

The D E R B E R

March, 2016

the newsletter of St. Alban's Anglican Parish

Rector's Holy Week Message

"Father, forgive them; for they know not what they do."

-St. Luke 23:34

Had you been in Jerusalem on this fateful Friday that changed the world, you would probably have fallen under the spell of the excitement of the hour. This excitement was born of the fact that three prisoners were about to pay the ultimate price-the death penalty at a public crucifixion. One of them was a prophet from Nazareth. The other two were thieves. The crowd, with a natural love of the gruesome, was hideously

eager for the show. This eagerness was undoubtedly heightened by the fact that all three of the doomed men likely were well known. This certainly was the case with the prophet who had been about public teaching and miraculous works for several years. It was probably true of the two outlaws that they were well known if not notorious.

The prophet had been popular, and was so still. This was the case in spite of the fact that most of those immediately surrounding the Cross were intensely hostile. So bitter was their antagonism that, having seen Jesus nailed to the Cross, they would not allow him to die in peace, mocking and hurling insults. Even one of the thieves,

caught with bitter antagonism, added his own insults to the senseless howls of the mob and to the cruel jibes of the Pharisees. Then something remarkable took place that, for one of the thieves, changed insults and the prayers. What happened? The man on the central Cross prayed this prayer, "Father, forgive them; for they know not what they do."

The fact that the first word Jesus uttered upon his cross was a prayer should not surprise us. His a been a habit of prayer from his youth onward, and, it would be expected that he would pray in this dark and desperate hour. Even those refuse to pray with the sea of life is smooth, generally start readily when that same sea is being whipped by the storm. There is a sense in which prayer is all but instinctive. When the ground gives way beneath our feet, when some dire tragedy wrenches every visible support from clinging fingers, we reach naturally reach for the Unseen. But when we pray under such circumstances, we almost invariably pray for ourselves. In our hour of need we cry, "Lord, help me." There's nothing wrong with such prayers. We are ever and always invited to come boldly to the throne of grace that we may obtain mercy and find grace to help it every time of need. So, if Jesus had prayed like that, it would've been only the natural, the expected.

But what does grab out attention is that the first word of prayer that Jesus offered was not for himself. He did not ask for his own deliverance. He did not pray in that darkest hour for his love ones, nor for his friends. He prayed for his enemies. He prayed for the soldiers and for those who, having nailed him to the Cross, were even then howling about him. It was around the body

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Is it nothing to you, all ye that pass by? Behold , and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

-The Holy Bible (Lamentations 1:12)
Jesus Camino del Calvario (Jesus Road to Calvary)
Painting at a Museum in Seville, Spain
By Juan de Roelas (Spanish Painter ..1570-1625)

shoulders of these murderers that he flung the folds of his prayer, "Father, forgive them; for they know not what they do." He prayed for the forgiveness of sinners.

Once, on a certain hill, Jesus had preached, "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, and pray for them which despitefully use you." Again, on another occasion, he commanded his followers to forgive, not once, but "until seventy times seven," that is without limit. Forgiveness was to flow from their hearts as constantly as waters were gushing spring. What he had preached on the sunny hill of Sermon on the Mount, he practiced on the grim Hill of Calvary. Here, he is offering unlimited forgiveness.

In asking forgiveness for his murderers Jesus was asking the best possible thing. This is because forgiveness means far more than being let off from a penalty. When God pardons, he does something for us that is far better than merely refusing to punish us as we deserve. No more is forgiveness simply a way of escape from the consequences of our wrongdoing

What, then, is forgiveness? It is the restoration of fellowship. When God forgives, he takes us back into his friendship and walks with us as if we had never sinned. He forgets all our ugly past. This is his own promise, "I will forgive their iniquity, and I will remember their sin no more." He treats us as Jesus treated his disciples who failed him so miserably in Gethsemane. Jesus and leaned heavily upon these friends, but the best they could do was go to sleep at that dire hour. Yet, despite of their failures we hear our Lord saying to them, "rise up, let us go". He calls us the same way and treats with our failures as if they had never been.

