

# *All Saints' Herald*

*May*  
*2025*

Newsletter of  
All Saints Anglican Parish  
Aiken, South Carolina

A Parish of the  
Anglican Catholic Church  
Diocese of the South

## From the Rector's Notebook....

### *Thirty-Six Years a Priest: Emboldened by Age, Tempered by Experience*



As I look back to when I was first ordained a priest, I remember well that I had great ambitions and envisioned myself climbing a sort of clerical ladder.

That was 36 years ago. Seemingly, a lifetime ago. Yet, it is like only yesterday that I lay prostrate before the bishop in preparation for the Laying-On of Hands that would, through the operation of the Holy Spirit, transform my entire being.

I remember distinctly my hands, with Holy Oils, being signed with the Cross by the bishop, and going to the Altar rail to offer God's blessings to family and friends for the very first time.

Never can I forget the honour and privilege that God has bestowed upon me in receiving me into the priesthood, and empowering me through the operation of the Holy Spirit to bless, to absolve, to convey through my hands the gifts of God that emanate from the Sacraments of the Church.

This power and authority is not mine but delegated to me through the bishop. God has chosen me, among others, to be an extension of his Bishop. Without my bishop, I am little more than any other of God's adopted children. We call this *Ap-ostolic Succession*.

I read, sometime ago, a book by the Rt.

Rev. William Temple, Lord Bishop of Manchester, *Christ in His Church*, published in 1925, a book which is quite inspiring.

Contained in the book is the *Charge* delivered to the clergy of the Diocese of Manchester during Bp. Temple's *Primary Visitation*.

What stood out to me is how that the Church is defined as the Body of Christ, through which Jesus is present in the world, and through which God acts by the indwelling of the Holy Spirit.

How that all which God has created is good, not evil, though it can be used for evil purposes against God's Will.

How that we, who accept God's call to Holy Orders, have entered into a life of sacrifice and service.

Indeed, putting on the priesthood is life-transforming. I say putting on the priesthood because, during ordination, the priest's Stole is placed upon the candidate kneeling before the bishop, followed by the Chasuble — the stole symbolizing the yoke of Christ, and the chasuble symbolizing the seamless garment worn by Christ at His Crucifixion. Indeed, putting on the Stole and Chasuble is much like what

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## Services & Meetings for May 2025

### Thursday, May 1st

*Sts. Philip & James, Apostles & Martyrs:*  
Evening Prayer at 5:30 PM

### Monday, May 5th

*St. Augustine of Hippo, Bish, Conf, Dr.:*  
Holy Communion at 5:30 PM

### Wednesday, May 7th

*Patronage of St. Joseph:*  
Holy Communion at 5:30 PM

### Wednesday, May 14th

*St. Pachomius, Abbot:*  
Holy Communion at 5:30 PM  
Parish Night Out at 6:30 PM at Taj Rest.

### Friday, May 16th

*St. Simon Stock, Confessor:*  
Holy Communion at 5:30 PM

### Monday, May 19th

*St. Dunstan, Bishop & Confessor:*  
Holy Communion at 5:30 PM

### Tuesday, May 20th

*St. Bernardin of Siena, Confessor:*  
ACW Luncheon at 11:30 AM  
Vestry Meeting at 5:15 PM  
Men's Club at 6:30 PM

### Wednesday, May 21st

*Easter Feria:*  
Holy Communion at 5:30 PM

### Monday, May 26th

*St. Augustine of England, Bishop:*  
Holy Communion at 5:30 PM

### Tuesday, May 27th

*The Venerable Bede, Confessor & Bishop:*  
Holy Communion at 5:30 PM

### Wednesday, May 28th

*Vigil of the Ascension:*  
Holy Communion at 5:30 PM

### Thursday, May 29th

*Ascension Day:*  
Holy Communion at 5:30 PM

## Birthdays & Anniversaries

### May Birthdays

2nd	Deidre Daniels
2nd	Forrest Roberts
6th	Judi Storey
8th	Lauren Matthews
9th	Fr. George Alexander
12th	Patricia Hardwick
14th	Linzee Whittaker
28th	Jeff Kern
31st	Ray Vaughters

### May Anniversary

1st	Mitchell & Kirsten Collins
26th	Bob & Judi Storey
27th	Noah & Jeslyn Bartel

## All Saints' Herald

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*(Rector's Notebook: Continued from Page 2)*

Paul talked about in the sixth chapter of his Letter to the Ephesians in reference to putting on the whole armor of God.

In the Ordination, the new priest is signed with the Cross by the bishop with his finger dipped in Holy Oil, thus placing the indelible mark of the priesthood upon the candidate, ushering in his new life in the service of God's Holy Church, the Body of Christ.

Indelibly marked — It took a while for this to completely sink in. One cannot take off the clerical attire and say I'm just an ordinary person. The mark remains with or without the uniform.

Wherever a priest goes, whatever he does, he is always a marked man, and there are always expectations of him. The priest is eternally marked, signed with the Cross to indicate his office and commitment to our Lord and Saviour, to God, and, not the least, to the sheep in his cure, or cura, denoting the role of parish priests in caring for the souls of their parishioners.

Yes, after 36 years, this is finally beginning to really sink in! Needless-to-say, reigning in my rebellious nature has not been an easy task.

As I have aged, I have been emboldened to address moral issues more directly and insistently, even when, as I have often stated, politics and the pulpit meet face-to-face (probably to the raised eyebrows of my bishop).

If I should offend someone in addressing moral issues, well, I'm not sorry — it's

something that must be done, else I am falling down on my responsibility to preach and teach the Gospel of our Lord Jesus Christ.

To address issues does not mean to be offensive; one can be kind and considerate, but, at the same time, one must not shrink from the responsibility of office, but must face reality.

To be kind and considerate — tempered by experience, I call it. It's a little like rocking the boat without falling out of it. For instance, if you're in a canoe, don't stand up and rock it — sit down and rock it, unless you're just hell-bent on getting wet.

Putting aside boat-rocking, as a priest, I must live up to expectations — expectations I have for myself, the expectations of others, and the expectations of God for me.

Try as I might sometimes to make it so, my life is not really mine — it belongs to God, to his Church, and to the members of the Body of Christ. That is, my life belongs to each of you.

I must admit that, sometimes, I find myself tired, simply because I am human. Yes, we clergy are human! We do get tired and in need of opportunity to refresh ourselves, to become reinvigorated. Vacations seem to be rarities.

The first place I go to become refreshed is to the Altar. Just celebrating the Eucharist is refreshing in itself.

