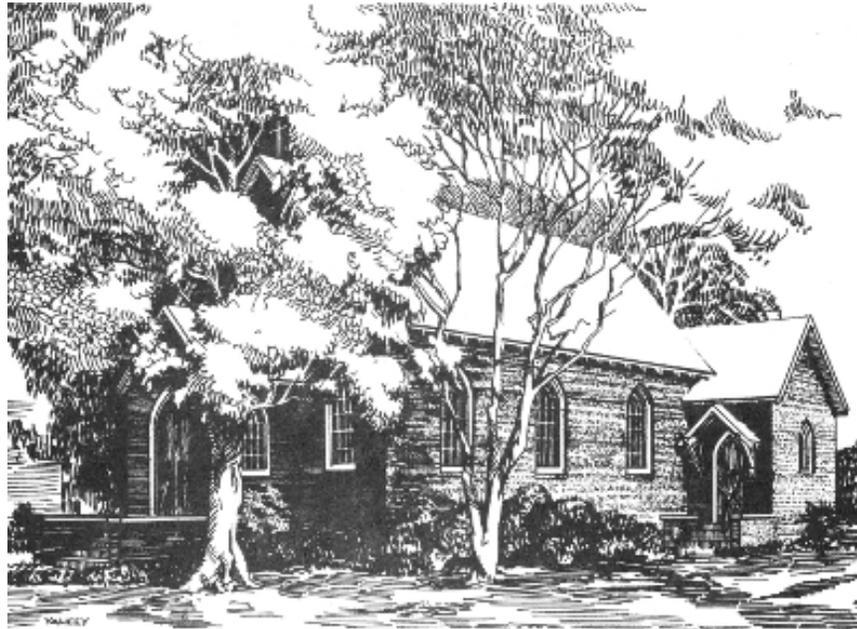


All Saints' Anglican Church



A Parish of the Diocese of the South
Anglican Catholic Church

The Most Rev. Mark Haverland, Ph.D., Primate and Diocesan

Second Sunday after Easter

Good Shepherd Sunday

April 15, 2018

10:30 am

110 Fairfield Street - Aiken, S.C. 29801
(803) 648-9991

Second Sunday after Easter

Good Shepherd Sunday

April 15, 2018

10:30 am

Holy Communion

Celebrant:

The Rev. Fr. George F. Alexander, Rector

Assisting:

The Rev. Canon Rhae Kelley (ACA)

***I am the Good Shepherd, alleluia:
and know my sheep,
and am known of mine, alleluia, alleluia.***

Welcome to All Saints'

We welcome our guests, and we also ask our visitors to please sign our Guest Book located in the Narthex.

If you are not familiar with our liturgical form of worship, please note the **red Mass Books**, located in each pew, which will help to guide you through the service.

Our Church

All Saints' Anglican Church was founded in 1977, as a parish of the Anglican Catholic Church: Anglican because our practice of the faith is rooted in the tradition of the Church of England, and Catholic because we believe and practice the faith as once delivered by Jesus Christ to the Apostles.

Our principal service is Holy Communion which we celebrate every Sunday at 8:30 a.m. and 10:30 a.m., and on Wednesdays at 5:30 p.m. We also observe major Holy Days from the Historic Church Calendar with the Holy Communion, as announced.

The Order for The Administration of the Lord's Supper or Holy Communion

(from the 1928 Book of Common Prayer, with supplemental material from the American Missal)

Hymn (*stand*) Hymn 475

Collect for Purity (*kneel or sit*) p. 67

Introit

THE loving-kindness of the Lord filleth the whole world, alleluia: by the word of the Lord the heavens were stablished, alleluia, alleluia, alleluia.
Psalm 33. Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost; *As it was in the beginning, is now, and ever shall be, world without end, Amen.*

Summary of the Law p. 69

Kyrie p. 70

Collect(s) of the Day p. 171

The Epistle (*sit*) 1 St. Peter ii: 19 p. 172

Gradual

Alleluia, alleluia. *V.* The disciples knew the Lord Jesus: in the breaking of the bread, alleluia. *V.* I am the good Shepherd: and know my sheep, and am known of mine, alleluia.

Alleluia, alleluia. *V.* , alleluia.

Missal

The Holy Gospel (*stand*) St. John x. 11 p. 172

The Nicene Creed (*stand*) p. 71

Sermon Hymn (*stand*) Hymn 247

Sermon Fr. Alexander

Offertory

Missal

O God, thou art my God, early will I seek thee: and lift up my hands in thy Name, alleluia.

