

# *All Saints' Herald*

*August*  
*2023*

Newsletter of  
All Saints Anglican Parish  
Aiken, South Carolina

A Parish of the  
Anglican Catholic Church  
Diocese of the South

From My Notebook....

## How God Brought About Green Energy to Mom & Me in 1949



As you all may well know, I love to reminisce about my early days growing up in Graniteville, so here is another one of those episodes.

For a time, my mother and I lived on the family farm while a house was being remodeled in town for us to move into. We lived in a small house overlooking a pond that was spring-fed, the same spring from which we received our water for the “cabin”.

We called it a cabin — the whole family called it a cabin. It had a kitchen, living room with a big fireplace, and another room that was sort of divided into two bedrooms.

The bathroom was an outhouse about 50 yards behind the “cabin”.

In the winter, we slept in the living room in front of the fireplace.

Now, when we first moved in, we had running water provided by a rather rudimentary system of plumbing. Basically, it was a pipe that ran from the “cabin” to a pump several yards in the back and then down a steep slope to the spring below.

My uncles devised the system, and it worked quite well for about a month — that is, until a tremendous thunderstorm struck.

I remember it well because, along with the thunder and lightening, there was hail the size of large marbles. At one point, my mother let me run out and pick some the icy marbles.

Suddenly, there was a particularly bright flash of lightening with a simultaneous loud boom. Then quiet except for the sound of rain on the roof.

It was an ominous quiet with consequences we quickly discovered — the lightning had taken out the wiring to the pump, damaging the pump itself.

The next day, a couple of my uncles examined the damaged and proclaimed that it was an “Act of God,” and that we were not meant to have running water at the “cabin”.

Thereafter, we had to resort to another form of running water — me running to the spring with a water bucket multiple times a day. Maybe not as efficient, but perhaps in today’s terms, we could call it “Green Energy”.

## Services & Meetings

**Wednesday the 2nd....**

*St. Alphonsus Liguori, Bishop, Confessor, & Doctor:* Holy Communion at 5:30 p.m.

**Tuesday the 8th....**

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

**Wednesday the 9th....**

*St. John Vianney, Confessor:* Holy Communion at 5:30 p.m., Parish Night Out follows at 6:30 p.m.

**Tuesday the 15th....**

**Dormition of B.V.M.** (to be commemorated on Wednesday the 16th):

*ACW Lunch* at 11:30 a.m.

*Men of All Saints'* meet at 6:00 p.m.

**Saturday the 19th....**

*Altar Guild* Work Day.

**Wednesday the 16th....**

*St. Joachim, Father of B.V.M.:* Holy Communion at 5:30 p.m.

**Wednesday the 23rd....**

*Vigil of St. Bartholomew, Apostle & Martyr:* Holy Communion at 5:30 p.m.

**Thursday the 24th....**

*St. Bartholomew, Apostle & Martyr:* Holy Communion at 5:30 p.m.

**Tuesday the 29th....**

*Beholding of St. John Baptist:* Holy Communion at 5:30 p.m.

**Wednesday the 30th....**

*St. Rose of Lima:* Holy Communion at 5:30 p.m.

*ACTS* donation for August: **Canned Beans**

Fortunately, we only lived in the “cabin” for just under a year, and that singular “Act of God” gave us a real appreciation for the wonderful modern innovation called “running water”.

It was not until many years later that the pump was replaced but those days living on the farm carry with them fond memories, such as watching the sunset over the pond that lay below; taking a bath in the pond during the summer and in a tin tub in front of the fireplace in the winter.

The tin tub required quite a few trips to the spring but it was worth it.

Now, I will admit that there are no fond memories of the outhouse!

In looking back to that year, 1949,

there is a certain beauty of life experience that remains embedded in me.

Certainly, for my mother, this was not necessarily an easy life but she never once complained. But, for me, it was what seemed to be a never-ending adventure.

There, rather isolated from the rest of the world, we were at one with God in the midst of his Creation, surrounded by all the beauty which far outweighed the inconveniences.

God’s presence was felt everywhere, for, indeed, he is everywhere, and, even as a young child, I could feel his closeness. That one “Act of God” followed me throughout my life, a moment in time that brings a smile and many fond memories to mind.

## Announcements

*Scoured from the Weekly Bulletins & Elsewhere*

### *Feast of the Transfiguration of Christ*

This year, the **Feast of the Transfiguration** falls on a Sunday, so next Sunday, that is what we will celebrate, instead of the **Ninth Sunday after Trinity**. In keeping with Anglican Tradition, we will commemorate Trinity 9.

