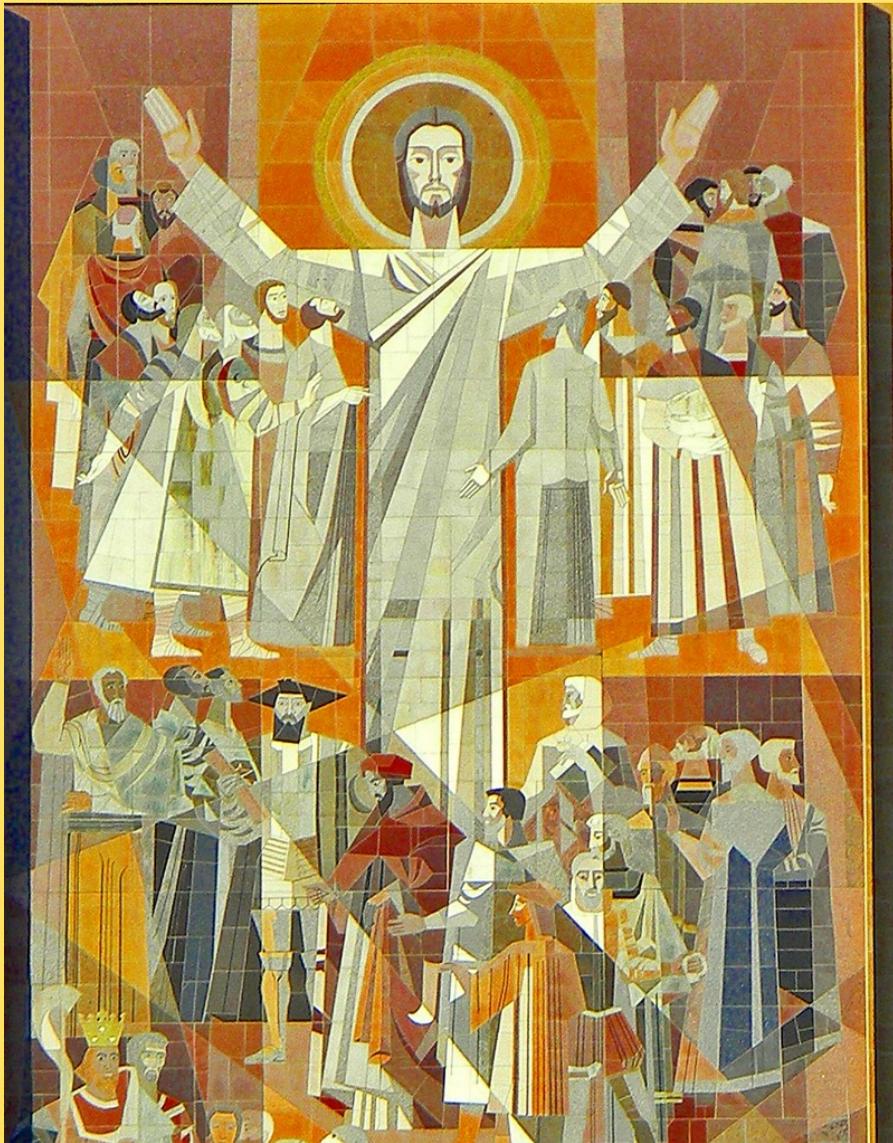
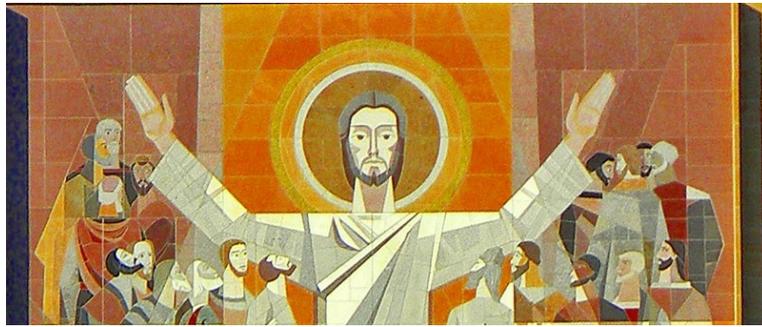


FOR ALL THE SAINTS



APRIL | MAY 2018

A publication of ALL SAINTS' CHURCH: *An Anglo-Catholic Parish in the Episcopal Diocese of San Diego*



ON THE COVER: 'Word of Life' mural by Millard Sheet, (1907-1989). **Notes from artist:** "What they asked me to do was to suggest in a great processional the idea of a never-ending line of great scholars, thinkers, and teachers - saints that represented the best that man has recorded, and which are found represented in a library. The thought was that the various periods that are suggested in the theme have unfolded in the continuous process of one generation giving to the next. I put Christ at the top with the disciples to suggest that He is the great teacher - that is really the thematic idea." -Sheets.

