

# *All Saints' Herald*

*March*  
*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

## Lent

*A Solemn Time  
for Contemplation,  
Yet not to omit Love*

Last month we began the “solemn” season of Lent — that dreaded time in the Church Year of fasting and abstinence.

Yes, all too often, we approach Lent with dread, weighed down with the burden of what personal sacrifice we must undertake to comply with the tenor of the season.

Yet, personally, I look at Lent differently, more with an eye toward the joy that can be felt in and through whatever personal sacrifice is made to enhance one’s spirituality, looking at the whole idea of taking something on, not just giving something up.

Well, our first thought as Lent approaches may be what to give up, which may be well and good, even commendable, but let us also consider another or different type of sacrifice as we endeavor to enhance or deepen our spirituality.

Several things come to mind when I think of the Lenten commitment in alternative terms, such as setting aside a time each day to read the Morning or Evening Offices, or both, certainly a form of discipline and not just as easy as one might think.

Consider other possibilities that can lend themselves to spiritual discipline by requiring one to commit self, such as simply setting aside a time for meditation on Holy

Scripture, or just reading from Holy Scripture; perhaps, setting aside a time in the morning and evening for prayer.

The possibilities for putting ourselves to the test during Lent are many.

Perhaps, we should first contemplate the testing of our Lord in the wilderness during those forty days at the beginning of His Ministry.

It was not just a test of his Humanity, but was also an example for us of how our own spirituality can lead us to triumph over temptation and sin.

Secondly, I am reminded of what our Lord said about fasting. We find it in the Gospel passage from St. Matthew appointed for Ash Wednesday:

*...when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret....*

Yes, we do talk about what we’re giving up for Lent; but more importantly, our spiritual lives would be so much better off if we truly concentrated on what we **take on** during Lent.

Perhaps, a better way to look at it is that when we give up, say sweets, our focus should be on the spiritual, not the physical. If we focus on what we are giving up, then aren’t we missing the point? Where does the spiritual come into play?

How does this physical discipline make us spiritually stronger?

Whatever we do as part of our Lenten discipline, it should be positive, not negative; otherwise, how can it be a spiritually strengthening exercise?

## Services & Meetings

**Wednesday the 1st....**

*St. David, Bishop & Confessor:* Holy Communion at 5:30 p.m. Lenten Supper Program at 6:15 p.m.

**Friday the 3rd....**

*Ember Friday:* Stations of the Cross at 5:30 p.m.

**Wednesday the 8th....**

*Lenten Feria:* Holy Communion at 5:30 p.m. Lenten Supper Program at 6:15 p.m. *Creation or Evolution.*

**Friday the 10th....**

*Forty Holy Martyrs:* Stations of the Cross at 5:30 p.m.

**Tuesday the 14th....**

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

**Wednesday the 15th....**

*Lenten Feria:* Holy Communion at 5:30 p.m. Lenten Supper Program at 6:15 p.m. *St. Patrick.*

**Friday the 17th....**

*Ember Friday:* Stations of the Cross at

5:30 p.m. *St. Patrick’s Day Festival* at 6:15 p.m.

**Tuesday the 21st....**

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

**Tuesday the 21st....**

*ACW* meet in Parish Hall at 11:30 a.m.

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

**Wednesday the 22nd....**

*St. Joseph, Spouse of B.V.M.:* Holy Communion at 5:30 p.m. Lenten Supper Program at 6:15 p.m. *Saints & Strangers.*

**Friday the 24th....**

*St. Gabriel Archangel:* Stations of the Cross at 5:30 p.m.

**Saturday the 25th....**

*Annunciation of the B.V.M.:* Holy Communion at 10:30 a.m.

**Wednesday the 29th....**

*Lenten Feria:* Holy Communion at 5:30 p.m. Lenten Supper Program at 6:15 p.m. *The Call of the COSMOS.*

Thirdly, the Epistle passage from St. Paul for Quinquagesima, its entire focus on love, a hymn of love, that puts into perspective the whole of our Christian Faith.

Whatever we do in life; how much we know and understand; however great our faith; without love, it is nothing. There is nothing greater than love; nothing more enduring; nothing more comforting.

Of that we can be assured when we come to the realization that God is Love, Perfect Love, for He is Perfect.

Whatever we do, if we do it in the spirit expressed in that passage from St. Paul’s First Letter to the Church at Corinth, we cannot help but to grow in our relationship

with God, within our relationship as a Family in Christ, and in our relationships with family, friends, and even strangers.

If we cannot be motivated by love, how can we then be motivated by fasting, or any deprivation?

If our Lenten discipline is not based on love, how can we gain spiritually?

As we continue on our Lenten journey, let us do it not so much solemnly as earnestly or fervently, that when the dawn of Easter Day arrives, we will have accomplished those spiritual goals we set before us at the beginning of Lent, strengthened and refreshed, and filled with God’s Love.



## Announcements

Scoured from the *Weekly Bulletins*

### *Lenten Supper Program*

Remember our **Lenten Supper Programs** on Wednesdays. The first supper featured a lentil soup, accompanied by salad and bread. Wine is offered as the main beverage but others are available. Please join us for an evening of good fellowship and learning.

### *St. Patrick's Day Festival*

Coming up next week is our **St. Patrick's Day Festival**. A celebratory **Irish dinner** will be provided, along with a selection of **Irish beer**, all for **\$10 a person**. The festival begins at 6:15 pm following the *Stations of the Cross*. Admission to the festival is not dependent on attending the *Stations of the Cross* but please do consider attending this 30-minute service. **And please do sign up for the Festival — a sign up sheet is available in the Narthex and in the Parish Hall.**

### *Vestry Meeting*

The Vestry will have its monthly meeting on Tuesday, March 14th 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 21st at 11:30 am in the Parish Hall. This will be a **bring-your-own bag lunch**. During the lunch, we will be preparing for the annual **Easter**

**Egg Hunt** for Children's Place.

### *Men of All Saints'*

Men of All Saints' (MOAS) will meet on Tuesday March 21st at 6:00 pm. At this time, the menu is undecided. One suggestion has been a Traditional Irish Guinness Stew. We're working on it!