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## Announcements & Parish News

*Scoured from the Weekly Bulletins & Elsewhere*

### *ACW Luncheon in May*

The **ACW May Luncheon** will be on **Tuesday, May 20th at 11:30 AM**. As of the time of this publication, a location has not been announced. Watch for an announcement in future bulletins and please call **Clare Michelinie** if you plan to attend.

### *Men to Meet in May*

The **Men of All Saints'** will meet for dinner on **Tuesday, May 20th at 6:30 PM** in the Parish Hall as usual. If you plan to attend please let **Fr. George** or **Chris Roberts** know and do indicate if you are bringing a guest.

### *Holy Week and Easter 2025*

Holy Week was very special this year, as we were joined by our soon-to-be resident organist **Mr. Anthony Serrao**. His first liturgy was a Sung Mass for the Compassion of Our Lady, sung on Passion Friday, which featured **Mr. David Nunnelly** singing the beautiful Vivaldi *Stabat Mater*. Over 40 people came out for this wonderful liturgy, many of whom were guests. During Holy Week proper, we experienced the highest attendance on record since at least 2008. Good Friday was perhaps the crown jewel of the week: over 40 people in attendance, and the music was provided by our organist together with guest choristers who sang several moving anthems and chants. The full

liturgical rite of Good Friday was offered, including the ancient Veneration of the Cross ceremony. Easter Sunday continued the record-setting, with a combined attendance between the two Masses of 103 persons. God is doing great things at All Saints!

### *Parish Night Out Resumes*

Parish Night Out will resume in the month of May, following the annual hiatus for Lent. This month we will meet at **Taj Indian Restaurant**, located in downtown Aiken on **Wednesday, May 14th at 6:30 PM**. Please let **Father George** or **Chris Roberts** know if you plan to attend. We look forward to this resumption of a great monthly opportunity to enjoy some of the excellent cuisine offered by our fair town and enjoy good camaraderie with your fellow Anglicans!

### *Additional Services*

Please make sure to check the included calendar as there are several additional services this month during May as we have services on May 1st, 5th, 7th, 14th, 16th, 19th, 21st, 26th, 27th, 28th, and 29th.





## Palm Sunday Solemnly Observed

On Sunday, April 13th, Palm Sunday, our traditional Palm Sunday service began outside with the Blessing of the Palms, with assistance by our Parish Choir under the direction of our new organist and soon to be Music Director Anthony Serrao,

and proceeded with the traditional Procession into the church. What follows are a selection of photographs from the Blessing of the Palms outside. A special Thank You goes out to **Sharon Padgett** for her photography!



## Biblical Foods Night a Tasty Success!

On Wednesday, April 16th, our traditional Biblical Foods Night was celebrated after the 5:30 PM Wednesday Before Easter Holy Communion service. As in years past and in good parish tradition, a variety of dishes were prepared that represented

foods available and consumed during Biblical times. Recipes had been curated to make sure to avoid any ingredients that were unknown to people in the Holy Land during those times. If you were unable to attend, make sure to join us next year!





## All Saints church grounds forever transformed!

No one is exactly sure how long the large magnolia tree graced the grounds of the parish of St. Augustine (the original parish mission-church that worshipped in our building) or the grounds of our present All Saints Anglican Catholic Church, but one thing that is nearly for certain was that it had been there for decades, providing beautiful Southern shade (and pesky leaves to be cleaned up from time to time.) However, due to damage it sustained thanks to Hurricane Helene where a major branch on the front broke the tree essentially in two, it became clear after assessment from arborists at Oak Services, that its days were numbered.

The slight lean towards the church observed after this damage was unnerving as well should a future wind storm affect it. On April 15th it was removed and later the stump ground down. The two trees damaged by Helene as well in the corner of the parish by the graveyard were removed a few days later. The remaining oak tree between the Parish Hall and Fairfield House has been determined to be salvageable, so it will receive a pruning, but will not be cut down. As of publication, that work has not been completed yet. What follows are a selection showing the work being completed.





## Anglican Church Women Meet in April

The Anglican Church Women (ACW) met on Tuesday, April 15th at Metro Diner. In attendance were **Betty Alexander, Clare Michelinie, Kim Hardwick, Patricia Hardwick, Jane Keel, Phoebe Marshall, Anna Stiglebauer, and Ann Zouck.**

The discussion included southern sayings, with a favorite being “butter my butt and call me a biscuit. Also discussed were where fellow ACW members were born and what restaurants would like to be visited in the future. It was determined that Patricia was born in Portland, Oregon, Betty in North Carolina, Pat in Tennessee, Kim in Texas, Jane in Mississippi, Anna in South Carolina, Phoebe and Ann both in Maryland, and Clare in Massachusetts.

The Anglican Church Women will meet next on **Tuesday, May 20th.** As of the time of publication, a location has not been determined. Please reference future bulletins and let **Clare Michelinie** know if you plan to attend.



## Men of All Saints Meet in April

The Men of All Saints (Men's Club or MOAS) met on Tuesday, April 22nd (a week later due to Holy Week) in the Parish Hall, following the Tuesday Before Easter 5:30 PM Communion service. Dinner was tastily secured by **Fr. George** and various libations were provided and great conversation and fellowship was had by all.

In attendance were **Bruce Drake, Larry Byers, Kevin Riordan, Bow Low, Jerry Burns, Chris Roberts, Fr. Lance, Fr. George, David Nunnely, Zach Ratchford, Carl Bottomley, and Miachel Stern.**

The Men of All Saints will meet next on **Tuesday, May 20th** at the **Parish Hall at 6:30 PM.** Please respond to Father George's e-mail (if you haven't yet) if you plan to attend and do bring a guest!



## Holy Water

*by Rev. Father C. Lance Davis, Curate*

One of the Church's most powerful Sacramentals, Holy Water, is often one of her most overlooked spiritual tools. (A Sacramental is different from a Sacrament in one simple way: a Sacrament is a sign instituted by Christ that *objectively* gives grace; a Sacramental is a sign blessed by the Church that disposes us to receive grace through a faithful and devout use of the Sacramental.) While many of us are familiar with dipping our fingers into the stoup at the church entrance, the meaning, purpose, and practical uses of Holy Water extend far beyond this simple act. Rooted in Scripture, Tradition, and the writings of the Church Fathers, Holy Water serves as a powerful aid in our journey toward holiness.

Holy Water is ordinary water that has been blessed by a Priest using specific prayers and rituals, mixed with Blessed Salt (which symbolizes preservation and purity). This blessing sets the water apart, imbuing it with spiritual significance. The Church Fathers, such as St. Cyril of Jerusalem, emphasized the sanctifying power of blessed water, noting its ability to cleanse the soul and ward off evil. St. Cyril wrote, "The water is but a figure, yet it is powerful through the Spirit who sanctifies it". The first water to have been blessed was the River Jordan, which received

power when Our Lord was immersed in the River at his Baptism.