### *ACW Market Day Sale*

The Annual ACW Market Day Sale returns this year, slated for Saturday, October 28th. Items are now being accepted Monday thru Friday, 9 to 2. Please contact Kathy in the Parish Office.

### *August Vestry Meeting*

The August Vestry meeting is Tuesday, the 8th, at 5:15 pm in the Parish Hall. Reminder that Vestry meetings are open to the Parish.

### *Parish Night Out*

Parish Night out is Wednesday, the 9th, at 6:30 pm following the 5:30 service.

### *ACW Lunch on Tuesday the 15th*

ACW will meet for lunch on the 15th at 11:30 at the *Metro Diner*. Please let Betty know if you plan to attend.

### *Men of All Saints' meet on Tuesday the 15th*

The Men of All Saints' (MOAS) will meet on Tuesday the 15th at 6:00 pm

in the Parish Hall for their August dinner. Please let Fr. Alexander know if you plan to attend. No menu set at this time. As always, suggestions welcome — volunteer chefs appreciated!

### *Anglican Studies Series*

Plans are to resume, in September, the **Anglican Studies Series**, covering a variety of topics concerning our **Anglican Tradition**, past and present, focusing on answering pertinent questions concerning our **Faith and Practice**. As of now, we plan to resume on Wednesday, September 6st, following the 5:30 p.m. service.

### *Seeking Voices for the Choir!*

We need more voices for the choir, so we can have a full choir of men and women. Tony, Larry, & Chris have been doing a great job and will continue to *cantor* but a larger choir to lead the congregation in singing would be wonderful. If you're interested, please let **Chris Roberts** know, or speak with **Tony Harris** or **Larry Byers**. We could also use a **Choir Director!** Not to mention an organist.

### *All Saints' Sporting Club*

We now have an active All Saints' **Sporting Club**, featuring shooting and fencing as starters, and more activities are in the planning. Heading up the club is **Clayton Kern**, so if you would like more information, please contact Clayton.

## *Italian Cooking Class Proposed for September*

Thanks to our own **Sylvia Riggin**, who is a real Chef, assisted by **Colleen Chandler**, acting Sous Chef, something new is coming to All Saints'. — Sylvia is planning to present an **Italian Cooking Class** during September in the Parish Hall.

Sylvia is not only a Chef but previously owned a *Five Star* restaurant.

The proposed menu for the class is homemade Northern Italian Sunday Tomato Sauce with homemade Meatballs, Italian Sausage (mild and hot), and Chicken.

This will be accompanied by a simple

Italian salad, Italian bread, plain or garlic, and Tiramisu for dessert.

They plan to follow up with an Italian Festa Dinner at the following Coffee Hour.

We will post a sign-up sheet for the cooking class soon.



Sylvia



Colleen

## *Celebrating August Festivals*

During August, we celebrate several festivals of the Church that tend to get lost in the course of Christian Year: the *Transfiguration of Christ*, the *Assumption of the Blessed Virgin Mary*, and the *Beheading of John the Baptist*.

The *Transfiguration* (August 6th) is a celebration of an event in the life of Jesus Christ which is well documented in Holy Scripture, and described in all three of the Synoptic Gospels. It marked a turning point in our Lord's earthly life, and represented the perfect Sonship of acceptance and obedience to the Father.

The *Assumption of the Blessed Virgin Mary* (August 15th) has not played

a major role in the English or American Church, while in the Eastern Church, it is a major festival recognized as the *Dormition of the Blessed Virgin Mary*, or *Falling Asleep*, an observance which is more in line with doctrine that has come to us through the English Church.

Another oft-overlooked feast day is that of the *Beheading of John the Baptist* (August 29th). Though not included in the Prayer Book, it, nonetheless, marks a significant event recounted in the New Testament. Speculation is that this event was omitted because Archbp. Cranmer did not consider John the Baptist a Christian Martyr.

# ACW News

by Betty Alexander

Happy to escape the heat, the ACW ladies gathered at *Sukiya Japanese Steakhouse* for their monthly lunch outing. Present were **Patricia Sharp, Jean Drake, Dominique Corbett, her friend, Pamela Stevens**, visiting from Connecticut, **Cecelia Davies, Kim Hardwick, Pat Hardwick, and Betty Alexander**. Somewhat daunted by the extensive menu, with Dominique and Kim being the only ones knowledgeable about Japanese cuisine, everyone made their choices, and all seemed happy with the results. Especially noteworthy (at least in aesthetics) were “Golden Salmon,” chosen by Dominique, and “Out of Control,” Cecelia’s choice. Topics of conversa-

tion included medical concerns and Betty and Father George’s upcoming, but much delayed trip to Italy (now delayed once again).