### *The Annunciation*

We will celebrate the **Prayer Book-designated Feast of the Annunciation of the Blessed Virgin** on Saturday, March 25th at 10:30 am. As noted, this is a prescribed **1928 Book of Common Prayer Holy Day**.

### *Market Day Sale to Return*

The ACW is planning to resume the Market Day Sale this year. It will be the last Saturday in October.

**Clare Michelinie** is chairperson this year, and she says to please keep us in mind when doing spring cleaning.

The following contributions are always accepted:

- Household items of any kind
- Costume jewelry and handbags
- Holiday items
- Small tools
- Baked goods

All proceeds to benefit **All Saints' Parish**. Please contact **Clare** if you have any questions at the following email: [claremichelinie@verizon.net](mailto:claremichelinie@verizon.net).

[A big **THANK YOU** to Clare for taking on this project!]

## Historic Aiken Barns Blessed

In early February, we had the pleasure of blessing the barns of Byerley Stables, located on Audubon, across from the old Steeplechase grounds.

The barns, recently acquired and renamed Byerley Stables, have a long history in Aiken and have been in need of much work to refurbish them. It is claimed that they were built in the 1940s by a New York racing family, possibly the Guggenheims. At one point, the 34 stalls and separate nine stalls were said to be owned by the Firestones, who installed the beautiful antique copper piping and fire suppressant water system which has been damaged by the December extreme freezing temperatures.



In the 1960s and '70s, Paul Mellon had his horses there in the care of his horse-trainer and property owner, Mack Miller. Mellon had the residential home on the property built for Miller in 1968.



Later Bob McNair, owner of the Houston Texans NFL team and a barn in Lexington, Ky., owned the property as Stoneside Stables. McNair sold the property in 2008 to Sheik Mohammed bin Rashid Al Maktoun, and many referred to it as the Darby Place.

Recently, Byerley Stables had a blessing performed by Fr. Alexander and attended by Betty Alexander, Susie & Jeff Kern, and the new owner, an aspiring Parishioner of All Saints'. After the blessing, an electrician/plumber and workers began showing up for renovations, ready to improve the 43 stalls to accept horse stays.

A week after the blessing, a local veterinarian who had sold her clinic to the horseshow inquired for office space. Dr. Handy now has her office at Byerley Stables.

There are currently inquiries for stall rentals which bring the excitement of horses and horse owners.

A most lovely and appreciated blessing is credited with the never-ending great news.

As for the actual history of Byerley Stables, All Saints' Parishioners will look forward to hearing various stories and validations at an upcoming spring picnic to be hosted on the fabulous property.



# ACW News

by Betty Alexander

In February, All Saints' ladies gathered at *What's Cookin' Downtown* for lunch, an opportunity to catch up with each other, and a chance to plan for future ACW activities. Present were Sharon Riordan, Patricia Sharp, Betty Alexander, Cecelia Davies, Darlene Rabon, Dominique Corbett, and Trina Crocker. It was Cecelia's first opportunity in a while to join the group, but now, after two knee and two hip replacements, she's a Bionic Woman, with no reason to miss again! Conversations ranged from pets (natch!) and ailments (also, natch!) to the subject of women's rights, here and across the world. Although the 19<sup>th</sup> Amendment, granting women the right to vote, was added to the U.S. Constitution in 1920, it was not ratified in SC until 1969. Sharon said that when she lived in the Philippines, she was part of a group of women who attended a conference at which Hillary Clinton was a speaker. When she began talking of women's rights, a large

group of Indian women in attendance walked out, saying that they knew nothing about that, because they could still be burned alive on their husband's funeral pyres. (According to the **Encyclopedia Britannica**, the last known incident of *sati* occurred in 1987, although it had been outlawed in 1829 by the British Governor General of India; in 1988, an additional law, this one banning abetting or glorifying *sati*, was passed by the Indian Parliament.)

After that heavy discussion, it was a relief to turn to a happier topic, that of providing an Easter egg hunt on our church grounds for the nursery school, kindergarten, and first grade classes enrolled at Children's Place, farther down Fairfield St. In lieu of the usual ACW lunch at a local restaurant, All Saints' ladies are invited to meet in the Parish House at 11:30 am on Tuesday, March 21.

*(Continued on bottom of next page.)*



# Altar Guild Workday

*Much to do to Keep our Sanctuary in the Best of Shape*

A few ladies of the **Altar Guild** met on the first Saturday morning of February, as they do quarterly to make insure that the Sanctuary and all that is used for services is properly care for.



That meant a lot of polishing and Altar-specific cleaning that our cleaning service cannot do.

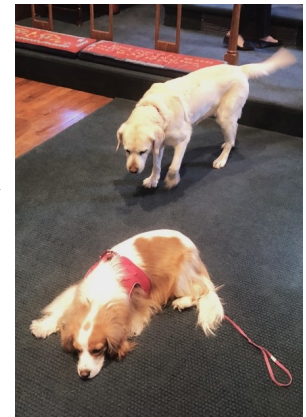
As it was the end of Christmas and

Epiphany, the Creche and other items needed to be carefully packed away until next year.

Members assisting were **Pixie Keating, Ann Zouck, and Jean Drake,** along with **Betty Alexander,** the **Altar Guild Director.**

**The Guild was assisted by Bebe and Lillie** (lying down), who are devoted church dogs.

If you're interested in being a member of the **Altar Guild**, officially **St. Catherine's Altar Guild**, please contact Betty.



Bring a bag lunch (drinks and dessert will be provided), and work on filling plastic eggs with candy and decorating paper bags for the children to use for collecting the eggs. – No artistic talent is necessary!



We'll meet at 9 AM on Wednesday, April 5 to "hide" the Easter eggs before

the children arrive. Making a special guest appearance (following last year's big success), Betsy and Bonnie Bunny will greet the children. Please come for the lunch/Easter egg project and/or the Easter egg hunt. Both are a lot of fun!



