

THE WORD

VOICE OF ALL SAINTS ANGLICAN CHURCH

FACTS VS OPINION
VOLUME II ISSUE VIII, 29 JUNE 2018

DISCLAIMER—Best source of keeping current on All Saints activities and other items of interest. If you don't see it here it is probably just a rumor.

ASAC ESSENTIAL INFORMATION

Officially our Parish is named All Saints Anglican Church and is a member of the Diocese of the Eastern United States of the Anglican Province of America. The Most Reverend Walter H. Grundorf D. D. is our Bishop and his headquarters is located at Saint Albans Parish, Oviedo, Florida. Contact information available through either Father or me.

Our Priest is The Reverend Franklin a.k.a. Father Frank P.R. Bartlett SSM Vicar. Father maintains regular summer Church office hours from 12:00 P.M. to 3:00 P.M. on Fridays. Ample notice will be given as to the exact date of return to his winter/spring schedule. He is available at other times based on a prior request and can be reached at his home in Ocala 352-304-6792 or his cell 603-275-5371

Parish Church is located at 1250 State Road 19 South, Palatka, Florida 32177, however, all mail should be sent to P.O. Box 597, Palatka 32178. Telephone 386-325-8247

VESTRY

Gregory (Greg) Garriss, Senior Warden
Thomas (Tom) Trumble, Junior Warden
John Beverly, Member
Thomas (Tom) Garriss, Member and ASAC Treasurer
Judith (Judy) Hartle, Secretary
Charles Kori, Member
Donald (Don) Renninger, Member
George Smith, Member

CONTRIBUTIONS

Anything you want to be known, special needs or whatever. Merely inform the editor (me), E-mail preferred der911@bellsouth.net or at least hand written as you want it to appear, to include giving as much lead time as possible. Avoids the hazard of oral requests that could be misinterpreted.

SERVICES INFORMATION

Ongoing services: Sunday--- Holy Communion @ 11:00 A.M. or 1100 hours for aging ex-military types

After Holy Communion, potluck (feeding), social time in the Parish Hall. A chance to get to know better other members of the Parish and for visitors to view our friendliness to help decide whether or not they want (assuming they are searching for a church home) to begin the process of becoming a member. As talking in the Sanctuary is frowned upon before or during the Holy Communion the social hour also gives you a chance to talk with old friends. We are a bit “sticky” as to audible conversations prior to and during Holy Communion in the Sanctuary thus greetings should be confined to a quick whisper or a simple nod of your head.

Wednesday---Holy Communion @ 6:30 P.M. or 1830 hours as above. See below, please.

With summer officially starting in mid-June, this activity has been cancelled as of the 23 May session; scheduled to return shortly after Labor Day on Wednesday 5 September. Ample notice will be given, prior to the return to normal (winter) schedule.

ANNIVERSARIES AND BIRTHDAYS

If you are married and a male, no question the most important date to remember is your wedding date. Usually a husband forgets once, an experience not likened to occur “ever again”. The wife’s birthday comes in a very close “second”. As anniversary instructions, forget at your peril. Known events are as follows.

Birthdays:

No Known birthdays-correction solicited

Anniversaries:

No known anniversaries-correction solicited

POSITIVE OR NEGATIVE, SOME COMMENTS

In the world of physics there must be “two poles” otherwise known as positive and negative. This, however, is not a vehicle to explain “beginning” physics. Unfortunately, among we humans, there is a similar situation but with one major difference it is voluntary mostly concerning attitudes. So, how many times have you heard it spoken, when referring to another person, he/she is so positive/negative i.e. sees the world in its best “light” or on the other hand doesn’t see anything but doom and gloom.

To elaborate on what I mean by “voluntary” negative attitude; passing over positive as needing no further comment. Most negative people, seem to think, they were “put in this world” as supervisors and at the same time proud to think they nearly “walk on water.” Thus, “faultless” they proceed to continually find fault in others but rarely confront as they haven’t the moxie. As a neighbor I once had (was a woman but sex is unimportant) admitted as to liking to go around in a whisper campaign “setting little fires” between other neighbors i.e. “fake news” to quote a current term. Did you know..... Where are they found? Most anywhere, church, school, work or retirees. Solution, really none other once found out avoid. They will never change. So many people to supervise so little time applies.

