

# *All Saints' Herald*

*September*  
*2022*

Newsletter of  
All Saints Anglican Parish  
Aiken, South Carolina

A Parish of the  
Anglican Catholic Church  
Diocese of the South

# All Saints' Herald

September

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2022

From My Notebook....



By Fr. Alexander

## Reminiscence The Indelible Mark of Family Revisited

As I ponder what to write for *From My Notebook*, I thought much about my family and those wonderful years of early childhood, growing up in a small town in the South, as I like to say.

It was the late 40's, and though I had the experience of living in Panama for a year at the ripe old age of three, I was still stuck in my little world — and it was a wonderful world.

We had a family farm close by where I learned many, many things that would influence my life, more in my later years than my younger, such as the art of milking a cow, galloping bareback on horses across the fields, plowing with a mule, and bathing in the pond during the summer.

I could go on and on but the point is, those are things that have an effect on your life that you never think about until, well, you reach closer to the other end.

Oftentimes, I think of my Uncle Dave, of whom I have fond memories.

I can remember, in the summertime, sitting on the back steps leading up to the third floor of Posey's Furniture Store in Graniteville, where I lived in the mid-to-late forties. I was helping Uncle Dave shuck corn for dinner — corn from the family farm, of course.

Naturally, we would run across the inevitable worm. When we did, Uncle Dave would take it and throw it into a small container. He said that would be part of our meat for dinner. Of course, I believed his sincerity, but knew in the end, the worms would not make it to the table. No way. My Aunt Louise would see to that, and she ruled.

I never quite understood what Uncle Dave did, other than work in the family business. He was kind, considerate, patient, and unexcitable. And he was quite talented. He could fix just about anything. And he had the potential to be a great artist.

He loved horses, and kept a buggy that often proved to be a valuable mode of transportation — and that's another story — perhaps, he had learned too well from my grandfather a disdain for vehicles powered by anything other than horses.

Uncle Dave had a lot of confidence in his ability to do most anything. Not something he flaunted. And he certainly did try his hand at a lot of things, much to the dismay of Aunt Louise and other members of the family.

In those days, in a small southern town, we all lived very close, and secrets were hard to keep.

That was evident when my Uncle Dave decided to raise quail, and the place he chose for his cages and incubators was on the second floor of the furniture store, which was used as storage.

There was ample space, and my oldest uncle, who managed the family business, rarely, if ever, set foot on the second floor. That is, until one day, Uncle John,

# Services & Meetings

Wednesday the 7th....

*St. Evurtius, Bishop & Martyr*: Holy Communion at 5:30 p.m.; Anglican Studies follows at 6:15 p.m.

Thursday the 8th....

*Nativity of the B. V.M.*: Holy Communion at 5:30 p.m.,

Tuesday the 13th....

*Vestry* meets at 5:15 p.m.

Wednesday the 14th....

*Exaltation of the Holy Cross*: Holy Communion at 5:30 p.m., **Parish Night Out** 6:30 at *Jameson McDubby's Irish Pub*.

Tuesday the 20th....

*ACW Lunch* at 12 noon at the *Feed Sack*.

Tuesday the 20th....

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

Wednesday the 21st....

*St. Matthew, Apostle & Martyr*: Holy Communion at 5:30 p.m.; Anglican Studies follows at 6:15 p.m.

Wednesday the 28th....

*St. Wenceslas, Prince & Martyr*: Holy Communion at 5:30 p.m.; Anglican Studies at 6:15 p.m.

the oldest, heard some strange noises that seemed to be coming from the second floor.

When asked, no one would admit to what could possibly be making those noises.

Well, Uncle John took to the stairs, and emerging onto the second floor, he discovered a number of cages filled with quail, and that ended Uncle Dave's quail enterprise. But there would be other ones, for sure.

I remember, too, spending the summers eating three lunches: one at home; then one at Aunt Louise's house; and a third at Aunt Helen's. So many memories growing up.

Now, what does this have to do with All Saints'?

It's a reminiscence, and a sort of introduction to what and who we are here and now.

We are products of a time and circumstances that have left a mark on each of us. A time when family were together. A time when our families instilled in us certain values that have shaped our lives, were the

basis for our successes, and helped us to overcome our failures.

But somewhere along the way, those values and family relationships have been relegated to the past, and far too many in this nation have grown up, and are growing up, without knowing what family is, the value of family, and the indelible mark that family can leave on us.

But, then, there is another family to which we belong as Christians. It is the *Family in Christ*.

This newfound family brings us home, home to the Church, where we share in the love and joy of being brothers and sisters in Christ.

By virtue of Baptism, we are adopted into this wonderful family, where we become heirs to the Kingdom of Heaven, and joint-heirs with our Lord and Saviour Jesus Christ of an eternal life in the presence of our Heavenly Father.

We are family, where God's Love and Grace are abundant, endless, and eternal, and where we are indelibly marked with the Cross.

## Announcements

*Scoured from the Weekly Bulletin*

### **Parish Social - Sing-a-Long**

How about a *Parish Social* and *Sing-a-Long*? **Carl Bottomley** is hoping, perhaps in October, to have one on a Friday evening, or another evening, if more convenient. Sounds like it might be fun and an opportunity just to get together as Parishioners. Snacks and beverages would be served. If interested, please see Carl or Fr. Alexander.