In addition to the Holy Water blessed throughout the year, the Anglican Catholic tradition observes two occasions for particularly significant blessings: the Vigil of the Epiphany (January 5) and the Easter Vigil (Holy Saturday). At Epiphany, water is blessed to commemorate the Baptism of Christ in the Jordan, an event that sanctified all waters for our redemption. This Epiphany water is used to invoke God's protection over homes and families, recalling Christ's manifestation to the world. Similarly, at the Easter Vigil, water is blessed for the Sacrament of Baptism, symbolizing the new life of the Resurrection. This Paschal water, sanctified during the Church's most sacred night, is used not only for baptisms, but also as a powerful sacramental for spiritual renewal, connecting the faithful to the triumph of Christ over death. These specially blessed waters carry unique liturgical significance, deepening our participation in the mysteries of the Church year. A final form of Holy Water—and perhaps the rarest form—is known as *Gregorian Water*. It is blessed in a special rite that includes the addition of salt, wine, and ashes.

*(Continued next page.)*

Named after Pope St. Gregory the Great, it is primarily used for the consecration of churches, altars, and sacred spaces. The wine represents the joy of the Eucharist, the ashes signify penance, and the salt denotes preservation from corruption, making Gregorian Water a potent sacramental for dedicating holy places to God's service.

The primary purpose of Holy Water is to assist the faithful in their spiritual lives. It is a means of invoking God's protection, purifying the heart, and preparing for prayer. The blessing of Holy Water includes prayers of exorcism, which ask God to drive away evil influences. This aligns with the teachings of St. John Chrysostom, who encouraged the use of blessed objects to fortify the faithful against spiritual harm. Holy Water also fosters devotion, helping us to approach God with humility and reverence.

One of the most familiar uses of Holy Water occurs upon entering the church. At the stoup, we dip our fingers into the blessed water and make the Sign of the Cross, a gesture that recalls our Baptism and renews our commitment to Christ. As we sign ourselves, we might echo the prayer of St. Cyril: "Sanctify this water, O Lord, that it may cleanse and protect your people." This simple act, as St. Teresa of Avila noted, is a powerful defense against temptation: "From long experience, I have learned that there is nothing like Holy Water to put devils to

flight".

Beyond the church, Holy Water has many uses at home. You can obtain Holy Water from the church (available by request of a Priest) and keep it in a small bottle or font. Here are a few practical ways to incorporate it into daily life:

**Blessing the Home:** Sprinkle Holy Water in rooms while praying for God's protection and peace, especially during times of distress or transition.

**Morning and Evening Prayer:** Use Holy Water to make the Sign of the Cross before personal devotions, setting apart time for God.

**Blessing Children:** Parents may lightly sprinkle Holy Water on their children while praying for their safety and spiritual growth.

**During Illness or Anxiety:** Apply Holy Water to oneself or a loved one, asking for God's healing and comfort.

When using Holy Water, always approach it with faith and reverence, as its efficacy depends on both God's grace AND our disposition. As St. Thomas Aquinas reminds us, sacramentals like Holy Water "prepare us to receive grace and dispose us to cooperate with it". ✠





## Annual ACC Diocese of the South Synod Held!

From Wednesday, April 30th through Thursday, May 1st the annual Anglican Catholic Church Diocese of the South Synod was held at St. Stephen's Pro-Cathedral in Athens, Georgia. Representing our parish were our clergy, **Father George** and **Father Davis**, as well as **Betty Alexander**.

Reports indicate the clergy and delegates largely behaved themselves and business was handled rather quickly and efficiently. Below are a few pictures taken during the synod. All Saints is set to host against next year in 2026! Stay tuned!



Above: Archbishop Haverland, assisted by Diocesan Secretary Heli Dunn, preside over the business of the synod.



Above and Right: Father Davis and Betty "inwardly digest" the details before them.



## Granddaughter of parishioners baptized!

On Sunday, April 27th, the First Sunday After Easter, **Father George** baptized **Eloise Gunnell**, the granddaughter of **Janet Gunnell** and William Benten, of Aiken, South Carolina and Middleburg, Virginia. Eloise's big sister, Rosalie, also watched on.

**Father Davis** assisted on our parish organ. Congratulations and welcome to the fold! What follows are a small selection of photographs from the service. A special Thank You goes out to **Betty Alexander** for the photography.





## Hymn No. 85

# "Jesus Christ is Risen today"

By Christopher L. Roberts  
Professional Organ Grinder

Greetings fellow Anglicans! Your trusty-dusty Organ Grinder returneth! This month's edition of Hymn of the Month brings us to the one-year anniversary of this column! The inaugural hymn was Hymn #63 *Ride on, ride on in majesty* set to the tune KING'S MAJESTY. It seems this year for this column has gone by with a definite degree of speed. Let's reflect: Kathy promised my office furniture was on order and the name plate for my office door would be in "soon." I'll have to inquire with her about that. More on that perhaps in next month's issue.

This month I thought it appropriate to focus on one of the most popular hymns in English speaking Christianity, right up there in noteworthy status and recognizability as *We Three Kings* is in Advent/Christmastide, but this time instead with a hymn that is most appropriate for Eastertide. As per usual fashion, we will examine the history behind the words, their author(s), and the music as all parts originated, changed, were altered, and eventually came into being the hymn we are all quite familiar with today: *Jesus Christ is risen today*, Hymn #85, set to the tune simply referred to as EASTER HYMN. If you recall, this hymn was used as the processional hymn on Easter Day in-

self, played by our new parish organist, Mr. Anthony Serrao. So without further delay, let us dive in!

If you are a loyal reader of these monthly columns, or even a casual student of hymnology or our particular Hymnal 1940, it should come as no surprise to you that the lyrics to *Jesus Christ is risen today* were originally written in Latin. (Calm down, Father Lance!) Again unsurprisingly, the exact origins of the original Latin words are somewhat murky. Most historians agree that this resurrection hymn's words can ultimately be traced back to three manuscripts from the 14<sup>th</sup> Century. All three were later compiled in a German hymnal in 1853 entitled *Lateinische Hymnen des Mittelalters* or in English *Latin Hymns of the Middle Ages*, in 1853. One text from Switzerland dates to 1372 and contains far more verses than current renditions of the hymn include. Another from Munich and one from Prague both date from the 14<sup>th</sup> Century. The Latin title of the hymn is "Surrexit Christus hodie", or as translated into English, "Christ arose today." So how did this Latin resurrection hymn makes its way into English?