Offertory Hymn (stand)

Doxology

Hymn 139

Presentation of the Flag

(4th Verse)

Hymn 141

Statement of Intentions

Priest: Pray brethren that my sacrifice and yours may be acceptable unto God the Father Almighty.

Congregation: *May the Lord receive this sacrifice at thy hands to the praise and glory of His Name, to our benefit, and that of all His Holy Church.*

Prayer for the Whole Church *(kneel or sit)*

p. 74

Invitation and General Confession

p. 75

Absolution

p. 76

Comfortable Words

p. 76

Sursum Corda

p. 79

Proper Preface *(Of Easter)*

Missal

Sanctus

p. 79

Benedictus: *Blessed is he that cometh in the Name of the Lord: Hosanna in the highest.*

PRAYER OF CONSECRATION *(kneel or sit)*

p. 80

Lord's Prayer

p. 82

Agnus Dei

Hymn 706

Prayer of Humble Access

p. 82

Administration of the Holy Communion

Priest: Behold the Lamb of God, Behold Him
That takest away the sins of the world.

All: *Lord, I am not worthy that Thou shouldst
Come under my roof, but speak the word only
And my soul shall be healed.*

(If you are a visitor and a communicant in your own church, then you are subject to the same invitation that we are. It is found on page 75 of the Book of Common Prayer and begins, "Ye who do truly and earnestly repent..." Please join us at the Altar. Children may be brought to the Altar for a blessing.)

Hymn (kneel or sit)

Hymn 213

Post Communion Thanksgiving (kneel or sit)

p. 83

Gloria in excelsis (stand) (Hymn 739)

p. 84

Post Communion Collect(s) (kneel)

Missal

O GOD, who by the humiliation of thy Son didst raise up a fallen world: grant unto us thy faithful people perpetual gladness; that those whom thou hast rescued from the peril of everlasting death may have the fruition of eternal joy. Through the same Jesus Christ our Lord, who with thee in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

The Dismissal (kneel)

Priest: The Lord be with you.

All: *And with thy spirit.*

Priest: Depart in peace.

All: *Thanks be to God.*

The Blessing *(kneel)*

p. 84

Processional Hymn *(stand)*

Hymn 89

Organist & Choir Director

Mrs. Elizabeth Blount

Acolytes: Alan Wingard, Mason Collins
Mitchell Collins

Layreader: Larry Byers

Altar Guild: Carol Sue Roberts &

Usher: Mike Hardwick

Ann Zouck

Parish Intercessions

Anniversaries: Fr. Garrett & Ruth Clanton

Those who are ill or have special needs:

Parishioners	Laura Greco	George Becker
Jack Stumpfing	Katherine	Caroline & Andrew
Dora Stumpfing	Shirley Collins	Beverly Thompson
Patricia Sharp	Ross	Betty Lattimore
Carol Sue Roberts	Cass	Ann Lattimore
Abby Zipfel	Treva Byers	Kirby Family
Bobbie Graves	Shannon Marshall	John Clark
Muff Herbruck	Cheyenne Price	Charles Logan
Jack Cannon	Richard Clark	Richard
Lee Larison	Dowdy Family	Hal Cobb
Jo Cunningham	Clark	Laura
Kirsten Collins	Onesta Hodges	Jacob Huff
John Cunningham	Cecil Raborn	Gail & Family
Elise Lehman	Alfred Merchant	Maria
Alan Wingard	Elizabeth	Art Kenner
Frederick Torrey	Jim Ricciuti	Bryan Karr
Patricia Franca	Betty Adair	Clergy
Family & Friends	John	Frank Martin, Pr.
Joanne Kimmel	Christina	Garrett Clanton, Pr.
Mary Overstreet	Bernice	Edward Keel, Pr.
Kate	Doretha Bates	Lawrence Wells, Pr.

Those serving in the Armed Forces:

In particular, Michael Alexander, Joshua Connor, Luke DeRienza, Kasci Hutchinson, Evan Kotti, and William Shepherd; those service members of our Diocese and Province; and all the ACC and ACA Chaplains.

For All the Faithful Departed

Remembering especially the families and friends of our Parish Family, and those who are laid to rest in our church yard.

Schedule of Services

Wednesday:	Patronage of St. Joseph	
	Holy Communion	5:30 pm
	Anglican Studies	6:15 pm

Announcements

Adopt a Lily Sunday

This is the Sunday we have all been waiting for — so please adopt an orphan lily. They are longing for a good home. They are all house-broken but can tolerate being outside. (Please leave the plastic saucers.)

