

# The VERGER

September 2017

the newsletter of St. Alban's Anglican Parish

## Moving

As many of you know, during the retirement, we are moving again, selling our house in Maryland and co-locating to our home here in Richmond.

Moving brings lots of decisions-what to take, what to sell, what to simply consign to the bin. This is particularly the case when one has spent many years in one place, or, at least, with one location that is "home base". Yet, it is necessary that we move-whether to pursue careers, to serve the church, to be co-located with family or, ultimately, to find a good place in which to enjoy retirement after years of moving. Increasingly, we are a nation and people in motion, sometimes frenetic motion, yet that is our condition, and it is not necessarily a bad thing, particularly in Christian life.

You see, as St. Thomas Aquinas and others have pointed out, we are either going forward, standing still or falling behind, and standing still really is falling behind. I think this is particularly true for churches. It is very easy to become complacent and comfortable. That is the prelude to standing still. Once we gather inertia and stand still, the world begins to pass us by, and we begin to fall behind.

Certainly, St. Paul believed in moving ahead as we hear in Philippians 3:13-14: "Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This is the only way to avoid stagnation and failure.

Particularly with an upcoming joint synod of traditional Anglicans in October, as a parish and a church, we need to think about what it takes to move ahead. In October, I will address the issue again as I report to you on the events of that synod. But, now let me say that we must never be satisfied with the past or believe that what we are doing in the present is all that we can or should do. To achieve all that God gives the opportunity to do, we must be ready to move forward to meet the challenges of the future.

This month, it is not my intention to list a lot of specific things to do, although there are a number of specific opportunities outlined elsewhere in the Verger this and every month. I would, though, like to address many of the different kind of things we

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**SHEPHERD'S VOICE**

A Joyful 'toon by Mike Waters



My sheep listen to my voice; I know them, and they follow me. - JOHN 10:27 NIV

© 2009 Michael D. Waters www.joyfultoons.com

can do. We need to accept that the challenges before us are there because God wants us move and to do something about them.

First, we need to embrace and fully accept the challenge of making a difference in the world. Here, I would draw your attention to Matthew 5:13-16 and I Peter 2:9. As we hear in Matthew, “Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” So, you and I, this parish, this church are all challenged to making a difference in our world. That difference must come as we live firmly in Scripture.

We must show the world that we have answers to the problems plaguing mankind.

A prime example is the loss of a culture of life, particularly the abortion of unborn children. We need to oppose this not because it is somehow politically unacceptable. We oppose it because it is morally wrong. How do we do this? We do this in the same way God’s people have always changed the world-by fearlessly teaching and preaching the gospel of Jesus and changing the hearts and minds of those who live around us.

This begins right here in Richmond, Virginia; right here in Bellevue, Rosedale, Lakeside and Ginter Park. Since moving to Richmond, I have heard folks say “our community is not really open to the Gospel.” Why is that? Was that based on the failure of well planned and well financed efforts to evangelize? No. Was it because there was so much opposition to the church that no one would listen? There is some opposition, but not really hostility. Mostly, it was because the local church simply did not make the effort.

As the bumper sticker aphorism says, “Think globally, but act locally!” While the larger church wants to be everywhere, in order to succeed it must learn how to take care of each location. Is there a local plan of

work? Is there a budget for local evangelism, or worse, are there monetary resources for evangelism that go begging? Is there no real use of media to get out in the community? That is a static form of thinking that we must never let creep in.

Being Christians on the move also means accepting the challenge of leadership development-not just clergy, by Christian education teachers, catechists, vestry members, lay readers, acolytes, altar guild members. Have we really thought about who will lead the church in 10, 20, 30 years? Certainly, St Paul invested himself in the training of Timothy who, in turn, was to do the same with other faithful Christians. (II Timothy 2:2) These would in turn invest themselves in yet others. Godly leaders must develop future leaders.

Just as there is a responsibility to train, there is a responsibility to be trained. This means being a good follower. Specifically, we must develop male leadership to replace an aging or aged clergy and to provide for future lay readers and acolytes. (1 Corinthians 11:3; Ephesians 5:23). We must develop, likewise, both women and men to serve as the lay leaders of our parish both in the spiritual and temporal aspects of community life. Here, I want to mention specifically the Lay Reader and Acolyte Retreat. What a great opportunity to be trained for the future of the church.

