

The DEGR

November 2016

the newsletter of St. Alban's Anglican Parish

Of Elections and Christian Responsibility

On Tuesday, November 8th, we will go to the polls in a national and local elections. I have been repeatedly asked to address the question of the election and the candidates. I have not done so from the pulpit, but have

simply urged you to remember that one doesn't take off one's faith at the door of the polling place. However, simply urging people to "vote their conscience" is neither helpful, nor very brave. It is merely a lukewarm approach that, in the end, says nothing. After much prayer and thought on the matter, I feel that I must say something more to the parish given the matters at stake in the life of our nation this year.

In 2010, I began to rewrite an old and not well-known book *The Kingdom of God and American Life*. One day, it may be completed, if not published. However, I would share with you a portion of a manuscript I pray will be helpful in this mean season.

Our politics for the past several years are a thing few of us in America can be proud of. While one may still cherish faith in American citizenship, the people have become weary of mere politics and "business as usual". A quickened conscience among many has recognized that, even under democratic forms and methods, there have somehow arisen conditions that are palpably undemocratic, and is manifesting a push in some quarters toward the control of "human well-being", or

at least a particular notion of what may constitute human well-being.

Meanwhile, masses of our people are stirring in vague unrest and striving often aimlessly after they know not what—they know only that something is wrong and they are angry. On the other hand, many persons are only bewildered spectators.

We are wise to face the fact that the social question is ultimately a moral question. It is time to recognize that its solution lies not in biological analogies, not in the exaltation of the State at the expense of the individual, nor again in the destruction of government, but in that Gospel of the Kingdom of God which means the realization of certain ideals through the highest and fullest development of our Christian personality. There are straightforward answers and approaches open to us.

As traditional Anglican Catholics, our movement was established with, and adheres to, the Affirmation of St. Louis. In 1977 an international congress of nearly 2000 Anglican bishops, clergy, and lay people met in St. Louis, Missouri in response to actions taken by the Episcopal Church (USA), that represented a move away from the apostolic faith as understood within the Anglican tradition. The object of this Congress was to determine the actions necessary to establish an orthodox jurisdiction in which traditional Anglicanism would be maintained. Indeed, we are privileged to have as a member of St Alban's Dr. Robert Strippy, one of the drafters of the Affirmation. The Anglican Catholic Church, along with other

Inside this issue:

Of Elections	1,2
Advent Retreat	3
Treasurer's Report	4
Jr Warden's Notes,	4
Season of Advent	4,5
Thomas Darby	6,7
Announcements and	7
Events in Parish	
Calendar for November	8
About Us	9



“continuing” Anglican bodies uphold and maintain the belief and practice set out in this important document.

Of particular importance in the upcoming election is Article III of the Affirmation setting forth Principles of Morality. I, as a priest, can offer you nothing more succinct or useful than to reiterate the language of this section, albeit with some emphasis here and there.

First, “[t]he conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teaching and Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

Accordingly, from the perspective of individual responsibility, “All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since ‘we must all appear before the judgment seat of Christ . . .’” This is inescapable truth.

Next, we are to uphold the Sanctity of Human Life. As the Affirmation notes, “Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.” In this and all other regards, [a] All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.” There can be no compromise.

These principles carry over into all aspects of family life, the family being the cornerstone of our community and nation. There can be nothing clearer than the statement that, “The God-given sacramental bond in marriage between one man and one woman is God's loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.” Again, there can be no compromise.

Do we fall short? Of course we do. “We recognize that man, as inheritor of original sin, is ‘very far gone from original righteousness,’ and as a rebel against God's authority is liable to His righteous judgment.” We also recognize, though, “that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by

the Grace of God, through repentance and acceptance of God's forgiveness.”

Ultimately, it is the Christian's abiding duty to be moral. “We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.”

Beloved in Christ, nothing could be more straightforward than this. Are economic issues of importance? Of course they are. However, for far too many years we have, as a nation, been led to focus on the aphorism, “It's the economy, stupid.” In fact, it is not. Rather, “It is the morality.” Without a good, decent and moral people, there can be no just political and economic system.

