

All Saints' Herald

June
2022

Newsletter of
All Saints Anglican Parish
Aiken, South Carolina

A Parish of the
Anglican Catholic Church
Diocese of the South

From My Notebook....



By Fr. Alexander

Coming Together:

The Three-fold Ministry of the Church

We have three occasions this month that, in essence, converge on the foundations of our Faith as Anglicans.

On Sunday, June 5th, we celebrate the birthday of the Church, the coming of the Holy Spirit to breathe life into it, indeed, to awaken the Apostles to the Truth and to fill them with all knowledge, that they may share that Truth throughout the world.

Whitsunday, or Pentecost, is a singular event that we celebrate with the Holy Spirit finally entering fully into his sphere of operation, where he can work, not only through the Church, but also through each of its members — that is us, each of us today, just as he worked through the Apostles, their successors, and all Christians who have been born into the Family of Christ.

Next, we have the Feast of the Trinity, peculiar to the Anglican Church, where we celebrate the Trinity — God the Father, God the Son, and God the Holy Ghost — a Divine Mystery that defies human understanding, yet we can grasp much of the basic precepts of the Trinity if we allow our hearts and minds to open up to the concept of Divine Love, dependent on objects of love that coexist as One. For love to be complete, there must be the

one who loves and the one who is loved. And so it is with the Holy Trinity, and the glue is the Holy Ghost or Holy Spirit.

We celebrate the Feast of the Holy Trinity on Sunday, June the 12th.

Then, we have the Bishop's Visitation the following Sunday, the 19th, which, in a sense, ties it all together. The Bishop is the successor to the Apostles and continues in the Church as Christ's representative on earth. He bears singular authority, and, without the Bishop, the Sacraments of the Church cannot be complete, for he is the continuation of the authority given to the Apostles, sustained by the Church, and made continuous in him, by the operation of the Holy Spirit as ordained of God.

Complicated, complex, and beautiful — the Holy Spirit brings to us and sustains in us God's Love through the Great Sacrifice made by Christ on the Cross, so that all of us, all of Creation, could be saved, released from the bondage of sin, no longer bound by Satan, but free to worship God and to enjoy the fruits of his bounty.

More especially, through Baptism, we may experience something wonderful — a rebirth. In Baptism, we die to sin and are raised up, resurrected, so to speak, to a new life in Christ; we become truly God's children and heirs to the Kingdom of Heaven, joint heirs with Christ.

In this great Sacrament, through the operation of the Holy Spirit, we are released from our earthly bonds and are showered with God's Grace, the Holy Spirit filling us with new life and purpose, and strengthening us through the Sacraments

Services & Meetings.....

Wednesday the 1st....

Of the Octave of Ascension: Holy Communion at 5:30 p.m., followed by Anglican Studies.

Wednesday the 8th....

Ember Wednesday in Whitsun Week: Holy Communion at 5:30 p.m., followed by Parish Night Out.

Saturday the 11th....

Altar Guild Workday at 10:00 a.m.

Tuesday the 14th....

Vestry meet at 5:15 p.m. in the Parish Hall.

Wednesday the 15th....

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

Thursday the 16th....

Corpus Christi: Holy Communion at 5:30 pm.

Tuesday the 21st....

ACW Lunch at 11:30 a.m. at Tequila's; *Men of All Saints* in Parish Hall at 6:00 p.m.

Wednesday the 22nd....

Of the Octave: Holy Communion at 5:30 p.m., followed by Anglican Studies.

Wednesday the 29th....

Commemoration of St. Paul, Apostle & Martyr: Holy Communion at 5:30 p.m.

Thursday the 30th....

Commemoration of St. Paul, Apostle & Martyr: Holy Communion at 5:30 p.m.

Bishop's Annual Visitation is the 19th with Solemn High Coffee following the 10:30 Service.

of the Church.

Now, we can begin to understand the great Mystery of the Trinity through the Three-fold Ministry of the Church.

In heaven, the Trinity, the three-fold nature of God revealed in God the Father, God the Son, and God the Holy Ghost, bound by Divine Love.

Here, on earth, we see another aspect of that Divine Mystery, the Three-fold Ministry of the Church, Bishop, Priest, and Deacon, bound together through the operation of the Holy Spirit proceeding from the Bishop to the Priest and Deacon.

Each has a function in the Body of the Church but they are one in nature — the Priest receives his authority from the Bishop, as does the Deacon. Neither can exist alone. You could say that the Priest is the right arm of the Bishop, while the Deacon is his left arm.

From Christ through the Apostles to the Bishop, then from the Bishop to the Priest

and the Deacon, all bound by the Holy Spirit.

On Whitsunday, we celebrate the Birthday of the Church, then on Trinity Sunday, we celebrate the Mystery of the Holy Trinity, and with the Bishop's Visitation, we celebrate the Three-fold Ministry a ministry that serves as keepers both of the sheep-fold and the Sacraments, administering them as needed to its members, a sacred trust passed down through the Apostles under the guidance of the Holy Spirit.

All Saints' Herald

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

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Parish Night Out Returns

The popular monthly Parish Night Out returned with Parishioners meeting at *AnShu Asian Cafe* the second Wednesday of last month.

