the building facing the playground. John Storrs was the architect for the projects, and his daughter Anne drew the tile and glass designs for the lower floor.

In 1973, nearby St. Phillip Neri Parish closed its school and All Saints welcomed students from the seventh and eighth grades into its enrollment. This historical note contributed to the enormous senior class the next year: the 74 eighth-graders who graduated in 1974 remain the biggest eighth-grade class in the school's history. It is instructive to note that enrollment in 1991-92 is 340 students—not the whopping size of the mid-70s, but quite healthy.

The affable Fr. Emmet Harrington arrived in 1983 from St. Pauls Parish in Eugene. Fr. Harrington's reputation was as a man who involved everyone in parish life, and he lost no time in proving that his reputation was well-earned. Within months parishioners who had never volunteered found themselves working in support groups for the elderly, in beginning parent groups, in neighborhood scripture study, and in religious education for handicapped children. They became involved as sponsors for couples for marriage preparations and for the catechumens, as lectors at Masses, as choir and folk group singers, as hosts for Sunday coffee and doughnut socials, as Eucharistic ministers, as liturgy planners, offertory families, sacristans, and ushers.

New traditions sprung up under Fr. Harrington: hot cider for all in the rectory after Midnight Mass on Christmas, a regular Mass for the deaf community of the metropolitan area, the distribution of bread and eggs to each of the 800 families in the parish at Easter. A Sunday nursery for the parents of very young children began, and children's liturgy of the Word became a regular part of the 10:00 a.m. Mass. The spirit of cooperation and cheerful volunteerism sparked by Fr. Emmet is perhaps best exemplified by the parish's dilemma when faced with the need for a new school roof: Volunteers from all over the parish climbed onto the roof and cleaned the surface before re-roofing began, an act that saved thousands of dollars for the parish.

On the financial front, the 1980s at All Saints were notable for the receipt of the largest gift in parish history: \$500,000 from the late Nel Waterhouse, who had often attended Mass at All Saints but never formally joined the parish. While most of the gift went to establish a parish endowment, \$40,000 went right to the Archdiocese to retire the building fund debt, and the parish was able to turn away from past debt and contemplate the future.

The 1990s dawned at All Saints with an artistic highlight: the world premiere of "Cantata for Four Saints," a choral work composed by Kenneth Neilson, written by Fr. Jeremy Driscoll, and conceived and directed by Fr. Harrington. It was a stunning evening in the church when the West Coast Chamber Orchestra, the Oregon Repertory Singers, and four Northwest opera singers made the rafters ring with the stories of John the Beloved, the Virgin Mary, Mary Magdalene, and Thomas the Doubter.

As the parish prepares for its 75th anniversary celebration (which concludes with a final ceremony on November 1, All Saints Day), a capital campaign is underway. Some of the plans for renovation and expansion of the All Saints physical plant include the construction of a covered entry porch for the church; the relocation of the rectory to the convent and the day-care center to the community room; the addition of office and meeting rooms to the rectory; and the general renovation of the church hall. School windows will be replaced, improvements will be made to the interior of the church, the buildings' heating systems will be overhauled, and the parking lot will be completely redesigned. With the help of God and the hard work and generosity of all parishioners, All Saints will, as it has for nearly a century, continue to prosper.

---Madeline Harrington



The Two Churches of All Saints

The first church at All Saints began as a tiny hillside chapel on what was once Hazelfern Farm. It was really a duplex—a house for the church and a residence for its pastor, both under the same roof. It was consecrated by Archbishop Christie on January 20, 1918, just six weeks after a handful of Catholics had met with their pastor, Fr. William Cronin, and decided to build a house for their church.

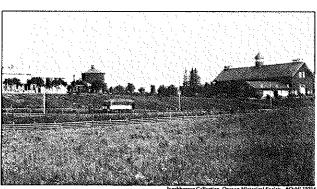
The building that Joe Jacobberger designed was a perfect fit for its environment. Its cedar shakes and steeply-pitched roof gave it the rustic look of a mountain lodge. Subsequent developers of Laurelhurst homesites showed their approval of this style; on Royal Court, for example, the lines of the church are replicated in a series of mock-Tudor houses.

Newspaper accounts of the day describe the All Saints church as Gothic, an appropriate term for two reasons. Windows, interior side aisle arches, and communion rail panels were all vaulted in the gently-sloping style of English Gothic architecture. Exterior eaves and interior pillars showed the design frills that are sometimes called Carpenter Gothic.

Small, intimate, and filled with warm light diffused by amber windows, this was very much a family church. Memories of it bring to mind what historians have called domestic churches, the residences that served as worship places for early Christians in the age of the martyrs. This church served a people who, like their Roman ancestors, were a close-knit family living in the midst of a suspicious society. It was a cozy home in a time when the Ku Klux Klan was in ascendancy in Oregon.

In 1924 the nave of this building was extended westward, doubling the capacity to 500. As the parish grew and parishioners mingled tentatively in the increasingly tolerant "non-Catholic" world around them, it retained its character as a domestic church. It felt like a family home probably because so much of what happened in it—especially with the advent of Fr. Thomas Tobin as pastor—was familial. Things happened in

All Saints is built on what was once Hazelfern Farm. The house in the photo was moved, but the barn burned while being moved.

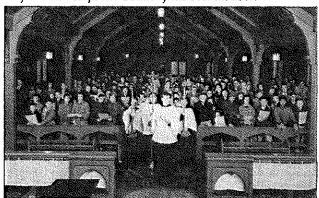




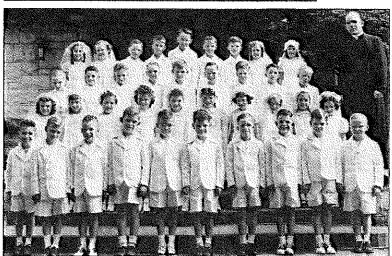


Jacobberger Collection, Oregon Historical Society, #OrHi 13314

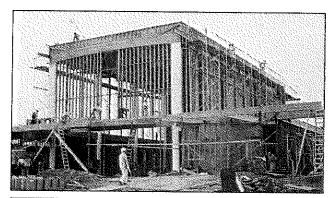
The first All Saints Church--born 1918, died 1967. Note the steep pitch of the roof and the "Carpenter Gothic" frills over the door.



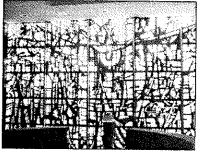
A procession in the old church. Note the vaulted side aisle arches.



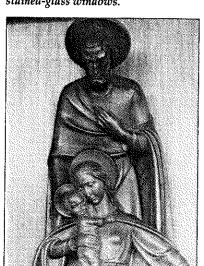
The First Communion class, 1949.



The new church rises, 1966.

