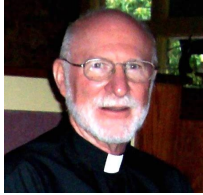


All Saints' Herald

Newsletter of
All Saints Anglican Parish
Aiken, South Carolina

A Parish of the
Anglican Catholic Church
Diocese of the South

From Fr. George's notebook....



Crossing the Bar:

**Only a thin veil
separates us**

At the age of most of us Parishioners, we have felt the loss of someone we loved most dearly, whether parent or child, even close friend.

Faith and memories, family and friends, and our Family in Christ permeate our lives as we grieve and finally move on.

Our faith that this is joyous moment for the loved one, while a sad moment for us who are left behind. It is our faith that assures us of the joy in heaven that one has passed through the veil and entered into the larger life growing from strength to strength in knowledge and love of God.

Our faith that our loved one has shed their earthly body in preparation to receive their glorious, heavenly body at the final Resurrection.

We have our families and friends who provide comfort, warmth, and solace and provide the connection to the past and present.

We have our Family in Christ, adopted brothers and sisters, who fill the void through the sharing of that divine love that has brought us the hope of eternal life through our Lord and Saviour.

Then, we have our memories, wonderful memories of loving relationships and endearing moments in time. These memories are indelibly written in our hearts and minds; they are our connection to past, present, and future, the here and the hereafter.

Each life is remarkable. Each life leaves a mark on our hearts. Each life is sacred. And each life has left an imprint in this world that can not be washed away even by time.

In writing her final wishes many years ago, my mother made a statement so poignant: "we pass through this life with only a few true friends. Someone has said to me to have one such friend we would be truly blessed."

She also stated something else that reflected tremendous faith and brings to mind the Apostle Paul:

"This is not the end -- it is the beginning -- a new world, a wonderful life -- many exciting things are now unfolding in this larger life."

Truly, death is not an end but a beginning.

I heard it said so many times, "we can not get out of this life alive."

Well, anyone who says we can not get out of this life alive is wrong -- dead wrong!

For the Christian, there is no end and in death we find our true beginning going from strength to strength, growing in knowledge and love of God, at peace and rest.

So often, when confronted with the death of a loved one, a dear friend, a member of my Family in Christ, I am reminded of Alfred Lord Tennyson's poem,

Crossing the Bar

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

Coming Up in November....

We start the month celebrating our **Parish Patronal Festival** on **All Saints' Day, November 1st**. At **5:30 p.m.**, there will be a **Celebration of the Holy Eucharist** followed by a **Pot Luck Supper**.

The next day, **November 2nd**, we'll observe **All Souls' Day** with a **5:30 p.m. Celebration of the Eucharist**.

There will be a **Parish Night Out** on **Wednesday the 9th**.

The **ACW** will have their monthly **lunch-
eon** on the **22nd at 11:30 a.m.**

The **Men of All Saints'** will meet on Tuesday the 29th, as usual at the Bowery.

Fr. Alexander will be away the week of **November 7th**, returning on the **12th**. He and **Betty** are planning a trip to northern **Virginia** to visit family.

Looking ahead....

Advent begins the last Sunday of the month and **Christmas** will be upon us in no time. Again, this year, we are planning to have **two services** on **Christmas Eve** at **6:00 p.m.** and **11:30** for the Midnight Mass. We will also have our annual **Carol Sing and Pot Luck** on **December 14th**.

ACW News

By Susan Thomas

The ACW met on October 4th to discuss plans for the rest of 2011 and again on October 18th for lunch at the Red Pepper. As part of the meeting, several of the ladies discussed books that had been inspirational to them. Among these works was *Amazing Grace* by Kathleen Norris, which one of Sara Wood's favorite books. Of course, the heavy work for the month came during the last week of October as the ladies prepared for our biggest annual fundraiser, our Market Day sale. Many thanks to all of the ladies who helped with the sorting, pricing and selling. We want to offer special thanks to the men who came on the day of the sale to help. As always, the event was a success as we all

got to clean out our closets and several local charities will benefit financially.

