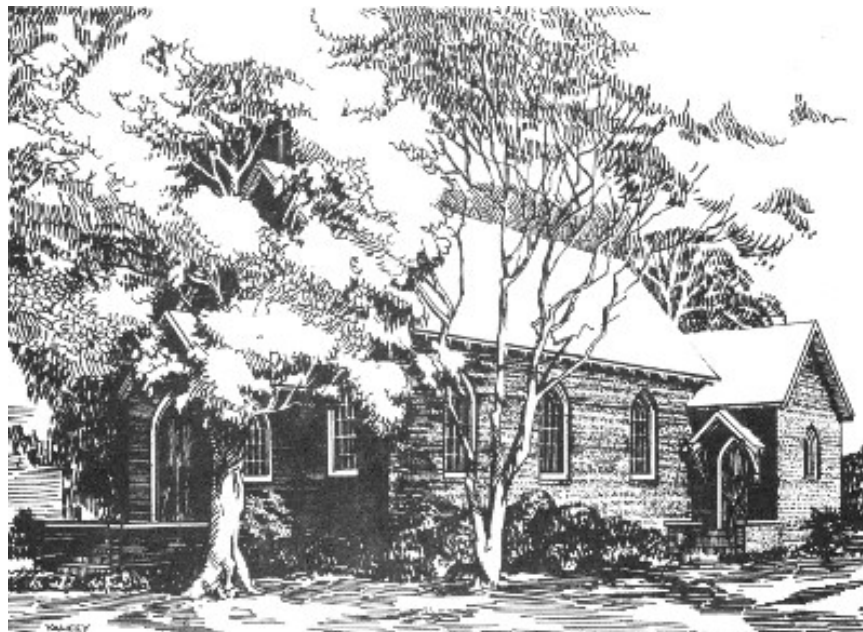


All Saints' Anglican Church



A Parish of the Diocese of the South
Anglican Catholic Church

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

Twentieth Sunday after Trinity

Commemorating St. Callistus, Bishop & Martyr

October 14, 2018

10:30 am

Holy Communion

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

Twentieth Sunday after Trinity

Commemorating St. Callistus, Bishop & Martyr

October 14, 2018

10:30 am

Holy Communion

Celebrant:

The Rev. Fr. George F. Alexander, Rector

Assisting:

The Rev. Canon Rhae Kelley (ACA)

***Remember thy word unto thy servant, O Lord,
wherein thou hast caused me to put my trust:
the same is my comfort in my affliction.***

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)

Opening Prayer

Hymn *(stand)*

Hymn 283

Collect for Purity *(kneel or sit)*

p. 67

Introit

EVERYTHING that thou hast brought upon us, O Lord God, thou hast done in righteousness and judgment: for we have trespassed against thee, and have not obeyed thy commandments; but give glory and honour to thy Name, and deal with us according to the multitude of thy tender mercies. *Psalm 119.*

Blessed are those that are undefiled in the way: and walk in the law 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. 69

Kyrie

p. 70

Collect(s) of the Day

p. 217

Second & Third Collects

O GOD, who seest that we fall by reason of our infirmity: mercifully restore us to thy love by the example of thy Saints. Through Jesus Christ our Lord.

WE beseech thee, O Lord, favourably to receive the prayers of thy Church: that all adversity and error being done away, she may serve thee in untroubled freedom 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)*

Ephesians v. 15

p. 217

Gradual

Missal

The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season. *V.* Thou openest thine hand: and fillest all things living with plenteousness.

Alleluia, alleluia. *V.* O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have, alleluia.

The Holy Gospel *(stand)*

St. Matthew ix. 1

p. 216

The Nicene Creed (stand) p. 71
Sermon Hymn (stand) (2nd Tune) Hymn 435
Sermon Fr. Alexander

Offertory Missal
 By the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

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

Exhortation p. 85

Invitation and General Confession p. 75

Absolution p. 76

Comfortable Words p. 76

Sursum Corda p. 76

Proper Preface (Of Trinity) p. 79

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 201

Post Communion Thanksgiving (kneel or sit) p. 83

Gloria in excelsis (stand) (Hymn 739) p. 84

Post Communion Collect(s) (kneel) Missal

MAY thy healing touch, O Lord, mercifully set us free from our perverse inclinations: and make us ever to cleave to thy commandments. Through Jesus Christ thy Son our Lord. *Amen.*

MAY this holy Communion, O Lord, cleanse us from all stain of sin: and at the intercession of blessed Callistus, thy Martyr and Bishop, make us partakers with him of everlasting salvation.