At Easter, beloved in Christ, let us remember that forgiveness means the restoration of fellowship, it issues forth in newness of life. As forgiven, we walk with our Lord, and we work to come

more and more to share his divine nature. So it is that when Jesus prayed for the forgiveness of his enemies, he was asking for them and us the very best. He was asking for their regeneration, and he was praying that they might experience true fellowship. He was praying that even murderers might be able to shout with one of the greatest of the saints, "all things are passed away: behold, all things become new."

If this prayer that our Lord offered is to be answered for you and me, what are we doing to make that possible? We must be willing to receive that forgiveness. In order to be willing, we first must realize our need. We must come confessing our sin. Only those who feel their need of forgiveness will give God a chance. Forgiveness is freely and eagerly offered every man and woman, but only those who know they have sinned can be willing to accept this offer. So it is our Gospel is a gospel for sinners, and that is good news.

Here, in this work of Christ on the Cross, is the answer to our supreme needs and to our deepest longings. For to receive him is to find satisfaction for the very thirst of the soul. It is also the find satisfaction in a longing to serve. All of us want to count, and a sense of uselessness is one of the greatest shocks to come to a person. But by receiving Christ and his forgiveness wrought on the Cross we find our highest purpose. "He that believeth on me...out of him shall flow rivers of living water."

Since our Lord is inviting us to come to him and receive his best, we ought run to the Cross and answer with joyful confidence:

Just as I am, without one plea,
but that thy blood was shed for me,
And that thou biddest to me to come to thee,
Oh lamb of God I come I come!

Holy Week blessings,

Canon Nalls

Signs of Spring at St. Alban's





Holy Week Events

SOME NOTES ON THE HOLY WEEK LITURGY

I have been asked about the origin and/or content of the various services of Holy Week. What follows is a brief description of the services here at St. Alban's and some notes on origins of the liturgical practice.



Wednesday- Tenebrae

6:30 p.m.

Since the time of early Christians, Tenebrae (Latin for "shadows" or "darkness") is a religious service celebrated in the

Holy Week within Western Christianity, on the evening before or early morning of Maundy Thursday, Good Friday, and Holy Saturday. Tenebrae is distinctive for its gradual extinguishing of candles while a series of readings and psalms is chanted or recited.

On the lampstand are fifteen candles, one of which is extinguished after each of the nine psalms of Matins and the five of Lauds, gradually reducing the lighting throughout the service. The six altar candles are put out during the Benedictus, and then any remaining lights in the church. The last candle is hidden beneath the altar, ending the service in total darkness. The strepitus (Latin for "great noise"), made by slamming a book shut, banging a hymnal or breviary against the pew, or stomping on the floor, symbolizes the earthquake that followed Christ's death. After the last candle has been shown to the people, it is extinguished, and then put "on the credence table," or simply taken to the sacristy. All rise and then leave in silence.



Maundy Thursday

6:30 pm

Maundy Thursday (also known as Holy Thursday, Covenant Thursday,

Great and Holy Thursday, Sheer Thursday, and Thursday of Mysteries) is the Christian holy day falling on the Thursday before Easter. It commemorates the Maundy and Last Supper of Jesus Christ with the Apostles as described in the Canonical gospels. It is the fifth day of Holy Week, and is preceded by Holy Wednes-

day and followed by Good Friday. Most scholars [citation needed] agree that the English word Maundy in that name for the day is derived through Middle English and Old French *mandé*, from the Latin *mandatum*, the first word of the phrase "*Mandatum novum do vobis ut diligatis invicem sicut dilexi vos*" ("A new commandment I give unto you, That ye love one another; as I have loved you"), the statement by Jesus in the Gospel of John 13:34 by which Jesus explained to the Apostles the significance of his action of washing their feet.