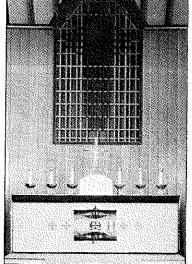


One of the new church's 21 French stained-glass windows.



Two shrines that graced the old church are integral to the new building: Our Lady of Perpetual Help (above right) and the Holy Family (above).





The present altar also graced the old church as shown here. Note the Greek crossword puzzle in the center of the altar: the word "light" (vertical) and "life" (horizontal).

this building that happened in no other Catholic churches. Fr. Tobin faced his congregation when celebrating Mass, as if recognizing that the mystery of God is found in people, not against the back sanctuary wall. Rather than listening to Latin, his congregation responded to prayers in English, and the choir, in a strange reversal, chanted Latin Gregorian melodies rather than English hymns. Here rosaries were recited on Tuesday evenings as in most Catholic churches, but on other evenings, a small number of faithful would close each day with Compline, a devotion found in few places besides monasteries.

Of course, this place was filled with the memories of baptisms and weddings and funerals and the weekly Eucharistic meal. But it wasn't just the rites—they took place, after all, in every church—but the unpredictable, family style in which they unfolded that made this a family church. Here the pastor might stride up and down the center aisle, holding and comforting a baby, all the while encouraging his assistant priest in the improbable task of continuing his sermon. Here he greeted Saturday penitents seated on a chair in the back aisle, certain that they would prefer confessing face-to-face to whispering sins in a dark confessional. Here Mass-goers learned not to be disturbed by Father making an announcement during the Eucharistic prayer.

Between 1942 and the early 1960s, Fr. Tobin built up his congregation. At the same time, he was developing plans for a new house for this church. Ed O'Meara, who knew Fr. Tobin's reputation for being impulsive, suggests that the decision to build came about in mid-sentence of his reply to a parishioner's request that the old church be enlarged. Archdiocesan liturgists, however, recall that for many years before 1966 he had sent article after article about liturgy to architects John Stanton and Richard Norman, always with a terse instruction to incorporate this or that idea into plans for a new church. As the 50th anniversary of the parish approached, the time seemed ripe for the

building: The growing congregation needed more space, and liturgical reforms tested by Fr. Tobin and being ratified by bishops at the Second Vatican Council had to find their architectural expression.

The present church building, then, is very much "the house that Fr. Tobin built." Throughout 1966, he spent nearly every day talking with the architects, searching out and consulting artisans, negotiating with shipping firms that were delivering precious glass windows from France and Travertine marble from Italy. He retired from public view and let his priests and lay associates take over many of the pastoral duties. Approximately a year after bids were let, and six months before the parish's 50th anniversary, the new church was dedicated by Archbishop Dwyer on February 12, 1967. It cost \$849,000.

If the old church was a country chapel, the new church is a monument at the heart of the established city neighborhood of Laurelhurst. Its grandeur reflects the confidence of parishioners who had in large part achieved a certain affluence, and who, in the more ecumenical society of that time, had entered the mainstream of civic life. The pastor who had brought the first elements of classical Roman liturgy to the people (presider and people gathered around the Eucharistic table, prayer in the language of the people, the hours of the day marked by the recitation of psalms, the singing of the parts of the Mass in Gregorian melodies) also brought the elements of classical Roman architecture to their new house. While its predecessor resembled an early Christian domestic church, this building is patterned after those public meeting places called basilicas to which Christians transferred their liturgy when the emperor Constantine allowed them freedom to worship publicly. It is a style of architecture that is plain and box-like on the outside and keeps its beauty as a secret and a surprise within.

The surprise on entering this church is how the lines and light of its 40-foot-high nave draw the worshipper's spirit upwards. This space collects and celebrates light. Like the God in whom we live, light cannot be looked at directly, but only as it is

broken into colors and falls on the world that it reveals. Here, prisms of stained glass in 21 windows strew light like gems on soft white walls. Contrasting low ceilings and the lack of natural light in the side aisles make the nave seem even more a space of freedom and spiritual ascent. Against the only wall that is not illuminated, organ pipes sweep upward to simple wooden beams that honeycomb the ceiling.

Crafted in the shadow of the French cathedral of Chartres, home of the most famous stained glass of the Middle Ages, the windows are the church's greatest treasure (although the artistic value of Hardy's metal sculpture in the baptistry, and of Litman's processional cross, is great). The windows are made of six-inch-thick pieces of glass that are set not in lead, but in concrete. Vertical patches of color in fields of blue, filled with moon and stars, suggest the ascent of the saints into heaven. Here, one is encouraged to think, are the people whose names are remembered on the memorial plaques below, the now deceased but risen members of the church of All Saints.

Innovations that anticipated liturgical directives by a decade are readily apparent in this building. Both front doors lead worshippers past a circular and sunken baptistry, which calls to mind the sacrament of their entrance into the church. Aligned with this baptistry is the altar table, where Eucharist, the other great sacrament for making Christians, is celebrated. On the same axis is the chair of the presider at these sacraments. Separated by a miniature reredos from the altar where Eucharist is made is a special chapel and tabernacle for its reservation. Because the story of our redemption culminates not in the tomb but in the risen Jesus taking humanity into the life of God, a 15th and Resurrection station has been added to the traditional stations of the cross. A Gospel ambry, nicely balancing the repository for the Holy Oils, symbolizes that the church lives by sacrament and word. The only omission in this post-Vatican II church is a curious one: the pastor who had encouraged face-toface confession made no provision for a reconciliation room.

When the old church was demolished, several of its artifacts, like treasures rescued from shipwreck, were brought into the new building. At the center of the church is the same handsome walnut and oak altar table. Its location brings the presider close to all and preserves the intimacy of All Saints worship. Hanging over the altar table is the old church's baldachino, focusing the attention of worshippers on the sacred action of the Eucharist. On the side aisle walls of the church stand the shrines that graced the old church—Our Lady of Perpetual Help on the left, the Holy Family on the right.

The house of the church of All Saints, the house that Fr. Tobin built, doesn't have the domestic intimacy of its predecessor. Covering 14,300 square feet and seating 955 people, it is much more a public space. That has its advantages. Events that could never have taken place in the old church are natural in the new. So it was, for example, that in January, 1990, the Oregon Repertory Singers and West Coast Chamber Orchestra filled this grand space with the music of Kenneth Nielson and the poetry of Fr. Jeremy Driscoll in a world premiere of the "Cantata on Four Saints."

Then, too, it will take time for this space to be filled with the memories that helped make the old church so dear. With a pastor as personable and thoughtful as Fr. Harrington, that time may not be long. He has been bringing his own poetic and artistic vision to the worship—delivering finely crafted homilies, inspiring congregational singing, and introducing handsome altar utensils and a splendid book of the Gospels. First and foremost, he has undertaken anew the task of church building among parishioners who don't remember the Tobin years. As he builds that people into the church, he will make their grand basilica truly a home.

