

# *All Saints' Herald*

*January*  
*2025*

Newsletter of  
All Saints Anglican Parish  
Aiken, South Carolina

A Parish of the  
Anglican Catholic Church  
Diocese of the South

From the Rector's Notebook....

**A Christmas Rambling to Start the New Year**



Once again, what a wonderful Christmas we celebrated this year at All Saints'! We are truly blessed as a Parish, as a family in Christ. There is so much joy and fellowship amongst us, which we see so readily in the time leading up to the celebration of the Nativity of our Lord.

This joy and fellowship extends into the New Year and through the Epiphany, throughout the year.

How can anyone not, at this time, in particular, reflect on just how momentous an event the Birth of Jesus Christ is: God so loved us that He entered the world as one of us, a human being filled with desires and longings, feelings, emotions.

He chose to experience all that we experience beginning with birth where, in the womb of the Virgin Mary, He took upon Himself our flesh.

Thus, He was able to feel what we feel: our joys and sorrows, our pain and suffering, even death. All the emotions that make up the human being, He was able to experience.

did He choose to be born into the world, into a lowly estate, and take on the afflictions of the flesh?

In one word: LOVE. He loved us, his Creation, so much that He wanted us to be united with Him for all of eternity.

But He wanted it to be our choice, not forced upon us.

To make it possible for us to choose Him, He had to clear the way, and overcome and defeat Satan on his own turf.

As Jesus Christ, the Son of God in the form of a man, He took on all that the Devil could throw at Him, even death on the Cross, and won the way for us to be united with Him in His Heavenly Kingdom.

As I reflect on the wonder and awe of Christmas, I also am reminded that the Birth of Christ is a fact of history, not a myth. He truly lived on this earth. There were witnesses to His Presence, to His life, and to His death.

*(Continues on Page 4)*

**Services & Meetings for January 2025**

**Wednesday, January 1st**  
*Circumcision of Christ:*  
Holy Communion at 5:30 PM

**Monday, January 6th**  
*The Epiphany of Our Lord:*  
Holy Communion at 5:30 PM  
Blessing of the Chalk

**Wednesday, January 8th**  
*Of the Octave of Epiphany:*  
Holy Communion at 5:30 PM

**Tuesday, January 14th**  
*St. Hilary:*  
Vestry Meeting at 5:15 PM in Fairfield House

**Wednesday, January 15th**  
*St. Paul:*  
Holy Communion at 5:30 PM

**Thursday, January 16th**  
*Blessed William Laud:*  
Holy Communion at 5:30 PM

**Sunday, January 19th**  
*Second Sunday in Epiphany:*  
Annual Parish Meeting after 10:30 AM Service

**Tuesday, January 21st**  
*St. Agnes:*  
ACW January Luncheon at 11:15 AM

Evening Prayer, FFH Chapel at 5:30  
Men's Club at 6:00 PM

**Wednesday, January 22nd**  
*Sts. Vincent & Anastasius:*  
Holy Communion at 5:30 PM

**Thursday, January 23rd**  
*Feria:*  
Parish Requiem Mass at 5:30 PM

**Saturday, January 25th**  
*Conversion of St. Paul:*  
Solemn High Mass at 4:00 PM

**Sunday, January 26th**  
*Third Sunday in Epiphany:*  
Epiphany Lessons & Carols at 4:00 PM  
Potluck Reception follows

**Tuesday, January 28th**  
*Bestowal of the Anglican Catholic Episcopate*  
Holy Communion at 5:30 PM

**Wednesday, January 29th**  
*St. Frances de Sales:*  
Holy Communion at 5:30 PM

**Thursday, January 30th**  
*Blessed Charles Stuart:*  
Holy Communion at 5:30 PM

*Birthdays & Anniversaries*

**January Birthdays**

- 5th Sharon Padgett
- 11th Lena Whittaker
- 20th Dominique Corbett
- 30th Patricia Sharpe
- 31st Lynwood Rabon

**January Anniversaries**

- 10th Wallace & Darlene Rabon
- 23rd David & Connie Beveridge
- 24th Rev. George & Betty Alexander
- 25th Jack & Tamara Cannon

*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

**Assistant Editors**  
The Rev. Fr. C. Lance Davis  
Mr. Christopher Roberts

**Photography**  
Mr. Forrest Roberts

**Production**  
Ms. Kathy Clark

**Contributor**  
Mr. Christopher Roberts

[allsaints@allsaintsaiken.org](mailto:allsaints@allsaintsaiken.org)

(Continued from Page 2)

Yet, in this modern era, there is little if anything, said about the overwhelming impact of the birth of Christ, and the rise of Christianity on the world, the whole world.

For example, until recently, all time was denoted as B.C. or A.D. That is, time was divided between the events that took place Before Christ, or In the Year of our Lord (Anno Domini). Now, of course, we must be politically correct and use the terms Before the Common Era and Common Era.

The approach appears to be that, well, not everyone is a Christian, so to be really, really correct, we must use the terms BCE and CE, and besides, who is Christ, anyway, that all time is based on his birth?

Seems incredulous that we have come to this, the acceptance only of what can be empirically proven when it comes to religion, in particularly Christianity, while there are many theories among physicists that are readily accepted without the same empirical evidentiary requirement.

If only there were a mathematical equation to prove the existence of God, or the Birth of Christ!

Overlooked is that there were real, human witnesses to the presence of Jesus Christ while he was living

amongst us on earth.

And today, we, as faithful Christians, are also witnesses, witnesses to the reality of Jesus Christ as Lord and Saviour, and testaments to His Redemptive Love.

Our challenge as faithful witnesses is to resist complacency and the pressures of modern secularism, all the political correctness that erodes the values of the great experiment that began in the 1700's as *America*.

Let us meet the challenge in the coming year, by growing in the knowledge and love of God, participating fully in the life of His Body, the Church, worshipping Him always, and coming to His Table to be fed with a foretaste of the Heavenly Banquet.

I see an exciting year ahead for all of us at All Saints', and I hope you will share the excitement with me and our Parish Family.

Let us take the beauty, the joy, and the hope of Christmas into the new year, resolving to be a Family in Christ. Thus, we will experience the Love of God, and find the peace that waits for all who put their trust and faith in our Lord and Saviour, Jesus Christ.

