

# The D E R B E R

January 2017

the newsletter of St. Alban's Anglican Parish

## How to Use the Mass

As we contemplate and pray for an Anglo-Catholic revival, perhaps a Catholic crusade on the order of that undertaken early in the last century, it is good to call to mind our grounding, our foundations. As we take down from the shelves the books we have too long ignored and allowed to grow dusty and, as God willing read them anew, it is right to "begin at the beginning." It is right to go to the center of our lives as Anglo-Catholic Christians. In this spirit, let us approach the Mass.

The Christian uses the Mass as the means whereby he unites his will with the Will of Christ Crucified. The Mass is the Christian Sacrifice in which the one oblation once offered upon the Cross is represented upon the Altar.

The Sacrifice of the Mass is the same as that of the Cross. The same Lord Jesus Christ who offered Himself upon the Cross is offered upon the Altar by men who have been made partakers of His Priesthood by the Sacrament of Holy Order. The manner of the offering is sacramental, and the Sacrifice is a true Sacrifice because the Sacramental Presence is a real Presence. On the Cross and on the Altar and in Heaven, Jesus Christ is the same, yesterday, today and forever.

Let's look more closely. The essence of our sacrifice is the offering of the will following the example of Jesus Christ. "Nevertheless not my will but thine be done," was the prayer of our Great High Priest when He prepared Himself to sacrifice on the Altar of the Cross. So it is that when we Christians become partakers of His Sacrifice, in the words of the Mass, we offer and present ourselves, soul and body, to be "a reasonable, holy and living sacrifice." Christians at Mass identify their whole being with Christ Cru-

cified, in order that they may be crucified with Christ, suffer with Him, die with Him and hide their lives with Him in God. So the Christian uses the Mass for self-oblation.

Having offered ourselves, we Christians present our needs to our only Mediator and Advocate, who on the Altar of Sacrifice will plead our cause. Our first conscious need is, of course, for forgiveness. In the Sacrament of Penance, we offer the fruits of Contrition, which are Confession, Satisfaction and Amendment. But at the Mass, we unite our imperfect and insufficient oblation with the one oblation that takes away the sins of the world.

In the words of the Agnus Dei, we say, "O, Lamb of God, that taketh away the sins of the world, have mercy upon us." Like the penitent on his cross beside Jesus we beg, "Lord, remember me." We then use the Mass to beseech God, that by the merits of Jesus Christ, we and all the whole Church may obtain remission of sin and all other benefits of the Passion. In this way we use the Mass for Reparation.

So it is that, as Christians, we come to Mass with our most pressing need and all our needs and with the needs of those we love best. We would see Jesus, who best knows the secrets of his heart. And the priest prays for comfort and succor for those present and for all those "who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity." These prayers go out and far from us as we kneel at the center of our world. So we use the Mass for intercession.

As we pray we should be joyful in the knowledge that Christ Jesus has overcome the world and as the memories of all the loving kindnesses our Lord come to mind. We look steadfastly toward Him who stands in the midst of the sanctuary. No one else has ever been so

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Self-oblation, reparation, intercession, thanksgiving, unity, Communion, Mission, all of this and more Christians receive at Mass.

wise, so strong and so patient and so gracious. His is the One who knows two worlds and rules supreme in both. We are His own His creation, and we as we look toward Him we give thanks for all the blessings of his life; but above all His redemption, the means of Grace and the hope of glory. All of this has been God's gift to Him. The Mass shows forth to us our Lord's life which procured our salvation. To Christ we pay our homage of honor and glory and to Him we present his sacrifice of praise and thanksgiving. So it is that we as Christians use the Mass for thanksgiving.

When a Christian joins in the Mass, he or she becomes more and more conscious of the fact that time and space are annihilated. They is in mystic, sweet communion with those for whom they pray, whether in the flesh or out of the flesh, with the Holy Church throughout the world, with Angels and Archangels and with all the Company of Heaven. For the Blessed Sacrament is the center of unity. The Mass is the center of the Church. She has suffered the dismay of rending schisms and distressful heresies. But through it all the Mass remains. Where there is no Mass, there is no Church. It is the Mass that matters. It quiets our fears and satisfies our souls. Where the Mass remains, the gates of hell have not prevailed. We shares in the secret prayer of the Priest, "O Lord Jesus Christ, Who saidst unto Thine Apostles, peace I leave unto you, my peace I give unto you; Regard not my sins, but the faith of Thy Church, and grant her that peace and unity which is according to Thy Will, Who livest and reignest God, for ever and ever." In this way, Christians use the Mass for unity.

