

All Saints' Herald

October
2022

Newsletter of
All Saints Anglican Parish
Aiken, South Carolina

A Parish of the
Anglican Catholic Church
Diocese of the South

From My Notebook....



Thoughts About God's Nature In Relation to His Creation

By Fr. Alexander

So often I have heard the question: *What is your relationship with God?*

Yet, I wonder how often each of us thinks about another question that leads to an answer for the first: *What is God's relationship to us?*

Of course, these questions, especially for me, lead to even more questions; however, they do bring to mind a number of thoughts about the **Nature of God**:

1. God is Love: Perfect Love is his Nature.
2. God is Perfect, and since he is Perfect, and his **Nature** is **Perfect Love**, he cannot be other than his **Perfect Nature**.
3. God is the Creator: there is nothing created that was not created by God.
4. God is Omnipotent: he is all powerful, and there is none greater.
5. God is Omnipresent: he is ever present in all his Creation.
6. God is Omniscient: he is all-knowing.
7. God's creation is good; that is, God created all things and, in that he is **Perfect**, he cannot create anything that is

not good.

8. God is Three Persons in One from the beginning, revealed to his Creation as Father, Son, and Holy Spirit, each Co-Eternal and Co-Dependent as a complete, incomprehensible Godhead.

9. Man is good: his nature is flawed but as a creation of God, he is good and not evil, as God, by his very Nature, cannot create evil.

If God can create only that which is good, man can be flawed but not evil in the created sense. He is not totally depraved, as this would be an assumption that God's creation is not good, is imperfect and evil, and would attribute to God an action that is contrary to his **Nature**.

To be created in God's Image is to be endowed with the ability to distinguish between right and wrong, to have a conscience, to be endowed with reason, and, thus, to be able to exercise that distinction by being able to choose right or wrong. Only man, of all God's earthly creation, has that ability.

Integral to the existence of a conscience is *Free Will*, which in, and of itself, is essential to man as a creature in the image of God.

However we may think we understand the concept of *Free Will*, it is, without a doubt, a divine acknowledgment of relationship, revealed through the **Trinity**, and through revelation in history, of God's **Nature**: it is a relationship dependent upon choice or acceptance, not coercion. What man finally learned through the **Incarnation**,

Wednesday the 5th....

St. Placidus & Companions, Martyrs: Holy Communion at 5:30 p.m.; Anglican Studies follows at 6:15 p.m.

Saturday the 8th....

Blessing of the Animals & Parish Picnic: begins at 10:30 a.m.

Tuesday the 11th....

Vestry meets at 5:15 p.m.

Wednesday the 12th....

St. Wilfred, Bishop & Confessor: Holy Communion at 5:30 p.m.; **Oktoberfest at 6:15.**

Tuesday the 18th....

ACW Lunch at 11:30 at *Houndslake CC.*

Tuesday the 18th....

Men of All Saints in Parish Hall at 6:00 p.m.

Wednesday the 19th....

St. Frideswide, Virgin: Holy Communion at 5:30 p.m.; Anglican Studies follows at 6:15 p.m.

Wednesday the 26th....

Bl. Alfred the Great, King & Confessor: Holy Communion at 5:30 p.m.; Anglican Studies at 6:15 p.m.

Friday the 28th....

Sts. Simon & Jude, Apostles & Martyrs: Holy Communion at 5:30 p.m.



Crucifixion, and **Resurrection** is that that which is freely given must be freely returned to be of any worth.

Jesus Christ, God, taking our nature upon himself, perfectly illustrates that to us.

A fundamental problem of mankind is the evolving need to explain and to understand the incomprehensible. Essentially, it is man's natural tendency to assume that, having the knowledge of good and evil, and being superior to all other creatures and created things, he is unsurpassed in all of creation from the beginning, and, thus, equal with his **Creator**.

To separate this tendency toward superiority from the inherent need to believe in an entity greater than himself requires faith.

Perhaps, what is most difficult to understand is that man, a creature of God, endowed with *free will*, has used that endowment to separate himself from God.

Though often he may think of himself as superior to all that is created, it must be understood that man is not a divine being, and is subject to the *flesh*.

We human beings are created souls, housed in uniquely created bodies that serve a specific purpose: providing personality to the soul, and allowing it to interact with other created beings, while, at the same time, seeking its **Creator**.

The human body is unique in that, in addition to the five senses of touch, taste, hearing, sight, and smell, the body also brings into play emotions, that include love and hate, fear and loneliness, sadness and happiness, plus a number of biologically related feelings and responses.

To say the least, the human body is an amazing house, within time and space, for the soul but it can not compare to the spiritual body awaiting us which transcends time and space.



Announcements

Scoured from the Weekly Bulletin

Blessing of the Animals Rescheduled

Because of rain from Hurricane Ian, the **Blessing of the Animals** and **Parish Picnic** have been rescheduled to **Saturday, October 8th**. It will begin at 10:30 am with the Blessing, and the picnic will follow. Do let us know if you are planning to attend the picnic that follows the Blessing. Tell Fr. Alexander, or **Lena Whittaker**, so we can make sure we have enough food. The animals may stay for the picnic.