Personalities are personalities, and people come and they go. That is the nature of the human condition, private and civil. They cannot, and must not be our guide. I can only urge you to examine the moral principles set forth in the Affirmation, to examine your hearts, and to pray. We must ask an honest question of any candidate for political office and any political party. Do they stand for or against those principles? Let that be the end of inquiry.

I believe that there are singular and great destinies awaiting our country if, in the face of any and every doubt, difficulty and discouragement, our people return and remain true to the ideals and purposes of the Kingdom of God.

In Christ,

Canon Charles H. Nalls

Martin Luther

In contrast to ethical relativism, Christianity sets forth a system of absolute moral values and affirms that God has placed within the very structure of this universe certain moral principles that are fixed and immutable.

**REVERENCE FOR LIFE
AFFORDS ME MY
FUNDAMENTAL PRINCIPLE
OF MORALITY**

Pre-Advent Retreat-November 5



Our retreat leader was Fr. Seraphim Hicks of the Nazareth House Retreat Center in Taylorsville, Kentucky. Fr. Seraphim is an international retreat leader and teacher on prayer. He also joined us for the adult study at 9:30 am. and as Sunday (November 5th) Guest Preacher.

The Anglican Catholic Church Diocese of the Mid-Atlantic States PRE-ADVENT RETREAT took place at St. Alban's again this year on the 5th of November. The retreat was led by Fr. Seraphim Hicks of St. Simeon Skete and Nazareth House Apostolate. Fr. Seraphim is a traditional Anglican priest and retreat leader. He has led retreats internationally on a variety of topics relating to prayer and Christian spirituality.

The theme, The Incarnation and Mary viewed through the Remnant Rosary, was presented in four sessions, each on a mystery of the Remnant Rosary. The Remnant Rosary is praying the Life of Jesus in union with Mary who said yes to that Life (Lk. 1:29, 38; 2:19, 51; Jn. 2:1,5; 19:25-27; Acts 1:14). The Mysteries are the inner room of meeting (Mt. 6:6), a storeroom where new and old treasures are brought forth (Mt. 13:52): The Rosary is a window through which I can look out and see God's view of things. The Blessed Mother, Mary Messenger of Peace is loved in my life; the Remnant Rosary has given to this love that form and expression which is most beautiful and desirable." Those not having a rosary were given one.

A total of 67 people were in attendance. St. Alban's as host church provided breakfast, lunch and food and beverage at the

breaks. Led by Eunice Green the team preparing and cleaning up were Hilda Braswell, Christine Unger, Elizabeth Nalls, Jean Bugg, and Ed Darby. The food and drink that was offered was greatly appreciated by those attending.

With the Bishop Lerow's presence at the retreat there followed Evening Prayer with a conformation service for 7 people from Saint Athanasius Church.

When asked how he felt about the retreat, Father Seraphim replied, "I live a life of seclusion, I have served in combat zones and Muslim countries. Being with the folks at this meeting was a wonderful thing. This is the way church is supposed to be, the way I remember it. I've had a wonderful time."

To learn more about St. Simeon's Skete and Nazareth House please visit <http://www.nazarethhouseap.org/>

On Sunday November 13, we will be observing Veteran's Day. All members and former members of the military are asked to wear their uniforms as they are honored during the 11 o'clock mass for their military service to our country.



Treasurer's Summary- September 2016

The Vestry is thankful for faithful tithing and urges all to keep tithing current. In balance – due to a very strong October, we remain at budget in income yet well above budget in expenses and that will increase by year end. Unless marked change continues, we will end 2016 with unrestricted cash well below budget.

Year 2016 Operating Income is slightly above budget. General Offerings year to date were now nearly \$1,000 above budget following four straight sub-budget months. Restricted Gifts, Building Fund and Building Use are \$2,500 below budget. Food Bank is funded through March, 2017.

