

All Saints' Herald

August
2024

Newsletter of
All Saints Anglican Parish
Aiken, South Carolina

A Parish of the
Anglican Catholic Church
Diocese of the South

From My Notebook....

Summer Reminisces And Lessons Learned
A Revision of a Kind of "Once Upon a Time"



Maybe it's a sign of growing older, or the hole in my head and the prospect maybe another one (apparently, one cannot have too many holes in one's head — not sure if that makes sense) anyway, summer seems to be the time for me to reminisce — even more.

There are those lessons one learns at an earlier age, necessary for survival then and now, often because of hardheadedness, or just plain curiosity.

For me, especially of late, this is a time to reflect on the forties, growing up in a small Southern town. No doubt, I have about driven Betty crazy with my reminiscing and she's quite happy for me to pass it along to others.

That small Southern town is Graniteville, just a couple of miles a little west of Aiken. We actually lived in what we call Madison which by today's terminology would be a subdivision. But for us inhabitants, it was a badge of honor to live there.

Where it got the name, Madison, I can never recall learning but the area centered around the family furniture store and funeral home, Uncle Tom's Meat Market, Aunt Moselle's Gas Station-Diner-Pool Hall, a drug store, Mrs. Wingard's Grocery Store (that was

Alan Wingard's aunt), James Randall Grocery, and a drug store.

That was it — but it was Madison!

I remember one summer, and three indelible lessons I learned, — hot sun means hot sidewalks, and you really can't fry an egg on a hot sidewalk.

I'll get to the third in a moment.

Like any young lad, bare feet were preferred over shoes anytime, except, maybe, winter. There was the exception of running across a sidewalk baked by the hot summer sun. Speed, in this case, was of the essence.

Now, you may not be able to walk bare foot on a sunbaked sidewalk but you also can't really fry an egg on one, either. Don't worry about the guy on the radio who says "it's hot enough outside to fry an egg on the sidewalk."

Nope. Really, it isn't. Not worth the effort, and it's not edible anyway.

As you might guess, I tried it. Lesson learned.

Oh, yes, — the third lesson. Don't eat a persimmon until it's ripe! The pucker factor is at least ten times, maybe a hundred times, that of a sour lemon.

(Continued on page 23.)

Services & Meetings for August 2024

Tuesday August 6th....
Transfiguration of Christ:
 Holy Communion at 5:30 pm.

Wednesday August 7th....
Holy Name of Jesus:
 Holy Communion at 5:30 pm.

Tuesday August 13th....
Sts. Hippolytus & Cassian, Martyrs:
 Vestry meets at 5:15.

Wednesday August 14th....
Vigil of the Assumption (Dormition) of the B. V.M.:
 Holy Communion at 5:30 pm.

Thursday August 15th....
Assumption (Dormition) of the B. V.M.:
 Holy Communion at 5:30 pm.

Sunday August 18th....
Trinity 12:
 Evensong at 4:00 p.m.

Tuesday August 20th....
St. Bernard. Abbot & Doctor:
 ACW lunch at 11:30 am,
 Evening Prayer 5:30 , Fairfield House
Men meet at 6:00 pm.

Wednesday August 21st....
St. Jane Frances de Chantel, Widow:
 Holy Communion at 5:30 pm.

Friday August 23rd....
Vigil of St. Bartholomew, Apostle, Martyr:
 Holy Communion at 5:30 pm.

Wednesday August 28th....
St. Augustine of Hippo:
 Holy Communion at 5:30 pm.

Thursday August 29th....
Beheading of St. John Baptist:
 Holy Communion at 5:30 pm.

Birthdays & Anniversaries

August Birthdays

- 6 Dieter Voegele
- 12 Kathy Clark
- 13 Bob Sukovich
- 14 Michael Coats
- 16 Jenne Stoker
- 22 David King
- 23 Connie Beverage
- 27 Tom Ebert
- 28 Ruth Ann Prevost

August Anniversaries

- 21 Lawrence & Janet Kurland

All Saints' Herald

Published monthly by
All Saints' Anglican Church
 110 Fairfield Street NE - Aiken, SC 29801

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Lively Reception

Parishioners Join Together Following Evensong

Monthly **Evensong** is becoming very popular at All Saints' with nearly 30 attending each month.

There is speculation also that the reception which follows in the Parish Hall is, at least, a minor factor in the



popularity of **Evensong** on a Sunday afternoon.

In July, quite a number of those attending stayed after for the reception and the few photos depict well the conviviality and wonderful interaction of those present.

We must confess that much credit must be given to our Deacon, Lance Davis, and Parishioner, Bob Low, for their ability to bring people together in laughter and the joy of fellowship.

The wine may have helped, too!

Photos by Kathy Clark

Announcements & Parish News

Scoured from the Weekly Bulletins & Elsewhere

Evensong

Remember that Sunday the 18th, we will have **Evensong** in the afternoon at 4:00 p.m., with a reception following.

ACW August Luncheon

The **ACW** Lunch this month will be at 11:30 on Tuesday the 20th. Location for the lunch will be announced as soon as reservations are made. If you are planning to attend, please let Betty Alexander know.

Men to Meet in August

The **Men of All Saints'** will meet for dinner on Tuesday the 18th at 6:00 p.m. in the Parish Hall. **Evening Prayer** will precede the meeting at 5:30 in the **Fairfield House Chapel**. The menu is still up-in-the air, so any suggestions or offers will be appreciated. Of course, there will be plenty of wine and beer to go with whatever the fare will be. If you plan to attend, please let Fr. Alexander or Dcn. Davis know, and do indicate if you are bringing a guest.

Additional August Services

Please note that this August there are four significant additional services — **Transfiguration of Christ** on Tuesday the 6th; **Assumption (Dormition) of the Blessed Virgin Mary** on Wednesday the 15th; **St. Bartholomew** which we will celebrate on his **Vigil** on the 23rd; and the

Beheading of St. John Baptist on Thursday the 29th. These services will be at 5:30 p.m. There may be additional services which we will announce depending on the availability of the Deacon who is preparing this month for his Canonicals for Priesting.

