

All Saints' Anglican Church



A Parish of the Diocese of the South
Anglican Catholic Church

Transfiguration of Christ

Commemorating the Eighth Sunday after Trinity

August 6, 2017

10:30 a.m.

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

Transfiguration of Christ

Commemorating the Eighth Sunday after Trinity

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Holy Communion

Healing Service at 11:45

*Altar Flowers are given to the glory of God
and in loving memory of Fr. Terry R. Cobb.*

Celebrant:

The Rev. Fr. George F. Alexander

Assisting:

The Rev. Canon Rhae Kelley, ACA

*Tell the vision which ye have seen to no man:
until the Son of man be risen again from the dead.*

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

Processional Hymn (*stand*)

Hymn 537

Collect for Purity (*kneel or sit*)

p. 67

Introit

THE lightnings shone upon the ground; the earth was moved, and shook withal. *Psalm 84.* O how amiable are thy dwellings, thou Lord of hosts: my soul hath a desire and longing to enter into the courts 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. 247

Second & Third Collects

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us.

O GOD, who didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort. Through Jesus Christ our Lord, who with thee in the unity of the same Holy Spirit liveth and reigneth God, world without end. *Amen.*

The Epistle (*sit*)

2 St. Peter i. 13

p. 248

Gradual

Missal

Thou art fairer than the children of men: full of grace are thy lips. *V.* My heart is inditing of a good matter: I speak of the things which I have made unto the King. .

Alleluia, alleluia. *V.* He is the brightness of the everlasting light: the unspotted mirror and the image of his goodness, alleluia.

The Holy Gospel (stand) St. Luke ix. 28 p. 248

The Nicene Creed (stand) p. 71

Sermon Hymn (stand) Hymn 304
Sermon Fr. Alexander

Offertory Missal

Riches and plenteousness shall be in his house: and his righteousness endureth forever, alleluia.

During Offering

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. 77

Proper Preface (*Of the Purification*) 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 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 189

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 in the glorious Transfiguration of thine only-begotten Son didst confirm the mysteries of the faith by the testimony of the fathers, and in the voice which came down from the bright cloud didst marvelously foreshow the perfect adoption of sons: vouchsafe in thy mercy to make us coheirs with this glorious King and partakers of his glory. Through same Jesus Christ thy Son our Lord. *Amen.*

Let thy healing work, O Lord, mercifully set us free from our perverse inclination: and lead us to the things which are right.

CLEANSE our hearts, O Lord, by the inspiration of the Holy Spirit: and make them fruitful by the inward sprinkling of the dew of his grace. Through thy Son Jesus Christ our Lord, who with thee in the unity of the same 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 542

*Altar Flowers are given to the glory of God
and in loving memory of Fr. Terry R. Cobb.*

Organist:

Mrs. Elizabeth Blount

Acolytes: Alan Wingard,
Mason Collins

Lector: Chris Roberts
Altar Guild: Kirsten Collins &

Usher: Chris Roberts

Judi Hammond

Saints of the Week

St. Lawrence, Deacon & Martyr (c. 225 - 258)

Though little is known of St. Lawrence, he is considered one of the more notable martyrs of the 3rd century; for example, one of the widest river estuaries located in Canada is named after him.

Born in Spain about 225, he spent his youth in Zaragoza, where he was taken in by the future Pope Sixtus II. When Sixtus was made pope in 257, he ordained Lawrence as deacon and made him first among the seven deacons in the patriarchal church, from whence he became known as the first “archdeacon of Rome.” As archdeacon, he was entrusted with the treasury and riches of the Church, and given the responsibility of providing alms to the poor.

In 258, when the emperor Valerian issued an edict that all bishops, priests, and deacons should immediately be put to death, Sixtus was captured at the cemetery of St. Callixtus while celebrating the liturgy. He was executed forthwith, and the prefect of Rome demanded that St Lawrence turn over the riches of the Church.



According to St. Ambrose, “St Lawrence asked for three days to gather together the wealth. He worked swiftly to distribute as much Church property to the poor as possible, so as to prevent its being seized by the prefect. On the third day, at the head of a small delegation, he presented himself to the prefect, and when ordered to give up the treasures of the Church he presented the poor, the crippled, the blind and the suffering, and said these were the true treasures of the Church.”

According to accounts, the prefect was so angry that he had a great gridiron prepared, with coals beneath it, and had Lawrence’s body placed on it. After suffering pain for a long time, he made his famous cheerful remark, “I’m well done. Turn me over!” This was on August 10, 258.

Liturgically Speaking

Ritual Note

During August, we celebrate four particular festivals of the Church that tend to get lost in the course of the Christian Year: the *Transfiguration of Christ*, *Feast of the Holy Name of Jesus*, *the Assumption of the Blessed Virgin Mary*, and *the Beheading of John the Baptist*.

The Transfiguration of Christ

The *Transfiguration* (August 6th) is a celebration of an event in the life of Jesus Christ, well-documented in Holy Scripture, described in all three of the Synoptic Gospels. It marked a turning point in our Lord’s earthly life, and represented the perfect Sonship of acceptance and obedience to the Father.