The phrase is used as the antiphon sung during the "Mandatum" ceremony of the washing of the feet during which a priest or bishop (representing Christ) ceremonially washes the feet of others

Others theorize that the English name "Maundy Thursday" arose from "maundsor baskets" or "maundy purses" of alms which the king of England distributed to certain poor at Whitehall before attending Mass on that day. Thus, "maund" is connected to the Latin *mendicare*, and French *mendier*, to beg



Good Friday

Noon-3:00 pm

Good Friday commemorates the crucifixion of Jesus Christ and his death at Calvary. The holiday is observed during Holy

Week as part of the Paschal Triduum on the Friday preceding Easter Sunday, and may coincide with the Jewish observance of Passover. It is also known as Holy Friday, Great Friday, Black Friday, or Easter Friday, though the last term properly refers to the Friday in Easter week. The Good Friday liturgy consists of three parts: the Liturgy of the Word, the Veneration of the Cross, and Holy Communion.

The Liturgy of the Word consists of the clergy and assisting ministers entering in complete silence, without any singing. They then silently make a full prostration, "[signifying] both the abasement of 'earthly man,' and also the grief and sorrow of the Church." Then follows the Collect, and the reading or chanting of Isaiah 52:13–53:12, Hebrews 4:14–16, 5:7–9, and the Passion account from the Gospel of John. This part of the liturgy concludes with a series of prayers for the Church, the clergy and laity of the Church, those preparing for baptism, the unity of Christians, the Jewish people, those who do not believe in Christ, those who do not believe in God, those in public office, those in special need. After each prayer intention, the deacon calls the faithful to kneel for a short period of private prayer; the celebrant then sums up the prayer intention with a Collect-style prayer.

The Adoration of the Cross has a crucifix, not necessarily the one that is normally on or near the altar at other times of the year, solemnly unveiled and displayed to the congregation, and then venerated by them, individually if possible and usually by kissing the wood of the cross, while hymns and the Improperia ("Reproaches") with the Trisagion hymn are chanted

Mass of the Pre-Sanctified is done according to a rite based on that of the final part of Mass, beginning with the Our Father, but omitting the ceremony of "Breaking of the Bread" and its related chant, the "Agnus Dei". The Eucharist, consecrated at the Evening Mass of the Lord's Supper on Holy Thursday is distributed at this service. The priest and people then depart in silence leaving the altar bare.

In addition to the prescribed liturgical service, the Stations of the Cross are often prayed either in the church or outside.



*Easter Vigil—
8 pm.*

Easter Vigil, also called the Paschal Vigil or the Great Vigil of Easter, is a service held in traditional Christian churches as the first official celebration of the Resurrection of Jesus. Historically, it is during this service that people are baptized and that adult catechumens are received into full communion with the Church. It is held in the hours of darkness between sunset on Holy Saturday and sunrise on Easter Day – most commonly in the evening of Holy Saturday or midnight – and is the first celebration of Easter, days traditionally being considered to begin at sunset. Among liturgical western churches including the Roman Catholic Church, the Anglican Communion, and Lutheran churches, the Easter Vigil is the most important service of public worship and Masses of the liturgical year, marked by the first use since the beginning of Lent of the exclamatory "Alleluia", a distinctive feature of the Easter season.

Because the new liturgical day begins at sunset, the vigil begins between sunset on Holy Saturday and sunrise on Easter Sunday when an Easter fire is kindled and the Paschal candle is blessed and then lit. This Paschal candle will be used throughout the season of Easter, remaining in the sanctuary of the church or near the lectern until the Ascension, and also throughout the coming year at baptisms and funerals, reminding all that Christ is "light and life."

Once the candle has been lit there follows the ancient and dramatic rite of the Lucernarium, in which the candle is carried by a deacon through the nave of the church, itself in complete darkness, stopping three times to chant the acclamation 'Light of

Christ' (Lumen Christi), to which the assembly responds 'Thanks be to God' or 'Deo Gratias'. As the candle proceeds through the church, all present (i.e. those who have received the "Light of Christ") receive candles which are lit from the Paschal candle. As this symbolic "Light of Christ" spreads throughout those gathered, the darkness is decreased.

