

The



VERGER

October 2017

the newsletter of St. Alban's Anglican Parish

Rectors Message for October

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I have just returned from Dunwoody, Georgia where I was privileged to serve as a diocesan delegate to the Joint Synods of the Anglican Catholic Church, the Anglican Province in America, the Anglican Church in America, and the Diocese of the Holy Cross. I am very pleased to announce that there is now full Communion among these bodies, which total some 300 parishes across the country.

I will be speaking to the parish about the full import of the proceedings, and what these events mean for our future as a parish in the Anglican Catholic Church. As well, I am currently preparing a detailed article for the November *Verger*, from my extensive notes of the meeting and the official documents. I will simply say here that this is a moment of unity we have awaited in the continuing church for some 40 years since the Affirmation of St. Louis. As this document is and will remain foundational to our faith, I have asked our editor to reproduce it this

month. I urge all parishioners to read or re-read it very carefully. I am most happy to answer questions or discuss the Affirmation, as well as any of your questions about the Joint Synods.

I'll conclude by telling you all that the Holy Spirit was clearly at work, and that the tears of so many of us who have labored for this movement for so many years were truly tears of joy.

Prayer For the Unity of God's People.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly, union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

In Christ,
Canon Nalls



The Affirmation of St. Louis



The consecration of James Orin Mote in 1977 preserved the historic episcopate.

Preserving the Faith

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. Their object was to determine the actions necessary to establish an orthodox jurisdiction in which traditional Anglicanism would be maintained.

The Affirmation of St. Louis was adopted by those meeting in St. Louis as a statement of principles to guide them and others in the establishment of this new Anglican jurisdiction. It pledges "to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church," and to do "all things necessary for the continuance of the same." Part of that pledge involved the consecration of the Right Reverend James Orin Mote, the first Bishop of the Anglican Catholic Church.

The Anglican Catholic Church, along with The Anglican Province of Christ the King, and the United Episcopal Church of North America uphold and maintain the belief and practice set out in this important document.

The Continuation of Anglicanism

We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same.

We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confine ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses.

The Dissolution of Anglican and Episcopal Church Structure

We affirm that the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America, by their unlawful attempts to alter Faith, Order and Morality (especially in their General Synod of 1975 and General Convention of 1976), have departed from Christ's One, Holy, Catholic and Apostolic Church.

The Need to Continue Order in the Church

We affirm that all former ecclesiastical governments, being fundamentally impaired by the schismatic acts of lawless Councils, are of no effect among us, and that we must now reorder such godly discipline as we strengthen us in the continuation of our common life and witness.

The Invalidity of Schismatic Authority

We affirm that the claim of any such schismatic person or body to act against any Church member, clerical or lay, for his witness to the whole Faith is with no authority of Christ's true Church, and any such inhibition, deposition or discipline is without effect and is absolutely null and void.

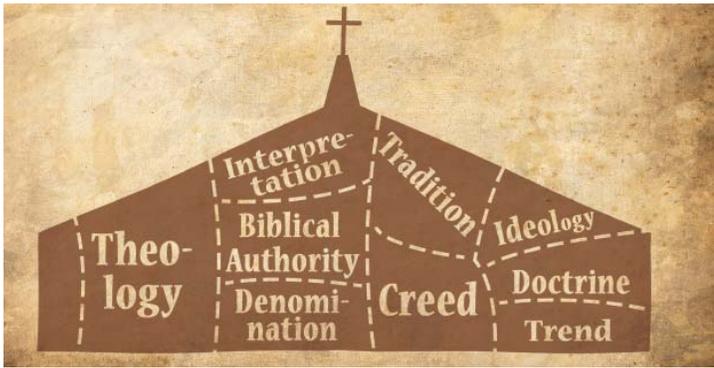
The Need for Principles and a Constitution

We affirm that fundamental principles (doctrinal, moral, and constitutional) are necessary for the present, and that a Constitution (redressing the defects and abuses of our former governments) should be adopted, whereby the Church may be soundly continued.