In the course of the Mass, the Christian offers to God the pains of his or her own crucifixion with Christ. We offer the agonies of his temptations. We offer the pains of his penitence, the voluntary acceptance of his trials, the patient endurance of his griefs, the desolations of his disappointments, the derelictions of his bereavements, the afflictions of his body and everything else which may be involved in his sharing of the Cross. We identify ourselves with the Sacrifice. We are no mere onlookers but partakers of the Sacrifice. We offer our alms, our obedience, our works of charity, our labors, our whole life. The Mass is not an act of devotion which lasts a certain number of minutes, from which we departs detached until the next time. It is timeless because it is the Sacrifice of the Cross, the Altar and the Heavenly Throne. With that timeless Sacrifice we unite ourselves in body and soul by virtue of our Communion. So it is that the Christian uses the Mass for Communion.

In Holy Communion Christ enters and dwells within us and we in Christ. By virtue of that indwelling, it is no longer we who live, but Christ who lives in us. We carry Christ in our soul. Our act of receiving Communion is not a momentary contact, it

is an abiding state. We may leave the Altar after Communion, but we carry Christ within us. Wherever we go, wherever we are, by day and by night, waking or sleeping, we come to dwell in a state of perpetual Communion. We come to constantly and continuously feed upon Christ in our hearts "by faith with thanksgiving." In feeding upon Christ in our hearts, those hearts become energized with the love of the Sacred Heart and the essence of that love is sacrifice. This is the love greater than which no man can have, because it moves him to lay down his life for his friends. This is the energy which moves our lives for Christ, to find them in Him. This is the energy which directs our lives under the law of Mission. Nourished with the life, energized by the love, governed by the law, the Christian responds to the bidding of his Lord. "Go. As my Father hath sent me, even so send I you." The Christian uses the Mass as the source for the spirit of Mission.

Self-oblation, reparation, intercession, thanksgiving, unity, Communion, Mission, all of this and more Christians receive at Mass and to attain these we use the Mass. The Mass is the center of our world, the source of our power, the secret of our victory--and the pledge of endless life with Him who is alive forever more, and in Him with those with whom he is bound in the bundle of life, together with all Saints and holy souls, who are members one of another in His Mystical Body.

Christians find in the Mass that peace which the world cannot give. We find the cure for all our ills--the cure for which we can find no satisfying substitute elsewhere. We come to Mass distracted with the inescapable accumulation of suppressed suggestions which are the involuntary reactions to the various experiences of life in the world. Out in the world we must bear incredible burdens, and hide our "aching heart behind a smiling face." At Mass we can find saving relief. We may speak to the Lord of our lives, and down underneath all that we may be conscious of, the repressed and apparently forgotten uprisings of our imagination, made ugly by our temptations, our voluntary renunciations and our involuntary rebellions, are given vent. Long endured repressions will work havoc with the sanest mind and the strongest body. At Mass repressions are relieved and our minds are put at peace.

We frequently come to Mass disturbed by the suppressed emotions involved in the struggle and strain of our particular conflicts with the powers of evil which assail us. Emotions have been perhaps only partly suppressed, and underneath it, all the current of our lives is turbulent. We find ourselves living over a volcano, and temporary measures afford us no safety and denies us rest. We come heavy laden to Mass, but then we see Jesus, and our burdens are lifted. We are at rest, for Jesus Christ gives us peace.

We may come to Mass oppressed with introspections which may cause us to long to get out of and away from ourselves. But how? Where and to whom shall he go? As we kneel in some dim church, early in the morning, before the pressure of the day has overtaken us, we watches the drama of Redemption as it moves serenely and swiftly on. We hears the holy words which are as soothing as the murmur of a summer wind in a garden, and before we have realized it, we have forgotten the outside world, our cares and ourselves. Presently the bell rings, and there, under the lamp, in the midst of the flickering tapers, on the white corporal, we sees our Lord. We kneel at the Communion rail, with outstretched arms.