A delightful and challenging part of visiting the church of All Saints is reading the inscriptions. Memorials abound, but some of them are in Latin and Greek. Old-timers recall that Fr. Tobin, in the midst of sermon or conversation, would sometimes lapse into Latin and act surprised if he met with incomprehension. Those slips of the tongue were mischievous, and in some of the inscriptions in the church we can find irony, and riddles and tricks that make a special story.

Here are some of them:

- For over fifty years, the altar inscriptions have presented a riddle in the Greek letters on its base. The words on the altar lintel are clear enough: Jesus Christ Son of God and Savior. Many know that the first letters of these words spell the Greek word for fish, an ancient symbol of the Eucharist depicted in wood inlays. Very few, however, can solve the crossword puzzle in Greek that was Fr. Tobin's own invention and tease: the letters between the fish spell the words for Light (vertically) and Life (horizontally).
- How many worshippers, entering the church, have understood the inscription above the doors? The Latin is difficult, even for scholars. "Christicolae vobis cor nunc ecclesia pandit omnes per sanctos coelicolasque Dei," or, in English, "Worshippers of Christ, the Church now opens her heart to you through all the saints of God and heavenly hosts."

 Such is the greeting, however, only if you enter by the eastern door. A few years ago, a vandal hurled a rock through the western door ("Didn't like one of my delightful sermons, no doubt," observes Fr. Harrington, smiling), and the glass-etcher who replaced the destroyed inscription left the "c" off the word "nunc." Thus, instead of the welcome extended to those who
- rejection: "...the church never opens her heart to you...")!
 Carved on the reredos in dignified letters that Sr. Loyola Mary
 of Marylhurst patterned after letters on Trajan's column in
 Rome is the text from St. John: "And the Word Became Man
 and Dwelt Among Us." Fr. Tobin was proud of his

enter from the east, those who who enter from west meet with

- "contemporary" translation, which replaces the word "flesh" with "man." History has played a trick on him, however.

 Present-day liturgists prefer the older word because it is a way of speaking of the whole human family.
- All Saints must be one of the very few churches to commemorate management and labor. A plaque on the lectern in the sacrament chapel reads "To the men and women in management and in labor in All Saints parish working together for the common good." Fr. Tobin was friend of the labor movement and brought labor leaders together with management personnel in several conferences exploring Catholic social teaching.
- It is also possible to "read" the symbols in the northern window of the nave. There one can find the keys of St. Peter, the cross of St, Andrew, the shells of St. James the Lesser, the chalice and serpent of St. John, the triumphal cross of St. Philip, the knife of St. Bartholomew, the T-square of St. Thomas, the book and pilgrim's staff of St. James the Greater, the fish of St. Simon, the boat of St. Jude, the money-purse of St. Matthew, and the axe of St. Mathias.

—Jim Parker



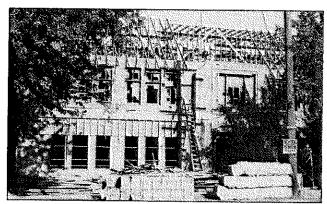
A History of All Saints School

More than 2,200 men and women have graduated from All Saints School since it opened in 1936, and those graduates have gone on to notable accomplishment in the religious, scholarly, business, civic, artistic, and athletic arenas. But perhaps the greatest measure of the school's excellence is the number of graduates who later sent their own children to All Saints. The loyalty inspired by the school is perhaps the most eloquent testimony to a consistently high quality of education that places All Saints among the very first rank of Catholic schools in Oregon.

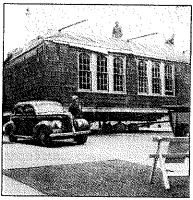
All Saints School was conceived in 1924 by Father William Cronin and Archbishop Alexander D. Christie, both of whom envisioned an elementary school as a natural addition to All Saints Church. But the school was born only after prolonged battles in the federal, state, and county courts, and it didn't open until 1936. Its biggest obstacle was a proposed Oregon state law—colloquially known as the Anti-Parochial Schools bill—which dictated that all school-age children must attend public schools.

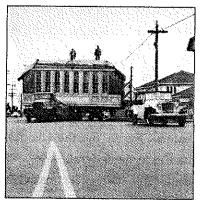
While this law was ruled unconstitutional by the U.S. Supreme Court in 1925, All Saints' legal battles had just begun. When the time came to actually build the school, a new county zoning ordinance blocked construction: The proposed site of the school, along Northeast Laddington Court near 39th Avenue, was zoned residential. Eventually the Oregon Supreme Court overruled the City Council's zoning decision and the way was cleared for construction.

The new school was a one-story building that was staffed by the Sisters of the Holy Names of Jesus and Mary. It opened on September 13, 1936, with a student body of about 100. By 1942 enrollment had climbed to 175 students, a student population big enough to tax the capacities of the building and its faculty. By the early 1950s, the student body was so large that the parish had to remodel a 16-bedroom convent in order to ensure that

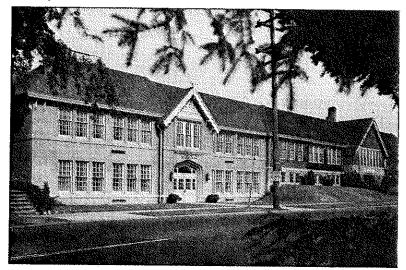


The new school goes up, circa 1955.

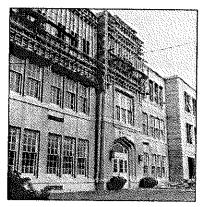


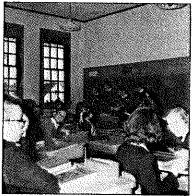


In 1954 the old school was hoisted onto trucks and carted away to St. Anthonys Parish in Southeast Portland.



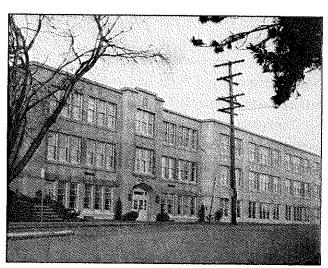
The new All Saints School was originally built with two stories. A third was later added, as was a library and a gymnasium.





(Left) the new school being "topped off" with its third (and final) story. (Right) inside the building, diligent scholars were hard at work.

A 33 percent addition does wonders for a building's sturdy dignity.





Science Day, 1956.

enough nuns would be on hand to educate the children. This facility was completed in late 1953. Eighteen months later, the Sisters of the Holy Names, in a personnel shift, left All Saints and were replaced by the Sisters of Saint Francis, from Dubuque, Iowa.