Back to the beginning, there are negative individuals who have no desire to “hurt” others but for some reason or reasons seem to have too many rainy days. Reflect on that for a moment, they are individuals who can be helped thus I tend to believe (excluding

the volunteers) only in the rarest of situations people are 100% either way. Thus, most of us, including this writer, are a little bit of both. As John Denver, once sang, in part "some days are diamonds and some are stones". Puts into words what we feel, on a bad day, but rarely express, ergo the "stiff upper-lip syndrome." So, when someone says "have a good day" it has little meaning, mostly a way to say "good-by."

Too many "back-to-back" bad days can lead to depression which affects "everything" including your health. Before this happens, "outside help" should be solicited. Whom?

Perhaps the obvious answer is prayer, God has 24/7 "office hours". Along with prayer, talking with Father or some trusted friend might be another option.

An occasional "bad day" over an acute situation; everyone has them. As the saying goes, if handed a lemon make lemonade but just realizing the difference is the important part.

IDIOMS THOUGHT INTERESTING

Put your brain in gear before opening one's mouth

Mortal lives are the price of freedom, never free

Never burn a candle at both ends, sure lighted path to failure

ALWAYS SERIOUS, A LITTLE HUMOR

Are you curious as to the source of Holy Water?

Take ordinary water and boil the "hell" out of it.

Perhaps not the exact wording but the theme of it, contributed by our organist Vic Donnell.

INTRO, THE ZIMMERMAN FAMILY

As new members of ASAC, we thought that this would be a good way to introduce ourselves to others. Ward, Peggie, and Joseph are from diverse backgrounds. Ward was born in Meade County, South Dakota, Peggie in Boulder, Colorado, and Joseph in Oak Harbor, Washington. Ward grew up in Seattle, Peggie spent time between Colorado, Florida (panhandle) and Texas, and Joseph grew up between North Carolina and Maryland. Ward attended St. Luke's Episcopal Church until leaving the Seattle area when he joined the Navy. He was an acolyte and sang in the choir with his father. He also taught Sunday school and was president of the EYC group. For a time, he considered attending seminary after high school. Peggie had little exposure to any church or religion as her early years were spent in the mountains above Boulder in a mining town. Her father was killed in a car wreck when she was 5. Her mother remarried a few years later and began moving around after the mine closed. We met while Ward was stationed at NAS Whiting Field in Milton, Florida in October, 1969. For Ward, it was love at first sight. Peggie, however, needed convincing and after moving away to Texas, Colorado, and back to Texas, Ward continued his courtship via US Mail. A trip in the summer of 1970 was to establish a firm engagement and we finally married in Texas in March, 1971. Ward had reenlisted in the Navy and they spent the first year of marriage in the Memphis, Tennessee area while Ward converted from aircraft mechanic to electronics technician. After leaving Memphis, we spent the next 10 years at NAS Whidbey Island, Washington. In 1974

we were blessed with our first son. Joseph was born in 1979 and our last was born exactly one year later in 1980. In September of 1980, Ward left the Navy to pursue a career with Grumman Aerospace Corporation as a tech rep for the Navy/Marine Corps. We spent another 2 years at Whidbey Island before moving across the US to Cherry Point, North Carolina. Nearly 8 years later, we moved to Maryland where Ward spent the rest of his career supporting the Reserve Navy squadron at Andrew AFB (now Joint Base Andrews). He retired in 2009 and moved to Green Cove Springs, Florida but was recalled to work in 2011 for an additional 2 years. He retired for the last time in 2013.

Ward's job required travel and he did a lot of that. During his years with Grumman (and later Northrop Grumman), he journeyed around the world via the Suez Canal and Australia, spent months in Italy, Germany, Saudi Arabia and finally Afghanistan.

The sand in our shoes continued to beckon us to return to Florida and after nearly 2 years sold our house in Virginia and returned to the sun. We look forward to visiting with you all on Sundays or whenever we meet.

Peggie, Ward and Joseph (Joe)

DRESS FOR SUCCESS, ASAC STYLE

Long a hallmark in the secular/business world but does it have any application at ASAC? In my opinion "yes" plus personal pride in one self's public appearance. Now before anyone thinks I am trying to "dictate" your attire while attending ASAC, just scrap that notion as not true. I merely ascribe to one side of the issue i.e. are we "glad to see you no matter what attire you

choose" or are we glad to see you, however, we reserve the privilege to set "some standards of attire we think to be proper" for attendance at ASAC. This is where personal pride in your appearance applies.

