

WEEKLY SCHEDULE OF LITURGIES

- Monday, July 29: ST. MARTHA. **Deacon's Mass** w/ Holy Communion at 5:30 PM.
- Wednesday, July 31: ST. IGNATIUS LOYOLA. **Holy Eucharist** (Low Mass) at 5:30 PM.
- **Sunday, August 4:** TRINITY X. **Morning Prayer & Holy Eucharist** (Low Mass) at 8:30 AM. **Holy Eucharist** (Sung Mass) at 10:30 AM.

ALL SAINTS' ANGLICAN CHURCH

A parish of the Diocese of the South of the

ANGLICAN CATHOLIC CHURCH

The Most Rev. Mark Haverland, PhD, *Bishop Ordinary*

The Rev. George F. Alexander, *Rector*

The Rev. C. Lance Davis, CAGO, *Curate*

Kathy Clark, *Administrative Assistant*

Mr. Larry Byers, *Senior Warden*

Office Hours

Mon. - Fri.

9:00 AM - 2:00 PM

Contact

803-648-9991, *Office*

803-270-0406, *Fr. Alexander*



Address

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Aiken, SC 29801

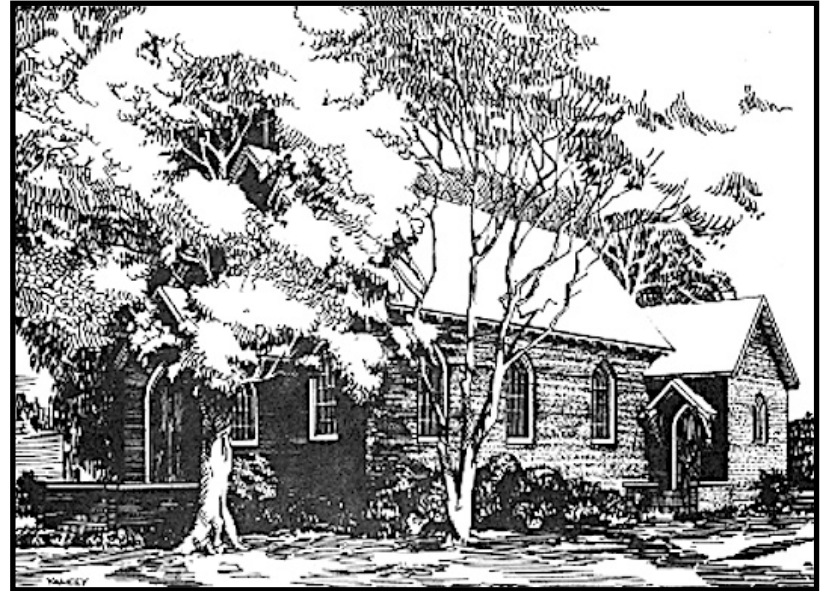
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ALL SAINTS ANGLICAN CHURCH



THE IX SUNDAY AFTER TRINITY

28 JULY 2024
10:30 AM

WELCOME TO ALL SAINTS

ALL Saints Anglican Church, founded in 1977, is 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 once delivered by Jesus Christ to the Apostles.

We welcome our visitors and guests, and would ask that you consider signing our Guest Book located in the narthex. Children of all ages are fully welcome in each liturgy. If you are unfamiliar with the liturgy, please refer to the red Mass books and the *Hymnal* throughout the Mass. We ask that you please keep prayerful silence in the church both before and after the liturgy. Silence is golden, but especially in church!

If you are a visitor and a communicant in your own church, you may receive Communion in accordance with the Confession found on pg. 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, and you may also come to the Altar for a blessing if you prefer. You may receive the Host only, or both Host & Wine, as you desire. To receive the Sacrament by Intinction, please receive the Host in your hands. The priest will pick It up and dip It in the Wine. Stick out your tongue, so the Host can be placed on it without the priest touching your lips. Avoid any other motions to prevent spills. If you receive only the Host, cross your arms afterward to indicate “no Wine” and wait until those to your left are ready to leave. You may stand at the Altar Rail if you are unable to kneel.