Oktoberfest is Wednesday the 12th

Our annual **Oktoberfest** is **Wednesday the 12th**. Festivities begin at 6:15 pm. The menu will center on German cuisine. German beer will be available, as well as other beverages. We're requesting a \$10 per person donation to cover the cost of food and drinks. Should you want to bring something, please coordinate with **Lena Whittaker**. For those who have German attire, feel free to dress for the occasion. **Please let Fr. Alexander know if you plan to attend.**

45th Anniversary of Parish Coming Soon!

We will be celebrating the 45th Anniversary of the founding of All Saints'

with a dinner and presentation on the history of the Parish. The celebration will follow a 5:30 pm service commemorating All Saints Day. As the dinner will catered, **please let us know if you plan to attend, so we can give a count to the caterer.**

All Souls' Day Parish Requiem November 2nd

Reminder that on All Souls' Day, we have a Parish Requiem. If you have someone you would like to be mentioned by name in the service, please let Fr, Alexander know or Kathy Clark in the Parish Office. The current list needs updating.

Lesson & Carols

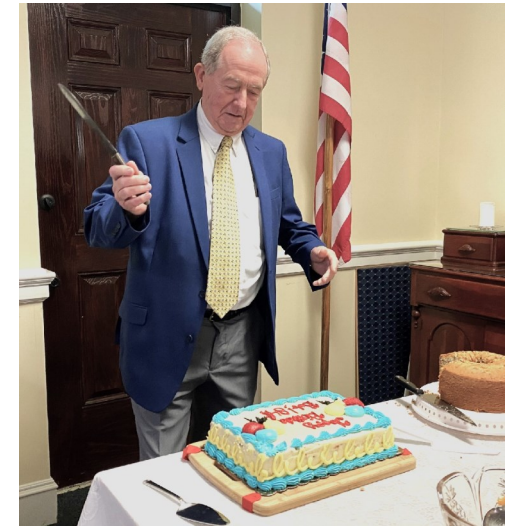
Planning is underway for a service of Lessons & Carols in December. This will be held here at All Saints', jointly with St. Luke's in Augusta. A potluck supper will follow the service, which will begin at 5:30 p.m. This will take the place, this year, of our usual Annual Carol Sing.

Adult Bible Study

Just a reminder that we do offer **Adult Bible Study** each **Sunday Morning** at **9:30 am** in the Parish Hall. The Study is conducted by **Tom Prevost**, assisted by his wife, **Ruth Ann**. Coffee and cookies are available during the Study for those attending. You do not have to sign up; just show up!

News from the Pews

Bob Holladay recently celebrated his 84th birthday, which we forgot to mention in our announcements. But Dot did not forget and provided a birthday cake for coffee hour which Bob proudly sliced. And no, that is not a machete he is wielding; just a very large knife.



The daughter of Lawrence and Janet Kurland was married at All Saints' on Saturday, September 24th. A reception followed at the Kurland Estate. In the photo above the bride, Janet, cuts one of four wedding cakes with her husband, Stephen Washburn, while, in the photo to the left, Janet dances with her father, Lawrence Kurland.

ACW News

by Betty Alexander

In September, the ACW lunch was at *The Feed Sack*, the recently opened restaurant/furniture store. We met in the patio area on a beautiful (and hot) day.

Present were **Pat Hardwick, Kim Hardwick, Jean Drake, Ann Zouck, Phoebe Marshall, Pat Byers** (it was wonderful to see her!), **Trina Crocker, Patricia Sharp, and Betty Alexander.**

Trina brought colorful ceramic mushrooms as a gift for everyone.

The recent death of Queen Elizabeth prompted Trina and Betty to talk about memorabilia related to her coronation. Trina said that her maternal aunt and her husband uncle attended Queen Elizabeth's coronation and brought her a Coronation Bible.

Betty related that the gift her parents brought to her following a trip to New Orleans around that time was a music box, consisting of the Queen in a white ballgown, crown, and sash waltzing with Prince Philip in full uniform.

Trina now has the Bible, but the music box was probably discarded long ago in a clean-up campaign by Betty's mother.

Phoebe, Ann, and Jean compared notes about living in Maryland.

The next ACW lunch has been arranged for Tuesday, October 18th at 11:30 AM



in the Bar at *Houndslake Country Club*. Please let us know by October 12th whether you plan to attend.

You may have noticed everyone waving something. That something is a ceramic mushroom, seen in the photo to the right, which was Trina's gift to everyone in attendance.

Thank you, Trina, from everyone, for the beautiful little gift.



Birthdays & Anniversaries

September Birthdays

- 15 John Cunningham
- 21 Kirsten Collins
- 26 Bob Storey
- 28 Jack Cannon
- 28 Janet Kurland

October Anniversaries

- 14 Linzee & Lena Whittaker
- 15 Steven & Susan Thomas
- 16 Bruce & Jean Drake
- 20 Bob & Dot Holladay

Men of All Saints' News

By Fr. Alexander

The **Men of All Saints'** met, as usual, in the Parish Hall to enjoy a great dinner

prepared by **Lena Whittaker**.

Of our dinner was preceded and accompanied by libations from the Open Bar.

While most of the discussion focused on the political climate, there was the traditional trading of stories from those days in the military. Without fail, the storytelling was led by **Larry Byers** (retired Marine Corps) and **Bruce Drake** (retired Navy), who kept everyone entertained.