Beer, dogs and politics were some of the conversations overheard around the table.

Sharing a meal, stories and laughter is always a good way to connect with each

other.

Chris Roberts makes the arrangements and is always open for suggestions for future places to dine.

PNO occurs the second Wednesday each month after the service and will be announced. All are welcome to join in!



Birthdays & Anniversaries

June Birthdays

- 1 Maryanne Ebert
- 1 Tony Harris
- 6 Joe Aulisi
- 13 Jill Aulisi
- 17 Sandy Harris
- 18 Lainey Keller
- 19 Kevin Riordan
- 30 Sharon Riordan

June Anniversaries

- 5 David & Gail King
- 6 Tom & Maryanne Ebert
- 22 Jack & Beverly Vecchione
- 28 Paul & Lauren Matthews
- 30 Joe & Jill Aulisi
- 30 Dacre & Jenne Stoker

News from the Pews

By *Clare Michelinie & Ruth Ann Prevost*

Betsy Bunny's Surprise Visit

The boredom of the rehab center was lifted, if only momentarily, when the Easter Bunny paid a visit to Pat Byers.

Pat was enjoying a burger from Burger King when Betsy Bunny made her appearance. Of course, the Bunny had to be masked but underneath, it was none other than Clare Michelinie.

Pat is recovering from a broken hip following a fall and has been confined to Anchor for rehab. If you have a moment during the day, please feel free to drop by and brighten her day.



Shelving for Pickup

Shelving removed from Fairfield House waits to be picked up and transported to North Augusta to be used in libraries for summer programs in the Aiken County School System, such as in Clearwater.

Transitioning Ages

The Apostolic Fathers

We have often heard of the *Apostolic Fathers*; but, who were they and why were they called *Apostolic Fathers*, ?

These were the *Fathers of the Church* who transitioned the *Apostolic Age* to the *Post-Apostolic Age*, and whose writings are extant. The time period for the *Apostolic Age* is 33 to about 105, the *Post Apostolic Age* beginning with St. John's death and ending about 140. Some include the *Anti-Nicene* and *Nicene* periods which ended about 499.

Church Fathers were defined as those ecclesiastical authors, mostly bishops, but not exclusively so, whose authority on doctrinal matters carried special weight, and the list is quite long; however, we are concerned here with the *Apostolic Fathers*; and the list is much shorter.

The last of the *New Testament* books was completed around the year 100, or there about, the book we know as the *Gospel of St. John*. In the years immediately preceding, and especially those following, writings of great significance to the Church appeared by men who were acquainted with some of the Apostles, or those closely associated with the Apostles.

The list of Apostolic Fathers includes:

Clement of Rome (1st Century): Bishop of Rome, either succeeding St. Peter, or was the third after St. Peter. Little is known of his life but his 1st Epistle to the Corinthians has been ascribed to him, and gives us great insight into the Church of that time. It also offers valuable evidence of the

martyrdom of St. Peter and St. Paul.

Ignatius (c. 34 - c. 107): Bishop of Antioch, either succeeding St. Peter or his successor, Eurodius. Ignatius was taken from Antioch to Rome for martyrdom, and along the way, wrote a number of letters. Four of his letters were written after he was received in Smyrna by St. Polycarp. They were to the Churches of Ephesus, Magnesia, Tralles, and Rome. From Smyrna, he was taken to Troas, where he wrote three more letters: to the Churches of Philadelphia and Smyrna and to St. Polycarp. Finally, Ignatius was taken to Rome where he was martyred in the Colosseum, as tradition holds.

Hermas (2nd Century): There is still some controversy about Hermas but the authorship of *The Shepherd* is generally attributed to him. According to Hermas himself, he is a contemporary of St. Clement of Rome. *The Shepherd* is valued for its teaching on Christian behaviour and virtues, for its teaching of a faith in one God and Christian principles such as truthfulness, chastity, and so forth. In it, the author addresses the necessity of penance, and the possibility of forgiveness of sins after baptism.

Polycarp (c. 69 - c. 155): Bishop of Smyrna, Polycarp is said by tradition to have been a disciple of St. John. He was a staunch defender of orthodoxy, spending much energy on combating such heretics as the Marcionites and the Valentinians. He received *St. Ignatius* on his journey to martyrdom in Rome. Later, Polycarp himself visited Rome and met with the bishop,

Anicetus, to discuss, among other things, the date for the keeping of the Easter Festival. Shortly after his return to Smyrna, Polycarp was arrested during a public festival, and, proclaiming that he was a Christian, he refused to recant his faith. Thus, he suffered martyrdom on the pyre, of which an account, *Martyrium Polycarpi*, was written from Smyrna at the request of the Church. His *Epistle to the Philippians* still survives, which quotes the 3rd verse of the 4th chapter of the 1st Epistle of St. John.

Papias (c. 60 - 130): Bishop of Hierapolis, Papias was a disciple of *St. John* and companion of *St. Polycarp*. Little is known of his life and his work, *Expositions on the Oracles of the Lord*, survives mostly in quotations in *Irenaeus* and *Eusebius*. In some of the fragments, we learn that St. Mark was the interpreter of St. Peter, setting down accurately, if not in order, everything *St. Peter* remembered of the words and actions of *Jesus*. He also stated that *St. Matthew* composed *the oracles* in Hebrew.

