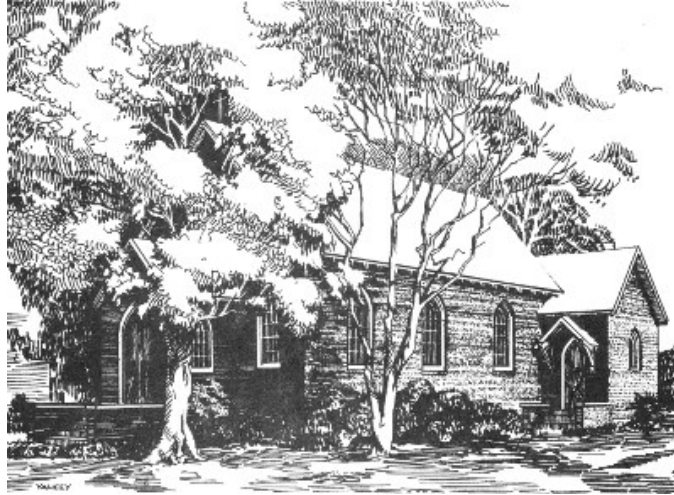


All Saints' Anglican Church



*Come Unto Me All Ye That Travail and Are Heavy Laden,
And I will Refresh You*

Sunday next before Advent

Commemorating St. Sylvester, Abbot

Holy Communion

November 26, 2023

10:30 a.m.

*Verily I say unto you, what things soever ye desire,
When ye pray: believe that ye receive them,
And it shall be done unto you.*

A Parish of the Diocese of the South
Anglican Catholic Church
The Most Rev. Mark Haverland, Ph.D., Primate and Diocesan
The Rev. George F. Alexander, Rector

110 Fairfield Street - Aiken, S.C. 29801

© *Worship the Lord in the beauty of holiness!*

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Holy Communion

*Altar Flowers are given by Dot Holladay
in Memory of her son,
Edward R. Culpepper, III., 1958-2005.*

Celebrant

The Rev. Fr. George F. Alexander, Rector

Organist Emeritus

Mrs. Carol Sue Roberts

Choir

Cantor: Dr. Anthony Harris,

Choristers: Larry Byers, Dominique Corbett, & Christopher Roberts

Welcome to All Saints'

We welcome our guests, and we also ask our visitors to please sign our Guest Book located in the Narthex (entry).

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.

[If you are a visitor and a communicant in your own church, you may receive communion in accordance with the Confession 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 and you may also come to the Altar for a blessing if you prefer.]

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)

Prelude

Opening Prayer

Processional Hymn *(stand)*

Hymnal 282

Collect for Purity *(kneel or sit)*

p. 67

Introit (Cantor & Choir)

THUS saith the Lord, I know the thoughts that I think towards you, thoughts of peace, and not of affliction: ye shall call upon me, and I will hearken unto you; and I will bring again your captivity from every nation. *Psalm 85.* Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *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

(Hymn 702)

p. 70

Collect(s) of the Day

p. 225

Additional Collects:

O MOST merciful God, who, when the holy Abbott Sylvester stood within an open tomb in godly meditation on the vanity of this world, didst vouchsafe to call him into the wilderness and to make his life illustrious by signal virtue: we earnestly beseech thee that, like him, we may despise earthly things, and enjoy eternal fellowship with thee.

DEFEND us, we beseech thee, O Lord, from all perils of mind and body: and at the intercession of the blessed and glorious Mary, the ever Virgin Mother of God, of blessed Joseph, of thy blessed Apostles Peter and Paul, and of all Saints, graciously bestow upon us both peace and safety: that all adversity and error being done away, thy Church may serve thee in untroubled freedom.

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)*

Jeremiah xxiii. 5

p. 225

Gradual

Missal

It is thou, O Lord, that savest us from our enemies: and putttest them to confusion that hate us. *V.* We make our boast in God all day long: and will praise thy Name forever.

Alleluia, alleluia. *V.* He maketh peace in thy borders: and filleth thee with the flour of wheat, alleluia.

The Holy Gospel (*stand*) St. John vi. 5 p. 225

The Nicene Creed (*stand*) p. 71

Sermon Hymn (*stand*) Hymnal 422

Sermon Fr. Alexander

Offertory (*Cantor & Choir*) Missal

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

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 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 shouldest Come under my roof, but speak the word only And my soul shall be healed.*

Communion Hymn (*kneel or sit*) Hymnal 208

Communion Verse (*Cantor & Choir*)

Verily I say unto you, what things soever ye desire, When ye pray: believe that ye receive them, and it shall be done unto you.

