

# *All Saints' Herald*

*April*  
*2023*

Newsletter of  
All Saints Anglican Parish  
Aiken, South Carolina

A Parish of the  
Anglican Catholic Church  
Diocese of the South

From My Notebook....



By Fr. Alexander

## He is Risen

### Thoughts on a Promise Fulfilled

The celebration of **Easter Day** is such a joyous occasion for all of us at **All Saints'**, as it is for Christians throughout the world.

What we Christians celebrate, not just on **Easter Day** but every day, is life and love in Jesus Christ: the promise of eternal life and the unfathomable love of God.

No other religion can lay the claim that Christianity makes through the Death and Resurrection of Jesus Christ.

No other religion is so solidly based on love.

None can boast the personal, tangible interaction with an Incarnate God.

Though there are the realities of Christianity, it remains a religion centered on faith, as well as love.

Yes, there are certain facts, certain truths; but still it requires faith.

What we know and what we believe

lead us to the Perfect Love of God the Father revealed to us through his Son, Jesus Christ, and made alive in us through the Holy Spirit.

God is Love, and it is love that binds together the Father, Son, and Holy Spirit; it is love that binds us to him.

God's love for all his Creation is evidenced by the beauty with which he has surrounded us, we who are the pinnacle of all that he has created on earth; the pinnacle of all of Creation because we are made in the Image of God.

Of all of God's creatures, only we are endowed with Reason which enables us to be an instrument in this world of God's Love and to embrace him through Faith.

On Easter Day, we are refocused on the Eternal Purpose of God: through Christ to bring all of mankind into the Love of God.

The Resurrection is a further reminder that Christianity is a living Faith: we worship a Risen Christ; we are promised eternal life.

Even more, we do not say that Christ is risen from the grave because of an empty tomb; rather we say **He is Risen** because he has been seen; there were witnesses; he ate and communed

## Holy Week Schedule

See page 13.

### Saturday the 8th....

*Easter Eve:* decorate church at 10:00.

### Tuesday the 11th....

*Tuesday in Easter Week:* Requiem for Pat Byers at 5:30 p.m.

### Wednesday the 12th....

*Wednesday in Easter Week:* Holy Communion at 5:30 p.m.

### Monday the 17th....

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

### Tuesday the 18th....

*ACW Lunch* at 11:30 a.m.

*Men of All Saints'* meet at 6:00 p.m.

### Wednesday the 19th....

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

### Tuesday the 25th....

*St. Mark, Evangelist:* Holy Communion at 10:30 a.m.

### Wednesday the 26th....

*Patronage of St. Joseph:* Holy Communion at 5:30 p.m.

with his disciples and others; he was physically touched by many.

From the empty tomb to his Ascension, Jesus was seen by witnesses, as St. Paul says in his First Letter to the Corinthians (15:5-8):

*And that he was seen of Cephas, then of the twelve:*

*After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

*After that, he was seen of James; then of all the apostles.*

*And last of all he was seen of me also, as of one born out of due time.*

The Resurrection of Jesus Christ is a testimony to the power of God's Love.

Together, the Incarnation, the Life of Jesus, the Death on the Cross, the Resurrection, and the Ascension represent the fulfilling of God's Eternal Promise.

Having entered into our world, God

draws us into him by offering us a gift that assures us of the way: he offers us his Grace.

His Grace: it is a gift of love that, when accepted and acted upon, will open the well-spring of eternal life, and our purpose will be fulfilled in him.

Much has been written, discussed, debated by theologians, Church Fathers, philosophers, bishops, priests, and laity; yet, how much more do we know than what we have witnessed of Jesus Christ? That is to say, there are still mysteries that require faith because our human experience is based upon the temporal, the physical.

The Resurrection of Jesus Christ is testimony to God's Promise of eternal life, a promise we accept through Faith.

The tomb is empty because Jesus Christ lives.

## Announcements

*Scoured from the Weekly Bulletins & Elsewhere*

### **Memorial Requiem Tuesday after Easter**

On the Tuesday after Easter, we will have a Memorial Requiem for Pat Byers at 5:30 pm. This will be the 30-day Anniversary of her entering into eternal life.