Sheets first made a painting of the design, and the Cold Spring Granite Company translated the design into a pattern of over 6,000 separate pieces of varieties of stone from around the world. The mural is at the University of Notre Dame.

IN THIS ISSUE

Interim Rector's Message

"The Search" - Where are we?..... 1

Parish Calendar of Events

April..... 5

May..... 6

Parish Life

Intimately Connected: Ascension and Pentecost..... 7

John Gray III Reports

Treasurer's Corner..... 9

Preschool Corner..... 10

All Saints' Hosts Willan West 2018

April 28, April 29, and May 26..... 11

Commemoration

Mark, the Evangelist..... 14

Dunstan of Canterbury, Monk and Archbishop..... 15

All Saints' Bronze Plaque

Chuck Peterson, the Craftsman..... 17

Parish Photos

Palm Sunday, Holy Week and Easter 2018..... 19

Holy Land Pictures

Jo Darlene Reardon..... 21

Sue Johnston..... 23

Bill Johnston..... 24

INTERIM RECTOR'S MESSAGE

“The Search!” - Where are we?

There is a wonderful phrase in Psalm 132 having to do with the dwelling place of the Lord, a code word phrase for the subject of the psalm, The Ark of the Presence of God. Inside the Ark had been placed the stone tablets on which God had inscribed the 10 Commandments. The whole psalm is about King David, God's blessings, and – despite David's desire to return the Ark from where it had been stored in Ephraim after getting it back from the Philistines – God's disallowal of David building a temple for God's resting place. It would instead fall to David's son, as God willed it. David was still blessed, as the promise of an eternal kingship, an everlasting royal lineage would still be his. It was a prophecy that would be fulfilled in David's descendent, Jesus.

If you know that story from First Samuel you will remember the responses of the High Priest, and various household members, and people of Ephraim and Shiloh when the Ark of the Covenant was confiscated by the Philistines after an enormously costly battle. The shock of the capture caused a member of the High Priest's family to go into labor, and die in childbirth, but not before naming her child, “Ichabod”, meaning “The glory [of the Lord] has departed from Israel!” You have to wonder why anyone would name their newborn Ichabod, eh?

Fortunately, or tragically, the Lord's presence in the Ark caused great mayhem and death among the un-sanctified Philistines, so they sent it back! Many years later, with Samuel as prophet and judge, the Philistines were at it again and marching against Israel. This time Samuel did it correctly with sacrifice, and the Israelites this time won a great victory. The ark was again safe, and Samuel took a stone and placed it near this victory site, and called it “Ebenezer”, that is, “This far, the Lord has helped us.” The use of the word Ebenezer would not have been lost on the Israelites; it was the name of the place Israel had lost 30,000 men in that dark day many years before. Where darkness was, light has arisen. And it is the Lord's doing.

This is a common feeling among congregations in transition such as All Saints' when their priest leaves, no matter what the reason, good, bad or indifferent. It is said that the averages in the interim, both attendance and financial giving, decline by 10%. People feel that without a priest, you might as well call the parish, Ichabod. Darkness falls, hope

INTERIM RECTOR'S MESSAGE

(continued)

declines, great lamenting. That may be over stating it a bit, but you can find the Interim Priest who will tell you, “Nope, that’s exactly what happened in the parish!”

Then comes that moment when candidates’ names appear, the Search Team does their vetting and discerning, the parish is all at prayer, and the vestry makes their decision, and behold, “Ebenezer!” Reverse Ichabod! The glory has returned! In Psalm 132 in the Book of Common Prayer’s translation, it says, “The Ark! We heard it was in Ephratah. We found it in the fields of Jearim!” And a great Hallelujah is raised.

All Saints’ has done some of that Ichabod thing, and some Ebenezer thing in hopeful expectation. Your prayers are incredibly important, and in fact are part of the responsibility given by the Vestry to the parish during this interim time. The entire “charge” given by the vestry has been posted this week to you in the Constant Contact email, and there are some printed copies in the church in case you don’t get email. In the charge you will read the responsibilities of the Vestry, the responsibilities given to the Search Team, and to the Parish. In other words, when the priest departs, and people FEEL like Ichabod, it is in fact the time to look to the Lord and remember HE is still with you, and act appropriately.

From this point on, the Search Team will provide regular updates to the parish, and post them to the parish website, and summaries in the Sunday notices. But for now, I will share with you “Where We Are!”, out in the fields, or on our way somewhere! The Search! Where is it?

A review team took the older documents from the search efforts before Fr. Tony Noble was called, and before Fr. J.D. McQueen was called. Their job was to update and revise, and perhaps correct, information about the parish, the diocese and the surrounding community.

