

All Saints' Herald

Newsletter of
All Saints Anglican Parish
Aiken, South Carolina

February
2025

A Parish of the
Anglican Catholic Church
Diocese of the South

From the Rector's Notebook...

**Reminiscence:
The Indelible Mark of Family**



For some reason these past few days, I have been thinking a lot of my Uncle Dave, of whom I have fond memories.

I can remember, in the summertime, sitting on the back steps in Graniteville, where I lived in the mid-to-late forties, helping Uncle Dave shuck corn for dinner.

Naturally, we would run across the inevitable worm. When we did, Uncle Dave would take it and throw it into a small container. He said that would be part of our meat for dinner. Of course, I believed his sincerity, but knew in the end, the worms would not make it to the table — my Aunt Louise would see to that, and she ruled.

I never quite understood what Uncle Dave did, other than work in the family business. He was kind, considerate, patient, and unexcitable. And he was quite talented. He could fix just about anything. And he had the potential to be a great artist.

He loved horses, and kept a buggy that proved to be a valuable mode of transportation. Perhaps, he had learned too well, from my grandfather, a disdain for vehicles powered by gasoline.

Uncle Dave had a lot of confidence in his ability to do most anything. Not something he flaunted. And he certainly did try his hand at a lot of things, much to the dismay of Aunt Louise (his wife) and other members of the family.

In those days, in a small southern town, we all lived very close, and secrets were hard to keep.

That was evident when my Uncle Dave decided to raise quail, and the place he chose for his cages and incubators was on the second floor of the furniture store, that was used as storage.

There was ample space, and my oldest uncle, who managed the family business, rarely, if ever, set foot on the second floor. That is, until one day, Uncle John, the oldest, heard some strange noises that seemed to be coming from the second floor.

When asked, no one would admit to what could possibly be making those noises.

(Continued on Page 4)

Services & Meetings for February 2025

Monday, February 3rd
St. Blasé:
Holy Communion & Blessing of Throats at 5:30 PM

Tuesday, February 4th
St. Gilbert:
Holy Communion at 5:30 PM

Wednesday, February 5th
St. Agatha:
Holy Communion at 5:30 PM

Saturday, February 8th
St. John of Matha:
Sung Holy Communion at 4:00 PM

Tuesday, February 11th
Our Lady of Lourdes:
ACW Meeting at 11:30 AM
Vestry Meeting at 5:15 PM

Wednesday, February 12th
St. Benedict Biscop:
Holy Communion at 5:30 PM
Parish Night Out at 6:30 PM

Thursday, February 13th
St. Kentigern:
Holy Communion at 5:30 PM

Sunday, February 16th
Septuagesima:
Evensong at 4:00 PM

Tuesday, February 18th
Feria:
Evening Prayer (FFH Chapel) at 5:30 PM
Men of All Saints Meeting at 6:00 PM

Wednesday, February 19th
Feria:
Holy Communion at 5:30 PM

Saturday, February 22nd
St. Joseph of Arimathea:
Sung Holy Communion at 4:00 PM

Monday, February 24th
St. Matthias:
Holy Communion at 5:30 PM

Tuesday, February 25th
Feria:
Holy Communion at 5:30 PM

Wednesday, February 26th
Feria:
Holy Communion at 5:30 PM

Thursday, February 27th
Blessed George Herbert:
Holy Communion at 5:30 PM

Birthdays & Anniversaries

February Birthday

9th Tamara Cannon

February Anniversaries

(None)

All Saints' Herald

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

Editor in Chief
The Rev. Fr. George F. Alexander

Editor & Contributor
Mr. Christopher Roberts

Assistant Editor
The Rev. Fr. C. Lance Davis

Photography
Mr. Forrest Roberts

Production
Ms. Kathy Clark

allsaints@allsaintsaiken.org

(Rector's Notebook: Continued from Page 2)

Well, Uncle John took to the stairs, and, emerging onto the second floor, he discovered a number of cages filled with quail, and that ended Uncle Dave's quail enterprise. But there would be other ones, for sure.

I remember, too, spending the summers eating three lunches: one at home; then one at Aunt Louise's house; and a third at Aunt Helen's. So many memories growing up.

Now, what does this have to do with All Saints'?

It's a reminiscence, and a sort of introduction to what and who we are here and now.

We are products of a time and circumstances that have left a mark on each of us. A time when families were together. A time when our families instilled in us certain values that have shaped our lives, were the basis for our successes, and helped us to overcome our failures, leaving on us the indelible mark of family.

But there is another family to which we belong as Christians, specifically here and now, in Aiken, and it is All Saints'. It is the Family in Christ which brings us home, home to the Church, where we share in the love and joy of being brothers and sisters in Christ.