# Men of All Saints' News

It was quite an evening as the Men of All Saints' (MOAS) met to celebrate meatloaf.

A near record number including guests came to feast on this delicacy, which spotlighted for the first time a "feetloaf" made especially for the occasion by Bob Sukovich.



There is a photo on the next page of one of Bob's "feetloaf", which has somehow come up short on the toes.

Jordan Hewett, from St. Luke's, prepared for order a special drink made from Guinness and sparkling wine



called "Black Velvet".

Bob Storey brought dessert — Judi's famous chocolate cake.

We all appreciated Larry Byers taking on the role of MC and bringing us all together during the dinner.

There is a long list of attendees: **David Nunnely, Lance Davis, Bob Sukovich, Ken Connor, Larry Byers, Kevin Riordan, Jerry Burns, Bob Storey,**



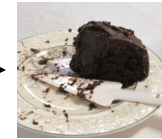
**Carl Bottomley, Bruce Drake, David Twigg, Dieter Voegel, Jeff Kern, Don Michelinie, Clayton Kern, Jordan Hewett, & Chris Roberts.**

Fr. Alexander was the photographer.

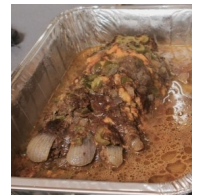
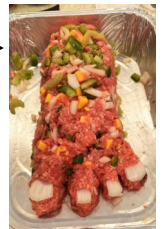
March meeting will be on Tuesday the 21st.



Judi's chocolate cake after.



In photos on the right, Bob's "feetloaf" before cooking and after.



## *Whatever ye do in word or deed do all in the Name of the Lord Jesus*

by Fr. Alexander

I would hope, especially during Lent, that each of you is taking time to say at least one of the **Daily Offices** from the **Book of Common Prayer**. It is a wonderful spiritual discipline.

The passage from St. Paul appointed for the second lesson at Morning Prayer, from the third chapter of his letter to the Church at Colossus, provides much food for thought. In it, Paul talks about the perfect bond of love, and the unity among peoples of different nations and different socio-economic backgrounds, being brought about through this perfect bond of love in Christ.

The thought is reflective of that beautiful passage from the 13<sup>th</sup> chapter of his First Letter to the Corinthians, where he expounded on Charity as the greatest of Christian virtues. Of course, we understand Charity as meaning Love.

This passage to the Colossians must be taken in the context of the universality of the Church. We see this more clearly in verses nine through eleven that precede it:

*Lie not one to another, seeing that ye have put off the old man with his deeds;*

*And have put on the new man, which is renewed in knowledge after the image of him that created him:*

*Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*

Before Christ, before the spread of Christianity, the world was divided according to nations, language, culture, socio-economic

status. These were the barriers that put people at odds with each other.

These same barriers Christianity broke down and destroyed.

Paul, in writing to the Church at Colossus, is pointing out that God's Grace through Jesus Christ, has been extended to all nations, all peoples; that God's "chosen people" included Gentiles as well as Jews; indeed, there was no longer a "favoured nation," because God's Grace was inclusive of all of mankind.

A revolutionary concept in those times; yet, even today, it remains revolutionary.

What is significant in what Paul is presenting to the Colossians is the emphasis on personal relationships. It is apparent in the graces that Paul mentions.

There are six: a heart of pity, kindness, humility, gentleness, patience, and a tolerant and forgiving spirit.

In the ancient world, the world of our Lord, the world of St. Paul, there was little mercy, and no provision for the treatment of the disabled, the elderly, or those suffering from mental illness, even for orphans and widows. Christianity brought about changes as to how people cared for the weak and vulnerable in the world.

The kindness Paul addresses is defined by the Greek word, *chrestotes*, which translates into a goodness that is without edges; where a neighbor's good is as dear as one's own good; where there is no harshness.

In Greek, humility also had a suggestion attached to it of servility; but, that is not at

all how Paul looked at it. For Paul, humility is based on the creatureliness of mankind; that God is the Creator, and we are his creatures. Thus, as children of God, there is no room for arrogance; we are all equal in God's eyes.

Another good Greek word is *praotes*. It means gentleness but Aristotle defined it as the mid-point between too much anger and too little anger. For the Christian, it falls under self-control, where there is strength, and, for lack of a better word, sweetness.

It is amazing how much we rely on Biblical Greek to give us a more precise meaning of a word, such as patience. The Greek is *makrothumia*, which Paul uses to describe patience as a reflection of the divine patience, devoid of cynicism or despair.

And then, there is the tolerant and forgiving spirit, bringing to the forefront that we who have been forgiven must also be forgiving, to forebear, and to forgive.

But, as Paul continues in this context of Christian unity, he adds one more virtue, which he calls the perfect bond of love.

This perfect bond of love is the binding power, the glue that holds the Christian body together.

Thus, we can see in this vivid picture St. Paul paints for us, the unity in Christ that is the Church, the Body of Christ: a unity that is dependent on this perfect bond of love, reflected in the divine graces that should be embedded in our nature as Christians.

Though there is the invisible Christian unity, there is, on the other hand, the visible disunity, which, if we follow through, in the context of Paul's Letter to the Colossians, should be settled by Jesus Christ.

He is the umpire in our disputes, and, when we are pulled in different directions, He must be the decider.

But how?

According to St. Paul, everything we do or say should be done in the Name of Jesus. That is to say, we should measure all our actions, our relationships, our words, even our thoughts, on the very presence of Jesus Christ in our lives. What we do, what we say, what we think: can it be done in the Name of Jesus Christ?

Perhaps, our Lenten challenge should be just that: testing our actions, our thoughts, our words in juxtaposition to His Name.

Indeed, our challenge during Lent is to attain to spiritual discipline through physical discipline.

But, it is more than that. It is a time to embrace the unity of Christ's Church through the graces of God, in the perfect bond of love reflected in us, individually, as a heart of pity, kindness, humility, gentleness, patience, and a tolerant and forgiving spirit.