This Week

Monday (16th): Vestry meets at 5:00 pm

Tuesday (17th): ACW Luncheon at *Woodside Café* at 11:30 am

Next Week

Tuesday (24th): *Men of All Saints'* meet at 6:00 pm at the *Red Pepper*.

Wednesday (25th): *Evening Prayer* at 5:30 pm.

Wednesday (25th) thru Friday (27th): *Diocesan Synod* at the *Pro-Cathedral* in Athens, Ga.

Church Yard Clean-Up

Saturday the 28th is our *Spring Church Yard Clean-Up!* We'll begin at **9:00** and finish in time for a little picnic lunch provided by the rector. Bring your own garden implements and tools. Sara Wood will be providing guidance and directions for the clean-up.

Altar Guild Work Day

Altar Guild will meet on **Saturday the 28th at 10:00** for a work day in preparation for the bishop's visitation. **Altar Guild members** are included in the picnic lunch.

Coming Up in May

Sunday (6th): *Bishop's Annual Visitation* with *Solemn High Coffee Hour* following the 10:30 Service.

Thursday (11th): *Ascension Day* with Holy Communion at 5:30 pm.

Altar Flowers

Flower Chart is now available for those wishing to provide Altar.

Join us for Coffee Hour following today's Service!

We now have internet access in the Parish Hall.

The access code for *AllSaints* is lengthy: CBAFF6A909B0ABBC73BB4EBC3E
(Note: all caps and the "O" is a zero.)

Saint of the Week

St. Mark (c. AD 74) Evangelist

St. Mark is one of whom we know very little directly. Yet, by piecing together various sources, there is much about him that we can conclude.

Certainly, he is credited with having written one of the Gospels, often referred to as the Gospel of Peter as recorded by Mark.

In scripture, he is referred to as “John surnamed Mark.” His mother is referred in the Acts of the Apostles as Mary whose house was in Jerusalem and a place of shelter for the Apostles. He was a kinsman of St. Barnabas and most probably a Levite.

Mark accompanied Paul and Barnabas on their missions for a while but had returned to Jerusalem at one point, in a sense abandoning the two in Perga. For this reason, Paul refused to take Mark along on the next missionary journey, causing a split between Paul and Barnabas (not a lasting split by any means).

Later, during Paul’s first captivity in Rome, Mark was with him. Then, again, during the Paul’s second captivity, he requested Mark to be sent to him in Rome.

Many of the later accounts of St. Mark are confusing, some contradictory; but, from the various sources, we understand that he was close to St. Peter, who most likely was the source for Mark’s Gospel.

Also, we can be reasonably certain that he became Bishop of Alexandria, as it is recorded by Eusebius and appears in the ancient Latin preface to the Vulgate of St. Mark’s Gospel.

Though there is some detail recorded in Roman Martyrology of St. Mark’s martyrdom in Alexandria, the exactness of it is not entirely certain, it is reasonable that it was in Alexandria that he did suffer martyrdom.

His symbol is the lion, and the city of Venice claims that his relics are preserved there in the subterranean *confessio* of the Church of St. Mark.



Liturgically Speaking

What is the Church?

By Definition the Church is Older than Christianity

What is the Church? That’s a good question, and there are usually complex definitions given in answer. But, let’s take a more realistic, if not simplistic, approach to the question.

Basically, the Church is a society, visible and organic, whose members are known and are admitted by an outward rite, bound by written rules, and subject to known officers. It is not invisible, composed of the elect who are known only to God. It is, as St. Paul and St. John most certainly have attested, the Body of Christ. Admission is by baptism.

The Church was formed by God, and to which and through which He can reveal Himself. By this definition, we can say the Church is older than Christianity, for the Jews of the Old Testament were a society through which and to which God revealed Himself. They were “Chosen People” that God had selected to prepare for His coming in Christ.

This preparation was to take place over time, and during this period of preparation, the Jewish people had to be kept separate from other peoples, other races of mankind. God, therefore, gave them a Law, and part of the Law was a moral code designed to make the Jews a holy people, to differentiate them from other peoples, and to make them ready to receive His final revelation of Himself through Christ.

By definition, the Jewish Church fulfilled the requirements of a church: it had its official teaching; its rites, ceremonies, and forms of worship; and a clearly defined membership.

The Jewish Church also had its prophets to remind them of their requirements under the Law and to call them to repentance and sincere devotion of God. The Jews usurped the Law. They elaborated ritual at the expense of the moral law, demanding God’s favor and support for their performance of the ceremonial law.

It was into this Church that Jesus Christ came.

