

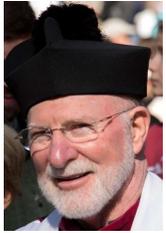
All Saints' Herald

February
2022

Newsletter of
All Saints Anglican Parish
Aiken, South Carolina

A Parish of the
Anglican Catholic Church
Diocese of the South

From Fr. George's notebook....



The Question: How to Secure Our Future As a Parish?

I would imagine that there is one thing we all in our Parish could agree on — we're not getting any younger!

But is there any possibility we could agree on what to do to secure our Parish's future, i.e. to attract young people?

How flexible are we? Are we willing to accept any changes that would make us more attractive to younger generations?

How set in our ways are we?

How versed are we in the **Faith and Practice** of the **Anglican Faith**? This is not just an allusion to our bishop's wonderful book on the *Faith and Practice of the Anglican Church*.

Chris Roberts, our youngest Vestry member by far, sent me the link to an article that gives some insight into these questions by addressing what is happening among young people today who are seeking a church home.

To put it bluntly, we at **All Saints'** are still clinging to many of our old **Low Church** ways for any number of reasons, some good, some not so good, when all our senses are longing to be part of the **Liturgical Worship** for which **Anglicanism** is noted, which has redefined it

through the *Oxford Movement* of the 1800s.

Okay. This a round-about way to approach the basic question: How to secure our future as a Parish?

The follow-up question is, are we willing to do what it takes?

Have I piqued your interest?

What we are learning is that many young people who are returning to the Church are seeking liturgical churches that adhere to what we in Anglicanism call **High Church** or, at the least, an upscale **Broad Church**.

By this, we mean churches that are more in-line with our **Catholic Heritage**, and that offer a liturgical service that appeals to all the senses, such as bells and incense — smells and bells — and a theology that, while in-line with us at All Saints, also incorporates more, again, of our **Catholic Heritage**.

During my tenure as rector, as did my predecessor, **Fr. Garret Clanton**, I have endeavored to enlighten each of you in the beauty of our faith, and the practice of that faith as it is affected by our **Liturgical Practice** and our **Theological awareness** of the Faith as once delivered by Jesus to the Apostles.

Are you interested in learning more? Are you open to enjoying the fullness of the **Catholic Faith** in the **Anglican Tradition** while opening up our Parish to younger generations?

Services & Meetings.....

Wednesday the 2nd....

Purification: Holy Communion at 5:30 p.m., followed by Anglican Studies.

Tuesday the 8th....

Vestry meets at 5:15 p.m. in the Parish Hall.

Wednesday the 9th....

St. Cyril of Alexandria: Holy Communion at 5:30 p.m., followed by Anglican Studies at 6:15.

Tuesday the 15th....

ACW Lunch at 11:30 at *Betsy's Round the Corner*.

Tuesday the 15th....

Men of All Saints' meet at 6:00 p.m. in the Parish hall.

Wednesday the 16th....

Feria: Holy Communion at 5:30 p.m., followed by Anglican Studies at 6:15.

Wednesday the 23rd....

Feria: Holy Communion 5:30 p.m., followed by Anglican Studies at 6:15.

Thursday the 24th....

St. Matthias: Holy Communion at 5:30 p.m.

Scheduling Use of the Parish Hall

It has been brought to our attention that there is a need for a sign-up sheet for use of the **Parish Hall** to prevent conflicts with standing meetings or Parish events.

Presently there are the following standard meetings/events scheduled:

1st Wednesday — PEO meet 10 – 3

2nd Tuesday — Vestry meets 5 – 7.

3rd Tuesday — Men's Club meets 6 – 8.

Last Tuesday — French Club meets 6 – 8.

Do **note**, that the Fairfield House can accommodate small groups wishing to meet; however, there are no kitchen facilities or accommodation for refreshments, and the date/time must be coordinated with the Parish Secretary, Kathy Clark.

It's not such a big step, and need not be undertaken in one fell swoop! But, for some, it will be a challenge — a challenge in that it will require putting aside some old prejudices and embracing a new attitude toward the **Catholic Faith** and all that it encompasses.

We have talked about many of these things over the years, and nothing we must do is contrary to solid **Anglican Theology** and **Liturgical Practice**, and certainly not far afield from what we already do at **All Saints'**.

So. Are you interested?

For Annual Parish Events with variable dates, the schedule is as follows:

Tuesday, March 1 — Shrove Tuesday Potluck 6 – 8.

Thursday, March 17th — St. Patrick's Day festival 6 – 8.

Tuesday November 1st — Parish Anniversary with Potluck 6 – 8.

The Parish Hall should be available outside of the above dates and times.

Do you agree that we need to attract younger members to our Parish?

Are you open to embracing the fullness of our **Anglican Faith** and its **Liturgical Practice**, and, as I have noted on occasion, *worship the Lord in the beauty of Holiness*?

Think about it, and let me know what you decide in your mind and in your heart.

What a wonderful journey we can undertake together — a journey of discovering all the beauty of our **Anglican Faith**, and unleashing it here at **All Saints'** to the benefit of our future.

News from the Pews

By Clare Michelinie & Ruth Ann Prevost

Parish Outreach

Carl Bottomley reports that **Parish Outreach** at the Assisted Living Facilities in Aiken is back on track after a COVID scare last month.

Carl says that we are continuing to conduct services at **Benton House**, with our prayer service held at 3:00 p.m. Tuesdays, and the **Sing-A-Long** on Fridays at 11:00 a.m.

COVID continues to provide obstacles with Trinity on Laurens, now shut down to volunteer efforts due to positive cases being detected.

On the positive side, we begin ser-



Have you met **Lori & Louie Gannon**? They attend the early service, and then come to the **Sunday Adult Bible Study**. Lori & Louie moved to Aiken from West Georgia, and they absolutely love it here! Lori is an Administrative Assistant for the Dean of Humanities and Social Science at USC-Aiken. In her spare time Lori loves to knit and journal. Louie is retired and now has time to enjoy cooking and baking. Both Lori & Louie are a great addition to the Sunday Bible Study, as they are good Bible scholars. I am sure they look forward to getting to know more congregants at All Saints.

vices this month at 3:00 p.m. on Wednesdays at **Silver Bluff Grove**. This nursing home/assisted care facility is located on Silver Bluff, just before the entrance to **Woodside Plantation**. **Silver Bluff Grove** specializes in Assisted Living and Memory Care.

We hope is to extend our **Parish Outreach** to as many facilities as possible within the Aiken Area.