### **No Parish Night**

No Parish Night Out this month. We will resume in May, the second Wednesday, the 10th.

### **Vestry Meeting**

The Vestry will have its monthly meeting on Monday, April 17th at 5:15 pm in the Parish Hall. Meetings are open to members of the Parish.

### **ACW Lunch**

ACW will meet for lunch this month on the 18th at 11:30 am. at *O'Charley's*. Let us know if you plan to come.

### **Men of All Saints'**

The **Men of All Saints'** will meet on Tuesday March 18th at 6:00 pm. At this time, the menu is undecided. Suggestions welcome!

### **Diocesan Synod**

The Diocesan Synod is scheduled for the first week in May at the **Pro-Cathedral in Athens**. Sessions will be on the 4th, with the possibility of the morning of the 5th

(though this is rare). There will be a reception and banquet on the evening of the 4th. If you are interesting in attending as a delegate from the Parish, please let Fr. Alexander know ASAP .

### **New Church Email Address**

The Parish has a new email address as part of a realignment of our internet and phone service.

**allsaints@allsaintsaiken.org**

Please make note as the old address will no longer be good after Easter.



**Tucker the Support Dog** makes sure everyone is paying attention to the sermon. Thanks to **Colleen Chandler** for the photo.



Take the time when passing by to look at our Memorial Garden — better yet, go inside and sit in the quiet beauty, perhaps meditate and offer a prayer in thanksgiving for the beauty of God's Creation.

### **All Saints' Herald**

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### **Birthdays & Anniversaries**

#### **April Birthdays**

- 3 Jerry Burns
- 3 Alan Wingard
- 5 Gail King
- 9 Marian Sortore
- 9 Ann Zouck
- 13 Stephen Rabon
- 24 Ken Connor
- 25 Marion Terrell
- 26 Michelle Rabon
- 28 Don Michelinie

#### **April Anniversaries**

- 28 Jeff & Susie Kern

# ACW News

by Betty Alexander

In a longstanding tradition, the ACW will be providing an Easter egg hunt on our church grounds for the nursery school, kindergarten, and first grade classes enrolled at **Children's Place**. It will be held on Wednesday, April 5, at 9:30 a.m. Making special guest appearances (following last year's big success), **Betsy & Bonnie Bunny** (a.k.a. **Claire Michelinie** and **Mar-yanne Ebert**) will greet the children.

To prepare for the Easter egg hunt, the March ACW lunch was a bag



lunch and work session held in the Parish House. Present were: **Colette Bottomley, Jean Drake, Patricia Sharp, Ruth Ann Prevost, Claire Michelinie, Cecelia Davies, Dot Holladay, Susan Thomas, Joyce Procaccini, Carol Sue Roberts, Ann Zouck, and Betty Alexander.**

One group of ladies filled plastic Easter eggs with candy, and another group decorated paper bags for the children to use when collecting their Easter eggs. New heights in artistry were achieved for this year's bags with appliques of cardboard ducks, and stickers, as well as drawings with colored markers. (We're sure the children will appreciate the artistry!)

The next ACW lunch will be on Tuesday, April 18 at 11:30 a.m. at **O'Charley's**. Let us know if you plan to come, so we can have enough seating.

## ACW Ladies Prep Bags for Children's Place Easter Egg Hunt



# Men of All Saints' News

The Men of All Saints' (MOAS) were treated to a display of *Revolutionary War* weapons by David Twigg. David is a Revolutionary War enactor and promises to dress in his costume for one of our meetings.

Present were: David Twigg, Bruce Drake, Jeff Kern, Clayton Kern, Dieter Voegele, Jerry Burns, Linzee Whittaker, Forrest Roberts, Fr. Alexander, as well as Lance Davis and David Nunnelly from St. Luke's.



Next meeting of MOAS is **Tuesday, April 18th**, at 6:00 p.m. in the Parish Hall. Menu not determined at this, suggestions welcome!



It was a good turnout with 14 present for a *Traditional Irish Beef & Guinness Stew*, accompanied by salad, bread, and dessert, not to mention the beer & wine.