### **Sunday Adult Bible Study**

The Bible Study uses an interactive approach where each participant gets a chance to lead the discussion. The use of different commentaries is encouraged. We would welcome you to sit in on a session. **Tom & Ruth Ann Prevost** head up the Bible Study.

### **Request Favorite Hymns**

While hymns are chosen, generally, to follow the Propers for each Sunday within the Seasons of the Church, there is room to squeeze in favorite hymns. So, if you have a favorite hymn, please let us know. You may give them to our Organist and Music Director, **Carol Sue Roberts**, or you may send them to Fr. Alexander at

[gfa2001@bellsouth.net](mailto:gfa2001@bellsouth.net). If you prefer, you may put them in the collection plate or give to the usher.

### **Coffee Hour**

We have great **Coffee Hours**, thanks to the ladies who volunteer individually or as a team to feed us with *earthly food* after we have received *Heavenly Food*. Indeed, the earthly food itself is heavenly! However, the ranks are thin, and we could use more volunteers. If interested in volunteering, please see **Lena Whitaker**, our Hospitality Coordinator. There is also a sign up sheet on the bulletin board with available Sundays.

### **Parish Photo Gallery**

Please note that the Parish has a **Photo Gallery**, maintained by **Forrest Roberts**, which may be accessed through the Parish website ([allsaintsaiken.org](http://allsaintsaiken.org)). Photos include the Bishop's Visitation, as well as other events and occasions in the Parish. Forrest will make prints of any of the photos for a \$3 donation to the church. Just note the number of the photo you would like printed and give it to Forrest.

### **Altar Guild**

Our **Altar Guild**, *St. Catherine of Siena*, is in need of more ladies to participate in this sacred service. If interested, please see **Betty Alexander**, Director.

### **Share Your Reminiscences**

Fr. Alexander invites you to share your reminiscences with the Parish. We all have fond memories, especially ones which have influenced our lives. The newsletter is a good place to share. If you like to write, please consider the **Newsletter** for sharing your writing.

### **All Saints' Herald**

Published monthly by  
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## News from the Pews

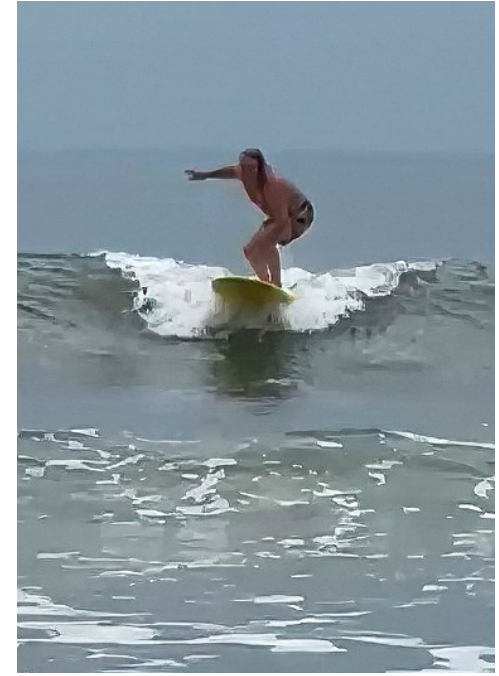
### **Surfer Bob Rides Again**

On a brief vacation to Florida in August, our own **Surfer Bob Sukovich** took a ride on the Atlantic Ocean waves. **Marion** captured it all on video, and we have this photograph to show that Bob hasn't lost his surfing touch.

So, the **Grill Meister** is able to hold on to a double title with his return to the waves.

Bob took up surfing many years ago, refining his talent on the California Coast with those big Pacific Ocean waves.

Marion says Bob was happy to be back on the surf board again but the waves off the Florida beaches were somewhat disappointing.



### **A Personal Aside**

In the monthly column, *From My Desk*, I frequently reminisce about growing up in Graniteville and living on the third floor of the furniture store that my grandfather had built.

Well, I finally found a photo of that building and just wanted to share it with you.

Yes, it did really exist, and, in this later photo of the building, the front balconies have been removed, and though it shows a fourth floor, only three were finished.



## ACW News

by Betty Alexander

The August ACW lunch at *Whiskey Alley* was attended by a small, but enthusiastic group of ladies.

Around the table were: **Patricia Sharp, Ann Zouck, Clare Michelinie, Trina Crocker, Phoebe Marshall, and Betty Alexander.**

Patricia brought paintings she had made from photos of **Ember, Trina's dog, who recently died, and of Lillie, Betty & Father Alexander's dog.**

Both recipients were thrilled by the gifts, and by Patricia's thoughtfulness in doing them.

**Clare and Phoebe** talked about how **Mel Brook's** movies always crack them up, and they recalled specific scenes.



All present shared reminiscences of their childhood and youth, and they agreed that it is a wonder that they made it to their current venerable status. (Perhaps, the stories shouldn't be spread too widely!)



The **September ACW lunch** will be at **The Feed Sack**, 1593 Whiskey Road (the restaurant recently opened in **Mitchell Shopping Center**) at 12 noon on **Tuesday, September 20.**

Let us know if you plan to come, so we will have enough seating.

## Let Us Continue to Pray for the People of Ukraine

Several of our Parishioners have family ties with Ukraine and have asked that we pray for, not only all the people of Ukraine, but also for those particular families and loved ones, whose lives are in constant danger and who live under the threat of terrorism.