Shout-outs of thanks to **Clare Michelinie, Trina Crocker, and Maryanne Ebert** for their willingness and enthusiasm to volunteer.

Gun Enthusiasts Club

There has been some interest expressed in starting a **Parish Gun Enthusiasts' Club** for those who would like to share their hobby of gun collecting, and practicing their shooting skills. It's been noted that many Parishioners own various types of guns, and some do practice their shooting skills from time-to-time. Also, some collect antique guns, as well. If you are interested, please contact **Susie Kern**.

A Men's Choir?

Coming soon at All Saints' — a **Men's Choir** to broaden our liturgical music and to add another element of beauty to our liturgical worship. Stay tuned for details in the next newsletter.

[A full choir of men and women remains a possibility if there is interest.]

If anyone would like to share information to "News From The Pews" please contact : Clare Michelinie Cell phone: 978-590-7760 or claremichelinie@verizon.net

Fairfield House Update

New Roof as Renovations Continue

The Fairfield House has a new roof. Of course, this is not the first new roof for the structure, built in 1850, but it was much needed.

Our Parish Secretary, Kathy Clark, was able to document the one-day event, and says the project went smoothly.

The new roof was required before other renovations could be completed and other projects undertaken.



Currently, the Parish Offices are housed in the Fairfield House, as well as the Provincial Library, which is slated for relocation soon.

A one-bedroom apartment is being constructed on the second floor, and we are hopeful that it will be completed by Easter.



ACW News

by Betty Alexander

A group of ladies gathered in January for the **ACW Lunch** at *AnShu Asian Café*.

Present were: **Ann Zouck, Marion Terrell, Jean Drake, Pat Hardwick, Kim Hardwick, Patricia Sharp, Clare Michelinie, Sharon Riordan, and Betty Alexander.**

Topics of conversation included: scary experiences related to potentially dangerous people — for Betty, a would-be burglar, for Claire, a prospective real estate client; ailments (of course, but not to be enumerated here); strange foods found in the *Far East*, such as "dog," which smells like it's being cooked in vinegar, according to Sharon; nightmares associated with building a house, with Jean reporting on the new pump which froze and was shooting like a geyser; Ann's difficulties (supply chain-related?) in finding paper plates for the Parish House kitchen.

Pat Hardwick and daughter Kim were new to the group, and some older parishioners explained to some newer parishioners that Pat's late husband, **Mike**, was **All Saints'** dedicated *Treasurer* who campaigned for hiring **Kathy Clark** as bookkeeper/secretary. Kim, her daughter, is a nurse, OR Director for 16 years at *East Cooper Medical Center* in Mount Pleasant, but is now working online in Aiken in *Health Care Recruiting*, and is volunteering at the *Equine Rescue Center*.

The next **ACW lunch** will be at 11:30 a.m. at *Betsy's* on Tuesday, February 15th. Anyone interested in coming is welcome. Just let us know!



Men of All Saints' News

Tuesday, January 18th, was Chili & Beer Night at the **Men of All Saints'** monthly meeting.

Well, it was a chilly night, and perfect for Fr. George's **Chipotle Chili Soup**



(the featured recipe for this month).

Beer seemed to be the perfect companion for the soup, which was served with a tossed salad, bread, and cheese-cake for dessert.



After supper, the group was entertained by **Bob Sukovich's** musical group, which uses the Parish Hall for their rehearsals.

In attendance were **Tony Harris, Linzee Whittaker, Bruce Drake, Carl Bottomley, Jerry Burns, Bob Sukovich, Kevin Riordan, Chris Roberts, Forrest Roberts (our Photographer), and Fr. Alexander.**

Next meeting of the **Men of All Saints'** will be on **February 15th**, 6:00 p.m. in the Parish Hall — menu to be determined, suggestions welcome.



Pickin' n' Grinnin'

Pictured is Bob Sukovich with guitar in hand, as the group of musicians to which he belongs practices in the Parish Hall. To Bob's left is Tim Barnett, guitar and vocals, and to his right is Bill Granade, keyboard, vocals, and bass. Absent when the photo was taken was Abi Spires, vocals and guitar. The group (without a name) performs at several venues around the county, and, if we ask, they may give a concert here at All Saints'.



Miscellaneous Announcements

Remembering the Faithful Departed at the Altar

It is customary in Anglican Tradition to remember our departed loved ones and friends at the Altar on special occasions, especially on their birthday or date of departure. If you would like to have a family member, or special friend remembered at the Altar on a certain Sunday, please let Fr. Alexander know.

Memorials

There are a number of opportunities for memorials in the Parish. For information on the procedure for making memorials, and on items that are needed, or nice-to-have such as new *Stations of the Cross*, please see Fr. Alexander.

Altar Guild Seeks Members

The **Altar Guild** is in need of new members to assist with Altar Duties following the various services, in particular, the 10:30 service. If you are interested in this very important service in the Church, please contact **Betty Alexander**.

Coffee Hour Volunteers

We're looking for more people to join in preparing the Sunday Coffee Hour. Preparing a Coffee Hour doesn't have to be involved, and often two or more will team up for a particular Sunday. If you're interested in joining in with preparing a Coffee Hour, please contact **Lena Whittaker**, who is chair of the *Hospitality Committee*.

Contacting the Rector

Fr. Alexander is available day or night, 24/7, and may be reached anytime at **803-270-0406**. This includes holidays, as well. If you would like a home or hospital visit, or to receive Communion, anointing, or just to talk, please give him a call, text, or email (gfa2001@bellsouth.net). If he is not able to answer immediately, please do leave a message.

