

All Saints' Herald

Newsletter of
All Saints Anglican Parish
Aiken, South Carolina

March
2025

A Parish of the
Anglican Catholic Church
Diocese of the South

From the Rector's Notebook....

Lent:

Solemn Time for Contemplation and More!



This month, we begin the “solemn” season of Lent. But, really, does it have to be all that solemn?

Complying with centuries of practice and expectation, we approach Lent with dread, weighed down with the burden of personal sacrifice to meet the tenor of the season.

Yet must it be so solemn, so dreadful? What if we looked at Lent a little differently, with an eye toward the joy that can be felt in and through whatever personal sacrifice we make to enhance our spirituality.

What if we approached Lent with the idea of not just giving something up, but also taking something on?

Yes, the sacrifice of giving something up is well and good, even commendable, but there is also another or different type of sacrifice: an endeavor, during Lent, to take something on.

Several things come to mind when I think of the Lenten commitment.

First, the testing of our Lord in the wilderness during those forty days at the beginning of his Ministry.

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

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

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

Naturally, we do talk about what we're giving up for Lent; somehow, we relish the thought of our own sacrifice for this short period of time. But more importantly, wouldn't our spiritual lives be so much better off if we truly concentrated on what we **take on** during Lent?

Let's look at the **giving up** something in our Lenten discipline a little differently.

When we give up something, say sweets, it is not so much a **giving up** as a **taking on**. What does that mean?

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Services & Meetings for March 2025

Tuesday, March 4th

(Feria) Shrove Tuesday:

Holy Communion at 5:30 PM

Shrove Tuesday Spaghetti Dinner at 6:00 PM

Wednesday, March 5th

Ash Wednesday:

Imposition of Ashes and Holy Communion

at 12:00 PM and 5:30 PM

Thursday, March 6th

Sts. Perpetua & Felicity, Martyrs:

Holy Communion at 5:30 PM

Friday, March 7th

St. Thomas Aquinas, Confessor & Doctor:

Stations of the Cross at 5:30 PM

Tuesday, March 11th

Lenten Feria:

Vestry Meeting at 5:15 PM

Wednesday, March 12th

St. Gregory the Great, Bishop & Doctor:

Holy Communion at 12:00 PM and 5:30 PM

Friday, March 14th

Ember Friday in Lent:

Stations of the Cross at 5:30 PM

Monday, March 17th

St. Patrick, Bishop & Confessor:

Holy Communion at 5:30 PM

St. Patrick's Festival at 6:00 PM

Tuesday, March 18th

St. Cyril of Jerusalem, Bishop, Conf. & Dr.:

ACW Lunch at 11:30 AM

Evening Prayer (FFH Chapel) at 5:30 PM

Men's Club at 6:00 PM

Wednesday, March 19th

St. Joseph, Spouse of the B. V. M.:

Holy Communion at 12:00 PM and 5:30 PM

Thursday, March 20th

St. Cuthbert, Bishop & Confessor:

Holy Communion at 5:30 PM

Friday, March 21st

St. Benedict, Abbot:

Stations of the Cross at 5:30 PM

Saturday, March 22nd

Lenten Feria:

Sung Holy Communion at 4:00 PM

Monday, March 24th

St. Gabriel, Archangel:

Holy Communion at 5:30 PM

Tuesday, March 25th

The Annunciation of the B. V. M.:

Holy Communion at 5:30 PM

Wednesday, March 26th

Lenten Feria:

Holy Communion at 12:00 PM and 5:30 PM

Friday, March 28th

Lenten Feria:

Stations of the Cross at 5:30 PM

Birthdays & Anniversaries

March Birthdays

7th Bruce Drake

10th Jean Drake

13th Chris Rodrigues

23rd David Beveridge

27th Paul Matthews

27th Susan Thomas

March Anniversaries

2nd Deiter & Desiree Voegelé

20th Ken & Amy Connor

30th Tom & Ruth Ann Prevost

All Saints' Herald

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(Rector's Notebook: Continued from Page 2)

Simply put, when we give up something physically, we are at the same time taking on something — a spiritual discipline. By that, our focus should be turned to the spiritual, not the physical aspect of *giving something up*.

Accompanying the physical discipline should be an equally spiritual discipline, else what is the purpose of the fast, and how does it make us spiritually stronger?

In our giving up, we must consciously focus on the spiritual. Prayer and meditation help us do that.

If we simply give up something, without the benefit of taking on something, as in spiritual discipline, what will we have accomplished during Lent?

Our Lenten experience should be positive not negative; otherwise, how can it be a spiritually strengthening period in our lives?

Thirdly, I think of the Epistle passage from St. Paul for *Quinquagesima*.

Its whole focus is on love, a hymn of love, that puts into perspective the whole of our Christian Faith.

Whatever we do in life; how much we know and understand; however great our faith; without love, it is nothing.

There is nothing greater than love; nothing more enduring; nothing more comforting.

Of that we can be assured, when we come to the realization that God is Love, Perfect Love, for he is Perfect. Whatever we do, if we do it in the spirit expressed in that passage from St. Paul's First Letter to the Church at Corinth, we cannot help but to grow in our relationship with God, within our relationship as a Family in Christ, and in our relationships with family, friends, and even strangers.

