

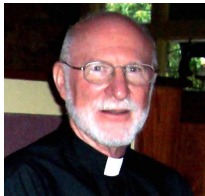
# *All Saints' Herald*

Newsletter of  
All Saints Anglican Parish  
Aiken, South Carolina

A Parish of the  
Anglican Catholic Church  
Diocese of the South

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*From Fr. George's notebook....*



**Advent:  
A Season of  
Expectation  
Leading to Joy**

We are now in the Season of Advent with its dual focus: the first Coming and the Second Coming of Jesus Christ.

That Second Coming we tend to look toward with a sense of fear and dread. Indeed, we do have second thoughts when it comes to being judged for how we have conducted our lives in this world. Fearful not only of being judged for what we have done but also for what we have failed to do.

It is the first Coming that we celebrate each year with joy: joy that God entered into the world, taking upon Himself our flesh and living among us in the form of a man in order to redeem us from Satan, sin, and certain death.

Still, in the midst of that joyful expectation, we are faced with a truth: we cannot be saved until our hearts are converted and our minds are at one with God.

The celebration of the Nativity of our Lord Jesus Christ serves, though, to remind us just how possible this is.

The examples of Mary and Joseph in freely accepting what God had offered them in the redemption of mankind should give us pause.

These two people, not unlike us, put their entire faith and trust in God. They didn't know where it would lead them; they had no idea of what lay ahead; they simply turned their lives over to God, making His Will their will.

Their story was just the beginning. Following their example of unconditional love of and trust in God, so many saints gave their hearts and minds over to our Lord in a long procession that led to the spread of the Gospel throughout the world and the opportunity of

salvation coming to people everywhere.

Perhaps, now is the time to put aside the fear and dread of the Second Coming as we prepare to celebrate the First Coming, and, in so doing, give our hearts and minds over to God and accept His Love and Grace freely given.

As God gave us His Son so let us offer up ourselves to Him. What more wonderful gift could we offer along side the gold, frankincense, and myrrh for the Christ Child.

May your Advent journey lead you to a joyous celebration of the Birth of our Lord Jesus Christ.

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**Coming Up in December....**

A full calendar this month highlighted by the Celebration of the Nativity of our Lord.

A new **Classics Book Club** is being organized at **All Saints'**. The first meeting is set for **Thursday, December 8th, 6:00 pm**, in the **Parish House**. This will be an organizational meeting for the group. For more information contact **Victoria Jarvis** by email at [gail.jarvis@gmail.com](mailto:gail.jarvis@gmail.com).

While we will have the usual meetings of the **ACW** (Tuesday the 6th at 2:00) and the **Men of All Saints'** (Tuesday the 13th at 6:00), there will also be the Annual **Carol Sing and Pot Luck** on Wednesday the 14th following the Wednesday 5:30 pm service.

On **Christmas Eve**, we will decorate the Church at 10 in the morning. The **Altar Guild** will also meet.

As we did last year, we will have two services on **Christmas Eve**: an **early service at 6:00 pm** and a traditional **Midnight Mass at 11:30 pm**. We may even have a little incense to spice up the festive occasion at the Midnight Mass.

On **Christmas Day**, there will be only **one service at 10:30 am**.

**Christmas Week** will be busy with celebrations of the Eucharist on Monday

(Feast of St. Stephen), Tuesday (Feast of St. John), and Wednesday (Holy Innocents).

### Looking ahead....

As we look ahead to the **New Year**, we begin **2012** with the **Circumcision of our Lord** on **New Year's Day at 10:30 am** (only one service on that Sunday), the **Feast of the Epiphany** on the **6th** with a **5:30 pm** service, and we highlight the month with our **Annual Parish Meeting on January 22nd**. During the **Annual Meeting**, we will approve the budget for **2012**, elect new members to the **Vestry**, and receive annual reports from the **Vestry** and **Rector**.

### ACW News

By Susan Thomas

Thanks to everyone who contributed to our Fish Sunday food drive. Betty Alexander delivered the food to ACTS and they were



very appreciative for contributions to their pantry.

