

ON THE WEDDING GARMENT REQUIRED FOR THE FEAST – From Sermon 90 of St. Augustine (Bishop of Hippo, AD 393-430): “All believers are familiar with the story of the wedding of the king’s son and the banquet that followed it, and of how the Lord’s table was thrown open to all comers. When everyone was seated *the master of the house came in to see his guests, and among them he noticed one without a wedding garment. So he said to him, ‘My friend, how did you get in here without a wedding garment?’* “Now what precisely does this mean? Let us try to find out what it is that some believers have, but which the wicked lack, for that will be what the wedding garment is.

“Can it be one of the sacraments? Hardly, for these, as we know are common to good and bad alike. Take baptism for example. It is true that no one comes to God except through baptism, but not every baptized person comes to him. We cannot take this sacrament as the wedding garment, for it is a robe worn not only by good people but also by wicked people. Perhaps, then, it is our altar that is meant, or at least what we receive from it. But we know that many who approach the altar eat and drink to their own damnation. Well, then, maybe it is fasting? The wicked can fast too. What about going to church? Some bad people also go to church.

“What can this wedding garment be, then? For an answer we must go to the Apostle, who says: *The purpose of our command is to arouse the love that springs from a pure heart, a clear conscience, and a genuine faith.* There is your wedding garment. It is not love of just any kind. Many people of bad conscience appear to love one another, but you will not find in them *the love that springs from a pure heart, a clear conscience, and a genuine faith.* Only that kind of love is the wedding garment.

“If I speak in the tongues of men and of angels, says the Apostle, but have no love, I am nothing but a booming gong or a clashing cymbal. If I have the gift of prophecy, if I have all knowledge and understand all mysteries, if I have faith strong enough to move mountains, but have no love, I am nothing. In other words, even with all these gifts I am nothing without Christ. Does that mean that prophecy has no value and that knowledge of mysteries is worthless? No, they are not worthless but I am, if I possess them but have no love. But can the lack of one good thing rob so many others of their value? Yes, without love my confession of the name of Christ even by shedding my blood or offering my body to be burnt will avail me nothing, for I may do this out of a desire for glory. That such things can be endured for the sake of empty show without any real love for God the Apostle also declares. Listen to him: *If I give away all that I have to the poor, if I hand over my body to be burnt, but have no love, it will avail me nothing.* So this is what the wedding garment is. Examine yourselves to see whether you possess it. If you do, your place at the Lord’s table is secure.”

Vacation Bible School is being held at Grace July 29th - August 2nd. We are thankful for Stephanie Speagle Ratts, Katy Speagle, and Nancy Leonard for their leadership in putting together our VBS. The theme this year is “Babylon”. Bible school begins on Sunday night at 5:30pm with a cookout and games before class begins. Classes on Monday through Thursday will be 6:30pm - 8:30pm. We are very thankful for all the volunteers who participated in VBS. Thank you for helping our children grow in their faith journey.

Choir Practice and Evening Prayer will resume on August 8th. We invite members of the congregation to join the choir this season as practice begins for Thanksgiving, Advent and Christmas. Practice is held each Wednesday at 6:30pm for approximately 45 minutes.

If you have a favorite hymn that was not sung during the recent Hymn Sing, let a member of the Worship/Music Committee know, and the hymn will be included during a regular Sunday morning service.

PRACTICE SESSIONS FOR CANTORS – This fall several practice sessions will be held for potential new Cantors to help with the service. Both men, women, and youth volunteers are welcomed. Cantors will be able to remain at their regular seats in the congregation when performing the Cantor duties. The organist will play the lines of music along with the cantors in order to simplify the process. Perfect voices not required!

The Cantor is really chanting – Chanting can be described as being halfway between talking and singing; it is musical but not music. One or two notes only are used in chanting, and the chanter reads the words to these notes at a steady rhythm. The notes and rhythms used vary according to what the occasion is, but generally chanting is relatively low-toned and steadily rhythmic creating a calming sound. Chanting not only is conducive to a calm and elevated state of mind but also allows chanters to read through large portions of texts (particularly Psalms) more clearly and quickly than possible with normal speech while also conveying the poetry in the words. That is the essential reason for chanting. Worship at its heart is a song and is beautiful.