Also included in the list are the authors of: **Epistle of Barnabas** (2nd Century): An early Christian Epistle, it was said by *Clement of Alexandria* to have been written by *St. Barnabas* but in all probability it was not.

The letter is a strong attack on *Judaism*, and maintains that the *Hebrew Scriptures* were esoteric, finding in the *Old Testament* convincing testimonies for Christianity and against Judaism.

Epistle to Diognetius (2nd Century): Probably written in the 2nd Century by an unknown Christian author to an equally

unknown inquirer, the epistle answers three questions: why paganism and Judaism cannot be tolerated; Christians as the soul of the world; Christianity as the unique revelation of God, whose love works man's salvation.

2nd Clement (2nd Century): This is regarded as a homily, rather than a letter, and is considered the oldest surviving Christian sermon. Though ascribed to *Clement of Rome*, it is thought to have been written by a separate author, based on stylistic considerations. The epistle sets out in general terms the character of the Christian life, and the duty of repentance.

Didache (1st to 2nd Century): Written perhaps near the end of the 1st Century, the *Didache* is a Christian manual on morals and Church practices, and provides insight into early Church organization. In it are instructions on baptism, fasting, prayer, and the Eucharist, as well as how to treat prophets, bishops, and deacons. It also includes quotations from the *Sermon on the Mount*. There are also two Eucharistic prayers which are close in language to our present Eucharistic prayers, especially our *Prayer of Consecration*.

Furthermore, the author of the *Didache* is familiar with the Gospels of Matthew and Luke. *Some* speculation is that he was also familiar with the *Gospel of John*.

Because the *Apostolic Fathers* provide us with that direct connection to the Age of the Apostles, they provide us a certain comfort of continuity, and those, like *Ignatius* and *Polycarp*, are remarkable in themselves for their commitment to *Jesus Christ* and their courage of faith.



ACW News

by Betty Alexander

In May, the ACW lunch was at *The Willcox*. Present were Jean Drake, Ruth Ann Prevost, Trina Crocker, Patricia Sharp, and Betty Alexander. Conversational topics were diverse, ranging from the neighborhood beautification efforts in which Ruth Ann has been involved (everyone in the neighborhood seems to have a strong opinion about it, even when they understand nothing about it) to Betty's discussion of men's habits that drive women crazy (i.e., the new box of tissues that sits on top of the tissue box cover, which contains an empty box. – Lifting the box cover to replace the empty box takes too much effort!) – All those present could cite similar experiences. Patricia told about her and Paul's honeymoon in Belize, with sights including Mayan ruins and the "Three Sisters" waterfall, along with accommodations that ran the gamut from luxurious to disgusting. Jean commented regarding the current baby formula shortages that most of us were born during a do-it-yourself era; she was described as "an Eagle Brand baby." Trina told the group about a satirical conspiracy theory recently created by a young man, "Birds aren't real," which hinges on convincing arguments such as, "The reason birds sit on power lines is to be re-charged." -- Some (probably older adults) fail



to detect the satire in the theory.

The group discussed possible fundraising efforts for ACW in its charitable outreach. In addition to the rummage sale, "Market Day," which has been traditional for the parish, consideration was also given to the possibility of publishing a parish cookbook, which could draw on the culinary talents of men in the parish, as well as those of women; several in the group have had experience in creating other church cookbooks.

The next ACW lunch will be on at 11:30 AM on Tuesday, June 21 at Tequila's Mexican Grill and Bar. Please let us know if you plan to come, so we'll know when all are present.



Men of All Saints' News

What a feast we had in May with only nine of us present!

Lena Whittaker prepared everything, including marinating the racks of lamb, which Bob Sukovich lovingly grilled.

There were, of course, the usual beverages of beer, wine, and open bar, plus other non-alcoholic choices.

Problems of the world were readily solved but somehow, as always, we turned to our days past in military service. Today, in reminiscing, those days seem so much better than back when!



We do know that a number of people were traveling, so our numbers should be back up this month.

Next meeting is on **Tuesday, June 21st**, 6:00 p.m. in the Parish Hall.

At this time, the menu is to be decided but we know it's got to be good!



Holy Scripture and Tradition

By Fr. Alexander

Perhaps the majority of Christians, whether Protestant, Anglican, or Roman Catholic, regard the Church as a product of Holy Scripture. Quite the opposite is true and, indeed, early Christians, convinced that the end was near and the Second Coming of Christ eminent, saw little if any need for a written record concerning Jesus Christ.

These early Christians believed the Spirit of God descended on them to lead them into all truth and this attitude remained prevalent even as late as the middle of the second century. A good example of this can be found in the writing of Papias, bishop of Hierapolis, who expressed his preference for the spiritual gifts over any written testimony.

That is not to say that a movement was not underway to provide a collective written testimony. As early as 150 A.D., Justin Martyr writes that the "Memoirs of the Apostles" and the prophets of the Old Testament were read on the Lord's Day.

