

All Saints' Herald

November
2022

Newsletter of
All Saints Anglican Parish
Aiken, South Carolina

A Parish of the
Anglican Catholic Church
Diocese of the South

All Saints' Herald

November

Published monthly by All Saints' Anglican Church

2022

From My Notebook....



Only a Thin Veil Separates Us

Remembering an Old Friend

Recently an old childhood friend died. You might have heard his name, Sammy Napier.

Hearing of his passing through the veil to eternal life brought back a lot of childhood memories.

Though four years older than I, we were buddies looking for mischief and generally found it.

There was the time I nearly buried Sammy in my Aunt Helen's back yard.

To appreciate the story, you need to know that my family in Graniteville, or rather Madison, as we preferred to call the area where we lived, owned and operated two furniture/hardware stores and two funeral homes.

Naturally, these two different businesses played a role in my life as a child, and Sammy, being my best buddy, had an association that, unlike me, grew to where he not only worked in the family business but, some years after the business was sold, Sammy was able to purchase it himself.

So, to get back to the story, we both had a keen interest in the funeral business, probably too keen.

As it happened, we decided to play undertaker and began to dig a grave in Aunt Helen's back yard. It wasn't much of a grave but sufficient for a small child to lie in and pretend to be buried.

I was first in the grave, and Sammy put a couple of shovels of dirt on me.

Then, it was Sammy's turn in the grave.

Well, I didn't stop with a couple of shovels, and, thankfully, my Aunt Helen decided to check on us.

Just as I was about to shovel dirt on his head to completely cover him, Aunt Helen came to his rescue, and that ended our game of undertaker.

Remembering that time and the passing of my old friend, I looked back at some of the things I had written on death and decided to share with you this particular story and to revisit something I wrote some years ago, with a few changes.

Much of this I have used during funerals, borrowing from it for my remarks during the Burial Service.

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

We turn to our Faith and memories, our family and friends, and our Family in Christ as we grieve and finally move on.

Our faith that this is a joyous moment for the loved one, while a sad moment for us

Services & Meetings

Tuesday the 15th....

ACW Lunch 11:30 at *Anshu Asian Café*.

Tuesday the 15th....

Vestry meets in Parish Hall at 5:15 p.m.

Wednesday the 16th....

St. Gertrude, Virgin: Holy Communion at 5:30 p.m.

Monday the 21st....

Presentation of the Blessed Virgin

Mary: Holy Communion at 5:30 p.m.

Tuesday the 22nd....

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

Wednesday the 23rd....

St. Clement, Bishop & Martyr: Holy Communion at 5:30 p.m.

Thursday the 24th....

Thanksgiving.

Wednesday the 30th....

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

who are left behind. It is our faith that assures us of the joy in heaven that one has passed through the veil and entered into the larger life, growing from strength to strength in knowledge and love of God.

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

Not only do we have our families and friends to provide comfort, warmth, and solace and to provide the connection to the past and present, we also have our Family in Christ, adopted brothers and sisters, who fill the void through the sharing of that divine love that has brought us the hope of eternal life through our Lord and Saviour.

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

Each life is remarkable. Each life leaves a

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

Each life is remarkable — that is so important for us to remember. Whether we like someone or not, their life is remarkable and sacred.

That is something being lost in this present time — the value of each individual life. From conception through birth and life and death, each life is valuable; each life is sacred; and each life is remarkable with great potential.

Sammy and I learned that over the years, and each had his own destiny.

My old buddy, Sammy Napier, was a remarkable person, kind and generous, soft-spoken, and much respected for his many contributions to his community and his compassion for those he served.

Today, I am very thankful that Aunt Helen stopped me from putting that last shovel of dirt on Sammy. Rest in peace, old buddy.

Announcements

Scoured from the Weekly Bulletin

Service of Lessons & Carols

As we are unable to have the **Carol Sing** this year, planning is underway, instead, for a **Service of Lessons & Carols** with *potluck supper* on Sunday, December 18th, at 4:00 pm. The service will be in conjunction with **St. Luke's**, Augusta, but will be held here at **All Saints'**. The **Lessons & Carols** evolved as a wonderful substitute for our normal **Carol Sing**, which we hope will return next year, and, perhaps, we can also add the **Lessons & Carols** as a new tradition to enhance our relationship with **St. Luke's** in Augusta (founded by our Parish). Planning for the Lessons & Carols is being coordinated by Chris Roberts, who is working with Lance Davis, organist for St. Luke's. The **Potluck** will be a joint effort, too, and a list of food suggestions to bring will soon be available.