Not long after the convent was finished, Monsignor Thomas Tobin spearheaded fundraising and planning for construction of a new school building stretching along 39th Avenue. The new building was finished in 1955. The original building was taken off its foundation and moved to St. Anthony's in Southeast Portland.

The 1955 building remains as the center of the current school. Additions in 1983 gave the school a thoroughly modern facility, with its shimmering library perched aloft like the press box at a ballpark, and its magnificent gymnasium crouching behind the trees on 39th Avenue.

As All Saints' enrollment and physical plant grew, so did its traditions. At one time or another those traditions included the All Saints Fair, which for several years in the 1970s brought a cavernous circus tent to the playground each fall; the Book Fair, an annual drama revue designed to encourage book donations to the school's library; the Christmas and Spring shows; the Junior Olympics, an athletic competition held at the end of the school year each spring; and most recently the All Saints Auction and the All Saints International Faire.

But the greatest tradition at All Saints remains the poignancy of memories for those youths who were lucky enough to matriculate there. The quality of an education can be measured by the clarity of memory, wrote Henry Adams long ago, and the truest accounting of an All Saints education is the affection of its alumni.

Here is one man's account.

"I entered All Saints School as a first-grader in 1939, the third year of its existence. There were six sisters in those days: four to teach the eight grades, and two more to earn their keep with their one-dollar piano lessons. Those of us who sang in the Junior Schola were taught to sing Gregorian Chant, Palestrina, Orlando Lasso, and other composers most American kids never hear or hear of.

"There was one communal duty which, as I remember, was co-ed: the daily cleaning of our classrooms. Fr. Tobin would return to the parish every day at about 3:00 p.m., and the squad of children on shift that day would report to him, unaware that he had just acquitted his duties as vicar general of the diocese, officialis of the marriage tribunal that presided over marriage cases in the entire Pacific Northwest, and chairman of the region's labor-management board. He would don a sweatshirt, pick up a big push-broom, and lead us in our scouring of the school. We swept the floors, washed the blackboards, dusted the lockers and library counters, and raked the pea gravel back to its proper bounds on the playground.

"We were simply unaware of the frugality that allowed our school to exist. All mothers had to take their turns working as volunteers in the hot lunch program, whether or not their children had signed up for it or brought their own lunchpails. The principal had to teach two grades herself and run the school from a office only a few feet from the school's furnace.

"Most of us only appreciated much later that our sisters coached us into responsible study habits that would see us through years of more rigorous higher education. Those sisters were asked to make gold from lead, and the fact that they managed this task with such startling consistency is a tribute to their devotion, energy, and wit.

"When Fr. Tobin eventually retired, it came to light that some 50 All Saints graduates had gone on to become sisters, brothers, and priests. I am not the only one of those men and women to look back to the school as the place where service in the church was bred into us. I can smell the sweeping compound as surely as I can remember my multiplication tables up to twelve times twelve."

-Chris Myers



The Sisters of All Saints

On September 9, 1936, five Sisters of the Holy Names opened All Saints school to 102 pupils. Sister M. Ellen Clare was principal, and Sisters M. Margaret Theresa, M. Lois Jean, Mary Dana, and M. Rose Martine formed the first faculty.

The Chronicles of the Holy Names Sisters records the beginning: "September 14: Dedication of All Saints School. The ceremony was performed by our Archbishop, the Most Reverend Edward D. Howard, D.D. and was attended by a large number of the clergy, members of Religious Communities, and the laity who desired to honor the devoted pastor, Right Reverend Arthur Lane, P.A., for the legal contest he won over the City Council, which objected to a school in that select residence district. Monsignor Lane is the only son of Amanda Mann-Lane, a member of St. Mary's Academy's first graduating Class of 1867, so he has always had a marked affection for our community."

In the 1940s the school enrollment steadily increased, and at first some children from other parishes had to be turned away because of limited space. Over the following years Monsignor Tobin worked continually to purchase the homes on the block so that both school and convent could be expanded to meet the growing needs. In 1945 the Abbott home was purchased and used for both needs: two new classrooms downstairs and sleeping quarters for the expanding faculty upstairs. In 1947 the Carpenter residence adjacent to the church became the sisters' residence (the garage became a dormitory for four) providing housing for eleven sisters. In 1953 the convent was renovated and a new section added. By this time the school enrollment had reached 375.

In spite of large class sizes and often crowded conditions, visitors to All Saints School found a solid educational curriculum and devoted teachers. Catholic education was a priority for the parish families who made sacrifices to maintain a fine school. Monsignor Tobin involved himself in all aspects of school life,

regularly taught in the religion classes, and assisted in janitorial tasks to maintain a clean environment.

As early as 1947 the practice of having parent-teacher conference twice a year was established. A committee composed of Mr. and Mrs. Rene Siebert, Mr. and Mrs. James Larpenteur, and Sister Helen Hempe (Miriam Magdala) set the program for the conferences. Teachers met with parents for 15-minute conferences in the evenings over a period of two and one-half weeks. One of the sisters who taught at All Saints remembers that each teacher wrote out the points she wished to discuss with the parents and then made notes on the parents' responses. Two copies of this report were then typed; one copy went to Monsignor, and one was kept at school.

The parish and school also provided preparation and education in the matters of liturgical celebrations. School children often sang solemn high Mass, and the mens' and boys' Scholas were well-trained in Gregorian chant and liturgical music. Speakers were provided to help the people of the parish become well-informed as the liturgical reforms of the 1950s were introduced.

Awareness of the Church's teaching on social justice issues was also a strong part of parish education, and the children were given many opportunities to apply their concern for others in practical ways. A Carnival in 1947 was planned in order to raise money for the missions and the relief in war-torn countries. Children sold chances to win a ham donated by Mr. George Zenner and a Valentine cake given by the Westons. They collected or donated articles for a fish pond and a raffle wheel. The sisters made 250 crepe paper hats, painted signs, wrapped articles, and decorated booths. On the day itself, according to the chronicles, "the accordion music was graciously played by Mrs. DeVito. There was excitement, noise, and fun, but no roughness. Instead the children showed a marvelous spirit of generosity." In all, \$470 was collected for the Bishops' Emergency Relief Committee.

Changes were on the way, however. In 1949, the Mother's Club heard from Father A.J. Sullivan, Archdiocesan Superintendent of Schools, that it would be necessary to seek volunteer lay teachers in the Diocese to meet the growing enrollments in the Catholic Schools. The Mothers were opposed to anyone but sisters teaching their children. The sisters recorded that they found this "gratifying to know, but not helpful."

As enrollment in all parochial schools boomed during the 1950s, the Archdiocese found it more and more difficult to staff all its schools with sisters. To remedy this situation, Archbishop Edward D. Howard, D.D. asked each of the established religious congregations of sisters to relinquish one school so that he might bring new communities into the area. As part of this plan, the Sisters of the Holy Names agreed to turn over the operation of All Saints School to the Sisters of St. Francis of Dubuque, Iowa.

