

# All Saints' Anglican Church



A Parish of the Diocese of the South  
Anglican Catholic Church

## **Fifth Sunday after Trinity**

*Commemoration of Our Lady of Mt. Carmel*

**July 16, 2017**

**10:30 a.m.**

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

# Fifth Sunday after Trinity

*Commemoration of Our Lady of Mt. Carmel*

July 16, 2017

10:30 a.m.

## Holy Communion

*Altar Flowers are given to the glory of God  
by the Collins Family  
in thanksgiving for Mason and in memory of Viola Wingard.*

**Celebrant:**

The Rev. Fr. George F. Alexander

**Assisting:**

The Rev. Canon Rhae Kelley, ACA

---

*One thing have I desired of the Lord,  
which I will require:  
even that I may dwell in the house of the Lord  
all the days of my life.*

---

### 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 111

**Collect for Purity** (*kneel or sit*)

p. 67

**Introit**

CONSIDER, O Lord, and hear me, when I cry unto thee: be thou my succor, O cast me not away, neither forsake me utterly, O God of my salvation. *Psalm 27.* The Lord is my light, and my salvation : whom then shall I fear? *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. 195

**Second & Third Collects**

O GOD, who hast honoured the Order of Carmel with the special title of thy blessed Mother, Mary ever Virgin: mercifully grant that we who this day celebrate her Commemoration with a solemn office, may be defended by her protection, and be found worthy to attain unto everlasting joys.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; 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*)

1 St. Peter viii. 8

p. 195

**Gradual**

Missal

Behold, O God, our defender: and look upon thy servants. *V.* O Lord God of hosts: hear the prayers of thy servants.  
Alleluia, alleluia. *V.* The King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation, alleluia.

**The Holy Gospel** (stand) St. Luke v. 1 p. 196

**The Nicene Creed** (stand) p. 71

Sermon Hymn (stand) (2nd Tune) Hymn 378  
Sermon Fr. Alexander

**Offertory** Missal

I will bless the Lord, who hath given me counsel; I have set God always before me: for he is on my right hand, therefore I shall not fall.

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 Virgin Mary*) 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 205

**Post Communion Thanksgiving** (kneel or sit) p. 83

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

**Post Communion** Collect(s) (kneel) Missal

WE beseech thee, O Lord: that the mysteries which we have received may, by their virtue, purify and protect us. Through the same thy Son Jesus Christ our Lord, who with thee in the unity of the Holy Spirit, liveth and reigneth God, world without end. *Amen.*

WE beseech thee, O Lord: that the wondrous intercessions of thine Immaculate and ever-Virgin Mother may always assist us; that we may be both guarded from all danger and kept in all peace.

GRANT, we beseech thee, Almighty God: that by unceasing prayer we may be made worthy of the Holy Spirit; that through his grace we may be delivered from all temptations, and obtain the pardon of all our sins. 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 393

*Altar Flowers are given to the glory of God  
by the Collins Family  
in thanksgiving for Mason and in memory of Viola Wingard.*

**Organist:**

Mrs. Elizabeth Blount

**Acolytes:** Alan Wingard,  
Mason Collins

**Lector:** Larry Byers  
**Altar Guild:** Judi Hammond &  
Beverly Kimmel

**Usher:** Mitchell Collins

## Parish Intercessions

**Birthdays:** Claire Voegele, Pat Byers, Mason Collins

### *Those who are ill or have special needs:*

#### **Parishioners**

Sandy Honeck  
Abby Zipfel  
Linzee Whittaker  
Bobbie Graves  
Muff Herbruck  
Jack Cannon  
Lee Larison  
Jo Cunningham  
Kirsten Collins  
John Cunningham  
Elise Lehman  
Alan Wingard  
Donna Burns  
Jerry Burns

Bob Ruddy  
Treva Byers  
Shannon Marshall  
Cheyenne Price  
Clark  
Judy McConnell  
Onesta Hodges  
Kristopher King  
Cecil Raborn  
Alfred Merchant  
Elizabeth  
George Siegelman  
Jim Ricciuti  
Betty Adair  
John  
Christina

Kirby Family  
Howk Family  
John Clark  
Charles Logan  
Toni Holloman  
Richard  
Hal Cobb  
Stacey Johnson  
Laura  
John-Thomas Biehl  
Evelyn Watkins  
Jacob Huff  
Gail & Family  
Angela  
Maria  
Janelle Marshall

#### **Family & Friends**

Kate  
Laura Greco  
Ross  
Cass  
Johnny Stephens

Bernice  
Doretha Bates  
Beverly Thompson  
Betty Lattimore  
Ann Lattimore

#### **Clergy**

Frank Martin, Pr.  
Garrett Clanton, Pr.  
Edward Keel, Pr.  
Lawrence Wells, Pr.