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 Study for those attending. You do not have to sign up; just show up!

Contacting the Rector

Fr. Alexander is available day or night, 24/7, and may be reached anytime at **803-270-0406**, including holidays. For whatever reason of necessity, please give him a call, text, or email. If he is not able to answer immediately, please leave a mes-

sage, and he will respond as soon as he is able. Please keep your phone numbers up-to-date with **Kathy Clark** in the Parish Office and she will update Fr. Alexander. The best email address to contact him is: gfa2001@allsaintsaiken.org.

Offering Prayers for the People of Ukraine

A few of our Parishioners have special ties with Ukraine including the rector, and we ask that you continue to pray for the people in their struggle against oppression and especially for the thousands who have lost their lives.

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 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.*

Pray for Our Nation

Regardless of political leanings, each of us should pray for our nation and its leaders, as well as for our state and local governments, that they may be guided by the Holy Spirit as they govern in the decisions they make and that they may stay true to the Constitution, which is the foundation of our nation. There are prayers in our **Book of Common Prayer** for this purpose, or the rector may give you guidance.

Liturgically Speaking

The Season of Advent Fast Approaching

With the First Sunday in Advent coming soon, we begin a new Christian Year, not as we do our secular year on New Year's Eve; rather, we begin the new Christian Year in a more solemn fashion, similar to Lent.

With the adoption of Advent in the sixth century, the intent of the Western Church was not a second Lenten Season, but a period of liturgical preparation for Christmas. It was not until the eighth century that Advent was commonly considered the beginning of the Christian Year.

Historically, the Christian Year had several "beginnings." Initially, Easter Day was considered the start of the Christian Year, a practice that is still maintained in the Eastern Churches.

In the fourth century, the Western Church adopted Christmas Day as the beginning of the Christian Year; however, four centuries later, Advent had replaced Christmas as the beginning of the Christian Year, with the focus on the preparation, not only for the Incarnation of Jesus Christ, but also for the Second Coming at the end of time.

That Second Coming we tend to look toward with a sense of fear and dread. Indeed, we do have second thoughts when it comes to being judged for how we have conducted our lives in this world. Fearful not only of being judged for what we have done, but also for what we have failed to do.

It is the First Coming that we celebrate each year with joy: joy that God entered into the world, taking upon Himself our flesh, and living among us in the form of a man in order to redeem us from Satan,

sin, and certain death.

And so we can see in the four-week period of Advent the joyful expectation of the birth of Christ, and the redemption that comes to us through His Incarnation, while at the same time reflecting in awe on the judgment that still awaits us.

So, we begin the season of expectation, Advent, where we look forward to a joyful celebration of Christ's First Coming, with a spiritual eye toward the Second Coming.

In reflection, November was a month in which we offered thanks to God for all His many blessings on our nation, and on each of us who live in this wonderful and great country.

We offer thanks for an array of blessings and gifts, especially the "gift" of freedom. All too often, we take for granted this "gift" of freedom.

Freedom encompasses many aspects that are truly gifts from God. Being free to worship Him as we choose; being free to express our opinions; and to live our lives as we see fit. Being free from the turmoil and uncertainty that plague people in so many other countries and areas of the world; being free from the fear of oppression; being free to live up to our potential as human beings.

Of course, all these gifts come with responsibilities as well. If, however, we place the love and worship of God at the top of the list of Christian responsibilities, along with being good stewards of all that He has given us, then the rest is easy.

In the season of Advent, our focus, our

(Continued on page 19.)

ACW News

by Betty Alexander

The ladies of All Saints' descended on **Houndslake Country Club** for the October ACW lunch on October 18th — along with a hoard of other people.