The Continuation of Communion with Canterbury

We affirm our continued relations of communion with the See of Canterbury and all faithful parts of the Anglican Communion. *[Note: Because of the action of General Synod of the Church of England, Parliament, and the Royal Assent, the College of Bishops of the Anglican Catholic Church is obliged no longer to count the See of Canterbury as a faithful part of the Anglican Communion.]*

WHEREFORE, with a firm trust in Divine Providence, and before Almighty God and all the company of heaven, we solemnly affirm, covenant and declare that we, lawful and faithful members of the Anglican and Episcopal Churches, shall now and hereafter continue and be the unified continuing Anglican Church in North America, in true and valid succession thereto.



FUNDAMENTAL PRINCIPLES

In order to carry out these declarations, we set forth these fundamental Principles for our continued life and witness.

PREFACE:

In the firm conviction that "we shall be saved through the grace of the Lord Jesus Christ," and that "there is no other name under heaven given among men by which we must be saved," and acknowledging our duty to proclaim Christ's saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.

We acknowledge that rule of faith laid down by St. Vincent of Lerins: "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic."

I. PRINCIPLES OF DOCTRINE

1. The Nature of the Church.

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ's faithful Bride, she is different from the world and must not be influenced by it.

2. The Essentials of Truth and Order

We repudiate all deviation of departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

Holy Scriptures

The Holy Scriptures of the Old and New Testaments as the authentic record of God's revelation of Himself, His saving activity, and moral demands--a revelation valid for all men and all time.

The Creeds

The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the "Apostles' Creed, and that known as the Creed of St. Athanasius to be "thoroughly received and believed" in the sense they have had always in the Catholic Church.

Tradition

The received Tradition of the Church and its teachings as set forth by "the ancient catholic bishops and doctors," and especially as defined by the Seven

Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

Sacraments

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had) -- Baptism as incorporating us into Christ (with its completion in Confirmation as the "seal of the Holy Spirit"), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

Holy Orders

The Holy Orders of bishops, priests and deacons as the perpetuation of Christ's gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or priest ordained by such) as the celebrant of the Eucharist -- these Orders consisting exclusively of men in accordance with Christ's Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

Deaconesses

The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

Duty of Bishops

Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church's Faith and Moral Teaching.

The Use of Other Formulae

In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

Incompetence of Church Bodies to Alter Truth

We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential pre-requisites of any Sacrament.

Unity with Other Believers

We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who "worship the Trinity in Unity, and Unity in Trinity," and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

II. PRINCIPLES OF MORALITY

The 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:

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 . . ."

Sanctity of Human Life

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.

Man's Duty to God

All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

Family Life

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.

Man as Sinner

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.

Man and God's Grace

We recognize, too, 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.

Christian's 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.

III. CONSTITUTIONAL PRINCIPLES

In the constitutional revision which must be undertaken, we recommend, for the consideration of continuing Anglicans, the following:

Retain the Best of Both Provinces

That the traditional and tested features of the Canadian and American ecclesiastical systems be retained and used in the administration of the continuing Church.

Selection of Bishops

That a non-political means for selection of bishops be devised.

Tripartite Synod

That the Church be generally governed by a Holy Synod of three branches (episcopal, clerical and lay), under the presidency of the Primate of the Church.

Scriptural Standards for the Ministry

That the apostolic and scriptural standards for the sacred Ministry be used for all orders of Ministers.

Concurrence of all Orders for Decisions

That the Constitution acknowledge the necessity of the concurrence of all branches of the Synod for decisions in all matters, and that extraordinary majorities be required for the favorable consideration of all matters of importance.

Re-establishment of Discipline

That the Church re-establish an effective permanent system of ecclesiastical courts for the defense of the Faith and the maintenance of discipline over all her members.

Constitutional Assembly to be Called

That our bishops shall call a Constitutional Assembly of lay and clerical representatives of dioceses and parishes to convene at the earliest appropriate time to draft a Constitution and Canons by which we may be unified and gov-

erned, with special reference to this Affirmation, and with due consideration to ancient Custom and the General Canon Law, and to the former law of our provinces.

Interim Action

In the meantime, trusting in the everlasting strength of God to carry us through all our trials, we commend all questions for decision to the proper authorities in each case: Episcopal, diocesan, and parochial, encouraging all the faithful to support our witness as subscribers to this Affirmation, and inviting all so doing to share our fellowship and the work of the Church.

IV. PRINCIPLES OF WORSHIP

Prayer Book--The Standard of Worship

In the continuing Anglican Church, the Book of Common Prayer is (and remains) one work in two editions: The Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists.

