

# *All Saints' Herald*

*June  
2024*

Newsletter of  
All Saints Anglican Parish  
Aiken, South Carolina

A Parish of the  
Anglican Catholic Church  
Diocese of the South

From My Notebook....

Long Awaited Vacation

## Italy — More than Food & Wine



Italy is younger than us as a unified nation, dating to 1861, but it is a peninsula with centuries of traditions and several millennia of history that has helped to shape Western Civilization.

What do we think of when we think of Italy? Perhaps the food and wine, or the Pope and Roman Catholic Church, or the ancient City of Rome — the list is quite long and varied, and we may well note that Italy is the *Renaissance*!

This was not my first time in Italy but



it was Betty's first visit, and we both can say that 21 days is just too short a time to even scratch the surface of all that the Italian Peninsula has to offer.

My first time in Italy was in 1956, when tourists were rare compared to today, where they are like an ant hill that has been kicked open. They are scurrying everywhere.

In 1956, it was different, quieter, calmer, and more accessible.

Returning in 1975 to be stationed in Vicenza (not far from Venice), I was enthralled and remember that, even then, tourism had not yet evolved — it was still calmer, quieter, and relatively ant-free!

Although "living in Italy" for three years, that was hardly time enough to barely scratch the surface, not that I didn't try.

Now, Betty and I did our best to take advantage of every opportunity offered during our tour. We were part of a group from Grand Circle Travel, 35 of us who bonded quickly into a family — quite remarkable from our previous experiences — making the trip even more memorable.

## Services & Meetings for June & July 2024

### Sunday the 16th....

*Trinity 3:* Evensong at 4:00 pm, followed by reception.

### Tuesday the 18th....

ACW Lunch at 11:30 am at *Cedar Creek Country Club*; Men of All Saints' at 6 pm.

### Wednesday the 19th....

*Feria:*

Holy Communion at 5:30 pm.

### Thursday the 20th....

*Translation of St. Edward, King & Martyr:*

Deacon's Mass at 5:30 pm.

### Saturday the 22nd....

*St. Alban, Protomartyr:*

Deacon's Mass at 10:30 am.

Altar Guild Work Day at 11:30 am.

### Monday the 24th....

*Nativity of St. John Baptist:* Holy Communion at 5:30 pm.

### Wednesday the 26th....

*Feria:*

Holy Communion at 5:30 pm.

### Saturday the 29th....

*St. Peter, Apostle & Martyr:* Deacon's Mass at 10:30 am.

### Sunday the 30th...

*Trinity 4:*

Bishop's Annual Visitation

### Tuesday July 2nd....

*Visitation of Blessed Virgin Mary:*

Holy Communion at 5:30 pm.

### Wednesday July 3rd....

*Feria:*

Holy Communion at 5:30 pm.

Of course, as might be expected, we spent a lot of time visiting the churches in every city and town as we traveled around the country. We took lots of photos, maybe 4,000 between us, as we were determined to document everything we saw and experienced.

While the churches and cathedrals of the British Isles, including Ireland, are magnificent, those in Italy were over-the-top, reflecting vividly the

Renaissance and its majesty, especially in the works of Michelangelo and DaVinci.

(Continued on page 8.)



## Announcements & Parish News

*Scoured from the Weekly Bulletins & Elsewhere*

### *Evensong*

Remember that Sunday the 16th, we will have Evensong in the afternoon at 4:00 p.m., with a reception following.

### *ACW June Luncheon*

The **ACW** Lunch this month will be at Cedar Creek on Tuesday the 18th at 11:30 a.m. Reservations have been made by Marion Terrell, so please let Betty Alexander know if you plan to attend.

### *Men of All Saints' Meeting*

The **Men of All Saints'** will meet for dinner on Tuesday the 18th at 6:00 p.m. in the Parish Hall. The menu has not been completed yet but the focus will be on some good Southern Cuisine! The Deacon and Rector will again be the chefs. There will be plenty of wine and beer to go with whatever the fare will be. If you plan to attend, please let Fr. Alexander know, and do indicate if you are bringing a guest.

### *Altar Guild*

#### *A Service & a Calling*

The Altar Guild is always in need of new members. Taking care of the Altar, preparing for and cleaning up after services, and maintaining the Sacristy is not just a chore but rather a service and a calling to do God's work in his Church, in his House. If you feel you have a calling to serve on the Altar Guild, please contact **Betty Alexander**.

### *Bishop's Annual Visitation*

Our Bishop will be visiting All Saints' on Sunday, June 30th, for his Annual Visitation. We expect to have several people Confirmed and/or Received. Of course, the Bishop will be honored with a Solemn High Coffee Hour following the 10:30 service. This is a joint effort! Contact Lena Whittaker to participate.

### *Extra Services in June*

Every month, there are extra weekday services. Though there is little time left in the month, we will have Communion Service on Monday the 24th to celebrate the **Nativity of St. John Baptist**, and one on Saturday the 29th to commemorate **St. Peter**. You may note that we are scheduling a number of **Deacon's Masses** each month, in part to help our Deacon in his journey to Priesthood, and also to keep the church open for the worship of God.

### *Prayer List*

It has been brought to our attention that the prayer list has become extremely long, indicating that it needs attention and updating. Fr. Alexander likes to read the entire list during the Sunday services, as he feels that it is important that we not only see the names but hear them, as well. With such a long list, this is becoming increasingly difficult. If there are some who need to be removed from or added to the list, please let **Kathy Clark** or Fr. Alexander know.

### *An Anglican Tradition*

#### *Remembering Family & Friends & Special Occasions at the Altar*

It is customary in **Anglican Tradition** to remember our departed loved ones, family and friends at the **Altar** on special occasions, especially on their birthday or the date they entered the larger life. Also, it is nice to remember birthdays and anniversaries. And there are special prayers for that, as well. 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.

### *Altar Flowers*

Flowers are a part of our Altar furnishing, and are present, particularly on Sundays, although also placed on the Altar on other special occasions. The cost of providing quality arrangements for the Altar increases each year, and the flower fund is only partially funded in our Parish budget. Thus, during the seasons of the Church when flowers are permitted on the Altar, we encourage Parishioners to give flowers in honor or memory of family, friends, or special life occasions, such as birthdays and anniversaries, or even just donate to the Flower Fund. There is a chart on the bulletin board in the Parish Hall for those who would like to dedicate flowers. There is no specific amount to donate for **Altar Flowers**; however, the cost of two arrangements has increased significantly (now about \$150 each per Sunday). **Kathy Clark**, Administrative Assistant, can provide more infor-

mation regarding the costs of flowers, although any amount is appreciated.

### *More People Visiting*

We are seeing more people visiting our Parish, for whatever reason. Some are looking for a "home". If you spot a visitor, do offer to help them with the service and join our clergy in showing them how warm, friendly, and welcoming we are at All Saints'.

### *Wednesday Evening Programs*

Plans are underway to resume having programs following the Wednesday 5:30 p.m. service. One program being considered is a **Catechism class** based on the *Prayerbook Catechism* used for **Confirmation**. If you have any suggestions for other topics, please let one of our clergy know.

### *Special Saturday Services*

Some Parishioners have expressed an interest in bringing to All Saints' some of the Anglican Liturgical Services that have not been available in our Parish but which do reflect the rich heritage of the Anglican Church. Thus, the clergy are considering offering them to the Parish on one or two Saturday afternoons each month. Such services include a **Solemn High Mass** and **Benediction of the Blessed Sacrament**. The **Benediction** has long been a favorite at Anglican (and Episcopal) Convents and Monasteries. It can be officiated by a Deacon, as well as a Priest. If there is a service you would like to have here, please let us know.