Altar Flowers

The **Flower Chart** is on the bulletin board in the Parish Hall for those who would like to dedicate flowers for family or friends, special occasions, or in memory of loved ones. There is no specific amount to donate for *Altar Flowers*; however, they usually run

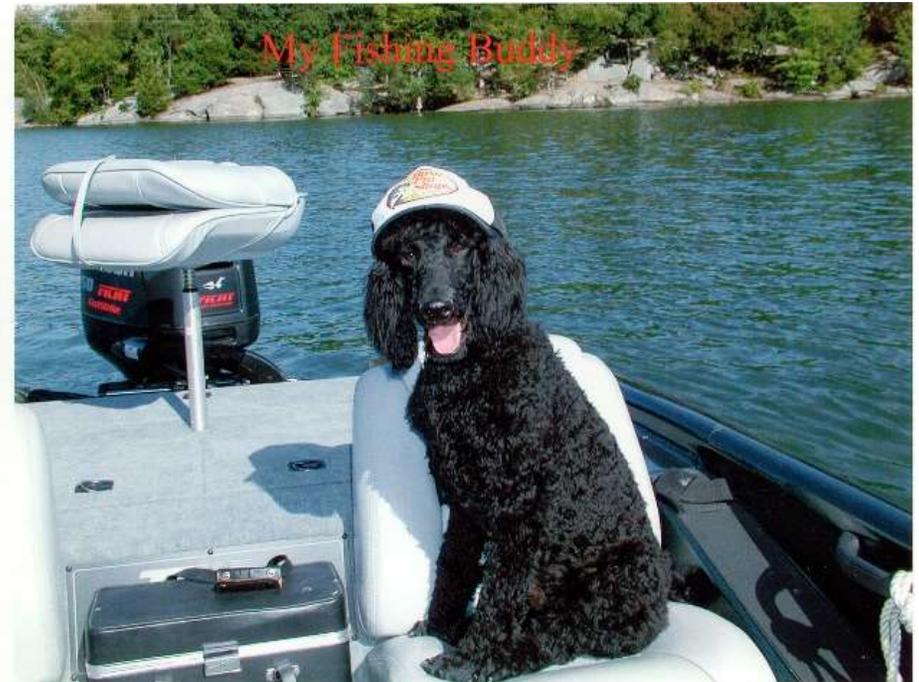
Your Best Pet Pictures

Forrest Roberts submitted the photo of **Nigel** in cap, and ready for the fish to bite.

[We offer this in memory of a wonderful canine.]

Standard Poodle and, at times, could be a handful, especially with Carol Sue.

Our current Standard Poodle, Allie, is the closest female we have had to him — both very alert and very smart; nothing gets by them.



Forrest wrote:

I thought you might want to see my fishing buddy, Nigel.

Nigel was born in 2000 and died in 2013. He has been our only male

Your Best Pet Pictures

Spotlight your pet — dog, cat, horse, et cetera — so others can enjoy them as well. Email your photos with a little write up to Fr. George at

gfa2001@bellsouth.net

Birthdays & Anniversaries

February Birthdays

- 4 Robert Peeples
- 9 Tamara Cannon
- 18 Margaret Spilman

February Anniversaries

- 23 John & Jo Cunningham



Members as Embers

The Flame that is the Church

What if We Lose the Fire that Burns within Us?

By Fr. Alexander

Recently, a young woman (not a member of the Parish) who has been a most devout attendee of our weekday services and early Sunday service, sent me a story she had received from a friend.

I asked her if it would be possible for me to print it in our newsletter and, after researching, she said that it should be okay. It was a true story, she said.

Even if this isn't a true story and never happened, it conveys a truth that reflects not only on this parish but also on other parishes and congregations, indeed, reflects on all who proclaim to be Christians yet remain distanced from the worship of the Church.

Here is that story:

Unfortunately, one parishioner stopped going to church, and that became somewhat bothersome for the parish priest, so he decided to visit him, and find out what was going on.

The parishioner had been very diligent and pious, and had attended church every weekend, and all church holidays.

So time had passed, and the priest set out to visit him.

He came to his home and knocked on the door. The parishioner opened the door, and without saying a word, let the priest in. He nodded his head, greeted him, and gestured for him to sit down.

The parishioner returned to his chair

where he was sitting alone by the fireplace, aimlessly looking at fire.

The priest sat comfortably in a chair and began to watch the wonderful "play" of flames in the fireplace.

They were both silent, sitting quite a while without saying a word.

After some time spent in silence, the priest suddenly got up, took the tongs, grabbed a piece of wood engulfed in fire, and placed it aside, next to the fireplace away from the bonfire.

Then he sat down again.

The silent moments appeared to last for several minutes more.

In the meantime, the isolated piece of wood that was placed outside of the burning wood, stopped smoking and burning. It slowly waned, and soon became cold and very, very dark, almost black, like it never was bright, hot, nor ever, never released heat.

The priest got up again, and returned to the almost extinguished piece of wood, grabbed it with pliers, and placed it in the fireplace with the other burning wood.

A few short moments later, that same wood that was outside of fire started burning again with the others, regaining heat, flames, and warmth the same way as it did before it was taken out of fire.

Leaving the tongs, the priest, in silence, put on his coat and slowly began to walk toward the door, when, as he reached the doorstep, he heard the words:

"Thank you for visiting me, Father, and telling, teaching me the sermon of the fireplace. I will definitely come to Church next Sunday."

If we pause to think about this story, we may well realize that it doesn't really end. It's a continuing story.

In today's world, it has become so easy to become detached from that fire of faith that radiates from the Church.

Like embers from a fire, people pop out of the Church and, in time, lose their fire by losing contact with the flame that should burn within, and become cold as their commitment to their own faith fades.

In this day and time, especially, it is so easy to discount the role that the Church plays in our lives, and to fall prey to the discontent that is inevitable among people — inevitable because we each have different aspirations and expectations, and often fail to consider the big picture, and how we each contribute and fit in. We forget, though St. Paul reminds us in his Epistles, that we are all members of one Body, the Church.

Yes, St. Paul has said it all too well. Indeed, the Church is the one **Body**, and we its members. We need the **Body**, the **Church**, to realize our potential as Christians. And the **Body**, the **Church**, also needs its members, us, in order to fully function in the world.

Often we put ourselves above our Creator, and fail to respond to all the signs and wonders that tell us he is ever present and ever ready to provide the warmth we need to sustain our souls. We stray from the hearth and slowly cool until we become cold, the fire that we once were is extinguished, and our souls begin to wither.

We become other than God intended us to be.

Indeed, God not only provides the warmth but also the nourishment that our souls need through the **Sacrament** of the **Body and Blood** of his Son Jesus Christ.

The world, despite its allurement, does not have an eternal fire to warm us and to keep the embers of faith burning within us, inspiring us, but that eternal fire exists within the Church.

So, what we are really trying to say is that true worship of God is found in the corporate worship of the Church.

Yes, we can worship God in private but it is through the **Body**, the **Church**, that our members find life.

Perhaps, the story of the fire and the isolated piece of wood is a story we should share with others, especially those of our own Parish who rarely attend services, or who have even withdrawn completely.

For whatever it is that lures an individual from the warmth of the Church, the fire; whatever the discontent; more important is what the **Body of Christ** offers each us, individually, and we join together corporately to worship our Heavenly Father — our faith kept alive and burning within us as members of the that eternal flame.