At the rail and before the altar, we give our lives to the Lord of Life. That contact transmutes the natural to the supernatural, as water once was changed to wine. See the communicant as he or she turns to say a thanksgiving. Look at his or her face as they leave the Church. They are new creature, and in their hearts they are singing, "I live, yet not I, but Christ liveth in me." Christians use the Mass to seek strength of body, vigor of mind and cheerfulness of spirit. And we find it. It is sound psychology because it is true religion. Uncounted thousands are restless and will never rest until they rediscover the use of the Mass. The world cannot give the peace that is perfect. Perfect peace is the gift of God. It comes through Sacrament and prayer. The Mass is the Blessed Sacrament and the prevailing prayer, in resistless action.

The Mass is to be used for the glory of God; for the adoration of Our Most Holy Redeemer; for the praise of His love; for Communion with Him by whom we have access to the father, in the unity of the Holy Ghost; for the merits of His Cross and Passion, whereby we obtain remission of our sins; for the needs of all those for whom we are bound to pray, both the living and the dead; for the oblation of ourselves and the strengthening and refreshing of our souls; for the overthrow of the Kingdom of Satan; for the peace and unity of the Church; and for the relief of each and all our other necessities.

The Mass is to be used as the instituted means whereby we have recourse and appeal to our Savior, our only Mediator and our Advocate. The Mass is to be used to get to Jesus. And when we get to him, then what? Each Mass ought to be, and is, a conscious meeting with Him unto whom all hearts are open, all desires known and from whom no secrets are hid. Above all else we must be simple. If we even partly know Him as He is, we will dare to be ourselves. That will make us humble. The moment we become simple and humble we shall become trustful. That is what He wants. He has said so. "Except ye become as little children." If we are really simple about going to Mass, we will have no other thought than going to Him. The Mass is exteriorly the most perfect, exquisitely lovely thing in the world.

The Catholic revival, so long needed, should be the most thrilling event imaginable. The new Anglo-Catholic crusade can be the most romantic adventure in all the whole world. Every detail of it is fascinating. For those already walking its way, it is irresistibly joyous, but it is only when we get to the heart and soul of it all that we discover the secret of its power. It is the interior reality of a valid Christian experience which silences all doubts as to its stability. Jesus is there. We know and testify that we have seen Him. He is the beauty and the splendor and the wonder of the Mass. It is not the Liturgy or the ceremonial or the vestments or the lights or the music or the incense, it is Jesus. If we are simple at Mass, we shall see no man, save Jesus only.

If we are really humble, we will not make Mass the rare occasion for self-satisfied and self-conscious piety. We will not relegate it to our high days and holy days, or wait until we think we are "at our best." If we are really humble, then we will come as we are. No one knows better than Our Lord, what we really are, He wants us as we are. Guilty, wounded, soiled? Well, we know where to go to have that taken care of. The Confessional manages that. Tired and starved and weak and poor and inconsistent and done in? Well, Mass is the place to get to then. Lonely and anxious and depressed? There's no place like true Communion for that. Dreary days and long nights and times that lag like lead? Mass makes the days glisten and the nights expectant.

It is the thought of seeing Him in the morning that keeps us going. It is not because we are worthwhile, it is just because we are human. Timidity is pride. Eagerness is humility. We never need to be afraid to be ourselves with Him. He likes us better that way.

We never ought to forget that He cares for us, far more than we imagine. He cares about what might seem to be the little things of life. They are not little to Him. He knows how much depends upon little things, and we must not be afraid to tell Him. We ought to make the little affairs of life the occasions of special intentions. We always ought to bring to Mass a bundle of special intentions—a list of things that we would like to lay before Him. In fact, we always ought to have some prayer business to attend to at Mass. It need not be, and it ought not be, always our own affairs. We ought to go to Mass to get pray for something that will smooth matters out for other people—things we would never dream or dare to speak of to anyone else but Our Lord.

When sometimes it happens, as it does, that we are puzzled and frightened and silent, He has a way of saying to us, "You needn't tell me. I know. Don't be anxious. Don't be fearful"

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Cont. from page 3..... This is the way Our Lord means us to use the Mass, isn't it? Of course, you might need books of private devotion to help you. But after you have learned the structure and scope of Mass devotions, you very likely will pray more and more in your own words, and you will gasp out spontaneous prayers that never were in any book. They will be best of all.