May God bless you and keep you in the new year, and fill you with the abundance of His Love. ✠

## Announcements & Parish News

*Scoured from the Weekly Bulletins & Elsewhere*

### *2nd Annual Lessons & Carols*

Our **2nd Annual Epiphany Lessons & Carols** service will be on **Sunday, January 26th at 4:00 PM.**

A reception will follow. A sign up sheet will be in the Parish House for you to indicate what you're bringing and how many you anticipate attending. This service is a great addition to the Epiphanytide Season. **Fr. Davis** will man the keyboards and pedals of our organ with his usual skill. Mark your calendars for this special event!

### *ACW Luncheon in January*

The **ACW January Luncheon** will be on **Tuesday, January 21st** at the **Houndslake Country Club** at **11:30 AM.**

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

### *Men to Meet in January*

The **Men of All Saints'** will meet for dinner on Tuesday the 21st 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. Glen Davis is scheduled to cook and provide some training. 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 January and as we enter into the Epiphany Season. There are extra services on January 6th, 16th, 23rd, 25th, 26th, 28th, and 30th.

### *Parish Annual Meeting*

The **Annual Parish Meeting** will take place on **Sunday, January 19th** after the 10:30 AM Service. This is your opportunity as a parish member to participate in the affairs and management of the parish as a whole, approve the 2025 Budget, elect new members to the Vestry, and vote on an amendment to the Parish By-Laws that would increase the number of members on the Vestry from 8 to 9. A **Solemn High Coffee Hour** will be offered for all in attendance. It is strongly recommended you attend.



## The Third Annual Advent Lessons and Carols is a Success!

On Sunday, December 15th our parish celebrated what is now the third of our annual Advent Lessons and Carols Service. We are happy to report it was a success on all fronts. Thanks to the musical talents of our own **Father Davis** in tickling and stepping on the ivories, **David Nunnelly**, and the efforts of the lectors and **Father George** everything was coordinated and all reverently enjoyed a great part of our Anglican tradition as we anticipated the arrival of our Savior Jesus Christ. Afterwards a dinner reception was prepared by our own excellent **Lena Whittaker** and was thoroughly enjoyed by all.

What follows are a selection of photos from the reception afterwards.



## Altar Guild Decorates Church

On Monday, December 23rd members of the Altar Guild and parishioners decorated the church in preparation for the Christmas season. Assistance was even provided by two four-legged parishioners as well, who provided moral support and encouragement for the efforts.

What follows are a selection of photos as decorations were going up.



## Men of All Saints' Meet in December

The Men of All Saints (Men's Club) met in December on Tuesday, December 17th. **Fr. Davis** offered Evening Prayer in the Fairfield House Chapel beforehand.

Our Celebrity Chef was our very own **David Nunnelly**, who displayed his cooking prowess and why he has rightfully earned the nickname "Deep Dish!" David prepared three excellent true deep dish pizzas and a salad, while dessert was provided by **Fr. George**.

Those in attendance were **Chris Roberts, Bob Low, Bruce Drake, Kevin Riordan, Carl Bottomley, David Nunnelly, Bob Storey, John Stiglbauer, Fr. George, and Fr. Davis**.

The Men's Club will meet in January on Tuesday, January 21st 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 December

The Anglican Church Women (ACW) met in November on Wednesday, December 18th at the AnShu Restaurant in Aiken. In attendance were: **Betty Alexander, Patti Scarff, Marion Terrell, Jane Keel, Claire Michelinie, Jean Drake, Sharon Riordan, Trina Crocker, Carol Sue Roberts, and Susan Thomas**. Special Guests were **Father George** and **Father Davis**.

The Ladies of the ACW met in a private room at AnShu where a Yankee Swap, also known as a White Elephant, was held. Some of the gift items enjoyed included a necklace, earrings, Christmas bakeware, wine, rum, plus more. Some of the items were swapped as we were reminded to be not necessarily naughty, but not necessarily nice, either.

The Ladies of the ACW hopes everyone had a very Merry Christmas and a happy New Year with the blessings of God to come.

The January ACW meeting will be on Tuesday, January 21st at the **Houndslake Country Club** at 11:30 AM. Please let **Clare Michelinie** know if you plan to attend.



## The Rule of Life

by Rev. Father C. Lance Davis, Curate



Nothing is associated with the New Year more than the concept of a “resolution”—to eat better, to exercise more, to take up some new skill or hobby. Yet, I wonder how many of us take our spiritual health into consideration when we contemplate New Year’s resolutions. I think we western Christians often think of the spiritual life as nebulous: we go to church somewhat regularly, make our Communions, and pray as the mood or need strikes us. We may see the theological teachings of the Church as rather abstract, wondering how the doctrines of the Trinity or the Hypostatic Union practically matter in our daily lives. As Americans, living in a society that prizes individual expression, we may even think of the spiritual life as something primarily “personal”—just me and Jesus, choosing what to believe or how to live out the religious life based on our own emotional or superficial whims. After all, “freedom of religion” is built into the core of our modern societies. This is evident in the proliferation of “independent churches” today: religious groups centered around the personality of some charismatic leader, usually offering services that appear more like entertainment than worship, teaching a version of religion that sounds more like the positive affirmations peddled on Oprah than the self-denial and order found in the Scriptures and the Church Fathers. This form of popular religiosity, though appealing to our pride, is quite alien to the Catholic tradition of the spiritual life as found in the ancient apostolic Churches.

In the Catechism of the 1962 Canadian *Book of Common Prayer* (one of the authorized BCPs in the Anglican Catholic Church), we find this instruction: “Every Christian man or woman should from time to time frame for himself a RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church.” This concept of a “rule of life,” or *regula*, harkens back to the earliest days of the Church, and is in fact the normative way Christians should approach the spiritual life. It involves a planned structure for daily, weekly, and yearly prayer, and is the basis for a mature Christian life. *Regula* is the means whereby we encounter God in an orderly, consistent manner, sanctifying every aspect of our daily activities. In the Anglican tradition, the *Book of Common Prayer* teaches us that our basic spiritual rule should have three components: Mass, Office, and Devotion—that is, regular attendance at Sunday and Holy Day liturgies with reception of the Holy Communion, a daily round of prayer based on the established forms of the Church, and personal devotions meant to help us see the presence of God in our mundane business. In essence, this threefold rule is the foundation of all Christian life, the essential work of the Church, and the means of our personal growth in holiness.