The ACW met for

lunch at **Malia's** with **Sara Wood, Betty Alexander, Lainey Keller, Victoria Jarivs, Ann Zouck, Jo Cunningham, and Trina Crocker** attending.



The ACW will meet on Tuesday, December 6, at 2:00 pm in the Parish House with a short business meeting and then we will address Christmas cards to Parish members and friends in the military and nursing homes. If you have family members or friends who would appreciate a Christmas greeting, please send their address to **Susan Thomas** at [satsdtlet@aol.com](mailto:satsdtlet@aol.com).

### Men of All Saints'

By Ken Gordon

It was a different day but we all met at the usual time in the usual place, the **Bowery**. There was the usual conversation instigated by **Jerry Burns** and **Larry Byers** with **Forrest Roberts, Willard Rappleye, Dn. Davies, and Fr. Alexander** joining in.

We have a great time. The food is always good. All we need is more participation. It's a big table with too many empty chairs, so join us on the **13th** at the **Bowery, 6:00 pm**, for our next meeting.

### Annual Market Day Sale Nets More than \$1,100

Good weather brought out a throng of shoppers for the Annual Market Day Sale organized by the ACW. Well, maybe not a



throng, but sufficient numbers to make it a successful sale.

As usual, some members of the Parish were tempted by the offerings and found treasure in other's discards.

All-in-all, it was a great day for buyers and sellers alike.

Thanks to all those who helped with the sale on Market Day and those who contributed --- and those who bought back!

Our friendly sales representatives were: Fred & Judy Colley, Andy & Gabby Philipp, Dn. Davies, Sara Wood, Betty Alexander, Chris Roberts & Friend, and Phoebe Marshall.



## Fr. Clanton Celebrates 72nd During a Late October Visit

We all joined Fr. And Mrs. Clanton in celebrating his 72nd birthday on October 30th. Fr. Clanton



celebrated the Holy Eucharist at the 10:30 service, which was followed by a birthday reception.

A cake depicting his enthusiasm for fishing was the highlight of the occasion.



## All Saints' Day: Patronal Festival & Anniversary of Parish Founded in 1977

The Parish celebrated its founding with a Pot Luck following a 5:30 Eucharist celebrating the Feast of All Saints'.



Hard to believe that it has been 24 years since its founding.

In the highest tradition, the Parish celebrated with an array of outstanding food offerings, sufficient to entice even the most stringent dieters. Amongst the many dishes were



salads, entrees, bread, and, of course, a wide selection of delectable desserts.

## Where Were You on Parish Night Out?

We were at **Maria's** on East Pine Log Road, enjoying a taste of Mexico and having a lot of fun! We do that most every month visiting a different restaurant as part of Parish Night Out on the 2nd Wednesday following the 5:30 service.



## The Laver Reader

By Chris Roberts

In the Anglican Catholic Church, and most of the churches in the Continuing Anglican Movement, there is a defined hierarchy of leadership at the parish level. At the top of our church we of course have Father George, our rector. Assisting Fr. George is the Rev. Mr. Christopher Davies, our deacon. In normal situations, such as a typical Sunday, a person worshipping at our church would observe both Fr. George and Mr. Davies celebrating Morning Prayer and Holy Communion, or just Holy Communion, depending upon which service one were to attend. For most weekly services, such as the regular one on Wednesday, typically Fr. George will be the celebrant unless Mr. Davies is conducting a "Deacon's Mass."

In the event that the priest or all of the priests of a parish are unavailable to conduct services, the duty would fall to the deacon(s). Now one may ask, "What if all of the parish priests AND the deacon(s) are unavailable?" Enter the Laver Reader. "Lay" of course refers to an individual who is not a member of the ordained clergy. In the Anglican Catholic Church, and again most Continuing Anglican churches, the Laver Reader is authorized by the diocesan bishop to conduct limited services out of the Book of Common Prayer (hence the term 'reader') in the absence of regular clergy. When applied to the real world this means a Laver Reader is authorized to conduct Morning or Evening

Prayer as it is found in the B.C.P. The Lay Reader is not authorized to conduct any version of the Holy Communion service or most of the other services found in the B.C.P.