In the early days of the Church, and many years thereafter, when a person was baptized, he took off his old clothes and put on new clothes, white robes, symbolizing that the old self has been left behind, and a new person in Christ had been put on. This action reflects the dramatic change that takes place in a person, in his life, as he begins to grow in grace, and in the knowledge and love of God, reaching toward his full potential as a creature made in the image of God.

We can only attain to our full potential in the unity of Christ, where, through the bond of perfect love, we let the peace of Christ rule within our hearts.

# Shrove Tuesday

## *An All Saints' Tradition: Spaghetti Dinner Brings the Festive Seasons to a Close*



Spaghetti, and lots of it! Well, that may not be the “traditional” Shrove Tuesday fare but that’s the All Saints’ Tradition, and so it will continue, even though each year the subject of pancakes is brought up.

To be sure, there was no lack of the stringy pasta, nor the sauce to go with it.

It wasn’t all spaghetti. Lena Whittaker made a large offering of tortellini to go along with the spaghetti.



And what



better to wash it down than lots of wine — or for some a nice beer.

Of course, there must be salad and bread — and lots of desserts.

Well, we had it all and no one left hungry.

The turnout was less than expected but those who attended had a wonderful evening and left prepared to begin a period of fasting and abstinence.

Thanks to Lena Whittaker and Ann Zouck for decorating the Parish Hall, along with a little help from some elves.





## A Lenten Ponderable

*Where do we find God?  
By virtue of our Human Nature  
where should come to worship Him?*

Over the years, I have so often heard people disparaging corporate worship, saying that they can find God anywhere, and ignoring where we should be specifically looking for him — in his House, the Church.

Granted, it is true that you can find God anywhere because he is everywhere. But more importantly, God is present in the Sacraments, certain Sacraments that God gave us through his Son Jesus Christ, and which are available only in and through the Church — the Body of Christ.

Yes, we can commune with God in solitary. However, we were not made to be solitary. Our nature is to be communal. We gather and congregate, first in families, then in communities. We form societies. And we form governments to offer us protection and stability in a threatening world.

God, having created us to be social beings, gave us the Church, where we gather as a family in our own community, and the larger Church, which is a collection of families that become the larger Family in Christ.

Jesus Christ did not give us the Church with his Coming but, rather, he transitioned the Church for a modern world, inaugurated by his physical presence in the world, his saving Sacrifice on the Cross, his Resurrection, and his Ascension.

The Coming of Christ transformed the

Church from a bloody sacrifice to a bloodless sacrifice.

In the Old Testament Church, the sacrifice that required the letting of blood resulted in the death of the victim, a sacrifice that could not be repeated and could not give life because it was based on the giving of one life for another.

With the Coming of Jesus Christ and his death on the Cross, everything was changed. He shed his blood for use on the Altar of the Cross, so we could offer ourselves to God in a bloodless sacrifice before the Altar of God in his Church.

Thus, we can begin to see why corporate worship is so important. It is in coming together as a Family in Christ, in God's House, that we can offer ourselves as a living sacrifice, an act of Faith which is completed by receiving Christ's Body and Blood present in the consecrated bread and wine, the Eucharistic Sacrifice.

Yes. We can find God everywhere because he is everywhere. We can commune with him in Nature but he is much more, and offers us much more, when we offer ourselves to him by coming to his Altar, barring our souls in a living sacrifice, in humility and lovingly.

What strength there is in receiving the body and Blood of Christ, his essence in the consecrated Bread and Wine. By strength, I mean a spiritual strengthening.

the consecrated Bread and Wine. By strength, I mean a spiritual strengthening.

What strength there is in being a part of a family that is in Christ. By that, I mean a family of adopted brothers and sisters in Christ, which we become through Baptism, and continue through the Sacraments of the Church, through corporate worship, through fellowship.

The Love of Christ, the greatness of God's Love, flows through the blood of our Lord and Saviour into us. We are sprinkled and cleansed, our souls washed by his Blood through that wonderful Sacrament of the Eucharist that has come to us through God's Divine Love.

Yes. We can experience God's Love anywhere and everywhere; but it is felt most when we come together in corporate worship, as a Family in Christ. It is through the solidarity of family where we offer up our combined love in a combined, powerful living sacrifice.

As the priest stands before the Altar, it is not he who offers up the elements of the Eucharist Sacrifice. It is Jesus Christ who is the offeror, who stands before the Throne of God, lifting up this our sacrifice of love in thanksgiving, along with our souls and bodies to God, our Creator. God, in turn, blesses this offering to our benefit, indeed, to the benefit of the whole world.

It is not the character of the priest that validates the Sacrifice; it is God through Jesus Christ by whom the Sacrifice is made complete. This not to say that the character of the priest is unimportant, only that the validity of the Sacrament is not dependent solely on the priest.

So, with digression, we come to the concept of finding God anywhere and everywhere.

Yes, we can. I know myself that he is everywhere. He is in and through everything. You can even find him in the pesty gnat.

So often I am awed by little special moments such as the reflection of sunlight on the leaves as the sun rises in the morning, the singing of birds, the scurrying of squirrels, the sound of the wind through the trees, even the sound of rain on the roof, and, of course, in the buds and flowers that adorn the various shrubs. I can look out the window at any moment and see God's loving work in his creation. There is beauty in everything when you allow love to guide your senses as you observe the world around you.

There is beauty in everything because God is in everything — everything.

Can you find God when you are alone in the world? The answer is, of course, because God is everywhere, in and through all of Creation.

However, because of our human nature as Creatures of God, and through the Sacrifice of God and the establishment of the Church as the body of Christ, we find God best in his Church and in corporate worship.

Thus, we should be about understanding our Anglican Faith, the practice of that Faith, and how to preserve it, seeking to gain a better understanding of it, thereby being inspired to ponder how it can be preserved for future generations.







