

All Saints' Herald

April
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 Living Faith : Christ is Risen. He is risen indeed!



Christ is risen. He is risen indeed!

physical world.

That is the Easter greeting and the truth that we celebrate on Easter Day and each Sunday. Indeed, that is the truth we celebrate every day as Christians.

Jesus walked among His Disciples after His Resurrection: He talked with them and shared meals with them. He could be touched as well as seen. He was not an apparition.

It is not a dead Christ that we worship but a risen Christ: the Son of God who has conquered Satan and sin and risen victorious over death.

No other religion can lay the claim that Christianity makes through the Death and Resurrection of Jesus Christ. No other religion is so solidly based on love. None can boast the personal, tangible interaction of an Incarnate God.

Christianity is a living religion. We become Christians by dying in Christ through baptism, rising up anew, confident that we shall never die but attain eternal life through Him Who conquered death for us.

The centerpiece of our worship of the Risen Christ is the Holy Eucharist. It is through the Eucharistic Celebration that the basis of our faith in God is realized.

Often we hear the expression, "You can't get out of this life alive." Not so for Christians. Our bodies may die but our souls and all that we are as a person will continue to live in Christ. And at the end, we will be resurrected in a heavenly body recognizable and suitable for eternal life with our Heavenly Father.

In the Eucharist, we offer ourselves as living sacrifices to God just as our Lord continues to offer Himself for us in Heaven. As we receive the consecrated bread and wine, our lips touch the body and blood of Christ, God Himself, and we are nourished and strengthened spiritually, even physically, by virtue of the power of the Holy Spirit to effect us wholly.

On Easter Day, Christ appeared in His Resurrected Body, recognizable to all His Disciples and unconstrained by the

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Services & Meetings for April 2025

Wednesday, April 2nd

Lenten Feria:

Holy Communion at 5:30 PM

Soup & Salad Dinner & program at 6:00 PM

Friday, April 4th

St. Isidore, Bishop, Doctor, Confessor:

Stations of the Cross at 5:30 PM

Tuesday, April 8th

Lenten Feria:

Vestry Meeting at 5:15 PM

Wednesday, April 9th

Lenten Feria:

Holy Communion at 5:30 PM

Soup, Salad, and Class at 6:00 PM

Friday, April 11th

Compassion of the Blessed Virgin Mary:

Stations of the Cross at 5:30 PM,

Sung Eucharist follows

Saturday, April 12th

Lenten Feria:

Altar Guild Meeting at 10:00 AM

Monday, April 14th

Monday Before Easter:

Holy Communion at 5:30 PM

Tuesday, April 15th

Tuesday Before Easter:

ACW Lunch at 11:30 AM at Metro Diner

Holy Communion at 5:30 PM

Men's Club Meeting at 6:15 PM

Wednesday, April 16th

Wednesday Before Easter:

Holy Communion at 5:30 PM

Biblical Foods Night at 6:15 PM

Thursday, April 17th

Maundy Thursday:

Holy Communion at 5:30 PM

Friday, April 18th

Good Friday:

Good Friday Devotions from Noon to 2:00 PM

Good Friday Liturgy at 2:30 PM

Saturday, April 19th

Easter Eve:

Decorating the church for Easter at 10:00 AM

Monday, April 21st

Easter Monday:

Holy Communion at 5:30 PM

Tuesday, April 22nd

Easter Tuesday: Holy Communion at 5:30 PM

Wednesday, April 23rd

Wednesday in Easter Week:

Holy Communion at 5:30 PM

Thursday, April 24th

Thursday in Easter Week:

Holy Communion at 5:30 PM

Friday, April 25th

Friday in Easter Week: Holy Comm. at 5:30 PM

Monday, April 28th

St. Mark, Evangelist: Holy Communion 5:30 PM

Wednesday, April 30th

St. Catherine of Siena:

Holy Communion at 5:30 PM

Birthdays & Anniversaries

April Birthdays

3rd	Jerry Burns
3rd	Alan Wingard
5th	Gail King
9th	Anna Zouck
11th	Jeslyn Bartel
13th	Stephen Rabon
21st	Sylvia Riggan
24th	Ken Connor
25th	Marion Sukovich
26th	Michelle Rabon
28th	Don Michelinie

April Anniversary

28th	Jeff & Susan Kern
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All Saints' Herald

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(Rector's Notebook: Continued from Page 2)

Christ's Death on the Cross reminds us of the great love of God, His desire to preserve us for Himself, and the extent to which He will go to make it possible for us to be united with Him eternally.

Christ's Resurrection on Easter Day reminds us that ours is a Living Faith that ends not in death but eternal life.



Fairfield House Chapel altar receives additional TLC

Recently **Ms. Patti Scarff**, Fr. Davis' mother, spent her time and effort in continuing the refurbishment of the Fairfield House Chapel altar. If you recall from previous editions of the newsletter, the altar that is in the chapel was the original altar of our church, before Ms. Nancy Wilds (the only All Saints Anglican Catholic Church founder still with us) discovered the current one, which was from England and the 1700s, languishing in storage in Savannah, Georgia. Patti replaced the reredos (the back panel of the altar, if you will) fabric, which was faded and in overall rough shape. She also thoroughly cleaned the altar and behind it, which judging from the amount of debris and dust probably had not been done in a significant amount of time. Previously, Patti reconstructed and enhanced a new tabernacle for the al-

tar, employing her skill and artistry in cut glass. We think you will agree that the altar is looking perhaps better than ever! A hearty thank you to Patti!!!