## ACW News



The ACW met at *AnShu Asian Restaurant* for their May Luncheon, with arrangements made by Clare Michelinie. Those attending were: **Jane Keel, Pat Hardwick, Karen Myers (daughter of Pat Hardwick), Sharon Riordan, Kim Hardwick, Ruth Ann Prevost, and Clare Michelinie.** Karen was visiting from Pennsylvania.

Thanks to **Marion Terrell**, the **June ACW Lunch** will be at *Cedar Creek Country Club* at 11:30 AM on Tuesday, June 18th. The address for the Club is 2555 Club Dr., Aiken, SC 29803. If driving, follow Banks Mill Rd. SE, and turn right onto Club Drive; then follow it to the Club. Please let us know if you plan to attend, and reply no later than Monday, June 10th, because Marion will have to give an exact head count to the Club. Please come! It should be fun, and it will be the first time we have been there for an **ACW Lunch**.

## Apologies for Lateness of June Newsletter

We apologize for the Newsletter being published so late this month. Fr. Alexander takes responsibility for the lateness. His **lame** excuse is that he was just so far behind in everything because of the vacation trip to Italy.

Some things in this edition will be out-

dated by the time you receive your copy but are still relevant.

We do make note that the delivery of every edition of the newsletter is going to be affected by the move of the mail sorting center in Augusta to Atlanta. We will try to adjust for this delay.

## Men of All Saints'

The **Men of All Saints'** met on Monday, May 27th, a change from their usual 3rd Tuesday meeting time, and enjoyed an *Italian Dinner* prepared by **Dcn. Lance Davis** and **Fr. Alexander**.

The gathering was preceded by a brief *Evening Prayer Service* in the **Fairfield House Chapel**, which was attended by several of those arriving early.

Served in grand style with the Deacon acting as waiter, the menu included a *Tuscan Soup, Caprese Salad, and Chicken Marsala*, plus desserts, which included *Tiramisu*.

In Italian Tradition, the dinner was served in courses.

Although there was the usual beer before dinner, red wine was served with the meal for those so inclined (which was most of those present).

In attendance were: **David Nunnelly, Nick Jensen** (visiting from Asheville, N.C.), **Tony Harris, Bob Storey, Jerry Burns, Paul Sharp, Bob Low, Kevin Riordan, Chris Roberts, Bruce Drake, Dcn. Lance, and Fr. George.**

Dcn. Lance gave a short, but interesting, history of the **ACC**, and how we got to where we are today.

Bob Low kept us entertained, and the Parish Hall was filled with laughter throughout the evening. As a result, Fr. George and others forgot to take photos; thus, there is not the usual over-documentation.

The food was pretty darn good, if we must say so ourselves.

Our next Men's Night gathering will be on the usual third Tuesday, **June 18th** at 6:00 p.m. It will be preceded with a short *Evening Prayer* in the **Fairfield House Chapel at 5:30** for those who would like to attend.

No menu is available at this time but there are rumors that the Deacon and Fr. G are contemplating trying to out-do the May Dinner with Southern Fare. We'll let everyone know when it's decided.

A suggestion was made that during each meeting there should be a brief presentation by Dcn. Lance or Fr. Alexander on different church/religious topics of interest to the **Men of All Saints'** with time for discussion, if desired.

Again, the next meeting is **June 18th at 6:00 p.m.**, with a short *Evening Prayer Service at 5:30 p.m.* in **Fairfield House** for those who are interested.





Continued from page 3.....

We traveled Italy for 21 days arriving in Rome on a rainy Wednesday, but we didn't waste any time, and Betty insured her return by tossing a coin in



Spanish Steps in the rain.



Betty tosses a coin. She goes back. I didn't have a coin but three times is ok.



St. Peter's Basilica.

Trevi Fountain.

Of course, we visited the Vatican and St. Peter's, where we saw the changing of the Swiss Guards. And, yes, we did visit the Sistine Chapel.

From Rome, we traveled to Sorrento, to be our headquarters for six days, so we could enjoy the Amalfi Coast and travel about Southern Italy.

Of course, we visited Naples (Napoli) which proved more than exciting (another story). We did visit Herculaneum but passed on

Pompeii.

We visited a lemon orchard and learned about the harvesting and processing them, and how the peel was used to make limoncello. We had a great dinner while there.

While in Sorrento, I celebrated my 80th birthday. Interestingly, it started on the bus to Naples, and then with a little cake in a restaurant in Naples, where the group sang Happy Birthday.



We definitely enjoyed Sorrento but then we moved on to Tuscany, settling in at a very nice hotel, with an up and coming five-star restaurant, in Montecatini.

We highly recommend Montecatini — it's well located for travel throughout Tuscany, to Florence, Pisa, and Sienna, all of which we visited.

Of course, everywhere, we visited



Old city of Montecatini.

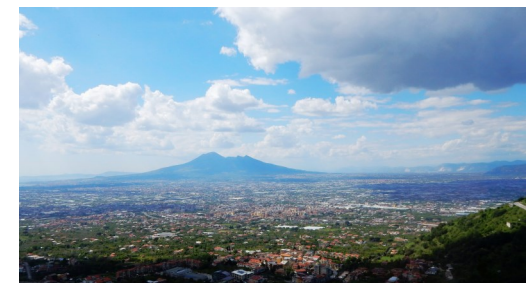
churches, and more churches. They were all awe-inspiring, and the smallest was at least three or more times bigger than All Saints'.

*(Don't worry, I'll have some follow-up photos on churches.)*

We ended up, finally, in Venice where the tourists



One of the streets in Sorrento.



Looking north at Vesuvius enroute to Sorrento.

were like ants. Fortunately, the area around our hotel was not so infested!

Venice was a good finish to our trip, and then we were off to the good ole USA.







## Hymn No. 359

# Golden harps are sounding

By Christopher L. Roberts  
Organ Grinder

Greetings from your friendly All Saints' Organ Grinder! (Kathy promises the permanent nameplate for my office door will be in soon.) Welcome to the second installment of this newsletter feature. This month, we focus on another hymn that has not ever been heard at All Saints' before (at least in anyone's memory or recorded history), Hymn #359: *Golden harps are sounding*. We used this hymn as the Sermon Hymn when Father Sterne visited us and filled in for Fr. George on Ascension Sunday. It is a personal favorite of Fr. Sterne, and your friendly All Saints' Organ Grinder is thankful

that he introduced it to us. (To anyone's knowledge, Elvis never recorded a version of this; therefore, one can only wonder what emotional intensity he might have brought to the hymn.)

The words to *Golden harps are sounding* were written by Frances R. Havergal in December of 1871. Havergal (1836-1879) was the daughter of an English clergyman who was the rector of St. Nicholas, Worcester, among other various churches through the years, mostly in the UK. She later recollected that in 1851, "I committed my soul to the Saviour, and earth and heaven

seemed brighter from that moment." Her career mainly focused on religious poetry and hymnody. Regarding *Golden harps*



*are sounding* proper, it was later recalled in the 1907 *Dictionary of Hymnology*, that, as she was visiting a boys schoolroom, she suddenly felt tired and leaned against the wall of the playground. When her compatriots returned to her ten minutes later, they discovered her scribbling on the back of an old envelope, and *Golden harps are sounding* was born. Though the hymn is technically found in the "General" section of our hymnal, it quite clearly alludes to the Ascension of Our Lord. "Golden harps are sounding, Angel voices sing, Pearly gates are open'd, Open'd for the King; Jesus, King of glory, Jesus, King of love, Is gone up in triumph To his throne above. All his suffering ended, Joyfully we sing, Jesus hath ascended! Glory to our King!" The words to the hymn are considered a reference to Revelation 5: 8-9 "Each one had a harp...and they sang a new song."