Lengthy Prayer List

Our Sunday Parish Intercessions list has become quite lengthy and needs updating. Many names have been on the list for a very long time. While we certainly want to pray for our loved ones, family, and friends, at the same time, if they have recovered or even entered the larger life, please let us know so they can be removed from the list. Also, if any have entered the larger life, let **Kathy Clark** or Fr. Alexander know, so they can be remembered at the altar.

Fall Programs in the Planning

Plans are underway to offer a variety of programs, beginning in the fall. Initial plans are for Wednesday evenings following the 5:30 service covering various aspects of the Church, its history, doctrine, liturgy, as well as other topics. Programs for other evenings are also under consideration. If you have any suggestions for programs that might be of interest to you and our Parishioners, please let Fr. Alexander or Dcn. Davis know.

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ACW News

The last **ACW** Lunch was held at the new *Good Girl Brewing Company*, recently opened on Banks Mill Road, SE, in the building where there had been an “antique shop,” which had a succession of managements over the years, and where, in the parking lot in front of the antique shop, dog obedience training classes were conducted on Saturdays, for dogs of various ages, from puppy training, up to classes for more mature dogs, including both

more advanced obedience training, and in agility training. – All of it, the restaurant and the parking lot, are adjacent to the softball fields and soccer fields at the back of the Citizens Park Recreational Center. The couple who have opened the new restaurant and brewpub, whose name and logo, as displayed on its sign, show its name, “*The “Good Girl” Brewing Company*,” along with its logo, a large black-and-white drawing of a hunting dog, suggests that both its new name and



logo **may have been** intended as a reference to its former life as a property where dog obedience training classes were conducted on Saturdays. (Just wondering?....)

After being assured by one of our own All Saints’ ladies that both the food and the house-brewed beer were good, (unsurprising, considering that their beer master worked for years at *The Aiken Brewing Company*, and, while there, won several awards in national competitions; therefore, after *The*



A i k e n Brewing Company closed several years ago, he and the new owners began talking about a pub-style brewpub. So, we decided to check it to



out for ourselves. Who says that **we** can’t be adventurous? -- Just because the **Men of All Saints’** are happily ensconced at our Parish House, (which is understandable, considering the fare and the fare!), does not mean that the ladies can’t investigate the available restaurant options in Aiken. -- Unless someone wants to volunteer to cook our next lunch... (So far, there have been no volunteers!)

The restaurant does not make reservations. However, I was advised, when I called, that there should be no problem seating our usual group of 12-16, at 11:30 AM on a Tuesday. -- And that was true. Arriving slightly earlier than 11:30 AM, Patricia Sharp and I were greeted by the owner and his 4-year son, who was firmly holding a handful of dollar bills. Two tables for 8 were arranged for the number that we had expected to come. (Of the fifteen signed up, one person cancelled around 11:30 AM, the start time for the lunch, and the other person signed up to attend, showed up, instead, on the next day, Wednesday, not realizing that **ACW** lunches are **always**

(Continued on page 26.)

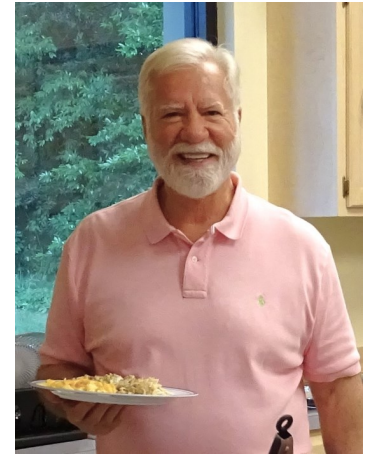
Men of All Saints'

There was no end of fun and laughter at the month meeting of the Men of All Saints' in July.

There were at fifteen boisterous attendees who enjoyed a chicken casserole and mac & cheese all prepared by the Deacon.



Photos Tell the Story of another Great Evening for the Men of All Saints'



Fr. Alexander contributed a rum cake, baked by Betty, and the usual salad.

Of course, there was the usual beer, wine, and other beverage.



In attendance: **Bob Low, Larry Byers, Ray Vaughters, Bruce Drake, Jerry Burns, Bob Ritter, Glenn Davis, Ken Connor, Zack Ratchford, Kevin Riordan, Don Michelinie, Chris Roberts, Doug Thompson, Dcn. Davis, and Fr. Alexander.**



Obviously, **Bob Low** was up to some mischief but what? There were witnesses or were they accomplices?





The Spirituality of the Liturgy

By The Rev. Dcn. C. Lance Davis

America is a land of novelty. We love whatever is newest and shiniest. And, unfortunately, this applies to our religion and spirituality as well. Novelty begets spiritual gluttony. By “spiritual gluttony” is meant *doing spiritual or religious things for the personal consolation or delight that results from them*, rather than doing them for the transformation of the soul and the worship of God. It is an approach to the public services of the Church that primarily seeks to derive some emotional or intellectual satisfaction from those services rather than using them as the means of offering oneself entirely to God; it is a matter of making liturgy about what we get for ourselves instead of what we give to God. It was this pursuit of novelty—of spiritual gluttony—that led to the radical and man-centered liturgical reforms of many churches in the 1960s and 1970s. All of the saintly writers warn that spiritual gluttony is very dangerous for the spiritual life.

Our ancient liturgy of Holy Communion—the Mass—actually combats spiritual gluttony on at least two levels.