Many of us are well-founded in the first part of this rule: attendance at the public liturgies of the Church. It is the duty of all Anglican churchmen to attend the Holy Communion on Sundays and major Holy Days (BCP pg. 291), preferring public worship to all other activities

on those days. Many of us may also likely have some practice of devotion: perhaps we say some prayers upon waking or before going to bed, and hopefully we cultivate prayer throughout the day by interceding for those in need or asking for God’s wisdom in our work. There are, however, many forms of devotional prayer that the Church has developed over the centuries, and which by their very longevity prove their effectiveness at producing spiritual growth. The practice of the Jesus Prayer, the use of the Rosary, the Stations of the Cross, and the praying of litanies are all excellent forms of devotion that I would commend to you. A good resource for devotional prayer is the “St. Augustine’s Prayer Book,” in its traditional edition, available on the Anglican Parishes Association online bookstore. We should ideally have at least two or three forms of devotional prayer that we use regularly. As a priest friend of mine likes to say, “a litany a day keeps the Devil at bay”.

The third component of our threefold rule may be more elusive: the praying of the Daily Office. Though it has taken several forms throughout history, the Daily (or *Divine*) Office is the backbone of the Church’s prayer life. It involves the daily and systematic praying of the Psalms and the Scriptures, and is an office of pure praise—we might call it “objective” prayer, as it is something we offer to God for his own sake, and it is something to which we are as regularly committed as eating dinner or brushing our teeth. Our Anglican tradition provides us with an easily accessible form of the Daily Office in the services of Morning Prayer and Evening Prayer found in the *Book of Common Prayer*. Many of us may have only experienced these services in public worship, but they are intended to be prayed by every mem-

ber of the Church daily, hence the name *Daily Office*. Canonically speaking, your clergy are required at a bare minimum to pray Morning and Evening Prayer (also known as *Mattins* and *Evensong*) every day without fail. But the genius of the BCP is that these services are accessible to every member of the Church. They may seem somewhat intimidating if you are unfamiliar with them, but in reality they are quite straightforward once you get the hang of it. And if you faithfully pray the Daily Office morning and night, you will read through the entire Book of Psalms twelve times per year, and nearly the whole of the Bible. (Growing up in an Evangelical church, we were always looking for the latest and greatest “daily Bible reading plan,” and yet the *Book of Common Prayer* has provided one for 500 years!) Your clergy would be happy to teach you how to pray the Daily Office, and you will find a guide to the Office later in this magazine. Two excellent online resources for the Office are [www.commonprayer.org](http://www.commonprayer.org) and [www.cradleofprayer.org](http://www.cradleofprayer.org) (this latter site has recordings of the sung Office for every day of the year!).

So my challenge to you for 2025 is this: if you don’t already have one, make a rule of life. If you aren’t sure how to begin, speak with your priests and we will happily assist you. Having a basic rule of life is essential because it provides a structured framework for cultivating holiness, spiritual discipline, and alignment with God’s will. It helps integrate prayer, sacramental participation, and acts of charity into daily life, ensuring consistency in spiritual growth. By fostering accountability and intentionality, a rule of life anchors the believer in his or her vocation to live out the Gospel authentically.





## Hymn No. 2

# “O Come, O Come Emmanuel”

By Christopher L. Roberts  
Professional Organ Grinder

Greetings fellow Anglicans, your trusty-dusty Organ Grinder has returned! With the Advent and Christmas Seasons now unfortunately past us, I thought it meet and right indeed to focus on one of the most well-known Christmas carols (though of course, it is technically and *correctly* classified as an Advent hymn due to its subject matter and focus). I would make a safe bet nearly all of us Anglicans, and indeed the wider English-speaking Christendom has heard or sung this hymn often during the season but perhaps have not given much thought to it. This hymn is also one of the oldest in our hymnal as well, going back to the first millennium of Christianity. Without further delay, we shall make fast and spend a little time examining the rich history and meaning of Hymn #2, *Veni, Veni Emmanuel* or in English, *O Come, O Come Emmanuel*.

In case there was any confusion, this hymn’s origin is deep in the history of the western Latin liturgy. (Ok, can someone check in on Fr. Davis and make sure he’s got a nice glass of ice-cold water, with extra ice? Thank you!) The poem’s text harkens back to a progression of chants known as the “Great Antiphons” that feature each verse using a different name for Christ.

In the first (and the one that gives the hymn its name), Christ is referred to as “*Emmanuel*” or “God with Us,” which points to Isaiah 7:14. The second verse refers to Christ as “*Sapientia*” or “Wisdom,” which references Proverbs 8:12. The third verse refers to Christ as “*Adonia*” or “Lord,” which calls back to the 20<sup>th</sup> Chapter of the Book of Exodus. The fourth verse refers to Christ as “*Radix Jesse*” or “Root of Jesse,” a reference to Isaiah 11:1. In the fifth verse Christ is referred to as “*Clavis David*” or the “Key of David,” a reference to the third chapter of the Book of Revelation. The sixth verse refers to Christ as “*Oriens*” or “Dayspring,” a callback to Luke 1:78. Lastly, the seventh verse refers to Christ as “*Rex Gentium*” or “King of Nations,” a reference to the second chapter of the Book of Haggai and the seventh verse. In the early church, these antiphons were sung on the seven evenings leading up to Christmas Eve.

Most scholars agree that the original Latin text dates to the Eighth Century. The oldest extent manuscript to include it is held in the National Library of France and dates to the Ninth Century but does not contain any music.

(We will delve into the music that has been used for *O Come, O Come* later.) The Great Antiphons were translated into Old English by one of the earliest known English poets, Cynewulf, in the Ninth Century as well and essentially in less than a century after they were first penned. Here is where things get a bit interesting. Cynewulf’s Old English translation includes ELEVEN verses, something that English scholar Edward Burgert suggested in 1921 must indicate that the Latin manuscript Cynewulf used for his translation *also* included four additional verses that now are no longer associated with any translation (Latin or English) of what is now known as *O Come, O Come Emmanuel*. (Someone check Father’s glass please!)