Above: The altar showing Patti's tabernacle artistry.

Middle: Work in progress

Below: The final product. Great job!



Announcements & Parish News

Scoured from the Weekly Bulletins & Elsewhere

ACW Luncheon in April

The **ACW April Luncheon** will be on **Tuesday, April 15th at 11:30 AM** at **Metro Diner & Grill**, located at 1944 Whiskey Road. Please call **Clare Michelinie** if you plan to attend.

Men to Meet in April

The **Men of All Saints'** will meet for dinner on **Tuesday, April 15th at 6:00 PM** in the Parish Hall as usual, following the 5:30 PM Holy Communion service. If you plan to attend please let **Chris Roberts** know and do indicate if you are bringing a guest.

Altar Guild Work Days Scheduled

Please note that the Altar Guild will meet on **Saturday, April 12th at 10:00 AM** for their monthly work session. The Altar Guild will also meet on **Saturday, April 19th (Easter Eve) at 10:00 AM** to decorate the church for Easter. Any assistance is appreciated with decorating!

Special Sung Eucharist with Our New Parish Organist Planned

On **Friday, April 11th**, we will offer a special Sung Eucharist following the regular Lenten Friday Stations of the Cross, with accompaniment by our new parish organist, **Mr. Anthony**

Serrao (see Announcement on Page 11.) Our own **David Nunnelly** will be performing *Stabat Mater* by Fr. Antonio Vivaldi. Anthony will also accompany services on Palm Sunday, Maundy Thursday, Good Friday, and Easter Day. Mark your calendars for what should prove to be a special service!

Holy Week Service Schedule Announced

On **Maundy Thursday**, there will be a **Sung Mass at 5:30 PM**. On **Good Friday**, **Devotions** will be from **Noon until 2:00 PM**. The **Mass of the Presanctified & Holy Communion (with music)** will begin at **2:30 PM**.

Additional Services

Please make sure to check the included calendar as there are several additional services this month during April as we conclude Lent and enter into Holy Week and the Easter Season. There are extra services on April 11th, 14th, 15th, 17th, 18th, 21st, 22nd, 24th, 25th, 28th, and 30th.



March Lenten Evensong

On Sunday, March 16th, the Second Sunday in Lent our monthly Evensong service was celebrated. All enjoyed this treasured part of our Anglican Catholic tradition. One of the highlights of the service was a solo performance of G.B. Riccio's *Ave Regina Caelorum* by our very own **David Nunnelly**.

A reception followed with much laughter in typical good Anglican fashion. What follows are a selection of photographs taken during the service. A special Thank You also goes out to **Barbara Cope** and **Kathy Clark** for their photography during the service itself.



Shrove Tuesday Enjoyed!

On Tuesday, March 4th, Shrove Tuesday parishioners met for our annual spaghetti dinner to mark the end of the time period before Lent, which would begin the following day on Ash Wednesday. Pasta was provided by our clergy and parishioners were encouraged to bring their own favorite sauce to share.

Though attendance was inexplicably on the lighter side, conversation, laughter, and libations flowed and all in attendance reported having a great time. What follows are a selection of photos from the event. There was some discussion of returning to a more traditional pancake dinner for Shrove Tuesday 2026, so *just perhaps*, stay tuned!



St. Patrick's Day Celebration a Grand Affair!

On Monday, March 17th, St. Patrick's Day, our parish celebrated in traditional All Saints' style. Following a 5:30 PM church service lead by **Fr. Davis, Lena Whittaker**, with her typical expertise and aplomb, coordinated a grand dinner equal to any such celebration to have graced our parish.

The Editor entreats you to enjoy the following pictorial selection of great food, conversation, Irish music, and merriment! Additional pictures can be found elsewhere in the newsletter, as space permits.





Anglican Church Women Meet in March

The Anglican Church Women (ACW) met in March on Tuesday, March 18th at the Parish Hall to prepare for the much-anticipated annual Easter egg hunt that benefits the school attached to Children's Place. In attendance were: **Jane Keel, Marion Sukovich, Phoebe Marshall, Patti Scarff, Carol Sue Roberts, Dot Holladay, Betty Alexander, and Clare Michelinie.**

During their discussion, the conversation took a turn as they shared their personal stories about experiences with subpar customer service, a topic that resonated universally among the group. Each member recounted frustrating encounters from past experiences. Additionally, the ladies touched upon the often overlooked side effects of various medications. They exchanged insights and concerns, recognizing how these effects can significantly impact daily life.

The ACW will meet in April on **Tuesday, April 15th at 11:30 AM at Metro Diner & Grill**, located at 1944 Whiskey Road. Please call **Clare Michelinie** if you plan to attend. (As a side note, due to the proximity of St. Patrick's Day on Monday, March 17th, the Men of All Saints did not meet in March. Their meeting will resume in April of **Tuesday, April 15th** as well.)



All Saints hires new parish organist!