"We desire that it be clearly understood that we would be leaving All Saints School with no dissatisfaction and simply to further Catholic Education," wrote Mother Mary Joan, Provincial Superior of the Holy Names Sisters, to the Reverend Martin Thielen, Director of Education for the Archdiocese.

The final entry in the chronicles for June 11, 1954, concludes with these words: "In the parish church this morning during the Offertory procession at Holy Mass each Sister placed a host in the ciborium and with it the sacrifice she was about to make in the name of the community. We prayed that in accepting it God would mercifully regard the faults committed through human fraility. Then recalling the Gradual of the Mass for the day, we asked that the fruit we have borne may be fruit which will endure for the glory of His Name and that of His Holy Mother, Queen of All Saints."

In July of 1954 the Franciscan Sisters began to arrive. They were led by Sister Mary Elsa Hittner, the new principal, and among them were Sisters M. Bonaventure Sloyer,

M. Pierre Martichang, M. Margaret Ann Willging, M. Bernadone Gossman, M. Terence Walsh, M. Campion Tigges, M. Margaret Bunkers, M. Johanna Hebig, M. Thecla Cain, and M. Antonine Kivlahan.

These sisters were the first Franciscans of dozens who would serve the parish for the next 33 years. Not until 1986, when Sisters Bernadine Sokolovske, Kathryn Fitzpatrick, and Renee Nanneman departed for other ministries, did the parish say farewell to the sisters who had worked so hard at the school. Fr. Emmet Harrington added a special thanks to the Dubuque Franciscan Community "for their skillful and dedicated work of 33 years at All Saints," and an era ended.

In recent years the Holy Names Sisters have returned to All Saints: Sister Phyllis Jaszkowiak serves as pastoral associate, Sister Marquita Yriarte is principal, and Sister Barbara Hand is the librarian of All Saints School.

Joining the Sisters of the Holy Names and the Sisters of St. Francis at All Saints over the years were the Sisters of Social Service, who arrived at the parish in 1951 at the invitation of Archbishop Howard. Sister Frederica, the sisters' Superior General at the time, assigned one sister to the parish in pastoral ministry and social work, and this is the apostolate the Sisters of Social Work have long worked in here. Most recent of these hard-working sisters has been Sister Mercedes, now retired after twenty years of parish ministry, but still active as a volunteer in the parish.

—Sr. Marilyn Misner



The Priests of All Saints

In its 75-year history All Saints has been served by six pastors and approximately 40 other priests.

Fr. William Cronin, the first pastor, was born in Portland in 1881, the son of a businessman. Ordained for the Portland Archdiocese in 1911 at St. Mary's Seminary in Baltimore, he served as an assistant priest at the Cathedral and then as pastor at parishes in Independence and Silverton. He was pastor at All Saints from 1917 to 1928, a time of rapid growth in the Laurelhurst area. When ill health caused his resignation, he served as chaplain at McAuley Hospital in Coos Bay and at Mercy Hospital in North Bend. He died in 1952 at the age of 71.

Monsignor Arthur Lane, the second pastor, came from a pioneer Oregon family. The grandson of Joseph Lane, Oregon's first territorial governor, Arthur was also the cousin of Harry Lane, who served as both mayor of Portland and U.S. Senator. Monsignor Lane's father, Lafayette Lane, was a member of the U.S. House of Representatives and spent many years as an attorney in Roseburg.

In 1895, at the age of 22, Arthur Lane became the first native-born Oregonian ordained to the priesthood. Twenty-two of his first 33 years in the priesthood were spent as pastor of Our Lady of Perpetual Help Parish in Albany. In 1920, on the 25th anniversary of his ordination, he was invested with the title "Monsignor," and in 1928 he was assigned to All Saints with the charge to help the parish establish a parochial school. After much difficulty the school, staffed by the Sisters of the Holy Names from Marylhurst, did open in 1936.

In 1931 Monsignor and the parish received their first assistant pastor, a Fr. Thomas Tobin, who served in that capacity for two years. Other assistant pastors under Monsignor Lane were Fr. John Laidlaw, who in the 1960s and 1970s was the pastor of St. Charles parish, a northeast Portland neighbor; Fr. William Killian, a former Maryknoll missionary to China who eventually was incardinated into the Archdiocese; Fr. Martin

Bohrofen, who had been born and raised in Tuensdorf, Germany; Fr. William McLeod, and Fr. Joseph Manik.

Monsignor Thomas Tobin was the third pastor of the parish and served in that capacity for 28 years (1942-1970), more than a third of the parish's 75-year history. Born in Pittsburgh, Pennsylvania, Fr. Tobin graduated from the University of Notre Dame and taught at Columbia University (today the University of Portland) before he decided to enter the priesthood. While studying in Rome, where he received his Doctor of Sacred Theology (S.T.D.) degree, he was ordained at the Lateran Basilica in 1925. Upon his return to Portland he served as secretary to new Archbishop Edward D. Howard, assisted at Madeleine, Cathedral, and All Saints parishes, and wrote editorials for the Catholic Sentinel, the weekly Archdiocesan newspaper. In 1933 he went back to Rome to earn his second doctorate, in canon or church law (J.C.D.). He returned to Portland to become chancellor of the Archdiocese and pastor of St. Francis parish; at St. Francis he built the church still in use today.

Monsignor Tobin's years at All Saints reveal him to have been many men. Here are some of them:

- The intellectual, who enjoyed the exchange of ideas and appreciated those who could intelligently defend their views.
 The parish discussion club he began still exists today.
- The man of action, who made decisions and took care of matters promptly. No man better exemplified the old adage: "If you want it done quickly, give it to a busy man."
- The motivator, under whose leadership a multiplicity of programs and activities began, and with whose encouragement a bevy of capable people stepped forward to participate in parish life.
- The churchman, who served not only the parish but also the Archdiocese (as chancellor, canon lawyer and vicar general).
 He loved Rome, was exceedingly loyal to the pope, and was honored by the title "Monsignor," although he preferred to be called "Father Tobin" by his parishioners.
- The educator, who made sure the quality of education received at the parish school was of a consistently high level. He

- pioneered the teaching of foreign languages in the school because he believed languages were more easily learned at an early age.
- The social activist, who assisted the labor movement and made certain that parish employees were paid a just wage. He invited the first black priest to work in Oregon to begin at his parish.
- The liturgist, ahead of his time with the dialogue Mass, the
 Offertory procession, and the altar facing the people. He also
 made recitation of the Divine Office (vespers on Sunday and
 Compline during the week) a regular part of the parish prayer
 life.
- The gentleman who enjoyed children, was warm and friendly to those who knew him, and who loved to listen to Notre Dame football games on the radio. Monsignor Tobin retired to his beloved Rome in 1970 but was forced to return to the States by ill health. He spent his last years at the Maryville Nursing Home, where he died in 1978.