The first document they worked on is called the Parish Portfolio. It is a document used by candidates to read basic information, such as membership numbers, compensation figures, reference and referral phone numbers and email addresses, links to our website

INTERIM RECTOR'S MESSAGE

(continued)

and Facebook pages, and the most recent names of rectors. At the heart of the portfolio is a series of 9 to 12 questions and our answers, ranging from “How are you prepared for the future as a church?” to “How have you handled conflict in the parish?”, from “Describe your style of worship and theology,” to “Describe how you have ministered pastorally to the surrounding community.” These had to be short, concise answers, in limited number of letters and spaces. That whole portfolio was first approved regarding budget and dollars by the Finance Committee, and then it went to the diocese to see if the answers fit “in between the lines”. With that nod (whew!) it went to the Vestry for their approval, and then was submitted as a whole to Canon Allisyn Thomas for her approval so it could be posted in the national database containing the portfolios of congregations searching for a new priest or bishop. She only had one question, which was answered quickly, and so the whole thing was posted to the Episcopal Church last week.

That brothers and sisters, was an Ebenezer moment!

The next work to be done will happen as the Search Team has their second gathering, upon the return of Lu Locke, when she and co-Team Leader Larry Belt will continue their community building as a discernment team with the rest of the members, and then devise the first requirements for those who desire to be candidates for Rector. We have one name already, and realistically, hope for 8 to 12 altogether.

While that meeting is being scheduled, a slightly different group of reviewers will take on what is called the Parish PROFILE, a description in prose and narrative of who we are as a parish, where we have come from, what we are looking for, and how beautiful we all look here at All Saints’! That document will be posted as a whole to our website, and copies printed up for you all. Eventually it will be modified slightly to be something that can be handed to newcomers to All Saints’ so they can get a larger picture of the parish. It must also be approved, and it is about half-way to its first draft.

Lastly, the work that the Interim Rector has been doing and considering, besides keeping up with the normal demands of parish priest, assisted as they can by Fr. Victor Krulak and Fr. Wayne Sanders, continues as a work of discernment as well. It seemed early on that

INTERIM RECTOR'S MESSAGE

(continued)

the parish was in need of fully understanding what our Holy Fellowship was all about, and I made that the theme for this interim. Now it seems the Holy Spirit is leading in the direction of understanding that concern for Holy Fellowship may be massively inspired by a renewal of intercessory prayer, both by a formal Intercessory Prayer Group, and by scheduled Days of Prayer for the Parish, and finding ways for each and every member of the parish to be engaged in effective prayer for each other, and the world out there. The vision is of powerful and effective prayer, where effective and powerful means a strengthening of the bonds of discipleship in what we would call fellowship, and in, simply, "seeing things happen." Ebenezer even the world would recognize. Being even greater witnesses to the Resurrection. If I were to leave you today as your Interim, these are the things I would beg you to establish and develop, for the sake of God's work and presence here at All Saints.

We will be seeking out those who understand already the amazing grace found in fellowship, and those whose passion is in prayer.

Yours with prayer,



Interim Rector

Search Team:

Lucretia Locke, Co-Chair/Team Leader

Larry Belt, Co-Chair/Team Leader

Michael Browne

Kathryn Bunch, Chaplain

Marie Dreyer Camerino

Dr. Stephen Cox

Eva Dreyer

John Gray III

David Moa

Maureen Moore

Kay Phillips

Teri Tremper

PARISH CALENDAR OF EVENTS

April

2	Mass	Noon
7	Societies of Mary <i>All are welcome to join the Societies of Mary for their monthly day of devotion, beginning in the Chapel with Rosary at 11:00am with Mass to follow. After which we will adjourn to the Parish Hall for a potluck luncheon.</i>	11:00am
8	The Second Sunday of Easter Mass Solemn Mass	8:00am 10:30am
10	Mass Finance Committee Meeting	Noon 6:00pm
15	The Third Sunday of Easter Mass Solemn Mass	8:00am 10:30am
17	Mass Vestry Meeting	Noon 7:00pm
22	The Fourth Sunday of Easter Mass Mass	8:00am 10:30am
24	Mass	Noon
28	Willan West 2018 Celebration Solemn Mass honors St. Mary	7:00pm
29	The Fifth Sunday of Easter Mass Solemn Mass Willan West 2018 Celebration Solemn Evensong and Benediction	8:00am 10:30am 7:00pm

PARISH CALENDAR OF EVENTS

May

- | | | |
|----|--|-------------------|
| 1 | St. Philip and St. James, Apostles
Mass | Noon |
| 5 | Societies of Mary
<i>All are welcome to join the Societies of Mary for their monthly day of devotion, beginning in the Chapel with Rosary at 11:00am with Mass to follow. After which we will adjourn to the Parish Hall for a potluck luncheon.</i> | 11:00am |
| 6 | The Sixth Sunday of Easter (Rogation Sunday)
Mass
Solemn Mass | 8:00am
10:30am |
| 8 | Dame Julian of Norwich c. 1417
Mass
Finance Committee Meeting | Noon
6:00pm |
| 13 | The Seventh Sunday after Easter (Mother's Day)
Mass
Solemn Mass | 8:00am
10:30am |
| 15 | Mass
Vestry Meeting | Noon
7:00pm |
| 20 | The Day of Pentecost (Whitsunday)
Mass
Solemn Mass | 8:00am
10:30am |
| 22 | Mass | Noon |
| 26 | Willan West 2018 Celebration
Solemn Mass honoring St. Augustine of Canterbury | 7:00pm |
| 27 | The First Sunday after Pentecost (Trinity Sunday)
Low Mass
Solemn Mass | 8:00am
10:30am |
| 29 | Mass | Noon |