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

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

In our Lenten journey, let us go about our discipline, not so much solemnly, as earnestly or fervently, but, rather, based on a sincere contemplation of our Christian commitment, that when the dawn of Easter Day arrives, we will have accomplished those spiritual goals we set before us at the beginning of Lent, strengthened and refreshed, and filled with the inner glow of God's Love.



Announcements & Parish News

Scoured from the Weekly Bulletins & Elsewhere

ACW Luncheon in March

The **ACW March Luncheon** will be on **Tuesday, March 18th at 11:30 AM**. As of printing, the location has not yet been determined. Stay tuned to the weekly bulletins and your e-mail as the announcement will be forthcoming! Please call **Clare Michelinie** if you plan to attend. Let's have some fun!

Men to Meet in March

The **Men of All Saints'** will meet for dinner on **Tuesday, March 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.

Shrove Tuesday Planned

Our annual Shrove Tuesday Spaghetti Dinner will be on **Tuesday, March 4th at 6:00 PM**, following the 5:30 PM Holy Communion service. Join us for a little revelry before we enter the solemnity of Lent the next day on Ash Wednesday.

Ash Wednesday Services Scheduled

The Imposition of Ashes and Holy Communion services will occur on **Wednesday, March 5th at 12:00 PM and 5:30 PM**.

Evensong Scheduled

The monthly Evensong service contin-

ues in March on the **Second Sunday in Lent, March 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!

Stations of the Cross Begin

The commemoration of the path of Jesus on his way to crucifixion as traditionally expressed in the Stations of the Cross service will be held **every Friday during Lent at 5:30 PM, beginning March 7th**.

St. Patrick's Day Festival Scheduled

Our annual St. Patrick's Day Festival will occur on **Monday, March 17th at 6:00 PM**, following the 5:30 PM Holy Communion service. Join us for a little merriment as everyone is a little Irish on St. Patrick's Day!

Monthly Saturday High Masses Continue

This month we will offer a sung "high" mass on **Saturday, March 22nd**. This service will begin at **4:00 PM**.

Additional Services

Please make sure to check the included calendar as there are several additional services this month during March as we exit the season of "Pre-Lent" and enter into Lent proper on Ash Wednesday. There are extra services on March 4th, 6th, 7th, 12th, 14th, 17th, 19th, 20th, 21st, 22nd, 24th, 25th, 26th, 27th, and 28th.

February Septuagesima Evensong

On Sunday, February 16th, Septuagesima Sunday our monthly Evensong service was celebrated. While attendance was inexplicably on the lighter side compared to recent Evensong services or other similar services, all enjoyed this treasured part of our Anglican Catholic tradition. One of the highlights of the service was a solo performance of Bach/Gounod's *Ave Maria* by our very own **David Nunnelly** (bottom left, red.)

(The Editor would like to thank David for volunteering to “re-learn” this piece for this Evensong, as it is a personal favorite.) A reception followed with much laughter and **Jane Keel’s** excellent cooking skills. What follows are a selection of photographs taken during the service and reception. A special Thank You also goes out to **Barbara Cope** for her photography during the service itself.



Parish Night Out Returns!

After a considerable hiatus for a variety of reasons, a long standing favorite has returned: Parish Night Out! Well, at least once before Lent, which will start in March. On Wednesday, February 12th a near record crowd gathered at the **Park Avenue Oyster Bar and Grill** to enjoy some great food, fellowship, and at times raucous laughter!

Parish Night Out will resume after Lent has concluded. See Chris Roberts if you have a suggestion for a good place you would like us to visit!



Men of All Saints' Meet in February

On Tuesday, February 18th the Men of All Saints (MOAS) met for their monthly dinner and fellowship. **Fr. Davis** offered Evening Prayer in the Fairfield House Chapel at 5:30 PM beforehand and attendees are encouraged to exercise their faith together.

Our Celebrity Chef was **Glen Davis**, making up for his absence due to illness in January. Glen expertly prepared his now famous "Chicken Bog" and prepared homemade banana pudding for dessert. Various libations rounded out an excellent repast. Additionally, Glen, a licensed ham radio operator, trained those in attendance on the proper use of the GMRS (General Radio Mobile Service) system and how to use the handheld radios he recommended. Several MOAS attendees already had their radio licenses, including our clergymen as well.

Those in attendance were: **David Nunnely, Bruce Drake, Chris Roberts, Ray Vaughters, Jerry Burns, Don Michelinie, Mike Curtis, Larry Byers, Glen Davis, Dieter Voegele, Bob Ritter, Father Davis, and Father George.** Several regular MOAS members were unable to attend and their absence was felt.