Fr. Alexander made the stew and **Carl Bottomley** supplied the salad, bread, and several cakes for dessert.



Photos by  
Forrest  
Roberts



# St. Patrick's Day Festival

## *Our Annual Tribute to the Patron Saint of Ireland*



March 17th somehow transforms everyone into a state of *Irishness*, if that is a word. If not, it should be.

We, at All Saints', take *Irishness* seriously and celebrate each year the legacy of the Patron Saint of Ireland with all the zeal of an Irishman.

What would we do, here and everywhere, without a St. Patrick's Day celebration? There can be no answer to that question, thank goodness, and we join with the Irish everywhere in the world to make sure the tradition of the St. Patrick's Day Festival continues.



We had one of our largest responses to our own celebration, somewhere around 40 or 50 in attendance.

Though Lena Whittaker prepared mounds of corned beef & cabbage with all the fixings, we



barely scraped by with enough to feed the revelers.

There was plenty of Irish beer, with an ample supply of non-Irish beer to go around, and

the Parish Hall was beautifully decorated, thanks again to Lena with a helping hand from **Ann Zouck**.



**Pictures and More Pictures**  
with a Thank You  
to our Photographer,  
Forrest Roberts



**Bob Storey**, above, should be our poster boy for the All Saints' St. Patrick's Day Festival.....and what else would he be holding but Paddy's Irish Whiskey?



**Colleen Chandler**, above, prepares her plate with a sampling of Lena's delicious Irish offerings.



**Easter:**

*A Time for Renewal of our Commitment to Orthodoxy in Faith*

With the celebration of *Easter Day* and the *Resurrection of our Lord*, perhaps, it is a time also for us to reexamine the basis of our **Faith** to see if it lives up to the standard of orthodoxy; that is, is it the *right faith*?

Religion is not so much about us as it is about God. Yet, over the centuries and, especially, in our world today, religion and faith have tended to be man-centered instead of God-centered.

What is orthodoxy?

Simply stated: "Right Belief."

It is the Faith defined through the three Creeds of the Church: the Apostles Creed, the Nicene Creed, and the Athanasian Creed.

These Creeds undertake to tell us what is **Right Belief**: what that Faith is that was delivered to the Apostles by Jesus Christ Himself.

These are the very basics, the practice of which is further defined by the

*(Continued on page 19.)*

**Holy Week**

**Wednesday** — Holy Communion at 5:30 pm  
Final Lenten Supper Program, featuring Biblical Foods, at 6:15 pm  
**Thursday** — *Maundy Thursday*  
Holy Communion 5:30 pm — Stripping of the Altar

**Good Friday**

Services begin at Noon through 4:00 pm  
*(Periods of meditation between services for people to come and go who are unable to stay for the entire period.)*

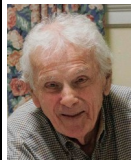
Noon	Litany
12:30	Litany for the Christian Life
1:00	Last Seven Words of Christ
1:30	Stations of the Cross
2:00	Evening Prayer
2:30	Good Friday Liturgy
3:00	Mass of the Presanctified

**Easter Day**

Early Service 8:30 am      Principal Service 10:30 am

**Easter Week**

**Tuesday** Holy Communion 5:30 pm  
**Wednesday** Holy Communion 5:30 pm



*Outreach*

## Choices

by Carl Bottomley

*With each choice,  
free will takes  
the driver seat...*

Choices!

Ken, where are you? They say in baseball three strikes and you're out. I may be pushing my luck. Choices! Another gift! Up, down, left, right, vanilla, chocolate, beach, mountains, fish, steak — everyday run of the mill choices, we make them every day, truth, honesty, smile, frown, and some become more serious, like right and wrong, war versus peace, good versus evil. Another gift, free will. With each choice, free will takes the driver seat and, with each decision, comes consequences.

I'd like to briefly relate a stark choice that I had to make some years ago. For many years now I've had an ongoing relationship with a monastic community in NY State. Holy Cross Monastery in West Park New York is a Benedictine community of monks, the order being founded in the late 1800s. The Monastery is built on the banks of the mighty Hudson River, with grand views eastward as the sun rises each day.