The next ACW lunch will be at 11:30 a.m. on Tuesday, August 15 at *Metro Diner*.

All ladies in the Parish are welcome, but please let us know if you plan to come, so we can have enough seating.



# Men of All Saints’ News

Gathering as usual in the Parish Hall, we welcomed **Ray Vaughters** to the Men’s Group — a longtime Parishioner and his first time to attend the Men of All Saints’.



Fr. Alexander prepared the dinner, which was gratefully accepted.

Those attending were: **Zack Ratchford, Clayton**



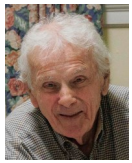
**Kern, Bob Storey, Ray Vaughters, Ken Connor, Bruce Drake, Jerry Burns, Carl Bot-**



**tomley, Kevin Riordan, Tony Harris, Wallace Rabon, David Twigg, and Chris Roberts.**

The next gathering is Tuesday, **August 15th.**





Outreach

## Push & Pride

by Carl Bottomley

*"How'd we get these belly buttons?"*

As I have mentioned repeatedly, I am not a writer, never in my life have I attempted this, and if Father George had not asked me to do this, I promise you it would not have happened. Also, I think, perhaps, many of you may be tired of these ramblings. I've referred to them as "Brain Droppings," and think this might be as close to the truth as we can get. In all honesty, this month I have struggled to come up with a topic, and I think I now know what people who do write for a career go through when they hit a blank wall. Ever go to a closet, open the door, and say, "Gee, I have nothing to wear".

So as I have wrestled with this, my thought process continually returned to our communal life as a parish family, and something keeps cropping up. The simple word, "Giving". Realizing this is not on anyone's front burner — and please don't run for the hills. Let me try and explain.

Firstly, "giving". Not referring to this in a monetary sense, but rather in terms of our active participation in our parish family. For me, I guess, from about age five on, in any church that I have attended, or been part of, I have always become involved. Being a relatively quiet person at heart, (some might dispute this), I have found this

has helped me gain knowledge of the particular church. So, in some respects, participation has been sort of self-serving. However, that being said, it also has provided me with a sense of awareness of what the human side of my new family was about. When I sit back and think about it, nothing really gets accomplished, or achieved, nor would the "church family" even exist, without people "giving" of their time and talents. The tasks are many, and not just coffee hour, but grass in our graveyard, ushering, altar care, Bible study classes, the vestry, the list is virtually endless. With this in mind, "giving" takes on far more than a simple sharing of life's monetary treasures. I do not in any way diminish or lessen how important the financial contributions are to the health and well-being of a parish, but the term "giving" really is much more.

As each of us professes our faith in our day-to-day lives, please, just for a moment, take a deep breath and consider how someone might feel after having received a heartfelt "thank you", or just a simple compliment, or perhaps a concern for how someone is handling their day. A pat on the back, maybe a silent prayer for a person's well-being. We all know people who have or are having struggles in their lives. This reaching out is an act, an

active act, a conscious act, and trust me, these actions are appreciated by the recipient. No matter, whether they be family, friends, acquaintances, or strangers, these conscious acts make a huge difference. A kind word will always be welcome, and it's all part of "giving".

Some years back a church pastor approached me, and, at the time, I held an office on the church's council. The pastor had asked if I would take the responsibility of coordinating the church's "Stewardship" program. This had been left dormant for over 12 years. No one wanted to take on the task; it was thought to be similar to stepping into a thick patch of poison ivy. To mention the word "Tithe" was not in anyone's best interest, unless the person loved being tarred and feathered. Realizing what I was being asked to do, and how my oft-times brain functions, I explained in clear terms that my approach would be anything but orthodox. This had to be acceptable, or I could not tackle the requested task. Fortunately, the pastor agreed. And so I concentrated on the more human aspects of "giving". This included people within the congregation participating in, and I do mean participating in, activities outside of their normal, "I'll attend services and mind my own business" roles. Over time, this lent itself to an awareness that, as a family, we were not just part of a given faith, but also part of a community, and a broader range of actions

as Christians. Over time, this was rewarded with an increase in our family, and not just new members, but also in an awareness beyond the confines of our parish walls.

