

# *All Saints' Herald*

*May*  
*2022*

Newsletter of  
All Saints Anglican Parish  
Aiken, South Carolina

A Parish of the  
Anglican Catholic Church  
Diocese of the South

From My Notebook....



## Reflection:

### *More than a Few Years as a Priest*

This is the month, May, in which I was ordained priest, not so many years ago — or was it — and often a time for retrospection.

These days, I seem to be spending a lot of time reflecting on those years, not just those years since ordination but also the years, the time, leading up to that moment when the Rt. Rev. Herman F. Nelson laid his hands upon my head, changing my life forever.

Beside me was Norman Trimmier, with whom I had become friends as we made our way through the course of study outlined for us by the late Rt. Rev. Tillman B. Williams, one-time Bishop Ordinary of the Diocese of the South.

Bp. Williams was determined to set up an atmosphere for study that was similar to a seminary and to put us through an arduous curriculum. And that he did.

We were joined at times by other aspirants/postulants for Holy Orders who lent their presence in making the atmosphere seminary-like.

Bp. Williams had been dean of Holyrood Seminary until its closure and seemed to never let go of an apparent desire to recreate it in Aiken.

Those were good years for both Norm and

me. We had regular classes conducted by various clergy, and we were included in many activities involving the bishop and the Order of St. Augustine, into which we both were inducted as Third Order. (Following the death of Bp. Williams, I served briefly as Acting Prior General at the direction of Bp. Nelson.)

Not long after the death of Bp. Williams, the Order of St. Augustine was effectively dissolved, though we individually continued to follow the Rule.

Those were interesting years in the Continuing Church, even volatile, and there was much conflict between jurisdictions and among the bishops.

Norm and I, as postulants and later as newly ordained deacons, then priests, were fortunate to find ourselves with a good mentor, the Rev. Frank Martin, rector of Holy Cross in Augusta (which later merged with St. Luke's).

Fr. Martin gave us the opportunity to learn and develop as new clergy, preparing us for more that was to come.

The years that followed are a blur now but I often reflect on those tumultuous times and the trials we were put through, yet, oh so thankful for what we learned and the extraordinary experience we had.

How I got to be an aspirant for Holy Orders is a long story in itself, too long for the space here. Suffice it to say that the journey began in my youth, was reinforced when I was in Flight School, and finally I was waylaid by Bp. Williams (Fr. Williams at the time) during a Diocesan Synod held

## Services & Meetings.....

### Wednesday the 4th....

*Patronage of St. Joseph:* Holy Communion at 5:30 p.m., followed by Anglican Studies.

### Tuesday the 10th....

Vestry meets at 5:15 pm.

### Tuesday the 17th....

ACW meet at 11:30 a.m. at the Willcox.

### Tuesday the 17th....

*Men of All Saints'* meet at 6:00 p.m. in the Parish Hall.

### Wednesday the 18th....

*Feria:* Holy Communion at 5:30 p.m., followed by Anglican Studies at 6:15 p.m.

### Wednesday the 25th....

*Vigil of the Ascension:* Holy Communion at 5:30 p.m., followed by Anglican Studies at 6:15 p.m.

### Thursday the 26th....

*Ascension Day:* Holy Communion at 5:30 p.m.

at All Saints' in the early 1980s under the Rt. Rev. Frank Knutti.

I remember well asking Bp. Williams at one time when Norm and I would be ordained. By that time, we had spent nearly six years "reading for orders" under the bishop, and we felt we were ready for the next step. Bp. Williams responded: "Well, if I had known how serious you were, I would have ordained you long ago."

We both exclaimed, "Bishop, how could you not have known!"

Within a few months after that, we were examined and finally made deacons in a ceremony at Holy Cross in Augusta in March of 1988.

The following year, Bp. Williams having entered the larger life, we were ordained priests by Bp. Nelson, also at Holy Cross.

Fr. Norm eventually ended up in Charleston at St. Timothy's, while I had more varied experiences before landing at All Saints' under The Venerable Garrett Clanton about the year 2000, though it was several years before I became his assistant (2003). Then, with his retirement, I found myself reluctantly succeeding him, though a blessing not understood at the time, as I

remember Bp. Williams once telling me that I was not cut out to be a parish priest but nevertheless should be a priest with other duties within the Church.

Oftentimes, as I reflect, I wonder if Bp. Williams was not right — I all too often fall short of the mark as a parish priest. But, at the same time, as I reflect, I can think of nothing else that I can do. Though I've done a lot of things, this is what I must do — and pray, as I strive to do better, that I can one day live up to my duties and responsibilities as parish priest and as rector of All Saints'.

Thus, seeing that I am compelled to continue on, I beg your indulgence and prayers, your patience and understanding.

### *All Saints' Herald*

Published monthly by  
**All Saints' Anglican Church**  
110 Fairfield Street NE - Aiken, SC 29801

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## News from the Pews

By Clare Michelinie & Ruth Ann Prevost

### Letter from Easter Bunny

[Two Easter Bunnies helped with the Children's Place Easter Egg Hunt at All Saints' on the Thursday before Easter. More on that story under the ACW Report. Here is the Easter Bunny's letter to All Saints'.]