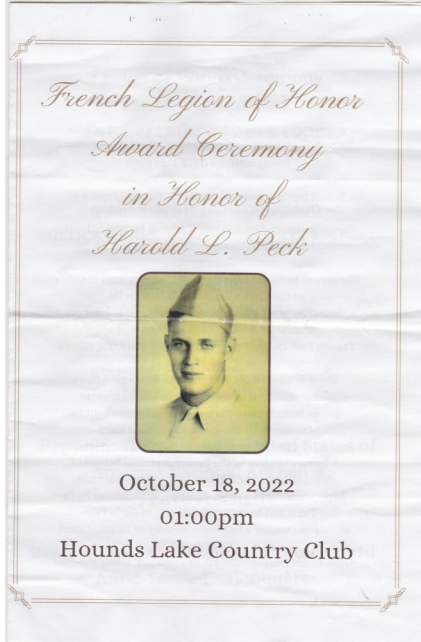


The others were attracted by the presentation ceremony scheduled later in the day to confer the French Legion of Honor award on Hal Peck, a 99-year Aiken resident, for his service in France during World War II.

Several ACW members stayed for the cere-



mony. The award to Mr. Peck was presented



by Anne-Laure Desjonquieres, the Consul General of Atlanta. She made an eloquent

speech in which she noted the long history of cooperation between the United States and France in defending freedom, beginning with the American Revolutionary War, through the two World Wars, and continuing to the present day.

Attending the ACW lunch were **Patricia Sharp, Marion Terrell, Carol Sue Roberts, Dot Holaday, Dominique Corbett, Ann Zouck, Kim Hardwick, Pat Hardwick, Jean Drake, Clare Michelinie, Phoebe Marshall, and Betty Alexander.**

Topics of conversation were varied, ranging from ailments (of course!) to Kim's planned trip to visit a friend in New Mexico, and Dominique's statement that finding out that Aiken had an Anglican church was a clincher in her search for a place to retire.

We also talked about the shoeboxes to be filled as part of the Operation Christmas Child ministry of Samaritan's Purse. It is also possible to "build a shoebox" online through the website of Samaritan's Purse, or to mail a check to the organization. We would like to know how many shoeboxes are donated in these alternative ways by All Saints' parishioners, so we can know the overall participation in the effort.



Hummm....must be an interesting discussion from the expressions on the faces of Jean Drake, Clare Michelinie, and Phoebe Marshall.

The next ACW lunch will be at 11:30 a.m. on Tuesday, November 15th at **Anshu Asian Café.**

Please let us know if you plan to attend, so we can be sure to have enough seating!



Dominique Corbet is engaged in a very animated conversation with Ann Zouck.



Patricia Sharp and Marion Terrell seem to be relaxed and happy as they await their order at the ACW Luncheon

Birthdays & Anniversaries

November Birthdays

- 6 Desiree Voegele
- 13 Betty Alexander
- 14 Jo Cunningham
- 15 Shelby Ruddy
- 18 Trina Crocker
- 20 Dominique Corbet

- 22 Beverly Vecchione
- 23 Elise Lehman
- 27 Steven Thomas

November Anniversaries

- 30 Rich & Pixie Keating

Men of All Saints' News

By Fr. Alexander

Men of All Saints' met on Tuesday, October 18th, at 6:00 p.m., in the Parish Hall to enjoy dinner prepared by Fr. Alexander.

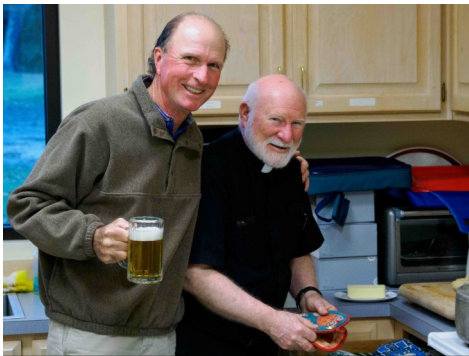
The meeting was well attended, and, after visiting the open bar, those attending did a great job of solving the world's problem, inclusive, at home and abroad.

As usual, entertainment was provided by **Larry Byers** and **Bruce Drake**, representing the *Marines* and *Navy*, respectively, with a plethora of stories, the authenticity of which has not been verified but, nevertheless, they are trusted sources.