Fast forward several centuries to the Counter-Reformation of the 16<sup>th</sup> Century. During this time, significant aspects of the Latin liturgy were revised and standardized under the direction of Pope Pius V. One of these revisions was the elimination of the additional antiphons that Cynewulf translated 700 years earlier and with that the seven verses we know now became the “standard” for use in the Roman Catholic Church from 1570 until 1962. Some scholars have noted that the initial letter of the other Latin names given for Christ as “S-A-R-C-O-R-E” that reads in reverse as *ero cras* “I will be tomorrow,” which could point to a clever acrostic device lost when the words are translated out of Latin.

However other scholars argue against this noting that no previous ecclesiastical scholar had ever noted this. Later Latin versions of the text were adapted to rhyme as early as 1693 and about this time the refrain “*Gaude, gaude, Emmanuel, est natus pro te, Israel*” was added. This rhyming adaptation also put the order of the verses into their present form starting with “*Veni, veni Emmanuel*,” something that was maintained in future English translations.

The first literal modern English translation was undertaken by A.J. Beresford Hope in 1846 and appeared in an English hymnal that same year. His translation included all the verses we now know. The melodies used were varied, with some being in use in England prior to the Church of England itself. However, our journey to the hymn we know was not quite complete yet...

Enter John Mason Neale (1818-1866.) Neale translated the Latin into poetic English in 1846 in two versions: one a combined text like we have today and another as seven separate hymns. These hymns were to be used as an expression of the nearness of the Christmas Season and Our Lord’s arrival. Henry Baker (1821-1877) would make minor alterations to Neale’s translation in replacing “Draw nigh, draw nigh” (Neale’s translation of the opening phrase) with what we now know “O come, O come”

*(Continued on Page 14.)*

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

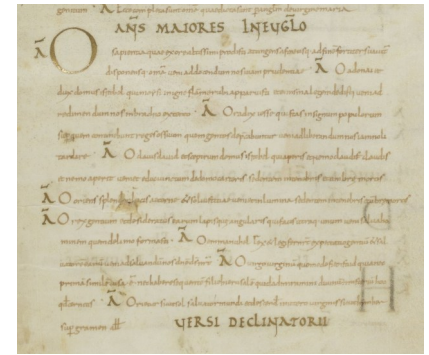
and “Shall be born for thee” into “Shall come to thee.” The original Latin text has also been translated by Thomas Alexander Lacey in 1906, Henry Sloan Griffin in 1916, and by R. A. Knox in 1939. These other translations vary slightly from Neale’s and are not nearly as commonly used. But what about the tune, trusty Organ Grinder? Our own Hymnal 1940 was the first time all seven English verses appeared together.

The tune we use for *Veni, Veni Emmanuel* has become so thoroughly associated with the hymn that it is simply known as VENI EMMANUEL. This tune has also become the standard for this hymn in the original Latin version in the last two centuries and in other languages as well. The exact origin of the tune defied proper historical attribution by hymnologists for many years. The authors of a 1901 English church hymnary expressed their exasperation as, “In all probability, it is not a genuine mediaeval melody, but has been made up of a number of plain-song phrases, most of these being found in settings of the Kyrie.” Later hymnologists would go on to tenuously attribute the tune to English choirmaster Thomas Helmore (1811-1890). Indeed our Hymnal 1940 follows this convention. By the mid Twentieth Century Nicholas Temperley would declare, “It is now established beyond reasonable doubt that he

[Helmore] wrote it himself, using fragments of plainsong. Its elemental strength, and its capacity to inspire the most sluggish of congregations or carol singing groups, are apparently due to the egregious Helmore.” *However...* There was evidence to suggest quite the opposite of this, up to and including an article attributed to Helmore himself stating that he received the tune from John Neale, on a trip to Lisbon, Portugal. Enter Mother Thomas More in 1966 who, when she was examining some ancient documents in the previously mentioned National Library of France, was offered a 15<sup>th</sup> Century processional that historically belonged to French Franciscan nuns that included...wait for it...VENI EMMANUEL. Mother More’s (Mary Berry) discovery has opened again the question of where the tune came from exactly.

So, what makes this hymn more appropriately fall under the Advent season rather than the Christmas season even though it is almost universally associated with Christmas itself? This text *longs* for the arrival of Jesus at Christmas, and the combined words and tune have rightfully earned their place as one of the most widely published and sung hymns in Christendom. The words remind us today that we are only the most recent in a long line of worshippers who have sung this hymn in whatever form it had at the time for the past 1,200 years of history.

Author Frank Colquhoun stated in 1980 thusly: “In the stanzas we hear the voice of the People of Israel as they look forward in hope and address their earnest prayers to the promised Messiah: “O come! O come!” In the refrain we hear an answering voice – we might call it the answer of Faith, or the voice of Revelation – giving comfort and assurance to the waiting Israel and saying, “Rejoice! Rejoice!”



Above: The earliest known manuscript of *Veni, veni Emmanuel* in the National Library of France.



Above: John Mason Neale

Above: Thomas Helmore

65 (or 30) *Veni, veni Emmanuel.*  
From a French Missal in the  
 Mss. B. 1. 23. \* \* \* They shall call his name Emmanuel, which being interpreted is,  
 God with us.

**D**raw nigh, draw nigh, Em-man-u-el, And ransom captive Is-ra-el,  
 That mourns in lone-ly ex-ile here, 'Til the Son of God ap-pear.  
 Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!

**2.** Draw nigh, O Jesse's Rod, draw nigh, To free us from the en-emy;  
 From Hell's in-fer-nal pit to save, And give us vic-tory o'er the grave.  
 Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!

**3.** Draw nigh, Thou Orient, Who shall close And comfort by Thine Advent here,  
 And ba-nish far the brood-ing gloom Of sin-ful night and end-less doom.  
 Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!

**4.** Draw nigh, draw nigh, O Da-vid's Key, The Heav'nly Gate will open to Thee;  
 Make safe the way that leads on high, And close the path to mi-se-ry.  
 Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!