Dear All Saints',

I awoke on this special morning with quiet anticipation of my big bunny debut. I was looking forward to the smiles of the children as I went hopping into my car and pulled up to All Saints. There I met and greeted my fellow bunny, Bonnie. It was Bonnie's big day as well.

Without further ado, I carefully laid out my Easter eggs for the children to hunt for. The eggs were brightly colored and contained assorted candy. After Bonnie and I had our pictures taken with the locals and some of our parishioners, the children were finally arriving!!!

What happiness and excitement the children shown as they raced through the church yard to collect their eggs to put in their Easter bags. Smiles were plentiful. After all, who doesn't love the Easter Bunny.

With lots of bunny love,

*Betsy Bunny*

### Birthdays & Anniversaries

#### May Birthdays

- 2 Forrest Roberts
- 6 Judi Storey
- 8 Lauren Matthews
- 9 Fr. George
- 12 Pat Hardwick
- 12 Chris Rodrigues
- 14 Linzee Whittaker

- 28 Jeff Kern
- 31 Dr. Ray Vaughters
- 31 Jane Vaughters

#### April Anniversaries

- 1 Mitchell & Kirsten Collins
- 26 Bob & Judi Storey

## Diocese meets in Synod at Pro-Cathedral

Fr. Alexander and Betty attended the Annual Diocesan Synod which met at the Pro-Cathedral in Athens, Ga., on April 28th.

It was the 43rd Diocese of the South Synod meeting with lay delegates and clergy representing five states.



Archbp. Haverland speaks to Synod.



Fr. Alexander delivers his Parish Report.

The meeting was called to order by the Most Rev. Mark Haverland, Archbishop and Metropolitan, following the opening Mass and breakfast.

As has been the usual case, the Synod was without controversy and no issues of concern, other than the normal business.

For Fr. George and Betty, it was an opportunity to meet new clergy and to see old friends.



Fr. Nicholas Athanaelos, Archdeacon, Fr. Jonathan Foggin, Administrative Assistant to the Metropolitan, The Most Rev. Mark Haverland, and Mrs. Heli Dunn, Assistant to the bishop.

# ACW News

by Betty Alexander

At this year's annual **Easter Egg Hunt** for the children at **Children's Place**, a longstanding **ACW** tradition, the event reached new heights: we had two Easter Bunnies (actually, **THE** Easter Bunny's helpers, like all those department store Santas)! **Bonnie** and **Betsy Bunny** (aka,



**Maryanne Ebert** and **Claire Michelinie**) were a big hit with the children. **Susan Thomas**, **Marion Terrell**, and **Betty Alexander** also helped with the hunt. Depending on their ages, the children walked, or were pulled in wagons, up the street from **Children's Place**, with the youngest children coming first. Thus, we had classes of Butterflies, Elephants, Turtles, Dolphins, and Owls visit our church yard to collect plastic candy-filled Easter eggs in paper bags decorated for the event by **ACW** members. Fortunately, the teachers and teacher aides tactfully enforced the three eggs per child rule, sparing us from that job!

We were assured that **Children's Place** would love to continue the tradition, after they move into their future home, even though the children would have to be transported by a bus. We look forward to it!

The **ACW** lunch was held at **It's All Good**, and was attended by **Pat Hardwick**, **Kim Hardwick**, **Cecelia Davies**, **Joyce Procaccini**,



**Carol Sue Roberts**, **Betty Alexander**, **Claire Michelinie**, **Dot Holladay**, and **Marion Terrell**.

Aside from the above-mentioned Easter egg hunt, the primary topic of conversation was surgery, — hip, oral, hernia — and associated topics (do not resuscitate directives). Admittedly, we are of an age in which those topics are very pertinent, but we vowed to concentrate on more cheerful subjects at our next luncheon!

We will meet at 11:30 AM on Tuesday, May 17 at **The Willcox**. Please let us know if you plan to attend, so we can have enough seating.



## Getting Ready for the Bishop's Visitation Confirmation & Reception

Next month, the bishop will be here for his Annual Visitation. That's an important occasion for the Parish because the bishop is more than just an administrator; he is our shepherd, he is the head of the Church, by that he is the Bishop Ordinary who presides over the Diocese, which is composed of many Parishes. So, we are one of many under his authority.

During the bishop's visit is when those who have not been confirmed within a recognized jurisdiction are confirmed, and those who have been confirmed but are new to our Diocese are received into our Communion.

Hopefully, those who are ready to receive this Sacrament of the Church will come forward and contact the rector, so arrangements can be made for their Confirmation or Reception into this Communion.

Let us take a moment to review what Confirmation is. Of course, we know that it is one of the Seven Sacraments of the Church, but why is it so important?

Confirmation, defined as one of the five Lesser Sacraments, should follow closely upon Baptism, and traditionally in the Church, only the Confirmed are admitted to the Lord's Table, although that is not a hard and fast rule, mind you, but the Church has generally accepted that only those Confirmed should be allowed to receive the Sacrament of the Body and Blood of Christ, or least those whose intentions are that they shall be Confirmed at the earliest convenience of the Bishop.