GRANT, we beseech thee, O Lord our God: that we, whom thou hast made partakers of heavenly gladness may by thee be defended from all earthly perils 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: Depart in peace.

All: *Thanks be to God.*

The Blessing (kneel) p. 84

Processional Hymn (stand) Hymn 318



Organist

Mrs. Elizabeth Blount

Acolytes: Alan Wingard, Mason Collins
 Mitchell Collins
Usher: Chris Roberts
Lector: Jack Swihart
Altar Guild: Bev Kimmel & Vicky Tussey

Parish Intercessions

Birthdays: John Cunningham, Beverly Kimmel

Anniversaries: Lena & Linzee Whittaker, Susan & Steven Thomas

Those who are ill or have special needs:

Parishioners	Joanne Kimmel	Betty Adair
David Beveridge	Mary Overstreet	John
Abby Zipfel	Kate	Christina
Bobbie Graves	Laura Greco	Bernice
Lee Larison	Katherine	Doretha Bates
Jo Cunningham	Shirley Collins	Beverly Thompson
John Cunningham	Ross	John Clark
Betty Christensen	Cass	Hal Cobb
Elise Lehman	Treva Byers	Laura
Alan Wingard	Shannon Marshall	Jacob Huff
Frederick Torrey	Carl St. George	Art Kenner
Patricia Franca	Cheyenne Price	Clergy
Family & Friends	Richard Clark	Frank Martin, Pr.
Roger Swihart	Dowdy Family	Garrett Clanton, Pr.
Doug Holstein	Cecil Raborn	Lawrence Wells, Pr.
Evelyn Watkins	Alfred Merchant	
	Elizabeth	

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.

Parishes, Mission and Clergy

In the ACC: St. Luke's in Augusta, Our Saviour in Florence, Holy Trinity in Greenville, and St. Timothy's in Charleston.

In the ACA: St. Aiden's in Lexington.

In the DHC: Church of the Epiphany & St. Theodore's Anglican Chapel in Columbia, St. Andrew's in Greenwood, St. Francis of Assisi in Spartanburg, and St. Benedict Anglican Chapel in Beaufort.

Announcements

This Week

Feast of St. Luke — Thursday (18th): Holy Communion at 5:30 pm, Fr. Kelley celebrating.

Next Week

ACW Working Lunch — Tuesday (23rd): Lunch at 11:30 am and organizing and pricing of Market Day Sale items..

Market Day Sale — October 27th (Saturday): Begins at 9:00 am and ends at noon.

Events & Special Services Coming Up

All Saints Day — November 1st (Thursday): Holy Communion at 5:30 pm, followed by Parish Potluck at 6:15 pm.

All Souls Day — November 2nd (Friday): Holy Communion at 5:30 pm. Forms for remembering family and friends during the service are available in the Narthex.

ACW Market Day — Open for Donations

ACW's annual *Market Day* is fast approaching, **Saturday, October 27th**. Items are being accepted now. To make arrangements for items to be received at the Parish House, contact **Gabby Philipp, Sara Wood, or Fr. Alexander**.

Join us for Coffee Hour following the Service!

Contacting the Rector — Visitations — Etc.

Fr. Alexander is available day or night, 24/7, and may be reached anytime at **803-270-0406**. Please let him know when you are ill, especially if you would like a home or hospital visit, to receive Communion, anointing, or just to talk, or otherwise unable to attend services. Give him a call, text, or email (gfa2001@bellsouth.net). If he is not able to answer, please do leave a message, and please call his cell phone rather than the church number.