Those attending included: **Bob Story, Jerry Burns, Larry Byers, Bob Sukovich, Tony Harris, Don Michelinie, Chris Roberts with his father Cal, Carl Bottomley, Linzee Whittaker, Forrest Roberts, Ken Connor, and Fr. Alexander.**

Next meeting is **Tuesday the 22nd**. Note the change from 3rd Tuesday to the **4th Tuesday**, due to a conflict with use

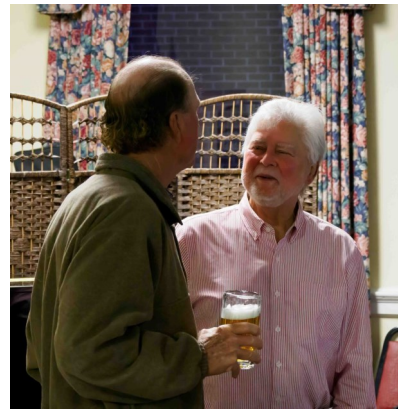


Above, **Bob Story** harasses the **Chef**, while, below, **Jerry Burns** appears to be caught at something by **Larry Byers**,

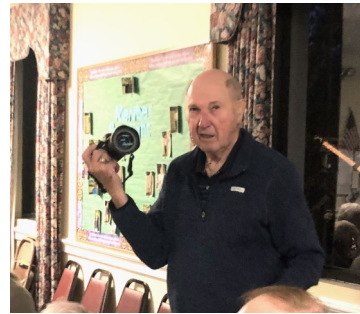


Ken Connor and **Bruce Drake** relax with a drink.

of the Parish Hall. Same time, same place but different week — **Tuesday the 22nd!**



Above left, **Bob Story & Don Michelinie** share stories while, above, **Tony Harris** appears to be giving **Chris Roberts** a lesson on beer, and, to the left, **Forrest Roberts** is busy documenting the evening as the official Parish Photographer. Below left, **Cal & Chris Roberts** raise their mugs in a toast, while to the right, **Forrest Roberts & Carl Bottomley** raise their glasses.



Tony Harris, Linzee Whittaker, Don Michelinie, Larry Byers, & Bob Sukovich make a toast.

Oktoberfest 2022

Annual Fest's Large Crowd Enjoys Traditional Food, Beer, & Music



What a festival it was this year — tables filled with Parishioners and friends celebrating and recalling past **Oktoberfest's**; some had experienced close encounters with ones in Munich, the site of the original **Oktoberfest**.

Thanks to **Lena Whittaker**, we were able to enjoy great German food reminiscent of the real deal!



Lena was assisted by her twin sister and older sister, who were visiting, one from New York and the other from Denmark.

It was a great evening with food, beer, Oktoberfest music, and wonderful fellowship.

The photos taken by **Forrest Roberts**, Official Parish Photographer, tell the story.



A few more photos elsewhere in the Newsletter.



Blessing of the Animals & Annual Parish Picnic

A Great Day of Celebration — Woof!



At least 24 of our canine family celebrated the **Blessing of the Animals**, along with their escorts, on a beautiful October Saturday morning.

As usual, all were well-behaved (including the escorts), and all were rewarded with a treat. Each canine was also given a St. Francis medal for their collar.



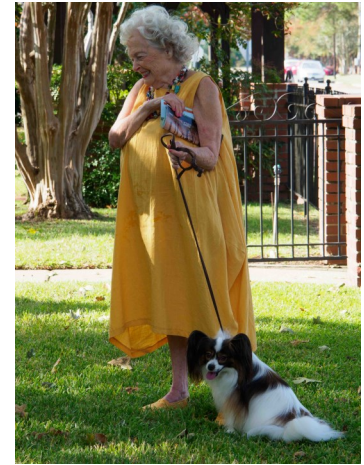
A **Parish Picnic** followed the Blessing, with great food provided by **Lena Whitaker**, with help from **Sandy Harris**.

Many thanks to our photographers, **Forrest Roberts** and

Sharon Padgett, who took great care to give us a good photo record of the occasion.

More photos of the Blessing may be found elsewhere in the Newsletter.

Thank you to all who attended and made this a wonderful event in which to honor our the best members of our families.