Expenses year-to-date reflect utilities over \$1,300 and DMAS assessments also over \$1300 below budget. However maintenance & repairs, custodial, and administration are well over budget and total expenses are \$2,256 above budget year to date. Recent landscaping and restroom equipment replacement was gifted in kind. Restricted maintenance investment is \$4,364 year to date.

St Alban's promotes a Stock donation programs. You are encouraged to contact the Treasurer for details. "Memorial" or "In Honor of" pew naming is also solicited to support the Building Fund..

As of October 31, 2016 cash-on-hand was \$12,207, of which \$4,954 is restricted (Includes Building Fund Reserve of \$4,273 for maintenance and \$955 for Food Bank). The mortgage balance is \$73,612.

repair and scoping of the Chimney repair. The City of Richmond has leveled the stump to the right of the entrance lane. Vestry authorized by separate funds to treat overgrowth in the exit and fence lanes and this has been completed. Bathroom lighting and toilet replacement is complete. A Parish work day was held on October 15 and addressed most of the overgrowth in the rear of the church parking area. Items remaining are roof debris and bamboo overgrowth. Thanks to all who answered the call.



Advent is a season observed as a time of expectant waiting and preparation for the celebration of the Nativity of Jesus at Christmas. The term is a version of the Latin word meaning "coming". Latin adventus is the translation of the Greek word parousia, commonly used to refer to the Second Coming of Christ. For Christians, the season of Advent anticipates the coming of Christ from two different perspectives. The season offers the opportunity to share in the ancient longing for the coming of the Messiah, and to be alert for his Second Coming.

Advent is the beginning of the Western liturgical year and commences on the fourth Sunday before Christmas, the Sunday nearest to St. Andrew's Day (30 November), in the Roman Rite of the Catholic Church, and in the Anglican, Lutheran, Moravian, Presbyterian and Methodist calendars. In the Ambrosian Rite and the Mozarabic Rite of the Catholic Church, Advent begins on the sixth Sunday before Christmas, the Sunday after St. Martin's Day (11 November).

Practices associated with Advent include keeping an Advent calendar, lighting an Advent wreath, praying an Advent daily devotional, as well as other ways of preparing for Christmas, such as setting up Christmas decorations, a custom that is sometimes done liturgically, through a hanging of the greens ceremony.

The theme of readings and teachings during Advent is often the preparation for the Second Coming, while also commemorating the First Coming of Christ at Christmas. (cont. page 4)

Junior Warden Notes October Vestry Meeting



This year Rector Office lighting was replaced and significant maintenance repairs were completed to the South Flat roof, the kitchen roof, the Nave HVAC, and the conference room. Additionally, ceiling, power washing/minor painting, and also kitchen and front porch equipment was replaced. Two bathrooms required fan toilet and lighting replacement. Certain significant storm damage restoration and fence repairs were completed. Exit row landscaping was completed.

Repairs to the furnace chimney, and front door glass remain to be completed. The Vestry authorized front door

(From page 3)

The first clear references in the Western Church to Advent occur in the Gelasian Sacramentary, which provides Advent Collects, Epistles, and Gospels for the five Sundays preceding Christmas and for the corresponding Wednesdays and Fridays. While the Sunday readings relate to the first coming of Jesus Christ as savior as well as to his second coming as judge, traditions vary in the relative importance of penitence and expectation during the weeks in Advent.

The usual liturgical color in Western Christianity for Advent is either violet (or purple) or blue. The violet or purple color is often used for hangings around the church, the vestments of the clergy, and often also the tabernacle. In some Christian denominations, blue, a color representing hope, is an alternative liturgical color for Advent, a custom traced to the usage of the Church of Sweden (Lutheran) and the medieval Sarum Rite in England. In addition, the color blue is also used in the Mozarabic Rite (Catholic and Anglican), which dates from the 8th century. This color is often referred to as "Sarum blue".