The **Laying On of Hands**, as we find it referred to in the Prayer Book, is that and more...for it is through the Laying On of Hands by the bishop that the Seven Gifts of the Holy Spirit are bestowed.

Confirmation completes Baptism; indeed, for the first 100 years of the Church, Confirmation immediately followed Baptism, even in the Baptism of infants. This custom has been continued in the Eastern Church, but the Western Church has gotten away from the practice.

Back to the Seven Gifts of the Spirit. They are named in the 11th chapter of Isaiah as:

1. WISDOM, to aid us in our search after God.
2. UNDERSTANDING, to lead us to a knowledge of the truth.
3. COUNSEL, to help us to discern the right path.
4. GHOSTLY STRENGTH, to confirm us in doing right.
5. KNOWLEDGE, to teach us the will of God.
6. TRUE GODLINESS, to help us lead good lives.
7. HOLY FEAR, to aid us in loving and obeying God as our Father.

When we read the Acts of the Apostles, we find numerous occasions in which people are **Baptised** and **Confirmed**, for example Acts 19:1, following:

"They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them."

## Men of All Saints' News

The Men's group met on Tuesday the 19th at the usual place and time to enjoy a meal prepared by the Clerical Kitchen, consisting of nearly burnt Italian bread, almost scorched pasta, topped with saved-at-the-last-minute pasta sauce. Fortunately, the wine and beer were bottled and survived a distracted chef, proving that the Clerical Chef cannot multitask — that is, he cannot talk and simply heat a well-prepared dinner at the same time. Thankfully, Grillmeister Bob Sukovich wandered into the kitchen in the nick of time, and no further damage was done.

Present and accounted for were: **Jerry Burns, Bob Holladay, Jack "The**

**Don" Vecchione, Linzee Whittaker, Bruce Drake, Bob Sukovich, Chris Roberts, Carl Bottomley, and Fr. Alexander**, who also fell short on the picture-taking. A rather droll-looking bunch. Where were the smiles?

Current events headlined the conversation, with a focus on the situation in Ukraine. The State of the Nation also came under scrutiny, as did the State of the Church. Little was left untouched in the discussions that accompanied dinner — before, during, and after. All-in-all, it was a good evening.

Next occurrence is Tuesday the 17th.



In those early days of the Church, there are many instances of the people receiving the Holy Ghost in a dynamic way, such that we do not see today — that is, in a way most visible to those around. This does not mean that today the Holy Ghost is not being fully received or received in a lesser way, or that the Holy Ghost is not actively working in people's lives. These are different times, different circumstances, and maybe it's the different attitudes.

The **Sacrament of Confirmation** — it makes an indelible mark upon the soul and, thus, like Baptism, it is received only once. But it must be received from a bishop who is in Apostolic Succession as recognized by the Church, as some jurisdictions have fallen away, thus making their Consecrations invalid; thus their Confirmations are invalid. That, of course, is another topic for another day.

## *A Promise Fulfilled*

In looking back, what a joyous celebration of our Lord's Resurrection we had on Easter Day — a beautiful day and a beautiful celebration of a Truth.

Indeed, what we Christians celebrate, not just on Easter Day but every day, is life and love in Jesus Christ: the promise of eternal life and the unfathomable love of God.

No other religion can lay the claim that Christianity makes through the Death and Resurrection of Jesus Christ. No other religion is so solidly based on love. None can boast the personal, tangible interaction with an Incarnate God.

Though there are the realities of Christianity, it remains a religion centered on faith.

Yes, there are certain facts, certain truths; but still it requires faith.

What we know and what we believe lead us to the Perfect Love of God the Father, revealed to us through His Son, Jesus Christ, and made alive in us through the Holy Spirit.

God is Love, and it is love that binds together the Father, Son, and Holy Spirit; it is love that binds us to Him.

On Easter Day, we are refocused on the Eternal Purpose of God: through Christ to bring all of mankind into the Love of God.

The Resurrection is a further reminder that Christianity is a living faith: we worship a Risen Christ; we are promised eternal life.

Even more, we do not say that Christ is risen from the grave because of an empty tomb; rather, we say He is Risen because He has been seen; there were witnesses; He ate and communed with His disciples

and others; He was physically touched.

From the empty tomb to His Ascension, Jesus was seen by witnesses, as St. Paul says in his First Letter to the Corinthians (15:5-8):

*And that he was seen of Cephas, then of the twelve:*

*After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

*After that, he was seen of James; then of all the apostles.*

*And last of all he was seen of me also, as of one born out of due time.*

The Resurrection of Jesus Christ is a testimony to the power of God's Love.

Together, the Incarnation, the Life of Jesus, the Death on the Cross, the Resurrection, and the Ascension represent the fulfilling of God's Eternal Promise.

Having entered into our world, God draws us into His by offering us a gift that assures us of the way: He offers to us His Grace.