The deacon, priest, or a cantor now chants the Exsultet (also called the "Easter Proclamation" or "Paschal Praeconium"), after which the people take their seats as the Liturgy of the Word begins. Once the candle has been placed on its stand in the sanctuary, the lights in the church are switched on and the assembly extinguish their candles (although in some churches, the custom is to continue the liturgy by candlelight or without any lights until the Gloria).

The Liturgy of the Word consists of seven readings from the Old Testament although it is permitted to reduce this number for pastoral reasons. If reduced, it is customary to use readings 1, 3, 5 and 7. The account of the Israelites' crossing of the Red Sea (which may never be omitted) is given particular attention in the readings since this event is at the center of the Jewish Passover, which Christians believe Christ's death and resurrection is the fulfillment of. Each reading is followed by a psalm or biblical canticle sung responsorially and a prayer relating what has been read in the Old Testament to the Mystery of Christ. After these readings conclude, the candles are lit on the altar and the Gloria in Excelsis Deo is sung for the first time since before Lent (with the exception of Holy Thursday, as well as any solemnities or feasts that occurred during Lent), and the church bells and the organ, silent since that point on Holy Thursday, are sounded again.

After the conclusion of the Liturgy of the Word, the water of the baptismal font is solemnly blessed and any catechumens and candidates for full communion are initiated into the church, by baptism and/or confirmation, respectively. After the celebration of these sacraments of initiation, the congregation renews their baptismal vows and receive the sprinkling of baptismal water. The prayers of the faithful (of which the newly baptized are now a part) follow.

After the prayers, the Liturgy of the Eucharist continues as usual. This is the first Mass of Easter Day.

Blessings of Holy Week,

Canon Nalls

Treasurer's Summary February 2016



Treasurer Report

The Vestry is thankful for faithful tithing and certain advance tithes. Annual giving continues slightly below budget. A number of 2016 tithes statements and commitments to the Emergency Building Fund Reserve have been received and other submissions are strongly encouraged.

Year 2016 General Offerings are \$344 above budget but include \$1,500 in March advance tithing. Apart from restricted Building Fund Reserve, operating income lags budget by \$1,475. Reserve Fund donations totaled \$100 YTD for a current balance of \$5,750, with outstanding pledges of \$2,700. Restricted funds balances support Food Bank operations through April - monthly budgeted needs are \$150. "Memorial or In Honor of Pew Naming" is also solicited at \$250 to support the special events income budget.

Total expenses year-to-date are \$659 above budget due in part to the January storm and some administrative expenses. Utility costs are below budget. Conference room & kitchen ceiling repairs/replacement and south flat roof repairs remain deferred pending achievement of the Building Fund Reserve goal. Recent storms collapsed the Parish front signage. Repairs options are under review.

As of February 29, 2016 cash-on-hand was \$18,697, of which \$6,404 is restricted- (Includes Building Fund Reserve for emergency major maintenance of \$5,750). The mortgage balance is \$83,017 and regular monthly payments remain effected as scheduled.

Treasurer Addendum - Brokerage Account

Incident to recent requests, Vestry has authorized establishment of a Brokerage Account to facilitate stock gifts. The firm of **BB&T/Scott & Stringfellow** will represent and process stock transactions for interested parishioners and supporters. Vestry has specified that stock will be sold as received and disposition will be in accordance with the wishes of the Grantee. For account information please contact John Hekman, the Treasurer.

Treasurer Addendum- Restricted Building Fund Reserve

Vestry authorized establishment of a Building Fund Reserve for major unfunded emergency maintenance projects. The initial needs target is \$10,000. With cash balances and current pledges, a minimum shortfall of \$1,550 exists. Since these funds must be lodged in a restricted checking account, parishioners are urged to alert the Treasurer when pledge or cash payments are made specifically for that purpose. Please annotate "BFR" on checks as payments are presented.