PARISH LIFE

Intimately Connected: Ascension and Pentecost

Within the time considered for this newsletter, two of the major feasts of the Church will occur. This short reflection is meant to motivate both your reflections in prayer, and your anticipation in worship as they get closer.

Following the actual chronology of Jesus after his resurrection, we count 40 days and celebrate his ascending into heaven. **ASCENSION** is the day we celebrate Jesus' return into the glory of the Godhead that he willingly left behind in order to become "Emmanuel" (God-with-us). This means that even without talking yet about Pentecost, the Ascension should bring forward into our theological understanding the Incarnation of the Son of God, which we celebrate at Christmas. These two actions of God are the bookends of Jesus' life here on earth, his presence with us. He comes to us, and he leaves us. The bookends look a little different, however. Whereas the Incarnation brings God to us and takes on the flesh of humanity, flesh and bone and blood, fully Man and still fully God, the Ascension does not mean this God with us **GIVES UP**, or sloughs off that humanity. No longer fully Man; just fully God? No, in his Resurrection Jesus incorporates for ever the humanity that God created into who He Is and Will Be. "Who will ever be able to understand that fully?" said Martin Luther, famously. But it is something, like the author of the Letter to the Hebrews said, in which we can fully rejoice, give thanks, be comforted about, that God completely understands our human condition. And we celebrate this final act - closure, really - of the work that Jesus came to do for us in salvation.

God's work is not done, of course, as Jesus said to his disciples before he ascended. He is leaving, but he promised that - quickly - we would not be left alone. Even though Jesus left, the Father would be sending his Spirit to come and empower us for ministry, lead us into all truth, give us life to be the People of God. And now we are talking about the feast of **PENTECOST**. A little background on the name: Pente is the word for 50 (from the Greek *penta*, five, such as pentagon, pentathlon). It would have originally been used in shorthand by the Greek culture to describe 50 days from the Passover each year, calendaring a major Jewish feast day. And so, when Luke describes, "on the Feast of Pentecost" he is referring to a major gathering of Jews in Jerusalem, just like the Passover would. And, yes, there are reasons for God to do what He did on that particular day. But

PARISH LIFE

continued

we'll just talk here about what it means in connection with Ascension. Pentecost is the day the promised Holy Spirit comes to the believers to let them know they are not alone and have not been abandoned by Jesus' ascension. And with the coming of the Holy Spirit arrives ALL of the divine power and authority that Jesus brought with him. And all of that falls on the apostles and other disciples gathered in prayer, waiting, along with the divine spectacle that follows: the sound, the sight of fire, the praising, the speaking in tongues, the empowered preaching, the conviction in the hearts of those gawking in astonishment, and the resultant 3000 repenting and believing in Jesus risen. So what has happened here? Well, first, in the reverse of what took place with Jesus' Incarnation – God taking on, or “being clothed” in human flesh – now human flesh (the human believers in Christ) are now “being clothed” in God(!), or more specifically, in God's presence, an anointing. At the same time, each of these apostles and disciples are being endowed with spiritual gifts or tools from heaven to assist in carrying out the mission of Jesus, just like Jesus gave his disciples to do while he was with them – healing, exorcising, preaching, etc. And here is one of the intimate connections with Ascension. When Jesus died and rose again, he became victorious as a warrior King, taking unto himself every treasure, every gift, every blessing ever given. All these he carried with him “back into heaven” at his ascension. Then, by our human count of 10 days, he poured it all back out onto his apostles and disciples on that feast of Pentecost, redeeming it all and making it those spiritual gifts and tools for the work of the church universal. In other words, no Ascension, no Pentecost. No Pentecost, no more mission of Jesus in the world.

These two feasts are thus major feasts along with Christmas and Easter, all connected through the work and life and ministry of One – Jesus Christ our Lord. He is our intimate connection. These two feasts demand and deserve our full attention and celebration, as well as our fullest reflection regarding the life of Christ in us as his disciples now. They may have been events then, but they are events as well for us now, and forever.

TREASURER'S CORNER

By John Gray III



Operating income is under budget for the month of March, and expenses were over budget.