His Grace: it is a gift of love that, when accepted and acted upon, will open the well-spring of eternal life and our purpose will be fulfilled in Him.

Much has been written, discussed, debated by theologians, Church Fathers, philosophers, bishops, priests, and laity; yet, how much more do we know than what we have witnessed of Jesus Christ? That is to say, there are still mysteries that require faith because our human experience is based upon the temporal.

The Resurrection of Jesus Christ is also testimony to God's Promise of eternal life.

The tomb is empty because Jesus Christ lives.

## *Altar Guild Prepares for Holy Week*

Members of the Altar Guild made preparations for Holy Week on the eve of Palm Sunday. Their efforts also included cleaning of vessels to be used on *Easter Day*.

**Pixie Keating, Carol Sue Roberts, Connie Beveridge, Ann Zouck, Betty Alexander, and Lillie** made quick work of cleaning, with the added chore of decorating for *Palm Sunday*.

The ladies took time out to celebrate Ann's birthday with cupcakes decorated with candles. Ann graciously shared the celebration with Lillie, who had her first birthday the day before.

The Altar Guild was formed many years ago as *St. Catherine's Altar Guild*, and maintains the Sanctuary and Sacristy and prepares the Altar for the various services.



Anyone interested in becoming a member of the Altar Guild, please contact Betty Alexander.



# Preparing the Church for Easter

Loving Hands and Enthusiasm made a Chore into a Fun Effort with Beautiful a Result



Above, Carol Sue Roberts and Betty Alexander discuss how to decorate the window sills in the church. To the right, Phoebe Marshall places a lily and votive candles in one of the windows. And below we see the results.

A small crew undertook a big job to get the church ready for Easter.

For **Carol Sue Roberts, Phoebe Marshall, Susan Thomas, and Betty Alexander**, it was a labor of love — and more.



The four quickly arranged the lilies and hydrangeas, along with votive candles, and the result was lovely.

This year, Easter lilies were at a premium, so hydrangeas were brought in to add to the small number of lilies that were available. **Susie Kern** managed to find and purchase what lilies were available, and **Desiree Voegle** made the delivery.



Above, Carol Sue is excited about how things are looking. Below, she carries flowers from the Parish Hall to the church.



Above, Susan Thomas places a lily in one of the windows. Below, Susan, Phoebe, Carol Sue, Betty talk over what should be done with the bows removed from the lilies.



# Structure of the Church

## *How is the Church Organized to Function in the World?*

The Diocesan Synod that Betty and I attend at the end of April brought to mind the question of just how many people understand how the Church is structured?

We probably hear more about the Roman Church and its structure, primarily because the Pope is so much in the news, and, of course, it is rather often pointed out that he is the head of the Roman Church; under him are cardinals, monsignors, and bishops, and, finally, priests.

But, there is much more in the way of organization and structure that we may not have noticed, which perfectly, gives

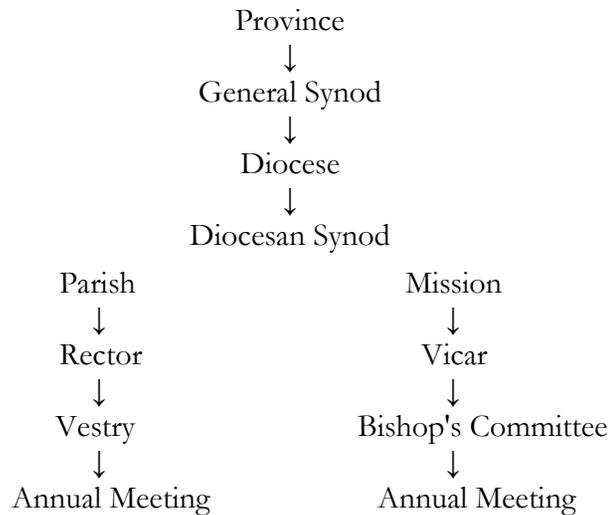
some insight into why the Church moves so slowly on so many issues that confront it.

We human beings are an impatient lot and tend not to wait around for the Spirit to move us, smug in thinking that we can move ourselves, though we still expect the Church to be moved by the Spirit and would rather that it do so more quickly!

So here, we take a few moments to look at this massive organization called the Church, in particular the Anglican Catholic Church, and reflect on its complexity.

### The Anglican Catholic Church

#### The Structure of the Church



For the government of its life and the administration of its work, the Church is organized on the national level by Constitution and canon law in a fashion that permits full scope to the democratic processes native to the American spirit and familiar

in our political affairs. The highest legislative body of the Church is composed of representatives of the dioceses. Members of the Church have a share in its government by voice or vote on the different levels of its organization. In this respect

the polity of the Church illustrates that flexibility with which our particular Catholic heritage permits the Church to enter fully into the local life and culture of the American people.

The national legislative synod of the Church is the General Synod, a representative body that meets every two years at various cities throughout the United States.

The chief executive officer of the General Synod is the Archbishop and Metropolitan of the Anglican Catholic Church. He presides over meetings and is the executive head of all missionary and educational work of the Church.

The chief unit of church life is the ancient Diocese, which consists of parishes and people under the care of a Bishop.