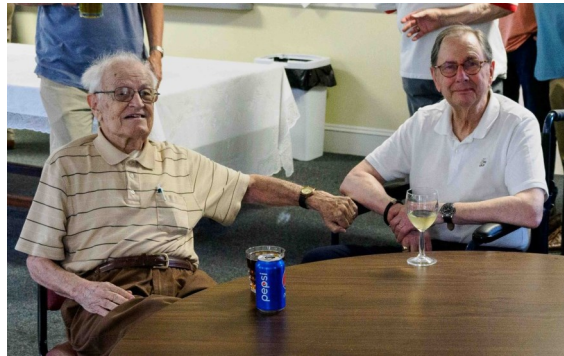
Larry did take some time to elegantly address the issue of "wokism" in the military, and the dire effect it was having on our military readiness.

Those in attendance were: **Bruce Drake, Don Michelinie, Larry Byers, Jack Vecchioni, Linzee Whittaker, Tony Harris, Chris Roberts, Carl Bottomley, Ken Connor, Jerry Burns, David Twigg, Forrest Roberts, and Fr. Alexander.**

Forrest Roberts is our official photographer.

The next meeting of the Men of All Saints' is set for October 18th, 6:00 p.m., in the Parish Hall.

The menu is undecided at this time but do let Fr. Alexander know if you plan to attend. There will be a reminder email.



Apparently, some very serious discussion — or not!!



To the left, glasses raised to toast our photographer, Forrest Roberts, while below, the gesturing is perhaps to alert the photographer to sit down and enjoy the meal.



Altar Guild

Members Clean and Polish — a Quarterly Endeavor

As is tradition for the Altar Guild, they met in September to polish silver and brass used at the Altar and, in general, to do a little cleaning — actually, a lot of cleaning.

Members present for the Work Day were



Ann Zouck, Sharon Riordan, Jean Drake, and Betty Alexander.

Fr. Alexander and Lillie were there for support!

If you are interested in serving on the Altar Guild, please contact Betty.



Above, Ann Zouck polishes the brass candlesticks, while, above right, Betty Alexander polishes the bells.

Sharon Riordan uses her super power vacuum to do some extra cleaning of the church.



Below, Jean Drake looks on as Fr. Alexander secures the Fair Linen to the Altar. In the photo to the right, Jean folds the Altar Cover.



Lillie keeps tabs on Fr. Alexander as he prepares the Bible for the Early Service on Sundays. She has become quite the “church dog”!



Worship: Evolution to Devolution

A Look at the Church Today

By Fr. Alexander

When one looks at the Church today, especially taking into consideration the many denominations and forms of worship, even worship without form, one may wonder how we got to where we are, even what the future may be like.

Many Christians today pretty much take for granted the worship of the Church and assume that what they do in their own denomination is just what the early Christians did.

But what did early Christians do? How did they worship? How did worship evolve in the Church to what it is today?

Though the Apostles' first acts were to spread the Gospel by preaching and teaching, it was re-enforced by worship. It was not haphazard but organized. Essentially, those early believers in Christ continued in their Jewish traditions, worshipping in the Temple and the Synagogues.

However, to this Jewish tradition, they added what were distinctly Christian components, primarily **Baptism** and the **Eucharist**.

Though **Baptism** was also a part of Jewish religious practice as a personal repentance for sin, it took on a greater meaning in Christian practice to become, not only a repentance for one's sins, but also an assurance of forgiveness and the incorporation into the Body of Christ, the Church. It was, and is, the once and for all initiatory rite, whereby one receives the Holy Spirit, and comes into the Church. It is the

only way a person can become a Christian and, thereby, indelibly marked with the Cross.

The **Eucharist**, or the **Lord's Supper**, for a time, was celebrated at the close of the **Agape** or fellowship meal, which was an extension of the **Passover meal**.

With these two essential elements which transformed their understanding of Judaism itself, early Christians faced a very practical problem: how to conduct worship?

Wanting to carry on with their old Jewish worship practices, while incorporating the new meaning and content, they found that it was not practical to do both together. We may say that the Jewish practices had been fulfilled in Christ, and now a new practice was needed to conform with this New Covenant.

Their immediate solution was to do both in parallel: they kept their normal hours of prayer in the Temple, continuing their Synagogue worship; then, on Sunday, following the Sabbath, they celebrated the Lord's Supper as Jesus had commanded.

Significant in this early practice was the connection of the **Eucharist** with the **Resurrection**, complying with our Lord's command given during the **Last Supper**, while keeping their Jewish traditions.

Jesus had been crucified on Friday, the day before the Jewish Sabbath, and had risen on Sunday, the third day, or day after the Sabbath, therefore, that **third day** (or

Sunday) was deemed to be the **Lord's Day**, and his **Presence** was experienced in the consecrated gifts of bread and wine.

This **parousia**, as it was called, was the encounter of the people with Christ's new life in his **Resurrection** and, thus, it became natural that the **Lord's Supper** or **Eucharist** should be celebrated each **Sunday**, or **Resurrection Day**.

So, within a very short time, a typical pattern for early believers had evolved: Synagogue worship on the Sabbath, followed by gathering after sundown for the **Lord's Supper** on the Lord's **Resurrection Day**. (Jewish custom was that the next day began at sundown.)

However, these early Christians soon came under persecution from their fellow Jews and were forced out of the Temple and Synagogues. Hence, the Church was faced with the question of how to structure its own form of worship.