By the end of the second century, the Syriac version of the New Testament was in existence and contained all the books of our New Testament except 2nd and 3rd John, 2nd Peter, Jude, and Revelation. At about the same time in the West, a New Testament could be found containing all the books except Hebrews, James, and 2nd Peter.

Eusebius tells us, writing in 325, that the books of the New Testament had been divided into three classes: those which were authoritative, those whose authority

was disputed, and spurious books.

He listed James, Jude, 2nd and 3rd John, 2nd Peter, Hebrews, and Revelations as the disputed books. The spurious books included the Gospel of Peter, the Acts of Paul, and various other Gospels and Apocalypses, most of which have been lost.

Finally, the Canon of the New Testament as we know it was formalized in 397 at the third council of Carthage.

What is the significance of the Bible; what is its chief value; what does it mean to us today?

In spite of all the complexities of the Bible and the continual research conducted by scholars in a number of academic disciplines, there are some relatively simple answers to these questions.

First, the significance of the Bible is that it is a record of God's revelation of himself in history.

Second, its chief value is that it shows us what God is like and what he has done.

And third, it is a living, present-day revelation to us of God's word; it is an instrument through which God speaks to us as a Church and as individuals.

It is important for us to understand that the principal character of the Bible is God. He is revealed as personal with us as his children, created "in his image."

While God no doubt reveals himself in all

of history, the Bible centers on a particular section through the history of Israel: the Old Israel of the Hebrew Nation and the New Israel of the Christian Church. In this section of history, we see God making himself known in an unmistakable way.

God chose one nation to be the agent of his revelation to all mankind, and, through the history of the Hebrew people, we see how he accomplished this revelation by redeeming them out of Egypt; how he guided and molded the nation; and finally we see the culmination of his revelation through that great redeeming act brought about through the person of Jesus Christ.

God speaks to us through the Bible, which makes it the living, inspired Word of God. By that, we mean that the Bible contains the communication of the truth about God and his purposes for the world. Not that every word in the Bible is "God's Word," but that his message to us is contained in the Bible.

If the Bible is God's Word, then, indeed, it must be an inspired book. But it is not inspired in the same sense in which great literature is inspired, though there is a relationship of terms.

Most specifically when speaking of the Bible as inspired, the Church does not mean that God essentially dictated every word.

First, we can say the Bible is inspired because it has an inspired story to tell, not just of a group of people or a nation, but a story in which God is the principal actor.

Secondly, it is the faith of the Church that God the Holy Spirit has presided over in such fashion as to prevent distortion by

human misunderstanding during the writing of the Bible. Throughout its growth and preservation, He has watched over it so that it is a trusted record of His revelation.

The Bible was written by real, very human, people, just as fallible as we are; but that is what makes the Bible so warm and human. God did not overpower these authors; rather he made use of their natural human qualities, exerting a gentle influence that served to guide their work so that the total picture would be undistorted and that nothing essential would be omitted.

We tend to think of the Bible in two divisions: the Old Testament and the New Testament; the Old Testament looking forward to a redemption yet to come; and the New Testament looking back on a redemption already accomplished.

Linking the two is the Apocrypha, not contained in all Bibles, as the Christian Church has not been entirely in agreement on their status as books of the Bible.

These books appear only in the Septuagint, or Greek version of the Old Testament and not in the Hebrew version. As a result, they have been treated by the Jews as inferior and not part of Holy Scripture.

The Roman Church regards them as fully Canonical, while the Anglican Communion, as expressed in the Sixth Article of Religion, has regarded them as good and useful books that ought to be read but which may not be used to prove any point of doctrine. They are helpful in understanding historical and religious developments that took place between the Old Testament and the New.

(Continued on page 19.)

The English Church

From Its Glorious Splendor to Its Majestic Ruins Remains a Wonder to Behold



It's time to revisit the mother country of our Anglican Heritage and to take in both the splendor of its history and the majesty of what had been, and remains today.

One does not have to travel far to find remains of once beautiful churches, abbeys, priories, even cathedrals, some

dating back more than 10 centuries.

Most often when one thinks of the Church in England, the picture of Canterbury Cathedral comes to mind; perhaps, Westminster Abbey in London; or even York Minster.

But, there is much awaiting the traveler throughout the country.



The Cathedral at Chester remains as beautiful as it must have been when first built.

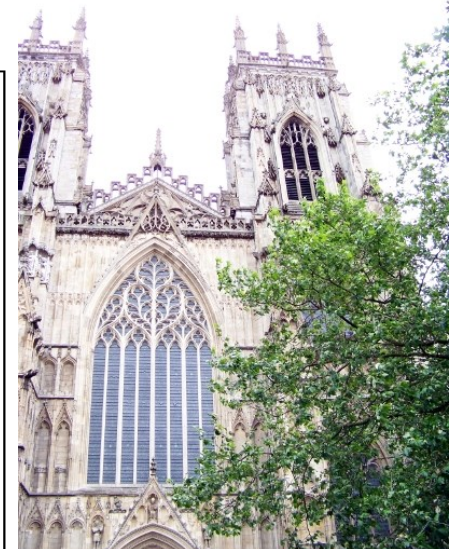


Bath Abbey, above and to the right, located near the ruins of a Roman bath.