First off, we are not "just any church" but Anglicans who in my opinion set a much higher standard for Church attire. In other words, what might be acceptable elsewhere, without being specific, may or may not meet Anglican standards. Perhaps feeling we are a "cut above".

Before anyone gets angry, I certainly don't mean "coats and ties for men" and business attire for women as personally I seldom wear a coat and can't recall when if ever I wore a tie ascribing to a shirt/slacks/real shoes combo. As to either a coat or a jacket maybe depending on the season mostly for warmth. As to women, smart enough to not make any suggestions but the same situation applies.

There are attires acceptable for "mowing your lawn or similar work" or maybe your visit to Winn Dixie. Here it is nearly 100% personal preference, but unfortunately for you other people notice and first impressions reign, correct or not: "he/she dresses like a slob so must be one." You care? Well, that is what I call "pride in one's appearance." Would you apply for a professional job dressed as such?

Back to ASAC, there is no "dress code" just expected you know how to dress, but maverick attire is a "no-no." Look around, do you meet ASAC and Anglican unwritten standards?

RECENT QUIP, I READ

The door to my office is always open. My mind not so much!

Have you already decided to say “no” before you hear the request/new idea?

EVENT WORTH NOTING

The 50th Anniversary Synod of our APA Diocese to be held in Charlotte, NC 16th through the 20th of July.

If you want to observe or serve as a delegate from ASAC, I believe the option is still open. As a practical matter there is little difference between a delegate and an observer. Main one, you as a delegate can cast a vote on things to up for a vote, whereas an observer can only observe. Wow, that was informative! Might add the votes are mostly to “second initial” issues already decided by various committees, thus nothing to chisel into stone.

Otherwise the Synod is mostly an opportunity to socially “meet and greet” people from other parishes. Speaking from experience, having attended several Synods, some events can be downright boring. One speaker at the Synod held in Charlottesville, VA droned on for well over an hour and I confess put me to sleep. Wasn’t just me, as others (from ASAC) around me admitted the same affect. Now don’t misunderstand, attending a synod should be the goal of every loyal Anglican, at least once during his/her lifetime. Perhaps the biggest plus, you get the best opportunity to see how the Diocese functions from an eye-ball position. Politics to be sure, however, no religious or secular organization is immune.

Our new and improved (sound familiar) ASAC Web Page is in the advanced planning stage. Theme now will be complete local

control that will enable Rose and Don Miller our mentors to quickly make chances as necessary rather than deal with a lady in New England and wait for her to respond. Further details coming.

PRAYER LIST

As of 8 June, no changes

Kenny, Sharon, Jacob, Richard, Yvonne, Pat and to those loved ones known to us and to God.

Always remember new entries for the prayer list can be submitted, in writing to either Father or me including whether or not chronic or acute, at any time, however, the entire list is subject to revision in the first Bulletin/Word issue of a given month. Thus, only chronic like hospice for example will remain indefinitely till some resolution (death) while others are removed after four weeks insertions with the assumption they are well and no longer qualify for “special” prayer. Removal process is to avoid having a “mile-long” list where once listed NEVER removed. Your co-operation to make this goal work will be appreciated by Father Frank and your, not so humble editor.

SANCTURY ETIQUETTE AND OTHER REMINDERS

Dislike having to harp on something but some of us are rather “sloppy” with etiquette in the Sanctuary. If you come from a Protestant background, like me, not particularly an issue but now as an Anglican or a would be one, formality is an issue of concern.

When you approach the Altar for any reason, you use the center aisle but where the “rub” comes you always exit the Altar Rail/area via the side doors either Gospel (Father’s sermon side) or Epistle depending

on the side you have knelt on. Never, never walk back via the center aisle to exit nor use the same as part of your route to your pew. Please tattoo on your brain! Taking “short cuts” is not an option.

Our new air conditioning and heating equipment, with a stated cost of approximately \$11,000.00 remains under funded, with approximately \$8,500.00 raised. Entire cost was “borrowed” from our reserve account to avoid the cost of outside financing, so to restore there is \$2,500.00 outstanding. Help? Even small amounts count up.