First, the liturgy helps us ascend in prayer. The use of mandatory silence in the liturgy — think of the many prayers the priest prays quietly at the altar, the silence in church before litur-

gy, etc — is a necessary prerequisite to true prayer. “The Lord is in his holy temple, let all the earth keep silence before him.” Silence is necessary for contemplative and mental prayer, those deeper levels of prayer that take us into the very heart of God. St. Augustine said that no person can save his soul if he does not pray; but how can we pray if our environment is not conducive to it? One of the characteristics of the modern liturgies—like the modern world—is constant noise: every silence is filled, all the prayers are spoken out loud, and minister and people are constantly engaged in a dialogue. The old liturgies, like ours, are just the opposite. Attend a mid-week low Mass (without music and chant), and you may be struck by just how much silence is built-in to the liturgy. This is a very good thing! This is the liturgy’s way of fostering a prayer life. The silence during the Mass actually teaches us that we must pray. Either we will get lost in distraction during the ancient ritual or we will pray. St. John tells us in the Revelation that there was “silence in heaven” during the worship of the Lamb. It is so important that we cultivate this silence in ourselves, especially when in church—it is the only way we will learn to enter more deeply into authentic, soul-transforming prayer.

Second, the liturgy teaches us the Christian virtues. The ritual of the Mass does not allow us to make our own decisions about what we like or don’t like in worship—we are humbled by the liturgy into worshipping God on his own terms. This engenders meekness in us, which is so necessary in combating the pride to which we are all susceptible. The personalities of the clergy and the people should disappear into the ritual, as we enter into the worship of the Saints and Angels. Once meekness and humility are in place, the virtue of reverence naturally follows. We will seek to treat the liturgy with the honour and awe it deserves. We will kneel in prayer before God on the altar, we will refrain from unnecessary and secular conversation in church, we will seek in our actions to show forth the great beauty of the Eucharist. The ancient ritual helps us to properly reverence holy things. Think of the actions of the priest: he constantly bows his head, genuflects, and humbles himself in his prayers at

the altar that God might look upon his actions and be pleased.

The ancient rite also enkindles faith, hope, and charity. It begets faith because it excels in its expression of Orthodox and Catholic theology. Faith comes through hearing, and we hear the Faith in the very prayers of the ancient ritual. It begets hope because of its deep sense of the transcendent and our participation therein. It begets charity because it helps us to realize that worship is about God, not us. Charity is defined as “love of God and neighbour for the sake of God” Even when we love our neighbour, it must be for the sake of God. Hence the ritual helps us to focus everything on God, thereby giving a proper direction to our spiritual lives.

We do not need to remake our liturgies to become “relevant” or “intelligible” to the modern man—we need simply to pray our liturgies with awe, reverence, and humility so that we will be transformed by them.

ACW Market Day Sale Coming Soon

Market Day Event will be upon us before we know it. This is a great time for all us to reach into our storage or closets for items that we know longer have a need for. The following is a list of items we could gladly accept.

- | | |
|------------------|--------------------------|
| Decorative items | Small appliances |
| Linens | Outdoor items |
| Tools | Puzzles, toys and games |
| Seasonal items | Luggage, purses, scarves |
| Costume jewelry | Small furniture |

Things we cannot accept : computers, clothes and books.

Items can be dropped off in the month of September and October. Please make arrangements by calling Kathy Clark 803-648-9991 or Clare Michelinie 978-590-7760.

All donations would be greatly appreciated .



Summer Rerun Liturgical Worship Revisited

By Fr. Alexander

Several years ago, I read about a statue of Jesus Christ being removed from a Baptist Church in South Carolina because it was too Catholic.

Think about that for a moment.

Okay. Moment's up. That whole idea shouldn't require much attention.

But, what about liturgical worship, which is pretty much shunned among most Protestants?

Since the Protestant Reformation, liturgical worship has been, and continues to be, a bone of contention. It elicits a number of questions.

Was liturgical worship an innovation that came after the early Christians?

Weren't the first Christians meeting just to praise God and listen to sermons in a free-style worship service?

Just how organized was worship among those first Christians?

Isn't liturgical worship just a Catholic innovation?

More and more, I read about, and hear, an expressed disdain for liturgical worship, claiming it's not what the early Christians did, and that it's just

the same all the time, rigid and inflexible.

While it may appear that we are talking about liturgical versus non-liturgical worship, in a more real sense, the issue may just be one of a whimsical human-centered worship versus a God-centered worship.

What do we mean by human-centered versus God-centered worship?

The answer comes in understanding the evolution of worship in the Church from the Jewish Church to the Christian Church.

In addition, it requires us to come to terms with our obligation as creatures of God — the obligation to worship our Creator.

The Jewish Church, which is our heritage as Christians, was based on a sacramental system of worship. It revolved around offering sacrifice to God through the shedding of blood.

The blood was life, and the sacrificial offering was one life for another, not a human life but a substitute life, that of an animal.

Worship in the Temple was not solely based on sacrifice, in that there were

psalms and hymns of praise, and readings from scripture, as well as exhortations.

Temple worship was not without a formal structure.

With the advent of Christianity, worship was no longer focused in the Temple and on animal sacrifices.

Instead, Christians understood that the Temple sacrifice had been fulfilled in Jesus Christ with His Death on the Cross. His Blood had been shed once and for all.

More importantly, Jesus Christ had left behind instructions for a new sacramental system to replace the old one of the Temple — the Old Covenant fulfilled in a New Covenant, a bloodless sacrifice replacing the bloody Temple sacrifice; Christ became the sacrificial lamb offered up once on the Cross.

So, here, we may stop and take particular note of what Jesus did just before He was taken and crucified.

On the night before He was to suffer death on the Cross, Jesus instituted a ritual — indeed, a liturgical form —

when He took bread, blessed it, broke it, and gave it to His disciples saying "this is my Body which is given for you." Then, taking up the cup of wine, blessing it, and giving it to them, saying "drink ye all of this, for this is my Blood of the New Testament." Concluding by saying "do this as oft as ye shall drink it in remembrance of me."



Do we take this as a command by our Lord, or just as a suggestion?

If this is indeed a command of our Lord, then are we not obligated to fulfill that command?

So, you see that what we are talking about is not just how do we worship

God but is also about fulfilling our obligation, our duty, as creatures to worship our Creator, in the manner which he has commanded us to do.