By virtue of Baptism, we are adopted into this wonderful family, where we become heirs to the Kingdom of Heaven, and joint-heirs with our Lord and Saviour Jesus Christ of an eternal life in the presence of

our Heavenly Father. We are family, where God's Love and Grace are abundant, endless, and eternal.

None of us in this Family in Christ are perfect. Many of us need lots of work, your clergy included. That is where sharing in the building up of the Parish comes in, especially by participating in the various activities, as well as services.

There is another thing to share. It is our feelings about our Parish, our Family in Church, so that we can make it a better Parish, and a Family in which we become ever more closer, as we should.

We come together in worship; we come together in fellowship; and we come together in the perfecting of ourselves as Christians, as Anglicans, as a Family in Christ.

While we bear the indelible mark of our own families, we who are members of this Family bear another indelible mark. It is the mark of the Cross. It is invisible, yet there. lives as Christians practicing that Faith in Jesus Christ.

As we reminisce about our secular families, we can also reminisce about our Family in Christ; that is, if we truly let ourselves come together as family, sharing in this wonderful journey that leads us to that one glorious Family where we are united with our Heavenly Father for all of eternity.



Announcements & Parish News

Scoured from the Weekly Bulletins & Elsewhere

ACW Luncheon in February

The ACW February Luncheon will be on **Tuesday, February 11th** at the **Cedar Creek Clubhouse at 11:30 AM.**

Please call **Clare Michelinie** if you plan to attend. Let's have some fun!

Men to Meet in February

The **Men of All Saints'** will meet for dinner on Tuesday the 18th at 6:00 PM in the Parish Hall as usual. **Father Davis** will offer Evening Prayer in the **Fairfield House Chapel** at 5:30 PM. If you plan to attend please let Chris Roberts know and do indicate if you are bringing a guest.

Additional Services

Please make sure to check the included calendar as there are several additional services this month during February and as we exit the Epiphany Season and enter into the time of "pre-Lent" and the "Gesima Sundays." There are extra services on February 3rd, 4th, 8th, 13th, 22nd, 24th, 25th, and the 27th.

Evensong Scheduled

The monthly Evensong service returns in February on **Septuagesima Sunday, February 16th at 4:00 PM.** A reception will follow the service in the Parish Hall. Mark your calendars to enjoy this great part of our Anglican Tradition!

Monthly Saturday High Masses Continue

This month we will offer two sung "high" masses on Saturday, February 8th to commemorate **St. John of Matha** and Saturday, February 22nd to commemorate **St. John of Arimatea.** Both services will be at 4:00 PM.

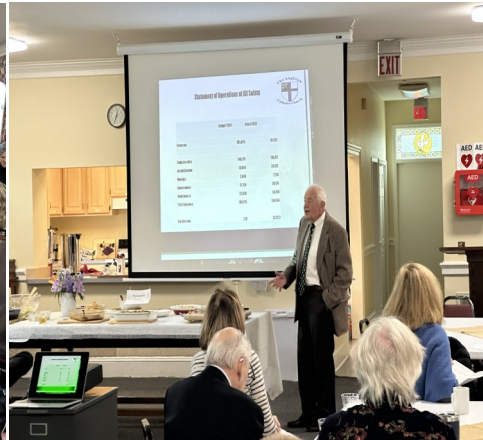


2025 Parish Annual Meeting Held

On Sunday, January 19th members of the parish had the opportunity to participate in the temporal affairs of our church. Exiting Vestry members **Jerry Burns** (who served as Junior Warden for several years) and **Sharon Padgett** were recognized for their service. **Don Michelinie** was recognized for his and his teams hard work in ensuring the Diocesan Synod held at All Saints last year was an outstanding success.

Additionally, **Barbara Cope**, **Bob Low**, and **Kim Hardwick** were elected to a two year term on the Vestry. Our Senior Warden **Larry Byers** presented to attendees on the financial status of our church over the past year and the official budget for 2025 was discussed and passed. Additionally, **Father George** gave his annual report on the affairs of the parish.

Following, and page right, are a selection of pictures from the event.



The Second Annual Epiphany Lessons and Carols is a Success!

On Sunday, January 26th our parish held the second annual Epiphany Lessons and Carols service and it was an outstanding success. **Father Davis** manned the keyboards and pedalboard of our church organ and the choir group created and helmed by our own **David Nunnally** (technically titled the "Madrigal Singers") lead the singing

in typical masterful fashion, providing several solo choir pieces which greatly added to the overall beauty of the service. If you have not yet attended an Evensong or other choral service where the group participates in, you are sorely missing out!

Men of All Saints' Meet in January

Due to the snowfall the regular Men of All Saints (Men's Club) meeting in January usually scheduled for the third Tuesday in the month was postponed until Tuesday, January 28th. Fr. Davis offered Holy Communion in the church on the occasion of the **Bestowal of the Anglican Catholic Episcopate** in 1978 beforehand.