We at All Saints' are truly blessed with a sense of "giving", and it shows in so many ways in our church family's life. Without the active participation of so many of our parish family, this church would not be the wonderful, warm, and loving place that it is. Sure, we profess our faith as best we can, we relish the history and clear beauty of our services, Father's sermons, and, of course, our infamous coffee hours that resemble the buffet at the Bellagio in Las Vegas. But also how we interact with each other, and our community at large. So when contemplating whether you should or should not volunteer for a project or task, just say the heck with it, raise your hand, and say, "Sure, why not", and besides it's good exercise. Richard Simons would approve. Think you'll find that the word "giving" will take on a new meaning. And while experiencing that, don't forget a "thank you" to the clerk who is bagging your groceries. It takes only a moment and will be well received, and you'll feel better for having done it.

God bless.  
Carl

## *The Meaning of the word: "Church"*

We hear the word "Church" so many times in conversation, probably every day. But have we ever taken the time to learn what the word "Church" means?

There are two meanings pertinent to our use of the word:

First, there is the Universal Visible Church, the Bride and the Body of Christ. This we'll discuss in more detail as the Doctrine of the Holy Catholic Church.

Second, there are the "Local Churches," which refers to the local organization of the Universal Church.

As the ancient world was organized by cities, the Church also was organized by cities, such as the Church at Corinth, or the Church at Ephesus. For example, we certainly can recall letters from St. Paul to different churches, as well as references in Revelations "to the Seven Churches that are in Asia."

Each of these churches probably began as a simple congregation. Over time, they most likely expanded to several congregations under one bishop and, as such, came to be called a "diocese."

The Universal Church is made up of these local churches. In order to be a member of the Universal Church, one must be a member of one of the local churches.

Over time, the world became orga-

nized by nations, as is reflected in the Church, so that there are national churches such as the Church of England, or France, or Australia; but though they contain many dioceses, they remain local organizations of the Universal Church.

Thus, there are two meanings of the word "Church" that are correct and scriptural: the Universal Church and the local churches.

Now, there are incorrect meanings of the word "Church" commonly used.

First, it is **not** "the invisible company of the faithful" as Calvin would have us believe. If it were invisible, then how could it be organized or compared to a body or how could anyone be admitted to it?

Second, it is **not** the sum of the local congregations, that is that the invisible church is expressed in the local congregations and that the sum of these local congregations constitute the visible church.

We must remember that from the beginning, the Church was a society with one faith and one order; she was not a loose federation or composed of a chaotic competition of differing sects.

Third, the word "Church" does **not** mean a "denomination." There is a difference between denomination, local church, and communion.

By strict definition, we should refer to

the Roman Church as the Roman Communion, as it is not a denomination. This applies as well to the Anglican Church. Each represents a number of local churches in full communion with each other.

When we refer to the Methodist Church or the Baptist Church, etc., strictly speaking, we are referring to a connection or a denomination, for they are neither the Universal Church nor a local church. Essentially, they are a society founded by an individual. For example, John Wesley founded the Methodists.

The Anglican view of the Holy Catholic Church is consistent with what we have described, and thus consistent with the historical definition, and uses the word "Church" in its historical sense.

We find it defined in Article 19:

### *XIX. Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

A modern definition was issued by the Anglican Episcopate at the Lambeth Conference in 1920 and renewed in 1930:

"We believe that it is God's purpose to manifest this fellowship, so far as this is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world wide service of the Kingdom of God. This is what we mean by the Catholic Church."

Now, if we look more closely at the Holy Catholic Church, we find that it is a Visible and Organic Society.

1. **visible, not invisible**, that is, its members are admitted by an outward rite, that rite being baptism; it is bound by written rules, such as Holy Scripture; and it is subject to known officers, such as the Apostles and their successors.

2. **organic, not contractual**, that is it is a society like a family that we are born into, specifically by baptism. The members are not prior to the Church, rather the Church is prior to its members.

In a contractual society, people are joined together through a contract for a certain purpose, whether it be something like a golf club, or say the Rotary, and so forth.

(Continued on page 19.)

## Parish Night Out

### *Nice Turn-out for Dinner at Casa Bella's*



It was a roomful and somewhat noisy but a great evening at Casa Bella's for Parish Night Out.

There were lots of conversations which accounted for much of the noise and perhaps a sign that everyone was enjoying the evening.



Service was a little slow due to a crowded restaurant but the great food made up for it, not to mention we had an excellent waiter.



Those attending included: **Susie Kern, Sharon Padgett, Forrest & Carol Sue Roberts, Trina Crocker, Ann Zouck, Sylvia Riggan, Amy & Ken Connor,**

**Bruce & Jean Drake, Zack Ratchford, Clayton Kern, Jeff Kern, Tony & Sandy Harris, Pat & Kim Hardwick, Colleen Chandler, and Betty & Fr. Alexander.**

The favorite entrée of the evening seemed to be the Veal Piccata. For dessert, it was a toss up between the Tiramisu and Crème Brûlée.