In particular, we should mention the daughter-in-law of Shelby Ruddy, as well as the daughter-in-law of Fr. & Mrs. Alexander. In addition, Tamara Cannon immigrated from Ukraine and has relatives who still live there.

This is one of the most devastating invasions and oppressions of a free nation to occur in our time.

Aside from the atrocities that are being

committed, the Russian Orthodox Patriarch is condoning what is being done by Russia and has allied the Church with Vladimir Putin, who has instigated the actions against Ukraine.

It is time for all of the Christian World to condemn Russia and the Russian Orthodox Patriarch for the aggression against the people of Ukraine.

You may contact the rector for more information.

Please use the following prayer, and also note that donations to aid the people of Ukraine may be made through the ACC and the Polish National Church. A link is available through our Parish website.

### *Prayer for the People of Ukraine*

**Almighty God**, in whom we trust and to whom we turn in dire times: we humbly beseech thee to look mercifully upon the people of the Ukraine, whose nation is under unprovoked aggression. Strengthen them in their struggle to remain free and united, as they continue to hold fast to the moral course set by their leaders. In thy Goodness, deliver them from the threat of tyranny and turn the hearts of the aggressors so that they may end their aggression and pursue peace and harmony. This we pray in the Name of Jesus Christ our Lord. *Amen.*

### *Birthdays & Anniversaries*

#### September Birthdays

- 1 Lawrence Kurland
- 10 Clare Michelinie
- 14 Donna Burns
- 15 Mitchell Collins

18 Susie Kern

19 Carl Bottomley

28 Larry Byers

#### September Anniversaries

2 David & Carol Twigg

### *Contacting the Rector*

**Fr. Alexander** is available day or night, 24/7, and may be reached anytime at **803-270-0406**, including holidays. If you would like a home or hospital visit, or to receive Communion, anointing, or anything else, call, text, or email ([gfa2001@bellsouth.net](mailto:gfa2001@bellsouth.net)). If he is not able to answer immediately, please do leave a message and your phone number. Please keep your phone numbers up-to-date with **Kathy Clark** in the Parish Office.

# Men of All Saints' News

By Fr. Alexander

The Men of All Saints' met on the evening of Tuesday, August 17th, to enjoy good fellowship, drink, and excellent food.

Conversation focused on the Navy and Marine Corps as we welcomed a new member, David Twigg, a veteran of the Navy.



Also new to the men's group was Jeff Kern, who, with wife Susie, has moved to Aiken in the past year from Michigan.

In attendance were **Ken Connor, Jeff Kern, Larry Byers, Linzee Whittaker, Carl Bottomley, Jerry Burns, Bruce Drake, Don Michelinie, Kevin Riordan, David Twigg, Chris Roberts,** and Fr. Alexander, as well as **Forrest Roberts** behind the camera.



A hearty, well-fed group, thanks to Lena Whittaker, raise their glasses to the chef and to All Saints'.



## Adult Bible Study

Just a reminder that we do offer *Adult Bible Study* each **Sunday Morning at 9:30 am** in the Parish Hall. The Study is conducted by **Tom Prevost**, assisted by his wife, **Ruth Ann**. Coffee and cookies are available during the Bible Study for those attending. You do not have to sign up; just show up!

# The Sacraments of the Church

## *Looking at the Lesser Sacraments*

Recently, we have talked about the two Sacraments necessary for salvation, Baptism and the Holy Eucharist, and also mentioned Confirmation. These are three that precede the remaining four of the Seven Sacraments, with Confirmation defined as the completion of Baptism.

So, let us take a look at those remaining Sacraments which, along with Confirmation, constitute what are referred to as the Five Lesser Sacraments.

### **HOLY MATRIMONY**

As a Sacrament, Holy Matrimony, through the outward signs of the exchanging of vows and exchanging of rings, bestows upon the man and woman, in their union, the grace to live together in godliness and love.

St. Paul has likened the marriage of a man and woman to that of the union between Christ and his Church. He calls it a great mystery.

Our Lord spoke of marriage and said, as recorded in Matthew 19: 5-6:

*For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*

Thus, the Anglican Communion, as in the Orthodox Churches, does not condone divorce nor condone remarriage while one of the partners still lives.

Note: When a divorce does occur, the

matter is taken up with the bishop, as is also the matter of remarriage, when the circumstances for an Ecclesiastical Annulment may be appropriate.

### **HOLY ORDERS**

The validity of the Sacraments, indeed, the foundations of the Church itself, is dependent upon the unbroken connection to our Lord: Apostolic Succession.

Apostolic Succession is not an accident or an invention of the Christian Church. It draws upon the priestly succession of the Old Testament, which validated the actions performed by the priests in the temple, as the model for the Apostolic Succession of the New Testament era. As St. Paul has stated in his Epistles, Christ became the High Priest when He offered Himself up as a Sacrifice before God the Father for all of humankind.

Since the earliest days, the ministry of the Church has been defined in three orders: bishops, priests, and deacons.

Clearly, the bishop is the successor to the Apostles and a shepherd of Christ's flock. Only the bishop can confer Holy Orders and administer Confirmation. It is said that "where the bishop is, there also is the Church."

The subordinate orders of priest and deacon exist as extensions of the bishop, their functions defined and limited.