A long line of distinguished men assisted Fr. Tobin during the years of his pastorate. Fr. Norbert Fritz was the first assistant: he was followed by Fr. Emil Kies, who did much to make sports programs available not only to the boys but also to the girls of the parish. Fr. Kies was the also the envy of every parishioner who saw the enormous fish he took from his car after a "successful" day off. Fr. James Mosely's easygoing manner and infectious laugh made him popular, and Fr. Aldo Orso Manzonetta worked especially well with the teenagers of the parish. Fr. Luis Rosas' powerful operatic voice was well-used at the sung Solem and High Masses. Fr. Vittorio Arena and Fr. Bernard Singleton were followed by two Europeans: Fr. John Micovilovich was a refugee from Yugoslavia and Fr. Pio Ridi, the red-headed, soccer-playing singer with the sunny disposition, came from northern Italy. Fr. Edmond Bliven provided intellectual stimulus for both the parish and its pastor, and Fr. Eugene Heidt joined the parish the summer after his ordination. Fr. Andrew Fischer, who had been

ordained in Rome, served as associate pastor for nine years, directing the choir and helping many couples prepare for marriage. Fr. Massimo Ghilardi contributed to the growing Italian flavor of the parish and Fr. Joseph Kelanthara, who would later become Archbishop of Verapoly, India, resided at the parish while attending the University of Portland. Fr. Leonard Plocinski served a brief time as associate pastor, as did Fr. Walter Zenner, who had many relatives in the parish. Fr. John Wang was in residence while working in the chancery Tribunal. Fr. Gary Jacobson, who before ordination had sung in the mens' schola, returned as a priest-in-residence while teaching at Central Catholic and then later as associate pastor. Another priest-in-residence was Fr. Cletus Kirkpatrick, director of the Confraternity of Christian Doctrine for the diocese of Baker, who was studying at the University of Portland. The last of a long line of priests assigned to All Saints during the pastorate of Monsignor Tobin was Fr. Robert Hagen, but mention must be made of the many Holy Cross priests from the University of Portland who provided weekend assistance, most notably Fr. George Dum and Fr. Howard Sweeney.

Fr. Willis Whalen, the fourth pastor, was a Portland native. Born in 1913, he attended St. Rose grade school, St. Stephen's high school, Mount Angel Seminary, and St. Edward's Seminary near Seattle. After his ordination in 1940 he spent 21 years at Central Catholic, the last 10 as principal. He then became the first pastor of Christ the King parish in Milwaukie and assisted in the construction of the nearby LaSalle high school. After serving two years as pastor at St. Anthony parish in Portland he came to All Saints in 1970. Shortly after he left in 1972 to become pastor at St. Francis parish in Roy he was appointed Director of Education for the Archdiocese. He spent his last years as chaplain at the Maryville Nursing Home in Beaverton, and he died in 1992.

Fr. Whalen's assistants included Fr. William Price, the literate butterfly collector who worked in the chancery archives,

and Fr. Peter Roerig, who taught at Central Catholic. Fr. Frank Hanley also lived in the parish for many years. And Fr. Patrick McNamee, who grew up in the parish and went to school here, spent the first three months after his ordination working in the parish with Fr. Whalen.

Fr. Thomas Laughlin, the fifth pastor, was born in 1925 in Omaha, Nebraska. He graduated from Loras College in Dubuque, Iowa, and after studying theology at St. Mary's Seminary in Baltimore he was ordained for the Portland Archdiocese in 1948. His graduation after three years of college instead of four, as well as the same for theology, necessitated that a dispensation granted for his ordination at the unusually early age of 23. After teaching for 16 years at Central Catholic he served a year as pastor at St. Frederick parish in St. Helen's and six years at St. Mary's parish in Corvallis, where a new church was constructed under his direction. In 1972 he came to All Saints where he served for 11 years. Parishioners remember his razor-sharp wit as well as the novel "Freedom from Bondage" program devised under his pastorate, a program which enabled the parish to pay off its mortgage. Fr. Laughlin's legacy is finally not a happy one; charged with the sexual abuse of parishioners, he left under a cloud of scandal in 1983 to become pastor at St. Thomas More parish in Portland's West Hills.

Fr. Laughlin's assistants included Fr. Gregory Gage, who served six years as associate pastor and who taught in the school, ran the religious education programs, directed the choir, and made pizza for the school teachers' Christmas party. Fr. Anthony Juliano lived in the parish while recovering from hepatitis, and two other residents who are affectionately remembered are Fr. William Karath, who taught at Central Catholic, and Fr. Hodge Sinnot, who was chaplain at Emanuel Hospital.

Fr. Emmet Harrington, the sixth and present pastor, is another Portland native. Born in 1924, he attended Ascension grade school and then entered the seminary at Mount Angel. After theology studies at Saint Edward's Seminary near Seattle he was ordained in 1949. He taught 15 years at Central Catholic, was principal four years at John F. Kennedy high school in Mount Angel, served five years as Director of Education for the Archdiocese and spent two years with the National Catholic Education Association in Washington D.C. In 1975 he returned to Oregon where he served eight years as pastor at St. Pauls parish in Eugene. When he arrived at All Saints in 1983 his name was already well-known, as his brother Bernie's family had long been a respected and popular part of the community. The Harrington name was also well-known on the gridiron, as University of Portland football records attest; the burglar who entered Father Emmet's apartment one night was apparently unaware of that particular Harrington talent, however, and in Fr. Harrington's words, the would-be thief "decided to leave with utmost haste."

The amiable Fr. Harrington's associates have included Fr. Carl Duman and Fr. Patrick Brennan, who at the time worked in the Archdiocesan Tribunal and is now rector at Mount Angel Seminary; Fr. Richard Wallace, who taught full time at Central Catholic and is now serving at St. Mary's parish in Corvallis; and Fr. Bruce Cwiekowski, who was asked by the Archdiocese to develop an AIDS ministry.

One final note: The influence of all of these priests, and of the sisters who have so long worked and taught here, has also meant that nearly 60 vocations have come from the parish—a startling and wonderful number of workers in the Lord's vineyard.