Weekday Schedule of Services

Wednesday:

St. Etheldreda, Q. V. Abs.
Holy Communion

5:30 pm

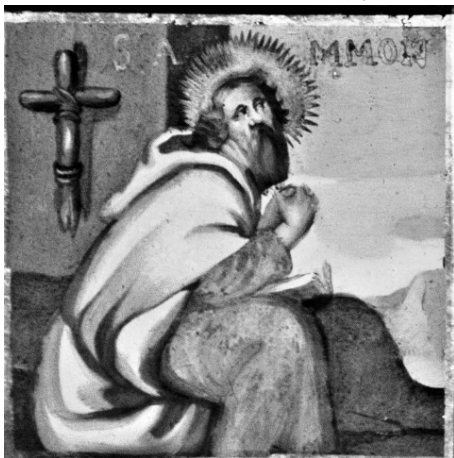
Saint of the Week

St. Ammon, Hermit (A.D. 350)

Considered one of the most famous of the hermit monks to live the desert, St. Ammon was one of the first of the Egyptian fathers to establish a monastery in Nitria.

Nitria, known today as the Wady Natrun, is about 70 miles southeast of Alexandria and has been described as “a poisonous marsh overgrown with weeds, full of reptiles and blood-sucking flies,” a place that hermits chose, as it was the worst in the desert.

Now, following the death of his wealthy parents, Ammon was forced into marriage by other relatives when he was 22 years-old. Persuaded by St. Paul’s writings, he and his



wife lived together in continence while he prepared his body to bear the austerity of the desert. For 18 years, he subjected himself to severe mortifications of his body and spent the greater part of each night in prayer.

When those relatives who opposed Ammon’s desire to retreat to the desert had died, he, with his wife’s consent, left for Nitria, and his wife assembled in the house, then, a number of religious women who were visited and directed by Ammon every six months.

St. Ammon himself assembled a number of disciples who lived in dispersed cells. St. An-

thony the Great visited Ammon and advised him to assemble the disciples together under the watchful eye of a superior. This Ammon did, and St. Anthony visited with them frequently.

St. Ammon lived in great austerity, taking, at first, only one meal a day of bread and water. This he extended to one meal every two days and extended it at times to three or four days.

While he is said to have wrought many miracles, St. Anthony witnessed one in which St. Ammon crossed a swollen river without even getting wet. According to St. Anthony’s account, Ammon was too shy to get undressed to swim across the river. As St. Anthony was undressing and preparing to swim across, Ammon was suddenly transported to the other side. Ammon asked St. Anthony not to mention this until after his death.

Ammon died at age 62, and St. Anthony, some 13 days journey away, knew of the exact time of St. Ammon’s death, having seen in a vision his soul ascending into heaven.



Liturgically Speaking

The Daily Offices of Morning and Evening Prayer

For those of us who grew up in the Episcopal Church, oh, so many years ago, we were accustomed to *Morning and Evening Prayer* on Sundays. In many parishes, *Holy Communion* was only celebrated once-a-month, and on the other Sundays, the service consisted of *Morning Prayer* with sermon.

Today, *Morning and Evening Prayer* are more of a rarity as a service instead of *Holy Communion*, generally occurring when no priest or deacon is available. In terms of liturgical practice, we have come a long way in the last 40 years, and the *Eucharist*, or *Holy Communion*, has been restored as the principle service of most parishes, as it is the principle service of the Church.

So, how did *Morning and Evening Prayer* evolve?

Our worship has its origins in the Jewish Temple. At the time of our Lord, the Jews offered prayers three times-a-day, coinciding with the sacrifices in the Temple. This practice of worship was imitated by the early Christians, who at first, were mostly Jews.

Of course, early Christians celebrated with the *Breaking of Bread* every Sunday as the Lord’s Day, in commemoration of the Resurrection.

However, from Apostolic Times, a system of daily worship developed, consisting of praise, instruction, and prayer, which, by medieval times had evolved into set services, or *Daily Offices*. Indeed, as early as the sixth century, at least in the Western Church, the classic form of the *Daily Offices* had been organized under the *Rule of St. Benedict*.

Although there were eight offices in number, in actuality they were celebrated as seven because the first two ran together as if one continuous office. This fit well with a seven fold scheme found in verse 164 of Psalm cxix:

*Seven times a day do I praise thee; * because of thy righteous judgments.*

So, by medieval times, it was customary in monasteries, cathedrals, and churches where there were a number of clergy for the offices to be sung “in choir,” while, elsewhere, parish clergy and itinerant friars were expected to read the *Daily Offices*. Laity were exempt but encouraged to do so.

The eight *Canonical Hours of the Breviary (Daily Offices)* consisted of 1. *Matins*, 2. *Lauds*, 3. *Prime*, 4. *Terse*, 5. *Sext*, 6. *Nones*, 7. *Vespers*, and 8. *Compline*.