Our Celebrity Chef was originally scheduled to be **Glen Davis**, however illness befell him, but he provided nonetheless *in absentia* (calm down Father Davis) with an order of tasty pizzas. Perhaps we can get a rain check for the February meeting? Dessert was provided by **Fr. George**.

Those in attendance were: **David Nunnally, Kevin Riordan, Jeff Kern, Bob Low, Bruce Drake, Clayton Kern, Zach Ratchford, Tony Harris, Chris Roberts, Bob Storey, Ray Vaughters, John Stiglbauer, Jerry Burns, Don Michelinie, Mike Curtis, Sam, Fr. Davis, and Father George.**

As usual the topics of discussion were plentiful, if not raucous, and thoroughly enjoyable, with many a deep laugh had by all. (Editor's Note: If you're ever feeling blue or bored, seat **Bob Low** and **Bruce Drake** next to each other and your problems shall be solved!)

The Men's Club will meet in February on **Tuesday, February 18th** at the usual time of **6:00 PM**, with Evening Prayer offered by **Fr. Davis** in the Fairfield House Chapel at 5:30 PM. Please let **Fr. George** or **Chris Roberts** know if you plan to attend.



Anglican Church Women Meet in January

The Anglican Church Women (ACW) met in January on Tuesday, January 21st at the Houndslake Country Club in Aiken. In attendance were: **Sharon Riordan, Jane Keel, and Clare Michelinie.**

Unfortunately, the threat of impending snowfall severely impacted attendance and ultimately the decision was made to cancel, but not before several lady members already had arrived.

Subjects discussed were past memories from going through COVID and childhood recollections. Also Jane's time as a school teacher and library in Aiken were also shared. The brave ladies who did attend safely returned home before the snowfall began.

The February ACW meeting will be on **Tuesday, February 11th** at the **Cedar Creek Clubhouse** at **11:30 AM**. Please let **Clare Michelinie** know if you plan to attend.



The 1700th Anniversary of the Council of Nicea

by Rev. Father C. Lance Davis, Curate

The year 2025 marks a momentous occasion in the life of the Church: the 1700th anniversary of the First Ecumenical Council of Nicaea, held in AD 325. This great assembly, convened by Emperor Constantine and attended by bishops from across Christendom, was one of the most significant moments in Church history. The Council's deliberations and decisions not only defended the orthodox faith against heresy but also established a pattern for how the Church resolves serious doctrinal disputes. As Anglican Catholics, we inherit the fruits of this Council and recognize its continuing authority in defining and preserving the faith once delivered to the saints (Jude 3).

From the earliest days of the Church, disputes about doctrine and discipline arose, necessitating authoritative resolutions. The model for *conciliar* authority can be traced back to the Council of Jerusalem (Acts 15), where the Apostles gathered to settle the question of Gentile inclusion in the Church. Following this precedent, bishops from across the Christian world convened at key moments to address theological and pastoral crises, ensuring that the faith remained unified and true to the apostolic tradition.

The Ecumenical Councils (of which there are seven, and Nicaea was the first) are those councils whose teachings were received by the whole Church and recognized as binding upon all the faithful—in other words, the decisions of these Councils may not be rejected by any Christian,

clergy or lay, without impugning the integrity of Christ's Church and His promise to that Church that the Holy Ghost will lead it into all truth (John 16:13; 1 Tim. 3:15). Their authority stems from their faithfulness to divine revelation and their role in expressing the mind of the universal Church, guided by the Holy Ghost. Nicaea set the pattern for later councils, confirming that the Church, through the gathered successors of the Apostles, has the authority to define doctrine and to condemn heresy. It is crucial here to note that the Church's faith as expressed in the councils, though agreeable to Holy Scripture, is nevertheless prior to the Scriptures; in other words, the Church was given the faith by her Lord before the Scriptures were written, compiled, or formally canonized.

One of the most well-loved figures associated with the Council of Nicaea is St. Nicholas of Myra, the historical figure behind Santa Claus. Though best known today for his generosity, St. Nicholas was a fierce defender of orthodoxy against the Arian heresy, which denied the full divinity of Christ. According to later traditions, he was so incensed by the blasphemies of Arius that he struck him in the face during the proceedings of the Council. While this legendary detail may be apocryphal, it highlights the passionate commitment of the bishops at Nicaea to preserving the true faith as it had been passed down to them through the Apostolic Succession.

As Anglican Catholics, we hold the Seven Ecumenical Councils in particular esteem, recognizing them as authoritative expressions of the faith of the undivided Church. While later councils were not received universally in the same way, the first seven were accepted across both Eastern and Western Christendom. Nicaea, as the first and foundational council, occupies a place of special honor.

The Anglican theological tradition, especially as expressed in the writings of figures such as Lancelot Andrewes and John Mason Neale, has consistently upheld the Councils as binding where they speak definitively on matters of doctrine. The Church does not define doctrine arbitrarily; rather, it clarifies and defends what has always been believed. By upholding the authority of the Ecumenical Councils, we stand in continuity with the ancient Church and the faith of the Fathers.