-Fr. Joseph Jacobberger



Parish Organizations

One key aspect of the parish's life over the years has been a wealth of volunteer energy and enthusiasm. Even a short list of the many organizations through which the people of the parish assisted each other, their church, and their school would include the Men's Club, the Holy Name Society, the Mothers' Club, the Parish School Association (now the Parents' Club), the St. Vincent de Paul Society, the Catholic Youth Organization, the Mr. and Mrs. Club, the Pastoral Council, the Administrative Council, the School Board, the Altar Society, the Boy Scouts, and the Girl Scouts. Here is a look at a few of these many selfless organizations:

The Men's Club began in 1942 when the men of the parish formed a group to help care for the parish grounds, to raise funds for athletic programs and playground equipment, to establish traffic control on 39th and Glisan for the safety of parishioners and students, and to sponsor parish picnics, barbecues, and pancake breakfasts. Over the years the Club ran bingo and poker games, organized the first All Saints Junior Olympics and Carnival, and cultivated a small garden along Laddington, which the Mothers' Club harvested for the school lunch program. Some years after its founding, the Men's Club also assumed the responsibilities of the parish Holy Name Society.

As the parish grew, the Men's Club increasingly found itself working with the Mothers' Club. Eventually the groups merged, forming The Parish School Association, today known as the Parents' Club.

The Mothers' Club was formed in 1938, with Mrs. William Driscoll as the first president. The Mothers' Club supported the school with extra items as needed (like a movie projector, a large-type special typewriter, steel folding chairs, athletic equipment, softball caps in school colors, and many more items, large and small). Funds were raised via a stunning array of events: lunch parties, card parties, desserts, teas, pinochle evenings, paper drives, buffet suppers, spaghetti dinners

("Josephine's famous"), a series of Mardi Gras dances in the 1950s, Christmas card sales, and many other functions. The basements of many parish homes were turned into mini-factories for the production of stuffed animals, candles, and pottery, and most strenuous of all (and probably most redolent) were the canning sessions that produced an astonishing amount of food for the school's hot lunch program.

In 1958 the group became the Parish School Association; today, along with the former Men's Club, the Mothers' Club is part of the Parents' Club.

The Mr. & Mrs. Club began in 1955 as a social organization to involve the parish's non-Catholic spouses in All Saints. Among the highlights of the Mr. and Mrs. Club years: Fr. Ridi's annual spaghetti-and-clam-sauce feasts, the Crab Feeds, the Portico Barbecues and Potluck Dinners, the lively Christmas Dances, the Annual Picnics (the very first was at Columbia Prep, and one of the most memorable was at Merwin Dam), the annual Halloween parties, and the hilarious pinochle parties in parish homes. And the members of the Mr. and Mrs. Club, of course, were always the real stars of the parish variety shows.

The Altar Society was formed in 1918, a year after the parish began. During its formative years there were as few as nine or ten members, who met in homes, the school library, the school cafeteria, and the old annex (where the church now stands) until the present church was built in 1967. Today the Altar Society has 175 members, the largest enrollment in the Society's history.

The Altar Society supplies candles, flowers and greens, altar wine, altar breads, missals and covers for the church, and is responsible for washing, ironing, and mending (and replacing, if necessary) the altar cloths and vestments worn by priests and altar servers.

Among the many duties of the Altar Society, the making of altar breads is perhaps the most unusual, and the history of this endeavor should be noted here for future generations. The practice began with Msgr. Tobin, who proposed the idea to the parish in the 1950s, upon his return from a trip East, where he'd seen altar breads made on-site. Baking equipment was promptly

ordered, as was the cutting equipment needed to make hosts in two sizes: large, for the priests, and small, for the parishioners. Initially the flour (hard and soft wheat, no preservatives added) was ordered from the East, too, but eventually All Saints' flour came from the Trappists in Lafayette, Oregon, who delivered it to All Saints themselves. When the Lafayette Trappists turned from farming to book-binding, the parish turned to a mill near Oregon City for flour, and parishioners took turns making the trip to pick it up. Today the trip to pick up that same Oregon City flour is a good deal shorter; it's sold at Fred Meyer stores.

The Sisters of St. Francis were the first to make the breads. They worked out of their basement rooms in the convent, engaging the help of the older girls from All Saints School and some of the mothers. In 1960 the Altar Society assumed responsibility for the breads, although the baking was still done in the convent basement, in an extra room known as the "baggage" room, using the laundry room for water and the washing of utensils, as the Sisters had done. A couple of unusual problems of baking bread in the basement of a convent should be noted here, too: When bread irons stuck together they were lubricated with the stubs of altar candles, and many a fuse was blown until the bakers realized that there was a surge in electricity use in the late morning, when the sisters did their laundry and began cooking their noon meal.

When the Scott house (called "the Annex" while classrooms were housed there) was purchased, the altar bread
equipment was moved to an extra room on that property. The
bakers worked there until the house was demolished to make
room for the new church. When the house came down, the
bakers went back to the basement until 1967, when the new
church was completed. An unfinished space on the lower level
was assigned to the Altar Society, and with the invaluable help
of Alene Cach, who designed the space and chose its furnishings, the room was turned into an all-purpose work center and
kitchen for the Society. Today this room is Altar Society Central,
and it is here that the altar bread is made, altar linens are
washed, ironed, and mended, and food prepared for receptions.

-Gene Arns



Liturgy and Music

Liturgy is a church word that takes some getting used to, like homily (or hominy, as my father generally called it). Liturgy has been an integral part of All Saints since its first Christmas Mass in 1917. Liturgy means many parts of the parish's life: the Mass, of course, and the sacraments, all of which have been celebrated at All Saints—Baptism, Confirmation, Eucharist, Reconciliation, Marriage, Anointing of the Sick, and Ordination to the Priesthood.

In addition to the normal flow of liturgical life, All Saints has had a tradition of a very strong emphasis on liturgy due, in part, to the leadership of Msgr. Thomas Tobin, whose leadership in liturgical reform served as a model not only for the archdiocese but for the entire nation.

Long before the Vatican Council changes of the '60s Father Tobin was encouraging the congregation's participation. "Dialogue Mass" with responses by the people was such a regular part of All Saints worship that Ed O'Meara could write in Continue to Prosper, his thorough history of the parish's first 50 years, that "at All Saints, so-called 'passive' or 'spectator' Masses are unknown."

In 1947, following the National Liturgical Week at which Archbishop Edward Howard presided at Mass facing the people (the first time a bishop in the United States had done so), Father Tobin was given permission to preside at Mass regularly while facing the people.

Music at the Mass was also important to the parish, and the Men's Schola and the Boys' Schola enlivened the service. Interestingly, a number of the choir members went on to study for the priesthood. Choirs before Father Tobin included women and women directors.

All Saints, for some time, also scheduled Compline in English each night. Although few parishioners attended Compline, Father Tobin continued to make this available for those, like Cecilia Shepard, who loved it.

Father Tobin's view of liturgy followed the lead of Dom Virgil Michel of St. John's Abbey, Collegeville, Minnesota. Virgil Michel insisted that liturgy be accompanied by a strong extension of worship into the community through social action. Certainly Father Tobin personified that direction. His yearly Industrial Conferences and the respect shown to him by labor and management people alike testified to his success in applying liturgy to the workplace. His lifelong work battling racism is further evidence of worship brought to community life.