Really and truly, whatever discontent that drives us away from the **Church**, from that eternal fire, is of little consequence when we reflect and take stock of what is offered us through the **Body of Christ**, and how little is required of us in return — except **love**.

Liturgically Speaking

by Fr. Alexander

Liturgical Vestments — Reprinted from Sunday Bulletin

One of the beautiful aspects of liturgical worship is the garments, or vestments, worn by the clergy, especially during the Holy Eucharist. We tend to take them for granted but, for the most part, they have evolved from use in the ancient Church.

So, let's take a look at the vestments we see every Sunday during the Holy Eucharist, or, as it is more commonly called, Holy Communion.

Amice

The original significance of the Amice is rather vague, and it is difficult to place a date on its inclusion as part of the priestly vestments. Basically, it is a square or oblong linen cloth with a string attached at two of the corners.

At one time in the Church, the Amice was given to a deacon at his ordination with words signifying that it was a scarf from the Latin "castigatio vocis," and was to be worn to protect the throat; however, in the prayers said when putting on the Amice, it was referred to as "galea salutis", meaning "helmet of salvation". Thus, it was deduced that it was intended to be a sort of head-covering.

Today, the Amice is worn around the neck and is the first article of the vestments to be put on. In donning the Amice, it is placed on the head and tied at the waist. After the Alb and Stole are put on, the Amice is folded down to form a collar.

A practical use of the Amice, since it can be easily washed, is to protect the Alb,

Stole, and Chasuble from perspiration, and, thus, from becoming stained.

Alb

The Alb is simply a white linen garment, reaching from the neck to the ankles, worn by clergy at the Mass or Eucharist, and is tied at the waist by a rope girdle. It is donned after the Amice.

Its use can be traced back to the early days of the Church, and it represents "purity".

Though normally plain, it is often adorned at the hem and the sleeves with strips of embroidery or lace, either white or in colors, called "apparels". Although generally white, it may also be seen in various colors but that would be unusual and rare in the Anglican Church.

Cincture

The Cincture, sometimes called a girdle, is a rope-like belt worn with the Alb. It symbolizes purity and continence, as in the words from 1 St. Peter 1: 13 — ***Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.***

Stole

The origin of the Stole is also vague. Its use was not mentioned in the Western Church until about the 4th century, and it was first used as a type of neck cloth. In tracing its emergence in the West, it was found in Spain in the 6th century, and then in Rome in the 8th century.

Today, it is a distinctive part of the clergy's vestments, both in the Eucharist,

and on other occasions when the Sacraments of the Church are administered. From a simple neck cloth, it has evolved into a long, narrow strip of silk in the same color as the Chasuble. It is worn over the left shoulder of a deacon and tied at the waist, while the priest wears it around the neck, crossed in front. For a bishop, the Stole is not crossed but hangs straight.

During the ordination, it is customary for the bishop to place the stole around the neck of the ordinand with similar words as "take my yoke upon you...for my yoke is light and my burden is easy."

Chasuble

The Chasuble is the outermost garment worn by clergy in the Eucharistic celebration, and is said to represent the cloak worn by Jesus at his Crucifixion, and which was described as being woven of one piece so that, rather than rending it, those who crucified Jesus cast lots for it.

Basically, it is similar to the outdoor cloak of the Greco-Roman world called a "paenula" or "planeta". It originally resembled a tent with a hole cut for the head. For use in the Western Church, it was reduced in size; however, in the Eastern Church, it was cut away on the sides, and became known as the "phelonion".

After the Reformation in England, its use was abolished but later in the "Ornaments Rubric of 1559," its use was reimposed but it was not widely used until much later.

The Chasuble, worn over the Alb, may be seen in various colors, representing the seasons of the Church, and also denoting specific festivals or feasts. Basically, the

colors are white, red, green, purple or violet, and black, though a pink may be worn on two specific occasions — Third Sunday in Advent and Fourth Sunday in Lent.

Although blue or Sarum Blue was often used prior to the 20th century, it is not longer in use; however, some parishes still use it during Pre-Lent.

We'll cover the colors of the Church and of the seasons in a separate article later.

Maniple

The Maniple is not easily seen, as it is worn under the Chasuble, put on just before the Chasuble is donned. It is essentially a strip of silk cloth, the color of the Chasuble, worn on the left arm.

Originally, it was a sort of handkerchief carried to wipe perspiration and is not found in actual liturgical use until about the 6th century. Over time it became more elaborate, and today is primarily of ornamental use as part of the priestly vestments during the celebration of the Eucharist.

Symbolically, it represents the bonds that held the hands of our Lord as he was led to his Crucifixion.

Other liturgical garments worn by the clergy include the Zuchetta, Biretta, and the Cope.

Zucchetto

The zucchetto, as it is officially called, is a cap worn by clergy, very simply, to keep the head warm. Traditionally, there are usually only three colors for the cap in the Anglican Church, while there are five colors in the Roman Church.

(Continued on page 24.)

Annual Parish Meeting and Potluck

2022 Budget Approved, Elections Conducted, Projects Presented, Reports Made, and a Sumptuous Lunch



Treasurer, **Larry Byers**, helped get the meeting started by distributing the Annual Meeting Handouts and relocating the podium near the pull-down screen for the presentations. The figures from his report may be found on pages 16 and 17.

Parishioners conducted the business of the Parish on Sunday, January 16th, in quick fashion approving the 2022 budget and electing four members to the Vestry.

As might be expected, we will have a tight budget but workable if giving improves during the year.

There were a number of projects during last year, some of which were completed, and others carried over to this year.

In the Vestry elections, Carol Sue Roberts and Chris Roberts were re-elected for two-year terms, while Don Michelinie and Carl Bottomley were elected for the first time to serve two-year terms.

Sara Wood and Trina Crocker decided to retire from the Vestry. Sara has served the Parish in many ways and has been a member of the Vestry for more than 20 years, serving as Senior Warden for most of those years.

Trina Crocker has served on the Vestry for eight years.

The Parishioners present expressed their appreciation for the service and contributions Sara and Trina have made as members of the Vestry.

Larry Byers, Treasurer, gave an outstanding report on the financial structure and fiscal health of the Parish. Unfortunately, we had a problem with the computer, and Larry was not able to show his Power Point presentation;

however, fiscal charts are on the following pages.