**5.** Draw nigh, draw nigh, O Lord of Might, Who to Thy tribes from She-chem's light  
 In ancient time didst give the law In cloud, and ma-jes-ty, and awe.  
 Rejoice! Rejoice! Em-man-u-el Shall be born for thee, O Is-ra-el!

(121)

Left: The first marrying of the modern poetic English words with the VENI EMMANUEL tune we associate with it today in 1856. However, it was only 5 verses. See the earlier reference to the historical nature of our Hyman 1940 version.



## Liturgically Speaking: Journey in Faith as Reflected in Our Church Calendar

By Rev. Fr. George F. Alexander, Rector

As we begin a new calendar year, perhaps it is time to link the secular year to our Church Year through the Church Calendar. Of course, the official Church Calendar is the Ordo Kalendar which defines our Christian Journey through the year by providing an Ecclesiastical Guide for worship and the observance of the various feasts, fasts, and festivals of the Church. The Ordo Kalendar we follow is published by the Anglican Catholic Church.

We do, at All Saints', also produce a monthly Church Calendar adapted to our Parish Traditions. Perhaps, it is time for us to make it available as an annual Parish Publication so it can be a sort of spiritual road map guiding us along the way on our journey through life as we celebrate those various feasts, fasts, and festivals in our Parish Tradition.

Indeed, our journey through life as Christians might be described as an expedition on two levels, a level of present expectation, and a level of future expectation.

We see that quite clearly during Advent, when our focus is both on the annual celebration of the Nativity of our Lord, and, at the same time, on the Second Coming.

As we travel through the Christian Year, our journey is similar to a roller coaster ride as we follow the life and ministry of our Lord depicted in the Gospel accounts.

Our expectation is further heightened by the Epistles of Paul, Peter, James, and John, who shed light on the Truth revealed in the words and actions of Jesus, Who, himself, is on a journey, a journey to the Cross.

We travel through Galilee, Judea, along the way stopping in the villages and towns, in Capernaum, Nazareth, Bethany, and finally Jerusalem.

We join the jubilant crowd leading the way as Jesus enters the city, and we watch our Lord as he drives out the money changers from the Temple.

Yet, despite all the excitement, there is an expectancy that is difficult to describe.

Having experienced a triumphal entry into Jerusalem, the mood changes, and Jesus begins His final preparations for the journey to the Cross.

He gathers his twelve chosen disciples, the one who will betray him, and the eleven who will accept his charge, and shares his final meal with them.

Though the Apostles did not quite understand at the time, this meal was unlike any other, and would be the central focus in the worship of the Church for all time, and the source of spiritual nourishment for each of us on our journey through life.

The events that unfolded that night, and the following day, are terrifying and cruel, as we follow along the way — first, our Lord taken for a mockery of a trial, and finally, his execution on the Cross.

We can still follow along the way today. We have the Stations of the Cross to guide us, marking his stops along the way.

As our Lord is nailed to the Cross, the excitement and expectation change. Hope becomes despair. Jesus Christ dies. His disciples scatter, except for a few, in particular, John. His Body is taken down from the cross and laid in a new tomb. It is sealed, and so it seems to those around him, their fate as well, as their hopes are dashed.

A day passes, and then something unexpected, unexplainable, happens — news that the tomb is empty, and our Lord has been seen alive. He is risen from the grave!

The journey to the Cross was not the end; it was the beginning, the beginning of a greater, glorious journey that would lead us to eternal life.

We embark on our journey through life even before we are born into the world. At each point, there are the two levels of expectation: the present and the future.

Our present expectation deals with the realities of the world here and now. In one perspective, Easter Day is the here and now, the celebration of a present reality, the resurrection of Jesus Christ, his rising from the grave.

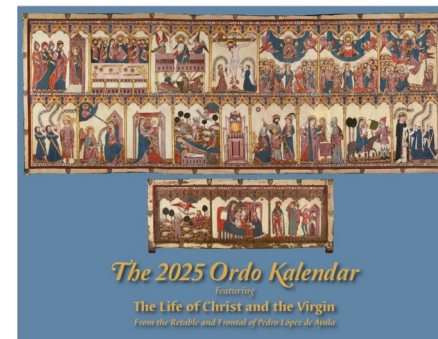
Our future expectation deals with the realities of our spiritual nature, and that is so wonderfully expressed in the celebration of Easter Day.

In conquering sin, Satan, and death, our Lord Jesus Christ has paved the way for us in our spiritual journey.

That journey is based on faith. Faith in Jesus Christ as our Lord and Saviour: a faith nurtured by the Sacramental Worship of the Church.

It is a faith predicated upon our acceptance of the reality of his Resurrection, God's abundant Love, and his Grace freely given. It is a journey from life to life eternal.

As we journey through life, the Church is, indeed, our guide, our road map, and the Church Calendar — the Ordo Kalendar — is part of that road map that leads us from our physical birth to our spiritual rebirth, from life to life on that path to Eternal Life in Christ Jesus.



## Saint of the Month *King Charles the Martyr*

January 30th

(A.D. November 19th, 1600 – January 30th, 1649)

It often surprises American Anglicans to learn that the only post-reformation saint canonized by the English Church is a King condemned to death by a Parliament zealous for religious revolution. In a country such as the United States—founded on principles of freedom from foreign monarchy and freedom of religious expression—it may seem counterintuitive to venerate an English king martyred both for his defense of the English Church as established by law, and for his commitment to the hierarchical Episcopacy and Priesthood as of divine institution.

Charles Stuart, known to secular history as King Charles I of England, and popularly called the “Royal Martyr”, was born in 1600, and crowned King of England on Candlemas Day (February 2<sup>nd</sup>) in 1626. His father, who had been James VI of Scotland and afterwards became James I of England (whose benevolent reign produced the incomparable Authorized Version of the Scriptures), was an ardent convert from Scottish Calvinism, and laboured diligently throughout all his dominions to exalt the doctrines of the Priesthood and the Sacraments as of divine institution and necessary for the Catholic faith, which the Calvinists had denied. In particular, he restored the Apostolic Ministry to Scotland, with the hope of thereby gradually sup-

planting the new Calvinist system with the ancient heritage of our Religion. And when Charles acceded to his father’s throne, he also was diligent in all these matters. But when he attempted to impose liturgical worship and the use of the Book of Common Prayer on Scotland, the Calvinists became alarmed, and stirred up an irreverent mob to prevent the use of it; and thereafter the opposition grew until it was evident that the Scots as a nation could not be reconciled to the Church in this fashion. Nevertheless, the succession of the Catholic Priesthood, which had been instituted in his father’s reign, continued its labours, whereof the episcopal Scottish Church was once the fruit.