On this particular weekend trip to be part of that community for 72 hours, I had left my busy career behind in Manhattan, packed a bag and headed north. Mindful that I had made a choice to submerge myself in the monastic community for the weekend

rather than 36 holes of golf at the club.

As that Friday evening darkened, I pulled off route 87 and took the exit toward 9W and my destination. Had not had any dinner and was arriving late, so stopped for a quick bite to eat at a diner, ordering a cheeseburger and fries. As my order was brought over to me, I took notice of the TV hanging from the far wall. The channel being broadcast was news, and, to my amazement, the broadcast was live and the blow by blow of "Desert Storm". The news anchor spouting out statistics of bombs being dropped, explosions happening; it was incredible. I was absolutely fascinated. I remember as a young boy lying on the floor of our home, listening to casualty results, and advances of allied troops in WWII, but this that I was watching was live, happening as I ate French fries, and a burger.

I sat for a while absorbing this, decided to leave, paid, and went out to the parking area and my car. Starting it, the first thing I reached for was the radio dial. And there it was again, different station, different anchor, but "Desert Storm" was on the air, happening as I turned on my headlights and headed for the road, listening intently, and finally off the road and into the Monastic enclosure.

So here I sat, a cold night, sitting in front of the main entrance to the Monastery, listening to the "War," mesmerized. I let the car continue to run, grabbed my overnight bag, thinking I'd drop it inside, then go and park, and return to the Monastery, but I was torn, really torn, I wanted to listen to the "War" broadcast, but knew I had to get to my room inside. So here I am, one foot outside the car, one foot in the car, and the radio going full tilt.

Finally I grabbed the bag and headed for the door. Grabbed hold of the handle and pulled. I opened the door and stepped into complete and utter silence.

Choices. Dramatic, really dramatic, on one side of the door, a "War" was raging, being broadcast from the radio live. The other side of the door, the silence of the spiritual world. What was I going to do, grab my bag, head back to the highway and home, or go park the car and step into this "other world". Free will. I was torn, and not having remembered at that point in my life anything quite so dramatic, it was like night and day, light and dark, really drastic differences. I went to the car and took it to my parking place and sat there in the darkness, asking myself what should I do?

Well I finally chose the Monastery, turned off the radio and car, and headed for that front door. Once inside, I stopped letting the silence of the place seep into my being. Took a deep

breath and let myself just absorb the serenity of the place. There was a bench in the foyer, and I took it, sitting for God only knows how long. Just trying to pull these pieces together. I was comfortable with the choice I made. And would probably do the same thing again, but the choice would be there.

Don't know about all of you, and if you've ever been confronted with something as stark as that; for me, it was a mind bending. The difference is so stark, from evil to good, from war to peace, from secular to spiritual. I know for this guy, I am confronted frequently each day with choices to be made. Some menial, some important, never knowing in any given order how they will arrive on my doorstep. Deal with each one as best I can, but somehow, if I allow it, the spiritual is always easier, the path straightforward. Just follow my heart, and the body follows, amazing how it all works.

But, there are times when I fall down, trip, skid, slide, or just plain screwup. Thank God, He forgives. He has given all of us these wonderful gifts; how do we use them? And like the old song, "I pick myself up, dust myself off, and start all over again", knowing He is with me on this journey every step of the way, as He is with all of us. Choices. Thanks for listening,

God bless,  
Carl.





## Church to Change People

### *Not to Reinterpret Moral Christian Standards in the Light of Modern Convention*

(Repeated but very much relevant today.)

As one may reflect from time-to-time on how our nation has evolved over the years since its founding, one cannot help but be amazed at the changes that have taken place. Many of these changes reflect a significant moral erosion of the ideals and institutions that have made our country great.

In the midst of these changing times, the church is both target and enabler.

Remember, Pilate asked Jesus what is truth?

So, for example, how relevant is truth?

What does an oath to tell the truth really mean? Is it part of a game, or is it a moral standard?