To accompany her new hymn, she also composed the tune HERMAS as the intended musical setting. Now here is

where things take an interesting turn: HERMAS, is *NOT* what our Hymnal 1940 uses as the tune for *Golden harps are sounding*. Do we have HERMAS in our hymnal, I hear you ask? Why yes, we do! Look no further than Hymn #568, *On our way rejoicing*. This tune is quite the triumphal march, which, if used as originally intended, gives *Golden harps are sounding* quite a different feel, when used with that musical setting, doesn't it? It is said that Havergal sang to herself *Golden harps are sounding* to HERMAS shortly before her untimely death from peritonitis at the age of 42 on June 3, 1879.

In our Hymnal 1940, Havergal is not responsible for any hymn tunes besides HERMAS. She is, however, given credit for authoring the words to Hymn #349 *O Saviour, precious Saviour*; #408 *Take my life, and let it be*; and #574 *Lord, speak to me, that I may speak*. Well then, Mr. Organ Grinder, what tune is this hymn put to in our hymnal?

In our Hymnal 1940, the tune used for *Golden harps are sounding* is ST. THERESA, composed in 1874 by Arthur Sullivan, and was first published as a children's hymn.



(Continued on next page 27.)

**358** **General Hymns**  
65. 65  
ST. CONSTANTINE  
Simply  
WILLIAM H. MONKE, 1861

1 Je - sus, meek and gen - tle, Son of God most high, Gra - cious, lov - ing  
2 Far - don our of - fence - es, Loose our cap - tive chains, Break down ev - 'ry  
3 Give us ho - ly free - dom, Fill our hearts with love; Draw us, ho - ly

St. 1, 2, 3, 4 St. 5

Sa - viour, Hear thy chil - dren's cry.  
i - dol Which our soul de - tains.  
Je - sus, To the realms a - bove. Hear thy chil - dren's cry. A - men.

4 Lead us on our journey.  
Be thyself the way  
Through our earthly darkness  
To the heav'nly day.

5 Jesus, meek and gentle,  
Son of God most high,  
Gracious, loving Saviour,  
Hear thy children's cry. Amen.

GEORGE RUNDLE FRYNNE, 1856, alt.

**General Hymns**  
65. 65  
ST. THERESA  
Joyfully, in unison  
ARTHUR S. SULLIVAN, 1874

1 Gold - en harps are sound - ing, An - gel voices sing, Pearl - y gates are  
2 He who came to save us, He who bled and died, Now is crowned with  
3 Plead - ing for his chil - dren In that bless - ed place, Call - ing them to

Je - sus, King of love, Is gone up in tri - umph To his throne a - bove.  
Never - more to die; Je - sus, King of glo - ry, Is gone up on high.  
Faith - ful ones, for you; Je - sus ev - er liv - eth, Ev - er lov - eth too.

Refrain  
All his suf - f'ring end - ed, Joy - ful - ly we sing.

Je - sus hath as - cend - ed! Glo - ry to our King! A - men.

FRANCES RIDLEY HAVERGAL, 1871, alt.

## Finding God

### *In Nature and in the Church*

By Fr. Alexander

Oftentimes, I hear people disparaging corporate worship, saying that they can find God anywhere.

Well, this is true. You can find God anywhere because he is everywhere. But more importantly, God is present in the Sacraments, which are available only in and through the Church — the Body of Christ.

Yes, we can commune with God in solitary. However, we were not made to be solitary. Our nature is to be communal. We gather and congregate, first in families, then in communities. We form societies. And we form governments to offer us protection and stability in a threatening world.

God, having created us to be social beings, gave us the Church, where we gather as a family in our own community, and the larger Church, which is a collection of families that become the larger Family in Christ.

Jesus Christ did not give us the Church with his Coming but, rather, he transitioned the Church for a modern world, inaugurated by his physical presence in the world, his saving sacrifice on the Cross, his Resurrection, and his Ascension.

The Coming of Christ transformed the Church from a bloody sacrifice to a bloodless sacrifice.

In the Old Testament Church, the sac-

rifice that required the letting of blood resulted in the death of the victim, a sacrifice that could not be repeated and could not give life because it was based on the giving of one life for another.

With the Coming of Jesus Christ and his death on the Cross, everything was changed. He shed his blood for use on the Altar of the Cross, so we could offer ourselves to God in a bloodless sacrifice before the Altar of God in his Church.

Thus, we can begin to see why corporate worship is so important. It is in coming together as a Family in Christ, in God's House, that we can offer ourselves as a living sacrifice, an act of Faith which is completed by receiving Christ's Body and Blood present in the consecrated bread and wine, the Eucharistic Sacrifice.

Yes. We can find God everywhere because he is everywhere. We can commune with him in Nature but he is much more, and offers us much more, when we offer ourselves to him by coming to his Altar, baring our souls in a living sacrifice, in humility and lovingly.

What strength there is in receiving the body and Blood of Christ, his essence in the consecrated Bread and Wine. By strength, I mean a spiritual strengthening.

What strength there is in being a part of a family that is in Christ. By that, I mean a family of adopted brothers and sisters in Christ, which we become through Baptism, and continue through the Sacraments of the Church, through corporate worship, through fellowship.

The Love of Christ, the greatness of God's Love, flows through the blood of our Lord and Saviour into us. We are sprinkled and cleansed, our souls washed by his Blood through that wonderful Sacrament of the Eucharist that has come to us through God's Divine Love.

Yes. We can experience God's Love anywhere and everywhere; but it is felt most when we come together in corporate worship, as a Family in Christ. It is through the solidarity of family where we offer up our combined love in a combined, powerful living sacrifice.

As the priest stands before the Altar, it is not he who offers up the elements of the Eucharist Sacrifice. It is Jesus Christ who is the offeror, who stands before the Throne of God lifting up this our sacrifice of love in thanksgiving, along with our souls and bodies to God, our Creator. God, in turn, blesses this offering to our benefit, indeed, to the benefit of the whole world.

It is not the character of the priest that validates the Sacrifice; it is God through Jesus Christ by whom the Sacrifice is made complete. This not to

say that the character of the priest is unimportant, only that the validity of the Sacrament is not dependent solely on the priest.

So, with digression, we come to the concept of finding God anywhere and everywhere.

Yes, we can find God everywhere. I know myself that he is everywhere. He is in and through everything. You can even find him in the pesty gnat.

So often, I am awed by little special moments, such as the reflection of sunlight on the leaves as the sun rises in the morning, the singing of birds, the scurrying of squirrels, the sound of the wind through the trees, even the sound of rain on the roof, and, of course, in the buds and flowers that adorn the various shrubs. I can look out the window at any moment and see God's loving work in his creation. There is beauty in everything when you allow love to guide your senses as you observe the world around you.

There is beauty in everything because God is in everything.

Can you find God when you are alone in the world? The answer is, of course, yes because God is everywhere, in and through all of Creation.

However, because of our human nature as Creatures of God, and through the Sacrifice of God and the establishment of the Church as the body of Christ, we find God best in his Church and in corporate worship.

## *In Expectation of Independence Day*

### **A Reminiscence**

#### *Fourth of July Reawakens Fond Memories of Bygone Days*

By Fr. Alexander

Not so many years ago, summer was a special time in the South. A time to shed shoes and run quickly across the sandy streets. A time to enjoy watermelon, and to lick an ice cream cone before it melts and runs down your arm.

