

This Week's Message

This Sunday, January 15 2023, is The Second Sunday after The Epiphany.

Service will be held at 9:30 am.

The Service Bulletin is attached.

Coffee and sweets will be served after the service.

Ask Fr. Greg about the difference between a Rhode Island Red and a Plymouth Rock.

Prayers are needed for Mary-Ruth Schweiter who contracted pneumonia while in her Cyprus Cove Care Center home and has been moved to Seven Rivers Hospital in Crystal River, FL.

The 2023 Church Directory will be issued in January. Please review your current entry in the directors to ensure it is correct and let me know if you not already done so.

Wow! It's all about the Red Door. St. Alban's is featured in an article in the January 2023 edition of The Villages Neighbors, page 40. Check it out. In your mailbox today. See attached article.

Send us your news to let others in St. Alban's know what is going on with you these days.
Thanks.

If you need a ride to church please call one of the Vestry Members listed on the back of the service bulletin. They will be gratified that you asked and pleased to give you a ride or arrange for one. Contact me, or Fr. Greg, at 352-205-8567.

Fr. Greg's Discretionary Fund - *If you would like to donate to this fund please write a check to St. Alban's Anglican Church with the notation that it is for this fund.*

Prayer List on Service Bulletins - Each week a prayer list is published in the bulletin. Changes to the list should be sent to Fr. Greg Koon. The prayer list includes: Bill, Megan, Frank, Kevin, Dale, Tony, Gloria, Landis, Barbara, Kathy, Michael, Misty, Nick, Bob, Andrew, Archbishop Upham, Katherine, and Mary-Ruth.

Deacon Steven Holley is no longer with St. Albans. He is moving to Lakeland and another church.

The Church's coordinates include:
St. Alban's Anglican Church

625 W. Lady Lake Blvd.
Lady Lake, FL 32159
Telephone: 352-205-8567. When no
one is there, it forwards to Fr. Greg
Koon.

Website is www.StAlbans.Church Stay tuned for a
substantially revised website early in January.

Note: Lady Lake Blvd is now paved all the way from
Rolling Acres Road through to Lady Lake and Rt.
27/441. If you are coming to church from south of
466 on 27/441 turn left on Lady Lake Blvd. which
goes right to our parking lot.

***DO YOU BUY FROM AMAZON?** If so,
you can donate to St. Alban's church at
no cost to you. Amazon donates 0.5%
of all your purchases to the church.*

Just visit

*<http://www.smile.amazon.com> to set it
up.*

Altar Flowers - If you would like to
dedicate flowers to someone or some
event, donate to the Altar Flower fund.

Please contact Mitzi Hennessey a few weeks in advance so the flowers can be ordered. Call Mitzi at 352-633-9926 or email mitzi2201965@gmail.com.

Commemorations from the Ordo Kalendar

Unless noted otherwise most information is from <http://www.wikipedia.org>

Please note the use of the term "(Comm. Feria)" beginning in March 2022 in the Ordo Kalendar.

- Feria is a day other than the sabbath day. In the liturgy of the Catholic Church, a feria is a day of the week other than Sunday.
- [In more recent official liturgical texts in English](#), the term weekday is used instead of feria.
- If the feast day of a saint falls on such a day, the liturgy celebrated may be that of the saint, not that of the feria (the weekday liturgy).
- Accordingly, in actual liturgical practice a feria or ferial day is "a weekday on which no special ecclesiastical feast is to be celebrated."

January 15 - St. Paul, the First Hermit – commonly known as Saint Paul the First Hermit or St Paul the Anchorite (c 232 to. c. 345 AD) is regarded as the first Christian hermit. He is not to be confused with Paul the Simple, who was a disciple of Anthony the Great.

The legend according to Jerome's Vitae Patrum is that, as a young man, Paul fled to the Theban desert during the persecution of Decius and Valerianus around 250 AD. He lived in the mountains of this desert in a cave near a clear spring and a palm tree, the leaves of which provided him with raiment and the fruit of which provided him with his only source of food until he was 43 years old, when a raven started bringing him half a loaf of bread daily. He would remain in that cave for the rest of his life, almost a hundred years.

Jerome further related the meeting of Anthony the Great and Paul, when the latter was aged 113. They conversed with each other for one day and one night. When Anthony next visited him, Paul was dead. Anthony clothed him in a tunic which was a present from Athanasius of Alexandria and buried him, with two lions helping to dig the grave. Then, he returned to his monastery taking with him the robe woven with palm leaf. He honored the robe so much, that he only wore it twice a year: at the Feast of Easter and at the Pentecost.