Many churches also hold special musical events, such as Nine Lessons and Carols and singing of Handel's Messiah oratorio. Also, the Advent Prose, an antiphonal plainsong, may be sung. The "Late Advent Weekdays", 17–24 December, mark the singing of the Great Advent 'O antiphons'. These are the antiphons for the Magnificat at Vespers, or Evening Prayer (in the Roman Catholic and Lutheran churches) and Evensong in Anglican churches each day and mark the forthcoming birth of the Messiah. They form the basis for each verse of the popular Advent hymn, "O come, O come, Emmanuel". During Advent, the Gloria of the Mass is omitted, so that the return of the angels' song at Christmas has an effect of novelty. Since mass compositions written especially for Lent, such as Michael Haydn's *Missa tempore Quadragesimae*, without Gloria, in D minor, and for modest forces, only choir and organ, may for that reason be chosen for use in Advent.

Bishop Perpetuus of Tours, who died in 490, ordered fasting three days a week from the day after Saint Martin's Day (11 November) in the 6th century, local councils enjoined fasting on all days except Saturdays and Sundays from Saint Martin's Day to Epiphany (the feast of baptism), a period of 56 days, but of 40 days fasting, like the fast of Lent. It was therefore called *Quadragesima Sancti Martini* (Saint Martin's Lent). This period of fasting was later shortened and called "Advent" by the Church.

In the Anglican and Lutheran churches this fasting rule was later relaxed. The Roman Catholic Church later abolished the precept of fasting (at an unknown date at the latest in 1917), later, but kept Advent as a season of penitence. In addition to fasting, dancing and similar festivities were forbidden in these traditions. On Rose Sunday, relaxation of the fast was permitted. Eastern Orthodox and Oriental Orthodox churches still hold the tradition of fasting for 40 days before Christmas.

The keeping of an advent wreath is a common practice in homes or churches. The readings for the first Sunday in Advent relate to the old testament patriarchs who were Christ's ancestors, so some call the first advent candle that of hope. The readings for the second Sunday concern Christ's birth in a manger and other prophecies, so the candle may be called of Bethlehem, the way or of the prophets. The third Sunday, *Gaudete Sunday* after the first word of the introit (Philippians 4:4), is celebrated with rose-colored vestments similar to *Laetare Sunday* at the middle point of Lent. The readings relate to St. John the Baptist, and the rose candle may be called of joy or of the shepherds. In the Episcopal Church USA, the collect stir up may be read during this week, although before the 1979 revision of the Book of Common Prayer it was sometimes read in the first Sunday of Advent. Even earlier, 'Stir-up Sunday' was once jocularly associated with the stirring of the Christmas mincemeat, begun before Advent. The phrase 'Stir up' occurs at the start of the collect for the last Sunday before Advent in the 1662 Book of Common Prayer.

The readings for the fourth Sunday relate to the annunciation of Christ's birth, so the candle may be known as the Angel's candle. The Magnificat or Song of Mary may be featured. Where an advent wreath includes a fifth candle, it is known as the Christ candle and lit during the Christmas Eve service.

Attention Ladies of St. Alban's! LOSA reorganizing on November 13

LOSA (aka the Real Housewives of St. Alban's) will meet between the services on November 13.

We will outline our purpose and solicit volunteers for Hospitality and other chores at the church.

And bring hither the fatted calf, and kill it; and let us eat and be merry.

This has been a good Summer for my family when back in June I was notified that Thomas would be recognized, along with fifteen other scouts and adults in the central Virginia area known as the Heart of Virginia Council, with the Vigil Honor in the Order of the Arrow.

The Order of the Arrow is a subgroup within the Boy Scouts of America and was founded in 1915 to recognize Scouts that demonstrated the attribute of serving others and embraced this virtue in scouting. Scouts are elected into the OA (Order of the Arrow) by their peers in their unit and voting is not restricted to current members in the OA. Therefore the OA is a rare service organization that does not elect its own members. Scouts are elected by secret ballot and are not notified of their election until they participate in a Call-Out ceremony, where the scouts are called out and recognized as candidates.