For All Saints, I have volunteered to serve in this capacity as called upon. As you are probably aware, on Wednesday, November 30<sup>th</sup> Fr. George was recovering from gall bladder surgery and Mr. Davies was out of town. Rather than cancel the regular weekly service in the absence of both he and Mr. Davies, Fr. George asked me to read Evening Prayer. So, if you find yourself in church and hear an unfamiliar voice opening worship services, you'll know what to expect. (I'll probably be able to tell you what's going on with Fr. George and Mr. Davies, too.)

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### From the Deacon's Bench

By the Rev. Mr. Christopher V. Davies



## The Anglican Rosary

Fr. George in our last edition of the Herald had an excellent article on Rosaries

The Anglican Rosary is a relatively new form of prayer which uses a blending of the Roman Catholic Rosary and the Orthodox Jesus Prayer Rope.

### Sacred Symbolism

The configuration of the Anglican Rosary relates contemplative prayer to several levels of traditional Christian symbolism. Contemplative prayer is enriched by these symbols whose purpose is always to focus and concentrate attention, allowing the one who prays to move more swiftly into the Presence of God.

The circle of the Anglican Rosary symbolizes the wheel of time. Prayer, which moves around the wheel of the Rosary,



represents the Christian's spiritual pilgrimage through time following Christ as Lord.

The Anglican Rosary is made up of thirty-three beads divided into four groups of seven called weeks. Between each week is a single bead called a cruciform bead.

In Christian tradition the sacred number four represents the four quadrants of the church's year. In theology there are also the four cardinal virtues: prudence, justice, fortitude, and temperance which are the four corners in the moral foundation of all human life. In addition to these there are four weeks to a lunar month and the four cardinal directions: north, south, east, and west, as well as the four primary elements: earth, water, wind, and fire.

The full number of the beads, thirty-three, the number of years Christ lived (a multiple of three), prayed three times (signifying the Trinity) equals ninety-nine, which in the Middle Eastern traditions is the complete number of the Divine Names. Adding the crucifix at the beginning or the end, brings the total to one hundred which is the total of the Orthodox Rosary and represents the fullness of creation.

### Saying the Rosary

Begin praying the Rosary by selecting the prayers you wish to use for the cross and each bead. Practice them until it is clear which prayer goes with which bead, and as far as possible commit the prayers to memory.

Find a quiet spot and allow your body and mind to become restful and still. After a time of silence, begin praying the Rosary at an unhurried, intentional pace. Complete the circle of the beads three times. When you have completed the round of the Rosary, you should end with a period of silence. This silence allows you to center your being in an extended period of silence. It also invites reflection and listening after you have invoked the Name and Presence of God.

There are a few sites that offer Anglican Rosaries and the one I used was [www.fullcirclebeads.com](http://www.fullcirclebeads.com). They also have suggestions as to devotions to use.



## The Tudors: An English Bible and An English Church

*Final Part*

By Gail Jarvis

[Editor's Note: A layman's look at the Church in England during the Tudor reign and the development of the Bible in the language of the people.]

Toward the end of Queen Elizabeth's reign, parliament decided that the various bibles currently in use should be consolidated into one uniform translation. Consequently it drafted an act: "... for the reducing of diversities of bibles now extant in the English tongue to one settled vulgar translated from the original." Elizabeth took no action on this proposed draft and therefore the opportunity for a homogeneous version of the English Bible remained for her successor.

Elizabeth, the "Virgin Queen," being unwed and childless, was the last of the Tudor line. Consequently, covert negotiations for a smooth transition to the monarchy had begun long before her final days. She died on the morning of March 24, 1603, and James VI of Scotland was proclaimed King of England that same afternoon. The new king, the initial monarch of the Stuart dynasty, took the title of James I, and Scotland joined Ireland as part of the English empire.