Growing up in a small southern town, a few decades ago, was like growing up in another world. Only the main streets were paved. Not everyone had a refrigerator. The ice man still delivered cakes of ice for the “ice boxes,” in a horse-drawn wagon, no less.

Milk was delivered to the door in glass bottles, with at least two inches of cream on top.

The gas station had glass pumps with big handles that we kids loved to turn.

I could go on and on, and relive wonderful memories of a time when life, at least from a child’s perspective, was simple, comfortable, safe. There were no strangers, only neighbors.

Oh, yes. Summer was special because of the Fourth of July. It was not only a celebration of the birth of our nation but a celebration of family and of community. It was a time when we paused to thank God for this great blessing he had bestowed upon us and the world: a nation of integrity, of morality, of

compassion, of family.

Regardless of the “Civil War,” we were still a nation of family, and on the Fourth of July, we celebrated!

But, wherever we were on that day, we all paused to remember not just our forefathers and the sacrifices they made to ensure our independence and to begin this grand experiment we call the United States of America; we paused in prayer. We saluted our flag, and we pledged allegiance to it as representing this great nation that we were certain came into existence by the grace of God.

It came into existence for a purpose: to shine as a light to the world and to ring out, not just liberty and justice for all, but also a manifest destiny to be an example of the highest ideals of morality for the entire world.

There was no greater pride as a child than to be able to recite the pledge of allegiance from memory; to sing the national anthem without missing a beat; and to recite the Lord’s Prayer, all while facing the flag, with hand over heart.

Next to watermelon, real barbequed pork, and hand-churned peach ice cream.

Summer in the South for a youngster

meant going barefoot, going swimming, and sitting in front of an oscillating fan. Of course, there were many adventures in the great outdoors, whether playing baseball in a sandy field or catching tadpoles in a small stream; going swimming and getting sunburned; shucking corn on the back steps; and spitting watermelon seeds.

Interwoven in all of this was a sense of family, that we were all family in our little community, and that Jesus loved us. Of course, He did. We sang the song every Sunday in Sunday School: “Jesus loves us, this I know. For the Bible tells me so.”

And, “Jesus loves the little children; all the children of the world.”



Carol Sue Roberts and Sharon Padgett enjoy oysters while tasting Single-Malt Scotch at a distillery in Scotland during their recent trip. Forrest was the cameraman.

There was also a sense of right and wrong, of what constituted a family; never was there a doubt of who was the mother, and who was the father.

It was not wealth; it was not whim; it was not social status; it was not just the “law”; it was what God revealed to us from the very beginning.

As a child growing up in the South, I knew very well the story of Adam and Eve. I understood fig leaves and serpents (snakes, by golly), though I was not really sure of the “rib” part.

But more than that, even as a child, I never doubted the moral greatness of our nation and its God-given responsibility to the world.



Larry Byers had the honor and pleasure of pinning on the wings for his grandson, Jacob, who graduated flight school in the Air Force. Larry is a retired Marine Corps Pilot himself.





# Catholic — *The Universal Misconception* *And Other Theological Concepts Misunderstood*

By Fr. Alexander

In Christendom, especially in the West, we are confronted with one of the greatest misconceptions, misunderstandings, misinterpretations of our Faith — that of the term “catholic,” whether spelled with a capital “C” or a small “c”.

Moreover, too many of us fail to fully comprehend that we Anglicans are “catholic.” I hear the gasps, but, truly, we are “catholic.” We have it in our title: *Anglican Catholic Church* and *All Saints’ Anglican Catholic Church*. It is the basis of our **Faith** as Christians in the *Apostolic Tradition*, the real evidence of which is found in the **Gospel of St. John**, a must-read for all Christians.

## Catholic

So, what do we mean by this term “catholic” and how does it apply to us today as Anglicans?

To begin with, if we acknowledge and firmly believe the **Apostles Creed**, then we are affirming the **Catholic Faith** as once delivered to the Apostles by Jesus Christ. Yes, we are “catholic”.

But then there is the confusion that is more modern, as I have said, the misconceptions, misunderstandings, and

misinterpretations of “catholic”.

Over recent centuries, “catholic” has been so closely associated with the “Roman Catholic Church” that it has become synonymous with the Roman Catholic Church. People everywhere use the word “catholic” interchangeably with the Roman Catholic Church, oblivious to its origin and meaning, which is the **Universal Faith** as expounded in the **Apostles Creed** and further defined in the **Nicene** and **Athanasian Creeds**, as well as by the **Seven Ecumenical Councils** of the **Church**, well before the word “catholic” became synonymous with the Roman Catholic Church.

I know that you affirm and believe the **Apostles Creed**. You were baptized in the **Name of the Trinity** — the Father, the Son, and the Holy Ghost — and, if confirmed, you were confirmed by a bishop in the **Apostolic Succession**; therefore you are “catholic”.

It is also through this Apostolic Succession that we, in the Anglican Church, have the fullness of the Seven Sacraments instituted by our Lord — Baptism and the Lord’s Supper as the two essential Sacraments, along with Confirmation, Marriage, Penance, Holy Orders, and Unction. By “fullness”, I

mean that we, as Anglicans, catholic in the true meaning, enjoy the Seven Sacraments as intended by our Lord, and further emphasized as necessary, integral elements of the Christian Faith by the Seven Ecumenical Councils.

That “fullness” is possible through the operation of the Holy Spirit in each of the Sacraments being administered by deacons, priests, and bishops in the Apostolic Succession, according to the authority of their office.

How we worship in this “catholic” faith is what we refer to as our “liturgy,” which has evolved in the Church through the millennia from the simplicity of those early days before the close of the first century, up to our current times with all the liturgical embellishments and the desire to bring into play all the senses — sight, sound, smell, taste, and, even, feel — and to “Worship the Lord in the beauty of Holiness”.

Some of the liturgical practices, such as singing various parts of the service, came about for practical, as well as esthetic, reasons, simply because, in the large churches, singing was more easily heard than speaking; thus, the chanting of prayers, the singing or intoning of Holy Scripture, and various parts of the service. Bells, including

large church bells, were incorporated to draw attention to certain actions performed by the priests because, again, in the large churches, it was difficult for everyone to see what was happening in front of them, and to let the people working in the fields to know when certain parts of the service were taking place.

Having a deacon to assist has given us the opportunity to enjoy some aspects of liturgical worship that are functions of the deacon. It is new to many people but, as I say, an opportunity to see up close the role of the deacon in a service. It brings back memories of when I was a deacon and anxious to do all the things a deacon is supposed to do. Before long, the deacon will be ordained a priest, and we’ll not have a deacon doing his “deacon-y” things.

## The Mass

Ofttimes, we hear the term “Mass” in referring to Holy Communion. But, when did Holy Communion become “Mass”? Well, we must go back at least to before the 6<sup>th</sup> century, when the term crept into use. It is the English interpretation of “missa,” which came into the Latin context as a dismissal at the end of the service but which also may have been a corruption of the Hebrew for “matzah” (unleaven-

*(Continued on next page.)*

ended bread), or the Greek “mystis,” meaning mystery. We also refer to Holy Communion as the “Eucharist” or Thanksgiving; the Lord’s Supper; and the Breaking of Bread, as examples.

It is common among clergy to refer to Holy Communion as the Mass, although I prefer to use Holy Communion or Eucharist.