The Abbey at Whitby, left and below, is a perfect example of the majestic ruins to be found throughout England



York Minster suffered at the hands of the Roundheads during the period of Cromwell, yet retains its splendor and holds regular services, especially *Even-song*, which is popular with tourists.





Wordsworth's church and tomb.

More of the Majesty of Anglicanism

One cannot be but awed at Bath Abbey standing in the midst of the city of Bath, adjacent to the Roman Baths. The inside is just as spectacular as the outside.

Throughout the countryside there are splendid churches to visit, including the one where William Wordsworth is buried.



A small country church.



West Minster Abbey in London.

Of course, in London, there is none other landmark than the tower of Big Ben (bottom of left page) which is part of Parliament, but nonetheless spectacular.

Then, there are the ruins of Whitby Abbey on the northeast coast. High above the town, they stand majestically, a reminder of the devastation wrought first by Henry VIII, and later by the Cromwellians, during the long religious struggles that marked the Protestant Reformation, as well as a reflection of age-old conflict between the Church and state, and the frequent invasions of the British Isles over the centuries.

The history of England is, to a great extent, the history of the Church from which we trace our roots.



This cross on a street in Oxford marks the exact spot where Archbp. Cranmer was burned at the stake.

When we look at the long history of the Church in England, we cannot help but marvel at its outward appearance but we must not forget too that its liturgical and doctrinal history are equally impressive.

We, at All Saints', are inheritors of that great Tradition and Anglican Doctrine. Thus, it remains for us to maintain our roots and to build upon its soundness as well as its majesty. It is incumbent upon us to emulate the past as we build for the future.



Shakespeare's church at Stratford on Avon.



Not far from Hadrian's Wall stands these ruins of Lanercost Priory, above, dating to the 12th century.



Commentary

Roe v. Wade:

Goodbye and Good Riddance

by Ken Connor

It's been almost 50 years since the U.S. Supreme Court released *Roe v. Wade*. Now it appears that that ignominious decision is about to be reversed, to which I say "Goodbye and Good Riddance!"

In an act of breathtaking judicial activism and federal overreach, the Court invented a constitutional right to abortion, even though the Constitution says nothing about the subject, and obliterated the laws in every state of the union which provided any protection at all to the unborn. Since that time over 64 million innocent unborn children have perished at the hands of abortionists.

Children who are aborted are victims of medical barbarism. Suction aspiration is the abortion technique used in most first trimester abortions. A powerful suction tube with a sharp cutting edge is used to dismember the body of the child and tears the placenta from the wall of the uterus. The child is literally torn limb from limb *in utero*, and the pieces sucked out with a vacuum machine to be disposed of as medical waste. Chemical abortion (RU 486) is calculated to starve the baby by destroying the rich nutrient lining of the uterus as the chemical takes effect. On a second visit to the abortionist, application of another chemical, usually misoprostol, initiates uterine contractions causing the now dead baby to be expelled from the uterus. In a saline abortion, the child is poisoned, and its skin is scalded with a powerful salt solution that is aimed at producing its death before it is expelled from the uterus.

In the partial birth abortion, the baby's body is first delivered, but before the head is expelled from the birth canal, scissors are jammed into the base of the skull to create an opening. A suction catheter is then inserted to suction out the baby's brain. The skull is then crushed, and the now dead baby is fully delivered. There are myriad other ways in which those who traffic in destroying unborn children accomplish their deadly mission.

These are the ghoulish acts proponents of abortion maintain should be protected under the rubric of a woman's "right to choose." While abortion advocates incant the talismanic word "choice" over and over in the public debate, they use it as a rhetorical abstraction, conveniently omitting the object of the choice at issue. But, the morality of a choice can never be divorced from object of that choice, and what's left out of the right-to-choose rhetoric is the fact that abortion advocates are urging that women have a right to choose *to kill* their innocent unborn children.

The "choice" at issue is not a benign choice like choosing chocolate or vanilla or wearing the red dress or the blue one. The choice is literally one with life and death consequences — a conveniently ignored reality that provides the yardstick by which the morality of the "choice" at issue must be measured.

By contrast, pro-life advocates argue that a baby's right-to-life must be respected and protected. In doing so, they are on sound

biological, theological, historical, and legal footing. In the Bible, Jesus is identified as the "author of life" (Acts 3:15). The Scriptures are clear that God created human beings in His image (*Genesis 1:26*), and that He formed us in our mother's wombs (*Psalms 139:13-16*; *Jeremiah 1:5*). Indeed, the Psalmist tells us that "Children are a heritage from the Lord." (*Palm 127:3*)

Building on the principles of this Judeo-Christian foundation, the framers of the Declaration of Independence asserted that all men are created equal and endowed by their Creator with certain unalienable rights which include Life, Liberty and the Pursuit of Happiness. They also maintained that governments are instituted among men to secure the rights endowed to us by God. In withdrawing governmental protection from unborn children, the Supreme Court veered from the role the Founders envisioned it would play, and from hundreds — yea thousands — of years of accumulated truths that were deemed to be self-evident.