This obligation, or duty, is not whimsical but should, indeed must, be God-centered, not creature-centered.

Of course, a powerful preaching ministry may be well within the parameters of God-centered worship but it may also fall short when it does not include the Sacramental aspects of worship.

(Continued on page 18.)

Liturgically Speaking

Celebrating Four Festivals of the Church in August

During August, we celebrate four particular festivals of the Church that tend to get lost in the course of Christian Year: the *Transfiguration of Christ*, *Feast of the Holy Name of Jesus*, *the Assumption (Dormition) of the Blessed Virgin Mary*, and *the Beheading of John the Baptist*.

The Transfiguration of Christ

The *Transfiguration* (August 6th) is a celebration of an event in the life of Jesus Christ, well documented in Holy Scripture, described in all three of the Synoptic Gospels. It marked a turning point in our Lord's earthly life, and represented the perfect Sonship of acceptance and obedience to the Father.

Though a major festival in the Eastern Churches, its acceptance in the West came much later, when Pope Callixtus III officially adopted it as a festival of the Church. Perhaps it was the papal connection that caused it to fall out of the English Church custom until its inclusion in the American Prayer Book in 1892.

Feast of the Holy Name of Jesus

Though comparatively recent in its origin, dating to the 15th century, the *Feast of the Holy Name of Jesus* has been celebrated in the Anglican Church since its acceptance as a feast of

the Church.

It is celebrated within various denominations including the Roman, Anglican, and Eastern Churches, even the Lutheran Church.

Though not included in the *1928 Book of Common Prayer*, it is found in the *1662 Book of Common Prayer* in the Church of England, where it is referred to as a festival, simply, *The Name of Jesus*, to be observed on August 7th, as it has been celebrated in Durham, Salisbury, and York.

In other denominations, it is celebrated in January, closer to the *Circumcision of Christ*.

Though it was not included in the *1928 Book of Common Prayer*, it is, in some places commemorated, while in others celebrated. However, in the Anglican Catholic Church it is listed on the *Ordo Calendar* as a feast to be celebrated on August 7th.

Perhaps it is possible to attribute the concept of this feast to St. Paul, who wrote in the second chapter of his Letter to the Philippians:

So that at Jesus' name every knee must bend in the heavens, on the earth and under the earth, and every tongue proclaim to the glory of God the Father: Jesus Christ is Lord.

Early proponents of the feast include St. Bernardine of Siena 15th century, and St. John Capistrano. St. Bernardine is credited with establishing the monogram *IHS* surrounded in rays to represent the *Holy Name of Jesus*, which was subsequently authorized by the papacy in the 16th century.

The initials, *IHS*, represent the Greek letters *iota*, *eta*, and *sigma*, which are the first three letters of *Iesus*, Greek for *Jesus*. The letters are also used to spell out the Latin phrase *Iesus Hominem Salvator*, which translates as *Jesus, savior of man*.

Finally in 1721, at the request of Charles VI, Emperor of Germany, Pope Innocent the XII decreed the *Feast of the Holy Name of Jesus* to be kept throughout the Church.

Thus, in the tradition of the Church, we observe the *Feast of the Holy Name of Jesus*, knowing that it represents sound Christian Doctrine expounded by St. Paul; it has been duly accepted as a feast of the Church, both Western and Eastern Churches, and was received into Anglican practice early on, enduring the Protestant Reformation.

Assumption (Dormition) of The Blessed Virgin Mary

The *Assumption (Dormition) of the Blessed Virgin Mary* (August 15th) has not played a major role in the Eng-

lish or American Church, while in the Eastern Church it is a major festival, recognized as the *Dormition of the Blessed Virgin Mary*, or *Falling Asleep*, an observance which is more in line with doctrine that has come to us through the English Church.

Perhaps, the emphasis that the Roman Catholic Church has placed on the role of the Virgin Mary in their doctrine has led to a de-emphasis of her accepted role in the Church from the earliest times as the *Theotokos*, or *Mother of God*, having borne our Lord in her womb.

Beheading of John the Baptist

Another oft-overlooked feast day is that of the *Beheading of John the Baptist* (August 29th). Though not included in the Prayer Book, it, nonetheless, marks a significant event recounted in the New Testament. Why do we, in the Prayer Book, celebrate the *Nativity of John the Baptist* but not his death? Speculation is that this event was omitted because Archbp. Cranmer did not consider John the Baptist a Christian Martyr.

Evensong

Sunday, August 18th
4:00 p.m.

Reception follows
in the Parish Hall



Hymn No. 204 *Humbly I Adore Thee*

By Christopher L. Roberts
Organ Grinder

Greetings fellow Anglicans, your trusty-dusty Organ Grinder has returned! Kathy has been kind enough to provide me with a sign for my office door although I have been informed that apparently my office furniture is on back order until 2030. (In the words of a certain parishioner who needs no introduction, “Do you see how they treat me here? Geeze!”) *COUGH* Ok, ok, Father George. I have been informed that I need to get back on topic, so all levity aside....

In this edition of “Hymn of the Month” for July we feature another favorite of mine that I think everyone can agree is one of the more touching and poignant hymns in our 1940 Hymnal: #204 *Humbly I adore Thee*. The name of this hymn is a poetic translation of the Latin original *Adoro te devote* and is one of the oldest hymns in our hymnal. Therefore, without further delay, let’s examine this hymn in a bit greater detail!