A Bishop is the Father-in-God and counselor of his clergy, and the leader and chief pastor of the people committed to his charge. The Bishop of a Diocese is the Diocesan. If another Bishop is elected to assist the Diocesan, he is called a Suffragan Bishop. The Suffragan has the same authority as a Father-in-God, and helps, as assigned, the Diocesan in his work. He does not, however, automatically succeed the Diocesan. Automatic succession is granted only to the another kind of assisting Bishop, who has been specially elected as a Bishop Coadjutor.

The Parish is the group of church people committed to the care of a priest. It is a self-supporting, legal corporation.

The Rector of a parish is invested by the canons with the control of the worship and spiritual jurisdiction of the parish, He is given a large number of specific admin-

istrative, educational, and pastoral duties.

The Vestry is a group of laymen elected by the Annual Meeting to take care of the buildings, properties and funds of the parish. The vestry is responsible for calling a new rector.

The Annual Meeting is made up of every contributing adult member of the parish in good standing. It elects vestry members, adopts the parish budget, and decides general parish policies.

A Mission is, in most respects, simply a parish that is financially unable to support itself and needs help from the Diocese. As long as the mission is dependent on the Diocese, its degree of self-government is limited. Missions are under the direct jurisdiction of the Bishop, who appoints their Vicars or Priest-in-Charge as his deputies.

### Vocations

There are three kinds of clergymen in the Church. Bishops are the successors to the Apostles. They are the chief pastors, and they, in turn, ordain Priests to represent them in local parishes and missions. Before a man may be ordained priest, he must first be ordained a Deacon. These are the three kinds of clergy which have been characteristic of the Church since New Testament days. The authority of the Church flows downward from Christ through the Apostles to our Bishops, who then delegate certain aspects of that authority to their Priests and Deacons, according to their Order.

Lay People or laity carry the main load of Christian teaching and work. The layman has promised to follow Christ, to worship God every Sunday, and to work, pray, and give for the spread of God's kingdom.



Commentary

## The Consequences of Religious Apathy

by Ken Connor

*Liberty cannot be established without morality, nor morality without faith.*

Alexis de Tocqueville

In his treatise, *The Christian Manifesto*, published forty years ago, **Francis Schaeffer** posited that the gradual shift away from a Judeo-Christian (or at least a Creationist) worldview towards a materialistic/chance view of reality has broad sociological and governmental implications for western society. His is an interesting thesis to ponder in light of a recent article published by the **Survey Center on American Life** entitled *Generation Z and the Future of Faith in America*.

The article points out that, "American religious identity has experienced nearly three decades of consistent decline.... Research has consistently shown that every generation of adults is somewhat less religious than the generation that preceded it. This pattern continues with **Generation Z** demonstrating less attachment to religion than the millennial generation did. "

Generation Z is the least religious generation when it comes to religious identity: 34% are religiously unaffiliated. Among Millennials, 29% are religiously unaffiliated and Gen Xers check in at 25%. By contrast, only 18 % of Baby Boomers are religiously unaffiliated and their predecessors in the Silent generation check in with just 9% religiously unaffiliated.

Theological indifference may seem like no big deal in an age where moral relativism

and the cult of the individual reign, but it's worth considering Schaeffer's argument that – whether we realize it or not – our understanding of religion and its role in society has a direct impact on our politics.

As the Founding Fathers laid the foundations for the political experiment known as the United States of America, the relationship between religion and government was very much in the forefront of their thinking. The Judeo-Christian understanding of man as a fallen and sinful creature is reflected in James Madison's famous observation that "if men were angels, government wouldn't be necessary."

The recognition of our innate dignity as creatures created in God's image is reflected in the Declaration of Independence's assertion that all men are created equal and endowed by their Creator with certain unalienable rights. It goes on to declare that "to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed...."

For well over 200 years, America's political and social order has rested squarely upon this conception of human nature: We are fallen, yet still bear the mark of our divine inheritance. Our Constitution, consequently, addresses the human need for a robust rule of law while respecting the liberty and dignity of the individual.

As Schaeffer rightly observed, a society's

predominant worldview shapes its form/freedom balance: It shapes the form of government the citizens adopt and the freedoms they enjoy.

The problem is, fewer and fewer Americans recognize this fact, either because we are unwilling or unable to conceive of a reality in which we are not in ultimate control.

If anything, we regard the move from religion to "spirituality" as one more step up the ladder of progress – a natural evolution from the silly superstitions of our ancestors to a more enlightened understanding of reality in which everyone is his own god.

Ideas, however, have consequences, and the consequences of denying God will inevitably prove detrimental to the future of the American experiment.

When we decide as a society that God doesn't exist, all we are left with to account for what we are and why we exist is the idea that we are nothing more than an accident of nature. This denial of purpose and design in creation goes hand in hand with a denial of absolute truth and the embrace of moral relativism. This view of nature of man and the character of truth is completely at odds with the Founders' views.