His feast day is celebrated on January 15 in the West, on January 5 or January 15 in the Eastern Orthodox Churches, and on 2 Meshir (February 9) in the Oriental Orthodox Churches. Saint Anthony described him as "the first monk." The Order of Saint Paul the First Hermit was founded in Hungary his honour in the 13th century. He is usually represented with a palm tree and two lions.

January 16 - Blessed William Laud, Bishop, Martyr - 1645 (Great deal of information in Wikipedia)

William Laud (7 October 1573 – 10 January 1645) was Archbishop of Canterbury from 1633 to 1645. One of the High Church Caroline divines, he opposed radical forms of Puritanism. This, and his support for King Charles I, resulted in his beheading in the midst of the English Civil War.

(Editor's note – I could not find a reference in my sources to the Ordo Kalendar date of 16 January for his feast day. Perhaps a reader has a source that lists the date of January 16.)

The Long Parliament of 1640 accused Laud of treason and, in the Grand Remonstrance of 1641, called for his imprisonment. Laud was imprisoned in the Tower of London, where he remained throughout the early stages of the English Civil War. Apart from a few personal enemies like William Prynne, and possibly Bishop Williams, Parliament showed little anxiety to proceed against Laud; given his age, most members would probably have preferred to leave him to die of natural causes. In the spring of 1644 he was brought to trial which, however, ended without a verdict: as with Strafford, it proved impossible to point to any specific action which could be seen as treasonable. Parliament took up the issue and eventually passed a bill of attainder under which he was beheaded on 10 January 1645 on Tower Hill, notwithstanding being granted a royal pardon. He died with courage and dignity, unwavering in his religious beliefs.

He has been called "a public man without a private life"; as he seems to have lived entirely for his work, in that he had neither pastimes nor recreation, and remarkably few friends. He was indeed far more inclined to make enemies than friends, due to his irritable temper and the extraordinary sharpness with which he reprimanded anyone, even his social superiors, with whom he disagreed. When he clashed with the Lord Chief Justice, Sir Thomas Richardson, in 1632, Laud so humiliated Richardson in public that the judge left the room in tears. Among his few friends was Edward Hyde, 1st Earl of Clarendon, the future Lord Chancellor. In his History, Hyde praised Laud's integrity and decency, and sympathised with his faults of rudeness and bad temper, which Hyde acknowledged he himself shared.

The pun "give great praise to the Lord, and little Laud to the devil" is a warning to King Charles attributed to the official court jester Archibald Armstrong. Laud was known to be touchy about his diminutive stature. He was almost sixty when he became Archbishop, and having waited with increasing impatience for a decade to replace Abbot, was no longer prepared to compromise on any aspect of his policy.

Whereas Strafford saw the political dangers of Puritanism, Laud saw the threat to the episcopacy. But the Puritans themselves felt threatened: the Counter-

Reformation was succeeding abroad and the Thirty Years' War was not progressing to the advantage of the Protestants. In this climate, Laud's high church policy was seen as a sinister development. A year after Laud's appointment as Archbishop of Canterbury, the ship Griffin left for America, carrying religious dissidents such as Anne Hutchinson, the Reverend John Lothrop and the Reverend Zechariah Symmes.

January 17 - St. Anthony (Abbot) - Anthony the Great or Antony the Great (ca. 251–356), also known as Saint Anthony, or 'Anthony of Egypt', Anthony the Abbot, Anthony of the Desert, Anthony the Anchorite, Anthony of Thebes, Abba Antonius, and Father of All Monks, was a Christian saint from Egypt, a prominent leader among the Desert Fathers. He is celebrated in many churches on his feast days: 30 January in the Old-Calendar Eastern Orthodox Church and the Coptic Orthodox Church; 17 January in the New-Calendar Eastern Orthodox Church, the Bulgarian Orthodox Church, the Roman Catholic Church and the Coptic Catholic Church.

The biography of Anthony's life by Athanasius of Alexandria helped to spread the concept of monasticism, particularly in Western Europe through Latin translations. He is often erroneously considered the first monk, but as his biography and other sources make clear, there were many ascetics before him. Anthony was, however, the first known ascetic going into the wilderness (about A.D. 270–271), a geographical move that seems to have contributed to his renown. Accounts of Anthony enduring supernatural temptation during his sojourn in the Libyan Desert inspired the often-repeated subject of the temptation of St. Anthony in Western art and literature.