*Outreach*

# Silence

by Carl Bottomley

## Thank you for the gift of silence.

As is known by one and all by now, I am not a professional writer. And so as I start this "brain-dropping", I do want to thank each of you for enduring the past two attempts and can't wait for Ken Conner to pick up the slack. I look at Ken as a starting pitcher and perhaps a Cy Young recipient while I'm somewhere in the bullpen of a single "A" ball club.

Many of you know I'm deaf as a doornail, my wife has consistently threatened to place a sign in front of our home stating, "Deaf Child at Play". Through years of listening to big band music through ear pods, firing 40MM in the Navy without adequate ear protection, and ignoring requests to turn down the volume on anything. Today with sound, my hearing is now about 85% lost.

Being a fairly outgoing person, silence and quiet did not come easily to this kid. Also acceptance of this was not something that was part of my makeup or vocabulary.

Last month I wrote of my changes in how I prayed and that today my prayer pattern is more conversational and less formal. Allowing time for quiet, and without my hearing aids, "silence". And today I am comfortable with this, although certainly, this was not the case in years gone by. How did I become comfortable with the loss of this "sense" one of five that each of us has been given by our creator? Decades ago, my then-wife came home from Sunday mass announcing that she and a group of parishioners from our church were headed to a monastery in New York

State for a weekend retreat. I was welcome to join her or I could stay home and watch and take care of our children, who at the time were quite young. I opted for the retreat, thinking somewhere in the darker reaches of my imagination that this would be some sort of party with a place that had billiard tables in the basement and we'd all go and have a great relaxing weekend.

So on this fateful prearranged weekend, we all piled into a car and headed north, arriving quite late and being greeted by a thoroughly unnerved and impatient monk at the door. Without further adieu, we were summoned into a library area and told in a very soft voice that this retreat was to be "silent". That there would be no further conversation between this Friday evening until after lunch on Sunday afternoon. In all honesty, I thought someone was playing a practical joke on us and was prepared to leave and head for home. With the stage now being set for some kind of confrontation or the beginning of a bad joke, I agreed to stay and we were escorted to our rooms by a very upset monk. Complying with the request for silence we tucked in for the night but were not a happy group of campers.

Taking a brief break in this tale of woe, I want to state emphatically that the Holy Spirit works in mysterious ways. Continuing with this great adventure, at 5:00 a.m., there was a relatively loud banging on our bedroom door, actually a knock, but at 5:00 a.m. any sound like this was to be considered banging. We were

told that services would begin shortly. Grudgingly, we piled out of bed, dressed and headed down to the monastery chapel. In silence, we filed into the chapel and proceeded to take a seat. This was the first time I had entered this, what was to become to me, a very holy place. Very dim lighting, enhanced the quiet, and quiet to the point where a pin dropping might have sounded like a brick dropping onto a plate glass window.

Without further warning, silently the monks filed into the chapel, taking seats across from each other in assigned seats. Nothing was said, no music, no prayers, just dead silence. I sat there observing this and wondering what was going to be next.

The bell in the tower began its slow peal, ended, then more silence. Then without further warning and in the softest sound imaginable, the monks started to chant a psalm. Virtual whispers, first, the monks seated to my left, then the monks facing them on the right, each side whispering in sing-song a verse. Back and forth this melodic chanting continued. I sat there mesmerized, totally awestruck by the sheer

beauty of this simple act. Service ended, the monks filed silently from the chapel, the group and others quietly filed out of the chapel. And I sat there in the dead silence of that chapel and cried. Somehow and in a very profound way, I had been touched. I could not move. I sat alone in that chapel and understood the beauty of silence in prayer. Simplicity in prayer. And the amazing power of prayer. It was at that moment in time that I had, for the first time in my life, realized the magnificence of silence, and those many decades ago now seem like yesterday, the memory of that moment in time forever etched in my mind, and the power of God to work in His miraculous ways. Because now today, I know in my heart that God is near and continues to walk with this old fella as I continue to stumble through life, and the quiet and peace that was given to me that morning was and is a gift, that replaced my ability to hear.

Thank you, Lord, I was touched that day. Thank you for allowing me to write about this personal experience. Thank you for the gift of silence.

God bless, Carl

### All Saints' Herald

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### Birthdays & Anniversaries

#### March Birthdays

- 7 Bruce Drake
- 10 Jean Drake
- 13 Chris Rodrigues
- 23 David Beveridge
- 27 Susan Thomas
- 27 Paul Matthews

#### March Anniversaries

- 2 Dieter & Desiree Voegelé
- 20 Ken & Amy Connor
- 30 Tom & Ruth Ann Prevost

## Assisted Suicide Endangers ALL

by Ken Connor



Recently, **Britain's Daily Mail** led this headline:

**America is racing toward Canada's euthanasia free-for all as seven more states legalizing assisted suicide, deadly doses are prescribed for ANOREXICS and more nurses are inking prescriptions**

What followed was an article detailing how an increasing number of states in the USA are expanding Medical Aid-In-Dying (MAiD) Rules. Seven states are reported eyeing their own MAiD laws this session, while others are loosening their rules, making it easier for those contemplating suicide to enlist the medical profession as an accessory to their final act. In Portland, Dr. Nicholas Gideonse is reported receiving out-of-state "Death Tourists" (no return ticket is necessary) in his practice, and in Denver, Dr. Jennifer Gaudiani is offering MAiD to anorexics.

Proponents of legalized suicide celebrate such policies and practices as victories for the "death with dignity" movement. These suicide advocates, in keeping with the rhetorical tactic of their ideological cousins in the pro-abortion movement, equate "dignity" with "choice." Unfortunately, as with the abortion debate, the "choice" rhetoric of the right-to-die movement eclipses critical moral and ethical questions which ought to be at the forefront of the debate.

Is suicide really a way to honor life and preserve dignity? What are the social and cultural implications of normalizing the

"right to die?" Will voluntary physician-assisted suicide give way to involuntary physician-assisted suicide where doctors decide whether their patients would be better off dead? Will the "right" to suicide be transmogrified into a "duty" to commit suicide? Will the elderly who consume more than they produce be deemed "resource hogs" that have a duty to die and get out of the way? In an age of scarce economic resources, will the critically ill or the handicapped or the demented be viewed as expendable by their younger, healthier counterparts? How will the medical profession be transformed if those who are trained to cure are given a license to kill?