Convening a conference to resolve the differences between Puritans and Catholics was one of James' initial actions. But the conflict between the two religious factions remained. (Years later, England's Catholics would shrink in number and accept their minority status, and many Puritans would sail to the Americas to pursue their religious beliefs.) However, James' conference did revive the demand for a new translation of the Bible. Whereas Elizabeth had not acted on this request, James immediately issued a



resolution calling for a new translation. For this demanding project, James selected over fifty of England's finest biblical scholars and linguists, who worked meticulously

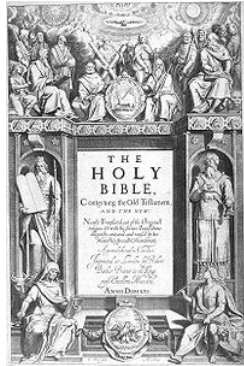
for seven years to produce this incomparable English Bible.

The King James Bible we have today is almost unchanged from the original, with the exception of revisions made in the late 1800's. These revisions, in addition to minor clarifications of confusing language, eliminated the books of the Apocrypha. In the original version the Apocrypha was included between the Old and New Testaments. The removal of these books was the result of ongoing doubts about their canonical authenticity; thus today's King James Bible contains only the Old and New Testament.

If Elizabeth had been a less secular Queen, we might today be reading scripture from the Queen Elizabeth Bible. But that is a 'what if' scenario for biblical trivia buffs. For centuries the King James Bible has satisfied the needs of Christians. Rival translations have not enjoyed the same longevity; nonetheless they keep appearing.

Some contemporary churches believe that congregations are more comfortable with colloquial translations employing modern language. But these congregations are deprived of the poetic utterances found only in the King James Bible. The egalitarian temper of our times has also produced gender-neutral translations that eliminate male and female references. This involves not only sacrificing revered biblical passages, but also clumsily substituting plural pronouns for designated subjects in Bible verses. The language in gender-neutral versions often sounds stilted and many verses appear to be re-written rather than translated.

It would be an ambitious feat indeed to improve on the elegant language of the King James Bible. It is rare to read a book or even a piece of journalism that doesn't include a quotation from this legendary work. Throughout history, renowned authorities from across the globe have expressed admiration for it. Even the non-religious have praised its incomparable beauty, including the famous atheist journalist H.L. Mencken, who offered this analysis: "It is the most beautiful of all the translations of the Bible; indeed it is probably the most beautiful piece of writing in all the literature of the world."



## Loose Ends!

By Fr. Alexander

### Nativity of our Lord:

*Complex Theology, Simplistic Beauty*

So much has been said about the meaning of Christmas and the commercialization of the season, I sometimes just don't know where to begin in relating the significance of this wonderful event.

For me, every Christmas, no matter where I am, is a time of quiet excitement; excitement because of the joy of the season that is being shared by people around the world; excitement because of the great event we celebrate; but quiet in reflecting on the beauty and the awesomeness of what happened a little more than 2000 years ago, when God Himself took our flesh upon Himself and became one of us.

St. Luke, with simplicity and beauty, tells us the story of the Incarnation, the Birth of Jesus. St. Luke relates the event in such a manner that it becomes evident to the reader that his information must certainly have come from Mary herself.

Some Biblical researchers and some

skeptics have cast doubt on the accuracy of St. Luke's account of the Nativity, centering their criticism on a few discrepancies which differ from the secular records of the time, discrepancies which, when viewed in a broader context, do not detract from Luke's narrative.

These detractors center their arguments around Luke's mention of Cyrenius as governor of Syria and the taxing of the Jews.

Cyrenius had been governor of Syria at a later date, but most likely was in Syria at that time, perhaps as a legate of Caesar to quell some civil disturbances and to conduct a census of the Jewish people. His role most probably was that of head of the military, a role which would have given him a great deal of notoriety.

As for the concerns about the taxing of the Jews: it would not have been unusual for a census to be taken. There is evidence from correspondence between Herod the Great and Augustus on the desirability of such a census and in all probability one may have been undertaken.

That Mary and Joseph were required to travel to Bethlehem to be taxed or enrolled in a census reflects a certain sensitivity to the Jewish customs by Herod who was rather unpopular and, as a foreigner, barely tolerated by the Jews. To lessen the negative Jewish reaction to a census, Herod took a course that would be the least offensive and allowed the Jews to be enrolled in the place of their origin according to family and tribe.