In this early stage, they borrowed from the structure of Synagogue worship, which consisted of prayers, a confession, eulogies, readings from the Scriptures, a homily, and a benediction. Incorporated into this structure was the celebration of the **Lord's Supper**. Thus, a form of worship that was specifically Christian evolved.

So, this new form of Christian worship of the Church, by the end of the first century, was comprised of the core, or the Synagogue structure, which had developed into what is commonly referred to today as the **Liturgy of the Word**, with the addition of the **Eucharist**, and concluded with the **Benediction**. Within this **Christian Form of Worship** were added Psalms that were sung or chanted, and which had also been part of Jewish worship, as St. Paul had encouraged their use,

as in the singing of *psalms, hymns and spiritual songs*.

We would see, over the centuries, that the **Worship of the Church** would continue to evolve in its structure until the Protestant Reformation, which caused some very radical changes that continue to this day in what is termed Protestantism, where the liturgical practices and focus of the evolving Church devolved into a less structured form of worship that hardly reflects even the very early Church.

Today, this modern approach to Christian worship has deteriorated into what some have expressed as entertainment, rather than worship. As a result, many of the younger generations are searching for more structure and substance in the worship of God and are distancing themselves from the mega-churches — some older generations, as well.

Though many of the Liturgical Churches, including the Roman Catholic Church to a degree, have struggled with numbers, there is a break in the clouds and the potential to attract those who are discontented with the style of worship that has become prevalent in the Protestant Churches.

While there is this attempt for the various dominations to attract members by falling prey to societal changes which are contrary to Holy Scripture in its full context, it also brings them into conflict with the moral standards that have not only been preached since the time of Jesus, but it also defies the moral standards as revealed by and from Creation.

Thus, in the end, worship cannot be separated from Christian moral standards, however it may evolve or devolve.

Parish Night Out

Taking In the New Irish Pub

Quite an evening for Parish Night Out. We met at *Jameson McDubby's Irish Pub* on Laurens Street Downtown, and found it to be rather pub-like and enjoyable. The food was good, and so was the beer! A friend of Sharon Padgett, Bob Bonnett, treated us to samples of Irish Whiskey, which we all enjoyed.

Present for the evening were: **Betty Alexander, Kim Hardwick, Pat Hardwick, Chris Roberts, Tony & Sandy Harris, Trina Crocker, Sharon**

Padgett, and **Bob Bonnett.** Fr. Alexander was present behind the camera.

There will be no Parish Night Out in October, as we will be having our annual Oktoberfest on that Wednesday. The next one will be in November on the 8th.



Let us continue to keep in our prayers the people of Ukraine in their struggle against oppression. Several people in our Parish have family ties to Ukraine.

Prayer for the People of Ukraine

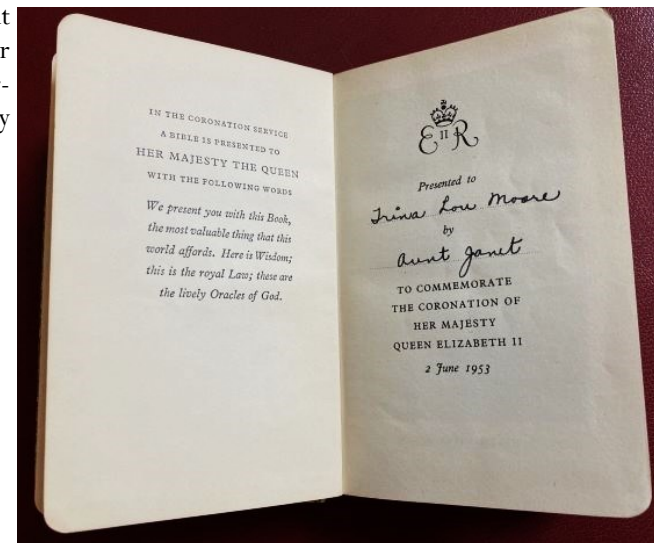
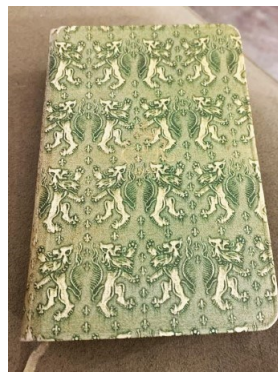
Almighty God, in whom we trust and to whom we turn in dire times: we humbly beseech thee to look mercifully upon the people of the Ukraine, whose nation is under unprovoked aggression. Strengthen them in their struggle to remain free and united, as they continue to hold fast to the moral course set by their leaders. In thy Goodness, deliver them from the threat of tyranny and turn the hearts of the aggressors so that they may end their aggression and pursue peace and harmony. This we pray in the Name of Jesus Christ our Lord. *Amen.*

Trina Crocker Shares Commemorative Bible of the Queen's Coronation

Trina Crocker has shared with us a treasure she has from the Coronation of Queen Elizabeth II — it is a commemorative Bible of the Coronation that her maternal aunt received when she and her husband attended the Coronation. She and Kathy

Clark kindly photographed the cover and inside pages with inscription for us to see.

What a wonderful memory to share.