The Men's Club will meet in February on **Tuesday, March 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 February

The Anglican Church Women (ACW) met in January on Tuesday, February 11th at the Cedar Creek Clubhouse in Aiken. In attendance were: **Sharon Riordan, Patricia Sharp, Kim Hardwick, Pat Hardwick, Ruth Prevost, Betty Alexander, Patti Scarff, and Clare Michelinie.**

Topics discussed included health matters and new medical advancements, the expansion of Aiken and a city, its sprawl, and the resulting traffic problems on Whiskey Road, and Betty talked about being stranded downtown when her sister had the wrong lunch date, but was rescued by Kathy. One un-named member discussed her time taking martial arts years ago while going through a difficult divorce and how therapeutic it was flipping sweaty men around the room.

Unfortunately, the ladies forgot to take a picture, so the bottom image was suggested to fill in for this month. The ACW will meet in March on **Tuesday, March 18th.** As of printing, the location has not yet been determined. Stay tuned to the weekly bulletins and your e-mail as the announcement will be forthcoming! Please call **Clare Michelinie** if you plan to attend.



The Rule of Faith

by Rev. Father C. Lance Davis, Curate

We Americans love freedom. And by this word "freedom," we often mean, of course, *license*—the ability to think, say, or do whatever we please. Individualism is in our DNA. And yet, when we embrace historic Christianity, we may discover a conflict between our faith and this modern idea of freedom.

In the Nicene Creed, we confess, "I believe One, Holy, Catholic, and Apostolic Church". Notice that the word "in" is missing. We don't believe *in* the Church, as if it were some abstract notion; we *believe the Church*, we trust the Church. What does this article of the Creed really mean, therefore? The One, Holy, Catholic, and Apostolic Church, encompassing both East and West, holds the authority to determine matters of Orthodox Faith—the faith we believe God has revealed. This authority stems from the Church of the first millennium, when all Christians were united in their beliefs and practices. It is codified in the ancient liturgies (such as found in our altar missal and Prayer Book) and in the seven ecumenical Councils. While our own private judgment plays a necessary role in initially accepting the faith through conversion and applying it to our daily lives, it cannot supersede the teaching authority of the entire Church. The Church, guided by the Holy Ghost into all truth (John 16:13; 1 Tim. 3:15), serves as Christ's visible presence on earth, interpreting Scripture through Sacred Tradition. It is not our individual prerogative to define orthodox doctrine; rather, true doctrine is given to us by the Church.

Relying solely on personal judgment is subjective and prone to error, limited by an individual's own reliability. We have a duty to educate our consciences, as private judgment can lead to moral relativism when establishing saving truth and doctrine, often prioritizing personal experience over the Church's sanctioned teachings. In matters of faith, it is not about what "I" believe, but what "we" believe, as expressed in the collective recitation of the Creeds. Through faith, hope, love, submission, and obedience, we embrace the Church's doctrinal teachings essential to orthodox Christian life. Scripture (2 Thess. 3:6; 2 Peter 1:19-21) and Tradition (2 Thess. 2:15) instruct us to avoid private judgment.

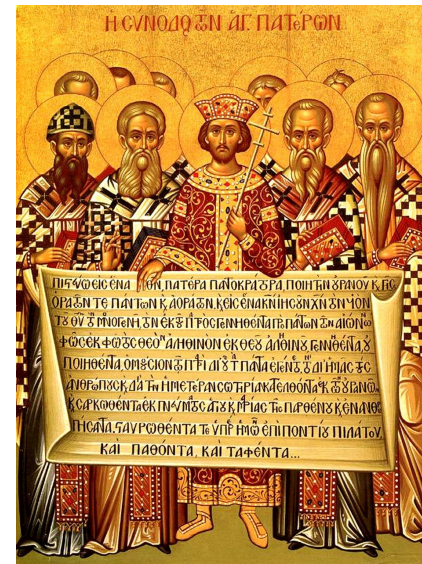
Catholic Christianity is a revealed religion, not a human construct or philosophy. The Gospel, a divine revelation from God, finds its fullest expression in Holy Scripture and Holy Tradition—two modes conveying the same Rule of Faith. Saint Basil the Great asserts that "Holy Scripture is fulfilled, clarified, and interpreted by Holy Tradition." Anglicans adhere to the axiom of *the Bible and the early Church*, viewing Holy Scriptures, Holy Tradition, and the Holy Church as inseparable, together conveying God's Word for humanity's salvation. To live the Gospel faithfully and receive its complete truth, we must submit our personal judgments on doctrine, faith, and morality to the authority of the universal, ancient, and consensual Tradition of

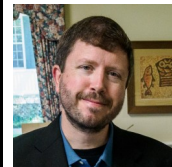
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the Undivided Catholic Church. As children of the Church, we are called to live, worship, work, obey, and pray within its heart—as Churchmen, not sectarians—embracing what Saint Paul calls the obedience of faith (Romans 1:5, 16:26).

This principle is especially crucial for those seeking ordination to the Sacred Ministry. Deacons and priests are ordained to teach the Catholic Faith handed down from Our Lord and the Apostles. As the Church's official representatives and instructors, they bear the greatest responsibility to teach only what the Church holds as true. Ordained ministers serve as living conduits of Holy Tradition, accountable to God and the Church to be "faithful stewards of the mysteries of God" (1 Cor. 4). Those called to Holy Orders must strive diligently to hold, teach, profess, and catechize solely what the One, Holy, Catholic, and Apostolic Church assures us is divinely revealed. Just as a dutiful mother must wean her children off baby's milk and onto solid food, so the clergy are responsible for giving spiritual meat to those under their care.