Jerry Burns, Junior Warden, gave an extensive report on the various projects affecting the structures and grounds, one of the major ongoing projects being the refurbishing of Fairfield House, and the construction of a one-bedroom apartment on the second floor.

Of course, the completion of the graveyard expansion to include whole-body-burial was a topic of discussion. The project was undertaken by Sara Wood, who is responsible for the landscaping, while Jerry Burns assumed responsibility for the engineering part of the project. Both did an outstanding job.

Fr. Alexander gave a summarized version of his Rector's Report, saying that the complete report would be printed in the February Newsletter.

Essentially, on the spiritual/liturgical side, the Parish is doing well and remains healthy. After the drop-off in attendance during 2020 (attributed to COVID), attendance has improved greatly, and we gained a number of new members in 2021.

Our schedule of services are much the way they were before COVID, and, thanks to Carol Sue Roberts and Chris Roberts, we now have music for the 10:30 service.

All-in-all, the Annual Meeting was productive, and the best part is that the Parish is healthy on all fronts.

[The Rector's Report may be found on page 17, with more photos.]



Photos by
Forrest Roberts & Marion Terrell



ALL SAINTS' ANGLICAN CHURCH
BUDGET
JANUARY 1 THRU DECEMBER 31

	Budget 2021	Actual 2021	Budget 2022
Revenues	169,000	162,874	174,500
Compensation	90,472	80,343	92,731
Administration	18,200	15,710	18,700
Worship	2,700	2,282	2,700
Benevolence	30,000	30,284	30,500
Maintenance	27,400	29,038	30,740
Total Expenses	168,772	157,657	175,371
Net Revenue	228	(5,217)	(871)

PARISH OUTREACH DISTRIBUTION

EASTERN CONGO HOSPITAL	\$ 2,000
ACTS(\$2300 Plus \$1200 Dues)	\$ 3,500
CUMBEE CENTER	\$ 500
CHILDREN'S PLACE	\$ 1,500
HELPING HANDS	\$ 400
GOLDEN HARVEST FOOD BANK	\$ 500
ST. PAUL MISSION SOCIETY	\$ 500
TOTAL	\$ 8,900

Rector's Report

A Healthy Parish — Small but Growing

By Fr. Alexander

Just a year ago, on this same Second Sunday after Epiphany, the Parish held its 43rd Annual Meeting. The atmosphere outside was somber and gloomy when we should have been joyfully celebrating the Birth of our Saviour and his Manifestation to the world.

We have gone through much since then as a community, a nation, and as a world, caught up in a great fear, a fear that even invaded the Church and extended to many in our small Parish — nearly two years of fear, and still counting.

As you may remember, with the sup-



port of members of our Vestry, especially Larry Byers, and Betty, I took a stand — a stand which every clergyman should have felt obligated to take, not a political stand, but a moral stand — to keep the doors of the Church open as a refuge to those in spiritual need during turbulent times. The Church is not open for business only on sunny days but on rainy, stormy days, as well, when the elements of life rage against us. This was in mid-March of 2020 — Lent 4.

At first, acceptance of this decision was met with skepticism, and attendance was sparse. But all that changed over the course of the time, not overnight, but over many months, until the clouds began to allow a little glimmer of sunlight through, and the fear that had gripped so many began to abate; and there was the Church, our small Parish shining forth in the mist, the doors open, the candles lit, and people sitting and kneeling in the worship of Almighty God, our Heavenly Father.

Fund Balance

Operating Funds:	\$ 88,000
Equity Fund:	\$304,947
Contingency Fund:	\$ 25,000
Capital Fund:	\$ 56,000
Investments	\$ 10,069
Graveyard	\$ 12,650

Total Fund Balance **\$496,666**

God had indeed blessed our small Parish, through the presence of the Holy Spirit, in bringing us safely through this, one of the many storms of life — and it isn't over quite yet.

So we come to the present. Now, when the time came to prepare the annual report to the Parish covering 2021, I was taken with our attendance

for the year, as you may see in the handout — plus, we had had four Confirmations and six Receptions during the bishop's annual visitation; moreover, I was comforted that we lost no one because of this pandemic.

God has truly blessed us — and I firmly believe he blessed us because we stood firm against the tempest and

kept our doors open to those who wished to seek refuge.

Thank you all for your support of this decision. Thank you for filling the pews and joining with the Saints in heaven and on earth in worshipping God, our Heavenly Father.

But our work is not done, but only begun as we continue in our Faith — and the practice of our Faith as Continuing Anglicans. Indeed, in this rapidly changing world, we are daily challenged in living our Faith and in protecting our right to practice that Faith.

In these times, we cannot afford to let up. We must be diligent, resilient, and committed to the Church and to the worship of our Lord and Saviour Jesus Christ.

We must never forget the sacrifices made in the Name of Jesus Christ over the centuries. There are too many to name, even in the English Church, Bp. William Laud, whom we commemorate today, being just one. And those sacrifices continue today throughout the world.

We have much to be thankful for as we hold our 44th Annual Parish Meeting — and we have much work to do if we want to maintain our freedom of religion, and to keep our Parish alive and well.



No, this is not a political statement; it is a religious statement, for we are each — each of us, needed to continue in the corporate worship of God; needed to pray and to keep our doors open; and that is not without cost.

Our Parish needs the support of each of you physically, fiscally, and spiritually. That's a mouthful! we need you in the pews, offering yourselves as *living sacrifices* to God; we need your generosity to meet the fiscal needs of our Parish; and we need you spiritually to sustain the Church and our Parish through prayer.



I thank God every day for you — each of you — and pray for your spiritual wellbeing, as well as your physical wellbeing, and I thank God for the wonderful honor and privilege of serving this Parish

as your rector, knowing how unworthy I am of such an honor and privilege.

As I look around, I see so many here

Parish Statistical Report for 2021

Prepared for 2022 Annual Meeting

2015 2016 2017 2018 2019 2020 2021

	2015	2016	2017	2018	2019	2020	2021
Attendance	4227	4022	4405	3789	3595	2584	3191
Communions Received	3628	3473	4133	3402	3070	1984	2964
Sunday H. C. Services	103	103	106	106	104	105	116
Weekday H. C. Services	89	75	107	103	88	86	89
Home Communions	8	5	14	14	12	5	12
Daily Office (Sundays)	-	-	-	53	52	50	46
Daily Office (Weekdays)	-	-	-	5	2	2	4
Other Services	54	41	42	42	41	34	31
All Sunday Services	175	172	175	170	170	170	176
All Weekday Services	134	112	142	153	129	91	116
Burials	5	2	2	2	4	0	5
Confirmations	1	0	4	0	2	0	4
Receptions	0	0	1	0	3	0	6
Marriages	0	1	0	0	0	0	0
Baptisms	0	2	1	1	1	0	0
Ordinations	1	0	0	0	0	0	0
Active Members	86	92	94	86	78	80	83

[Please note that in 2018, Fr. Kelley, as part of his ministry, was providing services at various Assisted Living/Nursing Home facilities and recorded those services in our Service Register.]

who deserve recognition and appreciation for their dedication, their commitment to this Parish, and to serving our Lord.