The right to life is the foundation of all other rights. It is that right without which no other right can exist. The right to worship as one pleases, speak as one chooses, and assemble with whomsoever one desires — those are rights reserved to the living. Without first preserving the right to life, all other rights are meaningless. The right to privacy (also not mentioned in the Constitution and on which the much-vaunted right to abortion is ostensibly premised) means nothing to a corpse.

Because of the ease of access to abortion at any stage of pregnancy, a woman's womb has become the most dangerous place in

America. What was intended to be a place of nurture and protection has become a free fire zone in which abortionists, acting as white-coated mercenaries, carry out ham-handed surgical strikes against defenseless human targets.

The reversal of *Roe v. Wade* will not end abortion. It will simply give the people of the several states the opportunity to once again stand in the gap and protect children from abortionists who are hell bent on causing their deaths.

The Scriptures admonish us to rescue those who are perishing:

*Rescue those being led away to death;
Hold back those staggering toward slaughter.
If you say, "But we knew nothing about this,"
Does not he who weighs the heart perceive it?
Will he not repay everyone according
what they have done?*

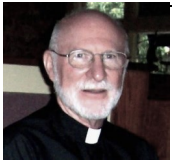
Proverbs 24:11-12 (NIV)

What will you do with the opportunity afforded by the reversal of *Roe v. Wade*? Will you stand in the gap? Will you speak up for those who cannot speak for themselves?

Americans should not have to choose between a woman and her child. Our hearts are big enough to love them both.

NOTE

While this is a *Commentary* by Ken Connor, we may be reminded that the **Anglican Catholic Church** is *Pro-Life*, in line with other **Continuing Church Jurisdictions**, the **Roman Catholic Church**, and the **Orthodox Church**. While some may perceive it as a political stance, it is, indeed, a moral stance based on Holy Scripture.



Politics or Christian Morality
When the Church Speaks Out

By Fr. Alexander

For some reason, I feel that when it comes to current events on which the Church must speak out, there is a general misunderstanding of why we as clergy and the Church as a whole take certain stands and make those stands known in some fashion, even from the pulpit. Indeed, we must.

It was not uncommon in the early days of our nation, before and during its founding, for clergy to take political positions and actively to support those positions from the pulpit.

However, in these latter years, clergy have, for the most part stayed away from politics and the political fray, whether for good or for bad.

Of particular note is that one of the signers of the *Constitution* was an active member of the clergy, **John Witherspoon** of New Jersey, and that there were a few who were former clergymen. As for the signers of the *Declaration of Independence*, two were members of the clergy, **John Witherspoon** and **Lyman Hall** (from Georgia).

Now, there are occasions when I will speak out from the pulpit on issues that have aroused strong political feelings. Be assured that when I speak out it is only to address the issues from the standpoint of morality — what are the moral standards involved —and certainly there is ample opportunity today to speak out.

On any number of issues, I would be re-

miss if I did not speak out. Indeed, I would be failing my pastoral responsibility if I failed to address certain issues from the standpoint of moral standards.

Clergy until recent times have often addressed political issues in the context of moral standards.

We must remember that the Church, since the time of the Apostles, is committed to the Faith as once delivered by our Lord to his Apostles and ultimately to the Church.

That Faith is based on certain moral standards given by God, first to his Chosen People, the Hebrews, to be known as the Jewish Nation, and then revealed to the Apostles through his Son Jesus Christ.

Those moral standards were the foundation of God's Chosen People, a foundation that was fulfilled in Jesus Christ.

With the New Covenant, those moral standards took on greater meaning from being those that were innate in the human soul to those that were to become the foundation of all people through the Church.

Lest we forget, throughout history, especially that of the English Church, many of our Church leaders were martyred for their "political" positions vis a vis moral standards and expectations, including none other than **Archbp. Thomas Cranmer**.



Restoring Fairfield House
Not an Easy Job

Ask **Buddy Matthews**, shown in the photo at left, about the task at hand, and he'll likely say it's a momentous job. Considerable damage has been inflicted over the years from water and from the installation of shelving for the Provincial Library which is now in storage. Buddy is assisted by **Bill Doolittle**. They are responsible for much of the restoration, including the apartment and inside stairs, all beautifully done.

Buddy and Bill are masters when it comes to restoration and remodeling. Seems they can do anything, and we appreciate all that they have done.

Holy Scripture continued from page 11...

The New Testament, not unlike the Old, is a collection of writings which fall into four divisions: the Gospels, or accounts of the life of Jesus; the Acts of the Apostles, which is a history of the early Apostolic Church; the Epistles or letters of Paul, John, Peter, and James; and the Apocalypse, or Book of Revelation.

While a collection of writings, the New Testament bears a unified witness to one fact: the revealing of God to man in the person of Jesus Christ, who has completed the revelation and redemption of mankind begun with the Old Testament and which is the means by which we may be saved.

The Bible is the living Word of God, for it speaks "directly to the heart and conscience of every individual in every age."