*Transubstantiation*

Now, we get to the concept of *Transubstantiation*. I generally refer to “Transubstantiation” as a philosophical attempt to explain the **Real Presence of Christ** in the Bread and Wine which becomes the Body and Blood of Christ during the Consecration. We do not use the term “Transubstantiation” in the Anglican Church on general principles. The Real Presence is what it is, and we do not attempt to define it otherwise. It is a Holy Mystery brought about through the operation of the Holy Spirit.

*Intercession*

Now, let’s take a moment to note Intercession. To begin with, we Christians live with one foot in the physical world and the other in the spiritual realm or world, perhaps a little difficult to comprehend, but we do. The beauty of Christianity is that it is a religion of the living — we live in Christ, and we do not cease to live when we die physically; we only pass from life on earth to life eternal; we move that

one foot into the spiritual realm to where we will reside eternally. We will be welcomed by our Lord, the Angels, and those we love who have preceded us into this larger life. Therefore, we pray for those who are here on earth, and we pray for those who have preceded us into the Heavenly Kingdom, and, because we are a living body, we want our loved ones and friends to pray for us where they are unencumbered by worldly cares and are focused on God. If we are correct in interpreting Scripture, they most certainly can hear us and are already praying for us. We might say we are just making a spiritual connection through the power of prayer which transcends the physical. Moreover, we don’t have to ask for the prayers of those who have gone before us, but how comforting is it to offer up a prayer, even to light a candle, in honor of someone we love on their earthly birthday or their heavenly birthday. Remember that Christ is the Light, the Light of the world, the Light in our hearts.

*The Cross*

Regarding Crucifixes and Crosses — it is to the Cross we must be drawn, whether the empty Cross or the Crucifix. Each has meaning. It is also personal. Many are inspired looking upon Christ nailed to the Cross and looking down upon them, while others are inspired by the message of the empty Cross, that Christ has risen and dieth no more, so that we may live in him.

*Finally*

To go back to the term “catholic” — let us take pride in proclaiming our “catholicity”, that we are “catholic” in the truest sense of the word. We accept and believe the Faith as once delivered by Christ to the Apostles; we have been baptized into this Faith; thus, we are “catholic”, not Roman Catholic, for, as I like to say (and have said many times to Roman Catholics), we are more “catholic” than they, the Romans, because we have not corrupted or usurped that Faith — indeed, there was a time in our English Church history when we purified that Faith. We call that time the Reformation.

Though Protestant in nature, it served to remove most of what had corrupted the Faith and left us the true “catholic” Faith. I don’t hesitate to proclaim that to my Roman Catholic friends or to the world.

Finally, don’t be reluctant to acknowledge your “catholicity”. Consider also the beauty of worshipping with all your senses. Remember that we are in communion with all the Saints’ through a Living Faith. And what beauty that we are fed from God’s Holy Table with such Heavenly Food wherein is present our Lord and Saviour, who we receive under the form of Bread and Wine.

<i><b>Birthdays &amp; Anniversaries</b></i>	
<b>June Birthdays</b>	19 Kevin Riordan
	30 Sharon Riordan
1 Tony Harris	<b>June Anniversaries</b>
5 Vicky Tussey	3 Ernie & Vicky Tussey
6 Joe Aulisi	5 Gail & David King
13 Jill Aulisi	6 Tom & Maryanne Ebert
17 Dot Holladay	28 Paul & Lauren Matthews
17 Sandy Harris	30 Joe & Jill Aulisi
18 Lainey Keller	30 Dacre & Jenne Stoker
19 Patricia Scarff	

**Bishop’s Annual Visitation**  
**Sunday June 30th**  
**8:30 & 10:30 Services**  
*Solemn High Coffee Hour follows 10:30 service.*



*The Deacon's Bench*  
**Dogmatic Theology**  
*Two Articles from the Anglican Perspective*  
 By The Rev. Dcn. C. Lance Davis  
**Adoration & the Eucharist**

### Why Adoration?

*(I am indebted to Fr. Pothin Ngyele of St. Michael's ACC in Buckeystown, MD, for much of this article.)*

Adoration, also known as “Benediction of the Blessed Sacrament,” or “Eucharistic Adoration,” or simply “a holy hour,” is a service for intentionally adoring the presence of Jesus Christ in the Sacrament of the Holy Eucharist. In a deeper sense, it involves the contemplation of the Mystery of Christ truly present before us. Jesus waits for us in the Sacrament of the Altar, the Sacrament of Love. In the sacred Host, he is present, the true treasure, always waiting for us. Only by adoring this Presence do we learn how to receive him properly.

During Eucharistic Adoration, we display a consecrated Host in a liturgical implement known as a “monstrance,” enshrine it upon the altar, and then watch and wait silently before it in Jesus’ presence: opening ourselves to the graces which flow from the Eucharist. Essentially, Adoration is an extension of the elevation of the Host in the Mass. It is a way of freezing time at that wonderful moment when the consecration takes place, and giving us an opportunity to contemplate the mys-

tery of Jesus’ presence with us. By worshiping Jesus in the Eucharist, we become what God wants us to be! “Believe what you see, see what you believe, and become what you are: the Body of Christ,” says St. Augustine. Like a magnet, the Lord draws us to himself and gently transforms us. In its fullest essence, Eucharistic Adoration is God and Man reaching out for each other, at the same time!

The Eucharist is Jesus truly present—Body, Blood, Soul, and Divinity! At the moment of Consecration, during the Mass, the gifts of bread and wine are transformed into the actual Body and Blood of Christ, at the Altar. This means that they are not only spiritually transformed, but rather are actually transformed into the Body and Blood of Christ. The elements retain the appearances of bread and wine, but are indeed the actual Body and Blood of Christ. This is what is meant by Real Presence: the actual, bodily presence of Jesus in the Eucharist. Christ instituted this Holy Sacrament of the Eucharist in order to remain with mankind until the end of time (Jn. 14:18).

Eucharistic Adoration and Benediction is a complete liturgical service in its own right and is celebrated as such. It

is an extension of the watch kept before the Blessed Sacrament on the night of Maundy Thursday at the altar of repose. This liturgy is designed to acknowledge Christ’s marvelous presence in the Sacrament, and invites us to the spiritual union with him that culminates in sacramental Communion. At the end of the liturgy, the priest or deacon takes the monstrance with the Host inside it and uses it to bless the people present, extending Jesus’ own blessing.

Here are 12 Biblical reasons for wanting to spend time with Jesus in the Blessed Sacrament:

1. He is really there! (Matt. 26:26; John 6:35)
2. Day and night Jesus dwells in the Blessed Sacrament because of his infinite love for you. (Heb. 13:5; Matt. 28:20; Jer. 31:3)
3. One way that Jesus asks us to love him in return is to spend quiet time with him in the Blessed Sacrament. (Matt. 11:28; Matt. 26:40)
4. When you look upon the Sacred Host, you look upon Jesus, the Son of God. (John 1:29; Rev. 5:6)
5. Each moment that you spend in his Eucharistic Presence will increase his Divine Life within you and deepen your personal relationship and friendship with Him. (2 Peter 1:4)
6. Each hour you spend with Jesus will deepen his Divine Peace in your heart. (John 14:27)
7. Jesus will give you all the graces

- you need to be happy. (John 10:10)
8. Jesus is infinitely deserving of our unceasing thanksgiving and adoration for all he has done for our salvation. (1 Thess. 5:18; Rev. 5:12)
9. For peace in our country. (1 Peter 2:17; 2 Chr. 7:14)
10. Each hour you spend with Jesus on earth will leave your soul everlastingly more beautiful and glorious in heaven. (Luke 18:14; 2 Cor. 3:18)
11. Jesus will bless you, your family, and the whole world for this hour of faith you spend with him in the Blessed Sacrament. (John 20:29; Mark 11:23; Mark 5:36; Rev. 21:5)
12. Each moment you spend with Jesus in the Blessed Sacrament brings joy, pleasure, and delight to his Sacred Heart. (Prov. 8:31; Songs 8:6)

We hope to begin offering the service of Benediction of the Blessed Sacrament from time to time at All Saints, and believe it would be an excellent way to build a stronger devotion to our Lord and our faith. We are very fortunate to already be in possession of a monstrance, which was donated to the church many years ago. Would you prayerfully consider joining us as we embark on this path towards a deeper trust, devotion, and communion with our Lord?