Let’s focus on the words of this hymn first. The words to *Humbly I Adore Thee* are attributed to St. Thomas Aquinas

and date from the mid-1200s, with the hymnal giving the year 1260 as the best approximation, and other sources largely agreeing. The poem was written for Aquinas’ personal use and not for singing in a church, and thus no musical setting was suggested. Our hymnal includes 4 verses out of the original 7, in particular 1, 2, 5, and 7. I refer to the hymn as a “poetic translation” because the words that are found in our hymnal (and in many other hymnals that contain it) are not a direct translation of the original Latin. The original Latin first verse reads as such: “Adoro te devote, latens deitas/ Quae sub his figuris vere latitas;/ Tivise cor meum totum subicit,/ Quia te contemplan totum deficit,” which would literally translate to “I devoutly adore you, hidden deity,/ Who are truly hidden beneath these appearances./ My whole heart submits to You,/ because in contemplating You, it is fully deficient.” Indeed, these are quite spiritually powerful words, but not rhyming or rhythmic in a sense for English that makes a well-constructed hymn. There are almost a dozen and half poetic English translations of the

Latin, a testament of the poem/hymn’s popularity among English speakers in Christendom. The translation our hymnal uses dates from 1932 and 1939. “Humbly I adore thee, Verity (meaning truth) unseen, Who thy glory hidest ‘neath these shadows mean; Lo, to thee surrendered, my whole heart is bowed, Tranced as it beholds thee, shrined within the cloud.” Of further note is verse 4: “Jesus, whom now veiled, I by faith descry...” Descry is a word that has fallen into archaic use in modern English but it means “to see something unclear or distant by looking carefully, to discover, or detect.” For many years, some scholars doubted whether St. Thomas Aquinas composed the hymn, owing to its age. However, recent research has seemed to finally affirm that Aquinas was in fact the author.

Personally, I place this hymn in the same vein as Hymn #197 *Let all mortal flesh keep silence*, but with less emotional intensity. We can envision us as creatures created in the image of God surrendering our “whole selves” to the Lord, “tranced” as it were by such a position, knowing the Lord is near but not being able to clearly see Him due a cloud that obscures our senses, but instead relying on our faith. “Taste

and touch, and vision to discern thee fail; Faith that comes by hearing, pierces through the veil.” The third verse makes it clear why our hymnal compilers chose it as a Communion hymn: “O memorial wondrous of the Lord’s own death; Living Bread, that givest all thy creatures breath, Grant my spirit ever by thy life may live, To my taste thy sweetness never failing give.” Then in the fourth verse we look forward to seeing the Lord clearly through our faith, perhaps in that eventuality we all one day will face. “Jesus, who now veiled, I by faith descry, What my soul doth thirst for, do not, Lord, deny. That thy face unveiled, I at last may see, With the blissful vision blest, my God, of thee.”

St. Thomas Aquinas (1225-1274) was an Italian Dominican friar, priest, and one of the most influential Christian



philosophers and theologians of all time. Aquinas was a very prolific Christian writer, and his writings and philosophy are rather vast and interesting, but ultimately outside the scope of

(Continued on page 25.)

Liturgical Worship continued....

From the earliest of Christian times, we find that the Church grew and spread through its preaching ministry; BUT, it was maintained by its Sacramental ministry.

It is not through preaching that our worship is focused on God. It is through the Sacraments, through liturgical worship, that we focus our energy in the worship of God.

Through preaching, we hear God's Word and learn about Him; through preaching, we are taught about what is right or wrong in the sight of God, and what is expected of us as His created beings.

Through preaching, we are inspired to conform our lives to God's Will for us.

Through preaching, we are led into the actual worship of God. Preaching in and of itself is not the actual worship of God; it is the prelude.

Having been made the adopted children of God through the sacrament of Baptism, we become obligated to join together in a corporate act in which we offer ourselves to God as living sacri-

fices, wherein we can do something miraculous — we can offer ourselves as living sacrifices to God.

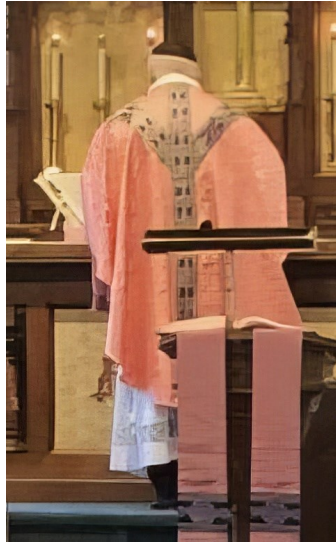
Under the Old Covenant, we could not offer ourselves in sacrifice to God but under the New Covenant, that is exactly what we do. Christ has already shed His Blood in a sacrifice that fulfills God's Divine Plan for the salvation of all His creation and especially for us who are created in His Image.

So, we worship actively in this offering of ourselves to God through a liturgy designed for this very purpose.

It is not just the priest at the Altar making the offering; it is all of

us joining in with him. And the sacrifice is fulfilled when we partake of the Body and Blood of Christ, joined to Him in His Heavenly Sacrifice through the Bread and Wine, the earthly representation of His Heavenly Banquet.

This act of worship is not passive; it is not a time to balance the checkbook while the priest rattles off some prayers at the Altar. We are each an integral part of this act of worship, the priest offers up to God our prayers, and we join in with the "amen," truly making them "our" prayers.



When we remain focused on the liturgy, we are drawn ever more closely to God spiritually and corporally, and corporately as members of the Body of Christ.

The worship of God is not entertainment; it's not a show; it is a duty and responsibility as His created beings.

The worship of God is not passive but active, requiring us to do something.

In our liturgical practice, we join together in celebrating the Holy Mysteries; we become an active party to the dignity and beauty of worship that is befitting God our Father.

We do it over and over because it is not only pleasing to God but also a continuation of the form and manner of worship He prescribed through His Self-revelation in Holy Scriptures and the practice of His Chosen People, and passed down in Apostolic Succession.

While there are many misconceptions about our "Catholic" worship, we may be assured that the core, the basis of "Catholic" worship may be traced back to the Apostolic Age.

On the next page is an example of one of the earliest prayers used in the Consecration during the Holy Eucharist, It comes from the writings of Hippolytus in the early third century, but most certainly the prayer itself is from an earlier time.

So, Even the Prayer of Consecration in the service of Holy Communion remains very much as it appeared then.