Now I want to note that all of this effort to “move” the church forward into the future must not abandon the foundation of Scripture as our authority for what we do. In recent years, so many denominations have made decisions to change our worship and Christianity with unbiblical reasoning. Just a few, which may be painfully familiar, include: the increased use of entertainment as a replacement for worship; abandoning the model of a male clergy; use of inappropriate music in liturgy; de-emphasis on sacraments particularly Confirmation as a requisite for Communion; compromise on various doctrinal points for the sake of appealing to the world, and “reducing” the importance of God’s word.

Those who believe the Bible is the word of God understand that they may not simply add or subtract their own ideas and desires in place of God’s. With such changes God is not pleased, and we must always remain a

people rooted in Scripture. Again, here at St. Alban's we have twice-weekly Scripture studies, and we welcome suggestions for new Bible studies.

Ultimately, "moving" the parish and church forward into the future involves every member because the church is her people, and the church moves only as its people move. All these challenges are personal challenges to each and every one of us.

So, as we get "on the move" here at St. Alban's this fall, let's remember that the parish is composed of people just like each of us:

1. It will be friendly if I am.
2. It will do a great work, if I work.
3. It will make generous gifts to many causes, if I am generous.
4. It will bring others to Christ, if I lead them.
5. It will be a church of love, faith, and service, if I who make it what it is, am filled with these.

So, this fall, with God's help, let's re-dedicate ourselves to the task of being all that we want the church to be.

In Christ,

Canon Nalls



Canon Nalls celebrating his birthday at coffee hour in August.

## GRACE, n.

undeserved,  
unmerited,  
unearned,  
favour

### A PRAYER FOR GRACE

I AM bending my knee  
In the eye of the Father who created me,  
In the eye of the Son who died for me.  
In the eye of the Spirit who cleansed me,  
In love and desire.

Pour down upon us from heaven  
The rich blessing of Thy forgiveness;  
Thou who art uppermost in the City,  
Be Thou patient with us.

Grant to us, Thou Savior of Glory,  
The fear of God, the love of God, and His affection,  
And the will of God to do on earth at all times  
As angels and saints do in heaven;  
Each day and night give us Thy peace.  
Each day and night give us Thy peace. Amen.

From the *Carmina Gadelica*-a collection of early Celtic hymns and prayers (1928 ed.)

## Classes and Studies for Fall

### CHRISTIAN HEALTH AND FITNESS

"Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well." (III John 1:2)

Our parish health and fitness group will resume its meetings in September. As a guide, we will be using the *Thin Within* books and/or workbook.

Thin Within group resumes 2nd and 4th Sunday in September at 12:30 p.m. in the Library

*Thin Within* is a non-diet, Biblical approach to better health. A group has been started here in the parish for those interested in mutual support for fitness.

The group uses the *Thin Within* program, a free, Bible based course which spans 12 weeks. An on-line version is available starting on February 6th at this website <http://www.thinwithin.org/thin-within-classes/>

The book and workbook are available from Amazon, and the plan is to use those resources and others over the coming weeks. If you are interested, please contact the rector for more information.

Those already enrolled be advised the group meets 2nd and 4th Sunday at 12:30 p.m. in the Library.

### LAY READERS AND ACOLYTES

On Sunday, September 10<sup>th</sup> immediately following the adult Bible study, there will be a brief meeting for men interested in serving as lay readers and/or acolytes. For those who have never served, there will be training offered in lay reading and altar service basics. Young men are particularly urged to take part in the liturgy as acolytes to have an opportunity to explore a potential vocation.

### READING AND SERVING: THE BASICS

For all interested in the diocese, St. Albans will offer a course for lay readers and servers on Friday, October 27<sup>th</sup> beginning at 6:00 p.m. and from 8:00 a.m. to 4:00 p.m. on Saturday, October 28<sup>th</sup>. We will cover the basics of serving and reading the Epistle at the Holy Communion, conducting morning and evening prayer by lay readers, and reading of a prepared sermon in the absence of clergy. A fee of \$20.00 will cover continental breakfast, lunch and materials. Several copies of *Ritual Notes* will be on offer at a discount for a separate charge. Lunch

options will be sent by e-mail to participants in mid-September along with the prepared sermon to be read.