Strict translations from the Latin into English were made by Abraham Coles

(1813-1891) as "For human solace, Christ today," in 1885 and (wait for it!) John Mason Neale (1818-1866) in 1851, who translated the title as "Today the victor o'er his foes." Coles and Neale omitted some of the Latin stanzas, bringing the hymn closer to the number of stanzas it presently has. Both kept the simple meter and rhyme found in the Latin text originally. However, historians are unsure who exactly translated the hymn into the English and "modern" form we know today as the author (and composer) remain anonymous.

The English translation that brings the hymn closer to what we know today first appeared in *Lyrical Davidica*, published in London in 1708. This book contained three stanzas of four lines, a paraphrase of several of the original Latin stanzas combined to be more poetic. Interestingly, one version of this English translation makes the words of the hymn (complete with the Alleluia at the end of each phrase) into a dialog between the angel and Mary, calling it "A Resurrection Dialog." It would be John Arnold's *The Compleat Psalmist* of 1749 that would further refine the lyrics (and the tune) into the modern form you can find in any English hymnal. Some hymnals, such as our Hymnal 1940, include a final trinitarian doxology to the end of the hymn as a fourth verse and the most used one was composed by Charles Wesley (1707-1788). Indeed, Wesley would go on to compose an entirely different

hymn *Christ the Lord is risen today*, inspired by the hymn we are presently examining but should not be confused with it.

*Jesus Christ is risen today* in its complete modern form was first paired with the tune we know in *A Collection of Tunes, Set to Music, As They are Commonly Sung at the Foundery*, in 1742, where the tune was entitled SALISBURY. This tune was somewhat more dramatic in the ending, compared to the one originally used. It is believed Arnold adjusted the tune he used with input from Wesley and likewise the 1742 edition contained a few further alterations transforming the tune into the present form we receive as EASTER HYMN. This hymn has also, in the past, been set to other tunes as well. One of these tunes that we do have in our Hymnal 1940 is LLANFAIR, composed by Robert Williams (1781-1821). This tune is used for Hymn #74, *Hail the day that sees him rise*, an Ascension hymn. Perhaps we will sing that hymn on Ascension Day, May 29<sup>th</sup>.

*Jesus Christ is risen today* appears in almost 500 hymnals in English-speaking Christendom and it is eminently apparent why this hymn stands as one of the most popular Easter and English language hymns of all time. While not directly reciting or paraphrasing Scripture, the lyrics reference almost 20 different verses in the Bible.

*(Continued on Page 16.)*



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

If you will permit me, I would like to close with the aforementioned “Resurrection Dialog” (beginning with Verse 2) from *Lyrca Davidica*, in 1708 as I feel the words powerfully sum up the true Easter spirit and perhaps might be worthy of inclusion in a future hymnal as “alternative” lyrics to this quintessential Easter hymn. Chris is risen! He is indeed!

2. The Holy Matrons early come, Alleluia!  
To bedew the Savior’s tomb, Alleluia!  
Jesus seek among the Dead, Alleluia!  
Far from those dark regions fled. Alleluia!

3. Two bright angels did appear, Alleluia!  
Thus salute them, ‘He’s not here.’ Alleluia!  
Banish sorrow, shout and sing! Alleluia!  
Welcome to your Risen King! Alleluia!

4. *Mary* Beauteous angels, say what place, Alleluia!  
Does His charming Presence Grace? Alleluia!  
Ducts my eyes, then bid Rejoice, Alleluia!  
Thus to praise I’ll raise my voice. Alleluia!

5. *Angel* First the Sacred place behold, Alleluia!

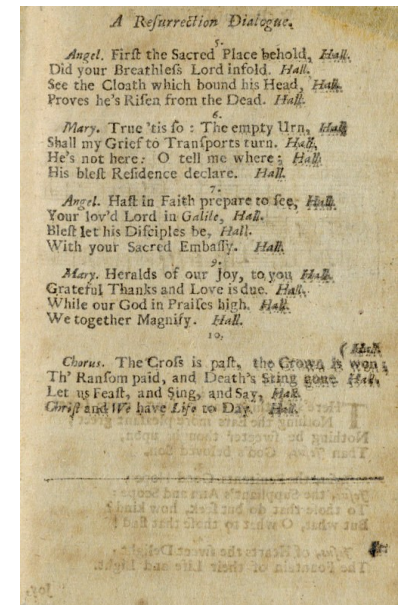
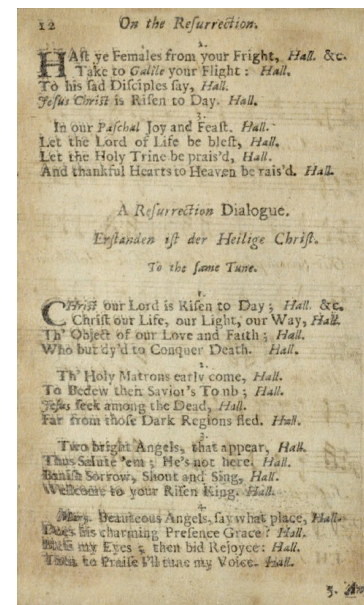
Did your breathless Lord infold. Alleluia!  
See the cloth which bound His head, Alleluia!  
Proves He’s rise from the dead. Alleluia!

6. *Mary* True tis so, the empty urn, Alleluia!  
Shall my grief to transports turn. Alleluia!  
He’s not here, O tell me where! Alleluia!  
His blest residence declare. Alleluia!

7. *Angel* Hast in faith prepare to see, Alleluia!  
Your loved Lord in Galilee, Alleluia!  
Blest let His disciples be, Alleluia!  
With your sacred embassy. Alleluia!

8. *Mary* Heralds of our joy, to you, Alleluia!  
Grateful thanks and love is due. Alleluia!  
While our God is Praises high, Alleluia!  
We together magnify! Alleluia!

9. *Chorus* The Cross is past, the Crown is won, Alleluia!  
Th’ransom paid, and Death’s sting gone, Alleluia!  
Let us feast, and sing, and say, Alleluia!  
Christ and we have life today! Alleluia!



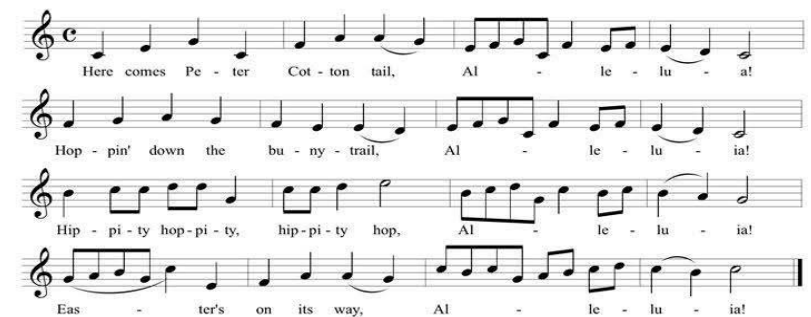
Above: The original printing of the “Resurrection Dialog,” reproduced left, from 1708.