Long overdue but our ASAC Parish directory is finally in the process of being bought up-to-date. Most members have turned in their updated personal “poop sheets”, however, Greg has reported to me there a “few” outstanding ones. You should know if you turned “yours” in. If not, please! It is holding up the completion of the directory, plus it is a given we want everybody listed.

Update, Greg reports the name gathering is nearly complete so a finished product isn’t too far behind. If you have any doubt that Greg might not have your updated “poop sheet” it behooves you to check. Only YOU can prevent ASAC from having an “All Hands” Directory to use a little USN language.

Is your weekly giving schedule current? Perhaps you have missed a few Sundays, in attendance for various reasons, are these outstanding? Always remember your share of monies to keep the “doors” open depends on a commitment/pledge to give for 52 Sundays each year not merely when you attend. Otherwise, you are expecting someone else to pick-up the shortage. We

would be in “sad shape” monies wise if everybody felt the same way.

OBITUARY OF SOMEONE ELSE

ASAC was saddened to learn this week of the death of one of our most valued members, Someone Else.

Someone's passing creates a vacancy that will be difficult to fill. Else has been with us for many years and for every one of those years, Someone did far more than a normal person's share of the work. Whenever there was a job to do, a class to teach, or a meeting to attend, one name was on everyone's list, "Let Someone Else do it." Whenever leadership was mentioned, this wonderful person was looked to for inspiration as well as results; "Someone Else can work with that group."

It was common knowledge that Someone Else was among the most liberal givers in our church. Whenever there was a financial need, everyone just assumed Someone Else would make up the difference.

Someone Else was a wonderful person; sometimes appearing superhuman. Were the truth known, everybody expected too much of Someone Else. Now Someone Else is gone! We wonder what we are going to do.

Someone Else left a wonderful example to follow, but who is going to follow it? Who is going to do the things Someone Else did?

When you are asked to help this year, remember -- we can't depend on Someone Else anymore.

Memorial services pending, however, interment will be in our Memorial Garden.

Contributed by Joseph (Joe) Zimmerman with a tab of editing.

FINAL EDITORIAL COMMENT

You are always entitled to my opinion!

VICAR'S THOUGHTS THE REAL PRESENCE

Consideration of that mystery known as the "Real Presence" touches the very heart of our Christian worship and faith. It has reference to the belief that Christ-God is truly present on the Altar in some special way in His Body and Blood after the consecration by the priest of the bread and wine.

In most Protestant Churches, the Holy Communion is a memorial service only. The Anglican Church, however, regards it as a sacred or sacramental re-presentation of the sacrifice of Christ offered on Calvary. It is also a sacrificial offering of "ourselves, our souls and bodies." When the priest pronounces the very words of institution which Christ used at the Last Supper, followed by the invocation to God to bless the elements "with thy word (the Son) and Holy Spirit," the bread and wine become in a mystical way which Anglicanism has never attempted to define closely the very Body and Blood of Christ---although, of course, remaining in all physical aspects simply bread and wine.

Christ is always present in spirit in the hearts and souls of men, by virtue of His Resurrection and Ascension. He is present in our world and in our lives. But Anglicans believe with the rest of the Holy Catholic Church (not just Roman) that He was present in a special way on the Altar in the Blessed Sacrament. Without attempting to define this Presence strictly, the Anglican Church has always affirmed it and its reality.

This Real Presence demands of all worshippers a special reverence, a special silence, some special mark of recognition. Some worshippers mark of by genuflecting,

or else bowing, toward the Altar when going forward to receive. Some cross themselves before and after receiving. Some bow with special reverence during the words of institution in the Prayer of Consecration. Some mark it in other outward ways. All Anglican worshippers should recognize in their hearts that God is specially and really present on the Altar during Holy Communion, as well as on those Altars where the consecrated sacramental elements are reserved. All Anglican worshippers should make an effort to mark this fact in some way.

If Christ came and stood in recognizable physical form at the Altar, we would certainly behave with utmost reverence, we would certainly not behave in any idle, carefree or every day matter. Nor should we do so in the Presence of Christ's Body and Blood. However mystical, intangible and inexplicable that Presence is, the Church and our faith teach us that it is a Real Presence.

Father Frank

Don Renninger
Your, not so Humble Supreme Editor