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

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

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

GRANT, we beseech thee, O Lord: that whatsoever is corrupt in our minds may be cured by the healing power of the Sacrament which we have received. Through Jesus Christ thy Son our Lord. *Amen.*

GRANT, we beseech thee, O Lord: that we who have been refreshed by the divine banquet may so cleave to the footsteps of the holy Abbot Sylvester, as to receive a plentiful reward with thy Saints in the kingdom of thy glory.

WE beseech thee, O Lord: that the gifts now offered in this heavenly Sacrament may cleanse and defend us; that at the intercession of blessed Mary, the Virgin Mother of God, of blessed Joseph, of thy blessed Apostles Peter and Paul, and of all thy Saints, they may render us free from iniquity and safe from all adversity.

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 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.*

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*) Hymnal 335

Postlude

*Altar Flowers are given by Dot Holladay
in Memory of her son,
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Acolytes: Alan Wingard, Carl Bottomley Bob Sukovich, Mitchell Collins	Lector: Larry Byers
Usher: Carl Bottomley	Altar Guild: Dominique Corbett & Carol Sue Roberts
	IT Support: Chris Roberts

Parish Intercessions

Birthdays: Steven Thomas

Those who are ill or have special needs:

Parishioners

Trina Crocker
Pixie Keating
Elise Lehman
Patricia Sharp
Paul Sharp
David Twigg
Carol Twigg
Judi Storey
Sylvia Riggan
Marian Sortore
Bob Holladay
Donna Burns
Dot Holladay
Allen Marshall
Amy Connor
Linzee Whittaker
Bobbie Graves
Jo Cunningham
John Cunningham
Pat Franca

Harry Long
Onesta Carswell

Family

Kathryn DiPietro
Evalée Alexander
John Dowdy
Kevin Foley
Ann-Ray Crocker
Everett Rabon
John Eubanks
Keating-Rottier Family
Julia Alexander
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
Charlene Aycox
Sukie Low

Friends

Pat Brady
Penney Powell
Jessica Gagnon
Lauren Rise Bennett
George Brown
Carolyn Knehans
Betty Adair
Mark Capley
Terry Earles
Floyd Seay
Kathy McFarland
Michael Meyer

Jeremiah Slinde
Nichols Family
Blankenship Family
Lou Montani
Raylene Hendrix
Janet Reed
Lindsey Sargent
Catherine Connor
Chuck Buck
Laura Greco
Cheyenne Price
Cecil Raborn
Beverly Thompson
Jacob Huff
Art Kenner
Melody Brinkley
Jeremiah Creech

Clergy

Garrett Clanton, Pr.
Jean Bien-aime, Pr.

For All the Faithful Departed
Especially our Parish Family & Friends &
all who are laid to rest in our church graveyard.

Please pray for the people of Ukraine in their struggle against oppression:
Especially Ruslana Tsvilii, Valery Vovchinskaya, & Ludmila Vovchinskaya.

Let us also pray for Israel in their struggle against terrorists.

Those serving in the Armed Forces:
In particular, Michael Alexander, Joshua Connor, & Stephen Rabon; service
members of our Diocese, Province, sister Provinces; and all ACC Chaplains.

Parishes, Missions, & Clergy of the ACC & Our Several Jurisdictions:
Especially, Garrett Clanton, Pr., Lawrence Wells, Pr., Eugene Rosenkranz, Pr.,
Richmond Bridge, Pr., & Jean Bien-ami, Pr.

Announcements

This Week

Wednesday, November 29th: *Vigil of St. Andrew*— Evening Prayer at 5:30 pm .

Next Week

Wednesday, December 6th: *St. Nicholas, Bishop & Confessor*— Holy Communion at 5:30 pm .

Friday, December 8th: *Conception of the Blessed Virgin Mary*— Holy Communion at 5:30 pm.

It's Official — New Deacon Coming to All Saints'

The Vestry and Fr. Alexander are excited to announce that we will have a new Deacon, beginning in December. So, be prepared to welcome the **Rev. Charles Lance Davis, Deacon**, to our Parish as he becomes part of our clergy staff.

Parish Budget Planning Time

The Vestry met this past Tuesday, and one of the items on the agenda was the Parish budget for 2024, fast approaching. The budget will be presented at the Annual Parish Meeting in January. This brings to mind that the rector will be sending out his annual member canvass letter, encouraging those who pledge to submit their **Pledge Cards** as soon as possible to help the **Finance Committee** as they prepare the budget. Pledge Cards are in the Narthex. This is especially important, as we at All Saints' will soon have a Deacon to assist the rector.