Anglican Music Festival at St. Alban's Alleluia Saturday, April 2, 2016 8:00 A.M. to 4:00 P.M.



The event will begin with breakfast at 8 a.m., instruction, a tea break at 10:45, a lunch following a Solemn Eucharist at 1:15 and an afternoon tea following evensong and adjournment at 4:15.

Beverly Bouse is coordinating the food service. She needs volunteers for preparation and service of these meals and teas. Please let her know if you can help by calling her at 748-7320; cell, (804) 356-4003 or emailing her at rmbouse@gmail.com.

Altar Guild



Altar Guild members, Terri Smelley, Carlene Thompson and Jean Bugg.

Thanks to all who share the duties of the altar guild. Your quiet and steadfast duty does not go unnoticed and it is invaluable. Thanks especially to Eunice Green, director of the altar guild, for all her hard work in keeping the altar guild running smoothly, washing linens, getting and arranging flowers. If you have any interest in helping the Altar Guild, see Eunice Green.

Mission - The Altar Guild is a lay ministry to serve God in His house by preparing the Sanctuary for worship, maintaining and caring for the sacred vessels, altar linens, and vestments, and serving the clergy and the parish. Prior to the nineteenth century, these duties were performed by the clergy and later by the sacristan or parish clerk. By the late nineteenth century, the altar guild had come into being.

Altar Guild members should be congregants confirmed in the Anglican Church and should view their service as a sacred duty.

Responsibilities - Altar guild members should receive instruction in 'setting up' for services, removal and cleansing of vessels and linens after the services, names of all the vessels, linens and vestments used in the church, liturgical colors and seasons, use of flowers, use of candles, church symbols, and parts of the church.

In most Anglican churches, altar guild duties include:

1. Making sure that the Sanctuary is dusted and cleaned thoroughly before and after services.
2. Placement of proper seasonal colors, hangings and falls.
3. Preparation of the Altar Table for services.
4. Preparation of the Credence Table/Shelf.
5. Arrangement and placement of fresh flowers.
6. Placement of the candles on the Altar Table and within the Sanctuary.
7. Ensuring that the priest's vestments are cleaned, pressed and

hanging in the Sacristy.

8. Care, preparation, cleansing, and storing of all the sacred vessels, linens, hangings, and candles.

Altar Table



An Altar Guild member is also responsible for setup of special services, i.e., Baptism, Weddings, Funerals., all of which have special requirements.

After the Services, there are special requirements for taking care of the Altar Linens and Sacred Vessels. They are also responsible for stocking and arranging the Candles and Flowers. They must know the Seasons and Colors and liturgical Symbols. The sacristy is the area behind or near the sanctuary where the altar guild does its work.

Colors involving the current and upcoming seasons are:

Purple: Lent, includes 40 days, excluding Sundays which are often called little Easters. Lent extends from Ash Wednesday to Easter Eve. Purple is used from Ash Wednesday until Palm Sunday and the cross may be veiled in sheer purple.

White: Easter begins with the Easter Vigil. The Paschal candle is placed in the sanctuary through Pentecost Sunday.

Green: Green is the color of Trinity tide, from Pentecost until Advent. Green symbolizes spring, life, growth in the Holy Spirit.

Red: Holy Week includes Palm Sunday, Maundy Thursday, Good Friday, and Holy Saturday. On Palm Sunday the color is changed to Red and remains Red through the Maundy Thursday service. Red is used for Holy Week and Pentecost (Whitsunday), Confirmation, Ordination, and Feast Days. Red is indicative of the Holy Spirit and Martyrdom, the days of the martyred saints

Black: On Good Friday the cross is veiled in sheer black and the altar is bare.

It is a complex job sometimes taken for granted. It requires the devotion and willingness to learn the rudiments of it and to give the time needed to accomplish what is required. Thank you for your service.