*More photos
from the Blessing of the Animals
& the Parish Picnic....*

Photos by
Forrest Roberts
&
Sharon Padgett



*More photos
from the Oktoberfest....*

Celebrating such events reminds us of how much a Family in Christ we are as a Parish — the laughter and the fellowship as we enjoy the good times of just being together as one family. Each festival, each event, emphasizes who we are, why we are here, and how wonderful is our worship of our Lord in the beauty of Holiness and in the Sanctity of Family.



Chris Roberts, Tony Harris, & Bob Storey enjoy some of the “pretty good” beer and ale offered during the Festival. From the looks of it, the beer and ale are better than “pretty good”.



Above, Senior Warden **Larry Byers** holds forth as he is sometimes (maybe, often) prone to do so but is always entertaining; to the left, **Carol Sue Roberts, Sharon Padgett, and Bob Bonnett** enjoy their beer as they wait for the food to be served.

Civic Duty, Christian Duty?

by Ken Connor



Change!

It's the mantra of the political season. But what kind of change—from what to what?

Will taxes go up or down? Will the border be open or closed? Will we become energy independent or remain reliant on dictators to supply our oil? Will the lives of the unborn be protected, or will they be disposable based on whether the child is inconvenient? Will our foreign policy be interventionist or isolationist?

The list of questions goes on and on, and voters should demand concrete answers.

"Change" can't be evaluated in a vacuum. Before voters can make an assessment of the wisdom of change, they have to know what's on the table. What are they giving up, and what can they expect to get in its place?

And let's face it—it's easier to talk about change than to produce it. There are lots of people who talk the talk, but only a few who have walked the walk.

Wilberforce: An Agent of Change

One of the most effective agents of change in his time was William Wilberforce. A member of the British Parliament from 1780 to 1825, Wilberforce is a model for anyone who wants to change their culture and create a more just society. Through bold leadership, tremendous personal sacrifice, and unflagging effort, Wilberforce changed not only his world, but ours as well. His leadership led to the elimination of the slave trade in the British Empire, a

change that had enormous social and economic repercussions. His achievements spurred the abolitionist movement in our own country, and the rest is history.

Sadly, Wilberforce is little known in contemporary society. Heroes are out, celebrities are in. Kanye and Kim are household words but Wilberforce is not. When people say "May the Force be with you," they aren't talking about William Wilberforce. Yet, in the annals of history, Wilberforce is a shining example of a man who lived out his convictions and, in the process, transformed his culture. But, as great as his achievements are, perhaps even more impressive is how Wilberforce did what he did.

A devout Christian, Wilberforce believed that all men have equal standing under God and that neither race nor ethnicity diminishes human worth. He was convinced that Christ died for the slave and the free, and that slavery was not only a terrible tragedy, but also an affront to both God and man.

How He Did What He Did

In his endeavors to cure the evil of slavery, Wilberforce employed a multi-pronged approach, attacking the problem on a variety of fronts. His theaters of engagement included the political, legal, social, and religious arenas. He engaged both the elites and the common folk in pursuit of his goals. In doing so, he marshaled the consensus necessary to bring about seismic change.

The book, *Creating the Better Hour: Lessons from William Wilberforce*, contains a wonderful collection of essays focused on Wilberforce's life, his principles, and the implications of his work for today. Wilberforce saw slavery as a great injustice, but he realized that it could not be cured merely by passing a law.

So Wilberforce focused on changing the moral climate of society. He developed a strong core of friends, known as the Clapham Circle, who supported his ideas and worked with him to advance his twin causes of abolishing the slave trade and reforming morals in Britain. They published books, poems, and pamphlets in an attempt to persuade their fellow Britons. Wilberforce convinced King George III to issue a "Proclamation for the Encouragement of Piety and Virtue and for the Preventing of Vice, Profaneness, and Immorality." Wilberforce understood that the reformation of morals required changing the mindset of both the upper and lower classes. He realized that he could achieve his goal of abolishing slavery only if morality became "fashionable" and if it produced authentic virtue over time.

In their essay within *Creating the Better Hour*, Mark Rodgers and Bill Wichterman explain Wilberforce's understanding of cultural change: "Compliance with a particular law presupposes a particular kind of civilization. Once that civilization morphs into something new, old laws fall into disuse. In short, cultural mores dictate which laws pass and are obeyed, and which laws are defeated or ignored. There is a tendency on the part of many to overstate the importance of politics in shaping culture."

