

St Albans Weekly Newsletter – August 2 2026

This Sunday, August 2, 2026, is The Ninth Sunday after Trinity.

- **Sunday Communion Service begins at 9:30 am**
- **Morning Prayer at 10 am on Tuesdays and Thursdays**
- **Evening Prayer at 6:30 on Wednesdays**

The Service Bulletin is attached.

Coffee and Sweets after the service.

If you need a ride to church please call one of the Vestry Members listed on the back of the service bulletin. They will be gratified that you asked and pleased to give you a ride or arrange for one. Contact me (see phone at bottom of this message), or Fr. Greg, at 352-205-8567.

Check out the church website: StAlbansAnglicanChurch.com

Offer to drive a friend or acquaintance to St. Albans.

Or, just agree to meet them there. Who knows, they might like it. We do!

QUICK QUIZ: 1. Who received the title of "Prince of Moral Theologians." 2. What did Jesus say to Martha in Bethany? 3. Who were Sts. Abdon and Sennen? **See answers below.**

<https://stalbansanglicanchurch.com/> Click on this link to go to the website.

Fr. Greg's Discretionary Fund - *If you would like to donate to this fund please write a check to St. Alban's Anglican Church with the notation that it is for this fund. Mail or put in collection plate.*

Prayer List on Service Bulletins - Each week a prayer list is published in the bulletin. Changes to the list should be sent to Fr. Greg Koon.

**St. Alban's Anglican Church, 625 W. Lady Lake Blvd.,
Lady Lake, FL 32159 Telephone: 352-205-8567.**

If you would like to dedicate flowers to someone or some event, donate to the Altar Flower fund. Please contact Mitzi Hennessey a few weeks in advance so the flowers can be ordered. Call Mitzi at 352-633-9926 or email mitzi2201965@gmail.com.

Commemorations from the Ordo Kalendar

Unless noted otherwise, the information below is from <http://www.wikipedia.org>

August 2 – St. Alphonsus Liguori, Bishop, Confessor, Doctor (27 September 1696 – 1 August 1787), sometimes called Alphonsus Maria de Liguori or Saint Alphonsus Liguori, was an Italian Catholic bishop, spiritual writer, composer, musician, artist, poet, lawyer, scholastic philosopher, and theologian. He founded the Congregation of the Most Holy Redeemer, known as the Redemptorists, in November 1732.

In 1762 he was appointed Bishop of Sant'Agata dei Goti. A prolific writer, he published nine editions of his Moral Theology in his lifetime, in addition to other devotional and ascetic works and letters. Among his best known works are The Glories of Mary and The Way of the Cross, the latter still used in parishes during Lenten devotions.

He was canonized in 1839 by Pope Gregory XVI and proclaimed a Doctor of the Church by Pope Pius IX in 1871. One of the most widely read Catholic authors, he is the patron saint of confessors.

Liguori suffered from scruples much of his adult life and felt guilty about the most minor issues relating to sin.[8] Moreover, Liguori viewed scruples as a blessing at times and wrote: "Scruples are useful in the beginning of conversion.... they cleanse the soul, and at the same time make it careful."

In 1729, Liguori left his family home and took up residence at the Chinese Institute in Naples. It was there that he began his missionary experience in the interior regions of the Kingdom of Naples, where he found people who were much poorer and more abandoned than any of the street children in Naples. In 1731, while he was ministering to earthquake victims in the town of Foggia, Alphonsus said he had a vision of the Virgin Mother in the appearance of a young girl of 13 or 14, wearing a white veil.

In bestowing the title of "**Prince of Moral Theologians**", the church also gave the "unprecedented honour she paid to the Saint in her Decree of 22 July 1831, which allows confessors to follow any of St. Alphonsus's own opinions without weighing the reasons on which they were based." The church did not bestow

this unique privilege lightly but was due to the extraordinary combination of exceptional knowledge and understanding of church teachings combined with the great precision in which he wrote.

July 29 - St. Martha of Bethany (virgin) is a [biblical](#) figure described in the [Gospels](#) of [Luke](#) and [John](#). Together with her siblings [Lazarus](#) and [Mary of Bethany](#), she is described as living in the village of [Bethany](#) near [Jerusalem](#). She was witness to [Jesus](#) resurrecting her brother, [Lazarus](#).