“Wikipedia. Christian Music”

The Ushers for August are Jacob Jarrett, Steve Suther, Herb Travis, and Ted Whisnant. Scott Whisnant is the Communion Assistant. Betty Lynch is the Greeter. Malinda Leatherman and Jane Johnson care for the Communion Ware. Mackenzie Robinson & Debbie Michaels conducts Children’s Church and Stephanie Russell conducts Children’s Bible Study. Nursery Attendants are Helen Leatherman & Kim Parker. Tim Eckard is the Lector/Cantor for August.

The Flower Chart for August is:

August 5th - AVAILABLE

August 12th - Dan & Tricia Panek

August 19th - Kim Parker

August 26th - Christine Norman

Women’s Group: The Women of Grace will meet on August 5th immediately after worship.

The Grace Adult/Seniors Activities Group will resume meetings in September.

First Sunday Lunches will resume in October.

The Fred T. Foard Senior Citizens will meet on Wednesday, August 1st at Laurel Hill at 12:00 noon.

Memorial Garden: The Grace Memorial Garden project is still in progress. There has been an excellent response. On Homecoming Sunday, members of the Memorial Garden Committee will be available to answer questions, and to help fill out orders for additional requests. Pass the word about our special walkway in the new Grace Memorial Garden to family, friends of the congregation, and former members.

Family Reunions in August:

August 5th – Wilfong Reunion at 12:00

August 19th – Leonard Reunion at 1:00

Items for the Recreation Building: If special items are needed for events in the Recreation Building, please contact Jackie Jarrett with your requirements. Jackie has volunteered to assist with purchasing items as needed.

Children's Choir Sign-Up: Sign-ups are still available for Youth Choir. Only a few children have expressed an interest to date. If transportation to and from practice is a concern, please contact Joy Heavner.

Wish List: A few glass gallon jars with lids and several glass serving pitchers are needed in the Recreation Building. Any size flower vases for distribution of flowers to shut-ins would also be most welcome. Please leave any items on the table adjacent to the church office.

Communion set up/break down: We could use a few more people to help with communion set up and break down. Please contact Joy Heavner if you can assist or if you have any questions.

Note on bulletins: As new names are added to the prayer list each week they will be underlined for the 1st week only to note them as new additions to the list.

Forms are available in the narthex or on the table outside the church office for anyone needing to notify the church office of address changes, phone # changes, e-mail addresses or any other information for updating our files. Brenda would like to get as many e-mail addresses as possible to be able to send e-mails from home when unable to use the phone tree. Please put them in the offering plate or give them to Brenda McConnell.

Church Secretary- Please call or send any information you have for the bulletin, newsletter, prayer list including additions/deletions, or announcements to Brenda McConnell at 704-732-2665 or 704-472-1354 or email at Brenda.gracechurch@gmail.com. **Items for the bulletin should be sent to Brenda by Thursday at 1pm. Any items you may want to include in the monthly newsletter, please give the information to Brenda by the 20th of each month.**

A leading British medical journal has published an article calling for the introduction of infanticide for social and medical reasons.

The article in *The Journal of Medical Ethics*, entitled "After-birth abortion: why should the baby live?" states in its abstract: "After-birth abortion (killing a newborn) should be permissible in all cases where abortion is, including cases where the newborn is not disabled."

The article, written by Alberto Giubilini of the University of Milan and Francesca Minerva of Melbourne University, argues that "fetuses and newborns do not have the same moral status as actual persons" and consequently a law which permits abortion for certain reasons should permit infanticide on the same grounds. The article follows alleged instances of sex-selective abortions throughout Britain raising alarm concerning the application of the 1967 Abortion Act.

Lord Alton, co-chairman of the All Party Parliamentary Pro-Life Group, said that infanticide was the "chilling and unassailable" logical step for a society that permits killing a baby one day before birth.

He said: "That the Journal of Medical Ethics should give space to such a proposition illustrates not a slippery slope, but the quagmire into which medical ethics and our wider society have been sucked. Personal choice has eclipsed the sacredness, or otherness, of life itself. It is profoundly disturbing, indeed shocking, to see the way in which opinion-formers within the medical profession have ditched the traditional belief of the healer to uphold the sanctity of human life for this impoverished and inhumane defense of child destruction.