A view of man that denies our divine origins gives us little reason to respect our fellow men or to strive for virtue and justice in society. Furthermore, it threatens our human dignity and undercuts our claim to those "unalienable rights" we so cherish as Americans. Consider this: On what basis does a creature of chance claim

to have worth, value and dignity of the protection of the law? And, on what basis does such a creature who happens to be in the minority have a right to resist the will of the majority or the weak to resist the will of the strong? Ideas have consequences; what we believe determines how we behave.

As each of us withdraws deeper and deeper into our own individually crafted bubbles of "spirituality," we are finding ourselves less and less able to reach even a basic societal consensus on questions of justice and morality. The result? Rioting as the result of the perception of a social slight and looting as a justified form of redistribution of wealth. Not to mention a legal system that defends the due process rights of convicted felons and would-be terrorists while denying those same rights to the unborn, the disabled, and the elderly.

The one entity that does not object to a God-less society, however, is government – which may explain why the promotion of atheism has been central to some of the world's most brutal totalitarian regimes. A government seeking absolute authority over its citizens, after all, is not well served by competition with God.

When we refuse to embrace both the blessings and the responsibilities of our divine inheritance, the power-hungry politicians and entrenched bureaucrats that manage the modern welfare state are more than happy to step in and do it for us – for a price that often comes in the form of higher taxes, less liberty, and diminished protection for the weak and vulnerable.

*(Continued on bottom of next page.)*

## Progress Report *Remodeling of Fairfield House Moves Forward*

Painting of the upstairs apartment has been completed, and kitchen appliances have been moved, so the apartment project is nearly complete.



Downstairs, the books from the Provincial Library have been packed and moved to climate control storage for safe-keeping and to prevent deterioration.

This paves the way for the main floor of the building to be brought up to code, maintenance-wise, with an office created for the rector.

In addition, the Chapel needs a lot of work, as it has been essentially a storage room for several years now.

All the chapel furnishings are available to be put back in place after any necessary maintenance and refurbishing has been completed.

**Commentary continued....**

As our own government senses its power and authority growing stronger in direct proportion to our increasing religious apathy, social irresponsibility, and historical ignorance, we can be sure that it will do what it can to prevent the American people from reversing the tide.

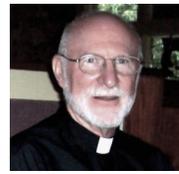


With a separate office for the rector, our Parish secretary, Kathy Clark will have more room to work, as well as room for the office supplies.

Thus, there is light at the end of the remodeling tunnel, with a well-deserved thank-you to our Jr. Warden, Jerry Burns.



Americans must decide the future they want for their country. If we wish to preserve the unique tradition begun by our Founders, we must rediscover the importance of religion and put God back in the foreground of our social and political consciousness.



## Revisiting Rector's Statement on the War in Ukraine

*As the war in Ukraine continues, reports coming from that country reveal atrocities committed against civilians, tantamount to genocide. The Russians have displayed a total disregard for human life, and continue to do so. Thus, as a priest in the Anglican Catholic Church, I feel it is my priestly responsibility to denounce in the strongest terms the acts of Russia in Ukraine as completely immoral and totally contrary to all Christian standards of conduct under any circumstance. The atrocities being committed are unconscionable and unacceptable. While I, and other religious leaders, are constrained in our actions to respond, we all may exercise our faculty of prayer and free speech to seek the greatest possible condemnation of Mr. Putin and his regime and to support any response by whatever means necessary, and any appropriate action on behalf of Ukraine and its people to oppose the Russian aggression and to defend their nation.*

I want to make it perfectly clear that the above statement is not intended in any way to be a political statement. My concern relates to moral issues in the treatment of civilians and non-combatants caught up in a conflict between warring nations.

We are in the 21st Century and, by now, should have progressed enough to conduct relations between nations in a civilized and humane manner. We are no longer Neanderthals nor irrational beasts — at least I thought so.

The aggression by Russia against

Ukraine is unprovoked, and in violation of international standards of conduct in resolving conflicts between nations, as well as of longstanding norms in the conduct of internal relations.

The reports I receive from Ukraine through extended family members there are very troubling, not just from the standpoint of aggression against a sovereign nation but also for the atrocities that are being committed by Russian forces against civilians, in particular, women, children, and the elderly — barbarism at its worst.



## Nature

### *As Seen through the Lens*

by Forrest Roberts

## Osprey

**Location:** *Phinizy Swamp,  
Augusta GA*

Phinizy is a great place to visit with many birds, butterflies, alligators and other critters. preys, or maybe Bald Eagles, to build a nest.

Lots of walking, so if you go, take water and bug spray.