According to Rodgers and Wichterman,

Wilberforce thought, "Creating a just society is only partially a function of law, and much more a product of other institutions—family, religion, education, entertainment, journalism, civic associations, etc.—institutions that help us to shape what we love and what we hate." Wilberforce held a traditional conservative view of society. He believed government could not be the savior of a society, and law could not form a culture. He understood that only the people themselves could maintain a moral culture and a just society. If the people became corrupt, there was no saving society.

Wilberforce also understood the importance of substantive, respectful discussion for changing minds and hearts. According to Kevin Belmonte and Chuck Stetson in their essay in *Creating the Better Hour*, Wilberforce recognized "the difficulty of judging right in complicated cases, which should teach those who think differently on political subjects, mutual moderation, forbearance, and candor." He understood that proper Christian conduct requires humility and love even when speaking harsh truths. Wilberforce wrote, "Walk charitably. Wherever you are, remember that your conduct and conversation may have some effect on the minds of those with whom you are."

Wilberforce did not limit his arguments to the Bible. While he employed explicitly religious arguments, he did not hesitate to employ "secular" arguments based on statistics and pragmatism. Wilberforce pursued his goal on all possible levels and with all possible arguments, while maintaining humility and respect for his audience.

One particularly impressive instance of Wilberforce's creative tactics is explained
(Continued on page 20.)



The Bible

As Used in the Book of Common Prayer Plus It's Organization

By Fr. Alexander

Interestingly, in our **Book of Common Prayer**, we find in use two different versions of the **Bible**, both different from later versions of the *King James Bible* being used today.

For the **Psalter**, we use the *Great Bible*, the work of Miles Coverdale, issued in 1539.

For the **Epistles and Gospels**, we use the *Authorized Version of 1611*.

Originally, the **Book of Common Prayer** used the *Great Bible* of 1539 until the *Bishops' Bible* was published in 1568. The *AV 1611 Bible* replaced the *Bishops' Bible* soon after its publication, and became part of the **BCP** officially in 1662.

When we think of the **Bible**, we tend to think of it 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.

Moreover, what we call the *Canon of the New Testament*, as we know it today, was not formalized until 397 at the third council of Carthage.

Linking the two *Testaments* 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*.

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 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." And, while for the early Christians, *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.

Advent continued from page 5....

anticipation, is directed to the Second Coming, Christ's return to pronounce His Judgment on the earth and us.

Early Christians lived in the full expectation of the Second Coming. For those first two centuries, Christians were certain that Christ's return was eminent. But, as time passed, the expectation dimmed.

As the season of Advent gives way to Christmas, our attention focuses on that unfathomable act of love by our Heavenly Father, the offering to us of eternal life through His Only Begotten Son, Jesus Christ. And it is through the acceptance of Jesus Christ as our Lord and Saviour, embracing His love for us, that all our expectations here and hereafter will be met.

The Advent Wreath

The history of the Advent Wreath is a bit clouded, but its popularity throughout Christendom today goes back to more recent times.

The Wreath itself can be traced back to pre-Christian Germanic tribes, who sought to break the bleakness of winter by lighting candles, and invoking the sun god to return with the warmth and brightness of spring. In a symbolic fashion, they created a wreath of evergreen, in which they placed candles. The evergreen would remind them of life, and the round wreath would remind them of the circle of time, and that spring would indeed return.

In Scandinavia, there was a similar custom, with candles placed around a wheel, and prayers offered to the god of light to turn the wheel of light toward the sun to lengthen the days, and restore warmth.

This tradition of a circle with lighted candles was gradually adopted and adapted by Christians, so that by the Middle Ages,

wreaths of evergreen and candles were being used as a spiritual preparation for Christmas.

But, it was not until after the Reformation that the custom caught on, and became quite popular in Germany.

Closely associated with Lutheranism, the custom involved placing four candles in a wreath of evergreen, and, as each candle was lit, Scripture was read, along with prayers.

Over time, as other denominations adopted the custom, particular Biblical meaning was placed on each candle, specifically pointing to Jesus Christ as the Light of the World, as we find in John 3: 17-21.

Today, we place five candles on the Advent Wreath: three purple, one rose (or pink), and one white.