For those coming from evangelical Protestantism, this *regula fidei*, or Rule of Faith, may seem unfamiliar, but it is of utmost importance. It is our mandate, joy, privilege, and most pressing duty. Sometimes we may have to unlearn things we thought were Christian teachings, but in reality are not. Other times, we find ourselves having to incorporate new teachings that may have been alien to our previous confession. This rule ensures that we do not impose our own peculiar views on the faith, which may lack the collective wisdom of the Church of the Apostles, Fathers, and Saints throughout history. The Church surpasses any individual's knowledge, having thoroughly tested its faith and teachings. Rooted in the *consensus fidelium*—the common understanding of God's People and the collective belief and received teachings of the Church across all times, places, and nations—the Church's faith is our responsibility to guard, defend, and teach.





Hymn No. 565 “Breast the Wave Christian”

By Christopher L. Roberts
Professional Organ Grinder

Greetings fellow Anglicans! Your trusty-dusty Organ Grinder returneth! For the past two months we focused on some very well-known hymns that practically every Christian can sing or knows the words to or can instantly recognize the tune or all of the above. This month I thought it would be appropriate to focus on what I like to think of as one of the “hidden gems” in our Hymnal 1940. Hymns that fall into this category may not be extremely widely known, may not be ubiquitous in hymnals regardless of denominational affiliation, may have become less popular since 1940, or perhaps are better known with a different (and more familiar at least in the United States) hymn tune. Yet these hymns are often quite impactful when the words are examined, or the tunes they have been put to are uniquely powerful or memorable. Often, all of these factors are present. Such is the case I think with this month’s Hymn of the Month, Hymn #565, *Breast the Wave Christian*.

This past month we used Hymn #565, *Breast the Wave Christian* on Septuagesima Sunday. If you have noticed, our hymnal does an excellent job of providing hymns for whatever church season or holy day it might be. Some-

times the hymnal recommends certain “General Use” hymns on particular days because the “message” or wording of the hymn references the Epistle or Gospels readings and it is assumed that the priest who will be delivering the Sermon will in some way reference either of these readings as well, and all will fit together. (For example, on the last Sunday in February, Sexagesima, we sang Hymn #401 *Behold a sower! from afar* and the Gospel reading was the parable of the sower.) Such was the case on Septuagesima Sunday when we sang *Breast the Wave Christian* as the Recessional Hymn.

If *Breast the Wave Christian* had a theme, it could be summed up thusly: perseverance. Scripturally, this hymn references II Timothy 4:7, “I have found the good fight, I have finished my course, I have kept the faith.” Visually, the words call to mind a swimmer “breasting” waves as he or she surges onward in Christian life.

(Continued next page.)

Of note: the word breast used in this transitive verb form, as defined by Merriam-Webster, means “to contend with resolutely, confront, climb, or ascend.” Breast the wave, Christian, When it is strongest/Watch for day, Christian, When the night’s longest/Onward and onward still, Be thine endeavour/The rest that remaineth, Will be forever. While I am certainly not planning on entering the larger life anytime soon, this hymn has been entered into my list of hymns that would be good for my funeral as well, in my humble preference. So how did we get this hymn after all?

The words to this hymn were penned by Joseph Stammers (1801-1885) who was born in Bury St. Edmunds, a town in the county of Suffolk, England. Stammers was educated in the legal profession and served as a solicitor in the city of London for several years.

He passed the bar in 1833 and was employed in the Northern Circuit Court of London as a barrister, until sometime in his later years. The words themselves were first published in 1830 in the British periodical, *Cottage Magazine*. Its first appearance in a hymnal proper would be in 1858 with the Baptist *Psalms and Hymns*, later altered and appearing in 1867’s *The People’s Hymnal*. The Canterbury Dictionary of Hymnology notes that the hymn faded into obscurity and disuse in Britain by the early to mid-Twentieth Century. In the United States, the hymn

appeared in 1858’s *The Sabbath Hymn Book: for the Service of Song in the House of the Lord*, and remained popular throughout the Nineteenth Century. The Protestant Episcopal Church would include this hymn in its hymnals of 1874, 1892, 1916, and ultimately Hymnal 1940, which is of course ours. It also enjoyed a popularity in Sunday School use during these years. What about the tune?

Our Hymnal 1940 sets *Breast the Wave Christian* to the tune FORTITUDE, also known as ONWARD, or PURFLEET, composed by British organist William Filby (1836-1912) in 1874. A different tune is (or was) used in England. Filby was born in Hammer-smith, Middlesex, England. He studied the organ in France, and would go on to be church organist at several churches in England throughout this life, while also being organist at the International Exhibition of 1882 and 1885. He also wrote and lectured on church music, operas, music education, and composed other organ voluntaries and works.



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

Compared to some of the extremely well known hymns out there, there is not a wealth of information available about Stammers or Filby. Interestingly, neither were responsible for any other hymns or tunes in our hymnal.