	Actual	Budget	Difference
<i>Revenues</i>	\$30,776	\$32,087	\$(1,311)
<i>Expenses</i>	\$36,525	\$36,374	\$151

Key *REVENUE* deviations from plan were:

- Current month pledges were \$1,504 under budget
- Music revenue was \$673 under budget
- Property Management revenue is over budget by \$2,954 (resulting from both January and February Preschool rents being deposited)
- Investment income was \$434 under budget due to distribution timing differences
- Fund donations were over budget by \$936
- Other income is \$2,103 under budget

Key *EXPENSE* deviations from budget were:

- Pastoral expense was \$3,735 under budget
- Business expenses were \$1,178 over budget (Qrtly insurance premiums)
- Facilities expenses were \$3,595 over budget due to duct work
- Music Program expense was \$1,510 over budget
- Property Management expense was \$2,066 under budget

Totals through March:

	Actual	Budget	Difference
<i>Pledges</i>	\$22,109	\$24,239	\$(2,130)
<i>Total Revenues</i>	\$82,866	\$96,257	\$(13,391)
<i>Expenses</i>	\$101,765	\$109,101	\$(7,336)

For the three months of 2018 we are over budget by \$6,055

PRESCHOOL CORNER

By John Gray III



Operating income is over budget for the month of March, but expenses were also over budget.

	Actual	Budget	Difference
<i>Revenues</i>	\$45,138	\$44,675	\$463
<i>Expenses</i>	\$45,383	\$43,136	\$(2,247)

Key *REVENUE* deviations from budget were:

- Current month tuition was \$1,415 over budget

Key *EXPENSE* deviations from budget were:

- Operating expenses for March were \$2,247 over budget

Net Gain for March was \$245, but we have a net gain of \$25k for the year

Preschool Update for April

- We currently have 78 children enrolled for April – of those 22 are part-time and 11 are toddlers. We continue to have waiting lists for both Toddlers and Pre-K.
- The “Spectacular” *Tour de Tot* will be on April 20th at 2pm.

ALL SAINTS' HOSTS

WILLANWEST 2018 willanwest.org

Dr. Ruben Valenzuela, Artistic Director
Mr. Angel Mannion, Co-Artistic Director

ALL SAINTS' EPISCOPAL CHURCH is the home of Willan West 2018. Willan West is a year-long Southern California celebration of the Fiftieth Anniversary of the death of English-Canadian composer Healey Willan. Willan is one of the most prolific composers of liturgical music since J.S. Bach, and one of the most important organist-composers of the Anglican Church.



In this issue we are highlighting the next 3 events in this year long celebration. Two in April and one in May.

28 APRIL: 7PM
MASS OF ST. MARY

Willan West continues its 2018 festival by celebrating a Mass in honour of St. Mary featuring two of Willan's compositions. *Missa Brevis* no. 1 (E-flat Major) is the first of Willan's *Missa Breves* and was composed in 1928 for the Gallery Choir of St. Mary Magdalene. *Missa Brevis* no. 1 sets the compositional model and aesthetic for the remainder of his *Missa Breves*, which are all deeply rooted in a polyphonic style that is indebted to the Tudor composers. *Fair in Face* (Liturgical Motet no. 4) is one of three

ALL SAINTS' HOSTS

WILLANWEST 2018 willanwest.org

motets in Honour of Our Lady. Each of these motets utilize texts from eighth-century Responsories of an Office of Our Lady, and from the Song of Solomon. *Fair in Face* is characterized by Willan's unmistakable harmonic language, and a sense of graceful flow and mysticism. The beautiful text, taken from the Office of Our Lady, serves as the perfect catalyst for Willan's accessible yet profound musical language.

REPERTOIRE:

Missa Brevis no. 1 (E-flat), 1928

Motet: *Fair in Face*, 1928

Motet: *Ave virgo sanctissima*, Francisco Guerrero

Including Gregorian Propers of the Day

29 APRIL 2018: 7PM

SOLEMN EVENSONG & BENEDICTION

During Willan's tenure as Precentor (Organist & Choirmaster) of St Mary Magdalene's (Toronto) the parish routinely offered the Office of Evensong and Benediction. For Evensong, Willan composed a series of Evening Canticles (Fauxbourdons), and set to various chant modes. In keeping with the musical tradition of St Mary Magdalene's, the Willan West Ritual Choir will be singing the canticle plainsong antiphons and verses, with the Gallery Choir taking the fauxbourdon verses. As with the mass, Willan capitalized on the spatial effect of separating the plainsong from the fauxbourdon setting.

Willan West will begin this Evensong with the ravishing motet *O Trinity, most blessed light* (1925), followed by Willan's Fauxbourdon setting of the canticles, along with the plainsong verses and the appointed antiphons. Two motets will follow, beginning with the Marian motet *Ave Maria* by Robert Parsons (1535-1572) and concluding with Willan's brief motet *O saving victim* (no. 1 from *Two Motets*) sung at Benediction.