You will have to learn the meaning of the liturgy and its patterns, but after a while you will become so accustomed to them that they will become just the obvious and natural and most graceful way of doing things that need to be done. You will feel quite at ease in the King's House, because you will have tasted and seen how gracious the Lord is.

-The Rev. Canon Charles H. Nalls, St. Alban's Parish, Richmond, Virginia, in gratitude to, and in loving memory of, Fr. Frank L. Vernon, St. Mark's, Philadelphia, the original author of this article.

## CHRISTIAN EDUCATION

This Epiphany we begin a new series of classes in the Faith. First, the Sunday adult study will take an in-depth look at the "Sermon on the Mount," Matthew 5-7, the most famous sermon that has ever been preached. The theme of the sermon is: Seek first the kingdom of God and His righteousness. Everything in these passages has something to do with the kingdom of God. SO, there is little wonder why some have called this "the Magna Carta of His Kingdom", and others, "The Manifesto of the King". The course will end on Quinquagesima Sunday, February 26<sup>th</sup>, and a new study for Lent and Easter will begin the following Sunday. Please bring a Bible and materials for note taking.

There have been several inquiries about Confirmation and Adult Reception classes. We hope to offer these classes on alternating Friday evenings beginning at 6 p.m. The class will be roughly 8 weeks duration and will use Frank Wilson's *Faith and Practice* as the text. For our younger students, we have prepared a specific Confirmation Manual for you. Copies of the Wilson book can be borrowed from the Rector and the Confirmation Manual for a small charge for printing. Please speak with the Rector as soon as possible so that we can schedule the class with an eye toward Confirmation and reception by the bishop just after Easter.

Sunday School for young people under 14 is held between 9:30 and 10:30 a.m. on Sundays.

Weekday Bible Study is held between 10:30 a.m. and

11:30 a.m. on Wednesdays. The class currently is reading the Letters of St. John. The class is followed by a Mass and Healing Service at noon.

## INAUGURATION DAY/PRO-LIFE MASS

# 2017 ★ PRESIDENTIAL INAUGURATION

On Friday, January 20<sup>th</sup> at 6:30 p.m., there will be a special Mass and prayers for the new president and administration.

As well, the March for Life usually takes place on January 22<sup>nd</sup>. Accordingly, we will combine the annual Mass for Life on that evening with the Inauguration Day service.

## FIGURES OF THE CHURCH-

### John Keble

John Keble, born 1792, ordained Priest in 1816, tutor at Oxford from 1818 to 1823, published in 1827 a book of poems called *The Christian Year*, containing poems for the Sundays and Feast Days of the Church Year. The book sold many copies, and was highly effective in spreading Keble's devotional and theological views. His style was more popular than now, but some of his poems are still in use as hymns.



“And be ye sure that Love can bless  
E'en in this crowded loneliness,  
Where ever moving myriads seem to say,  
Go—thou art nought to us, nor we to thee—away!”

“There are in this loud stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of the everlasting chime;  
Who carry music in their heart  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet,  
Because their secret souls a holy strain repeat.”



**Treasurer's Summary-  
December 2016**

**Treasurer  
Report**

The Vestry is most thankful for generous contributions and faithful tithing - balance – While well above budget in expenses, contributions in December addressed these needs and restored one month operating balances. Annual contributions significantly exceeded forecast and budget. While 2017 pledges continue to be received and in aggregate currently represents 50% of 2017 goal- all are encouraged to pledge.

Year 2016 Operating income including restricted funds was nearly \$12,000 over budget as was unrestricted cash levels. General Offerings alone were \$9,000 over budget. An added mortgage principal payment was subscribed with a restricted gift of \$1,000. Food Bank balances now support operations through October 2017.

Expenses for 2016 exceeded budget by \$6,600 including additional mortgage principal, and increased custodial, maintenance, stipend and administrative costs. The restricted maintenance campaign achieved \$8,720 in donations and applied \$4,364 for year 2016. This account remains available to address other unfunded emergent repair needs and to receive donations...