---

### *Those serving in the Armed Forces*

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

---

### *For All the Faithful Departed of Our Parish Family*

---

### *Weekday Services*

**Wednesday:** *St. Vincent de Paul, Confessor*  
Holy Communion at 5:30 pm

## Announcements

**Parish Night Out** was exceptionally well-attended this past week by a hearty group that nearly had to ford a river to get out of the parking lot at the **Red Bowl**. Fortunately, the storm occurred during our dinner, and we were delayed only a short time before leaving. More time to converse! For an exciting evening with good food and drink, join us next month for **Parish Night Out**. We're taking suggestions for a restaurant to invade!

### *This Week*

**ACW Luncheon** will be on **Tuesday, July 18th, at 12:30 pm at Grumpy's**.

### *Next Week*

**Men of All Saints'** will meet on **Tuesday the 25th** at the usual time, 6:00 pm at **Red Pepper**.

### *Contacting the Rector*

**Fr. Alexander** is available day or night, 24/7, and may be reached anytime at **803-270-0406**. If you would like a home or hospital visit, or to receive Communion, anointing, or just to talk, please give him a call, text, or email ([gfa2001@bellsouth.net](mailto:gfa2001@bellsouth.net)). If he is not able to answer, please do leave a message.

### *Note*

Thank you for your prayers and cards. Betty is doing well, and the rector is under supervision once again.

### *Our Lady of Mt. Carmel*

Today, we commemorate **Our Lady of Mt. Carmel**, a tradition of the English Church that dates back to the 13th century, when members of the **Carmelite Order** migrated to England. The **Carmelite Order** was started in the Crusader States. According to tradition, **St. Simon Stock**, believed to be an early English prior general of the **Carmelite Order** soon after its migration to England, had a vision of the **Blessed Virgin Mary**, in which she gave him the **Brown Scapular**. This vision was in the city of Cambridge on Sunday, July 16, 1251. Since that time, many great English saints have expressed devotion to Mary and written prayers about her. These included St. Edmund of Canterbury, St. Richard of Chichester, St. Thomas Becket, and St. Anselm of Canterbury.

## Saint of the Week

*St. Osmund, Bishop* (d. 1099)

St. Osmund was a Norman noble, the Count of Sées, and a clergyman, who, following the Norman conquest of England, served as Lord Chancellor (c. 1070–1078), and as the second bishop of Salisbury (Old Sarum). He became bishop of Salisbury, apparently by authority of Gregory VII, and was consecrated by Archbishop Lanfranc in June of 1078.

St. Osmund was credited with building the first cathedral at Old Sarum, which was consecrated on April 5, 1092.

He is also credited with establishing the constitution of a cathedral body, which was framed on the Norman model, with dean, precentor, chancellor, and treasurer, some thirty-two canons, a subdean, and succentor. All these canons were "secular," each living in his own house, and their duties were to be special companions and advisers of the bishop, to carry out with fitting solemnity the full round of liturgical services, and to do missionary work in the surrounding districts. Also there was a school for clergy, of which the chancellor was the head.

Additionally, Osmund is credited with the formation of the "Sarum Use." In Osmund's day there were many other "Uses," such as those of York, Hereford, Bangor, and Lincoln, as well as other customs peculiar to local churches. Osmund made selections of the practices he saw round him, and arranged the offices and services intended primarily for his own diocese.

Interestingly, within a hundred years, the Ordinal of Osmund, which regulated the Divine Office, Mass, and Calendar, was used almost throughout England, Wales, and Ireland, being introduced into Scotland about 1250. The unifying influence of the Norman Conquest made its spread more easy. It held general approval until in Mary's reign, when so many clergy obtained particular licences from Cardinal Pole to say the Roman Breviary that this became universally received.