ALL SAINTS' HOSTS

WILLANWEST 2018 willanwest.org

REPERTOIRE:

Evensong:

Motet: *O Trinity, most Blessed Light* (1925)

Canticles: *Magnificat & Nunc Dimittis* (Tones VIII & III with Fauxbourdons)

Motet: *Ave Maria*, Robert Parsons

Benediction:

O saving victim (1935)

26 MAY 2018: 7PM

Solemn High Mass • St Augustine of Canterbury

Willan West marks the Feast of St Augustine of Canterbury on 26 May by offering *Missa Brevis* no. 14 'St Alphege', along with his Eucharistic motet *Very bread, good shepherd tend us* (no. 3 from *Six Motets*). *Missa Brevis* no. 14 marks Willan's final *Missa Brevis*, and composed in honour of his long-time assistant and Ritual Choir cantor, Albert Mahon. Willan's Eucharistic motet *Very bread, good shepherd tend us* displays Willan's typical gentle and flowing polyphonic style, tinged with hints of modalism. In both the *Missa Brevis* and the motet, Willan's love of plainsong is readily apparent.

REPERTOIRE:

Missa Brevis no. 14 'St Alphege' (1962)

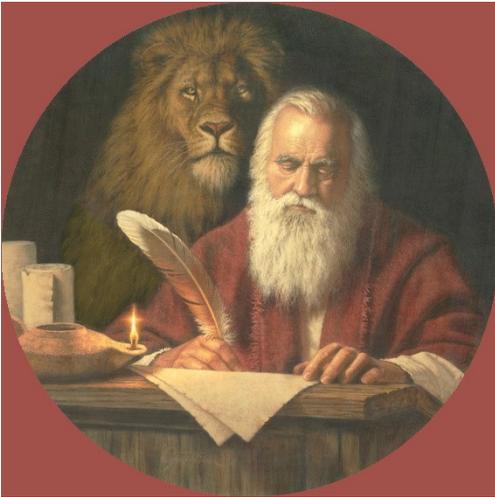
Motet: *Look down, O Lord*, Ruben Valenzuela

Motet: *Very bread, good shepherd tend us* (1924)

Including the appointed Minor Propers

COMMEMORATION

Mark, the Evangelist



The book of Acts mentions a Mark, or John Mark, a kinsman of Barnabas (Col 4:10). The house of his mother Mary was a meeting place for Christians in Jerusalem (Acts 12:12). When Paul and Barnabas, who had been in Antioch, came to Jerusalem, they brought Mark back to Antioch with them (12:25), and he accompanied them on their first missionary journey (13:5), but left them prematurely and returned to Jerusalem (13:13). When Paul and Barnabas were about to set out on a second missionary journey, Barnabas proposed to take Mark, but Paul thought him unreliable, so that eventually Barnabas made one journey taking

Mark, and Paul another journey taking Silas (15:36-40). Mark is not mentioned again in Acts. However, it appears that he became more reliable, for Paul mentions him as a trusted assistant in Colossians 4:10 and again in 2 Timothy 4:11.

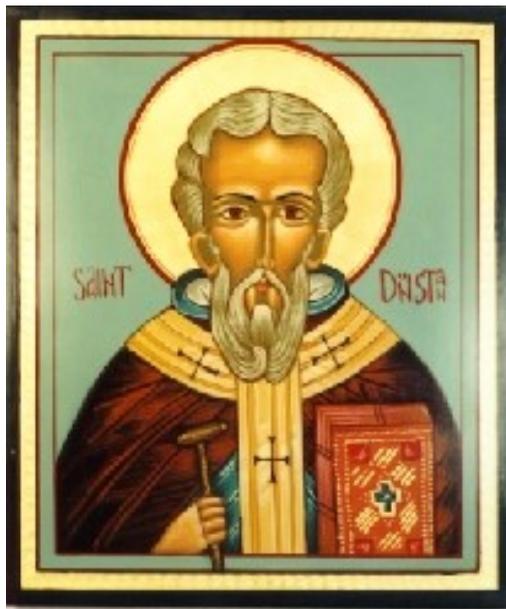
The Apostle Peter had a co-worker whom he refers to as "my son Mark" (1 Peter 5:13). Papias, an early second century writer, in describing the origins of the Gospels, tells us that Mark was the "interpreter" of Peter, and that he wrote down ("but not in order") the stories that he had heard Peter tell in his preaching about the life and teachings of Jesus. The Gospel of Mark, in describing the arrest of Jesus (14:51f), speaks of a young man who followed the arresting party, wearing only a linen cloth wrapped around his body, whom the arresting party tried to seize, but who left the cloth in their hands and fled naked. It is speculated that this young man was the writer himself, since the detail is hardly worth mentioning if he were not.

Tradition has it that after the death of Peter, Mark left Rome and went to preach in Alexandria, Egypt, where he was eventually martyred.