This class builds on the successful Readers' and Acolytes retreat held by St. Alban's six years ago. Lay reader participants will have the opportunity on a voluntary basis to present sermons or portions of morning and evening prayer on video for review and suggestions. Young men are particularly encouraged to attend as you will help forge the future of the Church. Clergy also are encouraged to attend with their people both to help with the program and to have an opportunity to observe particularly newcomers to these vital ministries of the church. The list of successful participants will, with approvals by parish clergy, be forwarded directly to the bishop for the Advent licensure cycle.

### ADULT STUDIES

The Sunday adult study of Revelation is expected to continue until the last Sunday in September. The 10:30 a.m. Wednesday study will finish First and Second Samuel by the end of September and move on to the next Old Testament "historical books".

By request, the October Sunday series will consider angels and "the other guys." We will be reading *Angels and Demons; What Do We Really Know About them.* by well-regarded author and theologian Peter Kreeft. The book is a response to actual questions many people have asked Prof. Kreeft about angels and demons. He separates fact from fantasy and myth from reality as he answers 100 common questions about these spiritual beings.

Based on a very popular college course he teaches on this subject, this book responds to the incredible amount of interest in angelic beings and attempts to clear up some of the misinformation abounding in the numerous books today on what we know about these mysterious spirits. Drawing on the Bible, traditional Church teaching and St. Thomas Aquinas, Kreeft gives straight, clear answers to the perennial and philosophical questions asked about angels and demons throughout time. In his typical lucid, profound and sometimes humorous style, he answers such questions as "What are angels made of", "How do angels communicate with God", "How do angels communicate with us", "Do demons, or devils, or evil spirits really exist?"

Copies of the book, new and used are available on Amazon starting under four dollars. For those not on-line, you can order through the rector until 10 days before the class begins. We also hope to have video of lectures on the book by Prof. Kreeft himself.

## YOUNG ADULTS

Fr. Mark Grant will resume Sunday classes for teens and young adults at 9:30 a.m. on Sunday, September 10<sup>th</sup>. Fr. John Ayres is leading a catechism class for a number of our young people which will continue into September. Inquiry for catechesis should be made to Fr. Ayres.

## CHILDREN'S SUNDAY SCHOOL

Michel Grant will be teaching the Children's Sunday School class for elementary age kids. The class explains various Biblical lessons through art projects and conversation.



## Why Is September The Ninth Month - Now?

Pope Gregory XIII reigned from 1572 to 1585. Among the events of his papacy were the attempted overthrow of the defiant Queen Elizabeth I (whose navy, under the command of such famous British naval captains as Francis Drake, John Hawkins and Martin Frobisher, later defeated the Spanish Armada that was sent to enforce the restoration of Roman Catholicism on Britain), and his bizarre "blessing" of the slaughter of Huguenots (French Protestants) throughout France. One of Gregory's most lasting legacies was his "Gregorian Calendar," which was actually a revision of an earlier Roman calendar, that most of us, Roman Catholic, Protestant, and everyone else, find ourselves using today. From it, we mark the "New Year" in the dead of winter (in the northern hemisphere) or the heat of summer (in the southern hemisphere), rather than in the spring as God commanded.



### The Julian and Gregorian Roman Calendars

With the assistance of the Italian astronomer Luigi Lilio Ghiraldi and the German Jesuit mathematician Christopher

Clavius, Gregory introduced his namesake calendar in 1582. Gregory's calendar was primarily intended to correct the accumulated inaccuracies of the Julian Calendar (named after Julius Caesar), which, because it was slightly too long (365.25 days per year rather than the actual 365.242199 days), had caused an apparent 10-day error in the equinoxes by the Middle Ages i.e. the spring (vernal) equinox was by then arriving about March 31 on the Julian calendar, rather than about March 21.