In the [Gospel of Luke](#), Jesus [visits the home of two sisters named Mary and Martha](#). The two sisters are contrasted: Martha was "encumbered about many things" while Jesus was their guest, while Mary had chosen "the better part," that of listening to the master's discourse. The name of their village is not recorded, nor (unlike in John 11:18) is there any mention of whether Jesus was near Jerusalem. Biblical commentator [Heinrich Meyer](#) notes that "Jesus cannot yet be in [Bethany](#), where Martha and Mary dwelt [according to John's Gospel]." But the [Cambridge Bible for Schools and Colleges](#) claims that it was "undoubtedly Bethany."

As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" "Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her."

In the [Gospel of John](#), Martha and Mary appear in connection with two incidents: the [raising from the dead](#) of their brother Lazarus (John 11) and the [anointing of Jesus](#) in Bethany (John 12:3).

In the account of the raising of Lazarus, Jesus meets with the sisters in turn: Martha followed by Mary. Martha goes immediately to meet Jesus as he arrives, while Mary waits until she is called. As one commentator notes, "Martha, the more aggressive sister, went to meet Jesus, while quiet and contemplative Mary stayed home. This portrayal of the sisters agrees with that found in Luke 10:38–42." In speaking with Jesus, both sisters lament that he did not arrive in time to prevent their brother's death: "Lord, if you had been here, my brother would not have died." But where Jesus' response to Mary is more emotional, his response to Martha is one of teaching, calling her to hope and faith: When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home. "Lord," Martha said to Jesus, "if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask."

Jesus said to her, "Your brother will rise again." Martha answered, "I know he

will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?"

"Yes, Lord", she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."

As the narrative continues, Martha calls her sister Mary to see Jesus. Jesus has Mary bring him to Lazarus' tomb where he commands the stone to be removed from its entrance. Martha here objects, "But, Lord, by this time there is a bad odor, for he has been there four days," to which Jesus replies, "Did I not tell you that if you believed, you would see the glory of God?" They then take away the stone and Jesus prays and calls Lazarus forth alive from the tomb.

Martha appears again in John 12:1–8, where she serves at a meal held in Jesus' honor at which her brother is also a guest. The narrator only mentions that the meal takes place in Bethany, while the apparently parallel accounts in the Gospels of [Matthew](#) and [Mark](#) specify that it takes place at the home of one [Simon the Leper](#). As the Catholic Encyclopedia notes, "We are surely justified in arguing that, since Matthew and Mark place the scene in the house of Simon, St. John must be understood to say the same; it remains to be proven that Martha could not 'serve' in Simon's house." It is at this meal that a woman (Martha's sister Mary, according to John) [anoints Jesus](#) with expensive perfume.

July 30 - St Abdon and St Sennen, Martyrs, (born 3rd century, died c 250) variously written in early calendars and martyrologies Abdo, Abdus, and Sennes, Sennis, Zennen, are recognized by the Catholic Church and Eastern Orthodox Church as Christian Martyrs, with a feast day on 30 July. In some places they have been honoured on 20 March, and the first Sunday of May.

Nothing is known historically about Abdon and Sennen, and whether they can be verified. The Roman Martyrology indicates that they were martyred for their faith, and suggests they were buried on 30 July in the Cemetery of Pontianus on the Via Portuensis, outside Rome. Their names were subsequently removed in the twentieth century from the list in the General Roman Calendar, which is commemorated liturgically worldwide, but they may still be celebrated everywhere on their feast day unless in some locality an obligatory celebration is assigned to that day. The rank of their celebration was given as "Simple" in the Tridentine Calendar and remained such until the classification was changed to that of "Commemoration" in the General Roman Calendar of 1960.

Their Acts, written for the most part prior to the 9th century, describe them as Persian nobles, captured and taken to Rome during a military campaign in the third century. There they became slaves, converted to Christianity and helped bury the Christian dead. They came to the attention of Emperor Decius who

had them taken in chains before the Roman Senate, where they refused to sacrifice to the Roman Gods, and so were dismembered by gladiators in the Colosseum approximately in the year 250.