Perhaps the most lasting legacy of the Council of Nicaea is the Nicene Creed, which we recite at every Sunday Mass. This Creed was issued by the Council to combat the Arian heresy and to affirm the full divinity of Christ. Its precise language—especially the affirmation that Christ is "of one substance with the Father"—was es-

sential in ensuring that the Church remained faithful to the apostolic witness concerning Jesus Christ.

Importantly, the authority of the Nicene Creed derives from the fact that it was issued by an Ecumenical Council, speaking for the whole Church. This demonstrates the Church's legitimate power to define

doctrine and to formulate creeds that bind the conscience of believers. In an age when many question the authority of Sacred Tradition, the Nicene Creed remains a testament to the Church's ability, under the guidance of the Holy Ghost, to safe-

guard the truth.

The 1700th anniversary of the First Ecumenical Council of Nicaea is an occasion for deep reflection and gratitude. It reminds us of the Church's unbroken Tradition, the importance of sound doctrine, and the necessity of ecclesial authority in preserving the faith. As we celebrate this anniversary in 2025, let us renew our commitment to the Nicene faith, standing firm in the truth handed down to us by the Fathers. In doing so, we join the chorus of believers throughout the ages in confessing with one voice: *Credo in unum Deum* — I believe in one God. ✠





Hymn No. 51

“We Three Kings”

By Christopher L. Roberts
Professional Organ Grinder

Greetings fellow Anglicans! Your trusty-dusty Organ Grinder returneth! Don't mind the doors! Those chains, Kathy informs me, are purely for your protection! This month I thought it highly appropriate to highlight one of the most well-known “Christmas” hymns of all time. However, just as was the case last month with *O Come, O Come Emmanuel* being so commonly associated with Christmas yet technically being an Advent hymn, our hymn this month is likewise very commonly associated with Christmas but technically an *Epiphany* hymn. It is also one that has been sung, at least in some part, by everyone who is presently reading these words. Likewise, it has been covered by nearly every vocalist, instrumentalist or group since its creation and especially since the popularization of recorded sound. Without further delay, let us dive into Hymn #51 *We Three Kings*.

Both the words and music to *We Three Kings* were composed by the Episcopal clergyman Father John Henry Hopkins, Jr. (October 28, 1820 – August 14, 1891). There are a few conflicting accounts of the exact process of composition. One account claims he wrote it in 1857 but it was not officially published until Hopkins' *Carols, Hymns, and Songs* in 1863. Another

account claims he composed for use in a pageant in New York City, often assumed to be Central Theological Seminary (where he was an instructor of music). A third asserts the song was written as a Christmas present for his nieces and nephews in Vermont. Surprisingly (as this isn't a composition that is hundreds of years old or more), there isn't any solid historical evidence to back up or refute any of these claims. Newspaper and other biographical accounts first make mention of the existence of the carol beginning in 1858 and attest to its nearly instantaneous popularity.

Regardless of how this played out, Hopkins first had the hymn published in 1863, as mentioned earlier. He included several pieces he had composed together in one publication, including “Three Kings of the Orient.” In 1865 William Bradbury's *Plymouth Sabbath School Collection of Hymns and Tunes* made a slight alteration to the fifth stanza, bringing the words of the hymn into their enduring present form.

What's the theology behind the words of this hymn, you ask? The story of the magi as mentioned in Matthew 2:1-12 give no indication of them being kings.

It also does not state how many there were, their names, or what meaning their gifts may have had. It seems a natural human desire to “fill in” the gaps that pushed some early Christians to develop some “pious tradition” in each of these areas. Second century Latin church father Tertullian noted that in the east magi were commonly regarded as kings and linked their arrival in Bethlehem with prophecies found in Psalm 72:10-11, 15 thusly: “The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him... And he shall live, and to him shall be given the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.” Third century Christian author Origen saw the gifts brought by the magi to Jesus as “gold...as to a king; myrrh, as to one who was mortal; and incense, as to a God.” Artwork in third or fourth-century Roman catacombs depict the number of magi with their associated gifts. Their names, Balthasar, Melchior, and Gaspar (or Caspar) appear by the sixth century. Hopkins likely drew upon this prior history and pious tradition in composing the words to this hymn, following these names and symbolic interpretations. Indeed, some hymnals over the years have excluded this hymn because the references are not entirely Biblical.

Hopkins expressly intended the tune (KINGS OF ORIENT) to fit with his words as written. Author David Music

notes: “Hopkins indicated the song is to be sung as a male trio, with all three voices singing in parts on the outer stanzas and the three interior stanzas sung as solos; the refrain is given a standard four-part harmonization, presumably to be sung by the congregation. Each solo stanza is labeled to be sung by a different Wise Man in the order Gaspard (gold), Melchior (frankincense), and Balthasar (myrrh). A keyboard accompaniment is provided, together with a short instrumental tag for each stanza, which modulates from the relative major key of the refrain back to the minor in preparation for the next stanza; in some later publications the tag was turned into an introduction.”