Feast of St. Andrew

We will **not** have a service to celebrate the feast of **St. Andrew, Patron Saint of Scotland**, on Thursday the 30th, due to Fr. Alexander's surgery, but will honor him in *Evening Prayer* on his Vigil on Wednesday the 29th.

Note

Fr. Alexander has surgery this Tuesday the 28th; thus there will be *Evening Prayer* on Wednesday the 29th. Otherwise, he expects the surgery will not interfere with the normal Sunday schedule.

ACW Adopts a Family for Christmas

The ACW has adopted a family for Christmas as recommended by Children's Place. A sign up sheet with a list of items to donate is on the bulletin board. Deadline for donations is Wednesday, December 13th. Donations may be left in the Parish Hall.

ACTS donation for December: Canned Tuna

Join us for Coffee Hour following today's Service!

Saint of the Week

St. Sylvester, Abbot, (1177 – 1267)

St. Sylvester was born in Osimo, Italy, into a noble family, the son of Gislerio and Bianco Guzzolini. At the age of 20, he was sent to the college at Bologna, then to Padua, to study jurisprudence but abandoned his studies in law to pursue studies in theology and scripture.

When he returned home in 1208, he found his father so angered at his change from a secular pursuit to an ecclesiastical life that he refused to speak to him for one decade.

Meanwhile, Sylvester accepted a position as a canon at Osimo after his ordination in 1217, devoting himself to pastoral work with such a zeal as to stir up his bishop, whom he had rebuked with respect to the prelate's irregular life.

Threatened to be stripped of his position, Sylvester decided to retire to a desert place far from Osimo, which he did in 1227. There he lived in strict poverty until the landowner — a nobleman named Corrado — recognized him and offered him a better site for his hermitage. But, the dampness drove him from the place, and he established himself next at Grotta Fucile.

At Grotta Fucile, he lived a most severe life, existing on raw herbs and water, and sleeping on the bare ground. Deluged by disciples seeking his direction, Sylvester found it necessary to establish a Rule, which he did in 1231, selecting the Rule of Saint Benedict after having a vision of the Saint. He built his first convent on Montefano near Fabriano. In 1248 he obtained from Pope Innocent IV a papal bull confirming his order as being canonical. By the time of his death in 1277, Sylvester had founded eleven monasteries.

St. Sylvester died on November 26 1267, at the age of 90, as the result of a severe fever. It is said by the doctor who embalmed him that the room was filled with a sweet fragrance when he removed the Saint's bowels. His remains were later placed in a shrine still present at the church of Monte Fano.



Liturgically Speaking

The Holy Eucharist

On the Sunday next before Advent, we read St. John's recounting of the *Feeding of the Five Thousand*. This passage from St. John has become closely associated with the **Holy Eucharist**, indeed, as a prefiguring of the **Eucharist**.

Thus, we often take this opportunity to examine this most significant **Sacrament** of the **Church**.

The **HOLY EUCHARIST** is the central act of worship of the Anglican Church. It was instituted during the observance of the Jewish Passover when Jesus was having his final meal with the Twelve Apostles.

That it is the central act of worship is one aspect of our catholicity that we, as Anglicans, acknowledge, accept, and proclaim. It is a confirmation of our Catholic Heritage.

There is also one key element of our liturgical worship that tends to be understated: the unbroken connection in the Celebration of the Holy Eucharist within the Church today with the Institution of this Sacrament by our Lord on the night before He died. That unbroken connection is the Apostolic Succession.

Many members of Christ's Church have, in the last four or five hundred years, abandoned this Apostolic connection, and taken a position contrary to our Catholic Heritage on the Sacraments of the Church, including the Holy Eucharist; however, we hold firmly to Catholic Tradition that each of our Sacraments is dependent on this unbroken connection to our Lord.

Apostolic Succession is not an accident or an invention of the Christian Church. It draws upon the priestly succession of the Old Testament, which validated the actions performed by the priests in the temple, as the model for the Apostolic Succession of the New Testament era.

Indeed, as St. Paul has stated in his Epistles, Christ became the High Priest when He offered Himself up as a Sacrifice before God the Father for all of humankind.

We, as Anglicans, as Catholic Christians, have as the very basis of our theology the belief that Jesus Christ instituted two elements as necessary to salvation: Baptism and the Holy Eucharist. The first makes us a Christian; the second sustains us as a Christian.

Even before instituting the Sacrament of the Holy Eucharist, our Lord, on at least two occasions, gave His disciples a foretaste. We refer to those occasions as the feeding of the multitudes.

But what does the Eucharist, or Lord's Supper, mean for us as Anglicans?

The Holy Eucharist is both a sacrifice and a thanksgiving, often phrased as a "Sacrifice of Thanksgiving."