Wine seemed to be the beverage of choice, red for the most part, and the finisher was a Cappuccino.

Next Parish Night Out will be the 2nd Wednesday, August 9th. A destination has not been selected yet but will be announced in plenty of time. Any suggestions, let Chris Roberts or Fr. Alexander know.



## The Grandeur of Anglicanism St. Fin Barre Cathedral

Looking across the River Lee in Cork, one is immediately caught up with the sight of St. Fin Barre Cathedral, standing on the site of the 7th century abbey founded by the saint, who is credited with being the first to settle Cork.

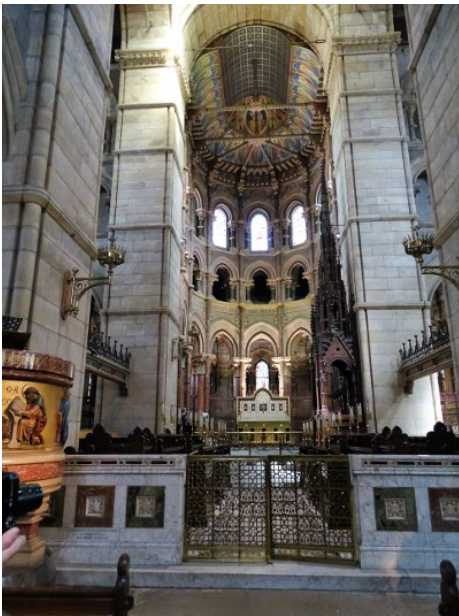
The present structure, dating to the 1860s, replaces several others that were either damaged or destroyed from Viking raids and, later, English sieges.

The cathedral reflects the magnificence of churches and cathedrals throughout Ireland. Our small church building could probably fit in the chancel of St. Fin Barre's, even the



side Altars are adequate to hold one of our well-attended services!

St. Fin Barre settled in the Great Marsh of Munster, now the city of Cork, at the turn of the 7th century. There he founded a church and monastery, which soon became a center



Above is the chancel and main Altar, while on the right, a view from one transept to another.



Above, a gargoyle stands watch on one corner of the church; at the right a pair of stained glass windows depict Moses and the burning bush in the left panel and Moses with the brass serpent in the right panel, one of many depicting biblical stories.

of learning, and the origin of the motto for University College Cork: *Ionad Bairre Sgoil na Mumhan*, which is translated: *Where Finbarr taught let Munster learn.*

St. Fin Barre was born in Templemartin. He studied in Ossory, roughly County Kilkinney, and took the name *Fionnbharra* (meaning *Fairhead* in Irish) when he became a monk.



He went on a pilgrimage to Rome at one point, visiting St. David in Wales on his return to Ireland.

The cathedral is part of the Church of Ireland with regular services

At left. looking from the Altar through the chancel and nave to the back of the church. Below left is one of a number of side Altars. To the right is the pulpit.







## *Orthodoxy, Orthodoxy, Orthodoxy:*

**It just won't go away, & that's a good thing!**

Of late, we have discussed orthodoxy a number of times, looking at heresies, talking around doctrine, but skirting some of those sensitive areas that are the product of our religious upbringing.

What is amazing is the number of prejudices we bring with us from our early years, and how, every time we broach the subject of religion, they affect us, not just in our religious life away from the church but in our growing in the traditions of the **Church**, even in **Church Doctrine**.

I wish I had a nickel for each time I've heard it said, "It doesn't matter what you believe as long as you believe," or "It doesn't matter where you go to church as long as you go to church." There are other catch phrases, as well.

The question, then, is does it really matter what you believe or where you go to church just so long as you do?

There is a right answer, on the one hand, and, on the other hand, there is the answer most people want to hear.

What would you say the right answer is?

To get to the correct answer, we must

begin with what sets us Anglicans apart from the various denominations of the Western Church. We are more than a denomination: we are a Communion, as the Roman Church is a Communion, and the Eastern Church is a Communion.

We Anglicans have not strayed from the *Teaching of the Apostles*; we have kept the Faith.

We are orthodox in the fullest sense of the word, in Doctrine, in Faith, in Practice of the Faith.

**In Doctrine and Faith:** firmly grounded in the Faith and Doctrine of the Church, handed down in the Apostolic Tradition, hammered out in the **Seven Ecumenical Councils**, sealed in the blood of martyrs, and approved by the whole Church.

**In Practice of the Faith:** through the Sacraments, and in a liturgy that has its origins in the **Apostolic Tradition**, refined over time, evolving with the defining of the Faith by the Church through the Ecumenical Councils.