The short instrumental tag mentioned above is retained in our Hymnal 1940, where it is labeled as the Interlude. While Hopkins preferred men's voices, the music was written as to also be accessible to children's voices, lending the hymn to appear in many children's or Sunday School songbooks. By the later 1800s, the hymn had continued to grow in popularity, especially in Britain where few American hymns were considered “worthy,” and in 1878 it was noted that *We Three Kings* was one of two American carols “that have become irreplaceable” and “are among the very first Christmas carols learnt by English children.” Now I hope you are sitting down while reading this for the next part.

(Continued on Page 14.)

*(Hymn of the Month, continued
from Page 13.)*

We Three Kings is universally set to KINGS OF THE ORIENT (again as intended by Hopkins) but..... it is NOT the only tune to be published for use with the words. In 1862 (a year before the hymn was officially published as mentioned previously) A.J. Abbey and E.W. Kellogg composed a separate collection of hymns entitled *The Morning Star*, where they took Hopkin's words (without attribution! Can you imagine that happening in today's litigious society?) and published them with a new tune simply under the title *Christmas Carol*. This tune, which became known as MORN-ING STAR, for a time seemed to be in competition with Hopkins' own as the preferred one until the Twentieth Century when KINGS OF THE ORI-ENT (justifiably in my opinion) won out and became the standard for the hymn.

John Henry Hopkins, Jr. himself was born in Pittsburgh, Pennsylvania (HECK YEAH...*cough* excuse me), the son of the Episcopal Bishop John Henry Hopkins, Sr. an early presiding bishop of the Protestant Episcopal Church in the United States. His nephew John Henry Hopkins III composed the music for *I Sing a Song of the Saints of God* (see December's newsletter!) He would deliver the eulogy at President Ulysses S. Grant's funeral in 1885 and was relatively instrumental

in the development of the Episcopal Church in Pennsylvania and New York during his life.

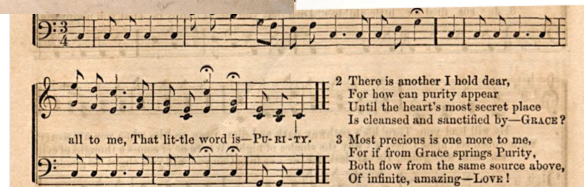


Above: John Henry Hopkins, Jr.

Opposite, Top Left: The artwork associated with the original publication of *Three Kings of the Orient* in 1858.

Opposite, Top Right: first page from the illustrated edition in 1865.

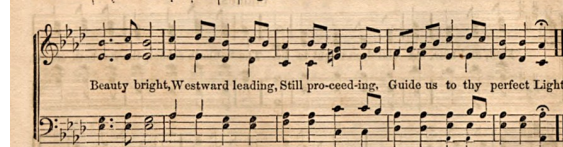
Opposite, Bottom: The tune MORN-ING STAR as questionably published with Hopkins' words in 1862.



CHRISTMAS CAROL.



CHRISTMAS CAROL. CONCLUDED. CHORUS. 43



- | | |
|---|--|
| <p>2 Born a King on Beth-le-hem's plain,
Gold I bring to crown him again,
King for ever,
Ceasing never
Over us all to reign.—<i>Cho.</i></p> <p>3 Frankincense to offer have I,
Incense owns a Deity night;
Prayer and praising
All men raising,
Worship Him God on High.—<i>Cho.</i></p> | <p>4 Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing;
Bleeding, dying,
Sealed in the stone-cold tomb.—<i>Cho.</i></p> <p>5 Glorious now behold him arise,
King and God, and Sacri-fice;
Heav'n singing
Halle-lu-jah;
Joyous the earth re-plies.—<i>Cho.</i></p> |
|---|--|

Liturgically Speaking

Based on Right Faith: the Why & How We Worship

By Rev. Fr. George F. Alexander, Rector

The *why* and *how* we worship as Anglicans is based upon our adherence to *Orthodoxy* and the *Catholic Faith*. We are *liturgical* and *sacramental*.

In considering worship, it is not just liturgical versus non-liturgical worship; but more to the point, worship is fulfilling our obligation, our duty, as creatures to our Creator. That obligation is to worship our Creator

This obligation, or duty, must, indeed, be God-centered, not creature-centered.

When looking at our definition of *right belief*, it follows that there must be a *right worship*. Since the Protestant Reformation, Christendom has been divided on how to define *right worship*. A powerful preaching ministry may be well within the parameters of God-centered worship but it also falls short when it does not include the *Sacramental* aspects of worship.

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*.

Oft overlooked is that 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.