Osmund gathered together a good library, and it was said that, even as a bishop, he would scribe, illuminate and bind books himself.



St. Osmund died in the night of 3 December 1099, and was eventually succeeded by Roger of Salisbury, a statesman and counsellor of Henry I.

The saint's remains were first buried at Old Sarum, then translated to New Salisbury on 23 July 1457, and deposited in the Lady Chapel. His shrine was destroyed under Henry VIII, and was afterwards replaced with a flat slab with the simple inscription MXCIX.

## Liturgically Speaking

*High Church, Low Church, Broad Church: What are we?*

When people see the name **All Saints' Anglican Catholic Church** on our sign, the question arises as to who we are, with many wondering that if we're not Roman Catholic, then who are we. Once the explanation is given that we are not Roman Catholic but good Anglicans, well, it doesn't end there, either.

Perhaps, we all, from time-to-time, need to reflect on who we are in the liturgical sense. Are we **High Church**, or **Low Church**, or **Broad Church**. What are we?

In a general sense, that's a good question. These categories come to us through our Episcopal Church roots in America and, for all practical purposes, reflect more on liturgical practice than on Church Doctrine.

With the wranglings of Henry VIII in his efforts to get the Church in England out from under papal authority, the way was opened for a **Reformation of the English Church**. And, with the Protestant Reformation in full swing on the Continent, and with papal animosity at a pitch in England, the English Church was ripe for reform that, like a pendulum, swung vigorously from one extreme to another.

In reading the history of the Church in English, one wonders how it managed to survive and retain the best of its Catholic roots, and to adopt the best of the Protestant reforms.

At times, the churches were stripped of all their ornaments: vestments, candles, even altars. At other times, all the ornaments were restored. The same applied to the liturgical practices, and there were even attempts to change the Church's Doctrine.

In the end, moderation prevailed, and a wide degree of latitude was permitted within the framework of the **Book of Common Prayer**.

However far removed the Church in America seemed to be, it, too, felt the upheaval of the Church in England, and the outcome here was an American Book of Common Prayer with a wide latitude of liturgical practice.

For some, austerity felt more appropriate, while for others, a more elaborate

liturgy was called for, even the use of incense and other practices that were more closely associated with the Roman Church.

Still, the basis for our worship and liturgical practices is centered on the *1928 Book of Common Prayer*. A prime example is our early service, where we read Morning Prayer and celebrate the Lord's Supper with a very basic Prayer Book Service.

At the 10:30 service, and on other occasions, we incorporate more elaborate liturgical practices which add to the beauty of our worship of God. More and more throughout the ACC, we see a return to some of the best practices from our English Church roots, which we may very well find appropriate for our own Parish in time.

So, in answer to the question: We enjoy the full latitude of Prayer Book worship in all its simplicity and in all its beauty so that our only category, truly, is **Anglican Catholic**.

#### *How Worship Evolved in the Early Church*

You may wonder, how did worship in the Church evolve into what it is today.

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. 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.

**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 they could not do both together.

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

To comply with our Lord's command, while keeping their Jewish traditions, the early Christians connected the **Eucharist** with the **Resurrection**.

Thus, as 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, 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**.

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: how to structure its own form of worship?

They borrowed from the structure of synagogue worship, which consisted of prayers, a confession, eulogies, readings from the Scriptures, a homily, and a benediction. To this structure the celebration of the **Lord's Supper** was added, and a form of worship, that was specifically Christian, evolved.

Though the worship of the Church would continue to evolve in its structure, by the end of the first century, the core, or the synagogue structure, had developed into what is commonly referred to as the *Liturgy of the Word*. To the core had been added the **Eucharist**, inserted prior to the benediction. Finally, included in this now *Christian Form of Worship* was the use of sung or chanted **Psalms**, which had also been part of Jewish worship, and of which St. Paul had encouraged their use as in the singing of "psalms, hymns and spiritual songs".





---

## **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.

**Fr. Alexander (803) 270-0406**

(803) 648-9991 (*Voice Mail ONLY*)

[www.allsaintsaiken.org](http://www.allsaintsaiken.org)

[allsaints@atlanticbbn.net](mailto:allsaints@atlanticbbn.net)