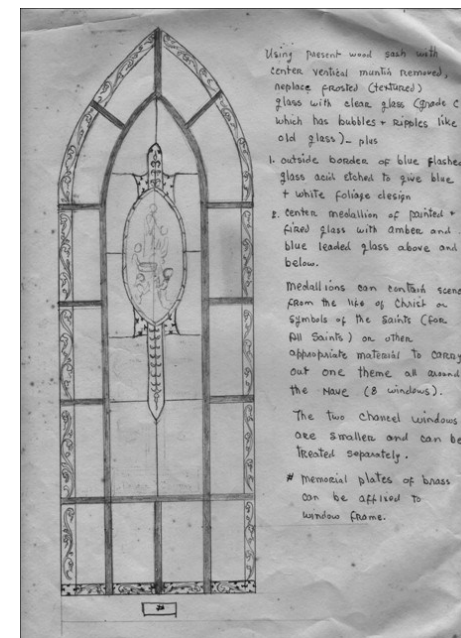
Parish History: Original Stained Glass Windows

The windows in All Saints' are originals designed by Nancy Wilds, one of the original founders of the Parish.

In the picture to the right, we can see an original, generic drawing or prototype for the windows, with notes by Nancy on the side, describing her concept.

The stained glass windows, created by Nancy, were installed in the Church during October 1982. Some months later, a protective covering was also installed for the windows.

There are eight windows in the Nave, two in the Sanctuary, and two in the Narthex. There is also a window in the Sacristy for a total of 13 windows, perhaps a coincidence, as there were 13 founders.



Civic Duty, Christian Duty?

by Ken Connor



It is our civic duty to vote, but is it our Christian duty? Some Christians seem to believe that the political world is so corrupt that it is better to avoid it altogether. While it is easy to appreciate this "other-worldly" sentiment, it is hard to justify from a biblical perspective.

Christians seeking to better understand their responsibilities in a democracy would benefit from a careful reading of



the first chapter of Isaiah. Isaiah was a prophet who received a vision concerning Judah. If you remember your Old Testament history, you know that when God first established Israel, Judah was part of the larger nation. After King Solomon died, however, Israel and Judah divided into two independent nations. During the two hundred years following Judah's birth as an independent nation, she experienced the intense blessings of prosperity, followed by the deadly curse of national arrogance, greed, and lust.

Clearly, by the time of Isaiah, all was not well in the kingdom of Judah. Isaiah says, "Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him." (1:4) Following this rebuke, Isaiah compares the kingdom of Judah to Sodom and Gomorrah, and

lists the sins for which the Judeans stand guilty before God.

Among the sins listed, Isaiah says, "Your rulers are rebels, companions of thieves; they all love bribes and chase after gifts.

They do not defend the cause of the fatherless; the widow's case does not come before them." (1:23)

He also gives an exhortation: "Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow." (1:17)

According to verses 17 and 23, the leaders were unjust in their rulings, partial to the rich, and used their positions for financial gain. Their activities blatantly violated God's requirements for civil leadership. But why would Isaiah criticize the citizens of Judah for the actions of their rulers? Were they really culpable for the misdeeds of those who ruled them?

Two verses from the book of Deuteronomy help us to answer the question. First, Moses told the people to "Appoint judges and officials for each of your tribes in every town the Lord your God is giving you, and they shall judge the people fairly." (Deuteronomy 16:18) Moses later says, "When you enter the land the Lord your God is giving you and have taken possession of it and settled in it, and you say, 'Let us set a king over us like all the nations around us: be

sure to appoint over you the king the Lord your God chooses." (Deuteronomy 17:14-15) In these two verses, we see that the people play an important role in choosing their leaders. They were instructed to appoint judges and officials, and to appoint the king chosen by God.

Therefore, going back to Isaiah, when elected officials make unwise, unethical, and immoral decisions, it reflects on the citizens who made the initial choice. Because the people of Judah had been given a voice, and because their leaders were civil and moral failures, the people shared in the guilt of their leaders.

There are many caveats that must be made before applying God's dealings with Judah to our responsibility in America First, of course, the entire nation of Judah was seen as God's chosen people. At best, only some of the U.S. population claim to be God's people. Second, there was a legal covenant between God and His chosen people, initiated by God. This covenant gave the people special responsibilities. There is no such covenant between God and America.

Because of the contrasts, a perfect parallel cannot be drawn between what God said through Isaiah, and what God might be saying to Christians in America today. Still, certain principles seem relevant. We see that God, who is the same yesterday, today and forever, cares deeply for the oppressed, the fatherless, and the widowed. God loves justice, and he wants us to seek it. God also holds the people accountable for the actions of their rulers.

Christians in America should reflect seriously on this point. Americans choose their leaders in a far more direct way than did the citizens in Old Testament times. If the people of Judah were responsible for their leaders' actions, how much more responsible will we be in America? We will not be able to blame others for the injustices in America because, at the end of the day, we are responsible for our rulers. If our leaders are corrupt, and we do not vote for change, we send the leaders a message—and we send a message to our nation, to our world, and to God—that we support the views and policies of existing leaders.

Christians, who have committed themselves to doing God's will, bear a higher level of responsibility for injustices in America. Much has been given to us, and much will be expected. If we choose not to vote, if we isolate ourselves in a Christian subculture and ignore the injustices around us, if we do not encourage the oppressed, help orphans and widows, or work for a just society, then we will bear a significant measure of the blame for the evils that surround us.

All Saints' Herald

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All Saints' Liturgical Practice

Past & Present

By Fr. Alexander

From time-to-time, I get questions about our Liturgical Practice at All Saints'; the one often asked question is why so many Collects at the beginning and at the end of the Communion Service. Another question is why is it that sometimes, we omit the Creed? or the *Gloria in excelsis*?