The tall tower shown is for windshear detection for Augusta Regional Airport that is less than 1/2 mile away. When you construct a tall tower with some flat surface on top, near water, you practically invite Os-



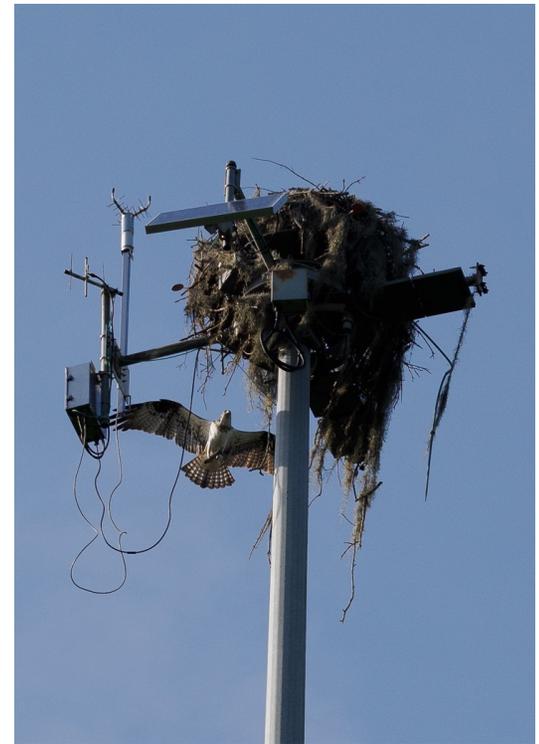
This has been an Osprey nest for several years. They are on the nest now and I was fortunate to get this sequence of photos. I do not think the chicks have hatched yet, as the nest seemed very quiet. From the time they hatch until they fledge, it is quite busy with lots of movement and heads peeking over the edge.

I sat for about 30-45 minutes, and it paid off as the Osprey flew overhead of me with a fish. He circled around and approached the nest into the wind. He was on the nest no more than 60-90 seconds before he flew off.

**Phinizy Swamp, Augusta GA**  
<https://phinizycenter.org>

[Note: this is a monthly series of nature photography by Forrest Roberts, who, with Carol Sue, travels extensively, both of them photographing the wonders of Nature.]

**Forrest Roberts  
is  
the Official  
All Saints'  
Photographer**





## Veal? Braised Veal Cheap Cut!

By Fr. Alexander

It's amazing what you can find where you least expect to find it.

As a member of the clergy, we cannot afford to be too extravagant, so we have to be careful shoppers. What I have found is that one of the supermarkets we frequent, though not one of the more elite, has many things you would never expect to find. And the really surprising thing has been in the meat department.

Perusing the meat counters, as I always do, I ran across packages of veal that, upon closer examination appeared to be quite good and inexpensive. So, I made a purchase — veal chuck chop, one and a half pounds for well under \$10. But, the question was: did I waste my money, or was it really worth it?

Well, as it turned out, it was *really* worth it, and not surprisingly! Here's how I prepared it for the two of us and got two meals out of it.

Braised Veal Cheap Cut:

### Ingredients:

1 1/2 lbs Veal Chuck Chop  
1 lrg can Diced Tomatoes  
5 large Mushrooms  
1/2 med. Yellow Onion, quartered & sliced  
2 cloves Garlic, chopped  
2 TBS Marjoram, Fresh  
2 TBS Red Wine (don't be chintzy)  
1 Bay Leaf  
2 TBS Olive Oil  
S&P

For the Marinade:

### Ingredients:

1/4 cup Olive Oil  
Sprinkle Garlic Powder  
2 TBS Worcestershire Sauce  
S&P

**Marinate as follows: S&P both sides of the veal, sprinkling lightly with garlic powder. Place in a plastic bag with 1/4 cup olive oil and 2 TBS of Worcestershire sauce. Squeeze to remove as much air as possible; seal, and shake the bag to coat the veal. Let marinate for at least an hour. Longer is better, even overnight.**

**In a cast iron pan, with olive oil, brown the veal over medium heat with the onions and garlic, being careful not to overcook either the onions or the garlic. Add the can of tomatoes with juice, plus the marjoram. Stir and allow the sauce a couple of minutes to come together; then add the mushrooms and red wine. Now would be a good time to add a sprinkle of pepper, as well. Stir well but carefully, and cook over medium low heat for about 30 minutes, or until tender.**

I didn't try it but cooking this in a slow cooker should work just as well. Frankly, I just enjoy using our cast iron (we have a pretty good collection!).

A few insights: we have found that for the red wine, something bold is best, such as a good cabernet or, one of our favorites, a good Portuguese red; fresh marjoram is best but you can use the dried; just reduce the amount by half; and don't hesitate to use salt & pepper, remembering that salt is a flavor enhancer, just be careful how much.

We served the veal with pasta, salad, and a nice Portuguese red wine.

*Andiamo a Mangiamare!*

## Saint of the Month

*St. Bede the Venerable* (A.D.735) *Doctor of the Church*

Though a monk who hardly left his monastery, St. Bede was known far beyond even his country of England, having even been mentioned by Dante in the *Paridiso*. His homilies are often read, and he wrote a most definitive history of the English before 729.

Little is known of the life of St. Bede except from what he wrote in his famous work, the *Ecclesiastical History of the English People*.



That Bede was well-known and loved is evident by the title given to him, the Venerable, a term of respect bestowed upon distinguished members of religious orders, a title that was acknowledged by the Council of Aachen in 836, and finally affirmed when he was declared a saint and doctor of the church in 1899.