Certain Variances Permitted

For liturgical use, only the Book of Common Prayer and service books conforming to and incorporating it shall be used.

V. PRINCIPLES OF ACTION

Intercommunion with other Apostolic Churches

The continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion, and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached.

Non-Involvement with Non-Apostolic Groups

We recognize that the World Council of Churches, and many national and other Councils adhering to the World Council, are non-Apostolic, humanist and secular in purpose and practice, and that under such circumstances, we cannot be members of any of them. We also recognize that the Consultation of Church Union (COCU) and all other such schemes, being non-Apostolic and non-Catholic in their present concept and form, are unacceptable to us, and that we cannot be associated with any of them.

Need for Sound Theological Training

Re-establishment of spiritual, orthodox and scholarly theological education under episcopal supervision is imperative, and should be encouraged and promoted by all in authority; and learned and godly bishops, other clergy and lay people should undertake and carry on that work without delay.

Financial Affairs

The right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected.

Administrative Matters

Administration should, we believe, be limited to the most simple and necessary acts, so that emphasis may be centered on worship, pastoral care, spiritual and moral soundness, personal good works, and missionary outreach, in response to God's love for us.

The Church as Witness to Truth

We recognize also that, as keepers of God's will and truth for man, we can and ought to witness to that will and truth against all manifest evils, remembering that we are as servants in the world, but God's servants first.

Pensions and Insurance

We recognize our immediate responsibility to provide for the establishment of sound pension and insurance programs for the protection of the stipendiary clergy and other Church Workers.

Legal Defense

We recognize the immediate need to coordinate legal resources, financial and professional, for the defense of congregations imperiled by their stand for the Faith, and commend this need most earnestly to the diocesan and parochial authorities.

Continuation, Not Innovation

In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body, but continue as Anglicans and Episcopalians. NOW, THEREFORE, deeply aware of our duty to all who love and believe the Faith of our Fathers, of our duty to God, who alone shall judge what we do, we make this Affirmation. Before God, we claim our Anglican/Episcopal inheritance, and proclaim the same to the whole Church, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. **Amen.**

ed Gifts and Special Events remain ahead of budget. Income for Building Use, Food Bank and Outreach are below budget.

Utilities, Maintenance, and Altar Guild expenses remain above budget year to date. Utilities are nearly \$1,100 above budget. The restricted Building Fund Reserve for major repairs incurred no charges in July.

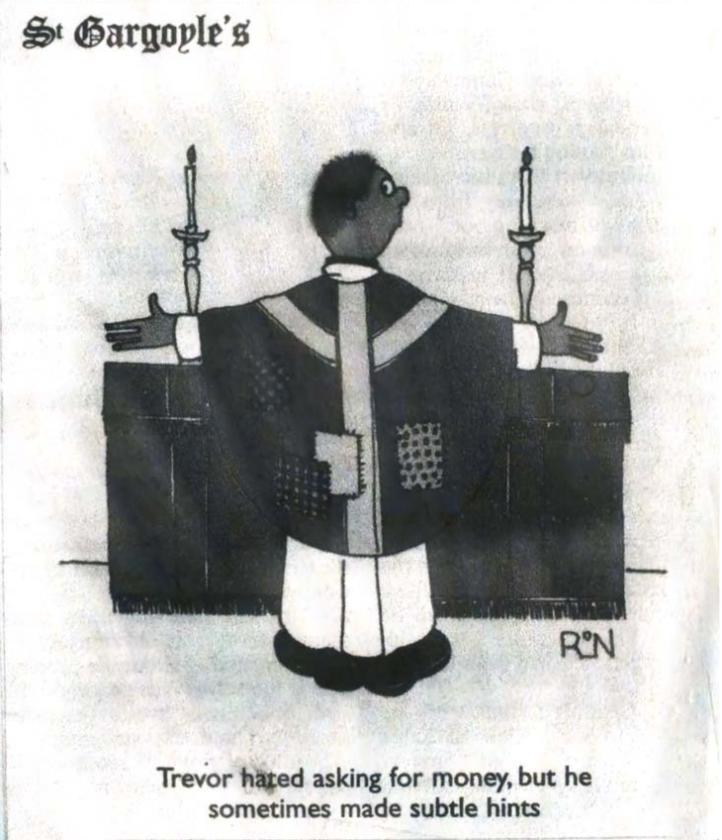
As of September 30, 2017 cash-on-hand was \$33,865 of which \$2,000 represents a restricted legacy gift payable, \$3,079 other is also restricted (Includes Building Fund Reserve of \$2,574). The mortgage balance is \$59,939.