Our **Anglican Tradition** is a product of the Church as it developed and evolved in the British Isles, pretty much isolated from the same develop-

ment that was taking place on the continent, and elsewhere.

Its singularity becomes quite obvious when one visits the Anglican Churches and Cathedrals, some built a thousand or more years ago. There one sees the beauty and depth of our worship of God in the Anglican Tradition, drawing upon all our senses. It is both mystical and rational.

Now, what was the question? Ah, yes! Does it really matter what you believe, or where you go to church, just so long as you do believe, and you do go to church?

Consider how important *right belief was* as the Church developed and expanded in its first 500 years. What would have happened if each group of Christians had a different set of beliefs about who Jesus Christ really was, or what the Sacraments were, or whether baptism was even necessary? What would the Bible have looked like if the Church Fathers did not sift through all the various writings and come to a decision as to what was authentic, and what was spurious?

So, need we really give an answer?

As you go about your devotions and contemplations, take some time to think about the beauty and depth of worship in the Anglican Tradition.

Keep in mind the significance, and importance, of orthodoxy as right belief

in maintaining the Faith once delivered to the Apostles and practiced in the Apostolic Tradition as experienced in the beauty of Anglicanism.

### *Transubstantiation*

Continuing with orthodoxy, the questions comes up, from time-to-time, do we believe in **Transubstantiation**?

To give a very simple *yes* or *no*, as one might expect, falls short, as the answer is a little more complex; however, there is a simpler explanation, simpler, as in less complex.

As Anglicans, we believe in the **Real Presence**, that is, that the **Bread and Wine** become the **Body and Blood of Christ** through a miracle during the **Consecration**. How this miracle is defined is of no importance. **Transubstantiation** is a philosophical method of defining the miracle that takes place on the Altar during which the **Bread and Wine** become the **Body and Blood of Christ**.

What we see physically and what we perceive spiritually are two different things in regard to what takes place on the Altar.

During the **Consecration**, the Holy Spirit acts upon the elements of bread and wine in such a way that they become the **Body and Blood of Christ**. It is through the priest, stand-

*(Continued on next page.)*

ing in the *Shoes of Christ*, that the Holy Spirit acts; and, through this liturgical action performed by the priest, Christ becomes present in the bread: it truly becomes his **Body**, though what we see physically is the bread. The same with the wine. The requirement for this to happen is a validly ordained minister through whom the Holy Spirit acts to accomplish the spiritual transformation of the elements of bread and wine. Through this action of the Holy Spirit, the priest, and the congregation together, this transformation becomes a reality.

Yes, it is bread. But, it is the **Body of Christ** because He said so.

Yes, it is wine. But, it is the **Blood of Christ** because He said so.

However, for this transformation to truly take effect, the minister must be in **Apostolic Succession** — that is how Christ ordained the **Sacramental System**, which has been the basis of the **Church** from its beginning —

else we cannot be incorporated into this heavenly sacrifice but are only partakers of its memorial.

So, do we believe in **Transubstantiation**?

From the Anglican perspective, it's a moot question, simply answered by saying we believe in the **Real Presence** of Christ in the bread and wine. We do not presume to define what happens because it is a **Holy Mystery**.

In the Prayer of Consecration, we use the words of our Lord:

**This is my Body.  
This is my Blood.**

It is what He says it is.

## *ACW Market Day Sale Coming in October*

The Market Day Sale scheduled for Saturday, October 28 is drawing nigh, and initial donations are filling up the small room in the Parish House. Those cleaning out their closets are requested to contribute their discarded treasures (household items, tools, toys, seasonal decorations, costume jewelry, purses, and luggage -- in good condition. -- No clothes or books, please).



*Continued from page 11....*

Whereas the Church is an organic society, the union is not by contract but by birth, and our birth into the family of the Church is the new birth of baptism. Admission through baptism is a gift of God and is the first stage in the change of our whole nature, our rebirth as children of God.

While it is said that the Church is founded upon a "covenant," the covenant is not between its members but it is between God and man.

Furthermore, the Church is a living body, not an institution, in which our Risen Lord lives with us and, in the words of Claude Beaufort Moss, "She is the environment for which man was created, and in which he is intended to live for ever and ever."

Though some think of the Church as having been founded by our Lord, this is not strictly true, as the Church existed before his **Incarnation**. It may be well to say that the Church of the New

Covenant is the Church of the Old Covenant reconstituted but differing in several ways:

1. The Church of the Old Covenant was "after the flesh," whereas the Church of the New Covenant is "after the spirit."
2. The Church of the Old Covenant was confined to one nation, while the Church of the New Covenant is open to all nations.
3. The Church of the Old Covenant was subject to the Law and was in a "state of preparation," whereas the Church of the New Covenant is the fulfilling of the Old, united with Christ and filled with His Spirit.