How often have we seen people in positions of responsibility, whether in government, corporate business, charitable organizations, even the church, give the impression that they did not have to be held to the same standards as others, and approach truth as being irrelevant to their own or their agency or business' success?

Is this attitude a reflection of the changing nature of the Church in to-

day's society? Is the Church bowing to societal pressure and changing the standards expected of a Christian?

Scripture, in defining its nature, charges the Church with changing mankind to conform to the standards set forth by our Lord and perpetuated within the Body of Christ, the Church.

In short, the objective of the Christian Church is to change people, not to be changed by people.

This doesn't mean that the Church is not a dynamic institution. Indeed, as it is the living Body of Christ, it must be responsive, it must be dynamic. It too grows in the knowledge of Jesus Christ as all of human knowledge grows.

Through all of the changes in a progressing, evolving world, the Church itself remains a stabilizing factor through standards established by its very Head, Jesus Christ.

There is no earthly, human wisdom or knowledge superior to that of our Savior; nor is there any aspect of human life that is exempt from the higher judgments of religious faith and ethic.

What is it that has become confused in the evolution of the religious and social

aspects of mankind, and even the Church itself?

Basically, the excusing of standards, or as we might otherwise phrase it, the liberalizing of Christian Standards in an effort to tie the Church to societal changes, rather than to tie societal changes to the Church.

In the Church itself prior to the Protestant Reformation, there developed among the hierarchy a double standard, as if the indelible mark of ordination and consecration to clerical office had also imbued the individual with immunity from many of the standards that were imposed on the laity. That same immunity seemed also to be implied for those in positions of secular leadership, such as the royal lines.

The Protestant Reformation, while addressing many of the evils which had crept into the Church over the centuries, failed to be truly reforming in respect to Church Standards, or Christian Standards, that became tied to the impulse of religious leaders and denominational variances.

The charismatic appeal of individual religious leaders more and more overshadowed the teaching of Jesus and the valiant efforts the Apostles had made in building up the Early Church to reflect the ideals and standards set forth by our Lord.

In our own country, we have seen the concept of separation of Church and State evolve beyond the recognition of what many perceive its original intent to have been; that is, to prevent the establishment of a single denomination by the national government or a single, compulsory form of religious worship in the nation.

The diversification and relaxation of Christian Standards has been further reinforced by attacks against religion, Christianity in particular, under the guise of Separation of Church and State.

We have seen various denominations more and more relaxing standards in order to attract people to their congregations. It is as if there is some confusion about "standards," "responsibility," and "compassion;" as if, in this state of confusion, the Church must apologize for the standards set forth by our Lord and for mankind's innate weakness, rather than to offer a place of refuge and strength for the sinner to approach God in communal prayer.

We Anglicans, following the traditions of the Early Church, must never lose sight of the Christian Standards our Church Fathers lived and died to instill in each convert, and with which the very foundations of the Church were cemented.

*(Continued on next page.)*

*(Continued from previous page.)*

We also must never lose sight of the love and compassion our Lord has for each of us and which we must in turn share with others. It is not that Jesus tolerates our failure to live up to His Standards; rather, He understands our weakness, and it is through Him alone that we can be perfected.

The Church must have standards and ideals; otherwise, it becomes no more than a reflection of earthly things rather than of heavenly things.

If the Bible and Early Church teachings reflect the standards and ideals set forth by our Lord Jesus Christ, then it is incumbent upon the Church today to stand by those same standards and ideals. Each Christian denomination, to be a part of the Body of Christ, must adhere to the same standards and ideals, though ritual or forms of worship may vary.

Christian Standards are not up to the individual interpretation of denominations, religious leaders, or societal convention. Some things do remain constant. And St. Paul was pretty good at defining these constants for the understanding of the Church.

It is too easy to view the Church and Christianity as a cold codification of how we must live our lives or suffer the consequences. In reality, the Church, the Body of the Living Christ, is our spiritual refuge providing nour-

ishment, strengthening us against the wiles of world, and bringing us into communion with our Heavenly Father.