Though a priest may be indelibly marked through ordination, his authority is dependent upon the bishop, without whom he cannot function.

He ministers to the people committed to

his care, celebrating the Holy Eucharist, spreading the Word of God through teaching and preaching, and pronouncing God's Absolution and Blessing.

Deacons assist priests under the direction of the bishop. They have limited sacramental authority and are excluded from celebrating the Holy Eucharist and pronouncing God's Absolution and Blessing.

### **PENANCE**

The **Sacrament of Penance** is often-times confused with "Confession," as in the Roman Church, where the priest hears the "Confession" of a parishioner, pronounces "absolution," and gives pastoral counsel.

While "Confession," in that sense is encouraged in Anglicanism, the term "Penance" is more inclusive and centers around "Absolution." It more readily signifies "loosening" or "release."

We find that, as a sacrament, Absolution was instituted by Jesus Christ after his resurrection. John records this in his Gospel (20: 19-24):

*Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so I send you. And when he had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

We must remember that the power to absolve lies within the Church. By the authority given him, the priest, in absolving, acts in the name of and on behalf of

the Church. The power of remitting sins was not intended to end with the Apostles.

There are several places where the Prayer Book addresses the power of Absolution: in Morning and Evening Prayer, in the Communion Service, and in the "Order for the Visitation of the Sick."

In all cases, absolution is preceded by confession.

There is provision for "Confession," when a person, out-of-consciences, seeks further counsel of a priest. The priest hears the confession, offers counsel, and pronounces absolution when assured of the sinner's repentance.

### ***Unction, Anointing with Oil, Laying-On of Hands.***

One Sunday month, we offer a **Healing Service**; unfortunately very few attend to have **Hands Laid Upon Them and to be Anointed with Oil**

In a similar ritual, often during visitations of the sick, they are **anointed with oil** and receive the **Laying-On of Hands**.

These two elements constitute what is, perhaps, one of the most misunderstood Sacraments of the Church: **Unction**. For many, many years, it has been so closely associated with **Last Rites** that it has become something to be feared, and, as a result, many people shy away from it.

In reality, it is a wonderful **Sacrament of the Church**, offering the comfort and strength of the Holy Spirit in times of sickness, whether physical or spiritual.

*(Continued on page 16.)*

# Parish Night Out: Small Group But Lots of Fun!

A fun evening at *Sombreros Mexican Restaurant* for those attending **Parish Night Out**. The food was good and, obviously, so were the drinks!

Present for the evening were (see bottom right photo): Sharon Padgett, Carol Sue Roberts, Pat Hardwick, Kim Hardwick, Ann Zouck, Betty & Fr. Alexander. For-

rest Roberts took the photo. Jean & Bruce Drake arrived after the photo and are seen in photo to the left.

This month's **Parish Night Out** is Wednesday the 14th, 6:30, at *Jameson McDubby's Irish Pub* on Laurens St.



Photos top, left, & bottom

Do you really think Ann was offering to share her Margarita? Well, maybe not.

Notice the smiles as we lift our glasses to toast the evening.

Forrest Roberts is our official photographer but he turned the camera over to Sharon Padgett so he could be in the photo to the left.



Carol Sue Roberts, Pat Hardwick, & Kim Hardwick share a laugh with those across the table.





Commentary

## Unto the Least of These *The Christian's Obligation to the Poor*

by Ken Connor

When trying to determine what is good and true, right and just, most Christians are quick to refer to the authority of Scripture. The Bible offers plenty of guidance to Christians eager to live holy lives; it also communicates guidelines for establishing a just society. Unfortunately, Christians sometimes focus exclusively on certain injustices while neglecting others.

Though Evangelical leaders have a lot to say about a Christian's duty to defend the sanctity of life and the institution of marriage, they spend much less time talking about our obligation to the poor. The emphasis on abortion and marriage is understandable. After all, if a baby's life is terminated before she is born, she will never experience life within society. Furthermore, strong marriages are the foundation for a healthy society. Nevertheless, Christians should not consider civic engagement an "either/or" proposition. It is not, "Either we combat abortion and the decline of marriage, or we help the poor."

Instead, Christians should look at these problems in a "both/and" way. We must both fight for justice for the unborn, work to preserve the institution of marriage, and honor our obligation to help the poor and oppressed.

### Jesus identifies with the poor

The Bible makes it clear that our Lord identifies himself in an inextricable way with the poor. Jesus told his disciples that when they feed the hungry, give drink to the thirsty, provide shelter for the home-

less, clothe the naked, nurse the sick, and visit the imprisoned, they are actually doing these things for him. (Matthew 25:35-36). The converse is also true. In the Matthew passage, Jesus did not welcome into his kingdom those who did not serve the poor and needy. (Matthew 25:41-46)

Our Lord's close identification with the poor is not just a New Testament concept. The Old Testament attests to this relationship as well. For example, we read that, "He who is gracious to the poor man lends to the Lord, And He will repay him for his good deed." (Proverbs 19:17)

### The Christian's duty to the poor

There is no debate among Christians about whether we have an obligation to serve God. However, some Christians seem to show less conviction when it comes to our obligation to serve the poor. Scripture, however, eliminates any ambiguity. For example, consider the following verse:

"If there is a poor man among your brothers in any of the towns of the land that the Lord your God is giving you, do not be hardhearted or tightfisted toward your poor brother. Rather be openhanded and freely lend him whatever he needs." (Deuteronomy 15:7-8) This verse is soon followed by another, which Jesus alludes to in the Gospels: "There will always be poor people in the land." However, notice the following sentence: "Therefore I command you to be openhanded toward your brothers and toward the poor and needy in your land." (Deuteronomy 15:11) Far from

being an excuse to ignore the impoverished, the full verse actually reminds us that there will always be plenty of opportunity for us to selflessly and joyfully give to those in need.