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

As of December 31, 2016 cash-on-hand was \$22,821, of which \$6,793 is restricted (Includes Maintenance Reserve of \$5,114). The mortgage balance is \$70,228.

**What are holy days of obligation?**

Principal Feasts are a type of observance in some churches of the Anglican Communion. All Principal Feasts are also Principal Holy Days, sharing equal status with those Principal Holy Days which are not Principal Feasts. They are considered to be the most significant type of observance, the others being Festivals, Lesser Festivals, and Commemorations. As with all Principal Holy Days, their observance is obligatory. The Anglican Principal Feasts and Principal Holy Days are somewhat comparable to Roman Catholic solemnities and holy days of obligation.

- The Epiphany
- The Presentation of Christ in the Temple (Candlemas)
- The Annunciation of Our Lord to the Blessed Virgin Mary
- Easter Day
- Ascension Day
- Day of Pentecost
- Trinity Sunday
- All Saints' Day
- Christmas Day

The following celebrations can occur on different dates depending on the date of Easter, which has no fixed date. In addition, every Sunday in the year is observed as a "feast of our Lord".

- Ash Wednesday
- Good Friday
- EASTER DAY
- ASCENSION DAY
- DAY OF PENTECOST
- The First Book of Common Prayer, 1549, observed on a weekday following Pentecost
- TRINITY SUNDAY
- Thanksgiving Day

**St. Alban's Vestry for 2017**



The 2017 Vestry of St. Alban's were elected at the Annual Congregational Meeting on Sunday, December 4, 2016. Those vestrymen who are currently serving include (above l. to r.) Ed Darby, Senior Warden, John Bugg, Junior Warden (new member), Beverly Bouse, Craig Smelley, John Farmer and June Alleyne (new member). Appointed Parish Officers are Eunice Green, Clerk of the Vestry, John Hekman, Treasurer. The president of the Vestry is Canon Nalls.





## Happy Epiphany

In Colonial Virginia, Epiphany, or 12th Night, was an occasion of great merriment, and was considered especially appropriate as a date for balls and dancing, as well as for weddings. On 12th Night, Great Cake was prepared, consisting in two giant layers of fruitcake, coated and filled with royal icing. Custom dictated that the youngest child present cut and serve the cake and whoever found the bean or prize in the Twelfth Night cake was crowned "King of the Bean" similar to the European king cake custom.

### THREE KING'S CAKE (ROSCA DE REYES OR ROSCÓN DE REYES)

Three King's Cake (or bread) is closely allied with the traditions around the Epiphany (January 6th). This date commemorates the visit the Three Wise Men made to the baby Jesus in Bethlehem. In Mexico, the day is a gift-giving holiday. Tradition states



this bread be served, garnished with the "jewels" of fruit and nuts. Usually a small clay or porcelain doll is baked inside. The custom is that whoever finds the doll must give a party on Candelmas (February 2nd).

### Ingredients

#### DOUGH

2/3 cup milk  
1/3 cup unsalted butter  
1/3 cup sugar

1/2 teaspoon salt  
2 large eggs  
2 teaspoons instant yeast  
3 1/4 cups Unbleached All-Purpose Flour

#### FILLING

2 tablespoons unsalted butter, melted  
2 tablespoons sugar  
1/2 teaspoon cinnamon  
1/2 cup chopped nuts  
3/4 cup dried mixed fruits or Favorite Fruit Blend  
1 tablespoon lemon, orange, or lime zest

#### GARNISH

candied red cherries and/or orange peel  
toasted sliced almonds, pecans, cashews, or walnuts

### Instructions

For the dough: Heat the milk to a simmer in a small saucepan or at medium power in your microwave. Pour the hot milk over the butter, sugar, and salt, and stir occasionally until the butter melts. Cool the mixture to lukewarm.

In a mixing bowl combine the milk mixture, eggs, and yeast. Add the flour 1 cup at a time, and mix until a soft, smooth dough forms. You can also use your bread machine, set on the dough cycle, for this step.

Place the dough in a greased container, cover it, and set it in a draft-free place to rise until doubled (about 1 to 1 1/2 hours). Or let your bread machine complete the dough cycle.