*Blessed, praised, worshipped, and adored be Jesus Christ on his throne of glory in heaven, and in the Most Holy Sacrament of the Altar.*

*(Continued on next page.)*



## How real is real?

There is frequently confusion concerning the Church's teaching about *how* Jesus is present in the Holy Eucharist—especially from converts to Anglican Catholicism.

The central tenet of Christian belief is that God has joined himself to the material world, taken it within his own nature, and will one day redeem the entire world (1 Corinthians 15) freeing it from physical and spiritual corruption: we will live in resurrected and glorified bodies, God reigning in our midst (Revelation 21:3). In the New Testament, God, literally, came to dwell amongst us in Jesus' incarnation. Jesus' body is not an apparition or an illusion—it is a real, tangible, physical body that was crucified, died, and rose again through God's power. That same body is now glorified at God's right hand, still bearing the (physical) scars of the crucifixion.

So what of the Eucharist?

Jesus first spoke of the Eucharist in the sixth chapter of John's Gospel. Having just miraculously fed the 5000, he and his disciples have crossed into the town of Capernaum, and are in the local synagogue. Here, many of those who witnessed the miracle come to Jesus to persuade him into working another food miracle for them. Jesus rebukes them, saying that he will soon give them the "true bread from heaven," which is himself. The Jews enquire how it is possible that he

could be from heaven. Our Lord says, "I am the bread of life. And the bread that I will give is my flesh." The Jews grumble, taking him literally. Then Jesus issues the critical statement: "For my flesh is meat *indeed*, and my blood is drink *indeed*." This word "indeed" is significant: it means nothing less than truth. Jesus' flesh is *really* meat; Jesus' blood is *really* drink. "This is an hard saying; who can hear it?" ask the Apostles. Everything in Jesus' speech here is given in clear, visceral, tangible language. The Church Fathers are conclusive on this point.

St. Justin Martyr, writing in the 2<sup>nd</sup> century, says: "And this food is called among us *Eucharistia*, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins ... For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh."

St. Cyril agrees: "...we beseech the merciful God to send forth His Holy Spirit upon the gifts lying before Him; that He may make the Bread the Body

of Christ, and the Wine the Blood of Christ; for whatsoever the Holy Ghost has touched, is surely sanctified and *changed*."

Every church father for 1500+ years spoke in clear, unequivocal language: the prayer of Consecration in the Holy Communion does indeed effect a real change in the bread and wine. Anglican Catholics are bound to accept the universal teachings of the undivided Catholic Church, so we are bound to accept the truth that the consecrated Elements are the *real* Body and Blood of Christ. In the prayer of consecration at Mass, the priest prays, "that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ." In the Prayer of Humble Access, we pray, "Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood." The Eucharist has the power to heal both our souls and physical bodies. Before administering Communion, the priest shows the consecrated Host to the people, saying "Behold, the Lamb of God that taketh away the sins of the world"—the words of St. John Baptist when Jesus first came to him.

Certain beliefs, popular in Protestant Christianity, are incomplete with regard to the Church's understanding of Holy Communion. Two ought be men-

tioned: 1) *Receptionism*: this is the belief that the bread and wine undergo no objective change, but instead are vehicles whereby the believer subjectively receives union with Christ by faith alone. 2) *Memorialism*: in this view, the bread and wine hold purely symbolic value, communicate no presence of Jesus in any way, and are eaten as Communion only in obedience to Christ's command. This is the majority view amongst American Protestants. In either view, the consecrated Elements would not be reserved in a tabernacle, because there is no objective change in them. They would not be given worship (by kneeling or genuflecting before them), as they would be merely bread and wine.

The Catholic teaching (the teaching of the ancient undivided Church—including Anglican Catholics, Roman Catholics, and Eastern Orthodox), includes the beliefs that the Eucharist is a memorial of Christ's death, and *is* a spiritual participation in Christ's life, but *is also* more: the Eucharist is the fulfillment of Jesus' promise that he would always be with us, and it is a participation in the *real presence* of Christ's glorified (*real*) Body and his glorified (*real*) Blood. A permanent change happens in the bread and wine: after the prayer of Consecration, they are no longer bread and wine in the way they were before. The disagreement is over how this change happens. The bread and wine look the same before consecration as they do after—  
(Continued on bottom of page 31.)



## Nature

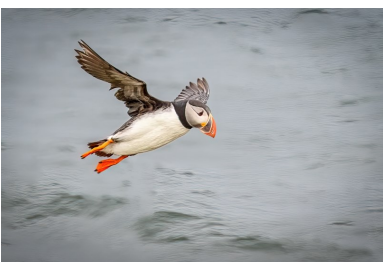
### *As Seen through the Lens*

by Forrest Roberts

## Puffins

**Location:** *Grimsey Island, Iceland*

We have had several trips to various Arctic areas and have only seen Puffins fly by the boat, as most of their life is at sea. During most of the year, they look very much like other Auks, black & white.



During the mating season, they

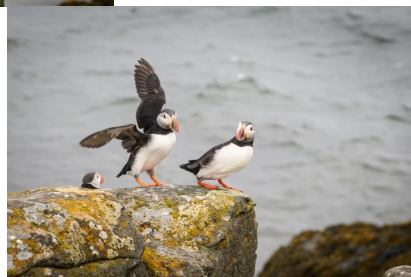
come ashore and Iceland has the largest number of breeding pairs. At this time, they have bright colors, almost like a clown's costume. We have always wanted to photograph them during this time, so we planned a trip to Iceland in July. Conditions were very favorable, and we got more and better images than we ever expected.

A pair of Puffins usually nest underground in rabbit or shearwater bur-



rows in their lower breeding range. In the high Arctic with less soil, they use an available crevice or overhang of a boulder.

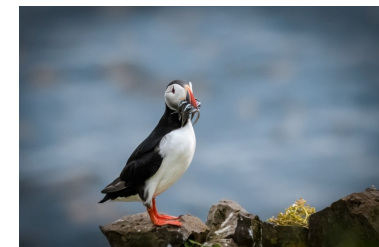
A single egg is incubated for 40-43 days. The adults can dive over 200 feet to gather small fish to feed the chick. The chick stays in its underground nest for 47-50 days, and becomes fatter than the adults. This makes it easy to understand seeing a Puffin with a mouth full of fish. Towards the end of that period, the chick is



abandoned by the parents, and it fasts for about a week. At that time, it emerges at night from the nest and finds its own way to the sea. At that time of year, it is still quite light being so near to the Arctic Circle. When we were there in July, sunset to sunrise was only about an hour. It remains at sea for several years before returning as an adult for the breeding season.



Maybe this is where "Tough Love" originated.



## Testing Your Liturgical Savvy

### *How Many Sunday's in the Season of Trinity?*

There is often the question: how many Sundays are there in Trinity?

Well, that depends but, for 2024, the answer is 26. However, on the *Ordo Calendar*, we see a total of 25 Sundays after Trinity. So, why 26?

The *Sunday Next Before Advent* is counted as a Sunday after Trinity.