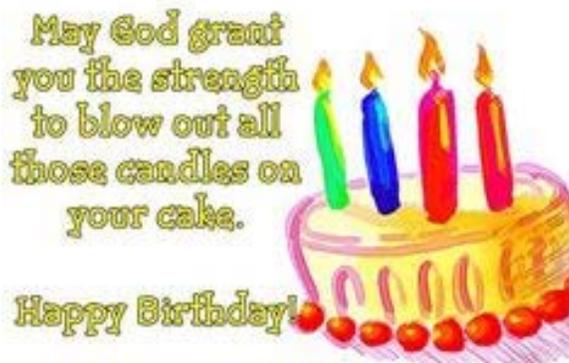
March 2016



SUN	MON	TUE	WED	THU	FRI	SAT
		1 Morning Prayer 8am	2 10:30am Bible Study Noon-Holy Eucharist and Healing Service	3 Morning Prayer 8am	4 Morning Prayer 8am Stations of the Cross, noon	5 Morning Prayer 8am Devotions, 5:30 Supper, 6:30
6 LENT IV Mothering Sunday	7 Morning Prayer 8am	8 Morning Prayer 8am	9 10:30am Bible Study Noon-Holy Eucharist and Healing Service	10 Morning Prayer 8am	11 Morning Prayer 8am Stations of the Cross, noon	12 Lenten Retreat Roanoke Morning Prayer 8am Devotions, 5:30 Supper, 6:30
13 PASSION SUNDAY	14 Morning Prayer 8am	15 Morning Prayer 8am	16 10:30am Bible Study Noon-Holy Eucharist and Healing Service	17 Morning Prayer 8am	18 COMPASSION, BVM	19 Morning Prayer 8am Devotions, 5:30 Supper, 6:30
20  PALM SUNDAY	21 Monday before Easter Morning Prayer 8am	22 Tuesday before Easter Morning Prayer 8am	23 Wednesday before Easter Morning Prayer 8am	24  MAUNDY THURSDAY	25 See Holy Week Events pg. 3-4  Good Friday	26 Easter Eve
27  EASTER SUNDAY	28 Easter Monday Morning Prayer 8am	29 Easter Tuesday Morning Prayer 8am	30 Wednesday in Easter Week Morning Prayer 8am	31 Thursday in Easter Week Morning Prayer 8am		

March Birthdays:

- Jean Bugg 11
- June Alleyne 13
- Eumce Green 13
- Rosemary Smith 20
- Jo Ninnis 25
- Marsha Harris 31



Hospitality Assignments March 2016

- The following groups are assigned for coffee hours.
- Mar. 6 - Altar Guild/Ladies
 - Mar. 13- Ushers/Lay readers
 - Mar. 20- Parish/Vestry
 - Mar. 27- Men's Club/Choir

St. Alban's is a traditional Anglican parish located Richmond, Virginia. St. Alban's is committed to Christianity as a way of life. Faithfulness to the ancient faith, reverence in worship, love for God and each other and holiness in life are the hallmarks of the parish. If you are seeking a church home, we invite you to become a part of our growing parish family! We will embrace you, pray for you, and encourage you as we strive together to attain the kingdom of heaven.

BRING A FRIEND TO CHURCH SUNDAY

Every Sunday is "Bring a Friend to Church" Sunday. Let's each try to remember to invite our friends to share our parish 's life in Christ.



Worship Schedule



- • Sundays
 Sunday 8:30am - 9:30am Holy Eucharist (1st and 3rd, 5th)-Morning Prayer (2nd and 4th)
 Sunday 9:30am - 10:30pm Adult Study and Sunday School
 Sunday 11:00 am-12 Noon Holy Eucharist (music)
 Sunday 6:00pm - 7:00pm Choral Evensong
- • Wednesdays
 Wednesday 12:00 Noon-12:45 Holy Eucharist and Healing Service
- • Daily
 Monday-Saturday 8:00am-8:25am Matins (Chanted Morning Prayer)
- • Holy Days

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