Our November meeting has been cancelled as it falls on All Saints Day. Please plan to attend the Parish Pot Luck instead. We can discuss any pressing business at our monthly lunch. This month we are returning to one of our favorite places, Malia's. Lunch will be Tuesday, November 15th at 11:30. Please call Susan Thomas at 648-4431 by the Sunday before to reserve your spot.

November brings another of our annual favorites - Fish Sunday on November 14th. For Fish Sunday we all bring canned tuna or salmon to contribute to the food pantry at ACTS. A tub will be in the Parish House to collect your cans. We will also be placing a basket in the Parish House for year-round contributions to ACTS. You may use this basket for any type of contribution that you would like to make to ACTS. Paper products, toiletries, and laundry soap are all examples of much needed items. When you see these items on sale remember your friends at ACTS!

Finally, the ACW would like to send Christmas cards to our friends and family members serving in the military or residing in nursing homes. If you have loved ones who you would like for us to remember, please give their names and addresses to Susan Thomas.

Men of All Saints'

The **Men of All Saints'** met as usual at the **Bowery** on the **11th**. Not a bad turnout. Seated around the table were: **Ken Gordon, Forrest Roberts, Willard Rappleye, Stephen Boyko, Jack Miller, Jerry Burns, and Chris Roberts**. Holding the camera was **Fr. Alexander**.



Blessing of the Animals:

Commemorating the Feast of St. Francis of Assisi

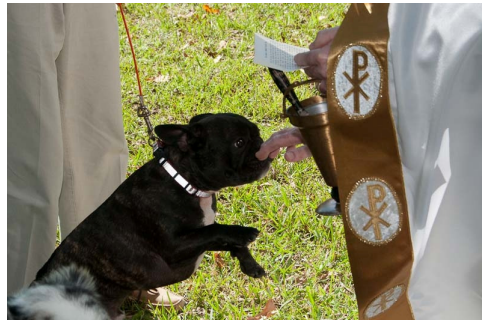
It was a great start of the fall season and St. Francis would be pleased with the turn-out of creatures great and small to be blessed on Saturday, October 1st.

In all, 16 of our canine brethren were blessed and sprinkled and somewhere around 30 of our human brethren were well fed and some sprinkled also.

All were well behaved.

A big **THANK YOU** to everyone who helped with the Parish Picnic yesterday, especially Grillmaster **Lena Whittaker** and her assistants **Bob Storey** and **Chris Roberts**.

Thanks to our two roving photographers, Forrest Roberts and Betty Alexander, the events of the day were well documented.





From the Deacon's Bench

By the Rev. Mr. Christopher V. Davies



Deacons & Deacon's Mass Explained

In the hierarchy of the Anglican Catholic Church, we have Archbishop and Metropolitan Mark Haverland at the top (well, after God), Bishops, Priests and Deacons. *Permanent deacons* are men ordained to an office in the Anglican Catholic Church who normally have no intention or desire of becoming priests.

Permanent deacons, especially those who are married, have secular jobs to support their families and also help the local pastor by visiting the sick, teaching the faith, counseling couples and individuals, working on parish committees and councils, and giving advice to the pastor.

Deacons can baptize, witness marriages, perform funeral and burial services, distribute Holy Communion, and preach the homily.

Recently Fr. George has made available a Deacons Mass, which is a communion service led by a deacon. After the liturgy of the word, the deacon administers communion to a congregation from the reserved sacrament.

The directions make clear that the Deacons Mass is not one of the ordinary liturgies of the church, since its use is limited to occasions when the services of a priest cannot be obtained. Other preferred titles are "Liturgy of the Presanctified" and "Liturgy of the Word and Holy Communion."

A Deacon's Mass will be celebrated again on Wednesday, November 9th, at 5:30 p.m.



The Tudors: An English Bible and An English Church

Part Two of Three

By Gail Jarvis

[Editor's Note: A layman's look at the Church in England during the Tudor reign and the development of the Bible in the language of the people.]

The health of young Edward VI deteriorated until it became obvious that he was dying. Edward's impending death was especially upsetting to John Dudley, the protector who had the most influence on Edward. Dudley had used his influence to enhance his own position and was astute enough to realize that his ill-gotten power, and possibly even his life, might be at risk if the Catholic zealot Mary became queen. He also felt uncomfortable with the notion that Mary's half-sister Elizabeth might become monarch. He was sure that she was too shrewd to be manipulated as Edward had been.