Save the Date



LOSA is having a lunch at noon on Wednesday, October 25, 2017 at the home of Pat Hancock. Please RSVP to Pat at 804-266 - 2380. Pat's address is Imperial Plaza, 1711 Bellevue Avenue, Apartment 817.

A cartoon submitted by Avril Lim



**Treasurer's Report
September 2017**



The Vestry is most thankful for faithful giving –August year to date results reflected operating income above budget but operating expenses also above budget by nearly \$2,700. All are encouraged to give generously and to adhere to pledge schedules. The draft 2018 budget was approved by the Vestry, will be distributed in early November, and will be presented at the Annual Meeting in early December, 2017.

General offerings for September lagged budget by nearly \$1.200 and are \$400 below budget year to date. Building Fund, Restrict-

The Saints of October

St. Luke, October 18

Luke, the writer of the Gospel and the Acts of the Apostles, has been identified with St. Paul's "Luke, the beloved physician" (Colossians 4:14). We know few other facts about Luke's life from Scripture and from early Church historians.

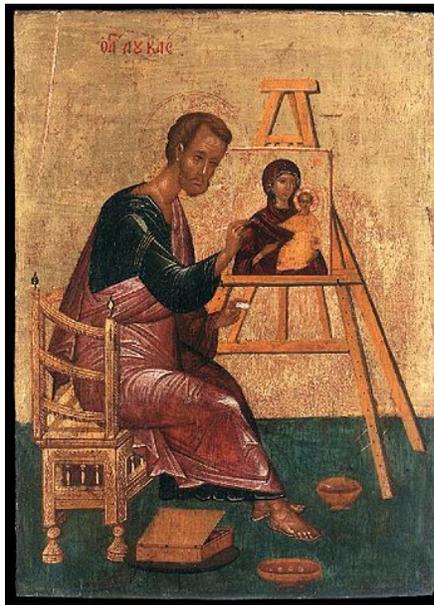
It is believed that Luke was born a Greek and a Gentile. In Colossians 10-14 speaks of those friends who are with him. He first mentions all those "of the circumcision" -- in other words, Jews -- and he does not include Luke in this group. Luke's gospel shows special sensitivity to evangelizing Gentiles. It is only in his gospel that we hear the parable of the Good Samaritan, that we hear Jesus praising the faith of Gentiles such as the widow of Zarephath and Naaman the Syrian (Lk.4:25-27), and that we hear the story of the one grateful leper who is a Samaritan (Lk.17:11-19). According to the early Church historian Eusebius Luke was born at Antioch in Syria.

In our day, it would be easy to assume that someone who was a doctor was rich, but scholars have argued that Luke might have been born a slave. It was not uncommon for families to educate slaves in medicine so that they would have a resident family physician. Not only do we have Paul's word, but Eusebius, Saint Jerome, Saint Irenaeus and Caius, a second-century writer, all refer to Luke as a physician.

We have to go to Acts to follow the trail of Luke's Christian ministry. We know nothing about his conversion but looking at the language of Acts we can see where he joined Saint Paul. The story of the Acts is written in the third person, as an historian recording facts, up until the sixteenth chapter. In Acts 16:8-9 we hear of Paul's company "So, passing by Mysia, they went down to Troas. During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, 'Come over to Macedonia and help us.' " Then suddenly in 16:10 "they" becomes "we": "When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them."

So Luke first joined Paul's company at Troas at about the year 51 and accompanied him into Macedonia where they traveled first to Samothrace, Neapolis, and finally Philippi. Luke then switches back to the third person which seems to indicate he was not

thrown into prison with Paul and that when Paul left Philippi Luke stayed behind to encourage the Church there. Seven years passed before Paul returned to the area on his third missionary journey. In Acts 20:5, the switch to "we" tells us that Luke has left Philippi to rejoin Paul in Troas in 58 where they first met up. They traveled together through Miletus, Tyre, Caesarea, to Jerusalem.