Meanwhile Charles, with the help of his Chancellor, William Laud, the Archbishop of Canterbury, introduced numerous ecclesiastical reforms in England, and enforced the discipline of the Church. Under the leadership of King Charles, Archbishop Laud worked diligently to overturn the Protestant excesses of the previous centuries: wooden Communion tables were removed from the churches and high altars restored to their proper place; the liturgy of the Book of Common Prayer was enforced; beautiful vestments and ancient Catholic ceremonies were reintroduced to public worship;



and commitment to the feasts and fasts of the Church was renewed amongst the English peoples. For these efforts, great antagonism was stirred up against the King and his Archbishop, as a result of which they both were finally brought to martyrdom.

For this was the time when the Commons first began the struggle for a constitutional monarchy, which same was contrary to the King’s prerogatives as they had hitherto been understood and as Charles tried to defend them. However, it was not only because he opposed the politics of his enemies—but also because he steadfastly refused to do away with the Catholic constitution of the Anglican Church—that Parliament finally condemned him to death. Whereat he was able to show how he had within himself the power to undergo all sorts of indignities with true greatness and serenity. For he had ever been a man conspicuous for devotion to God, and for penitence and prayer, as well as for faithfulness to Christian duties. Therefore, even though he regarded the death sentence passed upon him as unlawful and unjust, he accepted it as a fitting punishment from the mercy of God because of his own sins. (We have a lovely image depicting the unjust trial of King Charles hanging in the entrance hall of the Fairfield House, thanks to the generosity of Mr. Barney Lamar.)

Edward Hyde, Earl of Clarendon, who knew him well, wrote of him in this manner: “He was, if ever any, the most worthy of the title of an honest man; so great a lover of justice was he that no temptation could dispose him to a wrongful action except it was so disguised to him that he believed it just; he was the worthiest gentleman, the best master, the best husband, the best father, and the best

Christian, that the age in which he lived produced.” Others have testified that he was marked by a virtue of purity and a practice of prayer that shone wonderfully amidst the temptations and distractions to which he was exposed. He was well known for his strict sobriety in food and clothes, and he ever showed a noble insensibility to flattery. All who knew him were impressed with a certain innocence in him, for even his bitter enemies said of him: “He is God’s silly vassal.”

From his arrest he spent most of his time in prayer and contemplation. On the day of his execution—January 30<sup>th</sup>, 1649—he gladly made his preparation for death, with the aid of one of the Chaplains allowed to him; with whom he first recited the Office of Mattins for the day, and then listened with great devotion to the reading of the Passion according to Saint Matthew. Thereafter he received the last Sacraments; by which fortified, he went bravely and cheerily to his death. Requesting that he might be given an extra tunic to wear on account of the bitter cold, lest his subjects think him shivering from fear, he was led to the scaffold outside Whitehall in London at about 2 o’clock in the afternoon. Prior to placing his head on the block, he affirmed that he was a faithful member of the Holy Catholic Church, declaring: “This is my second marriage-day, for today I will be espoused to my blessed Jesus. I declare before you all that I die a Christian, according to the profession of the Church of England, as I found it left me by my father. I go from a corruptible, to an incorruptible Crown; where no disturbance can be, no disturbance in the world. Remember!” According to one observer, there was such a despairing moan by the crowd “as I never heard before and desire I may never hear again”. *(Continued on Page 26.)*

## A Basic Guide to Morning & Evening Prayer

By Rev. Fr. C. Lance Davis, Curate

The BCP Offices of Morning and Evening Prayer may seem intimidating, but in reality are quite simple to use once the basic structure is understood. This guide will help you get started.

To begin, you will need a copy of the 1928 *Book of Common Prayer* and the *Holy Bible* (you will need an edition that contains the so-called Apocryphal books, as these are used liturgically in the Anglican Catholic Church). Start by marking the two Scripture readings for Morning or Evening Prayer, depending on which Office you are praying. To find these daily readings, consult the tables on pages x-xlvi in the front of the BCP. If you do not know which liturgical week the Church is in, simply consult either your Sunday bulletin or the ACC Ordo Kalendar. The first reading will always come from the Old Testament, and the second reading from the New. Mark these readings in your Bible. Then, you will want to mark the daily psalms in your BCP. The easiest way to read the psalms is by using the monthly psalter. If you turn to the Psalter in your BCP beginning on page 345, you will see headings that say “The First Day” and “Morning Prayer,” “The Second Day,” “Evening Prayer,” etc. These headings divide all 150 psalms into two daily portions of morning and evening selections. To know which psalms to read for any given day, simply take the calendar date (e.g. January 23rd), go to “The Twenty-Third Day” in the Psalter (in this case, pg. 482), and then mark the Psalms for either Morning Prayer or Evening Prayer as the case may be.

Once you have your readings and your psalms marked, you will want to mark one final place in your BCP before beginning the Office: the Collect of the Day. To keep it simple, this will usually be the Collect of the previous Sunday. So, for example, if we are in the 3rd Week after Epiphany, you will find your Collect of the Day on pg. 112 under “The Third Sunday after the Epiphany”.

Morning and Evening Prayer follow a similar structure, so once you have learned how to say one, you can easily learn to say the other. Below, I will give appropriate page numbers for Morning Prayer (MP) and Evening Prayer (EP) from the BCP.

- Begin with one or more of the Opening Sentences according to the Day or Season. (MP 3-5; EP 21-22).
- Make the General Confession (MP 6; EP 23). Omit the absolutions following the Confession, and say the Lord’s Prayer.
- Say the Opening Versicles (“O Lord, open thou...” MP 7; EP 25)
- At Morning Prayer, continue with the *Venite* (MP 9). You may say one of the appropriate seasonal antiphons before and after the *Venite* as given on pg. 8. The “Glory be to the Father...” is always said after canticles and psalms (except for the canticle *Te Deum*).
- At Morning and Evening Prayer, continue with the psalms of the day (as we marked above). After each psalm, say the “Glory be”.
- After the Psalms, read the 1st Lesson from the Old Testament (as marked above).