Anthony is appealed to against infectious diseases, particularly skin diseases. In the past, many such afflictions, including ergotism (ergotism, a disease occurring in two forms, a spasmodic and a gangrenous, due to the use of rye, wheat, rice, etc., in which a poisonous fungus has developed), erysipelas (when a scratch or prick of the finger cause septic germs to enter the skin and give rise to an acute inflammation, with throbbing and bursting pain), and shingles, were historically referred to as "St. Anthony's fire."

Anthony is notable for being one of the first ascetics to attempt living in the desert proper, completely cut off from civilization. His anchoritic lifestyle was remarkably harsher than that of his predecessors. Yet the title of Father of monasticism is merited as he was the inspiration for the coming of hundreds of men and women into the depths of the desert, who were then loosely organized into small communities, especially by his disciple, Macarius.

January 18 - Saint Prisca Chakabels (Virgin, Martyr) was a Roman young woman allegedly tortured and executed for her Christian faith. Her dates are unknown. She is revered as a saint and a martyr by the Roman Catholic Church. Though some legends suggest otherwise,

scholars do not believe she is the Priscilla (Prisca) of the New Testament couple, Priscilla and Aquila, who were friends of the Apostle Paul.

Especially in England, she is honored as a child martyr. January 18 is her feast day.

From www.catholicculture.org

Regarding St. Prisca, the Martyrology reads: "In the city of Rome, the holy virgin and martyr Prisca; after many tortures she gained the crown of martyrdom under Emperor Claudius II (about 270)." Prisca should not be confused with Priscilla, the wife of Aquila, mentioned in the Acts, whose feast dates to the earliest days of Christianity.

Prisca, who is also known as Priscilla, was a child martyr of the early Roman Church. Born to Christian parents of a noble family, Prisca was raised during the reign of the Roman emperor Claudius. While Claudius did not persecute Christians with the same fervor as other Roman emperors, Christians still did not practice their faith openly. In fact, Prisca's parents went to great lengths to conceal their faith, and thus they were not suspected of being Christians.

Prisca, however, did not feel the need to take precaution. The young girl openly professed her dedication to Christ, and eventually, she was reported to the emperor. Claudius had her arrested, and commanded her to make a sacrifice to Apollo, the pagan god of the sun.

According to the legend, Prisca refused, and was tortured for disobeying. Claudius ordered that Prisca be taken away to prison, in the hopes that she would abandon Christ. When all efforts to change her mind were unsuccessful, she was taken to an amphitheatre and thrown in with a lion.

As the crowd watched, Prisca stood fearless. According to legend, the lion walked toward the barefoot girl, and then gently licked her feet. Disgusted by his thwarted efforts to dissuade Prisca, Claudius had her beheaded.

Seventh-century accounts of the grave sites of Roman martyrs refer to the discovery of an epitaph of a Roman Christian named Priscilla in a large catacomb and identifies her place of interment on the Via Salaria as the Catacomb of Priscilla.

January 20 - Saint Sebastian Born c. AD 255 – Rome, Italia, Roman Empire Died c. AD 288) was an early Christian saint and martyr. According to traditional belief, he was killed during the Diocletianic Persecution of Christians. He was initially tied to a post or tree and shot with arrows, though this did not kill him. He was, according to tradition, rescued and healed by Saint Irene of Rome, which became a popular subject in 17th-century painting. In all versions of the story, shortly after his recovery he went to Diocletian to

warn him about his sins, and as a result was clubbed to death. He is venerated in the Catholic Church and the Orthodox Church.

The oldest record of the details of Sebastian's martyrdom is found in the *Chronograph of 354*, which mentions him as a martyr, venerated on January 20. He is also mentioned in a sermon on Psalm 118 by 4th-century bishop Ambrose of Milan (Saint Ambrose): in his sermon, Ambrose stated that Sebastian came from Milan and that he was already venerated there at that time. The full account of his martyrdom comes from the *Passio Sancti Sebastiani*, a 5th-century text written by an anonymous author, possibly Arnobius the Younger.

Saint Sebastian is a popular male saint, especially today among athletes.^{[3][4]} In medieval times, he was regarded as a saint with a special ability to intercede to protect from plague, and devotion to him greatly increased when plague was active.