Normally, there are 24 or 25 Sundays after Trinity, including the *Sunday Next before Advent*; that is, depending on when we celebrate Easter Day. Actually, there could be more than 25 Sundays in the Season after Trinity Sunday, all depending on the date for Easter Sunday.

*Christmas Day* is a fixed festival of the Church but *Easter Day* is moveable, depending upon when the first full moon occurs on or after the 21st of March.

Also, the number of days after Epiphany are determined, not by *Christmas*, but by when *Easter Day* falls, which also determines the date for *Ash Wednesday*.

In the *1928 Book of Common Prayer*, there are tables for finding Holy Days, in particular, Easter Day. Unfortunately, the table for finding Easter Day has run out. Not to worry, there is a pro-

cedure to follow to determine all the Easter Days to come. Good luck in using the procedure. It may be found on Page lii of the Prayer Book.

### *What is a “Feria”?*

Often we see in the bulletin, as well as on the *Parish Monthly Calendar* and *Ordo Calendars*, the term *Feria* for certain weekdays throughout the *Liturgical Year*.

*Feria* — what is it? Simply put, a *Feria* is a day, other than Saturdays and Sundays, when no other feast falls. It is derived from classical Latin, and originally meant “feast day or holiday,” but somewhere along the way, the meaning was changed, and now it means the opposite.

In ecclesiastical use, *Ferias* can be rather complicated, and, even for clergy, difficult to decipher. Essentially, they are broken down into three classes: *Privileged*, *Greater*, and *Ordinary*. From here it becomes a bit complicated, with the *Privileged Ferias* being *Ash Wednesday*, and the Monday, Tuesday, and Wednesday in *Holy Week*. *Greater Ferias* are the weekdays in *Advent* and *Lent*, *Rogation Monday*, and *September Ember Days*. The *Ordinary Ferias* are the days outside *Advent* and *Lent* on which no other feast falls.

This is, perhaps, the simplest way to look at *Ferias*. Fortunately, there is

the *Ordo Calendar* to tell us which days are *Ferias*, and the *Missal* to provide additional liturgical guidance.

### *What is the Black Cap Worn by Clergy?*

From time-to-time, Parishioners have asked about the black cap that clergy sometimes wear.

Well, it's a zucchetto, as it is officially called, and sometimes referred to as a skull cap, and is 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.

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

In the Roman Church, there is black for priests; amaranth for bishops, abbots, and territorial prelates; scarlet for cardinals; white for popes; and brown for ordained Franciscan friars.

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 (topic for another occasion).

Though entitled to wear a zucchetto, Fr. George wears his as a personal reminder of his years as a member of the Order of St. Augustine (Third Order) and the short time he served as Acting Prior General under unusual circumstances.

Also, as you may have noticed, it does appropriately serve to help keep his head warm in cooler weather as well as protected from the sun when outside.

---

*Organ Grinder continued from page 11...*

(Yes, *THAT* Sullivan, as in half of the Victorian operetta powerhouse that was Gilbert & Sullivan.) Sullivan (1842-1900) would be well known today for his contributions to English hymnody if it weren't for the operetta melodies he composed during his career, largely being his most famous contributions to music history. Looking at the hymn tunes attributed to Sullivan bears witness to this, as he is

credited with the tunes to Hymns #19 [1], 87, 92, 94 [2], 229, 234 [2], 359, 412, 420 [2], 461, 557, and 598 [2]. Indeed, English (and American) hymnals of the late 1800s and early 1900s were utterly replete with hymn tunes composed by him. Interestingly, during his lifetime, he absolutely refused to give permission for anyone to make hymn tunes from the melodies of his operettas.



*From the Clerical Kitchen....*



## Chicken Marsala & Caprese Salad

By Fr. Alexander

Now, you may have the account of the dinner for the Men of All Saints' May meeting — three courses with dessert, fine dining in Italian Style.

The Deacon and the Rector teamed up to wow the fellows, and, without hesitation, I must confess that wow them we did.

The Deacon has his recipe for **Zuppa Toscana**, which was fantastic, posted here, so I am posting my recipe for **Chicken Marsala**, along with a quick review of **Caprese Salad**.

Neither of us will take credit for dessert!

So here is, first, **Chicken Marsala**, for two:

### Ingredients:

2 Chicken breasts, boneless/skinless  
1/2 cup Olive Oil (more may be needed)  
1 TBS Shallots, minced  
3/4 cup Chicken Broth (more or less)  
1 cup Marsala Wine (dry)  
12 oz Mushroom mixture (see directions)  
2 Garlic Cloves (thickly sliced)  
1/2 stick Butter (or more as needed)  
1/2 cup Flour  
S&P

Cut chicken breasts into medallions (I cut it into quarters) and flatten by pounding to about 1/4 inch.

Season flour liberally with salt & pepper.

Heat olive oil and butter over medium (maybe medium-low), and add the shallots and garlic.

Dredge the chicken in the flour, and cook in the oil, shallot, garlic mixture until brown on both sides. Then set aside, and keep warm.

Next, slice the mushrooms, and cook in the pan used for the chicken, adding a little more olive oil and butter, as needed. Remember, mushrooms usually soak up the oil, then spit it out!

Once the mushrooms have cooked for several minutes over medium heat, add half the marsala to the pan. Once the mushrooms have cooked down, add the chicken broth to the pan

When the mushrooms are nice and tender, thicken the sauce by mixing remaining marsala with flour used for dredging and tempering with the broth, stirring into the sauce.

Check the seasoning, and add salt & pepper, as necessary, even Marsala, as needed.

Place the chicken cutlets on plates, and top with the mushroom sauce.

### Now for the **Caprese Salad**:

#### Ingredients:

2 Campari Tomatoes, sliced  
10 slices Buffalo Mozzarella Cheese  
4 oz Arugula  
10 Fresh Basil Leaves

Olive Oil  
Balsamic Vinegar

Scatter arugula on a plate, then place the tomato around and top with the cheese. Sprinkle with olive oil and balsamic vinegar, and top with fresh basil leaves.

[Note: Measurements are not precise but fairly close, so make adjusts according to your tastes.]

To elaborate on measurements in the recipes: if you make it as stated, it will work but being flexible with the measurements will make it more flavorful, meaning that you should taste and make adjustments as you go along.

*Andiamo a Mangiamare! — Bon Appetit!*

*From the Deacon's Kitchen....*



By Dcn. Davis

*Servings 6-8*

## Zuppa Toscana

This recipe has been taste-tested by the All Saints' men's group, who managed to devour a triple-batch!

Though excellent as a soup course, this recipe is hearty enough to be the main course — and, because of the potatoes, it doesn't even need bread.

### Ingredients:

1 lb ground Italian sausage (or ground pork with Italian spices)  
1 1/2 tsp dried red pepper  
1 large diced white onion  
1/2 lb bacon  
4 garlic cloves  
6 cups chicken stock  
1 cup heavy cream  
1.5 lb sliced red potatoes  
1 bunch kale (about 1 pound), trimmed and cut

### Directions:

Sauté Italian sausage and crushed red pepper in a large pot. Drain excess fat, refrigerate while you prepare other ingredients.

In the same pan, sauté bacon, onions

and garlic over low-medium heat for approximately 15 mins. or until the onions are soft.

Add chicken stock to the pot and heat until it starts to boil.

Add the sliced potatoes and cook until soft, about half an hour.

Add the heavy cream and just cook until thoroughly heated.

Stir in the sausage and the kale, let all heat through and serve. Delicious!

