

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

Fourth Sunday in Lent

Laetare (Mothering Sunday)
Commemorating Sts. Perpetua & Felicity, Martyrs

March 6, 2016

10:30 a.m.

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

Fourth Sunday in Lent

Laetare (Mothering Sunday)
Commemorating Sts. Perpetua & Felicity, Martyrs

March 6, 2016

10:30 am

Holy Communion

Celebrant:

The Rev. Fr. George F. Alexander

*Jerusalem is built as a city that is at unity in itself:
for thither the tribes go up, even the tribes of the Lord,
to give thanks unto the Name of the Lord.*

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)

Litany p. 54

Hymn (*stand*) (2nd Tune) Hymn 159

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

Introit

REJOICE ye with Jerusalem; and be ye glad for her, all ye that delight in her: exult and sing for joy with her, all ye that in sadness mourn for her; that ye may suck, and be satisfied with the breasts of her consolations.

Psalm 122. I was glad when they said unto me: We will go into the house of the Lord. *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. 68

Collect(s) of the Day p. 130, 124

Third Collect

O GOD, the strength of those who strive and the reward of those who conquer; who didst endue thy blessed Martyrs Perpetua and Felicitas, and their fellows with marvelous courage to endure the cruelty of their torments: we pray that as thou dost gladden us by their triumph, so thou wilt grant us the protection of their prayers. Through thy Son Jesus Christ our Lord, Who with thee in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

The Epistle (*sit*) Galatians iv: 21 p. 130

Gradual

I was glad when they said unto me: We will go into the house of the Lord. *V.* Peace be within thy walls: and plenteousness within thy palaces.

They that put their trust in the Lord shall be even as the mount Sion: which may not be removed, but standeth fast for ever. *V.* The hills stand above Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

The Holy Gospel (stand) St. John vi. 1 p. 131

The Nicene Creed (stand) p. 71

Sermon Hymn (stand) (2nd Tune) Hymn 337
Sermon Fr. Alexander

Offertory Missal

O praise the Lord, for the Lord is gracious; O sing praises unto his Name, for it is lovely: whatsoever the Lord pleased, that did he in heaven and in earth.

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 Lent*) Missal

Who by bodily fasting dost curb our sinfulness, uplift our hearts, and bestow both virtue and its reward upon us, through Jesus Christ our Lord.

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 are baptised, 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 212

Post Communion Thanksgiving (kneel or sit) p. 83

Post Communion Hymn (*kneel*) (2nd Tune) Hymn 211

Post Communion Collect(s) (kneel) Missal

GRANT, we beseech thee, merciful God: that we may celebrate with sincere worship the mysteries which are our daily food, and ever receive them with faithful hearts. Through Jesus Christ our Lord. *Amen.*

ASSIST us, O Lord, by the Sacrament which we have received: that this our fast may be acceptable unto thee, and profitable unto us for the healing of our souls.

O LORD, who hast filled us with spiritual gifts and joys: grant, we beseech thee; that by the intercession of thy holy Martyrs Perpetua and Felicitas, our temporal act may bring us spiritual gifts. Through thy Son 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: Let us bless the Lord.

All: *Thanks be to God.*

The Blessing (kneel) p. 84

Processional Hymn (stand) Hymn 336

Organist:

Mrs. Elizabeth Blount

Acolytes: Alan Wingard, Ken Gordon, **Lector:** Jerry Burns
& Mason Collins **Altar Guild:** Roberta Hannibal &

Usher: Jerry Burns Kirsten Collins

Parish Intercessions

Those who are ill or have special needs:

Parishioners

Linzee Whittaker
Bobbie Graves
Muff Herbruck
Jack Cannon
Lee Larison
Jo Cunningham
Kirsten Collins
Diane Gordon
John Cunningham
Elise Lehman
Jan Jenkins
Betty Christensen
Alan Wingard
Donna Burns
Trina Crocker

Family & Friends

Kate
Laura Greco
Ross
Cass
Kitty
Robin Ruddy
Bob Ruddy
Trevia Byers
William Crocker
Shannon Marshall
Brad Walker
Tommy Minnick
Kathy Bellissimo
Cecil Raborn
Richard & Phyllis Clark
Alfred Merchant
Warren Dempsey
Elizabeth
George Siegelman

Betty Adair
John
Michael & Family
Chuck Thomas
Christina
Bernice
Suzanne & Family
Doretha Bates
Beverly Thompson
Betty Lattimore
Ann Lattimore
Howk Family
John Clark

Clergy

Frank Martin, Pr.
Garrett Clanton, Pr.
Edward Keel, Pr.
Daniel McAughey, Pr.
Jefferson Otwell, Pr.