If, when we attend "church," we find ourselves in a place that is cold and without any joy or fellowship, how can we relate it to the Living Body of Christ?

As structured as our Catholic form of worship is, it is filled with joy and fellowship; it must be; if not, we may be missing the whole point of communal worship. The Feast of Thanksgiving, the Eucharistic Service, extends from the Altar, following us as we go forth in peace.

We must set ourselves about being examples — living examples of Christian standards.

For a truth, we cannot alter the standards set forth by our Lord, however we may attempt to reinterpret them in the light of modern convention; nor will any reinterpretation better able us to meet those standards. Indeed, by what authority could we alter what God has set forth through His Son as an earthly reflection of Divine Expectation?

There is a balance in our spiritual lives: Divine Expectation which exceeds our human ability, and Divine Compassion which offers us hope for the world to come.



*(Continued from page 13....*

*Church through the **Seven Ecumenical Councils.***

Yet, with the celebration Easter Day, there is a certain excitement and anticipation in the very certainty of what did happen two thousand years ago, confirmed empirically by witnesses, and by faith in the years that followed; something we cannot help but to shout out:

***Christ is risen. He is risen indeed!***

That is the Easter greeting and the truth that we celebrate on Easter Day and each Sunday. Indeed, that is the truth we celebrate everyday as Christians.

It is not a dead Christ that we worship, but a risen Christ: the Son of God who has conquered Satan and sin, and risen victorious over death.

Christianity is a living religion. We become Christians by dying in Christ through baptism, rising up anew, confident that we shall never die, but will attain eternal life through Him Who conquered death for us.

Often we hear the expression, ***You can't get out of this life alive.*** Not so for Christians. Our bodies may die, but our souls and all that we are as a person will continue to live in Christ. And at the end, we will be resurrected in a heavenly body recognizable and suitable for eternal life with our Heavenly Father.

On Easter Day, Christ appeared in His ***Resurrected Body***, recognizable to all

His Disciples, and unconstrained by the physical world.

Jesus walked among His Disciples after His Resurrections: He talked with them, and shared meals with them. He could be touched, as well as seen. He was not an apparition.

No other religion can lay the claim that Christianity makes through the Death and Resurrection of Jesus Christ. No other religion is so solidly based on love. None can boast the personal, tangible interaction of an Incarnate God.

The centerpiece of our worship of the Risen Christ is the Holy Eucharist. It is through the Eucharistic Celebration that the basis of our faith in God is realized.

In the Eucharist, we offer ourselves as living sacrifices to God, just as our Lord continues to offer Himself for us in Heaven. As we receive the consecrated bread and wine, our lips touch the body and blood of Christ, God Himself, and we are nourished and strengthened spiritually, even physically, by virtue of the power of the Holy Spirit to affect us wholly.

Christ's Death on the Cross reminds us of the great love of God, His desire to preserve us for Himself, and the extent to which He will go to make it possible for us to be united with Him eternally.

Christ's Resurrection on Easter Day reminds us that ours is a Living Faith that ends not in death, but eternal life.

***Christ is risen. He is risen indeed!***



# Nature

## As Seen through the Lens

by Forrest Roberts

### Lemurs

Location: *Madagascar*

This is the first time since I started writing for *All Saints' Herald* in 2017 that I have repeated an article. I said the Meerkats that were in Feb '23 issue were 2<sup>nd</sup> cutest that we have seen, so I thought I would do the cutest again.

#### *The Lemurs of Madagascar*

Of all the wildlife Carol Sue & I have seen, I think the Lemurs are by far the cutest.

They hop, skip, and jump while walking or running. Some of them seem to be dancing sideways while moving. Usually, there are several of them, and they move like a dance troupe.



Our first visit with them was on a very small island. The island was no more than 30-40 feet away but they don't appear to swim, so stay there. This is the largest tour area, and they get lots of food. The guide had a couple of small flat bottom boats for us to get on the island.

Since they see people all



of us looking at the back of the camera.