From James Kiefer's BIO's

COMMEMORATION

Dunstan of Canterbury, Monk and Archbishop 988



Dunstan was born near Glastonbury in the southwest of England about the year 909, ten years after the death of King Alfred. During the Viking invasions of the ninth century, monasteries had been favorite targets of the invaders, and by Dunstan's time English monasticism had been wiped out.

In its restoration in the tenth century, Dunstan played the leading role. He was born of an upper-class family, and sent to court, where he did not fit in. At the urging of his uncle, the Bishop of Westminster, he became a monk and a priest, and returned to Glastonbury, where he built a hut near the ruins of the old monastery, and devoted himself to study, music, metal working (particularly the art of casting church bells, an art which he is said to have advanced considerably), and painting. A manuscript illuminated by him is in the British Museum. He returned to court and was again asked to leave; but then King Edmund had a narrow escape from death while hunting, and in gratitude recalled Dunstan and in 943 commissioned him to re-establish monastic life at Glastonbury. (Glastonbury is one of the oldest Christian sites in England, and is associated in legend with King Arthur and his Court, with Joseph of Arimathea, and with other worthies. It

COMMEMORATION

(continued)

has been said that the Holy Grail, the chalice of the Last Supper, is hidden somewhere near Glastonbury.)

Under Dunstan's direction, Glastonbury became an important center both of monasticism and of learning. The next king, Edred, adopted Dunstan's ideas for various reforms of the clergy (including the control of many cathedrals by monastic chapters) and for relations with the Danish settlers. These policies made Dunstan popular in the North of England, but unpopular in the South.

Edred was succeeded by his sixteen-year-old nephew Edwy, whom Dunstan openly rebuked for unchastity. The furious Edwy drove Dunstan into exile, but the North rose in rebellion on his behalf. When the dust settled, Edwy was dead, his brother Edgar was king, and Dunstan was Archbishop of Canterbury. The coronation service which Dunstan compiled for Edgar is the earliest English coronation service of which the full text survives, and is the basis for all such services since, down to the present. With the active support of King Edgar, Dunstan re-established monastic communities at Malmesbury, Westminster, Bath, Exeter, and many other places.

Around 970 he presided at a conference of bishops, abbots, and abbesses, which drew up a national code of monastic observance, the *Regularis Concordia*. It followed Benedictine lines, but under it the monasteries were actively involved in the life of the surrounding community. For centuries thereafter the Archbishop of Canterbury was always a monk.

Dunstan took an active role in politics under Edgar and his successor Edward, but under the next king, Ethelred, he retired from politics and concentrated on running the Canterbury cathedral school for boys, where he was apparently successful in raising the academic standards while reducing the incidence of corporal punishment. On Ascension Day in 988, he told the congregation that he was near to death, and died two days later.

From James Kiefer's BIO's

ALL SAINTS' BRONZE PLAQUE

Chuck Peterson, the Craftsman

In the December 2016|January 2017 newsletter an article highlighted the restoration of the All Saints' plaque by Chuck Peterson. This bronze plaque is attached to the monument stone located at the corner of 6th and Pennsylvania avenues. Last month Chuck sent me a copy of the March/April 2018 issue of *SignCraft* (the guide to profitable and creative sign production) in which Chuck is featured including a picture of All Saints' plaque. I thought it would be of interest to the parish to learn more about Chuck and his sign artistry as featured in *SignCraft*

The shop: I work out of a studio in my home. I have about 600 feet of workspace—the garage plus one adjacent room in the house for my office. It works very well for me. I'm pretty low-tech. Believe it or not, I use a Gerber Signmaker IVB and a Gerber Edge. I outsource anything that requires bigger equipment than that. That way I don't have to stock the materials or spend time doing the work. I know some shops prefer that, but I'd just rather be doing other work.

I basically work alone, but I do get a little help now and then from Mike Mannis on social media, Internet marketing and some fabrication and installation work. He's not in the sign business, but he is an artist and he loves signs. I call him a sign connoisseur.

Back in San Diego: I lived in Cardiff-by-the-Sea for quite a few years, then I decided it was time for a new adventure. So in 2006 I moved to Prescott, in the high country of Arizona. It was very nice. It gets cold enough to snow there and it's beautiful country. But I missed California, so I moved to Sierra Madre which is next door to Pasadena. After two years, though, I moved back to San Diego, where I was born and raised. I've been here again for the past four years.

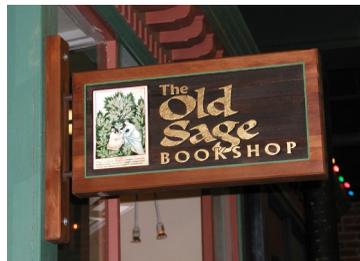
Marketing: Moving away and coming back again isn't exactly good for business. One of the things that I did to get going again was to donate signs to worthy nonprofit organizations, like some of the animal shelters. I've donated banners, window signs and magnetic signs—whatever they needed. That gets the word out and I like doing that sort of thing.