### Our destiny is linked to the poor

In view of a clear obligation that Christians have to the poor, it is not surprising that there are consequences that flow out of our response to the poor.

The Bible often speaks of blessings bestowed on those who reach out to the less fortunate. For example, the book of Proverbs says, "He who is generous will be blessed, for he gives some of his food to the poor." (22:9) We should also understand that there are negative consequences that result from ignoring the poor, "If a man shuts his ears to the cry of the poor, he too will cry out and not be answered." (Proverbs 21:13)

Similar ideas are found in the gospels. For example, in the book of Luke Jesus says, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you. But when you give a reception, invite the poor, the crippled, the lame, the blind, and you will be blessed, since they do not have the means to repay you; for you will be repaid at the

resurrection of the righteous." (Luke 14:12-14)

Christ is apparently trying to teach us to put special emphasis on helping and comforting those who cannot repay us. God has promised to bless those who bless the needy, and he will not look favorably upon those who neglect those in poverty. We have seen clearly in the verses quoted above that our disposition toward the poor will have eternal consequences.

### Conclusion

In a prosperous, capitalistic country like ours, it is easy to pat ourselves on the back when we are personally successful and forget those who are less fortunate. In a just society, however, those with an abundance have an obligation to share with those in need. Provision for the needy ought to be a vital part of the Church's mission.

Evangelical leaders should work to ensure that their flocks understand that God's "issue set" is much broader than just a few hot topics. Without neglecting big issues like abortion and marriage, Christians should be creative and diligent in addressing a wide range of problems. Considering the Biblical emphasis on poverty and oppression, these issues should also be at the forefront of our political thinking.



### Share Your Reminiscences

Fr. Alexander invites you to share your reminiscences with the Parish. We all have fond memories, especially ones which have influenced our lives. The newsletter is a good place to share. If you like to write, please consider the **Newsletter** for sharing your writing. Send your work to Fr. Alexander at [gfa2001@allsaintsaiken.org](mailto:gfa2001@allsaintsaiken.org) or talk with him about your ideas. If you have any questions, contact him by email or cell phone.



## Magnificent Churches Representing Our Heritage

### *Holy Trinity was Shakespeare's Home Parish*

**Holy Trinity Church** in Stratford upon Avon is the magnificent home parish of Shakespeare. Having served as a lay-rector in his parish, that position earned Shakespeare the right to be buried inside the

church itself. The church is typical of the beauty of our English Church heritage, and churches such as this are found throughout the United Kingdom.



#### *Sacraments continued....*

Its origins go back even before Christianity when anointing with oil was common. While there are many references in the Old Testament, Christian origin is credited to the **Apostle James**, where, in the fifth chapter of his Epistle, he writes:

*Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:*

*And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

The words of prayer the priest uses in this

Sacrament are very simple, yet powerful:

*I lay my hand upon thee and I anoint thee with oil, in the Name of the Father, and of the Son, and of the Holy Spirit, beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body and mind being put to flight, the blessing of health may be restored unto thee. Amen.*

The priest places his hand upon the person's head, and makes the sign of the Cross with oil upon the forehead, a reminder that we were sealed with the Cross at baptism, and that it is through the Cross that our Salvation was wrought and that we are healed.

## The Reality Of God:

### *Around Us and In Us*

*[Reprinted from Fr. George's Notebook Oct. 2014]*

The search for life outside our solar system has yielded some amazing discoveries, the latest being i-propyl cyanide, an organic molecule that is somehow tied to amino acids, necessary for the existence of life.

Yet, for all man's efforts to discover life elsewhere than earth, our planet remains alone as the sustainer of life in the universe.

The search, though, is necessary, and reflects the nature of man as a curious, restless creature, destined to explore and seek after knowledge, even to find the origin of his existence.

All the while humankind searches the universe, the obvious is within his sight, without the need of giant telescopes, or space probes sent out to explore the cosmos.

Nature, in her wondrous beauty, speaks out, clearly and loudly, demonstrating the divine origin of all creation, demonstrating organization, demonstrating a rational system of physical laws.

By nature, I am referring to all of God's creation, and, although there may be some things in the world around us we don't especially care for, there is divine beauty in all that God has created.

I marvel each morning when I awake and look out the window at the trees and flowers, grass and shrubs, and listen to the birds, watch them as they flit from limb to limb in the trees, and glide across the yard.

It is absolutely amazing when one thinks about it: all this beauty, seemingly simple, yet so complex. Life! In all of the uni-

verse, our planet alone sustains "life"!

While the scientific world proclaims randomness in creation, randomness throughout the universe, they still expect all research to be verified and repeatable. Yes, randomness must be repeatable?

If we apply the rationality with which God has imbued us, we must come to the conclusion that creation was not an accident, something spontaneous with no origin.