During a special Vestry session on Saturday, March 1st, the All Saints Church Vestry unanimously agreed to hire **Mr. Anthony Serrao** as our new parish organist, on the recommendation and consultation of **Fr. Davis** and thanks to the generosity of a few anonymous parishioners. Mr. Serrao visited our church during the ordination of Fr. Davis back in November 2024, proving his musical expertise and capabilities in the choir during Fr. Davis' ordination mass and at both the Sunday 10:30 and Evensong service the day after at our parish organ. He will be providing musical accompaniment and guidance during services before and on Palm Sunday and during Holy Week and Easter Sunday itself. A more formal biography will follow as details of when exactly he will begin regularly musically leading our parish are being worked out, *but stay tuned!*



The Offertory Prayers

by Rev. Father C. Lance Davis, Curate

The part of the Eucharistic Liturgy immediately following the Gospel (or, if there is a sermon, after this has concluded) is known as the *Offertory*. Many people assume that this has to do with the giving of monetary gifts as the usher passes the plate. However, if you've attended a Low Mass (that is, a Mass without music and with less ceremonial), you will likely have noticed that this *Offertory* is still part of the liturgy, even while no plate is passed to collect money from the congregants. This is because the *Offertory* of the Mass has nothing directly to do with money or other material offerings to the parish, but with the ritual preparation of the bread and wine that will become Christ's Flesh and Blood. Especially if you've attended a weekday Low Mass, you may have noticed that the priest is quietly praying while he is preparing the gifts on the Altar. I offer this little article as a brief explanation of these Offertory prayers, together with a devotional meditation for each one.

However, before we address the prayers themselves, it is important to emphasize that they are done in a low voice—audible only to the priest and perhaps to his nearby altar servers. This is an ancient practice, and is enjoined on priests by the rubrics of the Missal. The quiet offering of these prayers reflects the sacred, intimate nature of the priest's dialogue with God as he prepares the offerings for the sacrifice. The low voice symbolizes the priest's role as a mediator (remember, the priest functions in the person, power, and priesthood of Jesus), entering into a personal and rever-

ent communion with the Divine on behalf of the faithful. It also fosters a sense of mystery and contemplation for the congregation, encouraging them to unite their own silent prayers with the priest's actions, rather than focusing solely on the spoken words. Sometimes we can focus so much on the words being spoken, that we neglect the deeper reality of what is happening. *In quietness ... shall be your strength* (Is. 30:15).

1. Offering of the Host

"Accept, O Holy Father, almighty and eternal God, this spotless Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my countless sins, offenses, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may avail both me and them unto health for everlasting life. Amen."

The word *hostia* in Latin means "sacrificial victim". This prayer presents the Host (the bread) as a "spotless" offering, prefiguring Christ, the unblemished Lamb of God, whose sacrifice will be renewed in the Mass. The priest acknowledges his unworthiness, yet acts *in persona Christi* (in the person of Christ), offering the gift to God the Father for the remission of sins and the salvation of all. It paints a picture of a merciful God who accepts a humble sacrifice for the redemption of humanity, living and dead.

(Continued next page.)

Imagine yourself kneeling before God, holding your own imperfections like a fragile, broken vessel. As the priest lifts the Host, offer your sins and weaknesses with it, trusting that God's mercy transforms your unworthiness into a plea for eternal life. Picture the Host as a bridge between your soul and the Father's heart, carrying your hopes for yourself and those you love, both here and beyond the veil.

2. Offering of the Chalice

"We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine majesty as a sweet fragrance, for our salvation and for that of the whole world. Amen."

Here, the chalice with wine, soon to become the Precious Blood, is offered as a communal act ("we offer"), uniting the priest and faithful in a single sacrificial plea. The imagery of a "sweet fragrance" recalls Old Testament offerings (e.g., Noah's sacrifice in Genesis 8:21), now fulfilled in Christ's perfect oblation. The prayer underscores the universal scope of the Mass—salvation not just for the individual, but for all humanity—highlighting Christ's redemptive mission.

As the chalice is raised, envision your prayers rising like incense, mingling with the needs of the world. Offer your struggles, joys, and intercessions for others, letting them ascend with the chalice. See Christ's Blood poured out for all, and rest in the hope that no corner of creation is beyond his saving reach. Let this moment draw you into solidarity with every soul seeking God's mercy. *O Blood and Water which gushed forth from the Heart of Jesus as a fount of salvation for us, I trust in you!*

3. Prayer for Humility

"In a spirit of humility and with a contrite heart, may we be accepted by Thee, O Lord; and may our sacrifice be so offered in Thy sight this day that it may please Thee, O Lord God."

Inspired by Daniel 3:39-40 (the prayer of Azariah), this prayer reflects total dependence on God's grace. The priest, humbled and contrite, seeks acceptance not through human merit but through divine favour. It portrays God as a loving judge who delights in a heart turned toward him, preparing the way for the Eucharistic sacrifice to be pleasing and efficacious.

Bow your head and whisper your own contrition to God. Feel the weight of your humanity, yet trust that he looks upon your lowly spirit with tenderness. As the priest prays, unite your heart to his, asking that your life, your soul, your body—your daily "sacrifice"—be made acceptable. Let humility become your strength, knowing God lifts up the lowly.

4. Invocation of the Holy Ghost

"Come, O Sanctifier, almighty and eternal God, and bless this sacrifice prepared for the glory of Thy holy Name."

This brief but profound prayer is a direct invocation of the Holy Ghost, referred to as the "Sanctifier," to consecrate the offerings of bread and wine. It reflects the Trinitarian dynamic of the Mass: while the sacrifice is offered to the Father and made present through the Son, the Spirit's action sanctifies and perfects it.

(Continued on Page 28.)