After the Call-Out ceremony, the scout candidates attend an initiation rite at camp where they spend a night sleeping alone,

with a scant breakfast, working on a service project during the day, with a scant lunch before returning to work, and finally attending the induction ceremony that evening followed by a feast with all the members of the OA present.

After ten months, the new member may choose to raise his status to the second level, Brotherhood, by completing specific requirements.

The third level of membership is called the Vigil Honor, and is conferred upon only a very few members each year after being nominated by his OA Chapter and elected by a committee serving in the scout's Lodge. Our Lodge serves the Heart of Virginia Council, an area of a little less than one-fifth of the State. The name of our Lodge is Nawakwa, which is an Algonquin word that translates to "Among the Trees." Our Chapter, in Hanover & New Kent Counties, is called Nagatamen, which translates to "Reliable One."

Thomas was elected to the Vigil Honor in secret back in the Spring and I was asked to serve as his Vigil sponsor when he would complete his initiation in the middle of October. It was a very proud moment for me to attend his ceremony and hear his new Algonquin name for the first time, Schachachgapewi Quis,

See next page...

Vigil Honor Order of the Arrow



This Certifies that

Thomas Edward Darby IV

Is Awarded the Vigil Honor

In recognition of distinguished contributions to Scouting and the Order, through exceptional service, personal commitment, and unselfish interest in the welfare of others, beyond immediate responsibilities in the Order of the Arrow, as a member of Nawakwa Lodge of the Heart of Virginia Council.

*The Vigil name given is Schachachgapewi Quis interpreted as Righteous Son.
Recorded this 12th day of September, 2016.*



BOY SCOUTS OF AMERICA

[Signature]
For Vigil Honor

Thomas cont. fr. previous page.....which translates to "Righteous Son". Thomas joined the Chapel Service Committee immediately after being inducted into the Lodge back in 2012 and I believe his service as the Committee Chairman for eighteen months left an impression on others. He went on to serve as the Vice Chief and then the Chief of his Chapter before stepping down this Summer in anticipation of attending college at Randolph-Macon in Ashland.

The symbol of the Order of the Arrow is a red arrow on a white background pointing skyward. An Ordeal member wears a white sash with this arrow. Brotherhood members wear a sash with the arrow and two bold red bars, one above and one below the arrow. The symbol of the Vigil Honor is a red triangle at the middle of the arrow with three tiny white arrows superimposed on the triangle pointing around in one direction as indicating a circle.

There are other awards in the Order of the Arrow, but the Vigil Honor is considered the top level of membership. We should all be proud of what Thomas has achieved and remember we all had our part in it.



Geschiechek Alluns Allogagan

Reverent Arrow Servant

Ed Darby

Thanksgiving Day



There will be a single Mass on Thanksgiving Day at 10:00 am. Currently, there are plans to have a parish Thanksgiving Dinner beginning at 3:00 pm. We plan to have a catered dinner this year, with participants bringing a favorite Thanksgiving dessert to share. The cost of the meal will be announced in the bulletin and on the website, but we must have a list of attendees and guests no later than Sunday, November the 15th to plan.

Parish Annual Meeting

Envelopes are available to pick up at each service with information on the parish annual meeting on the first Sunday in December. Please pick up your envelope Sunday,

November the 6th to help us to defray mailing costs. There will be a single service on December 4 at 10:00 am followed by the annual meeting with an all-parish luncheon to follow. Sign up sheets for the lunch will be posted in the parish hall.

Christmas Poinsettias



Help add a festive look to the sanctuary at Christmastime and honor a loved one at the same time by buying a poinsettia in their honor or memory. A form to state your preferences will be found in the bulletin soon.