Despite both the author and composer of this hymn living during the invention and use of photography, no known photographs exist of either person.

565

55. 55. 65. 65

FORTITUDE

WILLIAM C. FILBY, 1874

In moderate time

1 Breast the wave, Chris-tian, When it is strong - est; Watch for day, Chris - tian,
2 Fight the fight, Chris-tian, Je - sus is o'er thee; Run the race, Chris - tian,
3 Lift thine eye, Chris-tian, Just as it clos-eth; Raise thy heart, Chris - tian,

When the night's long - est; On - ward and up - ward still Be thine en -
Heav'n is be - fore thee; He who hath prom - is - ed Fal - ter - eth
Ere it re - pos - eth; Thee from the love of Christ Noth - ing shall

dea - vor; The rest that re - main - eth Will be for ev - er.
nev - er; The love of e - ter - ni - ty Flows on for ev - er.
sev - er; And when thy . . work is done, Praise him for ev - er.

JOSEPH STAMMERS, 1830, alt.

SEPTUAGESIMA SEXAGESIMA
QUINQUAGESIMA

SHROVE TUESDAY

Shrove = Pardon

ASH WEDNESDAY

Remember
O man
that dust
thou art

and to dust
shalt thou return

PRAYER
Our weapon

FASTING
Our weapon

against the Devil

against the Flesh

ALMSGIVING

Our weapon against the World

LENT
40 DAYS PREPARATION FOR EASTER

I II III

IV Mothering
or Refreshment Sunday
(And 2 more Sundays in Lent overleaf)

Liturgically Speaking
Pervasiveness of Modern Society on Biblical Morality

By Rev. Fr. George F. Alexander, Rector

More and more, we see, read in the news, how societies are being morally challenged, if not changed, by the current decline in basic morality, and the question often arises concerning what is perceived as the Church's failure to address the moral decay in this country.

This moral decay affects not just society as a whole but, more specifically, affects our children.

Feeling that our Parish cannot stand by, without making some statement on the issues that revolve around rejection of basic standards of morality, whether it be Biblical Standards or just what is innate in human beings, with the consent of the Vestry, I, as Rector, issued a statement that was published in our local newspaper. I titled it: **Standing Firm on Biblical Morality**. You can read it on our Parish website, and it is incorporated in what follows:

Without any doubt, it is the Role of the Church to stand firm on the moral standards established in the Bible and generally adhered to over the centuries, if not millennia, by Western Civilization, standards reflecting that which is also innate, embedded in the conscience of all human beings, which is the ability to discern the difference between right and wrong, good and bad, which governs the conduct of hu-

man beings in society.

It is our obligation as Christians and, specifically, as the Church, to maintain those moral standards set forth in Holy Scripture.

The Church, the Body of Christ, of which we are its members, must stand firm and not be swayed by the whims of society to accept what is morally unacceptable; we must not be swayed to condone deviant behavior under the misconception that Jesus Christ, our Lord and Saviour, would want us to be accepting of anyone and everyone, regardless of their behavior. Certainly, our Lord would not want us, in essence, to embrace, out of our love for our fellow human beings, the trends and fads that fly in the face of all that the Church has stood for over more than two thousand years.

What probably comes to mind is genderism, now at the forefront, denying what is biologically undeniable: that gender is determined at conception, confirmed in a person's DNA, and is immutable, regardless of any and all efforts to change it.

Whether conservative or liberal, genderism is about reality.

(Continued next page.)

Gender remains gender, regardless of one's perception of who they are, and any efforts to alter their physical characteristics.

What is of great concern today is allowing or forcing children to choose their "gender," and making efforts to physically change outwardly what is inwardly immutable. This is intrinsically immoral. There is no other way to state it; there is no way to rationally defend it; and it defies the moral implications of the Bible.

Boldly, we may state that transgenderism is a myth that is destroying lives, and the future lives of children. It is destroying our society and dividing our country. Furthermore, it is immoral and detestable to try to accommodate those who ascribe to this myth. As stated above, gender is embedded in our DNA, determined at conception, and cannot be altered by surgery or any other means.

We, as Christians, in our Parish, and in the Church, cannot in any way condone this myth or make any accommodation. We have taken from Holy Scripture the moral that we may love the sinner and hate the sin, but in today's world, we must assuredly abhor the sin and the actions, conduct, and submission to the moral decay, which we see every day.

If Christians are not willing to stand firm on Biblical Standards, how then

can they call themselves Christians?



***What are Church Bells &
Why Do We Have Them***

By Fr. Alexander

Bells, first of all, serve as a call to worship, with the bells of the church tower ringing out to call to the people, reminding them that it's time to come to worship, while, at the Altar they are used to announce the most sacred parts of the service. Their use is ancient.

It is said originally the church bell was used so that the peasants in the field who could not attend the service would know when the most sacred parts of the service were taking place. They could then join with the congregation by offering private devotions.

At the Altar, we find the Sanctus Bells, so called because they are rung at the beginning of the *Sanctus* during the Eucharist. It may be a small silver bell, a group of bells, perhaps a gong, or even a switch connected to the tower bell.