Many have taken notice that, at services without music, we have only the two candles lit on the Altar, which are taken away for the 10:30 service when there is music, and have asked why? Why don't we have the two "Communion Candles" lit for all Communion services?

All of these are good questions, and we've answered them from time-to-time in *Liturgically Speaking* in the *Weekly Bulletin* and in the *Monthly Newsletter*.

First, the question of Collects, and the answer is rather simple: the number of Collects is directed by the Missal. Whether we choose to use all those Collects or just one is a matter of Liturgical Usage, that is, how we in the local Parish have established our custom or form of worship within the confines of the Prayer Book.

Generally, you'll find the Collects grouped — one, three, or five — with the number of Post Communion Collects matching. Traditionally, the Collects would include the Collect of the Day, a Collect for the Virgin Mary, and a Collect for the Church, and may be expanded to include Commemorative Collects, that is, Collects of a Saint or special occasion.

While the Prayer Book allows for the Creed to be said, and the *Gloria in excelsis*

to be said or sung in each service, Tradition suggests that there are occasions when it is more proper to omit them. We see this especially during Lent, and other times when the tone is more somber, such as Pre-Lent, or funerals, or requiems. A clue to these times is the color of the vestments: if the color is violet or black, expect the Creed and *Gloria* to be omitted.

To expand a bit, Liturgical Usage is essentially a matter of what is customary for the Parish within the confines of the standards of worship, governed in part by the Prayer Book, the Missal, and Tradition, or Heritage.

The Book of Common Prayer represents the simplicity of our Anglican Catholic Liturgical Worship. We might say that it is a streamlined Liturgy.

On the other hand, the Missal expands that Prayer Book Liturgy, and brings it more into conformity with the Liturgical Practices of the English Church before the Protestant Reformation, and, also, looks to the period of the revival of our catholicity in the 1800s, in particular with the *Oxford Movement*.

The *Oxford Movement* was an effort to return to our catholic roots that marked the English Church before the upheaval of the Reformation in England.

The Worship of the Church had evolved over the centuries into a very complex system or Liturgical Practice, expanding on the earliest customs of the Church, incorporating various customs of the Eastern Churches with that of the Western

Church, and bringing forward from its Jewish roots some of the ceremonial customs of Temple Worship.

The Church early on recognized and utilized the beauty that surrounded it — music, bells, incense, art, and architecture — to heighten the spirituality of the individual and to incorporate that person more fully into the act of worship.

All Saints', from its beginning as a Parish in 1977, to the present, has gone through a transition of liturgical practice, from what is often referred to as *Low Church* to something more akin to what might be called *High Church*. That transition also includes the theological perspective.

On occasion, I receive a call inquiring if we are *High Church or Low Church*. **It's not an uncommon question when I meet people who are interested in the Parish.**

One of my first thoughts, usually, is does the person mean *liturgically or theologically*?

The whole question can be quite confusing, and I've addressed this on several occasions in *Liturgically Speaking*; however, some things are worth repeating from time-to-time; so, perhaps, this is a good time to look at our own Parish liturgical practices, past and present.

Historically, at All Saints', our liturgical practice or custom has straddled the fence, more often than not, between *Low Church* and *High Church*.

In general, though, there are three categories, *High Church*, *Low Church*, and *Broad Church*, that have come to us through our Episcopal Church roots in America, and, for all practical purposes, they reflect more on liturgical practice, and somewhat on theological perspective, than on Church Doctrine

To define each can become a little confusing. Indeed, in the mind of some, the use of bells, genuflection, and making the sign of the Cross may be considered *High Church*. For others, if incense isn't used, the service may be perceived as *Low Church*.

As I've said, this can be a little confusing but simply stated, degrees of ceremony differentiate each, as well as theological perspective (degrees of catholicity, perhaps?), from the simple to the most complex.

All Saints' began more as *Low Church*, **and has progressed to become more on the High Church side, both liturgically and theologically.**

In the beginning, ceremony was basic *Prayer Book*, with little or no embellishment or ceremonial. This has fluctuated over the years, depending on the Rector, the leanings of the Vestry, and the acceptance/attitude of the Parishioners. But more and more, the Parish has moved toward *High Church*, to where, today, we have a richer liturgical practice, and enjoy a more catholic theological perspective, all within the spirit of Anglicanism.

Most of what we call **Liturgical Custom and Usage**, as well as theological perspective, that distinguishes All Saints', comes through the leadership of our previous rector, the Venerable Canon (Fr.) Garrett Clanton.

Since his retirement, we have continued in the same, and have, indeed, grown even more, as we continue to embrace our Anglican Catholic Heritage, nearly lost during the Reformation.

(Continued on next page.)

Now, let's look more broadly at the worship of the Church, which means, for us, a liturgical service based on the **Book of Common Prayer**.

Wherever we go as Anglicans, we attend a **Prayer Book Service, where we are all joined together with one liturgy, one basic form of worship.**

For us, in the ACC, the standard is the *1928 Book of Common Prayer*. There are other Continuing Anglicans who use the *1662 Book of Common Prayer*. Both are derived from the same common source, the *1549 Book of Common Prayer*, though there are some differences, as might be expected; yet, we do have common ground.

The **Prayer Book**, as a document, contains our theology, as well as our form of worship. Again, this is our standard — what ties us all together as Anglicans.