The ones on the mainland are not this aggressive but will come close to you. There are several types that range in size from a rat, up to a medium size monkey.

the time, they are not shy and will jump on you to see if you have any treats for them. We had been there for less than a minute when one jumped on Carol Sue. I had just taken the picture of her when one jumped on me, and was looking at the back of my camera with me.

By then, the one on her had jumped off, and she was able to get the photo

*National Geographic Wild, BBC, and others have them on YouTube.* I think you will find them very interesting, with some amazing movements.

[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.]



*Not Just for Easter*  
**Leg of Lamb**  
*In a Slow Cooker*

By Fr. Alexander

Here we are with Easter upon us, not to mention that Betty's sister and niece will be our guests for Easter Dinner; without much ado, my first thought is to have lamb — leg of lamb.

Good idea, yes, but I want to do it a little different, not just to roast a leg of lamb in the oven — something a bit different. Enough to get those mental juices flowing!

Well, I have done a leg of lamb in the slow cooker before but never documented the recipe or procedure. Of course, Betty is always saying “write it down; your memory isn't all that great anymore” and I agree, I should always write down what I do. So, I'm here I am getting ahead of the game and writing it down before I do it! Ha!

Now then, here is what my **Easter Leg of Lamb in the Slow Cooker** is going to be, simple and, we anticipate, tasty:

**Ingredients:**

- 1 Leg of Lamb, semi-boneless
- 6 Garlic Cloves (maybe 8 cloves)
- 1/4 tsp Thyme (careful with the thyme)
- 1 tsp Rosemary (couple of fresh sprigs would be preferable)
- 3 tbs Olive Oil
- 3 Baking Potatoes (whatever)
- 2 Onions, large
- 1 lb Baby Carrots

1 tbs Worcestershire Sauce  
Salt & Pepper

Take two of the garlic cloves and slice into about 8 or 10 slivers. Make a number of slits in the lamb and insert the garlic slivers into the slits. Salt and pepper, then place in the slow cooker with the olive oil. Sprinkle with the thyme and top with the rosemary sprigs. If no rosemary sprigs, then sprinkle with the teaspoon of dried rosemary.

Set the slow cooker for high for 4 hours.

In the meantime, prepare the carrots, potatoes, and onions. Cut the potatoes into about 1/2 “ pieces. Cut each onion into 8 pieces.

Put all the veggies and the remaining cloves of garlic (whole) into the slow cooker and sprinkle with salt & pepper to taste (don't be chintzy). Add the Worcestershire Sauce and cover.

At the end of four hours, set the slow cooker to continue on low for another two to four hours. All depends on the size of the leg of lamb.

From here on out, doneness depends on you — you are in control at this point! It all depends on you and the slow cooker. Note: it does not hurt to baste with the juices, and remember to discard the rosemary sprigs!

Tastes always differ, but I tend to be heavy-handed with salt, as it brings out so much flavor — of course, to a point. Unfortunately, I can't offer a substitute for salt for those on a low sodium diet. Being a Southerner by birth and upbringing, salt is just one of those necessities of life!

Whatever your Easter tradition is for your dinner, with or without the whole family, consider trying something a little different this year; sample God's bounty!

Happy Easter and....

*Andiamo a Mangiamare! — Bon Appetit!*

**Saint of the Month**  
*St. Mark, Evangelist* (c. AD 74)

St. Mark is one of whom we know very little directly. Yet, by piecing together various sources, there is much about him that we can conclude.

Certainly, he is credited with having written one of the Gospels, often referred to as the Gospel of Peter as recorded by Mark.

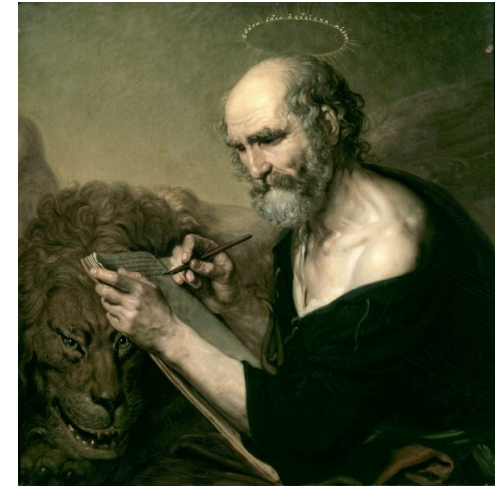
In scripture, he is referred to as “John surnamed Mark.” There is a reference to his mother in the Acts of the Apostles as Mary, whose house was in Jerusalem, and a place of shelter for the Apostles. He was a kinsman of St. Barnabas, and, most probably, was a Levite.