For a successor to Edward, John Dudley sought a monarch who would neither threaten his influential position nor curtail the Protestant reforms. Henry Grey, who was linked to the Tudors as a result of his marriage to the granddaughter of Henry VII, had three daughters who were of the Protestant faith and who could establish claims to the throne. Dudley cleverly arranged to have one of his sons marry Grey's oldest daughter, Jane. This was a marriage Jane Grey didn't want, but was forced to accept. The unscrupulous Dudley then connived to have the dying King Edward name Lady Jane Grey as his successor. This would effectively prevent either Mary or Eliza-



beth from succeeding Edward. More importantly, it would make Dudley's son the King of England. It was a cunning maneuver, but Dudley didn't reckon with his extreme unpopularity with the English public, a product of his history of abusing his official position for self-aggrandizement.

Lady Jane was endowed with a superb intelligence and spoke several languages fluently. Deeply religious, she never neglected her daily devotions. Jane had no desire to become queen, a role she felt she was not suited for. But pressure on her was so intense that she reluctantly agreed to accept the Crown. As Dudley was unable to rally public support for his new queen, Mary Tudor easily claimed the crown, dethroning Jane, convicting her of treason and sentencing her to a public execution. Lady Jane Grey reigned as England's Queen for only nine days. She was sixteen years old at the time of her beheading.

Cancer was to claim Queen Mary's life after a reign of only five years. Mary spent those short years in power rescinding the Protestant reforms made during the regime of Edward VI, and making every effort to return England to her beloved Catholicism. Although there were numerous Catholics in England, the public was not enthusiastic about a return to Roman Catholic unity. In her fervor to restore Catholicism, Mary had almost 300 prominent non-Catholics burned at the stake, including Thomas Cranmer. Countless Protestants fled England to avoid "Bloody" Mary's persecutions.



During Mary's monarchy the religious climate in England was hardly favorable for new translations of the Bible. And, in the end, Queen Mary not only failed to deliver England back to the Catholic fold, but she lost her public support. Her husband, Phillip II of Spain, essentially abandoned her because of her inability to produce an heir to the throne.

Whereas Mary's religion was more important to her than her country, the opposite was true of her half-sister Elizabeth. Her country was more important than her religion. Queen Elizabeth adopted a *laissez faire* style of rule, which allowed her to reign for 45 years without a serious weakening of public support. Although Elizabeth insisted that she was a Protestant, she opposed its preaching and proselytizing as much as she resented England's Catholics being subservient to Rome. With her usual cautious diplomacy, Elizabeth was able to eliminate much of Mary's imposed Catholicism while allowing the return of the more judicious reforms from Edward VI's reign.



(This was the first bible to be dispersed throughout England. (This was the first bible to be dispersed throughout England. (This was the first bible to be dispersed throughout England.)) Another translation was to appear a few years later, published by the Archbishop of Canterbury. It was called the Bishop's Bible, and it became the official Bible for the Anglican Church.

There was no massive conversion to Anglicanism by England's Catholics. And

Puritans, as radical Protestants were called, continued to oppose the church's Episcopal structure, and reject its Book of Common Prayer. Elizabeth and her contemporaries realized that the existence of multiple religious faiths could sap the vitality of a nation. However, she tried to ameliorate Catholic and Protestant discontent by allowing her subjects to worship as they pleased so long as there was no interference with other faiths, and their practices were not "repugnant to the laws of the realm." Her conciliatory efforts yielded only limited success.

(Part 3 of the 3 part series in next month's Newsletter)

Loose Ends!

By Fr. Alexander

Is the Rosary part of Anglican Tradition?

That's a question occasionally asked and I have generally referred the poser to our bishop's book **Anglican Catholic Faith and Practice** to find the answer.

The answer, in part, must first address the question of just what is the Anglican position on the **Blessed Virgin Mary**.