Right: The earlier, slightly different, music to the hymn from 1742.

Salisbury Tune. Vol. 1. Page 209.



Lrya Cunicula



Text: Steve Nelson & Jack Rollins  
Music: Easter Hymn from Lyrca Davidica, 1708; alt. J.S. Repasky, 2014

Bottom: Some Easter “humor.” Get it? (I can’t take credit.)

77. 10 5 with Alleluias



**Liturgically Speaking**  
***Apostolic Succession: Christ's Official Agents***

By Rev. Fr. George F. Alexander, Rector

The Gospel passage for the First Sunday after Easter is from the 20th chapter of St. John, and describes the first appearance of Jesus to His disciples, and the authority He gave them:

*....as my Father hath sent me,  
even so I send you....he  
breathed on them, and saith  
unto them, Receive ye the Holy  
Ghost: whosoever sins ye re-  
mit, they are remitted unto  
them; and whosoever sins ye  
retain, they are retained.*

From the beginning of the Protestant Reformation, this passage from St. John has been a source of misunderstanding, even to the point of misrepresenting the role of the Church in the salvation of mankind.

Even though the passage may be well-understood as Jesus giving to the Apostles their commission, indeed, the commission of the Church, the extent of that authority is unclear to many.

We read in St. John's Gospel that Jesus told the Apostles that, just as His Father had sent Him into the world, so He was sending them. From Catholic Christianity's point of view, the standpoint of Christian Orthodoxy, there is no doubt that He was giving them the requisite authority, as well.

If we are to comprehend the fullness of the commission, and the authority given to the Apostles and, thusly, to the Church through their successors, we must first understand what an Apostle is.

Apostle comes from a Greek word: ***Apostolos***. The closest to its meaning in the English language is agent. But that meaning falls short of the Greek connotation.

***Apostolos*** is derived from ***Apostolein*** or one who is sent. But this one who is sent, this agent, in the Greek connotation, has all the power and authority of the person who sends him, or who he is representing. He is as if he were that person. Perhaps the closest in our time is someone who has full power of attorney.

Thus, the Apostles were the commissioned leaders of the Church: they ran its affairs, and authorized its successors. They were the official agents of Christ, and as His agents, they stood in His stead.

In the Church today, the bishop is the successor to the Apostles and carries the full authority, within the Church, that Christ gave to the Apostles themselves. This is the Apostolic Succession through which the Church's authority flows. *(Continued next page.)*

Even as Christ gave the Sacraments to the Church, those Sacraments would be of little effect without His authority to administer them.

Outside of Catholic Christianity (or Orthodoxy), the sacraments of the Church have taken on a different meaning, and have for the most part been reduced to symbolic actions. We see this throughout Protestantism, which has separated itself from the unbroken line of authority, and, thus, from the full power and intent of the Sacraments as given to the Church at its beginning.

Within the portion of the Church that has retained its Apostolic Succession, the power and efficacy of the Sacraments is retained just as when Christ gave the Apostles their commission and authority.

As St. John reports, Jesus breathed on them, reminiscent of the story of creation in Genesis, when God breathed life into his creation. He gave them the Holy Spirit, though It would not be fully operative until Pentecost.

It was only 1400 years later that what was clearly understood would become muddled by reformers who, in their zeal, would attempt to strip away the authority of the Church in their effort to remove the corruption that they perceived: not that there were no evils requiring attention.

For the Anglican Church, the Church Catholic, there is no doubt as to the intention of Jesus as recorded by St. John: the remaining 11 Apostles were being commissioned by our Lord to be His agents, to stand in His stead, empowered to administer the Sacraments of the Church, to preach, teach, baptize, and to maintain moral discipline, as well as to give absolution.

We see clearly in the commissioning of the Apostles the establishment of an authorized ministry.

We see also the extent of their authority, the Church's authority, and that when properly exercised, the discipline of the earthly Church would be ratified in Heaven.

But what is meant by remitting and retaining sin?

It is Absolution, or Penance, one of the seven Sacraments of the Church. And there have been two schools of thought on this.

First, from the Reformers' viewpoint in particular: the power extended to the Church is ecclesiastical discipline, and the forgiveness is only a human forgiveness. For example, the Church only has the power to excommunicate a notorious sinner, and to restore a penitent to full communion.

*(Continued on Page 30.)*

## The Gifts of the Holy Spirit

By Rev. Fr. C. Lance Davis, Curate

As Anglican Catholics, we understand that the experience of Pentecost is continued in the Church through the Sacrament of Confirmation, wherein the Bishop lays his hands on the confirmand and prays that he may “daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom”. It is the belief of the Church that in Confirmation the seven gifts of the Holy Spirit, named in Isa. 11:2-3, are in their fulness bestowed upon the soul which rightly approaches this sacrament.

The seven gifts of the Holy Ghost are:

- (1) **WISDOM**, to aid us in our search after God.
- (2) **UNDERSTANDING**, to lead us to a knowledge of the truth.
- (3) **COUNSEL**, to help us to discern the right path.
- (4) **GHOSTLY STRENGTH**, to confirm us in doing right.
- (5) **KNOWLEDGE**, to teach us the will of God.
- (6) **TRUE GODLINESS**, to help us to lead good lives.
- (7) **HOLY FEAR**, to aid us in lov-

ing and obeying God as our Father. The gifts of Wisdom, Understanding, Counsel, and Knowledge, enlighten the reason, and enable us to apprehend and confess the Faith; the gifts of Ghostly Strength, True Godliness, and Holy Fear, strengthen the will, and enable us to overcome the temptations of the world, the flesh, and the devil. Thus, by the Gift of God bestowed through the Laying on of Hands, our whole moral nature is rendered capable of advance towards perfection, and we are enabled to bring forth the fruits of the Spirit.

In New Testament times, the administration of Confirmation was sometimes accompanied by the bestowal of extraordinary gifts, such as, for example the power to speak with tongues. These extraordinary gifts of the Holy Ghost in Confirmation are not to be confused with his ordinary and abiding gifts in this sacrament. The extraordinary gifts are for the benefit of others, and not for the formation of holiness in those who exercise them.

The Church teaches that, in the administration of the sacraments, whatever concerns the welfare of souls or the communication of grace, is ordinary and abiding. Thus, the ordinary gifts are bestowed in the Laying on of Hands.

Though the extraordinary gifts are still given from time-to-time, they are of less importance in the life of the Christian soul than those sevenfold gifts that grant us the ability to lead godly lives, to transform our hearts, and to become like Jesus.