The Sanctus Bells are rung during the liturgy to call attention to important moments. This was especially important in the earlier days, when the liturgy was difficult to hear, or was said by the priest in a language not understood by most of the congregation.

The bells are often used, even when the liturgy is in English, because people's attention does tend to wander.

Saint of the Month

Saint Joseph: Guardian of the Virgin and Model of Virtue

March 19th

St. Joseph, the humble carpenter of Nazareth and spouse of the Blessed Virgin Mary, stands as a towering figure of faith, obedience, and quiet strength in the life of the Church. His story, though sparsely detailed in Sacred Scripture, is enriched by centuries of tradition, making him a beloved patron for countless souls seeking guidance in family life, work, and devotion. St. Joseph's example offers a profound witness to chastity, stewardship, and trust in God's providence.

In the Gospels, St. Joseph first appears in Matthew 1:18-25, where he learns of Mary's miraculous pregnancy. A "just man," he resolves to divorce her quietly, sparing her shame, until an angel reveals in a dream that the child is conceived by the Holy Ghost. Obedient to God's will, Joseph takes Mary as his wife, becoming the legal father of Jesus and protector of the Holy Family. Luke 2 further portrays him fulfilling the Law by presenting Jesus in the Temple and fleeing to Egypt to shield the Christ Child from Herod's wrath (Matt. 2:13-15). His final mention comes in Luke 2:41-52, when the 12-year-old Jesus is found in the Temple. Scripture offers no record of Joseph's death, but tradition holds he died peacefully before Jesus' public ministry, with Mary and Jesus at his side—thus earning him patronage of a happy

death

Church tradition, drawing from early texts like the *Protoevangelium of James* (c. 150 AD), fleshes out Joseph's life. It is widely held that he was a widower, older than Mary, with children from a prior marriage. These offspring—sometimes identified as the "brethren" of Jesus mentioned in Mark 6:3—are understood not as Mary's children but as Joseph's, preserving the ancient doctrine of Mary's perpetual virginity. St. Jerome, defending this view, wrote, "The Perpetual Virginity of Mary is not diminished by the fact that Joseph had children from a former union" (Against Helvidius, c. 383). Tradition also recounts that Mary, dedicated as a Temple Virgin in her youth, was entrusted to Joseph's care when she came of age. Chosen by lot—or, as some legends say, by the miraculous blooming of his staff—Joseph became her guardian, pledging mutual chastity in a marriage wholly devoted to God's service. Thus, they bore no children together, their union a holy partnership in raising the Saviour.

St. Joseph's virtues have inspired numerous patronages. He is the protector of the Universal Church, reflecting his role as guardian of Christ's earthly family.

(Continued next page.)

Workers honour him as their patron, seeing in his carpentry a sanctification of humble labour. His intercession is sought for fathers, virgins, and those desiring a peaceful death. A charming pious custom involves burying a statue of St. Joseph in the yard to aid in selling a home—an act of faith in his care over domestic transitions, rooted in his stewardship of the Holy Family's dwelling, whether they lived in Bethlehem, Egypt, or Nazareth.

The Missal invokes him as "the most chaste spouse of the Virgin Mother of God," while St. Ephrem the Syrian (d. 373) lauded him: "O Joseph, thou faithful witness of the wonders of God!" St. Joseph remains for us a model of silent fidelity, a man who listened to God in dreams and answered with his life—a man who faithfully protected the virgin Mother of God and her most holy Son. May we, like him, embrace our vocations with trust and purity, ever under his watchful care. St. Joseph, pray for us!



A Lenten Rule

By Rev. Fr. C. Lance Davis, Curate

I think, for many of us, it is all too easy to wake up and suddenly find that Ash Wednesday is upon us—Lent is here, but we have not formulated any kind of plan for how to best take advantage of the spiritual cleansing it offers us. I offer this little article to you as a springboard to help you create a Lenten rule of discipline that will allow you to use the gifts the Church is giving us during this holy season.

1. **FASTING.** The weekdays of Lent (not Sundays) are all fast days, meaning that the amount of food eaten is reduced. A good rule might be no snacks, no second helpings, no desserts, and no alcohol. If you don't normally eat desserts or drink, you may consider giving up some favourite food. The Church does expect all of us, each Wednesday and Friday in Lent, to abstain from eating flesh meat (chicken, pork, beef, etc) as a sacrifice in honour of Our Lord's death. The idea is to challenge ourselves and our usual habits, without being overwhelming. Ash Wednesday and Good Friday are days of strict fasts: one full meal in the evening, and a light meal or collation in the afternoon (see page li in the BCP). All those whose health, work, and age permit

should fast.

2. **HOLY MASS.** Lent is a good time to add a weekday Mass to your usual observance. Weekday liturgies are of a rather more intimate and quiet nature than Sunday ones, and this can be a great blessing. We also offer the special Lenten service of Stations of the Cross on Fridays at 5:30 PM.

3. **SPIRITUAL READING.** An ancient custom is to take a spiritual book for regular reading during Lent. This can be a book of Scripture, or something written by one of the Saints or spiritual masters. If you are not sure what might be good, ask Father Alexander or Father Davis.