The ancient source mentioning Sebastian is found in the *Chronograph of 354*, a compilation of chronological and calendrical texts produced in 354 AD by the calligrapher and illustrator Furius Dionysius Filocalus, which mentions him as a martyr who was venerated on January 20. His cult is also mentioned by Ambrose of Milan in his *Expositio in Psalmum CXVIII*, a theological and exegetical commentary of Psalm 118 dated to 386-390 AD; Ambrose states that Sebastian came from Milan and that he was venerated as a Saint there.

The first surviving account of Sebastian's life and death is the *Passio Sancti Sebastiani*, long thought to have been written by Ambrose in the 4th century, but now regarded as a 5th-century account by an unknown author (possibly Arnobius the Younger). This includes the "two martyrdoms", and the care by Irene in between, and other details that remained part of the story.

According to Sebastian's 18th-century entry in *Acta Sanctorum*, still attributed to Ambrose by the 17th-century hagiographer Jean Bolland, and the briefer account in the 14th-century *Legenda Aurea*, he was a man of Gallia Narbonensis who was taught in Mediolanum (Milan). In 283, Sebastian entered the army in Rome under Emperor Carinus to assist the martyrs. Because of his courage he became one of the captains of the Praetorian Guards under Diocletian and Maximian, who were unaware that he was a Christian.

According to tradition, Marcus and Marcellianus were twin brothers from a distinguished family and were deacons. Both brothers married, and they resided in Rome with their wives and children. The brothers refused to sacrifice to the Roman gods and were arrested. They were visited by their parents Tranquillinus and Martia in prison, who attempted to persuade them to renounce Christianity. Sebastian succeeded in converting Tranquillinus and Martia, as well as Saint Tiburtius, the son of Chromatius, the local prefect . Another official, Nicostratus, and his wife Zoe were also converted. It has been said that Zoe had been a mute for six years; however, she made known to Sebastian her desire to be converted to Christianity. As soon as she had, her

speech returned to her. Nicostratus then brought the rest of the prisoners; these 16 persons were converted by Sebastian.

Chromatius and Tiburtius converted; Chromatius set all of his prisoners free from jail, resigned his position, and retired to the country in Campania. Marcus and Marcellianus, after being concealed by a Christian named Castulus, were later martyred, as were Nicostratus, Zoe, and Tiburtius.

Sebastian had prudently concealed his faith, but in 286 it was detected. Diocletian reproached him for his supposed betrayal, and he commanded him to be led to a field and there to be bound to a stake so that the chosen archers from Mauretania would shoot arrows at him. "And the archers shot at him till he was as full of arrows as an urchin is full of pricks, and thus left him there for dead." Miraculously, the arrows did not kill him. The widow of Castulus, Irene of Rome, went to retrieve his body to bury it, and discovered he was still alive. She brought him back to her house and nursed him back to his health.

Sebastian later stood by a staircase where the emperor was to pass and harangued Diocletian for his cruelties against Christians. This freedom of speech, and from a person whom he supposed to have been dead, greatly astonished the emperor; but recovering from his surprise, he gave orders for Sebastian to be seized and beaten to death with cudgels, and his body thrown into the common sewer. A holy lady, named Lucina, admonished by the martyr in a vision, privately removed the body and buried it in the catacombs at the entrance of the cemetery of Calixtus, where now stands the Basilica of St. Sebastian.

January 20 - St Fabian aka Pope Fabian (*Latin: Fabianus*) was the bishop of Rome from 10 January 236 until his death on 20 January 250, succeeding Anterus. A dove is said to have descended on his head to mark him as the Holy Spirit's unexpected choice to become the next pope. He was succeeded by Cornelius.

Most of his papacy was characterized by amicable relations with the imperial government, and the schism between the Roman congregations of Pontian and Hippolytus was ended. He divided Rome into diaconates and appointed secretaries to collect the records of the martyrs. He sent out seven "apostles to the Gauls" as missionaries, but probably did not baptize Emperor Philip the Arab as is alleged. He died a martyr at the beginning of the Decian persecution and is venerated as a saint by the Catholic Church and the Orthodox Church.

According to the *Liber Pontificalis*, Fabian was a noble Roman by birth, and his father's name was Fabius. Nothing more is known about his background. The legend concerning the circumstances of his election is preserved by the fourth-century writer Eusebius of Caesarea (*Church History*, VI. 29). One authority refers to him as "Flavian".