"It has been said that a country which kills its own children has no future. That's true. And a country which accepts infanticide or the killing of a little girl or a little boy because of their gender, the killing of a baby because of a

disability, or the killing of a child because it is inconvenient, the wrong shape, or the wrong color, also forfeits its right to call itself civilized.”

But Julian Savulescu, the editor of the *Journal of Medical Ethics*, has defended the publication of the paper on the British Medical Journal website. He said: “What is disturbing is not the arguments in this paper nor its publication in an ethics journal. It is the hostile, abusive, threatening responses that it has elicited. More than ever, proper academic discussion and freedom are under threat from fanatics opposed to the very values of a liberal society.”

He continued: “As Editor of the *Journal*, I would like to defend its publication. The arguments presented, in fact, are largely not new and have been presented repeatedly in the academic literature and public forums by the most eminent philosophers and bio-ethicists in the world, including Peter Singer, Michael Tooley and John Harris in defense of infanticide, which the authors call after-birth abortion.

“The novel contribution of this paper is not an argument in favor of infanticide – the paper repeats the arguments made famous by Tooley and Singer – but rather their application in consideration of maternal and family interests. The paper also draws attention to the fact that infanticide is practiced in the Netherlands.

“Many people will and have disagreed with these arguments. However, the goal of the *Journal of Medical Ethics* is not to present the Truth or promote some one moral view. It is to present well reasoned argument based on widely accepted premises.”

Kenneth Boyd, associate editor of the *Journal of Medical Ethics*, said that the publication of the paper did not reflect his personal view and that the article had gone through the process of academic peer review. Mr. Boyd said: “I think what the authors are addressing is a minority problem following birth, where there would have been grounds for a termination and many people would feel that that circumstance is unfortunate but no reason for infanticide. But our feeling was that it’s better for these views to be discussed.”

The authors, when discussing children with Down’s Syndrome, state: “To bring up such children might be an unbearable burden on the family and on society as a whole, when the state economically provides for their care. On these grounds the fact that a fetus has the potential to become a person who will have an (at least) acceptable life is no reason for prohibiting abortion. Therefore... when circumstances occur after birth such that they would have justified abortion, what we call after-birth abortion should be permissible.”

The authors also support infanticide for non-medical reasons but do not state at which point in a baby’s development infanticide would no longer be permissible because “it depends on the neurological development of newborns, which is something neurologists and psychologists would be able to assess”.

MEDITATION, from C. S. Lewis – I call upon him in prayer. Often He might reply—I think He does reply—“But you have been evading me for hours.” For he comes not only to raise up but to cast down; to deny, to rebuke, to interrupt. The prayer “prevent us in all our doings” is often answered as if the word *prevent* had its modern meaning. The presence which we voluntarily evade is often, and we know it, His presence in wrath.

And out of this evil comes a good. If I never fled from His presence, then I should suspect those moments when I seemed to delight in it of being wish-fulfillment dreams. That, by the way, explains the feebleness of all those watered versions of Christianity which leave out all the darkest elements and try to establish a religion of pure consolation. No real belief in the watered versions can last. Bemused and besotted as we are, we still dimly know at heart that nothing which is at all times and in every way agreeable to us can have objective reality. It is of the very nature of the real that it should have sharp corners and rough edges, that it should be resistant, should be itself. Dream-furniture is the only kind on which you never stub your toes or bang your knee. You and I have both known happy marriage. But how different our wives were from the imaginary mistresses of our adolescent dreams! So much less exquisitely adapted to all our wishes; and for that very reason (among others) so incomparably better.