We should remember that all that our Lord did when instituting the Eucharist was sacrificial, done in sacrificial terms, at a sacrificial time for a sacrificial end.

What this means is that the Eucharist is more than just a memorial; it is a solemn action in which sacred gifts are offered to God; and those sacred gifts are not just bread and wine, for we offer "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice..."

But are we really worthy to make such an offering to God? Not hardly, but we do acknowledge our unworthiness and beseech God to accept our "bounden duty and service."

So, in the Eucharist, we make an offering of bread and wine, **and** we make an offering of ourselves in a self-oblation.

We call upon God to send down His Holy Spirit to fulfill the sacrifice, similar to the "prefigurative fire by which Israel's offerings were consumed before God, signifying God's acceptance of the sacrifice."

Through the operation of the Holy Spirit, in one of the great mysteries, the bread and wine become the BODY and BLOOD of Christ, which we consume as we feast on the sacrifice, completing the sacrificial rite in a manner similar to that of the Old Testament.

What we do in the Eucharist is but an earthly representation of what Christ does in heaven, where, in an heavenly oblation, He offers a perpetual intercession for us in Heaven, not a mere praying for us, but a full exercise of His Priesthood as mediator, which has been consecrated once and for all by His death on the Cross, a sacrifice which lives on.

By this, we mean that Christ appears before God for us in Heaven and, through the Eucharist, we are joined to Him.

The Eucharist is the earthly counterpart of the heavenly oblation, and, though the priest stands at the Altar and makes the motions, it is Christ who is offering or, in more human terms, acting through the priest.

As you can see, from the Catholic view, as is our heritage from the Traditional Anglican Church, the Eucharist is not just a sometime memorial. It is a corporate act wherein we feed upon the Body and Blood of Christ in communing with God. We are in communion with Him. The elements, which are the offering of the

fruits of the earth and ourselves, are accepted and acted upon by the Holy Spirit.

We feast upon the Body and Blood of Christ, not asking how the bread and wine are transformed, but accepting it as one of the Holy Mysteries, because Jesus Christ said so.

In His words of Institution when He took bread, gave thanks and brake it, He said "This is My BODY." Likewise, when He took the cup and gave thanks, He said, "This is My BLOOD." To say it is other is to dispute our Lord and Saviour.

Finally, the Eucharist is a thanksgiving to God for all the benefits that He bestows upon us, both natural and spiritual. The name Eucharist was given to the "Breaking of Bread" during the time of the Apostles to signify this aspect of thanksgiving.

We are indeed thankful that God feeds us with the spiritual food of the Blessed Body and Blood of His Son Jesus Christ, and that, through the Bread of Heaven, we are incorporated into the Mystical Body of His Son, "which is the blessed company of all faithful people..."

As St. Paul states in his first Epistle to the Corinthians, "We, who are many, are one bread, one body: for we all partake of the one bread."

In the feeding of the five thousand at Capernaum, our Lord in His discourse said:

"I am the bread of life...if any man eat of this bread he shall live forever: yea, and the bread which I will give is My flesh, for the life of the world. He that eateth My flesh and drinketh My blood hath eternal life..."

The Holy Eucharist is the central corporate act of worship in the Church, instituted by Jesus Christ Himself, and passed down to us in the Apostolic tradition of the One, Holy, Catholic, and Apostolic Church.

Each time the Eucharist is celebrated, we join together with the Angels, Archangels, with all the company of heaven, and with the whole Church, the Body of Christ, in offering this sacrifice of thanksgiving, and in receiving the Bread of Heaven.

December & Christmas Service Schedule

Next Sunday, we will have the schedule of services for December, in particular, the services for Christmas Eve, Christmas Week, and New Year's Day. Since the **Fourth Sunday in Advent** falls on **Christmas Eve**, we will have just one service in the morning, a *Low Mass*, without music and sermon, at 10:30 am. Don't forget the *Lessons & Carols* with supper following on the 17th, beginning at 4:00 pm.

Additional Text from St. John for Today's Sermon

6:35 And Jesus said unto them, *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

6:48 *I am that bread of life.*

6:49 *Your fathers did eat manna in the wilderness, and are dead.*

6:50 *This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*

6:51 *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

6:52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

6:53 Then Jesus said unto them, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

6:54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*

6:55 *For my flesh is meat indeed, and my blood is drink indeed.*

6:56 *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

6:57 *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.*

6:58 *This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*

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A Parish of the Diocese of the South

Anglican Catholic Church

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

Clergy

The Rev. Fr. George F. Alexander, Rector

Administrative Assistant to the Rector

Kathy Clark

Parish Office Hours

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(803) 648-9991

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