Our Vestry — Jerry Burns, Junior Warden; Larry Byers, Treasurer; Carol Sue Roberts, Secretary; Trina Crocker; Sharon Padgett; Chris Roberts; and Marion Terrell. I would also like to recognize our outgoing Senior Warden of many years, Sara Wood, who is not present today.

She may be little, but Kathy Clark has been big behind the scenes as our Parish Secretary and Bookkeeper, and whose tasks seem never-ending.

A thank-you to Chris Roberts and Carol Sue Roberts, who have stepped up and been in the forefront of bringing music back to All Saints'. Chris is also the mastermind of our livestreaming, and is Lector Chairman. And Carol Sue has brought us "live" music, which we all so much appreciate.



Alan Wingard has been our longtime Acolyte Master and faithful server at most of our services.



Dr. Ray Vaughters is our Usher Chairman, and we are grateful to him and to our ushers for their service; and let us not forget our lectors.

Out of the spotlight are the members of our Altar Guild, who prepare the Altar for our many services.

And how can we forget those responsible for our wonderful coffee hours, potlucks, and suppers. The organizer behind all those is Lena Whittaker, who is our Hospitality Chairman. Of course, she did have some assistance, on occasion, from our Parish Grill-Meister, Bob Sukovich.

Thank you to the ACW for all they do during the year, and to Tom Prevost for conducting Adult Bible Study.

And, no, I can't forget you, Carl Bottomley, for taking our Parish to assisted living facilities with music and devotions, with your able assistants, Trina Crocker, Maryanne Ebert, and Clare Michelinie.

Carl also works hard at keeping me on my toes.



Now, how can I forget Lillie, who has brought love and chaos into our home,



and lots of inspiration, with stories to recount?

There is one person who has the thankless and tireless job behind the scenes to

keep me from coming unraveled and on course — that is my partner in this calling,



Betty, who probably never imagined what she was getting into when she said "I do" some years ago.

Thank you for your kindnesses and your support, not to mention, for your indulgence; as always, when it is my turn to speak, I am seldom at a loss for words — many words. The bishop thinks that I am heeding his admonition to the clergy to keep their sermons under 10 minutes. Let's keep him thinking that!

Finally, I am happy and thankful to report that our small Parish is healthy and growing — yes, we may be small, but we are robust! However, as always there is work to be done.





Commentary

Words Matter. Truth Counts

by Ken Connor

Words matter. Truth counts. Or do they in the postmodern age in which we live?

In a recent article, the New York Post reported that members of the University of Pennsylvania women’s swim team said some team members are uncomfortable changing in the locker room with transgender swimmer Lia Thomas. The newspaper reports: “Thomas, 22, who spent the previous three years swimming with the men’s team before she began transitioning to a woman, has created an uneasy environment in the locker room, as she still retains her biologically male genitalia – which are sometimes exposed—and is attracted to women, one teammate told the Daily Mail in an interview.”

Do words no longer matter? Can a biological male be declared to be a female simply because he says he is? Can one fairly call a pie a “cherry pie” if it doesn’t have any cherries in it? Does truth no longer count?

Abraham Lincoln thought that words mattered and that truth counted for something. Responding to a disputant in an argument, he is reported to have asked his opponent, “How many legs would a dog have, if you call a tail a leg?” Answering his own riddle, he stated that the answer was four, “...because calling a leg a tail doesn’t make it a leg.”

Any pollster will tell you that the answer to a question depends on how you frame the question and how you define its terms. That explains, in large part, why we are having such difficulty in public discourse in our society today—we have widely diverging views of what is true, so we can’t agree on which words to use in describing the truth or even the meaning of the words that are used. A fetus is a

“person” and it is, therefore, wrong to kill it—or it is merely a “collection of cells,” and it is perfectly okay to abort it. Protagonists in the abortion debate are talking about the same thing—an unborn baby—but they are using very different words to describe it. Even though the labels applied to her don’t alter her essential nature, the words used to describe the child result in diametrically different views of how she can be treated.

The same thing goes for the word “marriage.” Does that word have objective propositional meaning? Does it mean the “union of one man and one woman” or can we use it to also describe “the union of any two people who love each other?” The definition we use for “marriage” affects our view of the types of union the state should recognize.

These same problems with words and truth crop up in the fields of law and theology. Do the words of the Constitution have objective meaning which should be applied in accordance with the original intent of the drafters, or can judges treat the words as wax, molding them in any fashion they choose in order to reach the outcome the judge desires in the case before him? Can theologians define “hell” to mean mere separation from God, or is it a place of suffering where sinners who reject God are sent after they die? The answer affects our view of the need for a savior and the role of repentance in our salvation.

Is it fair to approach words subjectively as Humpty Dumpty did in his colloquy with Alice in Lewis Carroll’s *Through the Looking Glass*?

“But ‘glory’ doesn’t mean ‘a nice knock-down argument,’” Alice objected.

Commentary continued....

“When I use a word,” Humpty Dumpty said in rather a scornful tone, “it means just what I choose it to mean—neither more nor less.” “The question is,” said Alice, “whether you can make words mean so many different things.” “The question is,” said Humpty Dumpty, “which is to be master—that’s all.”

Christian apologist, Kirby Anderson identifies the problem we face as a culture in this way:

The worldview of the twenty-first century is postmodernism, and the dominant ethical system of the last two centuries has been relativism.

To understand this changed view of truth, we need to consider the story of three baseball umpires. One said, “There’s balls and there’s strikes, and I call ‘em the way they are.” Another said, “There’s balls and there’s strikes, and I call ‘em the way I see ‘em.” And the third umpire said, “There’s balls and there’s strikes, and they ain’t nothing until I call them.”