Luke is the loyal comrade who stays with Paul when he is imprisoned in Rome about the year 61: "Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers" (Philemon 24). And after everyone else deserts Paul in his final imprisonment and sufferings, it is Luke who remains with Paul to the end: "Only Luke is with me" (2 Timothy 4:11).

Luke's inspiration and information for his Gospel and Acts came from his close association with Paul and his companions as he explains in his introduction to the Gospel: "Since many have undertaken to set down an orderly account of the events that have

been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus" (Luke 1:1-3). Luke's unique perspective on Jesus can be seen in the six miracles and eighteen parables not found in the other gospels. Luke's is the gospel of the poor and of social justice. He is the one who tells the story of Lazarus and the Rich Man who ignored him. Luke is the one who uses "Blessed are the poor" instead of "Blessed are the poor in spirit" in the beatitudes. Only in Luke's gospel do we hear Mary's Magnificat where she proclaims that God "has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty" (Luke 1:52-53).

Luke also has a special connection with the women in Jesus' life, especially Mary. It is only in Luke's gospel that we hear the story of the Annunciation, Mary's visit to Elizabeth including the Magnificat, the Presentation, and the story of Jesus' disappearance in Jerusalem. It is Luke that we have to thank for the Scriptural parts of the Hail Mary: "Hail Mary full of grace" spoken at the Annunciation and "Blessed are you and blessed is the fruit of your womb Jesus" spoken by her cousin Elizabeth.

Forgiveness and God's mercy to sinners is also of first importance

to Luke. Only in Luke do we hear the story of the Prodigal Son welcomed back by the overjoyed father. Only in Luke do we hear the story of the forgiven woman disrupting the feast by washing Jesus' feet with her tears. Throughout Luke's gospel, Jesus takes the side of the sinner who wants to return to God's mercy.

Reading Luke's gospel gives a good idea of his character as one who loved the poor, who wanted the door to God's kingdom opened to all, who respected women, and who saw hope in God's mercy for everyone.

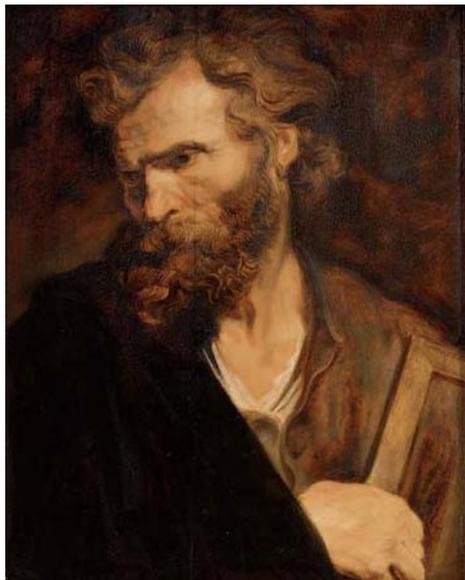
The reports of Luke's life after Paul's death are conflicting. Some early writers claim he was martyred, others say he lived a long life. Some say he preached in Greece, others in Gaul. The earliest tradition we have says that he died at 84 Boeotia after settling in Greece to write his Gospel.

A tradition that Luke was a painter seems to have no basis in fact. Several images of Mary appeared in later centuries claiming him as a painter but these claims were proved false. Because of this tradition, however, he is considered a patron of painters of pictures and is often portrayed as painting pictures of Mary. He is often shown with an ox or a calf because these are the symbols of sacrifice -- the sacrifice Jesus made for all the world.

Luke is the patron of physicians and surgeons.

St. Jude Thaddeus, October 28

“But you, beloved, build yourselves up in your most holy faith; pray in the Holy Spirit. Keep yourselves in the love of God and wait for the mercy of our Lord Jesus Christ that leads to eternal life.” (Jude 20-21)



St. Jude is the Patron Saint of Hope and impossible causes and one of Jesus' original twelve Apostles. He preached the Gospel with great passion, often in the most difficult circumstances. Through the power of the Holy Spirit, he made profound differences in people's lives as he offered them the Word of God.