Hymn No. 597

“Jerusalem the Golden”

By Christopher L. Roberts
Professional Organ Grinder

Greetings fellow Anglicans! Your trusty-dusty Organ Grinder returneth! Last month we focused on one of the hidden gems that lies in our hymnal, *Breast the Wave Christian*, so this month I thought it would be appropriate to focus on one of the better-known hymns to come out of Anglo-Catholicism. While not quite in the tier of universal or near-universal familiarity occupied by *O Come, O Come Emmanuel* that we examined in the January newsletter, this one likely lies somewhere in the middle, perhaps leaning towards the more familiar side of things, depending on your Christian upbringing and exposure to hymns previously. If you were in church the last Sunday in March, the fourth Sunday in Lent, you may have noticed that at several points in the service the priest (in this case Fr. Davis) and the choir made mention of Jerusalem in some manner or in the Propers (the Introit, etc. that in a low mass the celebrant says or in a sung mass the choir chants.) Therefore when your Organ Grinder was picking out the hymns we would use any of them that we had that referenced Jerusalem would fit, and that resulted in Hymn # 597 *Jerusalem the Golden* being used as our Recessional Hymn.

In order to really examine *Jerusalem*

the Golden, we need to separate the original Latin text from the musical setting, so we will focus on the text a bit first. The Latin text was written by Bernard of Cluny, a Benedictine monk living in France, about the year AD 1145, thus making the text one of the oldest used in our hymnal. Where exactly in France he was born has been obfuscated by time, but his body of work shows that he was at least to some extent familiar with English culture, leading some historians to think his birthplace may have been in the parts of France closer to England. A minority of historians speculate that he may have been born to English parents, but this is disputed due to a lack of evidence. Regardless, the text that would go on to comprise our hymn actually comes from a much larger epic-length poem entitled *On the contempt of the world*, a work of almost 3,000 lines of poetry. The poem has been published in various editions in the intervening centuries and an examination of it in its entirety is outside the scope of this article. Fast forward to the Nineteenth Century...

On the contempt of the world experienced a renewal of interest in English Christian circles in the middle of the Nineteenth Century. The poem would be published in England (in Latin) in

1872 by Thomas Wright, then later translated fully into English in *The American Journal of Theology* in 1906, by Henry Preble. How did the poem go from a lengthy Latin or English version to one that was suitable for a hymn, I hear you ask? In 1849 Richard Trench had published a 96-verse excerpt of the poem that focused on the more theological aspects. Enter John Mason Neale, the actual “author” of the text of *Jerusalem the Golden*. He translated this excerpt into English in 1851, publishing it in his work, *Medieval Hymns & Sequences*, choosing not to copy Bernard of Cluny’s complex poetic metrical style, but instead making the text more “hymnic.” Other authors contemporary to Neale would attempt to do the same to Cluny’s text, but only Neale’s version stood the test of time. Neale would admit that his version was trying to be as suitable for singing as possible, but also he doubted he could do a better job with Cluny’s text than Cluny himself, centuries before, writing: “As it is evident that no labour nor skill could have given, in such bonds, anything approaching to an adequate idea of the beauty of Bernard’s poem, I have preferred a simple measure: the rather that the verses were not of that class which are intended for music. I should also add that I have very much abbreviated the original: and perhaps the lines that follow cannot claim to be more than a close imitation.” Neale would go on to translate other excerpts of the poem that themselves would become other hymns as well.

Interestingly, if you crack open your hymnal (and you are doing that, right?) you’ll notice that Hymn #595, #596, #597, and #598 are labeled as four parts of the same hymn, which reflects the length of Cluny’s poem being used in these separate hymns to different tunes, but all by Cluny and translated by John Mason Neale.

The Reverend Dr. John Mason Neale (1818-1866) as we have seen was responsible for the excerpt translation that would become *Jerusalem the Golden*. Now, if this name sounds familiar to you, then you are a sharp-eyed reader of these Hymn of the Month articles! Please see Kathy during her office hours to receive your prize. Please be advised the prizes are available on a first come, first serve basis, so **act now!** Why, you ask? Well this is because he was responsible for the poetic English translation of *O Come, O Come Emmanuel* that we examined a few months ago. He also authored the words to other famous hymns: *All glory, laud, and honour* (tied for the greatest Palm Sunday hymn in this author’s opinion and Hymn #62), *Good King Wenceslas, Of the Father’s love begotten* (Hymn #20), and), and *The day of resurrection* (Hymn #96), while participating in the popularity of the English version of *Let all mortal flesh keep silence* (Hymn #197.) Neale was noted for his association with the High Church movement. A graduate of Trinity College, he was ordained a deacon in 1841 and a priest the following year. (*Continued on Page 16.*)

*(Hymn of the Month, continued
from Page 15.)*

He was known for his fluency in several languages, the establishment of rural hospitals in England, his literary skill and works of piety and benevolence. Now on to the music of *Jerusalem the Golden*.