ALL SAINTS' BRONZE PLAQUE

(continued)

The mix of work: It seems like my work has gone off in two opposite directions at the same time. I'm doing a lot of what I call "art signs." These are hand-lettered signs that are done not for commercial advertising use but rather for decor in homes and restaurants. It's all hand-lettered work, and I sell those at art shows in the area and on Etsy.com and eBay. People like to hang these signs in their homes. I make up the wording then do a design, then post it. When I sell it, I make one that's similar, but never identical, and post that. It's fun and it works out well.

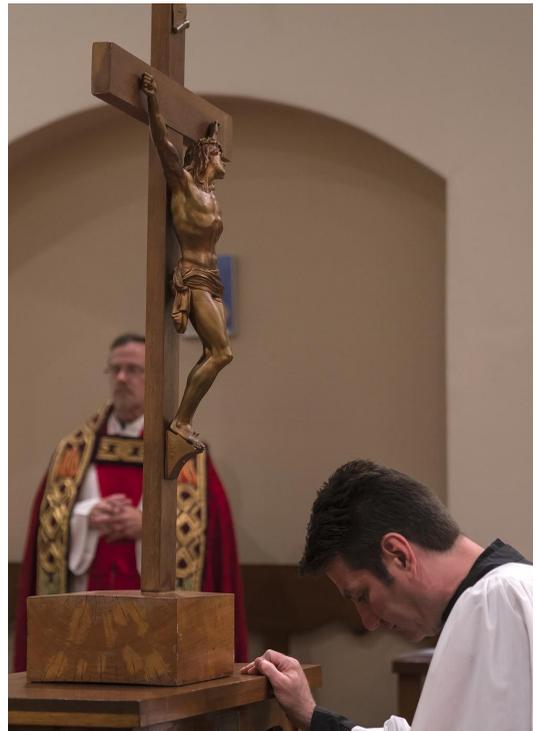
On the other hand I'm doing a lot of lobby signs for medical offices and law firms. I usually have Gemini laser- or router-cut the letters for me. Some of those I sell online as well, and they go all over the country. I've also been doing a lot of cast bronze plaques, which is another thing that I outsource to Gemini. In the past I might do one or two of those a year. But I am marketing them online now and doing quite a few of them. I like this mix of work. It's a nice variety. As I'm getting older, I've learned not to worry about some of the things I worried about in the past. I've also learned not to compare my work to others. I see a lot of work in *SignCraft* that I could never aspire to do, but I just keep trying to be the best Chuck Peterson that I can be. It works out pretty well.



PARISH PHOTOS

Palm Sunday, Holy Week and Easter 2018

photos by John Gray III



PARISH PHOTOS

(continued)



HOLY LAND PICTURES

By Jo Darlene Reardon



From top left; The entrance to the Upper Room, the Upper Room, Via Della Rosa Station # 3, Representation of the crucified Christ.

HOLY LAND PICTURES

(continued)



From the top: The Wailing Wall, Jo Darlene puts her feet into the Sea of Galilee.

HOLY LAND PICTURE

By Sue Johnston



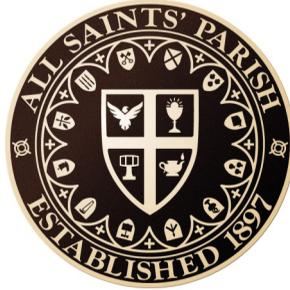
Shepherd's Field the Day before Easter

HOLY LAND PICTURE

By Bill Johnston



Note accompanying the picture of the Israeli and Palestine border: This, one of my saddest but most memorable experiences, crossing the border between Jerusalem and Bethlehem every day. Armed guards, barbed wire and walls-walls everywhere. We never hear much about the Palestinian side of the equation here and I know that the Christians desire peace (at least according to our wonderful guide). Every day we prayed for peace and tolerance in this troubled land. Bill Johnston



ALL SAINTS' EPISCOPAL CHURCH

625 Pennsylvania Avenue
San Diego, CA 92103-4321

Phone: (619) 298-7729 Fax: (619) 298-7801

Email: info@allsaintschurch.org

Website: www.allsaintschurch.org

Office Hours: Mon - Fri: 9:00 AM - 1:00 PM

Interim Rector: The Rev. Robert G. Eaton
interim.rector@allsaintschurch.org

PARISH STAFF

Parish Administrator: Mrs. Louise D. Lawson
administrator@allsaintschurch.org

Business Administrator: Mrs. Gayle Murken
finance@allsaintschurch.org

Organist & Choirmaster: Robert MacLeod

ALL SAINTS' PRESCHOOL

3674 Seventh Avenue
San Diego, CA 92103-4321
Director: Mrs. Renika Battles



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