4. **DAILY OFFICE.** If you do not now read Matins and Evensong from the Prayer Book, Lent is a good time to start. It takes a little effort and discipline to get the habit established, but once it is there, it can bear great fruit. The regular prayers, psalms, and Scripture draw us out of our narrow spiritual views, and nourish us with the riches of the Faith.

(Continued next page.)

5. **CONFESSION.** A sacramental Confession at the beginning and end of Lent is not only an opportunity for a thorough self-examination, but also a powerful weapon against the temptations which come our way during Lent. In fact, the day before Ash Wednesday—known in English as Shrove Tuesday—comes from the Old English word “shrive,” meaning to confess. It is an ancient discipline for

Christians to begin Lent with a sacramental Confession. Nothing helps a shop-keeper plan for the future like a good stock taking! If you wish to make your Confession, please speak with Father Alexander or Father Davis.

6. **SERVICE.** It is admirable to take up some special service, such as visiting the sick or shut-in, volunteering at a hospital or soup kitchen, taking special care for a neighbour who may need it, or assisting with some project at church.

7. **ABSTINENCE.** As mentioned above, abstaining from flesh meat on Wednesday and Fridays (required by the Prayer Book) in Lent is an ancient discipline in the Western Church. At the very least, no meat should ever be eaten on Fridays in Lent, especially Good Friday.

8. **SELF-DENIAL.** You may want to give up some special pleasure or recreation for Lent, and perhaps give what you would have spent on it (if anything) to the parish.





Nature

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

Anglican Christ Church Cathedral

Location:
Zanzibar, Tanzania

Prior to my posting images monthly in the All Saints Herald I had an article in the ASH on a trip to the island of Zanzibar in Tanzania. Our new members might be interested in seeing & reading about the Anglican Christ Church Cathedral there. Other members might like a review of it or if like me, "I don't remember that". You may google Anglican Christ Church Cathedral Zanzibar for more information & additional images are on our church web site, www.allsaitsaiken.org. Back in the late 1400's Zanzibar was famous for its spice trade and notorious for its slave trade. The Chinese were purchasing spices there as well as Arabs, Portuguese and many other nations. The slave trade began about 1499 and was finally stopped by decree from the Sultan of Zanzibar on 6 June 1873. The trade continued behind closed doors until about 1907.

One thing that is not usually taught or even mentioned today is that it was Africans selling Africans, just from different tribes. Dr. David Livingstone led the appeal to liberate Africa from slavery. The Anglican Christ Church Cathedral was built by Bishop Edward Steere in 1874. It stands exactly on the site of the former slave market and the High Altar marks the location of the old whipping post. This Cathedral is in the historic center known as Stone Town, which is now a World Heritage Site. Carol Sue & I were fortunate to visit when a service in Swahili was in progress. The Cathedral was full & we were standing near the entrance. The hymns were well known to us so we sang in English while they were singing in Swahili. Several people looked over and smiled. A memorable experience for us. Zanzibar was controlled by the Omanis in the 18th & 19th centuries and today Zanzibar is still about 98% Muslim.





Lentil Curry Stew

By Father Alexander

The older I get, the more soup seems even more appealing, especially in cold weather. With Lent fast upon us, we turn our attention away from meat as the basis of a meal to the idea that a penitential season requires a little more discipline, diet wise.

With our Lenten Supper Programs, we turn to soup, especially meatless soups. Looking in my file of recipes from the Clerical Kitchen (now the Rector's Kitchen), I can find many recipes for soup, some good, and some excellent. If the recipe didn't make the cut, it was removed from the recipe box.

Preparing a soup can be fun, too, and an opportunity to play around a bit with different ingredients.

One thing interesting is the use of curry powder in cooking, especially in a soup. Surprisingly, just a touch can bring out the flavor of the soup, without the curry being noticeable.

Here, we have not just a soup but a stew, a lentil stew. More than that, it's a Lentil Curry Stew, and this lentil curry has sweet potato, making it reminiscent of Moroccan cuisine. It's quite simple to prepare.

Lentil Curry Stew

Ingredients:

- ◆ 2 Tbs Olive Oil
- ◆ 1/4 med. Onion, chopped (yellow preferred)
- ◆ 1 to 2 Tbs Curry Powder (Madras preferred)
- ◆ 10 1/2 oz Sweet Potato cut into 1 in. chunks
- ◆ 10 1/2 oz Cauliflower, cut into the florets
- ◆ 1/4 cup Lentils (brown, or whatever)
- ◆ 1 can Diced Tomatoes (regular size, not the large can)
- ◆ 15 oz Vegetable Broth (Swanson preferred)
- ◆ 1/2 Large Red Bell Pepper, diced
- ◆ 1/2 tsp Garlic, minced
- ◆ 1/4 tsp Red Pepper Flakes
- ◆ 1/4 cup Golden raisins
- ◆ 1/2 tsp Kosher Salt
- ◆ Salt & Pepper to taste
- ◆ Yogurt if desired (Greek, Fâgé preferred)

Cook the onions in olive oil with just a sprinkle of salt over medium heat. As the onions become translucent, add half of the curry powder and stir well.