Lieutenant Colonel Alexander Ewing (1830-1895) wrote the name-sake tune (EWING) intentionally for the words as translated by Neale. Sources disagree whether this occurred in 1853 or 1860, but Ewing was at the time a member of the Aberdeen Harmonic Choir. Recalled a chorister later, "About 1848 a body of young part singers, anxious to make progress in choral work, banded themselves together under the title of "The Harmonic Choir" – devoting themselves mostly to the study of the glorious old English madrigals (calm down David!) and church anthems....Thus one night at the conclusion of work, he [Ewing] said to the conductor that he had tried his hand at a hymn tune, and would like to hear it sung by the Harmonic Choir...The proposal, it need scarcely be doubted, was willingly agreed to, and so began the career of a tune which speedily obtained great favour, and still find sure place in all our chief hymnody collections." Ewing himself was born in Aberdeen, Scotland, having studied music and the German language, and participated in the Crimean War, serving in Constantinople. Inter-

estingly, his father's cousin, Bishop Alexander Ewing was erroneously credited with the creation of the EWING tune as Bishop Ewing was responsible for sending the tune to the editors of *Hymns Ancient and Modern* (1861) for inclusion in the first edition being compiled at that time, as Lieutenant Colonel Ewing was serving during the war. Ewing would also go on to serve in China, working against the Taiping rebels near Shanghai in 1862. When Ewing's tune was eventually including in *Hymns Ancient and Modern*, it was altered slightly by William Monk to eliminate the pauses and long notes at the beginning of each phrase, in order to make the tune flow better. Ewing, serving afar and living in a world before instant communication or social media, was to put it mildly not a fan of the change as he was not consulted. He stated, "In my opinion, the alteration of the rhythm has very much vulgarized my little tune. It now seems to me a good deal like a polka. I hate to hear it." Neale himself was a fan of Ewing's tune writing in 1861, "I have so often been asked to what tune the words of Bernard may be sung, that I may here mention that of Mr. Ewing, the earliest written, the best known, and with children the most popular (no small proof, in my estimation, of the goodness of church music.)" Hmmmm...why would Neale bother to respond concerning which tune?

Jerusalem the Golden has also been set to AURELIA by Samuel Wesley (1810-1876), the tune most famously used for Hymn #396, *The Church's One Foundation*. The words of the hymn have also been set to Henry Gauntlett's (1805-1876), tune ST. ALPHEGE. However, Ewing's tune remains the standard for our hymn in question to this day and is mostly widely associated with it in many hymnals across Christendom.

The value of Bernard of Cluny's words continue to hold interest to the Christian mind, largely due to his magnificent descriptions of heaven, literally "Jerusalem, the Golden." Scholar Ray C. Petry, writing in 1949, wrote "The main outlines of Bernard's description of '*Jerusalem the Golden*' found in Book I (of the poetry) run fairly true to medieval form. The peace, comeliness, and unity of the celestial city are dwelt upon extensively." Latin scholar F.J.E. Raby wrote, "Of Bernard it can be said that no one before him...had risen to such heights in describing the longing of the pilgrim for his home." Hymnologist Erik Routley summed it thusly: "The vital issue on which a responsible person must at some point decide is this: what is reality? Is it the squalor or is it the love? Do we say that the ugly is perversion of the noble, or that the noble is an illusory escape from the ugly? Bernard is perfectly clear about it. He says, in the plain indicative mood, that the beautiful, the

desirable, the happy, and the noble are the real things."



Above: Dr. John Mason Neale

Below: Lt. Col. Alexander Ewing, with his wife and dog



Liturgically Speaking:
Lent Brings into Focus Our Journey in Faith

By Rev. Fr. George F. Alexander, Rector

Our journey through life as Christians might be described as a 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, and we could follow along the way as our Lord was taken for a mockery of a trial, and finally, His execution on the Cross.

We could then, and we can now. 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.

(Continued next page.)

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.



Additional St. Patrick's Day Dinner Pictures



The Sacred Triduum

By Rev. Fr. C. Lance Davis, Curate

Nota bene: the following article originally appeared as an answer on Father Davis' priestly canonical exams, in which he was asked to describe how the texts and ceremonies of the Holy Week liturgies reveal the Gospel.

The three days before Easter—Maundy Thursday, Good Friday, and Holy Saturday—are known collectively as the *Triduum*. The appointed liturgies for these days are very ancient, and take the worshiper through a narrative of the whole Gospel—from Creation to final Restoration—and embody it within a ritual and ceremonial structure that gives visible form to the great truths of Christianity.

Beginning with the services of Tenebrae on Spy Wednesday evening, the liturgy gives us the themes of light and dark. The candles on the hearse are shining, representing Jesus as the Light of the world. As the Psalms, Responsories, and Readings are sung, the liturgy teaches of the fall of the world into sin and death, the spiritual desolation of Jerusalem as a result of unfaithfulness to her God, and the encroaching powers of darkness seeking to destroy Christ's presence from the earth. As each reading is completed, a single candle is extinguished, culminating in the last candle—representing Christ—being hidden beneath and behind the altar. This is the image of Jesus descending into the Realm of the Dead; and as the thundering *strepitus*

is sounded, the Church puts us in mind of the earthquake when Christ died. David's great psalm of penitence, Psalm 51, is quietly read, as if the liturgy is putting this psalm on the lips of the entire world mourning for the sin which has led to the death of God. Nevertheless, the candle is restored from behind the altar, representing the darkness not overcoming the light.

Maundy Thursday presents three Gospel themes in its liturgy: Jesus as self-sacrificing



love who fulfills the law, the establishment of the New Testament Priesthood, and the institution of the Holy Eucharist. The foot-washing ceremonies, done by the Bishop in his

cathedral, represent Jesus who said “if ye love me, keep my commandments,” and “greater love hath no man than this, that he lay down his life for his friend”. Love is the fulfillment of the Law. The Epistle and Gospel of the day link the institution of the Priesthood and the Eucharist with the Passion—showing that the Sacrifice of the Eucharist is the Sacrifice of Jesus, and the new Passover he institutes is the perfection and fulfillment of the old. The liturgy concludes with Christ's procession to the Garden of Gethsemane (the procession of the Blessed Sacrament), where the faithful keep watch with him as the Disciples of old.