The Roman calendar months are ironic proof that the new year actually begins in the spring, as the Romans themselves observed in earlier times e.g. they named September as the seventh month (*sept* is a Latin prefix for *seven*), although it's observed as the ninth month now. The same is seen with October (*oct* is a prefix for *eight*), which is now observed as the tenth month, and December (*dec* is the prefix for *ten*), which is now observed as the twelfth month. That, along with starting the "day" at midnight, made their "change of times and seasons" complete.

### Bible Months and Years

The Bible calendar has a number of significant differences with the Roman or "Gregorian" calendar that most western nations use today.

Unlike the Roman calendar that begins its year in winter (in the northern hemisphere), the Bible calendar begins in spring (in the Middle East). This was commanded by God to Moses at the time of the Passover, which always comes in spring: "This month shall be for you the beginning of months; it shall be the first month of the year for you." (Exodus 12:2 RSV)

In accordance with its ancient beginnings (right from The Seven Days Of Creation when light was created after the darkness), Bible calendar days were, and are, determined to begin and end at sunset e.g. "from evening to evening shall you keep your Sabbath" (Leviticus 23:32 RSV) Months of the Biblical calendar are linked directly to the phases of the moon (the word *month* actually means *moon*). The Bible month begins with the first sighting of the slender crescent of the new moon which does not become visible until a day or two after the precise time of the astronomical new moon, when the moon is directly between the earth and the sun. The moon at that time is usually slightly above or below the ecliptic. At other less common times, when the moon is directly in our line of sight to the sun, we get a solar eclipse (i.e. eclipses of the sun can occur only at the time of the new moon when the moon is between the earth and the sun. Conversely, eclipses of the moon can only occur at the time of the full moon when the earth is between the moon and the sun).





## Treasurer Report August 2017



The Vestry is most thankful for faithful giving –August year to date results reflected operating income well above budget but operating expenses also above budget by \$3,246. All are encouraged to give generously and to adhere to pledge schedules.

General offerings are ahead of budget year to date by nearly \$800. Building Fund, Restricted Gifts and Special Events are also ahead of budget. Income for Building Use and Outreach are below budget.

Utilities, Maintenance, and Altar Guild expenses remain above budget year to date. Utilities are nearly \$1,200 above budget. The restricted Building Fund Reserve for major repairs incurred no charges in July.

Parishioners are encouraged to participate in a Stock donation program or consider joining others in a “Pew Naming” in support of the Building Fund. Planned Giving forms are also available for stated intentions. Contact the Treasurer for details.

As of August 31, 2017 cash-on-hand was \$34,729 of which \$2,000 represents a restricted legacy gift payable, \$3,240 other is also restricted (Includes Building Fund Reserve of \$2,574). The mortgage balance is \$60,132.

### FLOWERS AT THE ALTAR:

Let us give thanks to God with flowers. The dedication can be for a memorial, a birthday, anniversary, thanksgiving or remembrance of any kind. There is always a good reason to worship God with the beauty of God's creation.

A suggested donation for flowers for both vases is \$30 - \$40. Please call 262-6100 to make your commitment and receive acknowledgement in the Sunday bulletin

### A note from Avril

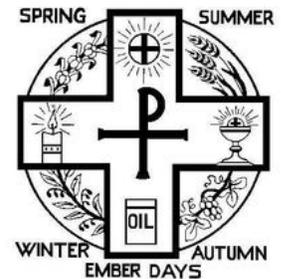
Avril called today with a quote for the Verger from This England Magazine, Autumn Issue...Professor Stephen Hawking of Cambridge University, an atheist, said, “Christianity is a fairy story for those afraid of the dark.” to which Professor John Lennox of Oxford replied, “Atheism is a fairy story for those afraid of the Light.”

Avril is improving. She thanks everyone for their kind thoughts and good wishes. She said, “I miss everyone and will be back as soon as I can.”

## WHAT ARE EMBER DAYS

In the liturgical calendar of the Western Christian churches, Ember days are four separate sets of three days within the same week — specifically, the Wednesday, Friday, and Saturday — roughly equidistant in the circuit of the year, that are set aside for fasting and prayer.

These days set apart for special prayer and fasting were considered especially suitable for the ordination of clergy.



The Ember Days are known in Latin as *the quattuor anni tempora* (the "four seasons of the year"), or formerly as the *jejunia quattuor temporum* ("fasts of the four seasons").