In typical Anglican tradition, one candle is lit each Sunday of Advent, until all four candles are burning on the Fourth Sunday of Advent. Then, on Christmas Eve, or Christmas Day, the fifth candle (the white one) is lit.

Symbolically, the first purple candle lit represents Hope; the second, Love; the third candle, pink, signifies Joy; the fourth, purple, is for Peace; and, finally, the fifth, white candle stands for Christmas, the birth of our Saviour, Who is the Light of the World.

The pink for the Third Sunday in Advent has its origin in a papal tradition around the fifth century, with the pope blessing roses to be sent to Catholic sovereigns on the Fifth Sunday in Lent, a custom passed over to Advent, where rose becomes the color of the Third Sunday, called Gaudete Sunday, taking its name from the Latin word Gaudete, meaning "Rejoice", first word of the introit of the Mass of that day.

Commentary continued from page 17....

by Chuck Stetson: The abolitionists made a wood cameo featuring a slave kneeling in shackles and the phrase, "Am I Not a Man and a Brother?" This cameo became a public symbol worn by pro-abolitionist women as jewelry and was integrated into other goods, including snuff boxes. A single picture became the symbol for a movement.

While Wilberforce understood the limitations of laws, he worked as hard in the political realm as any other. Wilberforce was politically savvy and willing to work with those who had vastly different agendas as long as they advanced his cause. Wilberforce understood that legal change and cultural change are co-dependent, so he worked incessantly for both. His twenty years of work within Parliament led to the passage of the Abolition Bill on February 23, 1807.

Finally, and perhaps most importantly, Wilberforce saw his goals as God-given. He began his strong quest for the abolition of the slave trade and the reformation of manners after coming to a strong faith in God. As a fervent Christian, he based his quest to abolish slavery on biblical morality. He exhorted Parliament, "Never, never will we desist till we have wiped away this scandal from the Christian name, released ourselves from the load of guilt, under which we at present labour, and extinguished every trace of this bloody traffic, of which our posterity, looking back to the history of these enlightened times, will scarce believe that it has been suffered to exist so long a disgrace and dishonor to this country."

Lessons To Be Learned

There are lessons to be learned from Wilberforce's great efforts. He understood

better than most that it is not just what you say, but how you say it that convinces others of the truth. He held steadfastly to his Christian convictions in the face of demagogues of all types, and, while he spent twenty years waging war over a controversial issue, charity always tempered his passion.

The world still contains many grave affronts to human dignity. Men, women, and children are still enslaved around the world through forced labor and sex trafficking. Women are forced into marriages, widows are burned to death, some people are discriminated against because of their skin color, and others are starved to death by tyrannical governments. Here at home, we give license to the powerful to exterminate the young or old or handicapped whenever we find them inconvenient. Wilberforce's pursuit of human equality and freedom is certainly far from finished.

We would do well to remember Wilberforce's work and emulate it. We must advocate ceaselessly for the equality and dignity of all human beings, even as we retain a spirit of charity toward our opponents and those whom we are trying to persuade to bring about real change.

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

Editor
 The Rev. Fr. George F. Alexander

Editorial Staff
 Betty Alexander
 Sharon Padgett
 Clare Michelinie
 Ruth Ann Prevost

Photography
 Forrest Roberts

All Saints' Anglican Church
 PO Box 2497 - Aiken, SC 29802
 allsaints@atlanticbn.net



Nature

As Seen through the Lens

by Forrest Roberts

Kori Bustard

Location: *Tanzania*

This is the largest flying bird native to Africa. The male may be the heaviest living animal capable of flight. The wingspan can be from 7.5 to 9 feet, and the males can weigh as much as 45 lbs., with reports of 60-70 lbs., but unverified.

Like a political speech I suggest you take that with a large grain of salt. They are large and walk around with a "I have this under control attitude".

The ones we have seen have been on

the ground and not in flight. They are ground-dwelling omnivores.

We have only seen a few but when you see one, you are impressed by their size.

They are the national bird of Botswana.

[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.]



From the Clerical Kitchen....



Mediterranean Swordfish & Shrimp

By Fr. Alexander

It was Friday evening at the “rectory,” and, as is not unusual, the menu would be focused on seafood of some sort.