After the first rise, deflate the dough, cover, and let it rest for 10 minutes. Turn the dough out onto a lightly floured surface; roll into a 20" x 12" rectangle.

For the filling: Brush the surface of the dough with melted butter, leaving a 1/2" strip bare along one of the long edges. Combine the sugar and cinnamon in a small bowl. Add the nuts, mixed fruits and zest, and stir to coat. Sprinkle this mixture evenly over the buttered section of the dough.

Assembly: Starting with the garnished long edge, roll the dough up jelly-roll style, working toward the edge with no butter on it. Pinch the seam together to seal it firmly, then bring the ends together to form a ring. To keep the bread round, grease the outside of a small bowl or custard cup and put it on a lightly greased or parchment-lined baking sheet. Place the ring, seam side down, around the bowl and tuck one end inside the other, pinching it together to seal it.

Flatten the ring slightly, and using a pair of scissors, make cuts in the dough at 1 1/2" intervals around the outside edge. Hide a doll or candy inside the bread. You can place strips of candied orange peel in the cuts to create the look in the photo at the top of the recipe. Cover with greased plastic wrap and let rise until nearly doubled (about 30 to 40 minutes).

To bake: Once the dough is shaped and is rising for the second time, preheat the oven to 350°F. When the dough is risen, remove the plastic wrap, and brush the top with beaten egg. Place the candied cherries (cut in half) in the spaces between the slits in the dough, and decorate with nuts as desired.

Bake the bread for 25 to 30 minutes, covering the loaf loosely with foil after the first 15 minutes, as it will brown quickly. Remove the bread from the oven when the inner parts of the slits look cooked and the interior measures 190°F when measured with an instant-read thermometer. Cool the bread on a rack.

Yield: 1 loaf, 16 servings.

# January 2017

SUN	MON	TUE	WED	THU	FRI	SAT
1 <b>CHRISTMAS II</b> <b>NEW YEAR'S DAY</b>	2 Morning Prayer 8am	3 Morning Prayer 8am	4 Morning Prayer 8am	5 Morning Prayer 8am  6 - 8 pm Twelfth Night Party	6 <b>Feast of the Epiphany</b> Morning Prayer 8am Mass 6:30 pm	7 Morning Prayer 8am
8 <b>EPIPHANY I</b> MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	9 Morning Prayer 8am	10 Morning Prayer 8am	11 10:45 am Bible Study Noon-Holy Eu- charist and Heal- ing Service	12 Morning Prayer 8am	13 Morning Prayer 8am	14 Morning Prayer 8am
15 <b>EPIPHANY II</b> MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	16 Morning Prayer 8am	17 Morning Prayer 8am	18 10:45 am Bible Study Noon-Holy Eu- charist and Heal- ing Service  vestry meeting 6 PM	19 Morning Prayer 8am	20 Morning Prayer 8am Special Mass 6:30 p.m for Inauguration Day & Mass for Life	21 Morning Prayer 8am
22 <b>SEPTAGESIMA</b> MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	23 Morning Prayer 8am	24 Morning Prayer 8am	25 <b>Conversion of S. Paul</b> 10:45 am Bible Study Noon-Holy Eu- charist and Heal- ing Service	26 Morning Prayer 8am	27 Morning Prayer 8am	28 Morning Prayer 8am
29 <b>SEXAGESIMA</b> MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	30 Morning Prayer 8am	31 Morning Prayer 8am				

## January Birthdays

John Hekman on the 14th  
 Thomas Darby on the 17th  
 Kathryn Farmer on the 19th  
 Bill Nash on the 19th  
 Holli Brinton on the 26th  
 George Lampley on the 29th  
 Charles Worsham on the 30th



## Hospitality Assignments

The following groups are assigned for coffee hours.

- Jan 1- Altar Guild/Ladies
- Jan 8- Ushers/Lay readers
- Jan 15- Parish/Vestry
- Jan 22- Men's Club/Choir
- Jan 29 - All Parish

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](http://www.Facebook.com/StAlbansACC)

Web Address: [StAlbansACC.org](http://StAlbansACC.org) or [StAlbansRichmond.org](http://StAlbansRichmond.org)

Follow us on Twitter: [www.Twitter.com/StAlbansACC](http://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](mailto:stalbansacc@gmail.com)

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