Simply, it is the position held by the Church as defined by the *Ecumenical Councils*, first, the **Virgin Birth of Our Lord** and, second, the **Blessed Virgin Mary** as the **Theotokos**, that is, as the **Mother of God**. That **Mary** is the **Mother of God** has been the position of the Church since the *Third Ecumenical Council* at Ephesus.

There are many beliefs and doctrines concerning the **Blessed Virgin Mary**, though not all, which fall into the category of "pious opinion" but not necessary for salvation.

What we, as Anglicans, believe and accept as dogma must have a **Scriptural** basis. From that standpoint, we accept the **Virgin Birth** and the doctrine of the **Theotokos** as necessary.

(Continued on the next page.)

(Continued from previous page.)

Many questions have been raised over the centuries, with few satisfactory answers, that put **Scripture** and **Tradition** in conflict concerning the **Virgin Mary**.

True, there is a wealth of *Tradition* to call upon; however, much of the tradition surrounding the **Blessed Virgin Mary** grew up in later years, in particular during the Dark Ages of history and Medieval Times.

Nonetheless, there is one important tradition that carries *Ecumenical Consensus*, but falling short of dogma: the **Perpetual Virginity**. Simply stated, it is the belief that **Mary** remained a virgin from the Conception of our Lord, through His Birth, and throughout her life; that her virginity remained intact.

This belief supposes that those relations mentioned in **Scripture** were either half-siblings of an earlier marriage of Joseph, or cousins or similar close relatives, often referred to in **Scripture** as *brothers* or *sisters*.

Though having roots in the Church, the bodily assumption of the **Virgin Mary** into heaven did not become a dogma in the Roman Catholic Church until 1950 as the **Assumption of the Blessed Virgin Mary**.

The Eastern Church celebrates the Feast of the **Dormition** or **Falling-Asleep of the Theotokos** on August 15th, whereas the Roman Church celebrates the **Assumption of the Blessed Virgin Mary**.

As Anglicans, we are more akin to the Eastern Church in matters of faith than the Roman Church, especially in the area of Mariology.

Another term we hear frequently is the **Immaculate Conception of the Blessed Virgin Mary**.

For Roman Catholicism since 1854, this is the belief that the **Virgin Mary** was born without spot of sin. By that, we mean that she was free of the stain of original sin.

While there is merit in the idea of the spotless, sinless nature of the **Virgin Mary**, the **Immaculate Conception** does not have *Ecumenical* consensus and is not accepted as dogma. Anglicans, though, are free to believe in the idea of her pure nature and that she was filled with special grace.

Lastly, the belief in the **Virgin Mary's** intercession for the Church and for Christians, as well as the appropriateness of requesting intercession of her, is *Ecumenical* and universal.

We must always remember that, while we may invoke the prayers of the **Virgin Mary** or any of the saints, it is to **God** alone that is given worship and adoration.

Thus, in a round-about way, we have answered the question posed: is the Rosary part of Anglican Tradition?

And the answer is: while not a widely held tradition, over the centuries many Anglicans have said the **Rosary** as a part of their devotion to our **Lord and Saviour Jesus Christ**.

But, there is reason beyond doubt as to why we should give special honor and love to our **Lord's Mother**. She accepted of her own free will the honor **God** was to bestow upon her with her words: "Behold the handmaid of the Lord; be it unto me according to thy word."

Perhaps, there can be a time when we can come together and say the **Rosary** in her honor, or simply light a candle reflecting the **Light** conceived in her womb.

November Birthdays

- 2 Cecelia Davies
- 6 Desiree Voegele
- 13 Betty Alexander
- 14 Jo Cunningham
- 15 Shelby Ruddy
- 18 Trina Crocker
- 23 Elise Lehman
- 25 Daniel Wilcox
- 27 Steven Thomas
- 28 Chuck Falk

Saint of the Month:

St. Clement (c. AD 99)
Bishop & Martyr

St. Clement was a contemporary of St. Peter and St. Paul and is considered to be the third successor to St. Peter as Bishop of Rome.

According to St. Irenaeus, he "saw the blessed apostles and talked with them; their preaching was still in his ears and their tradition before his eyes."

According to St. Irenaeus, Clement put down a sedition among the brethren at the Church in Corinth for which he received notoriety. His letter to the Corinthians became highly respected and placed next to Holy Scripture in reverence.