Christian symbols, such as the cross and fish, date back to the very beginning as a means of identifying fellow Christians, indeed, were essential during times of persecution for this purpose. They, and many others, remain as a reminder of our past and as an aid in this present time in focusing our attention during worship.

Vestments and ceremony are not new to the Christian Age. They were part of what the Jewish converts had been accustomed to in Temple worship.

The Altar was nothing new to early Christians, nor were candles or bread and wine.

We could go on but what is clear is that worship of God has always, and should involve all the senses: hearing, sight, smell, taste, and feel. The sound of music and bells; the beauty of vestments and ornaments; the sweet smell of incense; and even the taste and texture of the bread and wine; all serve to heighten our worship of God.

Without a doubt, our liturgical worship is a beautiful and active offering of ourselves to God in fulfillment of our creaturely duty and responsibility to worship our Creator.



One of the earliest prayers of **Consecration** from the *Apostolic Tradition* of Hyppolytus, dating to about 225.

The Bishop: The Lord be with you.

The People: And with thy spirit.

B: Lift up your hearts.

P: We lift them up unto the Lord.

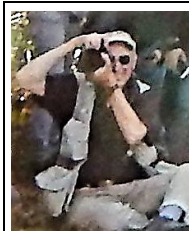
B: Let us give thanks unto the Lord.

P: It is meet and right.

B: We give thee thanks, O God, through thy beloved son [? servant] Jesus Christ, whom thou didst send to us in the last times to be a saviour and redeemer and the messenger of thy will; who is thy in-separable Word, through whom thou madest all things, and in whom thou wast well pleased. Thou didst send him from Heaven into the Virgin's womb; he was conceived and was incarnate, and was shown to be thy Son, born of the Holy Spirit and the Virgin; Who, fulfilling thy will and preparing for thee a holy people, stretched out his hands in suffering, that he might free from suffering them that believed on thee.

Who when he was being betrayed to his voluntary suffering, that he might destroy death, break the chains of the devil, tread Hell under-foot, bring forth the righteous [therefrom] and set a bound [to it], and that he might manifest his Resurrection, took bread and gave thanks to thee and said: TAKE, EAT: THIS IS MY BODY WHICH IS BROKEN FOR YOU. Likewise also the cup, saying: THIS IS MY BLOOD WHICH IS SHED FOR YOU. AS OFT AS YE DO THIS YE SHALL DO IT IN REMEMBRANCE OF ME.

Wherefore we, being mindful of his death and resurrection, do offer unto thee this bread and this cup, giving thanks unto thee for that thou hast deemed us worthy to stand before thee and minister as thy priest. And we beseech thee that thou wouldst send thy Holy Spirit upon the oblation of thy Holy Church; and that thou wouldst grant it to all the saints who partake, making them one, for fulfilment of the Holy Spirit and for the confirmation of their faith in truth; that we may praise and glorify thee through thy Son [servant] Jesus Christ, through whom be glory and honour to thee, to the Father and to the Son with the Holy Spirit in thy Holy Church, both now and for ever. Amen.



Nature

As Seen through the Lens

by Forrest Roberts

Fresh Seafood

Location: *Katmai National Park in Alaska*

Inarguably the largest and most dangerous of North American big game, the Alaskan brown bear (*Ursus arctos middendorffi*) and the grizzly bear (*Ursus arctos horribilis*) are recognized as separate species although mammalogists generally agree they are one and the same animal.

Five of us were photographing brown bear near Katmai National Park in Alaska and were dropped off along a river where the brown bears were chasing salmon. There were 15-20 brown bears and five photographers with tripods as weapons. The boat's Captain was also a photographer and

did have a rifle if necessary. You are in the bears territory so you stay quiet and move slowly. The only real danger when moving along the river shore is if you happen to get between the adult female in the river and her cubs on shore. We were told several times before going ashore that "situation awareness" was paramount.

Of all the images that I got I was lucky enough to get this one of a brown bear biting into a salmon with the roe more or less exploding out of the salmon.

I could make 20 trips to Alaska and probably not get this image again.



From the Clerical Kitchen....



Summer Rerun **Slow-Roasted Pork Country-Style Ribs**

By Fr. Alexander

We're getting into the lazy, hazy, crazy days of August, also known as the "dog days" of August, and so we're taking a break in the Clerical Kitchen and doing a rerun appropriate for this time of year — **Pork Country-Style Ribs**, slow-roasted in the oven with the special barbeque rub from the **Clerical Kitchen**, and finished off with our favorite barbeque sauce.

The secret to this culinary endeavor is, in our opinion, the **Rub**, and also the procedure!

This is one of our favorite recipes, reminiscent of bygone days.

Back in the good ole days in the South, as I recall, this was a time for BBQ, watermelon, and sunburn.

When we talked BBQ, it wasn't the backyard grill (gas or charcoal). It was pit-cooked BBQ — a Fourth of July favorite, and a great family endeavor usually involving a slew of kids running wild on bare feet.

Not too many people today go to the trouble (and fun) of roasting a whole hog on spits over a pit in the backyard or anywhere else. You go out and buy it!

But there is something you can do to get some of the flavor of that pit-

cooked hog. A short cut to some good eating.

A good rub (mine), a good BBQ sauce (store-bought Jack Daniels Original #7 Recipe), and country-style pork ribs — these are the ones with lots of meat, not the skimpy, little ribs we see all the time.

Rub the ribs well with a little olive oil and a generous amount of my special rub.

Line a baking pan with foil (enough to completely cover and seal the ribs). Heat the oven to 325 degrees.

Place the ribs on the foil with a little splash of Worcestershire sauce and seal, and place in the oven on the top rack. That should do it for a couple of hours but check after the first hour, and then from time-to-time until they are nearly done.

Then, open them up, and pour the Jack Daniels BBQ sauce over them, making sure they're covered but not drowned in sauce. Reseal, and finish off in the oven.