2017 DMAS Synod

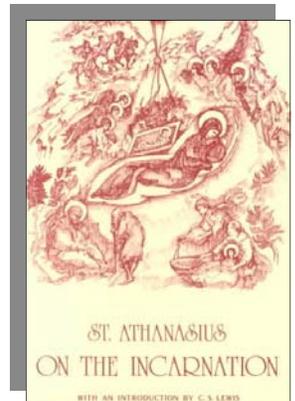
A 2017 DMAS Synod will be held again at the St. Alban's ProCathedral. Banquet activities will be hosted at a hotel.

Adult Bible study on Wednesdays

We are finishing I Peter and will take up II Peter on the 2nd Wednesday in November.

Sunday Adult Study

We finish our study of Celtic Christianity on Sunday the 6th. We will begin a new study on the Incarnation on the Second Sunday of November. Our text will be St. Athanasius' "On the Incarnation" which is available free on line, or in a small book from Amazon and other distributors. Those wishing a copy of the book should contact the Rector immediately.



A note from Avril:

Order 2017 Ordo Calendar Now

"I spoke to Fr. Nalls today about our orders for the 2017 Ordo calendar-- (repeat of the 2007, with BCP illuminated manuscripts), and he will put a "sign-up sheet" for orders in the parish hall. I will 'phone people to add names. It is a wonderful "outreach" for our church, and great for gifts. Nancy Wilds, the artist, was quite encouraged when I 'phoned her about the possibility of the repeat after the Synod. Do I look like a "squeaky wheel" already?!!! (I feel like it!). " Cost \$8.50 per Kalendar.

NOVEMBER 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 All Saints 6:30 p.m. Litany of the Saints and Holy Eucharist	2 All Souls Noon-Holy Eucharist and Commemoration of the Departed	3 Morning Prayer 8am	4 Morning Prayer 8am	5 Morning Prayer 8am
6 TRINITY XXIV Veteran's Day observed	7 Morning Prayer 8am	8 Election Day Morning Prayer 8am	9 Morning Prayer 8am Noon Holy Eucharist and Healing	10 Morning Prayer 8am	11 Morning Prayer 8am	12 Morning Prayer 8am
13 TRINITY XXV	14 Morning Prayer 8am	15 Morning Prayer 8am	16 Morning Prayer 8am Noon Holy Eucharist and Healing	17 Morning Prayer 8am	18 Morning Prayer 8am	19 Morning Prayer 8am
20 SUNDAY NEXT BEFORE ADVENT	21 Morning Prayer 8am	22 Morning Prayer 8am	23 Morning Prayer 8am Noon Holy Eucharist and Healing	24 Thanksgiving Mass at 10:00 am.	25 Morning Prayer 8am	26 Morning Prayer 8am
27 ADVENT I	28 Morning Prayer 8am	29 Morning Prayer 8am	30 St. Andrew Morning Prayer 8am Noon Holy Eucharist and Healing	 <p>Annual Meeting Sunday, Dec. 4, a combined service at 10 a.m. with the meeting to follow it. Please plan to attend this important meeting.</p>		

NOVEMBER BIRTHDAYS

- Bernard Riley 06
- Barbara Hood 08
- Julie Aida 09
- Gibson Worsham 09
- John Morgan 14
- John Bugg 24
- Bryant Cook 24
- Joanne Hardwick 26



HOSPITALITY ASSIGNMENTS

- The following groups are assigned for coffee hours.
- November 6— Altar Guild/Ladies
 - November 13-- Ushers/Lay readers
 - November 20— Parish/Vestry
 - November 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.



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

Please watch our calendar of events or "Like" us on Facebook for updates on Holy Day services.

Like us on Facebook: www.Facebook.com/StAlbansACC

Web Address: StAlbansACC.org or StAlbansRichmond.org

Follow us on Twitter: www.Twitter.com/StAlbansACC or @StAlbansACC



St. Alban's Anglican Parish

4006 Hermitage Road
 Richmond, Virginia 23227

Phone: 804-262-6100

Fax: 804-262-6171

E-mail: stalbansacc@gmail.com

WEBSITE: [.http://www.stalbansACC.org](http://www.stalbansACC.org)