These and many other questions should be asked and answered before we decide it's okay to encourage terminally-ill persons to choose self-destruction in the name of dignity.

But we won't get answers if we allow this debate to be defined solely in terms of the euphemistic "right to choose." Indeed, these questions won't even be asked.

Dying with dignity does not require suicide. The question, "Do you want to suffer and die or die with dignity?" presents a false choice and assumes that there are only two alternatives at the end of life—pain or death. Properly employed, modern medicine has the tools to mitigate pain. Hospice care, for example, employs a multi-disciplinary approach to ensure that terminally-ill patients endure their final time on earth with dignity—free from pain and nourished physically, emotionally,

mentally, and spiritually. Hospice care does not seek to stop the dying process. The goal of hospice care is to make a difficult time as comfortable and peaceful as possible for both the patient and their loved ones. The important distinction between palliative care and physician-assisted suicide is that the first respects the inviolability of human life in spite of the difficulties presented by illness while the second rejects the sanctity of life in favor of an expedient escape from pain and fear.

The embrace of the right to physician-assisted suicide endorses a form of radical, atomistic individualism that ignores the fact that people are part of a larger community—including families and society—and that the decisions of individuals impact others as well. One does not have to look very far to see that granting a license to kill to those who are trained to cure undermines the ethics of the medical profession: Holland's embrace of voluntary physician-assisted suicide quickly led to a rash of involuntary "suicides" perpetrated by doctors who presumed to know what end was best for their patients.

We ought not to confuse curing with killing. For thousands of years, physicians have taken an oath to first "do no harm" to their patients. Changing the paradigm to "kill or cure" will wreak havoc on medical ethics and put untold numbers of lives in jeopardy.

The philosophy animating the right-to-die movement is that life's value is measured only by material standards. Once those standards are no longer being met, one's life no longer has value. In contrast, those who view life as a sacred gift from God believe that every stage of life is precious and holds unique meaning. This is true even at the end of life. There is meaning to

be found in suffering, not only for the person suffering, but for those providing care and comfort to the sufferer. A person's final time on this earth is a time for reflection and absolution, a time to share love and forgiveness. For those providing care, this time provides an invaluable opportunity to provide comfort and succor in a most profound way, and it affirms the fragile and precious nature of life.

Euthanasia means "good death"—but where should we draw the line? Exchanging a "sanctity of life" ethic for a "quality of life" ethic will put the weakest among us at great risk. If our society adopts the notion that the terminally-ill are mere vessels of pain and decay—no longer worthy of our best efforts at care and comfort—it will set a dangerous precedent that will inevitably impact other vulnerable members of our society.

When quality of life becomes the reigning criteria, then not only the terminally-ill, but the disabled, the elderly, and the infirm become prime candidates for "dignified" death by suicide. Consider the elderly for a moment: A significant proportion of elderly residents in nursing homes are afflicted with age-related disabilities and dementia. They often don't know who they are, or where they are. Frequently, they don't recognize their children and, in child-like fashion, they may require assistance with even the most basic activities of daily living. A compelling argument can be made that their "quality of life" has been diminished. How long will it be before doctors, family members, and legal guardians who embrace the quality-of-life calculus decide that the lives of such individuals (who are also expensive to maintain) are no longer "dignified" and are unworthy of living? This terrifying pro-

*(Continued on page 24.)*

# Dining in the Desert

*Our most unique dining experience during many years of travel.*

By Forrest Roberts

We never expected that our most surprising, enjoyable, and unique dining would be in the middle of the Kalahari Desert. As I noted in the February 2023 article on the Meerkats, the Kalahari is semi arid and not what you usually think of as a desert. If interested, just google KleinJan and Tswalu.

Here are the basic notes from the website followed by our impressions and comments:

RESTAURANT KLEIN JAN IS SITUATED ON ONE OF SOUTH AFRICA'S LEADING PRIVATE GAME RESERVES, TSWALU KALAHARI, A REFUGE – UNTAMED, UNTOUCHED, UNSPOILED – THAT CELEBRATES THE SIMPLE, AUTHENTIC SPLENDOURS OF THIS MAGICAL REGION. KLEIN JAN TELLS THE STORY OF SOUTH AFRICAN CULTURE THROUGH FOOD, FROM THE WAYS OF OLD TO THE NEW.

Creating Restaurant Klein JAN has been Chef Jan Hendrik van der Westhuizen's great homecoming project. Growing up on a farm in South Africa's rural Mpumalanga province, he felt an instant connection to the

vastness of the Kalahari and knew that the time had come to return the spirit of JAN – his Michelin-star restaurant in Nice – to home soil.

The Kalahari felt like a blank canvas with unlimited possibilities. The region's underexplored ingredients were the perfect inspiration to open a new restaurant and bring fine dining home – giving the food from the Kalahari the global stage it deserves.

**Restaurant Klein JAN, was awarded in the international Hidden Gem category** at the prestigious La Liste 2022 gala evening in Paris. The La Liste Awards recognize chefs, restaurants and regions that are making waves in the industry through excellent cuisine, innovation, sustainability and authenticity; and the fact that a proudly African restaurant rooted in the heart of the Kalahari has received this honour on an international stage is a tremendous testimony to the incredible Klein JAN team's work.

During our stay at Tswalu, we were invited to have dinner one night at Klein Jan. During a safari, you are up well before sunup to be out in the vehicle at first light for photography. You come back to camp for lunch and rest before returning for afternoon game drive, and returning after dark. You then have dinner and do the same thing the next day. Noting the 2-3 hours on the dinner invitation when you are tired did not exactly appeal to me but, thank goodness, Carol Sue thought we should go.

KJ01 shows the small 100-year old house, clothesline, windmill, and water tank. KJ05 shows the front of the house as we



KJ01

drive up. You walk in and are seated at a small table with uneven legs on an unlevel wooded floor. At that time, you have no idea where the food is, so we quickly accepted a Grapefruit Martini, KJ08.