**Saint of the Month**  
***Saint Vincent of Lerins***  
**May 24th**

St. Vincent of Lérins, a 5th-century monk and theologian, is a pivotal figure in Christian theology, particularly for his contributions to the discernment of Catholic truth in the midst of doctrinal disputes. Born around 380 AD in Gaul (modern-day France), little is known of his early life. He likely hailed from a noble family and received a classical education before embracing monasticism. By the early 5th century, Vincent settled in the monastery on the island of Lérins, a thriving center of asceticism and learning. He died around 445 AD, leaving a modest but enduring legacy through his writings, most notably the *Commonitorium*.

The *Commonitorium*, written around 434 AD under the pseudonym Peregrinus, is Vincent's most significant work. Composed in response to theological controversies, particularly the Pelagian and Nestorian heresies, it provides a method for distinguishing orthodox Catholic doctrine from heresy. Vincent articulates his famous "Vincentian Canon," stating that true Catholic doctrine is that which has been believed "everywhere, always, and by

all" (*quod ubique, quod semper, quod ab omnibus*). This threefold test—universality, antiquity, and consent—emphasizes the continuity and consensus of the Church's teaching across time and place. Vincent argued that while theological language might develop, the core truths of the faith remain unchanged, rooted in Scripture and the universal Tradition of the Church. He also acknowledged the possibility of doctrinal development, provided it preserves the essence of earlier teachings, likening it to the growth of a body that remains the same organism. Vincent's method was not merely academic; it was a practical guide for the faithful to navigate disputes in an era of theological upheaval. His emphasis on Tradition as a safeguard complemented the authority of Scripture and the decisions of Ecumenical Councils, such as Nicaea (325) and Ephesus (431). The *Commonitorium* also critiques speculative innovations, warning against theologians who prioritize novelty over fidelity to the apostolic faith.

*(Continued next page.)*

For Anglican Catholics, St. Vincent holds particular significance. Anglicanism, with its commitment to a patristic Catholic identity, values his approach as a balanced framework for doctrinal fidelity. The Vincentian Canon resonates in Anglican formularies, such as the Book of Common Prayer, which seek to align with the ancient, universal faith. Anglican divines like Richard Hooker and the Oxford Movement leaders, including St. John Henry Newman, drew on Vincent's principles to defend the continuity of Anglicanism with the early Church.

For Anglican Catholics, Vincent's method offers a way to uphold Catholic truth while engaging with legitimate Reformation insights, ensuring that doctrine remains anchored in the consensus of the undivided Church.

*O God, who didst raise up thy blessed Confessor Vincent to proclaim the rule of faith: grant that all thy people may steadfastly witness to the fulness of Catholic truth; that the same may be received everywhere, always, and by all, even as thou hast taught us. Through Christ our Lord. Amen.*







## Nature

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

### The Big 5 of Africa: Leopards

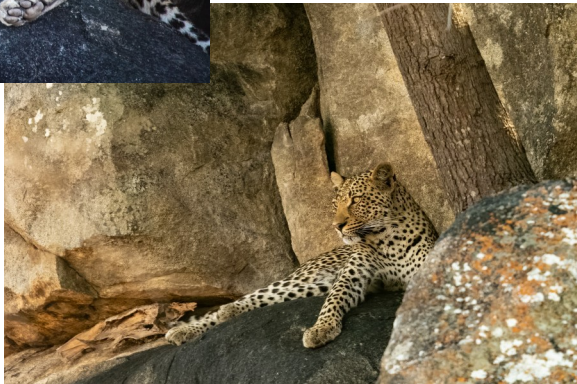
The leopard and the cheetah are our favorite big cats. **Leopard #1** shows how regal they can look. **Leopard #2** shows how observant they can be. **Leopard #3** shows how royalty can be like a house cat when it's nap-time. **Leopard #4** shows a male on the right and female on the left and you will notice the difference in size. Leopards are solitary so you might only be fortunate enough to see a pair during the mating season. This was our first time to see a pair after several trips. They were in what I thought was an inaccessible location

for viewing with no hope to get a photograph.

After a few minutes the driver got us in a great location to view and photograph. The driver and guide wanted to see them also since it is a rare occurrence. **Leopard #5** shows a leopard that has a Thomson's Gazelle fairly high up a large tree for dinner. **Leopard #6** shows her taking a nap after dining. **Leopard #7** shows a cub out in the open but the female is close by and watching. **Leopard #8** is a very cute young cub waiting on mommy to return from the hunt and will not leave this area until she does.



Left: Leopard # 1



Right: Leopard # 2

Right: Leopard #3



Right: Leopard # 5



Right: Leopard #7



Left: Leopard # 4



Left: Leopard #6



Left: Leopard # 8





## Shrimp 'n Grits

By Father Alexander

This recipe for *Shrimp 'n Grits* goes back several years to when Lillie was still a little puppy and always underfoot. Making it a little more difficult to improvise was the presence of two young grandchildren on a Saturday morning, insisting they were hungry and couldn't wait.

But I was determined to come up with the perfect recipe, and they could just wait.

When the final product was put in front of them, with me expecting an accolade or two, they simply devoured everything in silence.

Oh, well....it could have been worse. At least they consumed every bit, and, to me, that was accolade enough.

So, here is the recipe from a few years ago, that is still in demand amongst the family when they all visit

**Note:** Recipe requires the use of a double boiler, deep cast iron pan, and a medium-sized non-stick pan.

### Grits

- ♦ 1 cup Quick Grits (Five-Minute)
- ♦ 2 cups Water
- ♦ 1 cup Cream
- ♦ ½ cup Milk
- ♦ ¼ tsp Salt
- ♦ ¼ tsp Pepper

### Preparing the Grits

Use a double boiler. In bottom pot, add water and bring to a simmer. In top pot, on the stove, bring a mixture of water and cream slowly to a boil, seasoning with salt & pepper, and stirring frequently. Add the grits, whisking or stirring into the liquid. Once the grits begin to thicken, place pot over the bottom of the double boiler, keeping the water at a simmer while you make the sauce. To keep the grits creamy, add the additional milk as needed.

### Sauce (Gravy)

- ♦ 4 tbs Olive Oil
- ♦ 8 oz Andouille Sauce sliced thinly (about 1/8 inch)
- ♦ ½ cup Finely Chopped Onion
- ♦ 5 med. Clove of Garlic, Minced
- ♦ 1/8 tsp Thyme
- ♦ 1 Bay Leaf
- ♦ 1 Tbs Green Bell Pepper, Chopped
- ♦ 1 Tbs Red or Yellow Bell Pepper, Chopped
- ♦ 2 tsp Parsley
- ♦ 4 Tbs Butter
- ♦ 2 cups Chicken Broth
- ♦ 1 Tbs Flour
- ♦ ½ tbs Flour
- ♦ Salt & Pepper

### Finally

- ♦ 1 lb. Shrimp, peeled and deveined

(Continued on Page 30.)