Mark accompanied Paul and Barnabas on their missions for a while but had returned to Jerusalem at one point, in a sense, abandoning the two in Perga. For this reason, Paul refused to take Mark along on the next missionary journey, causing a split between Paul and Barnabas (not a lasting split, by any means).

Later, during Paul's first captivity in Rome, Mark was with him. Then, again, during the Paul's second captivity, he requested that Mark be sent to him in Rome.

Many of the later accounts of St. Mark

are confusing, some contradictory; but, from the various sources, we understand that he was close to St. Peter, who most likely was the source for Mark's Gospel.



Also, we can be reasonably certain that he became Bishop of Alexandria, as it is recorded by Eusebius, and it appears in the ancient Latin preface to the Vulgate of St. Mark's Gospel.

Though there is some detail recorded in Roman Martyrology of St. Mark's martyrdom in Alexandria, the exactness of which is not entirely certain, it is reasonable to assume that it was in Alexandria that he suffered martyrdom.

His symbol is the lion, and the city of Venice claims that his relics are preserved there in the subterranean *con-fessio* of the Church of St. Mark.

## Parish Monthly Calendar April 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						<b>1</b> Feria
<b>2</b> Palm Sunday Lent 6 MP & HC 8:30 Bible Study 9:30 HC 10:30	<b>3</b> Monday before Easter HC at 5:30 pm	<b>4</b> Tuesday before Easter HC at 5:30 pm	<b>5</b> Wednesday before Easter HC at 5:30 pm Lenten Supper Program <i>Biblical Foods</i> 6:15	<b>6</b> MAUNDY THURSDAY HC at 5:30 pm	<b>7</b> GOOD FRIDAY Service Noon—4:00 pm	<b>8</b> Easter Eve Decorate Church 10:00 am
<b>9</b> EASTER DAY MP & HC 8:30 HC 10:30	<b>10</b> Easter Monday	<b>11</b> Easter Tuesday Memorial Requiem 5:30 pm	<b>12</b> Wednesday in Easter HC at 5:30 pm	<b>13</b> Feria	<b>14</b> Feria	<b>15</b> Feria
<b>16</b> Easter 1 Low Sunday MP & HC 8:30 Bible Study 9:30 HC 10:30	<b>17</b> St. Stephen Harding, C Vestry 5:15 pm	<b>18</b> Feria ACW Lunch 11:30 Men meet at 6 pm	<b>19</b> St. Alphege, B.M. HC at 5:30 pm	<b>20</b> Feria	<b>21</b> St. Anselm, B.C.D.	<b>22</b> Feria
<b>23</b> Easter 2 Good Shepherd Sunday MP & HC 8:30 Bible Study 9:30 HC 10:30	<b>24</b> Feria	<b>25</b> St. Mark, Ev. HC 5:30 pm	<b>26</b> Patronage of St. Joseph HC at 5:30 pm	<b>27</b> St. Peter Canisius, C.D.	<b>28</b> St. Paul of the Cross, C.	<b>29</b> St. Peter Martyr
<b>30</b> Easter 3 (Comm. St. Catherine of Siena) MP & HC 8:30 Bible Study 9:30 HC 10:30						

<b>Ap</b> - Apostle	<b>Ev</b> - Evangelist
<b>Abt</b> - Abbot	<b>Abs</b> - Abbess
<b>B</b> - Bishop	<b>Bb</b> - Bishops
<b>C</b> - Confessor	<b>Cc</b> - Confessors
<b>D</b> - Doctor of the Church	
<b>M</b> - Martyr	<b>Mm</b> - Martyrs
<b>V</b> - Virgin	<b>Wid</b> - Widow