Addressing the Corinthians, he chastised them for disgracing the Church. In his letter he states:

"Let everyone be subject to another according to the order in which he is placed by the gift of God. Let not the strong man neglect the care of the weak; let the weak see that he respect the strong. Let the rich man distribute to the necessity of the poor, and let the poor bless God who gives him one to supply his want. Let the wise man show forth his wisdom not in words but in works....They who are great cannot yet subsist without those that are little, nor can the little without the great. In our body, the head without the feet is nothing, neither the feet without the head. And the smallest members of our body are useful and necessary to the whole."

This letter of St. Clement is considered to be a model pastoral letter and a homily on Christian life and he is considered to be the first of the writers called Apostolic Fathers.

While there is no direct evidence of his martyrdom and place of death, he is still venerated as a martyr and is thought to have died in the Crimea.

Church Humor :)

Adam's counter offer

God looks down and notices that Adam is all alone while all the animals have companions, so he decides to create a companion for man as well.

He comes to see Adam and says to him, "Adam, you are my greatest creation and therefore, I am going to create for you the ultimate companion. She will worship the very ground you walk on, she will long for you and no other, she will be highly intelligent, she will wait on you hand and foot and obey your every command, she will be beautiful, and all it will cost you is an arm and a leg."

Thinking for a few moments, Adam replies, "What could I get for a rib?"

Lesson Learned

At Sunday School they were learning how God created everything, including human beings. Johnny was especially intent when the teacher told him how Eve was created out of one of Adam's ribs.

Later in the week his mother noticed him lying down as though he were ill, and said, "Johnny, what is the matter?"

Johnny responded, "I have pain in my side. I think I'm going to have a wife."



All Saints' Herald

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All Saints' Parish Calendar

November 2011

Abt.	Abbot	K.	King
Ap.	Apostle	M.	Martyr
B(b).	Bishop(s)	Q.	Queen
C(c).	Confessor	Pr.	Priest
(s)	Doctor	S.	Saint
D.		V.	Virgin

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 All Saints' Day HC 5:30 pm Parish Pot Luck 6:15	2 All Souls' Day HC 5:30 pm	3 <i>Of the Octave</i>	4 <i>S. Charles Borromeo, B.C.</i>	5 <i>S. Elizabeth, Mother of S. John Baptist</i>
6 Trinity 20 MP & HC 8:30 Bible Study 9:30 HC 10:30 Healing Service	7 <i>S. Willibrord, B.C.</i>	8 <i>All Anglican Martyrs & Saints</i> Vestry meets at 2:00 Men meet at 6:00 pm	9 <i>S. Theodore, M.</i> HC 5:30 pm Parish Night Out 6:15	10 <i>Feria</i>	11 <i>S. Martin, B.C.</i>	12 <i>Feria</i>
13 Trinity 21 MP & HC 8:30 Bible Study 9:30 HC 10:30	14 <i>Bestowal of American Episcopate</i>	15 <i>S. Albert the Great, B.C.D.</i> ACW Luncheon 11:30	16 <i>S. Gertrude, V.</i> HC 5:30 pm Anglican Studies 6:15	17 <i>S. Hugh, B.C.</i>	18 <i>S. Hilda, V. Abs.</i>	19 <i>S. Elizabeth of Hungary, Q. Wid.</i>
20 Sunday before Advent MP & HC 8:30 Bible Study 9:30 HC 10:30	21 <i>Presentation, B.V.M.</i> HC 5:30 pm	22 <i>S. Cecilia, V.M.</i>	23 <i>C. Clement, B.M.</i> HC 5:30 pm Anglican Studies 6:15	24 Thanksgiving Day Services TBA	25 <i>S. Katherine of Alexandria, V.M.</i>	26 <i>S. Sylvester, Abt.</i>
27 Advent 1 MP & HC 8:30 Bible Study 9:30 HC 10:30	28 <i>Feria</i>	29 <i>Vigil of S. Andrew, Ap. M.</i>	30 <i>S. Andrew, Ap. M.</i> HC 5:30 pm Anglican Studies 6:15			