The Gospel tells us that St. Jude was a brother of St. James the Less, also one of the Apostles. They are described in the Gospel

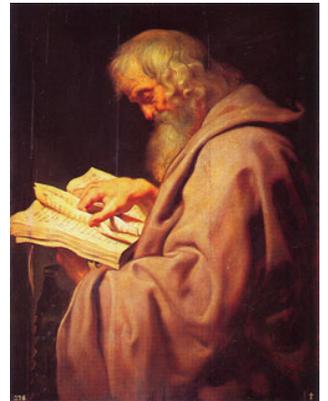
of Matthew as the “brethren” of Jesus, probably cousins.

St. Jude is traditionally depicted carrying the image of Jesus in his hand. This recalls one of his miracles during his work spreading the Word of God. King Abagar of Edessa asked Jesus to cure him of leprosy and sent an artist to bring him a drawing of Jesus. Impressed with Abagar's great faith, Jesus pressed His face on a cloth, leaving the image of His face on it. He gave the cloth to St. Jude, who took the image to Abagar and cured him.

After the death and resurrection of Jesus, St. Jude traveled throughout Mesopotamia, Libya, and Persia with St. Simon preaching and building up the foundations of the early Church. St. Jude died a martyr's death for his unwavering faith. His body was later brought to Rome and placed in a crypt under St. Peter's Basilica.

St. Simon, October 28

Simon was surnamed the Zealot for his rigid adherence to the Jewish law and to the Canaanite law. He was one of the original followers of Christ. Western tradition is that he preached in Egypt and then went to Persia with St. Jude, where both suffered martyrdom. Eastern tradition says Simon died peacefully at Edessa. His feast day is October 28th.



You Are:

Beautiful	Psalm 45:11
Unique	Psalm 139:13
Loved	Jeremiah 31:3
Special	Ephesians 2:10
Created for a Purpose	Jeremiah 29:11
Cared for	Ephesians 3:17-19
Lovely	Daniel 12:3
Precious	1 Corinthians 6:20
Important	1 Peter 2:9
Forgiven	Psalm 103:12
A New Creation	2 Corinthians 5:17
Protected	Psalm 121:3
Empowered	Philippians 4:13
Chosen	John 5:16
Family	Ephesians 2:19
YOU ARE MINE	Isaiah 43:1

October 2017

SUN	MON	TUE	WED	THU	FRI	SAT
1 TrinityXVI	2 Morning Prayer 8am	3 Morning Prayer 8am	4 Morning Prayer 8am St. Francis Day	5 Morning Prayer 8am	6 Morning Prayer 8am	7 Morning Prayer 8am
8 TrinityXVII	9 Morning Prayer 8am	10 Morning Prayer 8am	11 Morning Prayer 8am Noon Holy Eucharist and Healing	12 Morning Prayer 8am	13 Morning Prayer 8am	14 Morning Prayer 8am
15 Trinity XVIII	16	17	18 S. Luke Noon Holy Eucharist and Healing	19	20	21
22 TrinityXIX	23	24	25 Noon Holy Eucharist and Healing	26	27	28 SS.Simon & Jude
29 Christ the King	30	31 Vigil of All Saints 12 n	1 All Saints 6:p.m. Litany of the Saints and Holy Eucharist	2 All Souls Noon-Holy Eucharist and Commemoration of the Departed		

OCTOBER BIRTHDAYS

KATE FARMER 01
KENNETH COOKUS 02
CATHY KLARMANN 09
CATHY NEXSEN 09
JEAN LAMPLEY 20
BERNEICE HOULIK 23
ANDY KLARMANN 24
ED DARBY 24

“May God always provide you the most precious thing in life: health, love, joy, peace and prosperity.”
Happy Birthday.



HOSPITALITY ASSIGNMENTS

THE FOLLOWING GROUPS ARE ASSIGNED FOR COFFEE HOURS.

- OCT. 1 - ALTAR GUILD/LADIES**
- OCT. 8 - USHERS/LAY READERS**
- OCT. 15- PARISH/VESTRY**
- OCT. 22- MEN'S CLUB/CHOIR**
- OCT. 29- 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.



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
Like us on Facebook: https://www.facebook.com/StAlbansACC/?ref=aymt_homepage_panel, Rector's blog: <https://thecathedralclose.org/>

Follow us on Twitter: <https://twitter.com/StAlbansACC>

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