That life is an accident, in itself goes against rational thinking: something created with no origin?

We are no accident. All the beauty that surrounds us is no accident.

We, all of creation, are the product of a divine reality, God, who has revealed Himself to us as a God of love and beauty.

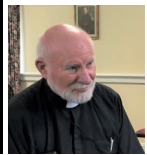
He did not create us and abandon us.

In the fullness of time, He entered directly into our world, living among us in the form of Jesus Christ, the Second Person of the Eternal Godhead, providing us a way to be united to Him in life eternal.

Each year, following the Church calendar, we celebrate His Incarnation, His Life, His Death, His Resurrection, His Ascension, and the sending of His Holy Spirit on Pentecost.

What we witness, what we experience, what we come to believe through our faith as Christians is that we are not a random accident in the cosmos but are the product of a loving God who created us in His Image and Likeness, and whose desire is to bring us into an eternal union with Himself.

That **Divine Desire** is fulfilled through  
*(Continued on bottom of page 19.)*



*Repeated from Sunday Bulletin*

## **Our Church: Yesterday, Today, & To Come**

**By Fr. Alexander**

When we look at the beauty of the Anglican Church today, we are looking at an evolution of worship, or liturgy, and a defining of doctrine that is solidly based on Holy Scripture, draws on Tradition, and is confirmed by Reason.

In the British Isles, separated from the European Continent by the English Channel, the Church had a certain autonomy, even though, up until the 1500s, it was under the Papacy. Its isolation allowed for English and Celtic culture to flavor it and invigorate it.

The Church grew and spread over the centuries to include all of England, Wales, and Scotland, as well as Ireland. Monasteries and abbeys were built and became bastions for learning and the preservation of books. Men of learning came out of the monasteries, contributing to the consolidation and development of a great nation. Beautiful churches and cathedrals were constructed, many of which survived the Viking invasions, civil wars, and the turmoil of the Protestant Reformation, and remain today as testaments to the greatness of Christianity in the British Isles.

In 1548, Archbp. Thomas Cranmer, during the reign of Edward VI, began compiling the first truly English Book of Common Prayer, which was ratified in 1549. Though there would be many changes over decades, it set the stage for a truly English form of worship.

Separated from Rome by political events

of the time, a separation furthered by the Protestant Reformation, both on the Continent and in the British Isles, the Church in England suffered from radical swings of the pendulum as warring factions within battled for their religious perspectives to dominate.

As the pendulum swung in one direction, it was the Protestants who had the upper hand. As it swung back in the other direction, it was the papal advocates who predominated.

During the Protestant Reformation in England, many clergy suffered, especially the Roman Catholic priests, who were singled out and tortured or put to death. The papacy was regarded as evil, and any association with it as a threat to England, not just to the Church, but to the nation as a whole.

That the English Church, Anglicanism, as we know it today, survived those four centuries, 15th, 16th, 17th, and 18th, is remarkable, if not miraculous.

But it did. Now, today, it is under assault by elements who are intent on compromising its beauty of worship and soundness of doctrine by subjecting the Church to the whims of social change. Indeed, the entire Church is under siege and is being bombarded from every direction.

More than once over the centuries, it has been said we are in unrepresented times, and, indeed, we are, both within and without. Sound familiar?

Though we are tugged in one direction or another by the politics of the day, there are other issues that are plaguing the Church and its future, even its future existence as a moral standard for society, communities, and nations.

Foremost is the challenge to Biblical and Moral Standards. It is from Holy Scripture that moral standards are derived but not just the Bible alone, for there are natural influences also. By natural influences we refer to reason, as well as the world around us.

Reason is God-given to human beings and is a strong force in how we interpret ourselves and the world. In nature, God has created natural laws that govern how the world and the universe behave, which, in turn, reflects on our lives, our existence in the world.

The Church has long accepted that Holy Scripture and Reason work together in the interpretation of Moral Standards, Biblically-based.

Today, what has been accepted as immutable or true is being challenged, from gender to God, destroying, perversely, the definition of family which the core of society.

A recent example may be found in the Episcopal Church, which, in its General Convention, passed a resolution supporting gender affirming care for all ages — all ages! Not to mention that this is a disruption of a fact of nature that we are born either male or female, this is a decree that strikes at the heart of family and challenges basic morality, Christian morality, and reason. Imagine, life-changing decisions made for children at an age when they are

incapable of making those decisions, children who are naturally inquisitive as they learn and grow and explore. This is a perversion of Biblical Standards, indeed, of all acceptable standards of morality.

*Suffer the little children to come unto me and, forbid them not: for of such is the kingdom of God. (Mark 10:14)*

With this as just one example, we must question the leadership of the Church in all its many divisions and hold them accountable to Holy Scripture, to Biblical Standards, to basic morality and reason. The Church leadership must preach and teach them and influence the family, communities, even governments, if not nations, that there are basic realities of life that are not left to whimsical definition, and which are inalterable.

Moreover, Faith — Faith in God and his son Jesus Christ — is a reality of life and human existence, both here and hereafter.

Emphasis must be placed on reality as opposed to virtual reality. The world is real. We are real. God is real.

The Church cannot allow itself to become a virtual reality where there are not consequences, else true reality will set in and the consequences will not be virtual.

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*Reality continued.....*

love, and we share in that desire through the exercise of our own free will, accepting His Mercy and His Grace freely given.