Voila! Tasty home-cooked BBQ ribs that rival the best you do on a backyard grill, if not the best pit-cooked BBQ you'll find today.

Now, here's the recipe for my rub:

Fr. George's Rub

3 tbs + 1 tsp Chili Powder
2 tbs + 1tsp Hungarian Paprika
1 tsp Black Pepper
2 tsp Dry Mustard
1 tsp Kosher Salt
1 1/2 tsp Ground Coriander
1 tsp Dried Oregano
2 tsp Ground Cumin
1 1/2 tsp Chipotle Chile Pepper

Keeps well in a re-purposed spice jar or salt shaker.

Surprisingly, this rub can be used in a number of ways when cooking to just add a little spice to a dish.

Shed the shoes, grab some watermelon, and prepare to feast!

Andiamo a Mangiamare!
Bon Appetit!

From My Desk continued....

An unripe persimmon is a once-in-a-lifetime experience. Not something to be repeated, ever!

Yes. I climbed the persimmon tree in the yard. And there it was — the forbidden fruit, forbidden because it wasn't quite ripe yet. But it looked almost ripe!

Not heeding the warnings, I reached out. I plucked a really nice-looking one. I took a big bite, — lesson learned. I couldn't get out of that tree fast enough. My mouth felt like it was turning inside out.

It was a long time before I would even eat a ripe persimmon. Lesson learned.

Now, you may try once-in-a-while to walk barefoot on hot sidewalks, on pavement, or even experiment with a fried egg on the sidewalk, but the green persimmon is a one-time lesson of life.

So....I began to think, recently, that there are a lot of lessons in life that should be like the green persimmon. But, how many times do we repeat our mistakes? How many times have we "erred and strayed like lost sheep," eying the greener grass on the other side of the fence.

Temptation is certainly a part of life but one big lesson to be learned is that God has provided a place where we can take our lessons learned, where we can exchange our green persimmon for something not only better and sweeter but something that is eternal.

That place is God's House, where the grass **is** greener, the sidewalks **are** cooler, and, instead of a sidewalk fried egg, there is a heavenly banquet prepared.

No green persimmons — just the Bread of Heaven.



Caroline Coronation Quiche

By Dcn. Davis

This recipe was created as a collaboration between His Majesty King Charles III and the chefs of Buckingham Palace in celebration of the Coronation on May 6, 2023. I was intrigued by the use of broad beans (what we call fava beans, though Great Northern beans work very well) in a quiche—not to mention my fascination with the King’s culinary palate—so I eagerly tried this recipe in anticipation of the Coronation. It is wonderful! I have since made it about half a dozen times. You may use a store-bought pie crust, but taking the time to make the easy and fool-proof “hot water crust” here provided results in a superior dish.

Crust:

- 1/2 cup lard (tallow, bacon grease, or butter all work well)
- 1/4 tsp salt
- 1/2 tsp milk
- 2 tbs boiling water
- 1 cup flour, with extra for dusting

Filling:

- 1 cup heavy cream
- 3 medium eggs
- 1 tablespoon chopped fresh tarragon (or *herbs de Provence*)
- Salt and pepper
- 4 oz grated English cheddar cheese,
- 6 oz cooked spinach, lightly chopped
- 1 15 oz can cooked broad beans or great Northern beans (or fava beans)

Make the Crust:

In a large bowl, combine lard, salt, milk, and boiling water. Whisk until smooth and creamy.

Add flour and stir with round-the-bowl strokes until all is incorporated.

Wrap ball of dough in plastic and place in refrigerator for about an hour to firm up.

Turn out chilled dough onto a floured surface and roll until about 1/4” thick. Place into a lightly floured pie plate. Blind bake crust in pie plate at 375 for 20 minutes.

Reduce the oven temperature to 325.

Meanwhile, make the filling:

Beat together the milk, cream, eggs, herbs, and seasoning.



Scatter 1/2 of the grated cheese in the pre-baked pie base, top with the chopped spinach and beans and herbs, then pour over the liquid mixture. If required, gently give the mixture a delicate stir to ensure the filling is evenly dispersed but be careful not to damage the pastry case.

Hymn of the Month continued....

this article. Therefore, I would encourage you to investigate him further as he is regarded as a Doctor of the Church, a title given due to his significant contributions to the study of Christian theology. In our Hymnal 1940 Aquinas is credited with hymns #193-194, #199-200, and #209 *O saving Victim*, another hymn that we use periodically during Communion.

The tune used for *Humbly I adore thee* is one that has been historically associated with it. It is Benedictine plainsong, dating to the 13th Century. A quick summary of plainsong is that it is essentially chanting, generally without a fixed rhythm, and was originally sung without any musical accompaniment of

Sprinkle over the remaining cheese. Place into the oven and bake for 30-45 minutes until set and lightly golden.

*Andiamo a Mangiamare!
Bon Appetit!*

any kind and is the earliest form of Christian music developed. (Think of what the choir or the clergy do during a service, when there are parts sung/ chanted.)

Even if you are not musically inclined or do not believe you have a good singing voice, I would strongly encourage everyone to at least open your hymnal and follow along with the words as they are sung, as the vast majority of the hymns we sing are pure classics and were written with theology first and foremost. A well-written hymn can almost be considered a mini sermon in and of itself as many include directly, paraphrase, or allude to scripture.

Until next time, fellow Anglicans!

Remember at the Altar Family, Friends, Occasions

It is good **Anglican Tradition** to remember our loved ones, family and friends at the **Altar** on special occasions, especially on their birthdays and anniversaries. This includes those who have entered the larger life, remem-

bering them on their spiritual birthday — date they departed this life.

If you would like to have someone remembered at the **Altar** on a certain Sunday, please let Fr. Alexander know.

ACW continued....

scheduled for the third Tuesday of the month at 11:30 AM.)