But, there is more. Some prefer simplicity in worship (less ceremony), while others prefer more elaborate ceremony. Some prefer a more simplistic approach to theology, while others take a more pious stance. Within Anglicanism, there is room for both.

In our Anglican way of doing things, much of the ceremony is determined by the custom or usage of the local Parish, such as the use of bells, incense, certain music, an **Altar Service Book** or a **Missal**; what ornaments are present on the Altar, and within the church itself. All of this is governed by rules which are covered in *Ritual Notes* or *Anglican Services*. An earlier source is *The Parson's Handbook* by Percy Dearmer, published in the early 1900's. In addition, there are the **Rubrics** found in the *American Missal*, not to mention those found in the **Book of**

Common Prayer. All provide for liturgical conformity within the Anglican Church, while still allowing for local custom and usage.

So we come again to where we as a Parish fit on this *Low* to *High Church* spectrum. Not an easy answer but suffice it to say we are closer to High Church, without the discomfort that some lower churchmen may feel in such an ecclesiastical environment.

We have explored in **Liturgical Speaking** the topic of *Worshipping with our Senses*, reminding us that whenever we enter into a worship service in the Anglican Church, we are entering into a realm where all our senses come into play. We become completely immersed, focused on God. Our attention is to the Cross on the Altar.

The beauty associated with the Church itself in its furnishings and lighting, especially the candles; in its music, in all the sounds, whether musical instruments, bells, or voices; in the smells, whether emanating from incense or flowers: all lead to a heightening of our senses, and draws us into a special spiritual posture for the worship of God.

Contacting the Rector

Fr. Alexander is available day or night, 24/7, and may be reached anytime at **803-270-0406**, including holidays. If you would like a home or hospital visit, or to receive Communion, anointing, or anything else, call, text, or email (fathergeorge@allsaintsaiken.org). If he is not able to answer immediately, please do leave a message and your phone number. Please keep your phone numbers up-to-date with **Kathy Clark** in the Parish Office.



Nature

As Seen through the Lens

by Forrest Roberts

Kirk's Dik-Dik

Location: *Tanzania*

This is the Kirk's Dik-Dik, that is a delicate miniature antelope. They are no larger than a small dog, at 8-16 lbs. They are very agile and can hop like a rabbit and change direction quickly when being chased.

Their small size permits them to get in very thick brush which is their best defense against predators. Their diet consists of forbs, foliage, shoots, berries, and fruit.

I find it most interesting that they never have to drink. There must be enough water in the things they eat to fill their needs.

They are most active at night but we were lucky to find this one during the day. They live in monogamous pairs.

Unfortunately this is the only good image we have of them. We have only seen a few during early morning or very late afternoon. They are very cute and look like a large rabbit hopping through the brush.

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





Salmon in a Dilly Cream Sauce

By Fr. Alexander

How many ways can you prepare salmon — let me count the ways!

Well, here's one more!

I must confess that salmon is one of those fish that I could take it or leave it, and it was that way for many years. However, in recent times, I have grown to really enjoy salmon, and to seek different ways to prepare it to bring out the flavor. It's a fish with a strong flavor that can be overwhelming for many people's taste — and that presents a challenge.

This recipe, I think, offers a way to mediate the overwhelming taste of salmon without sacrificing its flavor

I call it: **Salmon in a Dilly Cream Sauce.**

Ingredients:

2 Salmon Filets, about 6 oz each
1 tbs Avocado Oil
1 tbs Olive Oil

For the Sauce:

3 tbs Mushrooms, finely chopped
2 tbs Shallots, minced (finely)
1 tsp Garlic, minced (finely)
1 tbs Butter (the real thing)
1 tbs Avocado Oil
1 tbs Olive Oil
1 ¼ tsp Dill
1 tsp Parsley
1 tsp Marjoram
1/2 tsp ea Salt & Pepper (according to taste)
1 tbs+1 tsp Dry Sherry
½ cup Heavy Cream

Heat the Avocado and Olive oils with the butter, using medium-low heat. Add the mushrooms and cook for about three minutes, stirring frequently. Add the shallots and garlic, plus the dill, parsley, marjoram, and salt & pepper. Stir well and frequently for about five minutes

or until the mushrooms glisten. Remove from heat and stir in the cream, then the sherry. Return to the heat, adjusting it to setting it just so the sauce gently simmers. Stir frequently! Finish off the sauce just before serving with the remaining teaspoon of sherry.

For the Marinade:

½ cup Avocado Oil
½ cup Olive Oil
½ tsp each side of Salt, Pepper, Garlic Powder, and Dill

Rinse and pat dry the filets. Salt and pepper each side and sprinkle each side with Garlic Powder and Dill. Add Avocado and Olive Oils to a plastic bag. Put the filets inside the bag, seal, and marinate for at least an hour.

To cook the filets:

Heat oils in a cast iron skillet or non-stick oven proof skillet over medium heat. Remove the filets from the marinade and place skin-side down in the skillet. Cook for about three minutes, depending on thickness of the filets. Turn and allow top to brown. Turn again so the filet is skin-side down and put in a 400 degree oven or about five minutes or until the filets begin to flake. Remove from the oven and plate it, spooning sauce over each serving.

Just a Few Notes:

First, I now use a lot of Avocado Oil because of its health benefits, and neutrality of taste.