Good Friday's liturgy presents the book of Hebrews in ritual form. The lessons establish the need for a pure sacrifice to take away sin, which the animal sacrifices were unable to accomplish. The Solemn Collects show forth Christ as the Mediator between God and men, interceding for all sorts and conditions of men. The Veneration of the Cross proclaims Christ's triumph over the wood of the Tree of the Knowledge of Good and Evil with the wood of his life-giving Cross. "Sweetest wood and sweetest iron, sweetest weight that hung on thee"—the Incarnation and Death of Jesus are transforming all material creation, including the image *par excellence* of death, into the means of life and peace. Nevertheless, the lament of the Reproaches bewails the unfaithfulness of the Jews to their Saviour, even though all the while God never abandoned them. The Mass of the Presanctified is Jesus' victory procession through Hades. "The royal banners forward go"—Christ has come to liberate the dead from their prison. The Sacred Host is brought to the altar, and elevated in silence for all to see, as Christ was lifted up on the Cross (by which he draws all men to himself). The consuming of the Host and the sudden departure from the altar leaves the worshipper with a sense of unease, which I imagine is the liturgy's attempt to present for our contemplation the emptiness that the disciples and followers of Jesus must have felt as he was taken down from the Cross.

Holy Saturday is the day of victory. The Church begins the liturgy outside, representing the chaos of the world (in like manner as Baptism begins outside). A light is kindled, representing Christ bringing light and life to the grave, destroying the chaos of sin and death. With great tri-

umph, the light is brought in to the Church (representing the entire universe and the heavenly realm), multiplying each time it is proclaimed as "the Light of Christ" (by the lighting of the three candles of the Reed). Finally, the singing of the *Exsultet* with its accompanying ceremonies of blessing and lighting the Paschal candle recount the full meaning of sin, death, the Incarnation, and the crucifixion and glorification of Jesus. Adam's sin was a "happy fault" that merited for us so great a Redeemer. Christ's descent into death and his trampling of the gates of hell are likened to the Exodus from Egypt through the Red Sea. The hosts of Satan are destroyed by Christ's victory, the grace of Adam's innocence is restored to humanity, and the fire of God permeates all created things. The Prophecies following demonstrate God's providence in history, his absolute control over nature, and his constant determination to liberate his people. The liturgy teaches us that God always intended to save mankind, and that he sent his Son to give life. The blessing of the font shows us that the way into the new life of grace, into the deified humanity which Jesus offers us, is through the waters of Baptism. The Litany of the Saints calls to witness all those who have gone before, co-heirs with us of the Kingdom, the "great cloud of witnesses". Finally, the light achieves totality, and the great hymn of the Incarnation (the *Gloria in excelsis*) is sung and Christ's resurrection is proclaimed. Death is overcome, the world is redeemed—"for his merciful kindness is ever more and more towards us, and the truth of the Lord endureth forever."



Saint of the Month

Saint Isidore

April 4th

St. Isidore of Seville, born around 560 in Cartagena, Spain, and died on April 4, 636, in Seville, is celebrated as a Bishop, Doctor of the Church, and one of the last great scholars of the ancient world. Raised in a devout Christian family—his siblings Leander, Fulgentius, and Florentina all became saints—Isidore was educated by his elder brother Leander, whom he succeeded as Bishop of Seville around 600. His tenure spanned a transformative period as the Visigothic kingdom transitioned from heretical Arianism to Catholic Christianity, a shift he helped solidify through his leadership and writings. Despite lacking formal schooling, Isidore became a polymath, preserving classical knowledge and shaping medieval Christian thought.

Isidore's spiritual importance stems from his tireless efforts to educate clergy and laity alike, emphasizing the integration of faith and reason. His most famous work, the *Etymologiae*, a 20-volume encyclopedia, compiled knowledge from antiquity on subjects ranging from theology and grammar to astronomy and agriculture. This monumental text, completed near his death, bridged the classical and medieval worlds, earning him the title "Schoolmaster of the Middle Ages." He also authored works on liturgy, scripture, and history, including the *Chroni-*

con, which chronicled world events from creation to his time. At the Fourth Council of Toledo in 633, he championed ecclesiastical discipline and education, mandating seminaries in every diocese—initiatives that underscored his vision of a learned, unified Church.

For Anglican Catholics, Isidore's relevance lies in his synthesis of tradition, scholarship, and pastoral care. His commitment to preserving liturgical order and fostering education mirrors the Book of Common Prayer's emphasis on structured worship and informed faith. Anglican Catholics, who cherish the continuity of pre-Reformation traditions, should see in Isidore a precursor to our own reverence for scripture, reason, and tradition as mutually reinforcing. His role in evangelizing the Visigoths parallels the missionary spirit of early English saints like Augustine of Canterbury and Patrick, offering a model of cultural engagement rooted in orthodoxy.

(Continued next page.)

Isidore's patronages reflect his broad influence: he is the patron saint of scholars, students, librarians, historians, and, more recently, the internet, computers, and programmers. Canonized in 1598 and declared a Doctor of the Church in 1722, his feast day, April 4, celebrates his intellectual and spiritual contributions.

Isidore stands as an exemplar of how learning and piety can and should co-exist, inspiring those who seek to deepen their faith through study and service within a richly historical liturgical framework. His life affirms that the pursuit of knowledge, when grounded in devotion, remains a sacred calling.