He came to fulfill the Law, the Law of Moses. In doing so, Jesus kept the Law. He and His disciples were strictly faithful to the Law. While He did not reject the organization of the Jewish Church and the Law as being foreign to His Gospel, it was Christ’s Will that the old exclusive Law which disallowed the gentile world access to the Jewish Church should be done away and replaced; thus, He provided the Church with its own law and rites and ceremonies.

Christ provided the Church with its own organization and officials, ie. the Apostles. He

chose His Apostles and gave them special training, committing to them His Gospel and making them its official guardians and teachers.

Christ committed to the Apostles His sacraments, of which they were to be the ministers.

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, just as in today's world the holder of a "power of attorney" acts as the agent of the person named.

Christ established His Church as a means whereby He could continue His work on earth. His teaching was entirely oral and committed to His Apostles, and through them to the Church.

That oral teaching in turn was written down by the Apostles and other members of the Church to form the books that were eventually endorsed by the Church. The endorsement meant that those books reflected faithfully the Apostles' teaching. As Bonnell Spenser has written: "...the Church did not derive its teaching from the Bible. It recorded its teaching in the Bible."

The Bible thus is the record of all essentials of the Church's teaching and nothing is to be declared as necessary to the religion of the Church that cannot be proven from the Bible.

This does not mean that everything that can be proven from the Bible is a direct revelation of God. As we know, any document, the Bible included, can be used to prove many things that are contradictory. However, as Spenser writes: Only that interpretation which the Church intended when it wrote and endorsed the Bible is to be taken as authentic. Christianity is not a religion of a book. It is the religion of the living Christ, who continues to speak and act on earth through the Church..."

The Church as instituted by Christ, is based on a Sacramental System. This system has been preserved and continued in the Catholic Traditions, as in the Anglican, Roman, and Eastern Communions: all orthodox in the faith and the practice of Christianity.

The Church continues the sacraments that, in reality, began with the Incarnation, God becoming man in Christ. The Word of God, the spiritual, took upon Himself the material. This is reflected in the sacraments of the Church: in each, there is the spiritual and the material.

In Baptism: the spiritual, in our regeneration by the Holy Spirit; the material, in the cleansing by water.

In Confirmation: the spiritual in our receiving the Holy Spirit to strengthen us; the material in the Laying On of Hands by the bishop.

In the Eucharist: the spiritual, wherein we receive the Body and Blood of Christ through His Real Presence and are fed by the Bread of Heaven; the material being the bread and wine.

In Holy Matrimony: the spiritual, joining together as one; the material, the joining of hands and exchanging of rings before the minister.

In Penance: the spiritual, where our sins are forgiven; the material, where we confess our sins, ask forgiveness, and receive the assurance of forgiveness through the priest.

In Holy Orders: the spiritual, where the person to be ordained receives the Holy Ghost and commission for the order for which he is presented; the material, the Laying On of Hands by the bishop.

In Unction: the spiritual, where our bodies and souls are strengthened and healed by the Holy Spirit; the material, the Laying On of Hands by the priest and the anointing with oil.

We must remember that it is Christ Himself only Who works through the sacraments; only He can do these things. It is the minister as His agent, commissioned through a valid ordination, who administers the sacraments in His stead. It is often said that the priest stands at the altar in the shoes of Christ as he celebrates the Eucharist and administers the sacraments.

That authority; that empowerment comes only through the unbroken succession from the Apostles. The whole Catholic concept of sacraments and Christ acting through His Body the Church depends on a ministry so authorized.

Finally, if we are to conclude anything about the Church: it is that the Church is the Body of Christ, of which we are the members. The Church is the sphere of operation for the Holy Spirit.

For the family in Christ, the Church is our spiritual home.





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The Most Rev. Mark Haverland, Ph.D., Primate and Diocesan

Vestry

Mrs. Sara Wood,
Senior Warden

Junior Warden

Mrs. Gabby Philipp,
Secretary

Mr. Larry Byers,
Chairman, Finance Committee

Mrs. Carol Sue Roberts

Mr. Chris Roberts

Mrs. Trina Crocker

Mr. Michael Hardwick

Mr. Alan Wingard,

Organist & Choir Director

Mrs. Elizabeth Blount

Choir

Dr. Anthony Harris

Mrs. Sara Wood

Mrs. Phoebe Marshall

Mrs. Patricia Sharp

Ms. Heather Sargent

Mr. Linzee Whittaker

Clergy

The Rev. Fr. George F. Alexander, Rector

The Rev. (Canon) Rhae Kelley, (ACA) Assisting

Parish Office Hours

By appointment.

Fr. Alexander (803) 270-0406

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