Those serving in the Armed Forces

Michael Alexander, Joshua Connor, Kaschi Hutchinson,
Evan Kotti, and William Shepherd

Weekday Services

Wednesday: Holy Communion at 5:30 pm
Lenten Supper & Program at 6:15 pm

Friday: Stations of the Cross at 5:30 pm

Announcements

St. Patrick's Day Celebration in the Works: Our **St. Patrick Day Celebration** on **Thursday, March 17th** (of course!) will be similar to last year's, with everything Irish provided. There will be a small cost of \$10 per person, plus sign up in advance. Please sign up early so Lena Whittaker can have an accurate count for the festivities that will include ***Corned Beef and Cabbage*** and Irish beer (***Guinness***, for certain). Sign up sheets are posted in the Narthex and on the bulletin board in the Parish Hall. Last year's ***St. Patrick's Day Festival*** was well-attended, and everyone enjoyed the evening.

So....mark your calendars for an Irish celebration in honor of ***St. Patrick***, and sign up. It's the one day in the year when everyone is Irish!

This Week:

Classic Book Club meets **Monday at 4:00 pm** in **Fairfield House**.

Vestry meets **Monday at 5:00 pm** in the **Parish Hall**.

ACW outing to St. Paul's in Augusta is **Tuesday**, and will meet at the **Parish Hall**.

Lenten Supper & Program will follow the Wednesday 5:30 pm service. Join us for soup, salad, and bread, and the program taken from a series on the World's Greatest Churches. This week, the focus will be on the ***St. Peter's Basilica***, followed next week by ***Winchester Cathedral***. The final Lenten program will be a sampling of Biblical Foods. There is a sign-up sheet in the Parish Hall for those wishing to attend. Also, there are some recipes posted if you would like to prepare one for the Sampling Supper.

Stations of the Cross continue on **Fridays at 5:30 pm**.

Next Week:

Lenten Supper Program follows the Wednesday 5:30 pm Service with soup, salad, and bread. The program will be on ***Winchester Cathedral***.

Stations of the Cross on **Friday at 5:30 pm**.

Fairfield House Committee meets every **Monday at 4:00 pm** in Fairfield House.

If you are interested in becoming a part of this committee and its important tasks, please contact **Lawrence Kurland** or Fr. Alexander.

Looking Ahead to Holy Week:

Good Friday Services: We will again have services from noon until 3:30 pm that will include various Offices and Litanies, concluding with the ***Mass of the Presanctified***. There will be a break between each service to allow for people to come and go.

Saint of the Week

Sts. Perpetua & Felicity (c. 203)

St. Perpetua and St. Felicity were martyred along with four others at Carthage in 203 A.D.

Perpetua was a married noblewoman, while Felicity was a slave. Both were catechumens who had confessed their faith as Christians. Just before being imprisoned, they are baptized. But, their fate is sealed when they confess their faith before the governor Hilarianus.

At 22 years of age, Perpetua was imprisoned with her baby, which she was still nursing. Felicity is pregnant.

Of significance is that Perpetua writes her own account of what happens leading up to her martyrdom, making it the oldest writing in existence by a female Christian. It is thought by scholars that Tertullian edited the account, and probably completed it with the addition of her actual martyrdom.

As Perpetua recounted, she had visions which led her to understand what would happen, and the pain she and the others would suffer. She even had a series of visions of her brother, who had died at the age of seven from cancer. In the first vision, he was unhappy and disfigured. She prayed for him. Then, in the next vision he was happy, and the disfiguration was reduced to a small scar.

Her father visited her in prison and pleaded with her but she was steadfast in her faith.