Worship is an action in which we join, are corporately involved, in the offering of ourselves to God, our Creator, our Heavenly Father. Having been made his children through adoption in Baptism, we join together in a corporate act in which we offer ourselves to God as living sacrifices.

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

In the Eucharist, it is not just the priest at the Altar making the offering; it is all of us joining in with him. 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; 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 closer to God spiritually and corporally, and corporately as members of the Body of Christ.

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

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.



Remembering Family, Friends, or Special Occasions at the Altar

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, remembering 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. George or Fr. Davis know.

Saint of the Month

Saint Valentine

February 14th

(c. AD 226 ~ c. AD 270)

St. Valentine was a Roman priest who performed marriages in spite of Emperor Claudius II's law against such (Claudius believed that marriage was distracting to his soldiers, so outlawed it to them for a time). Father Valentine was martyred in AD 270 on the Flaminian way, and at the site of his martyrdom Pope Julius I built a popular basilica. Other than this, little is known definitively about this Saint. Because

two other St. Valentines share this Feast day ("Valentine" was an extremely common name for Christians as it has the



same root as the word "valor"), often their stories are confused; but it is the Roman priest-martyr whom we honour during the liturgy of February 14th.

St. Valentine's skull is in Rome (pictured here), but his other relics are, interestingly enough, in the Whitefriar Church in Dublin, Ireland. They were excavated from the Cemetery of St. Hippolytus, on the Triburtine Way in Rome in 1835 and were then given to Father Spratt, an Irish Carmelite, by

Pope Gregory XVI in 1836. The relics, "together with a small vessel tinged with his blood," were deposited "in a wooden case covered with painted paper, well closed, tied with a red silk ribbon and sealed with our seals" as the letter accompanying the relics reads. On this Feast Day, his relics are carried in procession, and a special liturgy is offered for young people and lovers. Cards exchanged on this day are a very

ancient custom, and one of the oldest extant "valentines" was sent in 1477 by a Miss Margery Brews to her fiancé John Paston.

It is on display now at the British Museum in London. It is also customary to give roses, chocolates, and heart-shaped foods. However you may choose to celebrate the feast, be sure to wish people a "happy *Saint Valentine's Day*" rather than just "Happy Valentine's Day". This will help keep the deeper meaning of the day in focus!



Making a Good & Fruitful Holy Communion

By Rev. Fr. C. Lance Davis, Curate

The Holy Eucharist is the greatest of the Church's sacraments, for in it we receive the very Body and Blood of our Lord Jesus Christ. It is essential that we approach the Holy Communion with deep reverence, fervent devotion, and careful preparation, so as to receive its abundant graces worthily and fruitfully.

St. Paul warns that those who receive the Eucharist unworthily eat and drink judgment upon themselves (1 Cor. 11:27-29). The Prayer-Book, in the Second Exhortation on page 87, reminds us that the Eucharist is "so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; [you must therefore] search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God; but so that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in Holy Scripture, and be received as worthy partakers of that Holy Table."

Thus, the first and most fundamental preparation for Holy Communion is to be in a state of grace. Those who are conscious of serious (also known as *mortal*) sin should first make a sacramental Confession to the priest and receive absolution before approaching the altar. The practice of regular confession, even when not conscious of serious sins, helps to purify the soul

and deepen one's awareness of Christ's presence.

Fasting before Communion, long required by the Church, is another means of good preparation. The traditional Eucharistic fast — abstaining from food and drink (except water and medicine) from midnight until reception — instills greater reverence and discipline. Of course, if we attend a mid-week liturgy in the afternoon, we will have to modify this fast—a good rule of thumb is to fast from food at least three hours before receiving Holy Communion. (It should be noted that for legitimate reasons of infirmity or age, the Communion fast is dispensed.)

One should never receive Holy Communion out of mere routine. The Saints recommend forming a specific intention before approaching the altar. This may be an offering of one's Communion in reparation for sins, for a particular grace, for the conversion of a loved one, or for the souls of the departed. Above all, the principal intention should be union with Christ, who gives himself entirely to us in this august Sacrament.

A useful practice is to prepare by meditating on the Real Presence and reciting acts of faith, hope, and charity. The Prayer of Humble Access from the

(Continued next page.)

liturgy prayed with sincerity, helps to cultivate true humility and ardent desire for Christ. Psalms—such as 23, 51, and 84—make excellent prayers before receiving. You can find additional recommended psalms at the bottom of page ix in the BCP.