- Then continue with the 1st Canticle. At Morning Prayer, this is usually either the *Te Deum* or the *Benedictus es* on pgs. 10-11. At Evening Prayer this should usually be the *Magnificat*, pg. 26). The “Glory Be” is said after these canticles, except the *Te Deum*.
- Read the 2nd Lesson from the New Testament (as marked above).
- Continue with the 2nd Canticle. At Morning Prayer, this should be the *Benedictus* (pg. 14), and at Evening Prayer the *Nunc Dimittis* (pg. 28). The “Glory be” follows both canticles.
- At both Morning and Evening Prayer, continue with the Apostles’ Creed (MP 15; EP 29).
- Continue with the Preces (“The Lord be with you,” etc. and “O Lord, show...” etc — MP 16; EP 30-31).
- After the Preces, say the Collect of the Day (as marked earlier).
- Then say the two invariable Collects given for either Office (MP 17; EP 31).
- You may then offer any personal intercessions or other prayers as you wish.
- Conclude with The Grace (MP 20; EP 34).

And that’s it! The Offices are quite simple, and on average only take about 15-20 minutes once you are accustomed to their structure and flow. As you become more comfortable with the Offices, you may consider adding a hymn or two at the beginning and/or end of the service. It should also be a great comfort to know that when you pray these Offices, you are praying the same words as countless other Anglicans and priests throughout the world, and indeed the same words that have been prayed in the morning and evening by Christians going back to the earliest centuries of the Church.





## Nature

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

### Nature is Sometimes a Sad Story

Location:  
Franz Josef Land, Russia

We were cruising in the Franz Josef Land islands and Carol Sue and I were on the Bridge. There is usually an open Bridge policy if you do not hinder the crew. Someone called out, "There seems to be an injured polar bear on our port side". The Expedition Leader took his binoculars & when he saw her said she was probably injured trying to protect her cub or cubs. He went on to explain that there was probably a new dominant male in the area that would kill & eat the cubs of the previous male.

We were well aware that lions & most other big cats did that as we had seen it in Africa. We just had not been in that situation with polar bears. The Captain sailed around & after about 20-30 minutes we found the remains of a cub. If there were two we did not see the remains of the second one. During the mating season this female will now mate with this new dominant male and have his cubs.



From the Curate's Kitchen....



## Cheesy Mushroom Skillet

By Father Davis

This is a wonderfully decadent side dish or appetizer that pairs especially well with beef. Be careful, as it is very filling!

- 4 tbsp. butter
- 4 cloves garlic, minced
- 2 tsp. freshly chopped thyme
- 1 lb. baby bella mushrooms, washed
- 1/4 c. red wine
- 1 c. heavy cream
- Kosher salt
- Freshly ground black pepper
- Pinch of crushed red pepper flakes
- 1 1/4 c. shredded Gruyère
- 1/4 c. freshly grated Parmesan
- Freshly chopped parsley, for serving

In a large skillet over medium heat, melt butter. Add garlic and thyme and cook until fragrant, 1 minute. Add mushrooms and cook until golden, 5 minutes. Add wine and cook until reduced, 5 minutes more.

Add heavy cream and bring to a boil. Reduce heat and let simmer until thickened, 8 minutes. Season with salt and pepper and a pinch of red pepper flakes. Top with cheeses, then cover and cook until cheese is melty, 5 minutes more.

Garnish with parsley to serve.



From the Rector's Kitchen....



## Christmas Dinner at the Rectory: Betty's Stuffed Small Chicken

By Father Alexander

With a 16 pound turkey in the freezer just waiting for Christmas, why would we turn to a small baked chicken?

Well, first of all, how long would it take for two people to eat a 16 pound turkey? That would probably take weeks, and it doesn't take long for the big bird to lose its appeal.

Another consideration is the amount of storage space required for the remnants to be stored in the freezer. My calculations were that the leftovers of turkey would take up more freezer space than we had available, what with all the containers that would be required in order to divide it up.

So, Betty, inspired by a recipe for baby stuffed chickens from one of the Biblical Foods Nights, came up with the idea of baking a small chicken which we could enjoy on Christmas Day and then freeze for another occasions.

With that in mind, we put our heads together and came up with a nice recipe for baking the chicken, and it worked quite well. What helped is the package of wild rice blend we found when looking through our pantry. Our pantry is a Pandora's Box.

Even though the chicken we selected was quite small, we still ended up with enough left over for a couple of dinners.

So, without further ado, here is the recipe for:

### Betty's Stuffed Small Chicken

1 Small chicken, salt & peppered inside and out (be generous).

For the stuffing:

- 1 cup wild rice mixture (blend of wild rice & white rice)
- 2 cups chicken broth
- 1 med. onion, finely chopped
- 1 cup mushrooms, chopped
- 1/2 cup olive oil
- 1/4 cup olive oil for basting
- 3 tbsp pine nuts
- 1/8 tsp cumin

Gently simmer the wild rice mixture in broth, until liquid is absorbed.\* Meanwhile, cook the onions in 1/4 cup olive oil, until translucent. Add the pine nuts, mushrooms, and cumin, and continue cooking, until the pine nuts are slightly brown (if necessary add a little more olive oil). When done, add to the wild rice. Mix well, and stuff the chickens with the mixture.

Place in 400° oven, breast down for about 15 mins.; reduce heat to 350°, baste, and bake covered (with foil) for 1 1/2 hrs., basting occasionally with olive oil to begin with, then with juices accumulated in the pan.

(Continued on Page 26.)

(From the Rector's Kitchen on Page 25.)

Remove cover, turn, baste well, and brown at 425° (about 15 mins.).

Serve with remaining wild rice mixture.

Some notes: Suggest a yellow onion about 3 inches in diameter for the recipe. Cooking times are approximate. Chicken is normally done when you can wiggle the drumstick.