For the early Christian, Holy Scripture was the Old Testament; for us today, it is the entire Bible, Old and New Testaments, the heart of which is the Gospel of

Jesus Christ through Whom the promises given to the ancient Hebrews have been fulfilled, and through Whom we are reconciled to our Father in heaven.

While we look to the Holy Scriptures for authority, all that our Lord taught His disciples and conveyed to the Apostles has been recorded, not only in the Holy Scriptures but it has also been preserved and passed on through Holy Tradition.

It is through Holy Tradition that the Church has been shaped. It complements Holy Scripture and demonstrates the power of the Holy Spirit.

Yet, we must never lose sight that Christian Doctrine is based only on what can be proven through Holy Scripture; that is the basis of orthodoxy in the One Holy Catholic and Apostolic Church.

One of the strengths of the Church is that it stands solidly on two feet: Holy Scripture and Tradition.



Nature

As Seen through the Lens

by Forrest Roberts

Humming Birds

Location: *My Back Yard*

I had a Hummingbird on the way to the feeder in the July, 2020 All Saints' Herald. That sequence of the female was taken in about 1/3 of a second but she was not putting on an air show.

Fortunately, this male wanted to put on an airshow on his way to the feeder. These are my favorites out of about 50 frames.

Just a few years ago, this was only possible with large video cameras.



At that time, my camera could capture 18 frames per second, and I thought that was great. The current one can capture 50 frames per second, so I can now get many more images showing a Hummingbird in flight. I can shoot faster but then I have way too many images to view and delete. Except for small fast birds in flight, I don't use this mode.

[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**





Eggplant Chicken Parmesan

By Fr. Alexander

So, just what is Eggplant-Chicken Parmesan? Is this some crazy concoction? Has the Clerical Chef been sipping too much "cookin' wine"?

Well, to be honest about it, Betty wanted an eggplant dish, and I wanted something with chicken. We both agreed on an Italian style but what? Eggplant or chicken?

Aha! A solution! Eggplant and Chicken as a Parmesan. And it worked out just fine — and I continued to sip my wine!

So, here it is:

Eggplant-Chicken Parmesan

Sauce Ingredients:

- 1 clove Garlic, finely minced
- 1 1/2 tbs Onion, finely minced
- 1 tsp Italian Herbs
- 8 oz Tomato Sauce
- 1 tbs Olive Oil
- S&P

Cook the onions and garlic slowly in the olive oil with S&P and the Italian herbs. When onion is translucent, add the tomato sauce and continue to simmer while you prepare the rest.

Ingredients:

- 1 Eggplant, sliced 3/8 inch thick
- 1 large Chicken Breast, boneless
- 1/4 cup Olive Oil
- 1 Egg
- 1/2 cup Panko Break Crumbs
- Mozzarella Cheese, 1/8 inch slices
- Italian Herbs
- S&P

Okay, I didn't say how much mozzarella cheese but enough slices to cover each piece of eggplant topped with a piece of chicken.

Soak the eggplant slices in salt water while you cut the chicken breast into slices, which you pound into 1/4 inch-thick pieces. Depending on the size of the chicken breast, that could be three or four slices about 1/2 inch thick. Salt and pepper the chicken on one side and sprinkle with garlic powder and Italian herbs.

Place bread crumbs in a oval bowl or a plastic container, and season with S&P and sprinkle with the Italian Herbs.

Cook the chicken pieces in olive oil, starting with seasoned side down until golden brown. Then set aside.

Next, beat the egg using a fork, and use the egg to coat the eggplant slices as you dredge them in the bread crumbs and cook in olive oil until brown on both side. Remove and place in a well-oiled pan.

Place chicken slices on each slice of eggplant and top with mozzarella slices.

Place on the top rack of the oven at 450 degrees until cheese melts. Finish under the broiler until cheese is slightly browned.

Serve topped with the sauce and a fresh basil leaf.

Of course, this dish calls for a nice red wine, preferably Italian but Portuguese reds are our favorite.

Remember, the home kitchen is not a restaurant kitchen, and how fast you can turn out a dish is of much less importance, so watch the temperatures. Think how much better something tastes when cooked lovingly and slowly.

Andiamo a Mangiamare!

Saint of the Month

St. Alban (3rd or 4th century) First English Martyr

St. Alban is venerated as the first English Christian to be martyred but there are many discrepancies as to the actual date, whether in 209 under the Emperor Septimius Severus, or during the persecutions from 251 to 259 under Decius or Valerian, or, indeed, as the Venerable Bede reported, in 305. That there was an Alban who was martyred in England during one of the persecutions is most certain but what is legend and what is fact is difficult to discern.

While the story that there was an Alban who sheltered a priest trying to escape the Roman soldiers and who gave himself up to the soldiers instead of the priest is taken for granted, from there, any more details are mired in legend.

As the legend goes, Alban took in the priest and was so impressed by him, that he, a pagan, was converted to Christianity. When the soldiers finally came to take the priest, Alban presented himself in the priest's cloak. When it was discovered by the judge that he wasn't the priest, the judge was enraged that the priest had escaped and demanded that Alban sacrifice to the gods, saying: "You shall get the punishment he was to get unless you worship the gods." Alban replied that he would never worship those false gods again. "The judge demanded to know to what family Alban belonged, to which Alban replied: "That does not concern you. If you want to know my religion, I am a Christian."