Meanwhile, Felicity was fearful that she would not be martyred with the others because she was pregnant, and the law forbade the execution of pregnant women. Just before the time, though, she gave birth to a daughter and was allowed to join the others in the amphitheatre.

Perpetua's account of what happened is very vivid. The group was scourged before a line of gladiators; then, the men were set upon by a boar, a bear, and a leopard; the women were set upon by a wild cow, which trampled them.

Wounded by the wild animals, they gave each other the kiss of peace and were put to the sword.

The account also describes Perpetua's death:

"But Perpetua, that she might have some taste of pain, was pierced between the bones and shrieked out; and when the swordsman's hand wandered still (for he was a novice), herself set it upon her own neck. Perchance so great a woman could not else have been slain (being feared of the unclean spirit) had she not herself so willed it".



Liturgically Speaking

Laetare Sunday

If you have wondered why in Lent we are using rose-colored vestments (the ones we are using really are supposed to be rose, not pink), it is a tradition that came into the Anglican Church from its Roman Catholic heritage.

As Lent developed to the season that it is today, the Fourth Sunday in Lent was at first called **Laetare Sunday**, drawing its name from the Introit at Mass, "Laetare Jerusalem" ("O be joyful, Jerusalem") which we use in our service.

The name Rose Sunday came from the golden rose that used to be blessed at this time and sent by the popes to Roman Catholic sovereigns.

This Sunday is also known as Mothering Sunday, Refreshment Sunday, Mid-Lent Sunday, and Rose Sunday.

It is a day of relaxation from normal Lenten rigors, even with flowers permitted on the High Altar, and is considered a day of hope with Easter being within sight.

Traditionally, even weddings could be performed on this day, and servants were released from service for the day to visit their mothers (thus, the name, "Mothering Sunday").

This Sunday was also once known as "the Sunday of the Five Loaves," based on the traditional Gospel reading for the day from St. John.

Why so many Collects and Post Communion Prayers?

That's another good question recently posed, and the answer can be rather complicated; but, simply put, the rules are specified (though not often followed) in the **Rubrics** in the **Missal**, and in other liturgical guides, such as **Ritual Notes** and **Anglican Services**.

First of all, the number of **Post Communion Prayers** must match the number of **Collects**. So, if we have two **Collects**, then we would have two **Post Communion Prayers**.

There are specific days when we have only **one Collect**, such as on **Christmas Day**, **Easter Day**, **Whitsunday**, **Trinity**, and **Corpus Christi**, just to name a few of the more prominent days.

Then, there are the days when **two Collects** are said, as when a **commemoration** is required to be made, such as a saint's day or an octave, etc.

And, there are days when **three Collects** are said, such as this Sunday, when we have the **Collect of the Day** (Lent 4), the **Collect for Lent**, and the **commemoration of Saints Perpetua and Felicity**.

Finally, in Masses of simple rite, there may be **five or seven Collects**.

Now, this is a simplification. There is more, as the rules take into account whether a festival is of the first class or second class; or lesser double rank or greater double rank; Votive Masses; and so on.

(Continued on the next page.)

In the grand scheme of the Liturgical Year, we find the following breakdown:

1. Sundays, which are broken down into classes;
2. Other Feast Days, which also have classifications;
3. Ferias, which are week days on which there is no Feast, and are also classified;
4. Vigils, which are classified;
5. Octaves, which are the celebration of a Feast for eight days, and they are broken down into classes;
6. Occurrences and Transfers, which are those Feasts which can not be celebrated on their day but must be transferred to another day;
7. Commemorations, which are just that, commemorating a day that falls on a day of higher rank.

Fortunately, all this is pretty much sorted out with the **Ordo Calendar**, which gives instruction as to *commemorations*, as well as other liturgical notes.

For instance, the **Ordo Calendar** gives direction on the use of the *Creed* and *Gloria* in the **Eucharist**, and which *Proper Preface* to use.

What is important for us to understand, that is *liturgically speaking*, what we do ceremonially is part of our heritage within the **Anglican Church** and through the **Church Catholic** as passed down to us through the **English Church**.