So Mary and Joseph make the journey to Bethlehem, she in the final stages of pregnancy, either walking or riding on a donkey for a distance of perhaps 30 miles. The time of the year would most likely have been autumn, for the sheep were still grazing at night and had not been brought down from the hillside pastures.

As the two weary travelers entered Bethlehem they found the town crowded with

(Continued on page 10.)

**(Continued from previous page.)**

visitors complying with the census. For lack of lodging, as Luke tells us, Mary and Joseph had to spend the night in a stable.

Thus, we can picture the scene of Mary and Joseph resting amid the animals in the stable, using fresh hay to provide warmth and a soft place to make a bed. Mary, exhausted from making such a long trip, gives birth during the night. For lack of any other suitable cradle, she wraps her newborn Son in swaddling clothes, or strips of linen, and places Him in a manger, softened with the hay.

The beauty of this scene can only be matched by the beauty of the message it gives to us: In the fullness of time, God showed His perfect love for us, in perfect humility, and by the power of the Holy Spirit, Jesus was conceived and born of the Virgin Mary. God, thus condescended to become one of us for the purpose of being our Saviour.

As we read the four Gospels, we see in them God Himself revealed to us through His Son Jesus Christ. We see that He is personal, not just an idea or image.

In Jesus Christ we see a God of order and justice, a God of Love, and a God who knows by His own experience what it is to be a human being.

Jesus Christ came into the world first and foremost to be our Saviour. He did not come into the world to be just a teacher, although His teaching is unique, establishing a moral ideal different from any other moral ideals. His express purpose was to redeem mankind.

This Messianic concept was so different from the expectations of the Jews. They were eagerly awaiting a Messiah who would be a great and powerful personage; one who would deliver the Jewish nation in a temporal, rather than spiritual sense.

But, it had been long before appointed in the eternal counsel of God that in order to save us, to redeem us, He had to become one of us. And that is the very heart of our faith, the very heart of the Incarnation: a mere man could not have

redeemed mankind. Only God, having taken on our human nature could effect our redemption, and then only by sharing our human suffering to the point of dying on the cross

What we are celebrating at Christmas is unique; for once, and only once, did God take on human nature of the Blessed Virgin. This is not something that was ever repeated or would ever be done again. Jesus Christ is not just one of the prophets or a great teacher; He is God and man.

In commemorating the wonderful Birth of Jesus Christ, we can find no other event save His Death on the Cross with which to compare, and which elicits such deep love, devotion, and adoration.

It is astounding: first the Angel telling Mary that God had chosen her to be the mother of His Son; the journey to Bethlehem where Mary and Joseph could find accommodations only in a stable; then, the wonderful Birth of the Baby Jesus announced to the shepherds by a chorus of Angels: "Glory to God in the Highest, and on earth peace, good will toward men."

The shepherds made their way to the stable and found it just as the Angels had said, Mary and Joseph, with the Baby wrapped in swaddling clothes and lying in a manger.

Can you imagine a multitude of the heavenly host singing the Gloria in excelsis? Each time we rehearse those majestic words, we too are joining with that heavenly host to give glory and praise to God for all His wondrous works and especially to give thanks for that glorious event.

However complex the theology of the Incarnation may be, or intense the efforts to discredit the Biblical records, nothing can ever overshadow the simplistic beauty of that singular event in all of history: the birth of the eternal Son of God in the most common of circumstances to loving parents, who, not fully comprehending the enormity of the event, nevertheless put their faith in God and willingly became instruments of His Peace.

## December Birthdays

3	Cecelia Davies
6	Desiree Voegelé
12	Betty Alexander
17	Jo Cunningham
19	Shelby Ruddy
23	Trina Crocker
30	Elise Lehman
30	Daniel Wilcox
31	Steven Thomas

## December Anniversaries

6	Jack & Pat Miller
12	Ken & Diane Gordon
22	Forrest & Carol Sue Roberts
26	Jerry & Donna Burns
28	Frank & Mary Newkirk
30	Donald & Elizabeth Blount

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## Saint of the Month:

**St. Ambrose** (AD 340 - 397)

Bishop, Confessor, & Doctor of the Church

St. Ambrose is considered to be one of the great figures of early Christianity and responsible for the rise of Christianity in the west when the Roman Empire was declining. He was responsible for bringing St. Augustine's return to his faith, baptizing him in 387.