After the short reign of Pope Anterus, Fabian had come to Rome from the countryside when the new papal election began. "Although present", says Eusebius, Fabian "was in the mind of none". While the names of several illustrious and noble churchmen were being considered over the course of thirteen days, a dove suddenly descended upon the head of Fabian. To the assembled electors, this strange sight recalled the gospel scene of the descent of the Holy Spirit on Jesus at the time of his baptism by John the Baptist. The congregation took this as a sign that he was marked out for this dignity, and Fabian was at once proclaimed bishop by acclamation.

During Fabian's reign of 14 years, there was a lull in the storm of persecution which had resulted in the exile of both Anterus' predecessor Pontian and the antipope (and later saint) Hippolytus. Fabian had enough influence at court to effect the return of the bodies of both of these martyrs from Sardinia, where they had died at hard labor in the mines. The report that he baptized the emperor Philip the Arab and his son, however, is probably a legend, although he did seem to enjoy some connections at court, since the bodies of Pontian and Hippolytus could not have been exhumed without the emperor's approval.

According to the sixth-century historian Gregory of Tours Fabian sent out the "apostles to the Gauls" to Christianise Gaul in A.D. 245. Fabian sent seven bishops from Rome to Gaul to preach the Gospel: Gatianus of Tours to Tours, Trophimus of Arles to Arles, Paul of Narbonne to Narbonne, Saturnin to Toulouse, Denis to Paris, Austromoine to Clermont, and Martial to Limoges. He also condemned Privatus, the originator of a new heresy in Africa.

The *Liber Pontificalis* says that Fabian divided the Christian communities of Rome into seven districts, each supervised by a deacon. Eusebius (VI §43) adds that he appointed seven subdeacons to help collect the *acta* of the martyrs—the reports of the court proceedings on the occasion of their trials. There is also a tradition that he instituted the four minor clerical orders: porter, lector, exorcist, and acolyte. However most scholars believe these offices evolved gradually and were formally instituted at a later date.

His deeds are thus described in the *Liber Pontificalis*:

Hic regiones dividit diaconibus et fecit vii subdiacones, qui vii notariis imminerent, Ut gestas martyrum integro fideliter colligerent, et multas fabricas per cymiteria fieri praecepit. ("He divided the *regiones* into deaconships and made seven sub-deaconships which seven secretaries oversaw, so that they brought together the deeds of the martyrs faithfully made whole, and he brought forth many works in the cemeteries.")

The *Liberian Catalogue* of the popes also reports that Fabian initiated considerable work on the catacombs, where honored Christians were interred, and where he also caused the body of Pontian to be entombed at the catacomb of Callixtus.

With the ascension of Emperor Decius, the Roman government's tolerant policy toward Christianity temporarily ended. Decius ordered everyone in the Empire, with the exception of Jews, to demonstrate loyalty to Rome by offering incense to the cult images of deities that represented the Roman state. This was unacceptable to many Christians, who, while no longer obeying most of the laws of the Old Testament, took the commandment against idolatry seriously. Fabian was one of the earliest victims of Decius, dying as a martyr on 20 January 250, at the beginning of the Decian persecution, though probably in prison, rather than by execution.

Fabian was interred in the catacomb of Callixtus in Rome. The Greek inscription on his tomb has survived, and bears the words: "Fabian, Bishop, Martyr". Fabian's remains were later reinterred at San Sebastiano fuori le mura by Pope Clement XI where the Albani Chapel is dedicated in his honour.

Fabian's feast day is commemorated on 20 January in the Catholic Church, the same as Saint Sebastian.^[11] Fabian's feast day in the Eastern Orthodox Church is 5 August, and in Coptic Christianity it is 7 and 11 Meshir. The church of Santi Fabiano e Venanzio a Villa Fiorelli (1936) in Rome is named in his honour, and also in that of Saint Venantius of Camerino who died in the same persecutions.

Fabian was highly esteemed by Cyprian. Cyprian's letter to Fabian's successor, Cornelius, calls him "incomparable" and says that the glory of his martyrdom answered the purity and holiness of his life (Cyprian, *Epistle* 30). Novatian refers to his *nobilissima memoriae*, and he corresponded with Origen.

Fabian is honored on the liturgical calendar of the Episcopal Church in the United States of America on January 20.