Everyone seemed to enjoy their food, and those few who ordered beer seemed pleased, as well. In the photos, our two tables and their attendees are shown. At Table 1, going counter-clockwise, are seated Kim Hardwick, Pat Hardwick, Ann Zouck, Patti Scarff, Patricia Sharp, Carol Sue Roberts. Betty Alexander is not shown, because she was behind the camera. At Table 2, are shown, going counter-clockwise, Cecelia Davies, Marion Terrell, Sharon Riordan, Laura Davis, and Jean Drake. Missing from the photo is Clare Michelinie, who was visiting Table 1, and is shown standing, talking to Pat and Kim Hardwick. At Table 1, conversation centered mostly on the art on display at the Aiken Center for the Arts until the end of August; both Patricia Sharp and Sharon Padgett have entries. Patricia showed us photos of her paintings, and with

Kim Hardwick's assistance, learned how to send photos via text on her new phone. (It worked! -- She sent me one!) Kim Hardwick also mentioned the new Okinawa Japanese Steakhouse and Sushi Bowl on Richland Avenue E. At Table 2, one main topic of conversation was the recent assassination attempt on former President, and on how the Secret Service handled it. Other topics were what to take for sleep issues. Laura Davis, the newest ACW member at the table, explained some of her background to the group. Then, the chef came over and asked everyone what they thought of the menu, and asked their thoughts on some menu items that she was thinking of adding.

The next ACW Lunch will be at Anshu Asian Café at the Villages at Woodside on Tuesday, September 20th at 11:30 AM. – Please let us know if you plan to attend!



Saint of the Month The Feast of St. Clare, Virgin (1194-1253)

Clare was born in Assisi, the eldest daughter of Favorino Scifi, Count of Sasso-Rosso and his wife Ortolana, who was a very devout woman who had undertaken pilgrimages to Rome, Santiago de Compostela, and the Holy Land.

Clare was always devoted to prayer as a child. When she was to turn 18, her parents wanted her to marry a wealthy young man; but when she heard St. Francis's preaching, her life began to change. He told her she was a chosen soul from God.

On Palm Sunday, she ran away to follow Francis. Upon her arrival, he cut her hair and dressed her in a black tunic and a thick black veil. Clare was put in the convent of the Benedictine nuns near Bastia. Her father stormed the convent, but Clare refused to leave.

Clare was joined by her sister Agnes, and they soon moved to the church of San Damiano, which Francis himself had rebuilt, where they were joined by other women. They lived a simple life of great poverty, austerity and com-

plete seclusion from the world, according to a Rule which Francis gave them as a Second Order (Poor Clares).

At age 21, she accepted the office of abbess, which she exercised until her death. Later on in her life, Ortolana, Clare's mother, entered the monastery.

St. Clare served the sick, waited on table, and washed the feet of the begging nuns. She suffered serious illness for the last 27 years of her life, but her influence was

such that popes, cardinals and bishops often came to consult her.

She never left the walls of San Damiano. St. Francis always remained her great friend and inspiration.

In August of 1253, Pope Innocent IV confirmed that Clare's rule would serve as the governing rule for Clare's Order of Poor Ladies. Just two days later, on August 11, Clare died at the age of 59. Her remains were interred at the chapel of San Giorgio until a church, the Basilica of St. Clare, could be constructed to hold her remains.

Adapted from various sources.



Parish Monthly Calendar

August 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Weekday Service Times 5:30 pm Saturdays — 10:30 am unless otherwise noted		NOTE During August, Deacon Masses will be announced on the preceding Sunday as Dcn. Davis will be preparing for his Canonical Exams.		<i>1</i> St. Peter's Chains (Comm. St. Paul, Apostle)	<i>2</i> St. Alphonsus Liguori, Bishop, Confessor, Doctor	<i>3</i> St. Nicodemus, Confessor
<i>4</i> Trinity 10 (Comm. St. Dominic, Confessor) MP & HC at 8:30 am HC at 10:30 am	<i>5</i> St. Oswald, King, Martyr	<i>6</i> Transfiguration of Christ HC at 5:30 pm	<i>7</i> Holy Name of Jesus HC at 5:30 pm	<i>8</i> Bl. John Mason Neale, Confessor	<i>9</i> St. John Vianney, Confessor	<i>10</i> St. Lawrence, Deacon, Martyr
<i>11</i> Trinity 11 MP & HC at 8:30 am HC at 10:30 am Healing Service 12:00	<i>12</i> St. Clare, Virgin	<i>13</i> Sts. Hippolytus & Cassian, Martyrs Vestry meets at 5:15 pm	<i>14</i> Vigil of the Dormition of B.V.M. (Assumption) HC at 5:30 pm	<i>15</i> Dormition of B.V.M. (Assumption) HC at 5:30 pm	<i>16</i> St. Joachim, Father of B.V.M.	<i>17</i> Of the Octave of Dormition of B.V.M.
<i>18</i> Trinity 12 (Comm. Octave & St. Helena) MP & HC at 8:30 am HC at 10:30 am Evensong 4:00 pm (Followed by Reception)	<i>19</i> Of the Octave of Dormition	<i>20</i> St. Bernard, Abbot, Doctor ACW Lunch 11:30 EP at 5:30 Men's Night 6:00	<i>21</i> St. Jane Frances de Chantel, Widow HC at 5:30 pm	<i>22</i> Octave of the Dormition (Assumption)	<i>23</i> Vigil of St. Bartholomew, Apostle, Martyr HC at 5:30 pm	<i>24</i> St. Bartholomew, Apostle, Martyr
<i>25</i> Trinity 13 (Comm. St. Louis IX, King, Confessor) MP & HC at 8:30 am HC at 10:30 am	<i>26</i> Feria	<i>27</i> Feria	<i>28</i> St. Augustine of Hippo, Bishop, Confessor, Doctor HC at 5:30 pm	<i>29</i> Beheading of St. John Baptist HC at 5:30 pm	<i>30</i> St. Rose of Lima, Virgin	<i>31</i> St. Aidan, Bishop, Confessor