## Citrus and Goat Cheese Panna Cotta

By Father Davis

This is a delicious summertime dessert. The goat cheese lends a tangy taste that balances the acidity of the grapefruit. I originally encountered this dish in the restaurant at the Biltmore Estate hotel, and was so impressed with it that I requested it of the chef.

### Gelee ingredients:

- ♦ ¾ cup grapefruit juice - fresh squeezed
- ♦ ¼ cup granulated sugar
- ♦ 2 teaspoons unflavored gelatin powder (1 packet)

### Panna Cotta ingredients:

- ♦ 3 cups heavy cream
- ♦ ½ cups granulated sugar
- ♦ 7 teaspoons unflavored gelatin powder (3 ½ packets)
- ♦ 14 oz goat cheese - softened

**Gelee:** In a small saucepan, combine the grapefruit juice, sugar, and gelatin powder. Whisk well and bring to a boil. Pour 1 ounce of the juice mixture into each of six 4-ounce ramekins. Place the ramekins in the refrigerator to chill until firm, at least 30 minutes.

**Panna Cotta:** Using the same technique as the Gelee, combine the heavy cream, sugar, and gelatin powder in a medium sauce pan. Whisk well and bring to a boil. Then immediately remove from heat. Add the softened goat cheese to the mixture and continue to whisk until completely smooth. Divide the goat cheese panna cotta mixture evenly among the ramekins. Pour it over the firmly set gelee and chill until set, at least 1 hour.

To serve, run a knife between the panna cotta and the ramekin to release and invert onto a plate. If the panna cotta won't come out, turn it up-side-down and run hot tap water over the bottom of the ramekin for 30-60 seconds. Then gently tap onto a plate.



*(Liturgically Speaking: Continued from Page 19.)*

Second, in line with Anglican thinking, or Catholic thinking, or Christian Orthodoxy: the power to remit, and to retain sins is given to the Apostolic ministry, to bestow forgiveness in the name of God, as well as the right to decide whether it was to be given or refused.

This power is solemnly bestowed in ordination, and not presumptuously received.

God retains his power by ratifying in heaven this discipline of the earthly Church when rightly exercised.

One of the comforts of the Church is that through its ministry, we can receive the assurance of God's Grace and Love, Absolution being just one expression of this assurance.

Through the outward and visible signs of this often misunderstood Sacrament, the confession of sins, and the absolution given by the priest, we can enjoy the inward grace of God's forgiveness of those who are truly penitent, and receive strength, even the power to overcome sin in the future.

This is only possible through **Apostolic Succession** as retained through the bishops of the Church in an unbroken chain, each bishop able to trace his Consecration back in time to one of

the Apostles. How beautiful it is that the discipline of the Church directly emanated from our Lord and that chain of succession, as mandated by Jesus Christ Himself, continues unbroken and eternal.



*(From the Rector's Kitchen: Continued from Page 28.)*

### Topping

1 med. Roma Tomato, Chopped

### Preparing the Sauce

Heat olive oil in cast iron pan over medium heat. Add andouille sausage and brown. Reduce heat slightly and add onions, garlic, and all the bell pepper, cooking until the onions and peppers are tender. Season with a little salt & pepper, if desired. Add flour, thyme, and bay leaf, stirring well and cooking for about three minutes.

Finish off by thickening with the remaining flour by removing about two tablespoons of the sauce and adding flour, mixing well, and returning to the sauce, stirring as the thickening is added.

Continue stirring as sauce thickens, then reduce heat so as not to scorch the sauce.

### Cooking the Shrimp

Add the ½ cup of reserved sauce to a pan; heat, and add the shrimp, making sure all the shrimp are coated and cooked in the sauce. When shrimp appear to be nearly done, add 2 tablespoons of butter and stir well so, once again, all the shrimp are coated with the sauce and cook in the sauce. Cooking time for the shrimp is three to five minutes.

### To Serve

Put two or three serving spoonsful of grits in bowl. Top with three to six shrimp. Finally, add the sauce to cover the shrimp and grits, making sure each serving gets several slices of the andouille sausage. Top with chopped tomato.

### Final Note

The kitchen for me is always a place to have a little fun, experiment, and improvise. It doesn't hurt in the afternoon or evening to sip on a glass of wine while the meal comes together. Usually, I accompany the glass of wine with a little cheese, and Lillie considers that "opening the bar snacks". I think she has even figured out the time, as she heads to the corner of the kitchen, where I normally place my wine glass and the cheese, just about 5 o'clock every day.

So together, we toast to the "Siege of

Gibraltar" almost every day. Hope you enjoy the **Shrimp 'n' Grits** and remember to lift a glass to the Siege of Gibraltar, whichever siege you may choose — there were quite a few!

Until next time....

*Andiamo a Mangiamare!*  
*(Bon Appetit)*

*(Rector's Notebook: Continued from Page 4.)*

Not just for me but for all of you, participating in the Eucharistic Celebration and receiving the Body and Blood of Christ is the most spiritually refreshing act God has given us. Being spiritually refreshed goes a long way in keeping us mentally and physically refreshed and fit as well.

Being prone to reminiscing, I often think of my early childhood and the many lessons learned. That time — the mid-forties — and that place — Madison (a suburb of the metropolis of Graniteville) — provided me with the best learning and growing experiences one could ever want or dream of. So many, seemingly little things in my early life, left an indelible impression on me, not unlike the indelible mark of ordination.

*(Continued on Page 32.)*



A loving family, a small community, in a time unlike any other time — an opportunity to stretch and grow, with uncles teaching me so many skills that would stay with me and help to shape my life over the years.

Now, you may wonder how learning at five-years-of-age to plow with a mule could have a lasting effect on a child's life. Well, don't worry, it does, and there's not enough room here to explain it.

When it comes to sink or swim, the dog paddle is just fine and dandy, and that moment stays with you. When I think back to the age of five, which seems to be the most active learning period in my life, I sometimes wonder how I survived the many adventures.