Nature

As Seen through the Lens

by Mr. Forrest E. Roberts

The Big 5 of Africa: Lions

Most people going on a safari to Africa want to see the Big 5. We will start this month with Lions as they along with elephants and cape buffalo are the easiest ones to to see. Leopards and rhinos are harder to find and see depending on location.

Lions #1 (right) is a sign you see in a lot of African camps pertaining not only to the Big 5 but includes poisonous snakes, malaria prevention , etc.



Lions #2 (opposite, top) shows a female climbing down from a tree. In a few places such as the Ngorongoro Crater you can see lions in lower branches of trees. We were not aware of them being in trees until we actually saw them.

Other images show female moving her young cub, typical male, humor and lions attacking and killing a young wildebeest. Watching a kill, especially for the first time, is sad and traumatic for some but you realize that is how nature operates.

If you have any questions about this article or any from the past please ask me. Always happy to talk about wild-life.







Leg of Lamb in a Crock Pot

By Father Alexander

As Easter approaches, think ahead to offering for dinner lamb instead of a more tradition ham. And why not! There are many references to lamb at Easter and what better than leg of lamb. Better yet, lamb prepared in a crock pot produces excellent results, and it's very simple.

I must confess, we used this same recipe a number of years ago for the Clerical Kitchen so a good time to, if you will forgive the reference, resurrect it again.

Oftentimes, when I free-wheeling in the kitchen, I simply write down ingredients without the amounts, and with little specificity as to how to go about the preparations.

When I first did *Leg of Lamb in a Crock Pot*, I failed to write down much of anything. However, another go at it brought back memories, and I managed to write it down from start to finish for publication. Nothing like sharing a good recipe! Well, I think it's good.

So, here goes:

Ingredients:

- ◆ 1 Leg of Lamb (semi-boneless)
4 to 6 lbs
- ◆ 3 TBS Garlic, minced
- ◆ 1/4 tsp thyme
- ◆ 1/4 tsp rosemary, plus several
sprigs
- ◆ 1 15oz Can Diced Tomatoes
- ◆ 3 TBS Olive Oil
- ◆ 1/2 Medium Onion, sliced
- ◆ 2 Stalks of Celery
- ◆ 1/2 cup Diced Bell Pepper
(green)
- ◆ 1 pkg Frozen Artichoke
Hearts
- ◆ Small package Baby Carrots
- ◆ Salt & Pepper

First, salt and pepper the lamb, and sprinkle it with the thyme and rosemary.

In a fairly large crock pot, add 1/2 the olive oil. Turn crock pot on and set it for high. Then place the lamb in the crock pot, with the side with most fat on the top.

(Continued on Page 29.)



Salmon with Anchovy-Garlic Butter

By Father Davis

This is a delicious dish appropriate for a Wednesday or Friday in Lent. Do not let the anchovies scare you—they add a buttery richness to the salmon. Do not overcook the salmon!

- ◆ 3 tablespoons unsalted butter, softened
- ◆ 4 anchovy fillets, minced
- ◆ 1 fat garlic clove, minced (or 2 small ones)
- ◆ ½ teaspoon coarse kosher salt
- ◆ Freshly ground black pepper
- ◆ 4 (6- to 8-ounce) skin-on salmon fillets
- ◆ 2 tablespoons drained capers, patted dry
- ◆ ½ lemon
- ◆ Fresh chopped parsley, for serving

1. Heat oven to 400 degrees. In a small bowl, mash together butter, anchovies, garlic, salt and pepper.

2. In a large ovenproof skillet, melt about half the anchovy butter. Add fish, skin side down. Cook for 3 minutes over high heat to brown the skin, spooning some pan drippings over the top of the fish as it cooks. Add capers to bottom of pan and transfer to oven. Roast until fish is just cooked through, 8 to 10 minutes.

3. Remove pan from oven and add remaining anchovy butter to pan to melt. Place salmon on plates and spoon buttery pan sauce over the top. Squeeze the lemon half over the salmon and garnish with chopped parsley. Serve.



(Curate's Corner, continued from Page 13.)

As the Spirit brought forth order out of primordial chaos in the creation of the world (Gen. 1:2-3), so here is he called upon to recreate these lowly elements of bread and wine into the Flesh and Blood of Jesus. The Sign of the Cross accompanying the word “bless” reinforces the divine power invoked to transform these earthly gifts into a heavenly sacrifice, made possible only through Jesus’ death and resurrection. The prayer portrays God as actively involved in the liturgical act, bridging the material and the spiritual for His glory.

As the priest calls down the Holy Ghost, imagine a gentle wind sweeping over the altar, igniting the gifts with divine light. Open your heart and silently invite the Sanctifier into your soul, asking him to bless the offering of your life—your joys, sorrows, and intentions. Picture the Spirit hovering over you as he did at creation, renewing you for God’s glory. Let this moment stir a longing for holiness, trusting that the same Spirit who sanctifies the sacrifice dwells within you, preparing you for communion with Christ.

5. Prayer to the Holy Trinity

“Accept, O Holy Trinity, this oblation which we offer unto Thee in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honour of the blessed Mary ever Virgin, of blessed John the Baptist, the holy apostles Peter and Paul, and of all the saints; that it may avail to their honour and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord.

Amen.”