The Acts certainly contain several fictitious statements about the cause, the circumstances of their coming to Rome and the nature of their torments. They relate that their bodies were buried by a subdeacon, "Quirinus", and later transferred in the reign of Constantine the Great (reigned 306 - 337) to the Cemetery of Pontianus on the road to Porto, near the gates of Rome.

A fresco found on a sixth century sarcophagus supposed to contain their remains represents them receiving crowns from Christ. Several cities, notably Florence and Soissons, claim possession of their bodies, but the Acta Sanctorum insist that they rest in the Basilica of San Marco Evangelista al Campidoglio, Rome, having been brought there in 1474. They may have even had their own church in Rome, which has now been lost. The Benedictine Abbey of Sainte-Marie in Arles-sur-Tech, France also claims their tomb.

Abdon and Sennen are patron saints of Calasparra, in Murcia, Spain. The feasts days celebrated in their honor in this Spanish town date back to the 16th century.

July 31 - St Ignatius of Loyola, Confessor -- born Íñigo López de Oñaz y Loyola; c. 23 October 1491[3] – 31 July 1556), venerated as Saint Ignatius of Loyola, was a Basque Spaniard Catholic priest and theologian, who, with six companions, founded the religious order of the Society of Jesus (Jesuits), and became its first Superior General, in Paris in 1541.

Ignatius envisioned the purpose of the Society of Jesus to be missionary work and teaching. In addition to the vows of chastity, obedience and poverty of other religious orders in the church, Loyola instituted a fourth vow for Jesuits of obedience to the Pope, to engage in projects ordained by the pontiff. Jesuits were instrumental in leading the Counter-Reformation.

As a former soldier, Ignatius paid particular attention to the spiritual formation of his recruits and recorded his method in the Spiritual Exercises (1548). In time, the method has become known as Ignatian spirituality. He was beatified in 1609 and was canonized as a saint on 12 March 1622. His feast day is celebrated on 31 July. He is the patron saint of the Basque provinces of Gipuzkoa and Biscay as well as of the Society of Jesus. He was declared the patron saint of all spiritual retreats by Pope Pius XI in 1922.

The religious work which most particularly struck him was the De Vita Christi of Ludolph of Saxony. This book would influence his whole life, inspiring him to devote himself to God and follow the example of Francis of Assisi and other great monks. It also inspired his method of meditation, since Ludolph proposes

that the reader place himself mentally at the scene of the Gospel story, visualising the crib at the Nativity, etc. This type of meditation, known as Simple Contemplation, was the basis for the method that Ignatius outlined in his Spiritual Exercises.

Foundation of the Jesuit order

In 1539, with Peter Faber and Francis Xavier, Ignatius formed the Society of Jesus, which was approved in 1540 by Pope Paul III. He was chosen as the first Superior General of the order and invested with the title of "Father General" by the Jesuits.

Ignatius sent his companions on missions across Europe to create schools, colleges, and seminaries. Juan de Vega, then ambassador of Charles V, Holy Roman Emperor in Rome, met Ignatius there and having formed a good impression of the Jesuits, invited them to travel with him to his new appointment as Viceroy of Sicily. As a result, a Jesuit college was opened in Messina, which proved a success, so that its rules and methods were later copied in subsequent colleges. In a letter to Francis Xavier before his departure to India in 1541, Ignatius famously used the Latin phrase "Ite, inflamate omnia," meaning, "Go, set the world on fire," a phrase used in the Jesuit order to this day.

With the assistance of his secretary, Juan Alfonso de Polanco, Ignatius wrote the Jesuit Constitutions, which were adopted in 1553. They created a centralised organisation of the order, and stressed absolute self-denial and obedience to the Pope and to superiors in the Church hierarchy. This was summarised in the motto *perinde ac cadaver* – "as if a dead body," meaning that a Jesuit should be as empty of ego as is a corpse. However the overarching Jesuit principle became: *Ad maiorem Dei gloriam* ("for the greater glory of God").

Please let the editor of this weekly eNewsletter know if it is useful to you, or not, or have suggestions on how to improve it, or would like to help write it.

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Keeping the Faith,

Ed Williams

703-395-5472

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