The proof that God is the origin of all creation is in us, through us, and around us; and more to the point, his reality is made manifest in that we cannot prove He doesn't exist!



## Nature

### *As Seen through the Lens*

by Forrest Roberts

## Crested Caracara

Location: *Brazil*

This is the **Crested Caracara** that I referred to in the article on the Ringed Kingfisher in last month's *All Saints' Herald*.

They can be seen walking around, looking for food. They will feed on a carcass of a dead animal, steal food from another raptor, raid bird nests,



Like raptors, they fly up or down the river when feeding. Unlike other raptors they take the fish in their mouth and not in their talons. I did not notice the difference until I got home and started processing the images. They skim the water & don't hit like kingfishers. I have seen them from south Texas to southern Brazil.

and take live prey. At times, they will eat fruit, so they certainly have a varied menu. They are dominant over Black and Turkey Vultures at a carcass.

[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.]





## Shrimp & Scallop Marsala

By Fr. Alexander

Besides chicken, we do eat a lot of seafood, and we in the Clerical Kitchen have experimented with a number of dishes over the years. This time, Sous Chef Betty suggested that we try scallops and shrimp together, since we had a little of both left in the freezer.

Good idea. Now what to do with them? A scampi maybe? Or something a little more kicked-up?

Spotting a bottle of Marsala in the cabinet, I began to form an idea, and, with Betty's help, we developed the idea with Scallop and Shrimp Marsala.

We tried it two ways —one with cream, and one without cream. We liked both.

After further refinement, we decided it's ready for a debut in the Parish Newsletter, so here it is with cream as an option.

### Scallop & Shrimp Marsala

#### Ingredients

2 Tbs	Olive Oil
¼ cup	Onion, diced
1 ½ tsp	Garlic, minced
1 Tbs	Bell pepper, diced
½ tsp	Basil, dried
½ tsp	Parsley
1 cup	Marsala wine
3 small	Roma tomatoes
3 Tbs	Butter
1/3 cup	Heavy Cream (Optional)
1 Tbs	Flour
S&P to taste	
6	Jumbo shrimp
8	Sea Scallops, medium
Pasta for two	

Prepare the pasta, and cut tomatoes into small

chunks (don't dice, and season with S&P. Set aside. We find it easier to measure all the ingredients and put them in plastic containers, so they can be added as needed, especially for this dish, as everything will come together quickly.

Cook onions in olive oil over medium low heat. Season lightly with S&P. Add ½ Tbs butter, bell pepper, garlic, parsley, and basil, and cook for several minutes. Add ¼ cup marsala wine, and let simmer for 5 or so minutes.

Add ¼ cup marsala wine to onions and bell pepper mixture, raise temp to medium, then add the scallops. Wait one minute before adding the shrimp. Let simmer for two minutes, then remove scallops and shrimp and set aside.

Next to prepare the sauce, raise the heat to medium high, adding ¼ cup marsala wine and remaining butter. Add tomatoes, and stir into the sauce. Next, return scallops and shrimp to the sauce. Thicken with a mixture of 1 Tbs flour and ¼ cup marsala. Optionally, at this time, add in 1/3 cup of heavy cream, stir well. Stir well, simmer for a minute or two, or until the shrimp are done.

Serve over pasta.

**Note:** It is better to have more sauce than just enough or not enough. There is the option to add heavy cream as a finish. Without the cream, the sauce is lighter. With the cream, the sauce is richer. It is your choice. The recipe has been tested both ways. Our preference is to soak the scallops in milk overnight, drain and rinse before cooking. This removes some of the undesirable tastes associated with seafood.

In the Clerical Kitchen we use **Paul Masson Marsala**. We've tried more expensive Marsalas but their flavor lacked the intensity of this one when used for cooking.

After trying different types of pasta, we've finally settled on fettuccine because it makes a nice bed for the scallops and shrimp.

Enjoy with a nice white wine such as a **Vino Verde**.

*Andiamo a Mangiamare!*

## Saint of the Month

### *Bl. Lancelot Andrewes, Bishop & Confessor (d. 1626)*

Serving as a bishop under two monarchs, and contributing significantly to the translation of the **Bible** into English, Lancelot Andrewes was considered one of the most learned of his time, and is credited with having safeguarded the Catholic Heritage of the English Church.

Born in 1555 near All Hallows, Barking, by the Tower of London, of an ancient Suffolk family, Andrewes was educated in a "free school" before entering Cambridge (Pembroke Hall), where he received both



Bachelor and Master of Arts degrees. In 1576 he was elected fellow of Pembroke College, Cambridge, and in 1580 he took orders.

During the reign of Elizabeth I, Andrewes served as a chaplain to the queen, and was noted for his outspoken sermons, eventually being appointed Dean of Westminster.

With the accession of James I, Andrewes rose in favor, assisting at the coronation, and then being placed at the head of the list of divines appointed to translate the **Bible** into English. He took charge of the translation of first books of the **Old Testament** (Genesis to 2 Kings), and acted as a sort of general editor for the **King James Authorized Version of the Bible**.

During the reign of Elizabeth I, Andrewes prevailed upon, with his skills as a preacher and theologian, to address many of the issues raised by Puritans in the late 16th century, always stressing the observance of Prayer Book services under a properly ordained min-

ister, that the Eucharist be celebrated reverently, that infants be baptised, that the Daily Offices be said, and that spiritual counselling be given where needed.