Their three different views of balls and strikes correspond with three

different views of truth. The first is what we might call premodernism. This is a God-centered view of the universe that believes in divine revelation. Most of the ancient world had this view of truth and believed that truth is absolute (“I call ‘em the way they are”). By the time of the Enlightenment, Western culture was moving into a time of modernism. This view was influenced by the scientific revolution, and began to reject a belief in God. In this period, truth is relative (“I call ‘em the way I see ‘em”). Today we live in what many call postmodernism. In this view, there is a complete loss of hope for truth. Truth is not discovered; truth is created (“They ain’t nothing until I call them”).

American culture is profoundly polarized in the 21st century. The political arena, which is characterized by extreme hyper-partisanship, is only a microcosm of the larger cultural divide. The electorate continues to hope that there is a candidate who will be able to wave a magic wand and bring us all back together. But there is little hope that we will be able to refashion a political or cultural consensus until we can agree on what is true and how to define it.

Lector Schedule

February

- 6 Ken Connor — Epiphany 5
- 13 Chris Roberts — Septuagesima
- 20 Bruce Drake — Sexagesima
- 27 Larry Byers — Quinquagesima

All Saints’ Herald

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For Anglican clergy, there is black for priests; red for canons, archdeacons, and deans; and purple for bishops.

Historically, because churches and cathedrals rarely, if ever, were heated, the zucchetto was adopted in the early middle ages, perhaps even earlier, to keep the heads of those in clerical orders warm. In appearance, it is similar to the Jewish yarmulke, and its name, zucchetto, is derived from its resemblance to that of a pumpkin cut in half.

The zucchetto is worn with clerical vestments, inside or outside the church. During the Holy Eucharist, or Holy Communion, it is removed before the Proper Preface, and not replaced until after the Ablutions. It may also be worn under the Biretta.

The biretta is a stiff square hat with three or four rounded ridges, worn by Roman Catholic and Anglican clergy for both liturgical and non-liturgical functions. A tassel is often attached, the color of which designates the wearer's rank, specifically in the Anglican Church: purple for bishops, red for Canons, Deans, and Archdeacons, and black for priests.

The biretta evolved from the medieval cap known as a "birettum," or "pileus." By the 16th century, it had evolved essentially into its present form.

Birettas are generally worn in liturgical celebrations but are removed before entering the Altar rail, and there are rules about when to put the biretta on and when to take it off, such as when the Name of Jesus is uttered. Also, when the Virgin Mary is mentioned, the biretta is touched with the right hand but is not removed.

Cope

The Cope is similar to a cape worn by clergy at liturgical functions but not during the Eucharist, being removed at the Altar rail. Its origin is similar to the Chasuble but evolved with the front being opened, and is thought to have come into liturgical use around the 9th century, although there is evidence that it may have actually been in use by clergy at least by the 6th century, based on frescoes and mosaics that have been discovered.

In the Middle Ages, it was used as a ceremonial choir habit, and there was also a heavy black cope called a "cappa nigra" that was worn mainly for warmth. The use of the black cope to keep clergy warm outside the church is still practiced.

Copes may normally be seen in three colors: black, white, and purple.

Rich and Beautiful Traditions

The liturgical vestments are just part of the rich and beautiful traditions in the Anglican Church, though they certainly draw our attention.

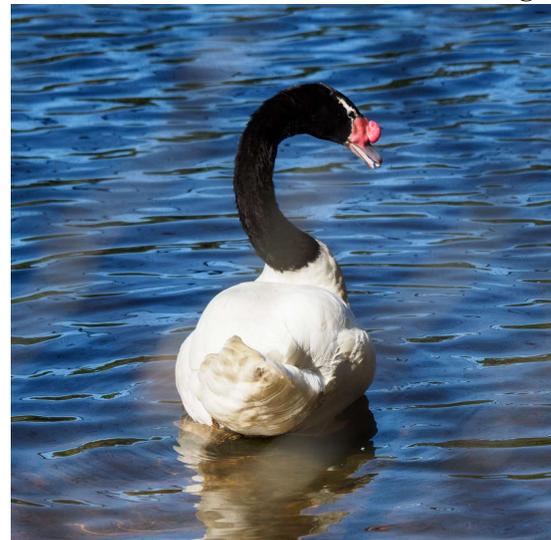
However, as we look around us, there is more, and we find that, within the liturgical setting, our spirituality is heightened through our senses — sight, hearing, smell, feeling, and even taste. We have the ornaments of the church, such as the vestments, hangings, candles, stained glass windows, and more. We have music and singing and bells. In many parish churches, there is the smell of incense, and, of course, there is the taste of the wine and the texture of the bread which we receive as the **Body and Blood of Christ**.

In **Liturgical Worship**, we become totally immersed in our bounden duty to worship God.



Swan Lake Iris Gardens is a unique place, and I certainly suggest a visit. It is the only public park in the US to feature all eight swan species and some of the most intensive plantings of Japanese Iris in the US.

The gardens encompass 150 acres and more than 120 varieties of iris that bloom in late spring.



Nature

As Seen through the Lens

by Forrest Roberts

Irises, Swans, Ducks, & Geese

Location: Sumter, S.C.



There are more than 100 different species of trees and 172 plants.

We had seen many of the swans on our travels but to find all of them in one place is remarkable. There are also **Canada geese, wood ducks, muscovies, anhingas, herons, and egrets**.

There are several beautiful sculptures by well known artists. SC's oldest festival, the Iris Festival, is held there. Admission is free, and photography is allowed. I have not been there when iris are in bloom but expect to this year. They could be the subject of another article. For now, enjoy the swan images.

[Note: this is a monthly series of nature photography by Forrest Roberts, who, with Carol Sue, travels extensively, both of them photographing the wonders of Nature.]

From the Clerical Kitchen....



Sunday Supper?

Chipotle Chili Soup

A Little Winter Warmth

By Fr. Alexander

In January, I had the pleasure of preparing the meal for the **Men of All Saints'** meeting, so I began rummaging through my box of **Clerical Kitchen** recipes to find something suitable for such an esteemed group.

I ran across one that seemed like it would work well — **Chipotle Chile**.

With recipe in hand, I began gathering the ingredients and set about preparing a huge pot of chili.



All went well until I tasted it.

Hot! Way too hot!

So, I decided to add more beans to cool it down but I hadn't planned well and my cabinet was bereft of kidney beans. But there was a can of black beans.

After adding the black beans, it was still too hot. So I found a can of cannellini beans and added them. Still too hot but getting better. Finally, I added a can of northern beans, and it was just about right, so I stopped there.

Now, with all the liquid from the beans, including the little bit of water used to wash out the residue of each can, I had a soup instead of just chili.