Ambrose was born in Trier, Germany, the son of the Praetorian Prefect of Gaul. Upon his father's death, he was taken back to Rome where he became a lawyer noted for his oratory. He was later named as the governor of Liguria and Aemilia with the capital at Milan.

When the bishop of Milan died in 374, the city was cast into turmoil. Ambrose, unbaptized but professing to be a Christian, attempted to put a stop to the unrest. In his attempt he was unanimously elected bishop by all parties. He refused to accept but after the election was confirmed by the emperor, he was baptized and consecrated bishop on December 7, 374.

He became a formidable opponent of Arianism in the west, standing up to the emperors and finally prevailing. He fought against paganism as well and was in the midst of the battles over control of the

Eastern and Western Empires. He had a close relationship with the Emperor of the Eastern Empire, Theodosius I, and Theodosius is said to have died in the arms of Ambrose several months following the defeat and execution of Arbogastes at Aquileia.

He was a prolific writer on the Bible, theology, and asceticism. He wrote numerous homilies, psalms, and hymns establishing the iambic pentameter as the standard for western hymnody.

His contemporaries considered St. Ambrose to be the "exemplar par excellence" of what a bishop should be: holy, learned, courageous, patient, and immovable when necessary in faith.

St. Ambrose died in Milan on April 4, 397, renowned as a fierce defender of the independence of the Church against secular authority and a worthy Doctor of the Church.

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## Church Humor :)

### Over-heard

Do you know what kind of man Boaz was before he got married?

*Answer:* Ruthless!



### *All Saints' Herald*

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# All Saints' Parish Calendar

## December 2011

Abt.	Abbot	K.	King
Ap.	Apostle	M.	Martyr
B(b).	Bishop(s)	Q.	Queen
C(c).	Confessor	Pr.	Priest
(s)	Doctor	S.	Saint
D.		V.	Virgin

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 <i>Feria</i>	2 <i>S. Peter Chrysologus, B.C.D.</i>	3 <i>S. Francis Xavier, C.</i>
4 Advent 2 MP & HC 8:30 Bible Study 9:30 HC 10:30 Healing Service	5 <i>Feria</i>	6 <i>S. Nicholas, B.C.</i> ACW meets 2:00 pm	7 <i>S. Ambrose, B.C.D.</i> HC at 5:30 pm Anglican Studies 6:15	8 Conception, B.V.M. HC at 5:30 pm	9 <i>Of the Octave</i>	10 <i>Of the Octave</i>
11 Advent 3 MP & HC 8:30 Bible Study 9:30 HC 10:30	12 <i>Of the Octave</i>	13 <i>S. Lucy, V.M.</i>	14 <i>Of the Octave</i> HC at 5:30 pm Carol Sing / Pot Luck	15 <i>Octave, Conception, B.V.M.</i>	16 <i>Ember Friday in Advent</i>	17 <i>Ember Saturday In Advent</i>
18 Advent 4 MP & HC 8:30 Bible Study 9:30 HC 10:30	19 <i>Feria</i>	20 <i>Vigil of S. Thomas, Ap. M.</i> Men meet at 6:00 pm	21 <i>S. Thomas, Ap. M.</i> HC at 5:30 pm Anglican Studies 6:15	22 <i>Feria</i>	23 <i>Feria</i>	24 <b>Vigil of the Nativity</b> HC at 6:00 pm Midnight Mass 11:30
25 Christmas Day HC at 10:30 am	26 <i>S. Stephen, Protomartyr</i> HC at 5:30 pm	27 <i>S. John, Ap. Ev.</i> HC at 5:30 pm	28 <b>Holy Innocents</b> HC at 5:30 pm	29 <i>S. Thomas of Canterbury, B.M.</i>	30 <i>Of the Octave</i>	31 <i>S. Sylvester, B.C.</i>