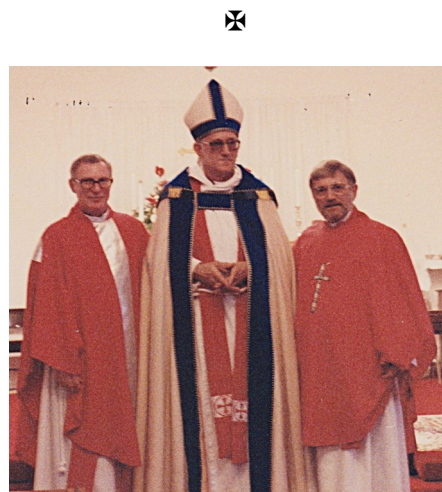
Truly, it is amazing how God works in our lives, allowing us to learn, to experience life, and to grow into the individuals we ultimately become. Though, ideally, the pathway through life should be straight and well laid out for us to follow, we, being of frail nature, or is it stubborn and hardheaded, choose the most circuitous paths.

I must confess that I am guilty of following that circuitous path through life but, here I am today, trying my best to stick to the straight and narrow while reliving in my mind those wonderful early childhood days, the lesson of the green persimmon, God's quarter, and many more little lessons of life. I've

written about a number of them but maybe some repeats are due.

All of this leads me to the present.

On May 14th, 2025, I will celebrate 36 years as a priest in God's service. God willing, I will, at the appropriate time, take on the status of "Rector Emeritus" to allow someone younger and healthier to step up, while I step back, continuing in his service, sometimes falling short of the mark, but still fulfilling a calling of which I am so unworthy. except for his great Love, and Mercy, and Grace.



Above: Fr. George (left), Bishop Herman Nelson, Diocese of the Southeastern United States (center), and Fr. Norman Trimmier (right). The photo is from Fr. George's priestly ordination.

## *Accidental or Providential?*

Recently Fr. Davis, after one of the services in Easter Week, noticed the sunlight coming into the rose window above the Narthex and almost perfectly illuminating the crucifix behind the pulpit. The photograph below captures the brilliance. Accidental or providential? *You decide!*

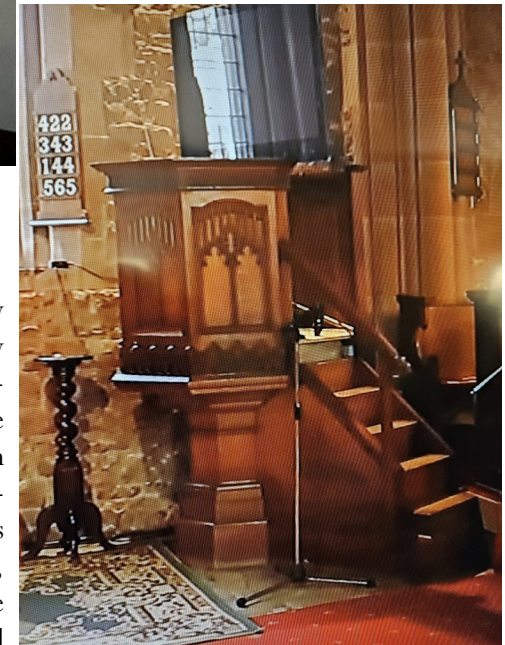


## *Speaking of pulpits...*

The Humble Editor was recently watching an episode of "The Salisbury Organist" on YouTube. This is an excellent weekly series on YouTube (under that name), hosted by British organist Mr. Ben Maton (from Salisbury as you might guess), as he travels around the area visiting mostly small, country parishes and providing some history of their buildings, towns, and

of course their pipe organs. Many of the churches he visits are of a similar size to our own All Saints, give or take a bit. Some are in excellent shape and clearly show a vibrant parish, while others are sad as they are officially marked "redundant," for lack of a parish to call them home. He also walks through the footpaths in the English countryside while approaching the church in question, often intermixing great English poetry or focusing on an English composer who either attended church there or even was organist at the church many years in the past.

Recently, my eye was immediately caught by the pulpit at a small English country parish. I wonder if this pulpit is our pulpit's "Fancier Cousin?" Perhaps they share a similar designer or craftsmanship? What do you think?



# Parish Monthly Calendar

## May 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				<b>1</b> <i>St. Philip &amp; St. James, Apostles &amp; Martyrs</i> EP at 5:30	<b>2</b> <i>St. Athanasius, Bishop, Confessor, Doctor</i>	<b>3</b> <i>Invention of the Holy Cross</i> HC at 5:30 pm
<b>4 Easter 2</b> (Comm. St. Monica, Wld.)  MP & HC at 8:30 am HC & Decalogue at 10:30 am	<b>5</b>  <i>St. Augustine of Hippo, Bishop, Confessor, Doctor</i> HC at 5:30	<b>6</b>  <i>Feria</i>	<b>7</b>  <i>Patronage of St. Joseph</i> HC at 5:30	<b>8</b>  <i>Feria</i>	<b>9</b>  <i>St. Gregory Nazianzus, Bishop, Confessor, Doctor</i>	<b>10</b>  <i>B.V.M. on Saturday</i>
<b>11 Easter 3</b>  MP & HC at 8:30 am HC at 10:30 am Healing Service 12:00	<b>12</b>  <i>Sts. Nereus, Achilles, &amp; Pancras, Martyrs</i>	<b>13</b>  <i>Feria</i>	<b>14</b>  <i>St. Pachomius, Abbot</i> HC at 5:30 Parish Night Out Follows at 5:30	<b>15</b>  <i>Feria</i>	<b>16</b>  <i>St. Simon Stock, Confessor</i> HC at 5:30	<b>17</b>  <i>St. Paschal Baylon, Confessor</i>
<b>18 Easter 4</b>  Lessons & Carols for Eastertide 4:00 Receptions follows MP & HC at 8:30 am HC at 10:30 am	<b>19</b>  <i>St. Dunstan, Bishop &amp; Confessor</i> HC at 5:30	<b>20</b>  <i>St. Bernardin of Siena, Confessor</i>	<b>21</b>  <i>Feria</i>  HC at 5:30	<b>22</b>  <i>Feria</i>	<b>23</b>  <i>Feria</i>	<b>24</b>  <i>St. Vincent of Lerins, Confessor</i>
<b>25 Easter 5</b>  <i>Rogation Sunday</i>  MP & HC at 8:30 am HC at 10:30 am Sung Eucharist 4:00 pm	<b>26</b>  <i>St. Augustine of England Bishop,</i> (Comm. Rogation Monday) HC at 5:30	<b>27</b>  <i>The Venerable Bede, Confessor &amp; Bishop</i> (Comm. Rogation Tuesday) HC at 5:30	<b>28</b>  <i>Vigil of Ascension</i> (Comm. Rogation Day) HC at 5:30	<b>29</b>  <b>ASCENSION DAY</b> HC at 5:30	<b>30</b>  <i>Of the Octave of Ascension</i> (Comm. St. Joan of Arc, Virgin)	<b>31</b>  <i>Of the Octave of Ascension</i>