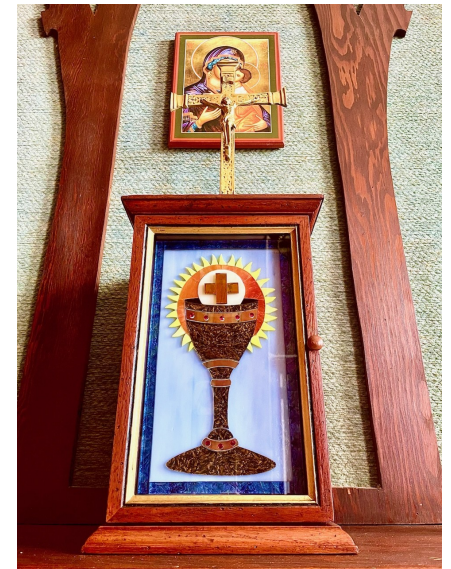
The manner in which we receive Holy Communion should reflect the reality of what is taking place. The best and most ancient way of receiving is directly on the tongue, kneeling: a beautiful expression of reverence, humility, and receptivity. Think of it as the baby bird being fed by its mother. The moment of reception should be marked by adoration: one receives not a mere symbol, but Christ Himself, veiled under the sacramental species.

The time after Holy Communion is the most sacred moment for intimate union with our Lord. Many graces are poured into the soul at this time, and it is essential to respond with gratitude and devotion. The Anglican tradition, like the wider Catholic heritage, strongly encourages remaining in silent prayer after receiving, with eyes closed and one's mind turned inward towards thoughts of Christ. We certainly should never gaze about at others as they make their Communion — the Sacrament is not a spectator sport! It is also a good practice to kneel down quietly after the liturgy concludes and make a final thanksgiving before leaving the church.

Prayers such as those found in the tra-

ditional St. Augustine's Prayer Book or The People's Anglican Missal provide great material for making heartfelt aspirations of love and praise to Christ.

A fruitful Holy Communion transforms the soul, increases sanctifying grace, deepens one's love for Christ, and strengthens one against sin. By preparing well, receiving devoutly, and making a proper thanksgiving, we can more fully benefit from this most holy and life-giving Sacrament.





Nature

As Seen through the Lens
by Mr. Forrest E. Roberts

The Taj Mahal

Location:
Agra, Uttar Pradesh, India

No, not wildlife this month, just the most beautiful building we have ever seen. Taj Mahal means "Crown of the Palace."

It was commissioned in 1632 by the Mumtaz emperor to house the tomb of his favorite wife who died giving birth to their 14th child. It was essentially finished in 1643 but some work continued for another 10 years.

Around 20,000 "artisans" worked on the building during these years. It is white marble inlaid with semi-precious stones. The four minarets were designed as working minarets & are about 130 feet tall.

They are designed with a 3 degree outward slant so if one fell it would tend to fall away from the tomb.

It was designated a UNESCO World Heritage Site in 1983.

Bottom: The gorgeous view as you enter the grounds.

Opposite Top Left & Mid Left: beautiful building details

Opposite Top Right: Entry building looking 180 from bottom this page view

Opposite Mid Right & Bottom Right: a mosque and other buildings to give balance to the grounds





Venison Based Pasta Sauce

By Father Alexander

You would never know this meat pasta sauce was made with venison. Really and truly — just ask Chris Roberts, who was invited to the Rectory to sample the concoction, not knowing what he was being served until after he tasted it.

Having been restocked with venison after we lost our stash following Hurricane Helene, Betty and I decided to do a little experimenting. We had made chili with venison, even meatloaf, but had not ventured into the Mediterranean world, especially focusing on Italy, with venison being substituted for any other meat.

Well, we did it, and the result was astounding.

Now, I think I can safely say that we didn't use any tricks to disguise the flavor of the venison, though we may have added a touch more onion and garlic but it still made a good pasta sauce that could stand up to being labelled Italian.

Admittedly, we do a lot of experimenting, and, generally, the results are worth sharing. So, here is the recipe for Venison Pasta Sauce....

Ingredients:

- ◆ 2 lbs Ground Venison
- ◆ 2 Sweet Italian Sausages (we used Johnsonville) (15 oz) Tomato Sauce
- ◆ 1 can Olive Oil, Extra Virgin
- ◆ ½ cup Onion, Minced
- ◆ 2 TBS Garlic, Minced
- ◆ ¼ cup each Green, Red, & Orange Bell Pepper
- ◆ ½ TSP each Basil, Oregano, & Marjoram
- ◆ ¼ TSP Rosemary
- ◆ Sprinkle Red Pepper Flakes, to Taste
- ◆ ½ cup Dry Marsala

Brown the venison in olive oil, with onion and garlic, plus salt & pepper. Be careful of the heat, — no hotter than medium to keep onion and garlic from turning brown.

Meanwhile, cut the sausage into ½ inch pieces and add to the browned venison. Continue to cook but just before the sausage is done, add the herbs, and stir well.

(Continued on Page 26.)



Tomato-Basil Salad with Roasted Citrus

By Father Davis

This salad is always quite popular when I serve it, which I typically do as a first course. However, you could add chicken or salmon to make this a complete meal.