Clergy

The Rev. Fr. George F. Alexander, *Rector*
The Rev. Deacon C. Lance Davis, CAGO, *Curate*

Choir

Dr. Anthony Harris & Mr. David Nunnely, *Cantors*
Mr. Larry Byers, Mr. Christopher Roberts, Ms. Dominique Corbett, Mr. Noah Bartel, *Choristers*

Acolytes

Mr. Alan Wingard, Mr. Bob Low, Mr. Mitchell Collins, Mr. Bob Sukovich,
Mr. Chris Roberts, Mr. David Nunnely

Usher

Mr. Bob Low

Lectors

Mr. Chris Roberts
Mr. Larry Byers
Mr. Ken Connor
Mr. Bruce Drake
Mr. David Nunnely
Mr. Kevin Riordan

Altar Guild

Ms. Anne Zouck
Mrs. Connie Beveridge
Mrs. Pixie Keating

Extending the topic of orthodoxy to include practice, or how we conduct our worship of God; there is a broad spectrum of liturgical practices, services, offices, devotions, and activities that reflect right belief.

Our 1928 Book of Common Prayer probably best sets the basic standard in this area. We may, within reason, add to this basic standard, but *not take away*. We cannot violate right belief in the practice of the Faith.

There is much we can do within orthodox practices to exercise our worship of God, as is our bounden duty. So much we can do in the beautiful traditions of the Church, often originating in the earliest days of the Church itself.

The 1928 Book of Common Prayer is our theological handbook—Anglican theology practiced in the worship of God. The 1928 Book of Common Prayer, in its last revision since Cranmer’s first Book of Common Prayer, ratified in 1549, reflects orthodox faith in the fullest.

Post-1928 revisions of the Prayer Book within the Episcopal Church have subtly altered that orthodox faith, to the extent that it can no longer be certified as orthodox. That this has happened is unmistakable, and irrefutable, and tragic. From that standpoint, the *defenders* of the Faith have now become *offenders* of the Faith.

We are here today in the Anglican Catholic Church because we are committed to the Faith *once delivered* by Christ to the Apostles, defined by the **Seven Ecumenical Councils**, ratified by the whole Church, and sealed in the blood of its martyrs.

THE HOLY COMMUNION

¶ Stand for hymns and kneel for prayers.

Hymn

Hymn Board

¶ Kneel as able.

Collect for Purity

BCP 67

Introit

Behold, God is my helper, the Lord is with them that uphold my soul: reward thou evil unto mine enemies: and destroy thou them in thy truth, O Lord my defender. Save me, O God, for thy Name's sake : and avenge me in thy strength. *Gloria Patri.*

Summary of the Law

BCP 69

Kyrie eleison, *Merbecke*

Hymnal #702

Collect(s) of the Day

BCP 200 / Missal

¶ Sit for the Epistle.

The Epistle

BCP 201

¶ Stand for the Gradual & Gospel.

Gradual & Alleluia

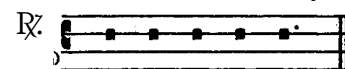
O Lord our Governour, how excellent is thy Name in all the world. Thou that hast set thy glory above the heavens. Alleluia. *Alleluia.* Deliver me from mine enemies, O God: defend me from them that rise up against me. *Alleluia.*

The Gospel

BCP 201

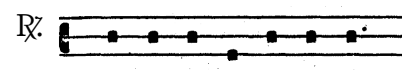
¶ If the Gospel is sung, the responses are sung. Otherwise, they are spoken.

℣. The Lord be with you.



And with thy spi-rit.

℣. The Continuation of the Holy Gospel, according to N.



Glo-ry be to thee, O Lord.

℣. Praise be to thee, O Christ.

What we must remember is that the importance of *right belief* was at the forefront as the Church as it developed and expanded in its first 500 years. What would have happened if each group of Christians in those early, formative years had a different set of beliefs about who Jesus Christ really was, or what the Sacraments were, or whether baptism was even necessary? What would the Bible have looked like if the Church Fathers had not sifted through all the various writings, and come to a decision as to what was authentic, and what was spurious?

So, the simple answer to this question about orthodoxy, about *does it make a difference where you go to church*, et cetera, is one no one really wants to hear. The answer is not a popular answer, or the politically correct answer, and it's an answer not easily understood. But, **yes**, it does make a difference.

In consideration of this unpopular answer, first, we cannot presume upon the Mind of God, though, we do know he wants to have all of his Creation reconciled to him, and to be saved. We know that to be true by the Incarnation, Crucifixion, Resurrection, and Ascension of our Lord and Saviour Jesus Christ, God's Son, the Second Person of the Holy Trinity.

Second, what we can assume is that people will be held accountable for what they have been taught as the Truth, but have rejected.

Third, (and I would clarify that this is my presumption) the ministers, clergy, pastors, et cetera, who have taught other than the Faith as once revealed by Christ to His Apostles, who have failed to teach that Faith, or who have adulterated it, *will be held accountable* for those they have misled.