Matins was the longest of the *Offices*, beginning a few hours before dawn. It was made up of three sets of psalms and lessons, a sort of “vigil” for dawn.

Next was *Lauds*, which followed directly *Matins* at the break of day, and was finally combined with *Matins* to form seven Offices.

The major divisions of the day were marked off by the next four: *Prime* at the first hour, *Terse* at the third hour, *Sext* at the sixth, and *Nones* at the ninth.

At sundown came *Vespers*, consisting of a few psalms, a short lesson with an anthem, hymn, canticle, and collects.

Finally, *Compline*, which followed supper, ended the cycle with a short devotion or bedtime prayers.

It was the *Canonical Hours (Daily Offices)*, described as “the sanctification of time,” that were the basis of *Morning and Evening Prayer*. They were not only for personal edification but also were part of the “bounden duty and service” of the Church to continually offer to God “the sacrifice of praise and thanksgiving.”

From these *Daily Offices* came the *Offices of Morning and Evening Prayer*, magnificently organized from eight into two by *Archbishop Cranmer*.

For Morning Prayer, Archbp. Cranmer drew from *Matins, Lauds*, and *Prime*.

First from *Matins* came: Lord’s Prayer, Versicles, *Gloria, Venite*, Psalms (read in a monthly cycle), First Lesson, and *Te Deum*.

From *Lauds* came: Second Lesson, *Benedictus*, Collect of the Day, and Collect of Peace.

Finally, from *Prime* came: Creed, Lord’s Prayer, Suffrages, and Collect for Grace.

For *Evening Prayer*, Archbp. Cranmer drew from *Vespers* and *Compline* as follows:

From *Vespers*, Lord’s Prayer, Versicles, *Gloria*, Psalms, First Lesson, *Magnificat*, Collect of the Day, and Collect for Peace;

From *Compline*, Second Lesson, *Nunc Dimitis*, Creed, Lord’s Prayer, Suffrages, and Collect for Aid against Perils.

There is a certain flow to the services, beginning with a penitential approach, followed by the assurance of his forgiveness and favor; it moves on to acts of praise in the Psalms; all providing a direction from man to God. Then, the direction is reversed with the lessons, moving from God to man, the revelation of God to man of His redemptive purposes throughout history from the Old Covenant, and fulfilled in the New, with the canticles providing the links.

Then, the direction reverses again with the Creed, man to God, and continues to the end of the *Office*, concluding with prayers offered up in faith and in the Name of our Redeemer, Jesus Christ.

At the 8:30 a.m. service each Sunday, we say together the *Office of Morning Prayer*, followed by a celebration of the *Holy Eucharist*.

On months that have five Sundays, on the fifth Sunday we sing an abbreviated *Morning Prayer*, combined with the celebration of the *Eucharist*.

Perhaps in the future, we can have, on occasion, the *Office of Evening Prayer*, not just said, but sung.

Being part of the worship of the Church is our bounden duty as creatures of God. Indeed, it is in this place we call “church,” engaged in worship, that we find beauty and peace.

Here, we become one voice in praise and thanksgiving, offering ourselves to our Creator, our Redeemer, our Sanctifier. Here, we are fed and nourished. Here, we fulfill our individual created purpose to worship the Creator in whose image we are made.

From the Office of Morning Prayer,

Jubilate Deo. Psalm c.

○ BE joyful in the Lord, all ye lands: * serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; * we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; * be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting; * and his truth endureth from generation to generation.





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Anglican Catholic Church

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

Vestry

Mrs. Sara Wood, *Senior Warden*

Mr. Chris Roberts

Mrs. Gabby Philipp, *Secretary*

Mrs. Trina Crocker

Mrs. Carol Sue Roberts

Mr. Jack Swihart

Mr. Michael Hardwick, *Treasurer*

Mr. Larry Byers, *Chairman, Finance Committee*

Organist & Choir Director

Mrs. Elizabeth Blount

Choir

Dr. Anthony Harris

Mrs. Sara Wood

Mrs. Phoebe Marshall

Mr. Linzee Whittaker

Clergy

The Rev. Fr. George F. Alexander, Rector

The Rev. Canon Rhae Kelley (ACA)

Parish Office Hours by Appointment.

Fr. Alexander (803) 270-0406

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