We must remember that it is by membership in the Church that we become partakers of the benefits of Christ's death and resurrection; that the Church is the sphere of operation for the Holy Spirit; that it is where the life in grace is maintained by the sacraments.

### *Birthdays & Anniversaries*

#### **August Birthdays**

- 1 Tom Ebert
- 2 Al Marshall
- 6 Dieter Voegele
- 12 Kathy Clark
- 13 Bob Sukovich
- 14 Michael Coats
- 16 Jenne Stoker
- 22 David King
- 23 Dacre Stoker
- 28 Ruth Ann Prevost

#### **August Anniversaries**

- 21 Lawrence & Larin Kurland

#### *All Saints' Herald*

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## Nature

### *As Seen through the Lens*

by Forrest Roberts

## The Great Migration & River Crossings, Part 2

Location: *Here & There*

Wildlife lovers and photographers come from all over the World to view the Great Migration. Fortunately, Carol Sue and I have been able to observe the animals in the southernmost part and northernmost part of their journey from vehicles and hot air balloons.

tors during their yearlong journey.

**#1** It's easy to see why there are so many injuries when you see the Wildebeest running and jumping in the water. One slip, and they can be injured in the water, which usually has dire consequences.



**#2** Wildebeest with a broken leg that cannot get out of the water. Just a matter of time before a Crocodile sees it.

**#3** (Next page top) This Crocodile has found one of the many injured ones. Some of these Crocodiles are very large as this one appears to be.

loons. The river crossings are the most interesting part for the viewers and certainly the most dangerous for the Zebras and Wildebeest. It is something we will never forget. You also don't forget the many injured animals crossing the rivers and those attacked by lions and other predators.



**#1**

**#2**

**#4** (Below left) The many vultures of east Africa have a feast after a crossing. They become very aggressive when feeding. Like Hummingbirds, they spend a large amount of time chasing others away. While they are doing this, another one will come in and start feeding.



**#3**



**#4**

Yes, the Marabou Stork feeds with vultures but the smaller vultures are more aggressive and feed first.

[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.]

**#5**



**#5** (Below) The bird on the right is a Marabou Stork. The National Audubon Society Field Guide starts its description with "An enormous, ugly bird". The wingspan is only slightly exceeded by the two condors and the largest albatross.



# Mushroom & Sherry Cream Sauce

By Fr. Alexander

Oftentimes, when I see a recipe for a sauce, I shudder because they just sound difficult and complicated.

As Betty would say, I rebel when comes to following recipes, anyway, and she has to keep a close eye on me when presented with a recipe to follow.

Betty, on the other hand, loves complicated and complex recipes — and she will follow them precisely as I stand by in awe.

Having had the same old thing time and again for a quick supper, usually chicken, I decided to do it differently this time. Yes, it was chicken but we had some mushrooms that were in distress and needed to be used.

So, how to make a nice mushroom sauce — something that sounds decadent but is really quite simple. Voilà! a creamy mushroom sauce flavored with sherry, to be served over a sautéed chicken breast or even roasted, or grilled salmon, even more possibilities.

## Mushroom & Sherry Cream Sauce

- 5 med Button Mushrooms
- 1/2 tsp Minced Garlic
- 1 tsp Minced Onion

- 2 tbs Butter
- 1 tbs Olive Oil
- 1/2 cup Heavy Cream
- 3 tbs Sherry
- Salt & pepper

The mushrooms should be chopped but not finely chopped, more like small chunks.

In a saucepan over medium-low heat, melt the butter in the olive oil. As soon as the butter is melted, add the mushrooms, onion, and garlic, along with salt & pepper to taste, and cook several minutes; then add 2 tablespoons of sherry and continue to cook until the mushrooms have a nice glisten.

Remove from heat for a minute; then add the cream, returning to the heat and stirring well.

Being careful to keep the sauce at barely a simmer, let it cook for about five minutes, then add the remaining tablespoon of sherry. Stir well for about a minute. It should not be too thick, just enough to coat the spoon.

The sauce can be made a little ahead of time — just remove from the heat until it's needed; then return to a low heat to warm up, stirring as it does.

This is a very versatile cream sauce and can be used on a variety of meat, even vegetable dishes and, really, it is quite simple and, not surprisingly, very rich.