The cooking time for the filets will vary with thickness.

The heat settings are important. Too much heat and everything will burn or be overcooked. Slow is better, even if it takes a little longer.

The measurements given will vary according to taste but be careful, when you begin to deviate, not to add too much, without tasting, as you will be stuck with the results.

The filets can be cooked completely stove-top but with the oven method, the interior tends to cook more evenly without overdoing the outside.

Andiamo a Mangiamare!

Saint of the Month Thérèse of Lisieux (1873 - 1897)

St. Thérèse of Lisieux, whose short life led to sainthood, was born in Alençon, France, in 1873, to Louis Martin and Marie-Azélie Guérin. Her parents were canonized together by Pope Francis in 2015. Her father was a jeweler and watchmaker; her mother had a successful lacemaking business.

Thérèse was very sickly as a baby, and thus was cared for by a wet nurse who had nursed two of the family's children. She was a good child but tended to be withdrawn and uncomfortable with the world outside her family. Her parents were devout in their religion, including attending Mass every morning at 5:30 with the children. That had a major influence on her life, and she dreamed of being a nun from an early age.

Her mother died when she was four, and her father moved to Lisieux to be near his wife's pharmacist brother, Isidore Guérin, and his wife and their two daughters, Jeanne and Marie, with whom she grew up.

When she was nine years old, her sister Pauline entered the Carmelite convent at Lisieux. Pauline had been a "second mother" to her. Thérèse was devastated, as she felt that Pauline, being cloistered, would never come back. Thérèse also wanted to join the Carmelites but was too young.

Thérèse battled illness, thought to be



based on emotional frustration and grief. To add to

her emotional distress, her oldest sister, Marie, also entered the Carmelite convent. Then, on Christmas Eve in 1886, she experienced her conversion, which brought a calm over her. The next year, she received permission from the pope to enter the Carmelite convent. She adapted well to her new environment.

On the eve of her profession, which was in September 1890, Thérèse wrote to Sister Marie, "Tomorrow I shall be the bride of Jesus 'whose face was



hidden and whom no man knew' — what a union and what a future!". She was 17 and a half.

Thérèse was known for her exemplary spiritual accomplishments. The story of her spiritual journey was related in a collection of her epistolary essays, written by order of the prioresses. The collection was published in 1898 under the title *Histoire d'une âme (Story of a Soul)*. The work conveys her loving pursuit of holiness in ordinary life. She defined her doctrine of the **Little Way** as "the way of spiritual childhood, the way of trust and absolute surrender."

Thérèse died at age 24 of tuberculosis in 1897. She was canonized in 1925 by Pope Pius XI and was designated as a Doctor of the Church in 1997 by Pope John Paul II, being the youngest person ever so designated in the Church.

Parish Monthly Calendar

October 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Note: Celebration of life for Chuck Spilman on Sunday, October 2nd, 2 - 4 pm at the Club House at Pin Oak Farm off Silver Bluff Rd., across from the Fire Station.						1 Blessing of the Animals/ Picnic 10:30
2 <i>Trinity 16</i> (Comm. Holy Guardian Angels) MP & HC 8:30 Bible Study 9:30 HC 10:30	3 St. Teresa of Lisieux, V.	4 St. Francis Assisi, C.	5 St. Placidus & Companions HC at 5:30 pm Anglican Studies 6:15	6 St. Bruno, C.	7 Holy Rosary of B.V.M.	8 St. Brigit of Sweden, Q.Wid
9 <i>Trinity 17</i> (Comm. Sts. Denys, Rusticus, & Eleutherius, Mm.) MP & HC 8:30 Bible Study 9:30 HC 10:30 Healing Service 11:45	10 St. Paulinus of York, B.C.	11 Motherhood of the B.V.M. Vestry meets 5:15 pm	12 St. Wilfred, B.C. HC at 5:30 pm Oktoberfest 6:15 pm	13 Comm. of Translation of St. Edward, K.C.	14 St. Callistus, B.M.	15 Our Lady of Walsingham
16 <i>Trinity 18</i> (Comm. St. Hedwig, Wid.) MP & HC 8:30 Bible Study 9:30 HC 10:30	17 St. Etheldreda, Q.V.Abs.	18 St. Luke, Ev. M. HC at 5:30 pm ACW Lunch 11:30 Men meet at 6:00 pm	19 St. Frideswide, V. HC at 5:30 pm Anglican Studies 6:15	20 Feria	21 St. Hilarion, Abt. Parish Social 6:00 pm	22 Martyrs of New Guinea
23 <i>Trinity 19</i> MP & HC 8:30 Bible Study 9:30 HC 10:30	24 St. Raphael, Archangel	25 Sts. Crispin & Crispinian, Mm.	26 Bl. Alfred the Great, K.C. HC at 5:30 pm Anglican Studies 6:15	27 Vigil of Sts. Simon & Jude, App.Mm.	28 Sts. Simon & Jude, App.Mm. HC at 5:30 pm	29 Martyrs of Uganda
30 Christ the King MP & HC 8:30 Bible Study 9:30 HC 10:30	31 Vigil of All Saints				Ap - Apostle Ev - Evangelist Abt - Abbot Abs - Abbess B - Bishop Bb - Bishops C - Confessor Cc - Confessors D - Doctor of the Church M - Martyr Mm - Martyrs V - Virgin Wid - Widow	