KJ08

After you have finished your drink, your individual server for the night comes in and leads you out the back door. You are standing by the windmill, KJ09 and then led down steps under the water tank. You are in a long root cellar (pantry) that maintains a temperature about 41 degrees F and is about 65 feet long.

The Klein JAN root cellar is located four metres below ground, and is



KJ09

accessed through an almost hidden door in the side of a plaasdam (Afrikaans for 'farm dam') alongside the iconic, hundred-year-old Boscia House. At the bottom of a helical staircase lined with a curtain of water infused with petrichor (the smell of rain falling on dry earth), you enter a 20-metre-long, arched hallway lined with shelves. The concept of this underground root cellar dates back to the 18th century — a time before electrical refrigeration — which was really an incredible concept for that time. In this climate-controlled space, the humidity averages 80% while the temperature remains at a steady 5 °C, no matter the temperature outside.

KJ11 shows the native plants and what the Chef's do to them before serving.



KJ11

As you approach the end of the pantry you see the stove that his grandmother used,



KJ13

KJ13. He had it completely restored, and it is not used but adds to the charm & history of the restaurant.

From there you are led into the restaurant, and we were very surprised at the beauty, KJ14 & KJ15.



KJ14



KJ15

The night we were there, there were only four tables, that had seating for two each.

To me, KJ16 is one of most interesting things in the entire dining experience.



KJ16

Our server showed us the very thin bread sticks (kalahari grass bread) that were placed in the dried grass arrangement on the table. On first glance, you would just think they were part of the arrangement. Unfortunately, to see them clearly, you need the image on a large monitor or an 8 x 10 print. This does show the planning and ingenuity that Jan & his staff are able to do.

KJ17-KJ19 show the wonderful meal we were served.



KJ17



KJ18



KJ19

After we had finished the main course we were taken into another room where the cheese chef explained the numerous cheeses that were available with dessert or in lieu of dessert, KJ 20-22.



KJ20



KJ21 ↑

KJ22 ↓



We were taken back to our table and the dessert was as white as the plate that it was being served in, KJ23.



KJ23

After I had taken the image, I looked at the image, and the dessert was very difficult to see.

Looking at it from across the table, it was still hard to see.

Our server was a very nice lady, KJ24, as was the rest of the staff. She explained what was in each course and how it was prepared.

Klein Jan is open for lunch, and people fly their planes into an airstrip that is about 1 mile away. The airstrip is used to get guests in of our of the camps, and is long enough to handle light jets.



KJ24

A dining experience we will never forget.



## Remaining Lenten Supper Program Schedule

**March 15th: Patrick** — exploring the true story of St. Patrick, coinciding with his Festival, which we will celebrate on the 17th in the Parish Hall following *Stations of the Cross*.

**March 22nd: Saints & Strangers** — exploring the Christian roots of the Colonies that led to our nation's founding.

**March 29th: The Call of the COSMOS** — a journey into the heart of God, exploring the universe we call home.

**April 5th: Biblical Foods Dinner** — sampling dishes served during the time of Jesus.

## Sometimes, a picture is worth a thousand words



*Ken Connor continued....*

spect has already become a reality for some vulnerable individuals right here in America. It will only get worse unless we seriously reevaluate the merits of the right-to-die movement.

As with other issues involving life's most critical questions, the right to die is not a simple matter of "choice." Its implications stretch much further than the wishes of any one individual. It is incumbent upon all of us to understand these implications, and to not be swayed by the misleading

rhetoric of choice, or the allure of the bottom line. We will also do well to remember that the idea that there are some lives "not worth living" undergirded Adolph Hitler's Aryan-supremacy world view. His policy of eliminating the "unworthy" began with the mentally handicapped and physically disabled, but spread to millions of Jews.

The world has seen what happens when we embrace the notion that there are those among us whose lives are not worth living.

We must not repeat this mistake again.

## Clean Water for Haverland Clinic

Thanks to the efforts of many people, including members of *All Saints'*, the **Haverland Medical Clinic** in the **Con-go** now has, for the first time, clean water. It was quite an effort and has opened the way for it to expand its mission.



## Nature

### As Seen through the Lens

by Forrest Roberts

## Little Bee-eater & Malachite Kingfisher

Location: *Botswana*

These are two of our favorite birds of Africa. We have seen them in East Africa, down into South Africa. The Bee-eaters are some of the most beautiful birds we have seen.

On our September trip, we were fortunate that we found one that would feed and return to the same branch time after



will hover over water waiting until it sees a fish it can catch as it dives.

The Malachite is one of the most colorful smaller ones, and usually perches on a branch, post or anything handy. Like the Bee-eater, it usually returns to the same location and waits for the next opportunity to feed.

Unfortunately, here in the states, we only have one species, the Belted Kingfisher, except for extreme south Texas. I have seen a few at Silver Bluff Audubon, but never in a location where I could get a good photograph.

time. When they spot their next meal they are very quick to fly out, grab it, and return.

We love to watch Kingfishers when they are feeding, The Pied is the largest and



From the Clerical Kitchen....

## Lentil Soup Perfect for a Lenten Supper!

By Fr. Alexander

So, we're off to a culinary beginning for Lent — well, maybe not in an extravagant, exciting way, but nonetheless, we can have interesting, Lenten-appropriate meals during these forty days.

For me, that means soup, and all the possibilities for soup, such as chowders and stews, as well as more traditional soups such as the one featured today, a lentil soup.

None have to be boring, and all can be nutritious, yet keep us aware of our Lenten fasts and abstinences, our Lenten discipline.

This lentil soup is almost a lentil stew, and can be completely vegetarian, simply by using only vegetable stock instead of a mixture of vegetable and chicken stock.