Though a major festival in the Eastern Churches, its acceptance in the West came much later, when Pope Callixtus officially adopted it as a festival of the Church. Perhaps it was the papal connection that caused it to fall out of the English Church custom until its inclusion in the American Prayer Book in 1892.

Feast of the Holy Name of Jesus

Though comparatively recent in its origin, dating to the 15th century, the *Feast of the Holy Name of Jesus* has been celebrated in the Anglican Church since its acceptance as a feast of the Church.

It is celebrated within various denominations, including the Roman, Anglican, and Eastern Churches, and even the Lutheran Church.

Though not included in the *1928 Book of Common Prayer*, it is found in the *1662 Book of Common Prayer* in the Church of England, where it is referred to as a festival, simply, *The Name of Jesus*, to be observed on August 7th, as it has been celebrated in Durham, Salisbury, and York.

In other denominations, it is celebrated in January, closer to the *Circumcision of Christ*.

Though it was not included in the *1928 Book of Common Prayer*, it is, in some places commemorated, while in others celebrated. However, in the Anglican Catholic Church, it is listed on the *Ordo Calendar* as a feast to be celebrated on August 7th.

Perhaps it is possible to attribute the concept of this feast to St. Paul, who

wrote in the second chapter of his Letter to the Philippians:

So that at Jesus' name every knee must bend in the heavens, on the earth and under the earth, and every tongue proclaim to the glory of God the Father: Jesus Christ is Lord.

Early proponents of the feast include St. Bernardine of Siena in the 15th century, and St. John Capistrano. St. Bernardine is credited with establishing the monogram *IHS* surrounded in rays to represent the *Holy Name of Jesus*, which was subsequently authorized by the papacy in the 16th century.

The initials, *IHS*, represent the Greek letters *iota*, *eta*, and *sigma*, which are the first three letters of *Iesous*, Greek for *Jesus*. The letters are also used to spell out the Latin phrase *Iesous Hominem Salvator*, which translates as *Jesus, savior of man*.

Finally in 1721, at the request of Charles VI, Emperor of Germany, Pope Innocent the XII decreed the *Feast of the Holy Name of Jesus* to be kept throughout the Church.

Thus, in the tradition of the Church, we observe the *Feast of the Holy Name of Jesus*, knowing that it represents sound Christian Doctrine expounded by St. Paul, and it has been duly accepted as a feast of the Church, both Western and Eastern Churches, and was received into Anglican practice early on, enduring the Protestant Reformation.

The Assumption of the Blessed Virgin Mary

The *Assumption of the Blessed Virgin Mary* (August 15th) has not played a major role in the English or American Church, while in the Eastern Church it is a major festival, recognized as the *Dormition of the Blessed Virgin Mary*, or *Falling Asleep*, an observance which is more in line with doctrine that has come to us through the English Church.

Perhaps, the emphasis that the Roman Catholic Church has placed on the role of the Virgin Mary in their doctrine has led to a de-emphasis of her accepted role in the Church from the earliest times as the *Theotokos*, or *Mother of God*, having borne our Lord in her womb.

Beheading of John the Baptist

Another oft-overlooked feast day is that of the *Beheading of John the Baptist* (August 29th). Though not included in the Prayer Book, it, nonetheless, marks

a significant event recounted in the New Testament. Why do we, in the Prayer Book, celebrate the *Nativity of John the Baptist* but not his death? Speculation is that this event was omitted because Archbp. Cranmer did not consider John the Baptist a Christian Martyr.



Preface of the Purification

Because in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

Collect for the Holy Name of Jesus

O GOD, who didst appoint thine only-begotten Son to be the Saviour of mankind, and didst bid that he be called Jesus: mercifully grant that we, who reverence his holy Name on earth, may also be filled with the joy of beholding him in heaven. Through the same thy Son Jesus Christ our Lord. *Amen*.

Collect for the Assumption (Dormition) of the Blrsed Virgin Mary

O GOD, who this day didst take to thyself blessed Mary, the ever-virgin Mother of thine only-begotten Son: grant that we who celebrate her glory may be aided by her prayeres, and may come to share her heavenly and eternal joys. Through thy Son Jesus Christ our Lord. *Amen*.

Collect for the Beheading of Saint Johgn Baptist

WE beseech thee, O Lord: that the reverend festival of holy John Baptist, thy Forerunner and Martyr, may bring upon us the benefit of thy saving help. Who with God the Father, in the unity of the Holy Spirit, livest and reignest God, world without end. *Amen*.

*O taste and see how gracious the Lord is:
blessed is he that putteth his trust in him.*





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

Vestry

Mrs. Sara Wood,
Senior Warden

Junior Warden

Mrs. Gabby Philipp,
Secretary

Mr. Larry Byers,
Chairman, Finance Committee

Mrs. Phoebe Marshall

Mr. Chris Roberts

Mr. Michael Hardwick

Mrs. Mary Long

Mr. Alan Wingard,

Organist & Choir Director

Mrs. Elizabeth Blount

Choir

Dr. Anthony Harris

Mrs. Sara Wood

Mrs. Phoebe Marshall

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.

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