*Andiamo a  
Mangiamare!*

*Bon Appetit!*



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## Saint of the Month

### St. Ephrem,

Deacon, Confessor, Doctor (AD 373)

Saint Ephrem the Syrian, a teacher of repentance, was born at the beginning of the fourth century in the city of Nisibis (Mesopotamia) into the family of impoverished toilers of the soil. His parents raised their son in piety, but from his childhood he was known for his quick temper and impetuous character. He often had fights, acted thoughtlessly, and even doubted God's Providence. He finally recovered his senses by the grace of God, and embarked on the path of repentance and salvation.

Poet, teacher, deacon, orator, and defender of the faith, St. Ephrem is the only Syriac Christian recognized as a doctor of the Church. He took upon himself the special task of opposing the many false doctrines rampant at his time, always remaining a true and forceful defender of the Catholic Church.

Born in Nisibis, Mesopotamia, he was baptized as a young man and became famous as a teacher in his native city. When the Christian emperor had to cede Nisibis to the Persians, Ephrem fled as a refugee to Edessa, along with many other Christians. He is credited with attracting great glory to the biblical school there. He was ordained a deacon but declined becoming a priest. Ephrem was said to have avoided presbyteral consecration by feigning madness!

St. Ephrem combined asceticism with a ceaseless study of the Scriptures, taking from them both solace and wisdom for his soul. The Lord gave him a gift of



teaching, and people began to come to him, wanting to hear his counsel, which produced compunction in the soul, since he began with self-accusation. Both verbally and in writing, St. Ephrem instructed everyone in repentance, faith, and piety, and he denounced the Arian heresy, which at that time was causing great turmoil. Pagans who heard the preaching of the saint were converted to Christianity.

He had a prolific pen, and his writings best illumine his holiness. Although he was not a man of great scholarship, his works reflect deep insight and knowledge of the Scriptures. In writing

about the mysteries of humanity's redemption, Ephrem reveals a realistic and sympathetic spirit, and a great devotion to the humanity of Jesus. It is said that his poetic account of the Last Judgment inspired Dante.

It is surprising to read that he wrote hymns against the heretics of his day. He would take the popular songs of the heretical groups and—using their melodies—compose beautiful hymns em-

bodying orthodox doctrine. Ephrem became one of the first to introduce song into the Church's public worship as a means of instruction for the faithful. His many hymns have earned him the title "Harp of the Holy Spirit."

Ephrem preferred a simple, austere life, living in a small cave overlooking the city of Edessa. It was here that he died around 373.

By Dcn. Lance Davis

*Deacon's Bench continued.....*

wards. The answer lies in another question: what does it mean to be *real*? One popular solution comes from Aristotle, who separates *reality* into what things are (their *substance*) and how things appear (their *accidents*). In the 13<sup>th</sup> century, St Thomas Aquinas deduced that the *substances* of the bread and wine are changed, while their *accidents* do not change: this is called *transubstantiation*. It is a theory for explaining *how* the Real Presence is manifested, and the Roman Catholic Church eventually accepted it as a sufficient explanation for the Eucharistic Presence—but Aristotle's view of reality is not something that can be found in Holy Scripture. Neither the Anglican nor Eastern Orthodox Churches have ever dogmatized belief in *transubstantiation*. An Anglican Catholic is free to accept transubstantiation as a *theory* explaining the Real Presence, but he cannot mandate it.

The nature of the transformation of the bread and wine is a *real* change, but we

cannot know *how* this happens. We know through the Catholic Faith that it does happen: Our Lord Jesus Christ is *objectively* present under the veils of bread and wine after consecration. He is as really present at the Mass [Holy Communion or Eucharist] as we are ourselves—perhaps more so! An Anglican Catholic is bound to accept the Real Presence of Christ, but not bound to any philosophy to explain it. In his work *Anglican Dogmatics*, Prof. Francis Hall writes: "to catholic doctrine, there is but one real Body and Blood of Christ; and the [Body and Blood present in the Sacrament] is no other than that which he took of the Blessed Virgin, in which he suffered, in which he now reigns in glory, and which is mystically extended for the incorporation of the baptized into the Christian Church."

## Evensong

Sunday, June 16th

4:00 p.m.

*Reception follows.*



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<div>Weekday Service Times</div> 5:30 pm unless otherwise noted Saturdays — 10:30 am					<b>1</b> <b>Of the Octave of Corpus Christi</b>
<b>2</b> <i>Trinity 1</i> (Comm. Corpus Christi & Martyrs of Lyons) MP & HC at 8:30 am HC at 10:30 am	<b>3</b> <b>Of the Octave of Corpus Christi</b>	<b>4</b> <b>Of the Octave of Corpus Christi</b>	<b>5</b> <b>Of the Octave</b> (Comm. St. Boniface, Bishop & Martyr) Holy Communion 5:30	<b>6</b> <b>Octave of Corpus Christi</b>	<b>7</b> <b>Sacred Heart of Jesus</b> Deacon’s Mass 5:30	<b>8</b> <b>Of the Octave of Sacred Heart</b>
<b>9</b> <i>Trinity 2</i> (Comm. Octave of Sacred Heart & St. Columba, Abbot) MP & HC at 8:30 am HC at 10:30 am Healing Service 12:00	<b>10</b> <b>St. Margaret of Scotland,</b> Queen & Widow (Comm. Octave)	<b>11</b> <b>St. Barnabas, Apostle &amp; Martyr</b> (To be observed on the 12 <sup>th</sup> ) <b>Vestry meets at 5:15</b>	<b>12</b> <b>Of the Octave</b> <b>(Observe St. Barnabas)</b> Holy Communion 5:30	<b>13</b> <b>St. Anthony of Padua, Confessor</b> (Comm. Octave)	<b>14</b> <b>Octave of Sacred Heart</b> (Comm. St. Basil the Great, Bishop, Confessor, & Doctor)	<b>15</b> <b>B.V.M. on Saturday</b> Deacon’s Mass 10:30
<b>16</b> <i>Trinity 3</i>  MP & HC at 8:30 am HC at 10:30 am <b>Evensong 4:00 pm</b> <b>(Followed by Reception)</b>	<b>17</b>  <b>St. Botolph, Abbot</b>	<b>18</b> <b>St. Ephraem Syrus,</b> Deacon, Confessor, & Doctor (Comm. Bl. Bernard Mizeki, Martyr) <b>ACW lunch 11:30</b> <b>Men meet at 6:00 pm</b>	<b>19</b>  <b>Feria</b> Holy Communion 5:30	<b>20</b>  <b>Translation of St. Edward, King &amp; Martyr</b> Deacon’s Mass 5:30	<b>21</b>  <b>Feria</b>	<b>22</b>  <b>St. Alban, Protomartyr of England</b> Deacon’s Mass 10:30
<b>23</b> <i>Trinity 4</i>  MP & HC at 8:30 am HC at 10:30 am	<b>24</b>  <b>Nativity of St. John Baptist</b> Holy Communion 5:30	<b>25</b>  <b>Feria</b>	<b>26</b>  <b>Feria</b> Holy Communion 5:30	<b>27</b>  <b>Feria</b>	<b>28</b>  <b>St. Irenaeus, Bishop &amp; Martyr</b> (Vigil of St. Peter)	<b>29</b>  <b>St. Peter, Apostle &amp; Martyr</b> HC 10:30 am
<b>30</b> <i>Trinity 5</i> (Comm. St. Paul & St. Peter))  MP & HC at 8:30 am HC at 10:30 am				<div>Evensong</div> Please note on the 16 <sup>th</sup> , we will have Evensong at 4:00 pm, followed by a light reception with Sherry.		