Though ceremonial may be elaborate or simple, it is derived from liturgical practices over the ages, and is set forth in rules or *Rubrics*.

Here, at All Saints', we follow a more simplistic ceremonial in keeping to the rules for such practices.

What we do is not done just for the sake of ceremonial but as part of the corporate worship of God, as set forth by the Church. It is orderly and dignified, offering the best we have to God in our worship of Him.

As we grow spiritually, individually, and as a Parish, we may find ourselves attracted to a little more ceremonial. Certainly, there are times when a little more is better, as well as there are times when a little less is better.

We strike that balance with our two services that we can easily refer to as Low Mass and High Mass. And there will be occasions when we will participate in more elaborate celebrations of the Eucharist

The rector's rule here is to adhere to good Anglican Tradition where we can worship God in beauty and dignity.

A Footnote:

As the Church grew and expanded over the centuries, there was also a growing need for order and discipline, especially liturgical, and ceremonial conformity.

With the rise of monasteries, cathedrals, and large (in our day, mega) churches, a system had to be devised to meet the needs of lay worshippers, as well as the clergy, monks, and friars who spent their lives in prayer and meditation.

There was a great sense of devotion, and of a need to commemorate, not only special days in the life of our Lord but also the Apostles, and those who were martyred, or who led extraordinary, holy lives.

As the Church's theology was defined in the Oecumenical Councils, the need also arose to define its ceremonial practices and ritual.

Though in our modern times, this complexity seems overwhelming and extreme, especially as the world around us looks for simplicity within the Church, although the world itself is confronted by ever-growing complexity, there is, nonetheless, a comfort in knowing that the Church is not whimsical but orderly, is steadfast in a changing world, and provides unbroken continuity with the past, the Apostles, and our Lord Jesus Christ Himself.

Holy Week Services

	1:45	Evening Prayers	10 min.
	2:00	Last Seven Words	20 min.
Wednesday	5:30 p.m.	Holy Communion	25 min.
Maundy Thursday	5:30 p.m.	Service	45 min.
Good Friday	Noon	Services	

(There will be periods of meditation between services for people to come and go who are not able to stay for the entire period.)

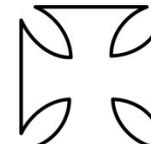
Noon	Morning Prayer	20 min.
12:30	Litany	10 min.
12:45	Noonday Prayers	10 min.
1:00	Litany of the Christian Life	10 min.
1:15	NONE	15 min.
1:30	A Short Litany of Penitence	10 min.

Easter Day

Early Service	8:30 a.m.
Principal Service	10:30 a.m.

Easter Week

Monday	Holy Communion	5:30 p.m.
Tuesday	Holy Communion	5:30 p.m.
Wednesday	Holy Communion	5:30 p.m.



All Saints' Anglican Church

Vestry

Mrs. Sara Wood,
Senior Warden

Mrs. Gabby Philipp,
Secretary

Mrs. Phoebe Marshall

Mr. Michael Hardwick

Mr. Alan Wingard,
Junior Warden

Mr. Larry Byers,
Chairman, Finance Committee

Mr. Chris Roberts

Mrs. Mary Long

Treasurer

Mr. Ken Gordon

Organist & Choir Director

Mrs. Elizabeth Blount

Choir

Dr. Anthony Harris

Mrs. Lainey Keller

Mrs. Phoebe Marshall

Mr. Linzee Whittaker

Mrs. Sara Wood

Ms. Heather Sargent

Acolyte Master

Mr. Alan Wingard

Altar Guild

Mrs. Betty Alexander, Director

Anglican Church Women

Mrs. Gabby Philipp, President

Usher Chairman

Dr. Ray Vaughters

Men of All Saints'

Mr. Kenneth Gordon, Chairman

Lector Chairman

Mr. Jack Miller

Flower Chairman

Mrs. Sara Wood

Clergy

The Rev. Fr. George F. Alexander, Rector

Rector Emeritus

The Ven. Garrett M. Clanton

Parish Office Hours

By appointment.

Fr. Alexander (803) 270-0406

(803) 648-9991

(Voice Mail ONLY)

www.allsaintsaiken.org

allsaints@atlanticbbn.net