Having previously invoked the Father and the Spirit to make ready the appearing of the Son, we now pray to the Holy Trinity jointly. This prayer ties the Offertory to the Paschal Mystery—Christ’s Passion, Resurrection, and Ascension—while invoking the communion of saints. It portrays a Trinitarian God who receives the offering through Christ’s mediation, with the saints as intercessors and exemplars. The Mass becomes a cosmic act, linking heaven and earth in a chain of grace and honour.

Picture the Holy Trinity enthroned in glory, surrounded by Blessed Mary, the apostles, and all the saints. As the priest offers the gifts, join them in spirit, placing your life into this eternal memory of Christ’s victory. Ask the saints to carry your name before God, trusting that their prayers amplify yours. Let this moment remind you that you are never alone in your journey to salvation.



THE OFFERTORY

(From the Rector's Kitchen, continued from Page 26.)

Place the vegetables around the lamb, add the can of tomatoes, spread the minced garlic on top, and drizzle with the remaining olive oil.

Finally, place a few sprigs of rosemary on top of the lamb, and cover.

If you have a timer, set it for a **total time of six hours**. The **first two hours** will be set to **high**, and the remaining **four hours** will be at the **low** setting.

Now, how much salt and pepper?

Good question, and the answer is essentially “to your taste.” My measurements are seldom exact, but I estimate that I use about 1/2 of a teaspoon of salt, and an equal amount of pepper.

Generally, I will end up adding a little more of both later in the cooking process, after tasting the juices.

If I have time before serving the lamb and vegetables, I will pour off the juices, and chill them to allow removal of the fat; then, add the remaining juices back in with the lamb, and reheat.

If you prefer the vegetables to be a little firm, add the tomatoes at the beginning, but wait to add the other vegetables to the crock pot when the temperature is reduced to low heat.

The first time, I left everything in the crock pot for a total of eight hours (two on high, six on low) and the meat was falling off the bone, and the vegetables were almost mush. It was good, but well cooked! Almost like a stew.

Occasionally, someone will ask about the chef's hat being floppy rather than standing up. I checked with a real chef friend, and found out that to make it stand up, I could stuff the hat with paper, with a cardboard form, or starch it rather heavily (the starch wouldn't last long), or the alternative was to just let it flop.

I decided to just let it flop. It adds more character that way!

Andiamo a Mangiamare!
Bon appétit!

**Additional Shrove Tuesday
Spaghetti Dinner Picture**



Blast from the Past Resurfaces, with a Twist?

This month we examine a true Blast from the Past and one “modern” Blast for the Past, with a twist. First, the newspaper article on the bottom right of the opposite page gives us a glimpse of the very early days of All Saints Anglican Catholic Church, but this time (as opposed to last month’s picture) from the outside.

The article mentions a few things that have already been touched upon in previous months, but interestingly it mentions that, until the unknown exact date of the article, the parish had been leasing the church property from Dr. Robert Lipe. Also, when examining our parish grounds (at least the church proper and the Parish House) from the outside, a few differences between now and then begin to pop out. The Parish Hall as shown is in its original configuration, prior to the early 1990s renovation, where it took on the technical name of the “Spencer Building,” named after the Spencer’s who donated towards the renovations. Next you might have noticed that the fencing facing the main parking area was constructed on a brick lattice design, not the wrought iron design. It is unknown when the brick fencing was replaced with the current wrought iron fencing. Next, in what is now the Memorial Garden, two tall yew (?)

bushes occupy the space presently where crepe myrtle trees are and the trim of the church appears to be painted a light color, presumably white, though difficult to tell given the black and white nature of the photograph’s printing in the paper. Also, the remaining trees on our property that were damaged by Hurricane Helene in late September of last year will soon be coming down, including the oak tree between the Parish Hall and Fairfield House and the magnolia tree immediately in front of the church, so this view will become even more a thing of the past.

Next we can turn to the pictures, opposite page top. The original picture on the left was taken (by Anna Stiglbauer) during the Sunday, March 30th (Lent IV or Rose Sunday) 10:30 church service. **Bob Sukovich** was the acolyte, **Father Davis** the celebrant, with assistance from **Fr. George** on the right. If you’re unaware, it is possible to use Artificial Intelligence (A.I.), in this case ChatGPT, to take an existing picture and make it appear as if were from another era or made in another medium or style. The request made to ChatGPT was to make the picture as if it were from a Medieval era manuscript, and the results are simultaneously quite accurate and stylistically interesting. It does indeed look like the interior of our church was captured by a Medieval artist in some manuscript from the 1400s, with a few minor differences. What do you think?



OLD CHURCH HAS NEW OWNERS

This church and parish house located on Fairfield Street was recently purchased by All Saints Anglican Church.

All Saints Buys Church

All Saints Anglican Church has purchased the church and parish house property at 108-110 Fairfield St. in Aiken.

Since the organization of the church in October 1977, All Saints has been leasing the property from

Dr. Robert Lipe.

The buildings were originally constructed by the Episcopal Diocese of Upper South Carolina.

Thirteen former Episcopalians formed All Saints in order to preserve and continue the traditional Anglican faith. This included the retention of the 1928 Book of Common Prayer and an Apostolic male ministry.

The name of the church was selected because the first service was held on All Saints Day.

The Rev. Henry Summerall

became the first rector of All Saints Church in January 1978. The church has grown from the original group of 13 to its current membership of approximately 125.

Sunday services of the church include church school and adult Bible study at 10 a.m. and the regular Sunday morning service at 11 a.m.

There will be an 8 a.m. Holy Communion Service on Easter Sunday in addition to the regular 11 a.m. service.

A nursery is provided at all services.