One example of liturgy as found in the Eucharist was an early effort, long before the distinguished work of Dr. Christiane Brusselmans, to include the parents in the child's preparation for First Eucharist. The family presented the child for Communion when the preparation was complete.

Baking of the parish Eucharist bread by parishioners originated with Fr. Tobin. It's not a well-known practice, but it shows a level of involvement that few parishes can boast of. The words "made by human hands" in the Mass take on a new meaning for All Saints parishioners.

In the years after Msgr. Tobin, tenure, the parish has made a constant effort to continue the tradition of liturgical emphasis. Much of the recent effort has been to implement further changes brought on by Vatican Council II, such as:

- Adding additional eucharistic ministers and the vessels for Communion under both forms.
- Preparing parents for their child's Baptism and for christening at Mass.
- Provision for the option of face-to-face Reconciliation.
- A communal parish Reconciliation which Archbishop William Levada has called inspiring.
- Development of a process for adult initiation into the church.
- Catechumenate and liturgical ritual at Mass.

A liturgy planning group meets regularly to set themes, write introductions to Sunday Mass, and write the petitions for the Prayers of the Faithful. And on Sunday, at the 10:00 o'clock liturgy, children in the first through fourth grades process to their own Liturgy of the Word, led by adults in a special children's chapel.

Our Sunday music now includes a contemporary ensemble with guitars and a mixed voice choir. We have music at every weekend Mass, and weekday morning Masses also include music.

We are blessed at All Saints by having within our parish the Oregon Catholic Press, which publishes our missals and music books. An occasional visiting musician like Paul Inwood also enlivens our worship. And the proximity of Oregon Catholic Press makes it possible to recruit excellent musicians for parish funerals.

Father Tobin designed the church so that furniture, including the altar, could be moved to present concerts—which the school children have done to great effect. The parish also gave a world premiere of the "Cantata on Four Saints" on January 12, 1990. The work, based on poems by Father Jeremy Driscoll, O.S.B., was composed and directed by Kenneth Nielson. The piece was performed by the West Coast Chamber Orchestra and the Oregon Repertory Singers. Four soloists represented the four saints, and the piece received a standing ovation, as the review in the next day's *Oregonian* noted.

The word liturgy means public work, and work remains to enhance and enliven liturgy. At All Saints liturgy is a worship that joins presider, participants, and musicians in joyful praise of the Lord.

-Fr. Emmet Harrington

In the middle of our parking lot, to the surprise of some, we have a 2,000-foot-deep well. It was dug in 1884 in an unsuccessful search for an artesian well. The core from that digging is composed of layers of gravel, fossils, and rock, and it provides the curious observer with an excellent picture of the geological history of the Portland Basin.

Digging through the history of a parish provides a similar picture of layered time. In the 75-year lifetime of All Saints we have gone from a Latin Mass to an English liturgy, from a small church on 39th Avenue to the basilica-style structure on Glisan and Laddington. The school has been staffed by Holy Names Sisters, Franciscan Sisters, and lay teachers. Baptisms have been celebrated for countless children; First Eucharist, Confession, and Confirmation have led countless more men and women to a more mature practice of their faith. More marriages than anyone can remember have been celebrated in the two churches, and both sacraments and rites have been revised to more deeply involve the entire church community. Catholics have gone from being isolated and persecuted "outsiders" in 1917 to being "insiders" in American society, in Archbishop Rembert Weakland's phrase.

It is a long and colorful past, one which reveals the parish to be unique among its peers in the involvement of laity, in its openness to innovation, in its dedication to ecumenism. But what of the future?

I believe the challenge before All Saints is actually greater than the one we faced in 1917. Catholics then were a minority often denied employment, respect, and a fair shake. But hardships can bind a people together, and our identity and collegiality were also affirmed by the customs that made us different and set us apart.

Today that identity is challenged by our very success at fitting into the larger society. In many ways Catholics have been absorbed by American culture, and that culture, on the eve of the 21st century, is very often mean-spirited, greedy, unjust, and destructive of family values. Our challenge is to stand up and battle the erosion of mercy, generosity, justice, and faith in God.

The task is clear, but it demands enormous effort of us. I often feel like Mark Twain, who was once asked what he would do about the new menace posed by submarines.

"I know what to do," he said, "but not how to boil the water."

To boil the water, I think, we will need to hold fast to our identity as Catholics. We will need energy, single-mindedness, and great faith. In short, we will need the very virtues that have allowed All Saints to prosper for nearly a century. With the grace of God, we will face the future with courage in ourselves, faith in our fellow parishioners and Catholics, and humility before the Lord.

Fr. Emmet HarringtonPastor, All Saints Parish

In Memory of Mr. and Mrs. Clement A. Altstock --Kathleen, Bob, Betty and Jack Altstock

Mary Lou and Neil Andersen

and Karen and Dan Toyooka

Eugenia A. Arns

Robert and Mary Lee Baker

The Burtchaell Family --

Robert K. Burtchaell

Judge and Mrs. Anthony Casciato

The Colton Family --

Mary, Graham and Peggy Colton Wood

Eugene and Catherine Comfort

John and Mary Comfort

The Defrancq Family --

Margaret and Donald Defrancq, Nancy Defrancq Nelson

In Loving Memory of Thomas Patrick Driscoll --

Dan and Michelle Driscoll

Jean and Elizabeth Dundon

In Memory of Rudolph Franz -

Thomas Franz

Jerry Galarneau

Herb and Beth Haglund

Bernie and Madeline Harrington

Rev. Emmet Harrington

John Kimbrough, M.D. and Anne Kimbrough

Edward Kropp, Jr. and Duane Kropp

Ted Kulongoski and Mary Oberst

In Memory of James A. Larpenteur, Sr. --

Mae, Jamie, Mary Beth, Patty Jeanne, Peggy Mae and Sue

Charles and Betty Lowry

LaVonne and Leo McNulty

Rev. Tim Murphy, Maureen and Neil Murphy

Dr. Arthur James O'Toole --

Michael O'Toole

In Memory of our Beloved Mother, Sylvia Posedel-

From her daughters, Pamela, Roberta, Paula and Patti

In Memory of Donald E. Roddy --

Mary, Jo and Mike Roddy

Peter W. Stott

In Loving Memory of Agnes Stoffel --

Ed Stoffel

Peter, Steve and Jim Szambelan

and Suzanne S. Vaughn and Ann S. Manning

The David A. Trulsen Family

Jacob, Sandy and Allison Vilhauer

Arthur and Vivienne Wiese

Ken and Theresa Willet and Family

In Loving Memory of Peetsie and George Zenner, Sr.-

The Zenner Family

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Angela Sunseri