Servile fear is, to be sure, the lowest form of religion. But a god such that there could never be occasion for even servile fear, a safe god, a tame god, soon proclaims himself to any sound mind as a fantasy. I have met no people

who fully disbelieved in Hell and also had a living and life-giving belief in Heaven. (from *Letters to Malcolm: Chiefly on Prayer*)

ITEM FOR SPIRITUAL FOOD – From *The Dialogue*, by St. Catherine of Sienna (1347-1380): “O eternal God, light surpassing all other light because all light comes forth from you! O fire surpassing every fire, because you alone are the fire that burns without consuming! You consume whatever sin and selfishness you find in the soul. Yet your consuming does not distress the soul but fattens her with insatiable love.... The more she possesses you the more she seeks you, and the more she seeks and desires you the more she finds and enjoys you, high eternal fire, abyss of charity! O supreme eternal Good! What moved you, infinite God, to enlighten me, your finite creature, with the light of your truth? You yourself, the very fire of love, you yourself are the reason. For it always has been and always is love that constrains you to create us in your own image and likeness, and to show us mercy by giving your creatures infinite and immeasurable graces. O Goodness surpassing all goodness! You alone are supremely good, yet you gave us the Word, your only-begotten Son, to keep company with us, though we are filth and darkness. What was the reason for this? Love. For you loved us before we existed. O good, O eternal greatness, you made yourself lowly and small to make us great! No matter where I turn, I find nothing but your deep burning charity.”

“O Holy Spirit, come into my heart;
By your power draw it to yourself, God.
And give me charity with fear.
Guard me, Christ, from every evil thought,
And so warm and enflame me again
With your most gentle love
That suffering may seem light to me
My holy Father and my gentle Lord,
Help me in my every need.
Christ love! Christ love! Amen.”

Catherine of Siena

August Birthday List

1st-	Gary Leatherman	18th-	Irene Heavner	24th-	Cayden Hood
3rd-	Sandra Powell	23rd-	Glennie Beam	26th-	Stephanie Russell
4th-	Bill Heavner		Emma Dietz		Conley Smith
7th-	Martha Johnson		Lynette Momier	30th-	Pat Dietz
12th-	Jane Moss		Codey Parker		
14th-	Bo Revis		Betty Wilfong		
	Mackenzie Robinson				

Treasurer's Report for

June

2012

YTD

General Fund	
Beginning Balance	30,628.99
Deposits	11,830.17
Expenses	18,293.66
Transfer to Mini-Bus	0.00
Ending Balance	24,165.50
Memorial Fund	
Beginning Balance	21,039.84
Deposits	0.00
Expenses	0.00
Ending Balance	21,039.84
Building Fund	
Beginning Balance	618.03
Deposits	623.00
Expenses	0.00
Ending Balance	1,241.03
Mini-Bus Fund	
Beginning Balance	0.00
Deposits	0.00
Transfer From General Fund	0.00
Total of Deposits and Transfer	0.00
Expenses	0.00
Transfer to Cemetery	0.00
Loan Balance to Cemetery	0.00
Ending Balance	0.00
Union Church Restoration	
Beginning Balance	3,007.04
Deposits	0.00
Expenses	25.84
Ending Balance	2,981.20
Playground Equipment Fund	
Beginning Balance	3,109.52
Deposits	0.00
Expenses	0.00
Ending Balance	3,109.52
All Funds	
Beginning Balance	58,403.42
Deposits	12,453.17
Expenses	18,319.50
Ending Balance	52,537.09

General Fund	
Beginning Balance	22,239.89
Deposits	85,177.73
Expenses	83,252.12
Transfer to Mini-Bus	0.00
Ending Balance	24,165.50
Memorial Fund	
Beginning Balance	21,421.01
Deposits	535.00
Expenses	916.17
Ending Balance	21,039.84
Building Fund	
Beginning Balance	-11,056.59
Deposits	33,371.12
Expenses	21,073.50
Ending Balance	1,241.03
Mini-Bus Fund	
Beginning Balance	0.00
Deposits	0.00
Transfer From General Fund	0.00
Total of Deposits and Transfer	0.00
Expenses	0.00
Transfer to Cemetery	0.00
Loan Balance to Cemetery	0.00
Ending Balance	0.00
Union Church Restoration	
Beginning Balance	3,250.96
Deposits	0.00
Expenses	269.76
Ending Balance	2,981.20
Playground Equipment Fund	
Beginning Balance	3,109.52
Deposits	0.00
Expenses	0.00
Ending Balance	3,109.52
All Funds	
Beginning Balance	38,964.79
Deposits	119,083.85
Expenses	105,511.55
Ending Balance	52,537.09