\*To cook the wild rice mixture in the microwave: rinse rice then put in a proper microwavable container with the broth. Stir well and microwave for 8 to 10 minutes on High. Stir mixture, and continue to cook for 10 minutes at a time, stirring at the end of each 10 minutes until the rice is done. Usually take about three to four times. If necessary, add a little more broth so the mixture doesn't dry out.

Each microwave is different when it comes to temperature but be assured that wild rice takes much, much longer to cook than regular rice. And the container must have a little, or at least some ventilation. If you are using a rice cooker or insta-pot, good luck.

There are several nice wild rice blends available in the grocery store which makes it easier than trying to come up with your own blend, and each has its own directions for cooking. The important thing is to substitute chicken broth for the water.

Now, we're off to a good start for the New Year and looking forward to all the food possibilities.

Wishing you a wonderful New Year and Bon Appetit.

Oh, yes.... *Andiamo a Mangiamare!*

---

(From the Saint of the Month on Page 19.)

Many townsfolk immediately ran up to the scaffold and dipped their handkerchiefs in the martyred King's blood, from which holy relics many miracles and healings took place in the years that followed Charles' death.

Afterwards, his body was laid in Saint George's Chapel, Windsor; but at the command of his enemies he was buried without the Church's rites, for their hatred of him and of the Priesthood was not satisfied even when they had accomplished his destruction. The decade that followed the King's death saw great misery upon the people of England. The ungodly Puritan "protectorate" led by Oliver Cromwell was a time of hardship and sorrow for the English, wherein the faith of the Church was all but eradicated, and her public worship abandoned—even down to the total abolition of Christmas, Easter, and Whitsunday. But by the mercy of God, Cromwell died in 1658 and his son proved unequal to the task of safeguarding the new Puritan government. Weary of their trial, Parliament recalled the exiled son of King Charles to England in 1660, and the following year he was crowned King of the restored Monarchy. In 1662, a revised edition of the Book of Common Prayer was issued,

and on its sanctoral kalendar for January 30<sup>th</sup> was inscribed "King Charles, Martyr".

King St. Charles the Martyr is venerated for his defense of Episcopacy and Priesthood as of the divine constitution of the Church, for his conviction that the Anglican patrimony is a true expression of the Holy Catholic Church, and for his unmatched bravery in facing a cruel and unjust execution. Today, the Society of King Charles the Martyr promotes his cause amongst traditionalist Anglicans, Roman Catholics, and Orthodox, and has a large presence both in the United States and in our Anglican Catholic parishes. Last year, the annual Society Mass for the Royal Martyr was offered at St. Barnabas' in Dunwoody, the Cathedral of Bishop Chad Jones of the Anglican Province of America. According to the ordo kalendar of the Anglican Catholic Church, St. Charles' feast is observed on January 30<sup>th</sup>. For more information, please see the website of the Society: <http://www.skcm-usa.org/>.

May we follow Charles' good example, defending the whole faith "once delivered to the saints" and as we have received it in our English Catholic heritage.

"Ere his death one word was spoken:

That 'Remember' was the token  
Of his coming victory.

So his blood brought life and healing,  
And the Church's triumph sealing,  
Never shall forgotten be."

St. Charles, pray for us!

---

## Blast from the Past Resurfaces!

Recently our own Alan Wingard brought several pictures and articles from his personal archives to share, including his appearance on the June 1949 issue of the *Graniteville Bulletin*, a publication of the Graniteville Company, a longtime fixture of the Graniteville, Aiken County area until shortly after the tragic train derailment of 2005. The Assistant Editor recommends you ask Alan about the story behind these and the unique bits of history!



# Parish Monthly Calendar

## January 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			<i>1</i> CIRCUMCISION OF CHRIST H.C. at 5:30 pm	<i>2</i> Octave of St. Stephen, Martyr	<i>3</i> Octave of St. John, Apostle & Martyr	<i>4</i> Octave of the Holy Innocents
<i>5</i> <i>Christmas II</i> M.P. & H.C. at 8:30 am H.C. at 10:30 am	<i>6</i> THE EPIPHANY H.C. at 5:30 PM <i>Blessing of Chalk</i>	<i>7</i> Of the Octave	<i>8</i> Of the Octave H.C. at 5:30 pm	<i>9</i> Of the Octave	<i>10</i> Of the Octave	<i>11</i> Of the Octave
<i>12</i> <i>Epiphany I</i> M.P. & H.C. at 8:30 am H.C. at 10:30 am	<i>13</i> Octave of the Epiphany	<i>14</i> St. Hilary, Bishop, Confessor, Doctor Vestry meets at 5:15 pm	<i>15</i> St. Paul, 1 <sup>st</sup> Hermit, Confessor H.C. at 5:30 pm	<i>16</i> Blessed William Laud, Bishop & Martyr H.C. at 5:30 pm	<i>17</i> St. Anthony, Abbot	<i>18</i> St. Prisca, Virgin & Martyr
<i>19</i> <i>Epiphany II</i> M.P. & H.C. at 8:30 am H.C. at 10:30 am Annual Parish Meeting follows 10:30 Service	<i>20</i> Sts. Fabian & Sebastian, Martyrs	<i>21</i> St. Agnes, V.M. ACW Lunch 11:30 Evening Prayer 5:30 Fairfield House Chapel Men meet at 6:00	<i>22</i> Sts. Vincent & Anastasius, M.m. H.C. at 5:30 pm	<i>23</i> Feria Parish Requiem H.C. at 5:30 pm	<i>24</i> St. Timothy, B.M.	<i>25</i> CONVERSION OF ST. PAUL (Comm. St. Peter, Apostle & Martyr) High Mass at 4:00
<i>26</i> <i>Epiphany III</i> (St. Polycarp, Bishop, Martyr) M.P. & H.C. at 8:30 am H.C. at 10:30 am Epiphanytide Lessons & Carols 4:00 pm Potluck Dinner follows	<i>27</i> St. John Chrysostom, Bishop, Confessor, Doctor	<i>28</i> Bestowal of the Anglican Catholic Episcopate (1978) H.C. at 5:30 pm	<i>29</i> St. Frances de Sales, Bishop, Confessor, Doctor H.C. at 5:30 PM	<i>30</i> Blessed Charles Stuart, King & Martyr H.C. at 5:30 pm	<i>31</i> St. John Bosco, Confessor	