With our just purchased swordfish fillet, there we were wondering how to prepare it this time — the usual way with Zaatar (more of a Middle Eastern approach), or with an Italian flavor.

After pondering, Betty suggested we combine the two into a kind of Mediterranean style.

So, the Clerical Chef got to work and came up with a method/recipe to make it happen.

We always have on-hand Roma tomatoes, a good supply of onion and garlic, and a cabinet overflowing with a variety of spices and herbs — it’s a “Fibber McGee” arrangement, so we always open the cabinet doors with care. Goes for the refrigerator, as well (Chris Roberts can testify).

Whenever possible, we cook with fresh ingredients but do keep an ample supply of other staples, just in case.

So, here we go with this brand new recipe developed exclusively in the **Clerical Kitchen**:

Mediterranean Swordfish & Shrimp

Ingredients:

1 or 2 8oz Swordfish Fillets
½ lb. Shrimp, small
½ cup Onion, diced

3 med Garlic Cloves, minced
1 Tbs Tomato Paste
2 cups Tomatoes, diced
1 tsp plus Zaatar
¼ cup Vermouth, dry
2 Tbs Brandy
sprinkle Garlic Powder
sprinkle Salt & Pepper
2 Tbs Olive Oil
2 Tbs Avocado Oil

Salt & pepper and sprinkle both sides of the swordfish with garlic powder and Zaatar, and the shrimp, as well.

Gently cook the onion and garlic for several minutes in the combined oils to give some flavor; then add the swordfish and brown each side. Add the tomatoes, season with a little salt & pepper, and 1 teaspoon of Zaatar, and cook over low heat for about four or five minutes. Add the tomato paste, vermouth, and brandy, and allow all to come together (about a minute or two). Check the seasoning; then add the shrimp, and cook over med. Low, until the shrimp are done.

Serve with a grain, such as farro, a wild rice mixture, brown rice, etc., or, even, pasta.

For this particular Friday evening, we added a side of zucchini, halved, seasoned with salt & pepper, and sprinkled with garlic powder and an Italian herb mixture, then drizzled with olive oil. The zucchini was then roasted in the oven until just slightly tender, then browned under the broiler.

Final note — the fish treatment should work with other fish, as well, and I’m certain that we will give it a try and report back in future editions of the **Clerical Kitchen**.

Andiamo a Mangiamare! — Bon Appetit!

Saint of the Month

St. Willehad, Bishop & Missionary (c. 745 - c. 789)

Willehad, born in Northumbria about 745, was educated at York under Egbert and was ordained after his education. As a missionary, he was sent to Frisia about 766 to continue the work of St. Boniface who

years, the Saxons under Widukind rebelled against Charlemagne, and, once again, Willehad had to flee to Frisia, and from there to Rome.

In Rome, he reported to Pope Adrian I, detailing his work in Saxony and Frisia.

Returning from Rome, he retired to the monastery at Echternach in present-day Luxembourg and spent the next two years reassembling his missionary team.

Following the conquest of the Saxons, Willehad returned to the region around the lower Elbe and lower Weser.

In 787, Willehad was consecrated bishop, and the part of Saxony and Friesland near the mouth of the Weser was assigned to him as his Diocese. He chose Bremen as his See and built a cathedral there, which was consecrated in honor of St. Peter on November 1, 789, just days before his death.

Just a few days after the cathedral was consecrated, Willehad took ill, and one of his disciples, seeing that it was very bad, said to Willehad, “Do not soon so forsake your flock exposed to the fury of the wolves.”

Willehad answered, “Withhold me not from going to God. My sheep I commend to Him who entrusted them to me and whose mercy is able to protect them”

And so he died on November 8, 789, and was buried by his successor in the new stone church at Bremen.

St. Willehad was the last of the great English missionaries of the eighth century.



had been martyred by the Frisians in 764. Willehad preached at Dokkum and in Overussel but in 777, Saxony was divided into two missionary zones, and Willehad was given charge of the zone called Wigmodia, located between Weser and the Elbe.

Life for Willehad as a Christian Missionary was tenuous, and he barely escaped death on two occasions when the Frisians attempted to kill him.

In 780, Charlemagne sent him to Saxony to evangelize the Saxons but after two