Vinaigrette:

- ◆ ½ cup olive oil
- ◆ ¼ cup lemon juice or apple cider vinegar
- ◆ ¼ tsp red pepper flakes
- ◆ Salt and pepper to taste
- ◆ 1 clove garlic
- ◆ 2 tbsp honey, more to taste
- ◆ 2 cups packed basil leaves

Salad:

- ◆ Mixed spring greens
- ◆ Cherry tomatoes, halved
- ◆ Handful of fresh basil leaves
- ◆ 2 lemons (or other citrus), sliced thin and roasted in the oven until soft and beginning to caramelize
- ◆ 4 ounces goat cheese, crumbled

Blend vinaigrette ingredients. Refrigerate overnight, if possible.

Immediately before serving, toss greens with vinaigrette and remaining ingredients.



(From the Rector's Kitchen on Page 24.)

After several minutes, add the tomato sauce. Cook for several minutes; then reduce heat to a slow simmer, and add the Marsala.

After several minutes, check for taste and adjust the salt and pepper and/or the herbs, as necessary. The adjustments are made to suit your own taste, especially when it comes to the red pepper flakes.

Continue at a slow simmer for at least an hour, or longer, stirring occasionally. The sauce will certainly thicken but if it becomes too thick, a little water may be added.

When done, serve over the pasta of your choice.

Of course, in the Rectory we would pour a glass or two of a nice red wine to accompany the Venison Pasta Sauce. There are many good Italian wines to choose from, or even a nice Portuguese red.

We do very much appreciate the generous gifts of venison from Kathy Clark, Rector's Administrative Assistant/Parish Secretary, and Rosemarie, Receptionist at Downtown Dental (our dentist).

Enjoy, and until next time....

Andiamo a Mangiamare!
(Bon Appetit)

Nancy Wilds Visits All Saints

Recently, Ms. Nancy Wilds visited All Saints as part of the efforts of Mr. Allen Riddick is working on a new publication *Aiken in the Year 2024— Its People, Places, and Events*. It is due out sometime next month.

For our readers who may not be aware, Nancy is one of our founding 13 members who bravely took a stand against the negative changes brought about by the Episcopal Church in 1977. She is also our only founder still with us today.

In addition to that, her artistic talents shine (quite literally) every service as she made the stained glass artwork in the windows of our church, as well as finding our 18th Century English altar and pulpit that were languishing in storage in Savannah, Georgia. She also would go on to make the stained glass windows for the Pro-Cathedral, St. Stephen's, in Athens, Georgia.



Recently, Ms. Nancy Wilds visited All Saints as part of the efforts of Mr. Allen Riddick is working on a new publication *Aiken in the Year 2024— Its People, Places, and Events*. It is due out sometime next month.

For our readers who may not be aware, Nancy is one of our founding 13 members who bravely took a stand against the negative changes brought about by the Episcopal Church in 1977. She is also our only founder still with us today.

In addition to that, her artistic talents shine (quite literally) every service as she made the stained glass artwork in the windows of our church, as well as finding our 18th Century English altar and pulpit that were languishing in storage in Savannah, Georgia. She also would go on to make the stained glass windows for the Pro-Cathedral, St. Stephen's, in Athens, Georgia.

Blast from the Past Resurfaces!

Recently our own **Kathy Clark** brought forth a picture from her personal archives to share.

The pious young lady pictured is none other than our very own Kathy Clark! If you are unaware of a bit of Kathy's backstory, her family and history are surprisingly interrelated with the Episcopal Church and the creation and early days of our own Anglican Catholic Church.

The picture was taken while Kathy and her family were members of Christ Church on the Circle, Indianapolis, Indiana. Kathy's uncle was James O. Mote, an Episcopalian priest who led the charge in 1976 for separation from the Episcopal Church and who would later become the inaugural bishop of the Anglican Catholic Church. Needless to say, Kathy is familiar with the high church style of worship, having grown up in it.

However, she would go on to be confirmed at a different Episcopal church, also named All Saints, in Indianapolis. Her family would go on to relocate to

south Florida, where she attended church under Father Peter F. Watterson, who would later also become for a short time a bishop in the Anglican Catholic Church.

When the schism occurred in the Episcopal Church that would later see the formation of our Anglican Catholic Church, Kathy and her family would find themselves attending a church that joined the ACC under Father Frank R. Knutti, who again himself also later would become Bishop Knutti.

When Bishop Knutti entered the larger life, Kathy and family left following a squabble. She would not attend any church for the next 20 years until



2008 when she found us and has been a member of our parish ever since. If you are not aware, Kathy is our Parish Administrative Assistant and is a tremendous asset to the smooth running of our parish, especially to Father George and Father Lance in production of the weekly bulletins, newsletters, "eyes on the parish grounds," keeping everyone organized, and (if the Editor may indulge in a slight bit of personal opinion) one of the MVP's of All Saints.