The judge, becoming more enraged, commanded Alban again to sacrifice to the gods.

Alban answered him saying "Your sacrifices are offered to devils. They cannot help you or answer your requests. The reward for such sacrifices is the everlasting punishment of Hell."

Seeing he was getting nowhere, the judge ordered Alban to be scourged but Alban still refused to sacrifice to the gods. The judge

then ordered Alban to be beheaded.

On the way to his execution, the soldier tasked with beheading Alban converted to Christianity and was taken along with Alban to be himself executed. When they came to the river Ver, the river was swollen, and the bridge to cross over was so clogged with peo-



Martyrdom of St Alban, from a 13th-century manuscript now in Trinity College Library, Dublin; note

ple waiting to watch the execution that they could not cross. Alban, wishing a quick end, raised his eyes to heaven, and the river dried up, allowing them to cross over. As they ascended a hill, Alban became thirsty, and a spring suddenly sprang up for him to drink.

Finally, the executioner was called, and the deed was done. When the heads of Alban and the first executioner (the soldier who converted) were cut off, the eyes of the second executioner dropped to the ground to prevent him from rejoicing over Alban's death. But Alban's head rolled down the hill after being severed, and where it stopped, a well sprang up. That well still exists, and the road leading up to the cathedral is called Holywell Hill.

Alban was martyred by beheading in the Roman city of Verulamium, which today is the site of St. Alban's Cathedral. Along with his fellow Saints, Amphibalus (the priest), Julius, and Aaron, Alban is one of four named martyrs from Roman Britain.

All Saints' Parish Monthly Calendar

June 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat														
			1 <i>Of the Octave HC at 5:30 pm Anglican Studies 6:15</i>	2 <i>Octave of the Ascension</i>	3 <i>Feria</i>	4 <i>Vigil of Pentecost</i>														
5 <i>Whitsunday (Pentecost)</i> MP & HC 8:30 Bible Study 9:30 HC 10:30	6 <i>Monday in Whitsun Week</i>	7 <i>Tuesday in Whitsun Week</i>	8 <i>Ember Wednesday in Whitsun Week HC at 5:30 pm Parish Night Out 6:15</i>	9 <i>Thursday in Whitsun Week (Comm. St. Columba, Abt.)</i>	10 <i>Ember Friday in Whitsun Week (Comm. St. Margaret of Scotland, Q.Wid.)</i>	11 <i>Ember Friday in Whitsun Week (Comm. St. Barnabas, Ap.M.)</i>														
12 <i>Trinity Sunday</i> MP & HC 8:30 Bible Study 9:30 HC 10:30 Healing Service 11:45	13 <i>St. Anthony of Padua, C.</i>	14 <i>St. Basil the Great, B.C.D. Vestry meets 5:15</i>	15 <i>Feria (Votive of St. Barnabas) HC at 5:30 pm Anglican Studies 6:15</i>	16 <i>Corpus Christi HC at 5:30 pm</i>	17 <i>Of the Octave (Comm. St. Botolph, Abt.)</i>	18 <i>Of the Octave (Comm. St. Ephraem Syrus, Dn.C.D.) Bishop meets Vestry</i>														
19 <i>Trinity 1 Bishop's Visitation (Comm. Octave of Corpus Chris- ti)</i> MP & HC 8:30 Bible Study 9:30	20 <i>Of the Octave (Comm. Translation of St. Edward, K.M.)</i>	21 <i>Of the Octave ACW Lunch 11:30 MOAS at 6:00 pm</i>	22 <i>Of the Octave HC at 5:30 pm Anglican Studies 6:15</i>	23 <i>Octave of Corpus Christi</i>	24 <i>Sacre Heart of Jesus</i>	25 <i>Nativity of St. John the Baptist HC at 10:30 am</i>														
26 <i>Trinity 2</i> MP & HC 8:30 Bible Study 9:30 HC 10:30	27 <i>Of the Octave</i>	28 <i>St. Ireneus, B.M. (Comm. Octave)</i>	29 <i>St. Peter, Ap. M. (Comm. St. Paul) HC at 5:30 pm Anglican Studies 6:15</i>	30 <i>Commemoration of St. Paul Ap. M. (Comm. St. Peter) HC at 5:30 pm</i>	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%; border: none;">Ap - Apostle</td> <td style="width: 50%; border: none;">Ev - Evangelist</td> </tr> <tr> <td style="border: none;">Abt - Abbot</td> <td style="border: none;">Abs - Abbess</td> </tr> <tr> <td style="border: none;">B - Bishop</td> <td style="border: none;">Bb - Bishops</td> </tr> <tr> <td style="border: none;">C - Confessor</td> <td style="border: none;">Cc - Confessors</td> </tr> <tr> <td style="border: none;">D - Doctor of the Church</td> <td style="border: none;"></td> </tr> <tr> <td style="border: none;">M - Martyr</td> <td style="border: none;">Mm - Martyrs</td> </tr> <tr> <td style="border: none;">V - Virgin</td> <td style="border: none;">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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