As stated, the best recollection we have of Bede is given in his own words from his famous work:

"I was born in the territory of the said monastery [of the Blessed Apostles St. Peter and St. Paul at Wearmouth] and at the age of seven I was, by the care of my relations, given to the most reverend Abbot Benedict [St. Benedict Biscop] and afterwards to Ceolfrid to be educated. From that time I have spent my whole life in that monastery, devoting all my efforts to the study of the Scriptures, and amid the observance of monastic discipline and the daily charge of singing in the church it has ever been my delight to learn or teach or write. In my nineteenth year I was admitted to the diaconate and in my thirtieth to the priesthood—both by the hands of the most reverend Bishop John [St. John of Beverly]

and at the bidding of Abbot Ceolfrid. From the time of my ordination up till my present fifty-ninth year I have endeavored, for my own use and that of the brethren, to make brief notes upon the Holy Scriptures either out of the works of the venerable fathers or in conformity with their meaning and interpretation."

Toward the end of his life, he was much involved in translating the Gospels into English, as well as a collection of notes from St. Isidore, and was quoted as saying:

"I will not have my scholars read what is false or labour unprofitably after my death."

His death was touchingly recorded by one of his disciples, Cuthbert [as recorded in *Butler's Lives of the Saints*]:

"After a wakeful night spent in thanksgiving he began to dictate the last chapter of St. John. At three in the afternoon he sent for the priests of the monastery, distributed to them some pepper, incense and a little linen which he had in a box and asked for their prayers. They wept much when he said they would see his face on earth no more, but rejoiced that he was about to return to his Creator. In the evening the boy who was acting as his amanuensis said, 'There is still one sentence, dear master, which is not written down', and when that last passage had been supplied and he was told that it was finished, Bede exclaimed, 'You have well said. . . All is finished. Take my head in your hands that I may have the comfort of sitting opposite the holy place where I used to pray and that, so sitting, I may call upon my Father.' And on the floor of his cell, singing 'Glory be to the Father and to the Son and to the Holy Ghost', he breathed his last."

St. Boniface said of Bede that he was "a light of the Church lit by the Holy Ghost", and that light has never been quenched, even in this world.

[Note: The material for this article is taken from *Butler's Lives of the Saints*.]

# Parish Monthly Calendar

## May 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><b>1</b> <i>Sts. Philip &amp; James, App., Mm.</i> MP &amp; HC 8:30 Bible Study 9:30</p>	<p><b>2</b> St. Athanasius, B.C.D.</p>	<p><b>3</b> <b>Invention of the Holy Cross</b></p>	<p><b>4</b> Patronage of St. Joseph (Comm. St. Monica, Wid.) HC at 5:30 pm Anglican Studies 6:15</p>	<p><b>5</b> Conversion of St. Augustine, B.C.D.</p>	<p><b>6</b> Feria</p>	<p><b>7</b> St. Stanislas, B.M.</p>
<p><b>8</b> <i>Easter 3</i> MP &amp; HC 8:30 Bible Study 9:30 HC 10:30 Healing Service 11:45</p>	<p><b>9</b> St. Gregory Nazianzus, B.C.D.</p>	<p><b>10</b> Feria Vestry meets 5:15 pm</p>	<p><b>11</b> Feria HC at 5:30 pm Anglican Studies 6:15</p>	<p><b>12</b> Sts. Nereus, Achilleus, Domitilla, &amp; Pancras, Mm.</p>	<p><b>13</b> Feria</p>	<p><b>14</b> St. Pachomius, Abt. &amp; St. Boniface, M.</p>
<p><b>15</b> <i>Easter 4</i> MP &amp; HC 8:30 Bible Study 9:30 HC 10:30</p>	<p><b>16</b> St. Simon Stock, C.</p>	<p><b>17</b> St. Pascal Baylon, C. ACW Lunch 11:30 MOAS 6:00 pm</p>	<p><b>18</b> Feria HC at 5:30 pm Anglican Studies 6:15</p>	<p><b>19</b> St. Dunstan, B.C.</p>	<p><b>20</b> St. Bernadin of Siena, C.</p>	<p><b>21</b> Feria</p>
<p><b>22</b> <i>Easter 5</i> <b>ROGATION SUNDAY</b> MP &amp; HC 8:30 Bible Study 9:30 HC 10:30</p>	<p><b>23</b> <i>Rogation Monday</i></p>	<p><b>24</b> <i>Rogation Tuesday</i></p>	<p><b>25</b> Vigil of the Ascension (Comm. Rogation Day) HC at 5:30 pm Anglican Studies 6:15</p>	<p><b>26</b> <b>ASCENSION DAY</b> HC at 5:30 pm</p>	<p><b>27</b> The Venerable Bede, C.D.</p>	<p><b>28</b> Of the Octave</p>
<p><b>29</b> <b>ASCENSION SUNDAY</b> MP &amp; HC 8:30 Bible Study 9:30 HC 10:30</p>	<p><b>30</b> Of the Octave (Comm. St. Joan of Arc, V. M.)</p>	<p><b>31</b> Of the Octave</p>				