The four quarterly periods during which the ember days fall are called the embertides.

The Ember Weeks, the weeks in which the Ember Days occur, are these weeks: between the third and fourth Sundays of Advent (although the Common Worship lectionary of the Church of England places them in the week following the second Sunday in Advent); between the first and second Sundays of Lent; between Pentecost and Trinity Sunday; and the liturgical Third Week of September.

According to an old way of counting, as first Sunday of a month (an information important to determine the appropriate Matins readings) was considered the Sunday proximate to, not on or after, the first of the month, so this yielded as Ember Week precisely the week containing the Wednesday after Holy Cross Day (September 14), and as Ember Days said Wednesday and the following Friday and Saturday. It has been preserved in that order by Western Rite Orthodoxy and Anglicans. Yet for Roman Catholics, a 20th-century reform of the Breviary shifted the First Sunday in September to what the name literally implies, and by implication, Ember Week to the Week beginning with the Sunday after Holy Cross day. Therefore, in a year that September 14 falls on a Sunday, Monday, or Tuesday, the Ember Days for Western Rite Orthodox and Anglicans are a week sooner than for those of modern-day Catholics.

Go to <http://www.andiesisle.com/ourfather.html> to see a beautiful video, just copy and paste.

## Parish Homecoming, August 27, 2017



After a combined service on Sunday August 27, parishioners gathered on the front lawn for the annual homecoming. A wide assortment of food was brought by attendees while hot dogs and hamburgers, supplied by the church, were cooked on the grill. Soft drinks and iced tea were available to drink. There was music provided by John Morgan and a friend. Games for the kids included croquet and breaking a piñata filled with candy. Everyone agreed it was a fun-filled event to end summer 2017. Thanks to everyone who worked so hard to put it together.

Photographs from Charles Barfield,



# SEPTEMBER 2017

SUN	MON	TUE	WED	THU	FRI	SAT
					1 Morning Prayer 8am	2 Morning Prayer 8am
<b>3 TRINITY XII</b> Eucharist at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	<b>4 LABOR DAY</b>  Morning Prayer 8am	5 Morning Prayer 8am	6 Morning Prayer 8am Noon-Holy Eucharist /Healing	7 Morning Prayer 8am	8 Morning Prayer 8am	9 Morning Prayer 8am
<b>10 TRINITY XIII</b> MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	11 Morning Prayer 8am  NEVER FORGET 09.11.2001	12 Morning Prayer 8am	13 Morning Prayer 8am Noon-Holy Eucharist /Healing	<b>14 EXALTATION OF THE HOLY CROSS</b> Morning Prayer 8am	15 Morning Prayer 8am	16 Morning Prayer 8am
<b>17 TRINITY XIV</b> Eucharist at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	18 Morning Prayer 8am	19 Morning Prayer 8am	<b>20 EMBER WEDNESDAY</b> Morning Prayer 8am Noon-Holy Eucharist /Healing	21 S. MATTHEW Morning Prayer 8am	<b>22 EMBER FRIDAY</b> Morning Prayer 8am	<b>23 EMBER SATURDAY</b> Morning Prayer 8am
<b>24 TRINITY XV</b> MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	25 Morning Prayer 8am	26 Morning Prayer 8am	27 Morning Prayer 8am Noon-Holy Eucharist /Healing	28 Morning Prayer 8am	<b>29. S. MICHAEL AND ALL ANGELS</b> Morning Prayer 8 am 	30 Morning Prayer 8am



**HAPPY BIRTHDAY**  
**BONNIE COOK 07**  
**STEPHEN WORSHAM 07**  
**TERRY SMELLEY 17**  
**JOHN WHITFIELD 18**  
**STEPHEN LEWIS 19**  
**JOHN FARMER 30**



## HOSPITALITY ASSIGNMENTS

**THE FOLLOWING GROUPS ARE ASSIGNED FOR COFFEE HOURS.**  
**SEEP. 3- ALTAR GUILD/LADIES**  
**SEP.10- USHERS/LAY READERS**  
**SEP. 17- PARISH/VESTRY**  
**SEP. 24- 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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