*Andiamo a Mangiamare! — Bon Appetit!*

## Saint of the Month St. Nonna, Matron (A.D. 374)

A wife and mother whose family exemplified Christianity, St. Nonna was brought up as a Christian near the end of the third century. She, however, married a non-Christian, a member of the Judaic-pagan sect called the Hyspistarians. His name was Gregory, and he was the magistrate of Naziansus in Cappodocia.

Though a mixed-marriage (Christian-pagan), it turned out to be the best, as Nonna soon converted her husband, Gregory. Gregory went on to become a priest, and then a bishop who is remembered as St. Gregory Nazianzen the Elder. Their children, three in number, carried on their Christian heritage, each becoming a saint in the Church.

The eldest was St. Gregory Nazianzen the Divine, who became one of the greatest of the Doctors of the Church. The next was a daughter, St. Gorgonia, and the youngest was St. Caesarius, a physician by profession.

St. Nonna died at a relatively old age in 374, just a few months after her husband died.

She outlived two of her children, the daughter, St. Gorgonia, having died in her arms. The sermons preached for

St. Gorgonia and St. Caesarius (her youngest) by Gregory the Younger have continued to be admired through the ages.

St. Nonna is celebrated on August 5th.



## A Bit of Trivia

When was the present church building built that houses All Saints'?

*See answer below.*

The church building itself, constructed in 1939 and dedicated in 1940, was originally built as a mission parish of St. Thaddeus Episcopal Church with funding in 1938 with a grant from the Diocese of Upper South Carolina. Its purpose was to serve the Black Community, in particular the servants of the "Winter Colony," many of whom were Episcopalian.

# Parish Monthly Calendar

## August 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday														
		<b>1</b> St. Peter's Chains <small>(Comm. St. Paul, Ap.)</small>	<b>2</b> St. Alphonsus Liguori, B.C.D. HC at 5:30 pm	<b>3</b> St. Nicodemus	<b>4</b> St. Dominic, C.	<b>5</b> St. Oswald, K.M.														
<b>6</b> <i>Transfiguration of Christ</i> <small>(Comm. Trinity 9)</small> MP & HC 8:30 No Bible Study HC 10:30	<b>7</b> Holy Name of Jesus	<b>8</b> Bl. John Mason Neale, C.  Vestry Meets 5:15	<b>9</b> St. John Vianney, C. HC at 5:30 pm	<b>10</b> St. Lawrence, Dn.M.	<b>11</b> Feria	<b>12</b> St. Clare, V.														
<b>13</b> <i>Trinity 10</i> <small>(Comm. Sts. Hippolytus &amp; Cassian, Mn.)</small> MP & HC 8:30 No Bible Study HC 10:30 Healing Service 11:45	<b>14</b> Vigil of Dormition	<b>15</b> Dormition of the B.V.M.  ACW Lunch 11:30 Men meet 6:00 pm	<b>16</b> St. Joachim, Father of B.V.M. <small>(Comm. Of the Octave of Dormition of B.V.M.)</small> HC at 5:30 pm	<b>17</b> Of the Octave of Dormition	<b>18</b> St. St. Helena, Q. Wid. <small>(Comm. Of the Octave of Dormition)</small>	<b>19</b> Of the Octave of Dormition														
<b>20</b> <i>Trinity 11</i> <small>(Comm. St. Bernard, Abt. &amp; Octave of Dormition)</small> MP & HC 8:30 No Bible Study HC 10:30	<b>21</b> St. Jane Frances de Chantel, Wid.	<b>22</b> Octave of the Dormition	<b>23</b> Vigil of St. Bartholomew HC at 5:30 pm	<b>24</b> St. Bartholomew, Ap.M. HC at 5:30 pm	<b>25</b> St. Louis IX, K.C.	<b>26</b> Feria														
<b>27</b> <i>Trinity 12</i> MP & HC 8:30 No Bible Study HC 10:30	<b>28</b> St. Augustine of Hippo, B.C.D.	<b>29</b> Beheading of St. John Baptist HC at 5:30 pm	<b>30</b> St. Rose of Lima, V. HC at 5:30 pm	<b>31</b> St. Aidan, B.C.	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">Ap - Apostle</td> <td style="width: 50%;">Ev - Evangelist</td> </tr> <tr> <td>Abt - Abbot</td> <td>Abs - Abbess</td> </tr> <tr> <td>B - Bishop</td> <td>Bb - Bishops</td> </tr> <tr> <td>C - Confessor</td> <td>Cc - Confessors</td> </tr> <tr> <td>D - Doctor of the Church</td> <td></td> </tr> <tr> <td>M - Martyr</td> <td>Mm - Martyrs</td> </tr> <tr> <td>V - Virgin</td> <td>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
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