To question the validity of the Preaching/Teaching churches—more correctly, *denominations*—is a tenuous exercise, for, while they may not be valid for Anglicans, there is a certain validity for their members only.

¶ **Genuflect or bow with the clergy during the clause “*And was incarnate...*”**

Sermon Hymn

Hymn Board

Sermon

Offertory Sentence

The statutes of the Lord are right, and rejoice the heart, sweeter also than honey, and the honeycomb: and moreover thy servant keepeth them.

¶ **Stand for the Doxology.**

Doxology & Prayer for the Nation

Hymnal #139 & #141

Orate Fratres

℣. Pray, brethren, that this my sacrifice and yours may be acceptable to God, the Father almighty. ℞. *May the Lord receive the sacrifice at thy hands for the praise and glory of his name, both to our benefit, and that of all his holy Church.*

¶ **Kneel as able for the Prayer for the Church and the Confession.**

Prayer for the Whole State of Christ’s Church

BCP 74

General Confession & Comfortable Words

BCP 75

Sursum Corda and Preface

Hymnal #734

Sanctus et Benedictus

Hymnal #796

The Canon

BCP 80

The Lord’s Prayer

Hymnal #722

The Pax Domini

Agnus Dei

Hymnal #706

Prayer of Humble Access

BCP 82

Ecce Agnus Dei

℣. Behold the Lamb of God. Behold Him that taketh away the sins of the world.

℞. *Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my soul shall be healed. (Said thrice)*

ANGLICAN PRACTICE, ORTHODOX FAITH

The issue of orthodoxy, that is Orthodox Faith and Practice, is a far more important issue in the Church, and in our lives, than most people might think.

An often heard statement is “it doesn’t really matter to what church you go; one denomination is just as good as another. Besides, isn’t it more important that you just believe and go to church?”

Of course, each denomination has its own perspective concerning this broad topic, and debates on each denomination’s “validity” can become rather heated, despite there being undeniable aspects of orthodoxy. The bottom line is hard for many to swallow.

Rather than debate the question of the validity of other denominations, let’s focus, as Anglicans, on our Anglican position on orthodoxy and heresy.

In a very real sense, Anglicanism represents the middle ground between the Eastern Church and the Western Church. For centuries, these two great church divisions were known as Eastern Orthodox, most often thought of as Greek Orthodox, and the Western Church, most often associated with Roman Catholicism, both orthodox in faith but having two different perspectives, the Eastern Church being more mystical, and the Western Church more pragmatic.

Anglicanism, in essence, emerged from the throes of the Reformation in England, a blend of the mysticism, and conservatism, of the Eastern Church, and the pragmatism of the Western Church.

Following the chaos of the Reformation, there was a new focus on what is *right belief*, indeed, more to the point, there was now the problem of making sense of the many (conflicting) perspectives of the Christian Faith and its practice that were the result of the Reformation.

SAINT OF THE WEEK

St. Peter's Chains (Lammas Day) — August 1st

TODAY, we commemorate the escape of St. Peter from the chains that imprisoned him after he was arrested by Herod Agrippa I, nephew of Herod Antipas, who had St. John Baptist put to death. The chains that bound St. Peter were given to the Emperor Valentinian III's mother-in-law, by Iuvenalis, the Bishop of Jerusalem. The mother-in-law gave them to her daughter, who gave them to Pope St. Leo the Great. When Pope Leo brought the Jerusalem chains together with the chains St. Peter was bound with in Rome, by Nero, before his martyrdom, it's said that the two chains miraculously bound themselves together. Many other miracles involving St. Peter's Chains are recounted throughout history, and we shouldn't wonder at their power: in Acts 5, we're told that even St. Peter's shadow was able to heal the sick. One of the antiphons of today's Divine Office recounts what is said to have happened when St. Peter escaped his imprisonment in Rome: he was liberated by St. Processus and St. Martinian, and was told to leave before he could be recaptured and killed. On his route down the Appian Way to the port of Brindisi, where he wanted to get on a ship and head back to the Middle East, he met Christ. Shocked, he asked Him, "*Domine, quo vadis?*" ("Lord, where are you going?"). Jesus replied to him, "*Venio Romam iterum crucifigi.*" ("I'm going to Rome to be crucified again.") At those words, St. Peter returned to Rome and embraced his martyrdom.