Andrewes placed much importance on reverence in worship, coming from his conviction that when we worship God, it is with our entire being, that is, both bodily and spiritually. He maintained, "if He hath framed that body of yours and every member of it, let Him have the honour both of head and knee, and every member else."

For Andrewes, the 1549 Prayer Book reflected the practices and beliefs of the Church for over a thousand years, and the Eucharist was the meeting place for the infinite and finite, the divine and human, heaven and earth, as he stated. "The blessed mysteries ... are from above; the 'Bread that came down from Heaven,' the Blood that hath been carried 'into the holy place.' And I add, ubi Corpus, ubi sanguis Christi, ibi Christus". We here "on earth ... are never so near Him, nor He us, as then and there."

During the 50 years of his ministry, Andrewes touched those from all walks of life. He was chaplain to reigning monarchs; vicar of St. Giles, Cripplegate; prebendary of St. Paul's Cathedral; Master of Pembroke College, Cambridge; Dean of Westminster Abbey; Almoner and Dean of the Royal Chapel; and a bishop for 22 years. He held influential positions and ministered to many in important positions of State; yet his congregations came from all walks of life.

On the day of Andrewes' death, September 25, 1626, Archbishop Laud expressed very simply in his diary, "Monday, About 4 O'clock in the morning, died Lancelot Andrewes, the most worthy bishop of Winchester, the great light of the Christian world."

[Adapted from various sources.]

# Parish Monthly Calendar

## September 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat															
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 2px;">Ap - Apostle</td> <td style="padding: 2px;">Ev - Evangelist</td> </tr> <tr> <td style="padding: 2px;">Abt - Abbot</td> <td style="padding: 2px;">Abs - Abbess</td> </tr> <tr> <td style="padding: 2px;">B - Bishop</td> <td style="padding: 2px;">Bb - Bishops</td> </tr> <tr> <td style="padding: 2px;">C - Confessor</td> <td style="padding: 2px;">Cc - Confessors</td> </tr> <tr> <td style="padding: 2px;">D - Doctor of the Church</td> <td></td> </tr> <tr> <td style="padding: 2px;">M - Martyr</td> <td style="padding: 2px;">Mm - Martyrs</td> </tr> <tr> <td style="padding: 2px;">V - Virgin</td> <td style="padding: 2px;">Wid - Widow</td> </tr> </table>		Ap - Apostle	Ev - Evangelist	Abt - Abbot	Abs - Abbess	B - Bishop	Bb - Bishops	C - Confessor	Cc - Confessors	D - Doctor of the Church		M - Martyr	Mm - Martyrs	V - Virgin	Wid - Widow				<b>1</b>  St. Giles, Abt.	<b>2</b>  St. Stephen of Hungary, K.C..	<b>3</b>  B.V.M on Saturday.
Ap - Apostle	Ev - Evangelist																				
Abt - Abbot	Abs - Abbess																				
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V - Virgin	Wid - Widow																				
<b>4</b> <i>Trinity 12</i>  MP & HC 8:30 Bible Study 9:30 HC 10:30	<b>5</b>  Feria	<b>6</b>  Feria	<b>7</b>  St. Euvrctius, B.C. HC at 5:30 pm Anglican Studies 6:15	<b>8</b>  Nativity of the B.V.M. HC at 5:30 pm	<b>9</b>  St. Peter Claver, C..	<b>10</b>  B.V.M on Saturday.															
<b>11</b> <i>Trinity 13</i> <i>(Comm. Sts. Protus &amp; Hyacinth, Martyrs)</i> MP & HC 8:30 Bible Study 9:30 HC 10:30 Healing Service 11:45	<b>12</b>  Holy Name of Mary	<b>13</b>  Feria. Vestry meets at 5:15	<b>14</b>  <b>EXALTATION OF THE HOLY CROSS</b> HC at 5:30 pm Parish Night Out 6:30	<b>15</b>  Seven Sorrows of the B.V.M	<b>16</b>  St. Cyprian, B.M.	<b>17</b>  St. Hildegard, V. Altar Guild Work Day 10:00															
<b>18</b> <i>Trinity 14</i> <i>(Comm. Bl. Edward Bouvier Pusey, Confessor)</i> MP & HC 8:30 Bible Study 9:30 HC 10:30	<b>19</b>  St. Theodore, B.C.	<b>20</b>  Bl. John Coleridge Patterson, B.M. ACW Lunch at 12:00 Men meet at 6:00	<b>21</b>  St. Matthew, Ap.M. HC at 5:30 pm Anglican Studies 6:15	<b>22</b>  St. Maurice & Companions, Mm.	<b>23</b>  St. Linus, B.M.	<b>24</b>  Our Lady of Clemency															
<b>25</b> <i>Trinity 15</i> <i>(Comm. Bl. Lancelot Andrewes, Bishop &amp; Confessor.)</i> MP & HC 8:30 Bible Study 9:30	<b>26</b>  Feria	<b>27</b>  Sts. Cosmos & Damian, Mm..	<b>28</b>  St. Wenceslas, Prince, M. HC at 5:30 pm Anglican Studies 6:15	<b>29</b>  St. Michael & All Angels	<b>30</b>  St. Jerome, C.D..																