(Continued on Page 26.)



Roasted Red Pepper Soup

By Father Davis

This is an excellent and filling soup that will allow you to partake in the Lenten abstinence without feeling too deprived!

- ◆ 1/2 stick butter, divided
- ◆ 1/2 cup chopped onion
- ◆ 2 garlic cloves, finely chopped
- ◆ 1 12-oz jar roasted red peppers, drained, seeds removed (or, roast your own!)
- ◆ 1/4 cup flour
- ◆ 1 12-oz can evaporated milk (or heavy cream)
- ◆ 1 14.5-oz can vegetable broth
- ◆ 1/2 tsp salt
- ◆ 1/4 tsp black pepper

Melt 2 tbsp butter in medium saucepan over medium heat.

Add onion and garlic, cook until tender.

Add flour and remaining butter and cook until nutty aroma is released.

Add red peppers, evaporated milk, and broth. Cook, stirring constantly, until mix comes to a boil. Season with salt and pepper, then use an immersion blender to puree until smooth. If you don't have an immersion blender, carefully transfer to a stand blender, puree until smooth, and then return to the pot.

As an extra treat, you can add one 4-oz log of plain goat cheese into the soup before pureeing.



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

Next, add remaining ingredients, except red bell pepper and raisins, stir well, and bring it to a boil. Reduce heat and simmer for about 15 minutes, stirring occasionally. Finally, add bell pepper and raisins, and simmer until the lentils are tender, about another 15 minutes.

Be sure to taste, and adjust salt and pepper, and the curry powder, to your taste. Add a dollop of yogurt when served.

Oh, yes, when adding the tomatoes, also add the liquid.

Now, if you are a person who follows recipes exactly, please beware: my recipes may not come out exactly to your taste. We're not *Betty Crocker!* My recipes are for you to have a little fun in the kitchen, with a potentially good and tasty result.

Bon appétit!



Blast from the Past Resurfaces!

Recently while perusing some old files in the Clergy Office desk in Fairfield House, several old newspaper articles from the early days of our parish have resurfaced. Perhaps the most striking comprises this month's Blast from the Past! (Does the Editor detect a new recurrent monthly column? Time shall tell.)

This article recalls a chanted Choral Evensong service held on Harvest Sunday in either the late 1970s or very early 1980s, when our parish was only a few years old. Also several new acolytes were formally invested into the Guild of Acolytes as well. Perhaps this practice can be returned to our church? The Rev. Dr. Carol E. Simcox was the guest homilist, who also surmised our pulpit may have been used by the archbishops of Canterbury.

A few other items of note in the article and picture include: the flower vase stands had not been installed in the church yet, the present candle holders are now used on the Fairfield House Chapel altar (the original altar of our church,) and our present Parish Hall (technically the "Spencer Building," so named after the benefactor of its refurbishment in 1992) was still in use as an antique store called "Fairfield Antiques."

This must have been quite a service and definitely a feather in the cap of our at the time young parish!

Church Preserves History

Song carries much of our history through the generations. History is also preserved in religious ceremony.

At All Saints Anglican Church yesterday, the parish's third anniversary was celebrated with the revival of the historic Harvest Sunday. The ancient Choral Even Song was chanted at the evening service and the investiture of the Guild of acolytes.

The monotone of the hymns, strange to the modern ear, harkens back to the 1500s in England. Based on monastic services, the plain chants were typical of the services heard in England at the time of Shakespeare, according to choir member Jack McCraney.

Yesterday's service at the corner of Richland and Fairfield was based on the 1552 prayer service. The hymns represent some of the first liturgical music transcribed in English, McCraney said. They also represent the same prayer service used by the first English colonists in America.

The monotone chants may sound peculiar today, but they were written when instrumental accompaniment did not exist. The hymns were sung without organs or amplification. In the large churches of the 1500s, services were chanted in order that the words would carry through the sanctuary.

Even without the ancient chants, All Saints is filled with history. The church's oak pedestal pulpit and altar piece date back to the 1750s. Made in England, the altar was acquired by the local parish recently from St. Michael's Church in County Kent, England, according to Rector Henry Summerall Jr. St. Michael's is only eight miles from Canterbury. Summerall and visiting priest Dr. Carol E. Simcox surmised that an archbishop of Canterbury spoke from this very pulpit.

The altar features an ornate reredos (a partition wall behind the altar) with intricate carving done by hand. The altar, reredos, pedestal pulpit and two credence tables are among the antique furnishings of the

Historic Aiken

By SARAH CASKEY



ELIZABETHAN HARVEST SERVICE

An Elizabethan England harvest service and third anniversary celebration was held at All Saints Anglican Church yesterday evening. Fall leaves decorated the church and a harvest festival reception, or horkey, was held next door at Fairfield Antiques. (Staff Photo By Sarah Caskey)

church.

The local church was built in the 1930s and housed the St. Augustans Episcopal mission until it integrated with St. Thaddeus Episcopal Church in the early 1970s, Summerall said. All Saints Anglican Church began meeting in the old parish hall in 1977.