In England, today is customarily called "Lammas Day," from the Old English *hlaf*, meaning "loaf," and *mæsse*, meaning "Mass." Breads were made and blessed on this day, with some of them being destined for the altar. One of the few blessings Deacons are allowed to give is for bread, and so it is fitting that a parish's Deacon bless bread on Lammas Day.

Rain on Lammas Day is considered good luck, as illustrated in this old proverb:

*A frosty winter and a dusty March, and a rain about April;
And another about Lammas time, when the corn begins to fill;
Is worth a plough of gold and all her pins theretil.*

The Holy Communion

¶ If you are a visitor and a communicant in your own church, you may receive Communion in accordance with the Confession found on pg. 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, and you may also come to the Altar for a blessing if you prefer.

Communion Sentence

He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him, saith the Lord.

¶ Kneel as able for the hymn and Thanksgiving.

Communion Hymn

Hymn Board

Communion Thanksgiving

BCP 83

¶ Stand.

Gloria in excelsis

Hymnal #739

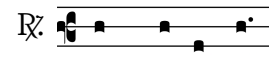
¶ Kneel as able.

Post-Communion Collect(s)

Missal

Dismissal and Blessing

∞. Depart in peace.



Thanks be to God.

¶ Stand for the final Hymn, noted on the Hymn Board.

PARISH INTERCESSIONS

Birthdays

Christopher Roberts
Tom Ebert

Anniversaries

PRAYER LIST

Parishioners

Betty Alexander
Carl Bottomley
Sharon Riordan
Judi Storey
Trina Crocker
Pixie Keating
David Merriam
Tamara Cannon
Patricia Sharp
Paul Sharp
Carol Twigg
Sylvia Riggan
Marian Sortore
Bob Holladay
Dot Holladay
Donna Burns
Amy Connor
Linzee Whittaker
Pat Franca
Harry Long
Onesta Hodges

Family

John Dowdy
Mike Cope
Kevin Foley
Ann-Ray Crocker
Everett Rabon
John Eubanks
Keating-Rottier
Family
Julia Alexander
Lindsey Sargent
Maks Chirich
Beverly Dodd
Ida Williams
Jody Wheeler
Carol Roberts
Clayton Gordon
Tom Delk
Ben Newman
Jack Cannon
Shannon Marshall
Phoenix Cain
Mindy Cain
Ellie

Allie Bush
Sukie Low
Laura Cupp
Friends
Tiffany
Scott Hayes
Miriam Morgan
Pat Brady
Penney Powell
Jessica Gagnon
Lauren Rise
Bennett
George Brown
Carolyn Knehans
Betty Adair
Mark Capley
Floyd Seay
Kathy McFarland
Michael Meyer
Jeremiah Slinde
Nichols *Family*
Blankenship *Family*
Curry *Family*

Lou Montani
Raylene Hendrix
Janet Reed
Catherine Connor
Chuck Buck
Laura Greco
Cecil Raborn
Beverly Thompson
Jacob Huff
Art Kenner
Jack Wetzel
Clergy
Garrett Clanton,
Priest
Jean Bien-aime,
Priest
Lawrence Wells,
Priest
Eugene Rosenkranz,
Priest
Richmond Bridge,
Priest

THE FAITHFUL DEPARTED

The deceased of our Parish family, friends, and all who are laid to rest in our churchyard; especially Bob.

SERVING IN THE ARMED FORCES

Joshua Connor, Jordan Houde, & Stephen Rabon;

those members of our Diocese, Province, sister Provinces; and all ACC Chaplains; and those serving in the US Border Patrol, especially Ryan Drake; and Lt. Cmdr. Kevin Berto, Coast Guard.

VICTIMS OF WAR AND OPPRESSION

Especially the citizens of Ukraine, Russia, Israel, Palestine; for Christians persecuted throughout the world; and for Ruslana Tsvilii, Valery Vovchinskaya, and Ludmila Vovchinskaya.

ANNOUNCEMENTS

Market Day

ACW will be having a Market Day event in October. If you wish to donate gently used items, it would be very much appreciated. We do not accept books, electronics, or clothes. We will accept accessories such as scarves, hats, handbags, and jewelry. Please call Clare Michelinie or the Parish Office if you have any questions.

Coffee Hour Volunteers Needed

Please consider being part of the Honored Coffee Hour Team. If interested, please contact Lena Whittaker.

Altar Flowers Donations

There is a Flower Chart is on the bulletin board in the Parish Hall for those who would like to dedicate flowers for family or friends, special occasions, or in memory of departed loved ones.

ACTS FOOD DONATION

For August: Canned beans.