So, without further ado, here my recipe for **Lentil Soup**:

### Ingredients:

- 2 1/2 TBS Olive Oil
- 1 1/2 cups Onion, chopped
- 1 1/2 cups Carrots, cut into 1/4" slices
- 1 1/2 cups Celery, chopped
- 1 1/2 cups Lentils (a mix is good)
- 1 large can Diced Tomatoes
- 1 small can Diced Tomatoes
- 1 qt. Vegetable Stock or Broth
- 1 qt Chicken Stock or Broth
- 1/8 TSP Cumin
- 1/4 TSP Curry Powder (plus a pinch)
- 1/4 TSP Turmeric
- 1 Garlic Clove, minced

Salt & Pepper

### Procedure:

Heat the olive oil over medium low heat in pot large enough to hold about 3 or 4 quarts. Add onion, carrots, celery, and garlic, plus the spices, cumin, curry, and turmeric. Stir well, and add salt & pepper, starting with about 1/2 tsp salt, 1/2 tsp pepper. Stir frequently as the veggies cook.

Cook until the onion becomes transparent; then add the tomatoes. Stir well and frequently.

Let cook for about five minutes; then add the vegetable stock/broth and chicken stock/broth. If you prefer, you may choose to add only the veggie stock/broth.

When it begins to simmer, add the lentils, stir well, and cover. Keep the heat low, and allow to simmer for about 30 minutes.

Check for seasoning. You may want to add more salt or pepper or both, also perhaps a little more curry powder. Remember, there should be just barely a hint of curry, just enough to give a boldness to the flavor.

Also, keep in mind that salt will play an important role in the flavor as well.

Continue to cook until lentils are tender. Depending on how thick you want the soup, as in more soup-like or more stew-like, you may need to add more liquid.

This will make a substantial amount, perhaps as much as eight generous portions, or more.

When done, serve with some good bread and a nice red wine.

*Andiamo a Mangiamare! — Bon Appetit!*

## Saint of the Month Sts. Perpetua & Felicity (c. 203)

St. Perpetua and St. Felicity were martyred, along with four others at Carthage in 203 A.D.

Perpetua was a married noblewoman, while Felicity was a slave. Both were catechumens who had confessed their faith as Christians. Just before being imprisoned, they are baptized. But, their fate is sealed when they confess their faith before the governor Hilarianus.

At 22 years of age, Perpetua was imprisoned with her baby, which she was still nursing. Felicity was pregnant.

Of significance is that Perpetua writes her own account of what happens, leading up to her martyrdom, making it the oldest writing in existence by a female Christian. It is thought by scholars that Tertullian edited the account, and probably completed it with the addition of her actual martyrdom.

As Perpetua recounted, she had visions which led her to understand what would happen, and the pain that she and the others would suffer. She even had a series of visions of her brother, who had died at the age of seven from cancer. In the first vision, he was unhappy and disfigured. She prayed for him. Then, in the next vision he was happy, and the disfiguration was reduced to a small scar.

Her father visited her in prison and pleaded with her but she was steadfast in her faith.

Meanwhile, Felicity was fearful that she

would not be martyred with the others because she was pregnant, and the law forbade the execution of pregnant women. Just before the time, though, she gave birth to a daughter and was allowed to join the others in the amphitheatre.



Perpetua's account of what happened is very vivid. The group was scourged before a line of gladiators; then, the men were set upon by a boar, a bear, and a leopard; the women were set upon by a wild cow, which trampled them.

Wounded by the wild animals, they gave each other the kiss of peace and were put to the sword.

The account also describes Perpetua's death:

"But Perpetua, that she might have some taste of pain, was pierced between the bones and shrieked out; and when the swordsman's hand wandered still (for he was a novice), herself set it upon her own neck. Perchance so great a woman could not else have been slain (being feared of the unclean spirit) had she not herself so willed it".

# *Parish Monthly Calendar*

## March 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			<i>1</i>  St. David, B.C. HC at 5:30 pm	<i>2</i>  Lenten Feria	<i>3</i>  Ember Friday Stations of the Cross 5:30 pm	<i>4</i>  Ember Saturday
<i>5</i> Lent 2  MP & HC 8:30 Bible Study 9:30 HC 10:30	<i>6</i>  Sts. Perpetua & Felicity, Mm.	<i>7</i>  St. Thomas Aquinas, C.D.	<i>8</i>  Lenten Feria HC at 5:30 pm Lenten Supper Program 6:15	<i>9</i>  Lenten Feria	<i>10</i>  Forty Holy Martyrs Stations of the Cross 5:30 pm	<i>11</i>  Lenten Feria
<i>12</i> Lent 3  (Comm. St. Gregory the Great, B.C.D.) MP & HC 8:30 Bible Study 9:30 HC 10:30 Healing Service 12:00	<i>13</i>  Lenten Feria	<i>14</i>  Lenten Feria Vestry meets At 5:15 pm	<i>15</i>  Lenten Feria HC at 5:30 pm Lenten Supper Program 6:15	<i>16</i>  Lenten Feria	<i>17</i>  St. Patrick, B.C. Stations of the Cross 5:30 pm Festival Potluck at 6:15	<i>18</i>  St. Cyril Of Jerusalem, B.C.D.
<i>19</i> Lent 4  MP & HC 8:30 Bible Study 9:30 HC 10:30	<i>20</i>  St. Cuthbert, B.C.	<i>21</i>  St. Benedict, Abt. ACW Lunch 11:30 MOAS Dinner 6:00	<i>22</i>  St. Joseph HC at 5:30 pm Lenten Supper Program 6:15	<i>23</i>  Lenten Feria	<i>24</i>  St. Gabriel, Archangel Stations of the Cross 5:30 pm	<i>25</i>  Annunciation HC at 10:30 am
<i>26</i> Pasion Sunday  MP & HC 8:30 Bible Study 9:30 HC 10:30	<i>27</i>  St. John of Damascus, C.D.	<i>28</i>  Lenten Feria	<i>29</i>  Lenten Feria HC at 5:30 pm Lenten Supper Program 6:15	<i>30</i>  Lenten Feria	<i>31</i>  Compassion of BVM Stations of the Cross 5:30 pm	