Well, so be it! Just needed a little ad-

justment with the seasoning and voilà, **Chipotle Chili Soup**.

Chipotle Chili Soup

Ingredients:

- 1 lb Hamburger
- 1/3 cup onions, diced
- 1 tbspc bell pepper, diced
- 1 1/2 tbspc garlic, minced
- 4 tbspc olive oil
- 1/2 tsp chipotle chili pepper
- 1/4 tsp cayenne pepper
- 1/4 tsp cumin
- 3 tbspc + chili powder
- 1 can diced tomatoes (28 oz can)
- 1 can dark red kidney beans (15 oz)
- 1 can light red kidney beans (15 oz)
- 1 can black beans (15 oz)
- 1 can cannellini beans (15 oz)
- 1 can northern beans (15 oz)
- Salt & Pepper to taste, starting with 1/2 tsp each.

Sauté the onions and hamburger in the olive oil over medium low heat, making sure to break up the hamburger so it isn't lumpy. Add the bell pepper and one tablespoon of the chili powder. Allow the bell pepper to soften, then add the garlic, chipotle chili pepper, cayenne pepper, cumin, and salt & pepper.

Next add the tomatoes, including the juice, as well as the three cans of kidney beans, including the liquid.

Add the remaining tablespoon of chili powder, and allow to simmer for about 10 minutes before adjusting the seasoning.

Usually, I find additional chili powder is needed, maybe a tablespoon.

If you find the chili is not spicy hot enough, then, by all means, add a little bit of red chili flakes or cayenne pepper. Again, a little bit can go a long way. Avoid adding more of the chipotle chili pepper; while it will add to the hotness, it will also give an overpowering flavor of "chipotle chili pepper"! So, not a good idea.

The chili soup is best when allowed to simmer for at least an hour or so. Even better if made a day ahead. There is something to be said for allowing it to rest overnight in the refrigerator.

The soup is especially good on a cold night, served with a hearty bread on the side.

Andiamo a Mangiamare!

Saint of the Month

St. Matthias, Apostle (First Century)

Very little is known of St. Matthias outside of what we learn from the *Acts of the Apostles*.

According to tradition, as noted by Clement of Alexandria, St. Matthias was one of the 72 disciples that Jesus sent out, two-by-two, during His ministry. There is corroboration of this by both Eusebius and St. Jerome.

What we do know is that from the time of His baptism until His ascension, St. Matthias was one of those who was constantly with our Lord.

Soon after the Ascension of Jesus, St. Peter declared the necessity of electing a replacement for Judas to complete the twelve.

As we learn from the *Acts of the Apostles*, Matthias was one of two candidates chosen as most worthy. The other was Joseph called Barsabas.

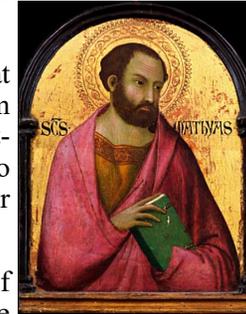
The Apostles prayed that God would direct their choice, and then proceeded to cast lots. The lot fell upon Matthias, who then was numbered with the eleven and received the rank of Apostle.

It was not long after his election that he received the Holy Ghost along with the other Apostles on the day of Pentecost.

He took up his mission with zeal, and it was noted by Clement of Alexander that he was remarkable for his insistence upon the necessity of mor-

tifying the flesh to subdue the sensual appetites. According to Clement, this is a lesson he had learnt from Jesus, and Matthias practiced it himself.

Matthias spent the first part of his ministry in Judea, afterwards going to other lands. He then left Judea for other lands, where he could continue his ministry.



According to Greek tradition, Matthias is responsible for planting the faith in Cappadocia and on the coasts of the Caspian Sea.

He is said to have endured great persecution from the people among whom he worked. They were savage people who ill-treated him, and finally he received the crown of martyrdom at Colchis.

Nothing is known for certain about the manner of his death, but the Greek *Menaia* and other legendary sources claim that he was crucified. His body was kept for a long time in Jerusalem before being translated by St. Helena to Rome.

While the Acts of the Apostles is the only reliable source of information about St. Matthias, there is apocryphal literature associated with his name.

There is an apocryphal *Gospel of Matthias*, apparently known by Origen, and there has been some discussion as to whether it is the same work from which Clement of Alexander quotes under the name *Traditions of Matthias*.

Parish Monthly Calendar

February 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<i>1</i> <i>St. Titus, B.M.</i>	<i>2</i> Purification HC at 5:30 pm Anglican Studies 6:15	<i>3</i> <i>St. Blase, B.M.</i>	<i>4</i> St. Gilbert of Sempringham, Abt.	<i>5</i> <i>St. Agatha, V.M.</i>
<i>6 Epiphany 5</i> <i>(Comm. St. Titus, B.C.)</i> MP & HC 8:30 Bible Study 9:30 HC with Decalogue 10:30	<i>7</i> St. Romuald, Abt.	<i>8</i> St. John of Matha, C. Vestry meets at 5:15 p.m.	<i>9</i> St. Cyril of Alexandria, B.C.D. HC at 5:30 pm Anglican Studies 6:15	<i>10</i> St. Scholastica, V.	<i>11</i> <i>The New Martyrs of Russia</i>	<i>12</i> B.V.M. on Saturday
<i>13 Septuagesima</i> <i>(Comm. St. Kentigern, B.C.)</i> MP & HC 8:30 Bible Study 9:30 HC 10:30 Healing Service 11:45	<i>14</i> <i>St. Valentine, M.</i>	<i>15</i> <i>The Martyrs of Japan</i> ACW Lunch at 11:30 MOAS at 6:00 p.m.	<i>16</i> Feria HC at 5:30 pm Anglican Studies 6:15	<i>17</i> Feria	<i>18</i> Feria	<i>19</i> B.V.M. on Saturday
<i>20 Sexagesima</i> MP & HC 8:30 Bible Study 9:30 HC 10:30	<i>21</i> Feria	<i>22</i> St. Joseph of Arimathea, C.	<i>23</i> Feria HC at 5:30 pm Anglican Studies 6:15	<i>24</i> <i>St. Matthias, Ap. M.</i> HC at 5:30 pm	<i>25</i> Feria	<i>26</i> B.V.M. on Saturday
<i>27 Quinquagesima</i> <i>(Comm. Bl. George Herbert, C.)</i> MP & HC 8:30 Bible Study 9:30 HC 10:30	<i>28</i> Feria					