

The VERGER

November 2017

the newsletter of St. Alban's Anglican Parish

Outreach and Reaching Out

There has been quite a bit of discussion of late at the diocesan level and here in the parish about "outreach". Indeed, as we will see shortly, St. Alban's proposed budget for the next year will include a substantial item for this purpose. So, I think it timely to take up the topic of "outreach" in this issue of *The Verger* to set the table for work in this area in the coming year.

First, the word "outreach" does not even occur in Scripture. Neither does its modern-day alternate "evangelism". However, "the concept of outreach runs throughout the Old and New Testaments via biblical words that lend new significance and meaning to our attitudes and approaches toward sharing the Gospel with the unchurched." So, let's first look at some words from Scripture to see what God says about outreach and evangelism, and what those words mean for the Church generally and this parish particularly as we "reach out" to a world of growing secularism and unbelief.

What Does God Want Us to Do?

First, we need to ask the fundamental question, "what does God want us to do"? Our Lord's direction has nothing to do with funding or program. It is not levied solely upon the ordained clergy, but is intensely personal to the individual Christian. In the Great Commission (Matt. 28:18-20), God gave the Church and its individual members their marching orders: Go (*poreuomai*).

Go to the whole world, to the end of the age. This carries the force of the imperative to "make disci-

ples." We can't make disciples of all nations without actually going. The heart of outreach is reaching out-by going to the people who are lost- all of us and each of us have this mission.

The second half of the verse includes the word *matheteuo*, meaning to "make disciples." After Christ's disciples go, they are to "make disciples" of others. To sum up the Great Commission, "going" comprises the necessary prerequisite action, while "make disciples" is the main command. The third part of the verse, "baptizing and teaching," consists of explanatory components of what the command includes. Yet, we cannot baptize and teach without first having learned who we are as Christians, Catholic Christians, and, lastly, Anglican Catholic Christians. So it is, to be a disciple one must learn.

Now, we do find the word "evangelize" in Scripture. In Acts, St. Paul uses the word 15 times, but it is not translated the way that we have come to apply it in the context of modern church "outreach". It is not a matter of program or merely gaining members or "pledge units" as some modern church builders are want to say. that way. In Acts 5:42, *euangelizo* is translated, "proclaiming the good news." It didn't have to be a proclamation from the pulpit; believers just went everywhere spreading the joyous message (Acts 8:4).

The early uses of *euangelizo* are striking and vivid. St. Paul uses an athletic metaphor to describe the swift runner. Our Lord himself speaks of the king who sends his servants to the highways and byways to invite guests to a marriage feast. The news is urgent

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and full of joy; and if such events were good news, how much more so is the Gospel?

Reaching out with the Gospel certainly includes formal preaching. The Greek word *kerysso* comes from the word *keryx* which means a “herald.” In the ancient world, the heralds’ voices needed to be loud and clear to call soldiers to battle, to summon citizens to the public assembly, and to proclaim the king’s edicts. A herald spoke under the authority of his king; his message was not to be ignored.

So, part of outreach, then, is what St. Paul told Timothy: “Preach the Word!” (II Tim. 4:2). God’s herald does not preach himself or herself, but the Incarnate Christ Jesus (II Cor. 4:5). The message has never changed: We preach Christ crucified and risen. We preach the power and greatness and wisdom of God (I Cor. 1:23). This is what God wants us to do.

Why Does God Want Us to Do It?

The Greek text contains a remarkably ugly-looking word as the heart of outreach—our motive for reaching out. To the ancient Greeks, the seat of emotions was not the heart, but the bowels—the *splanchna*. To feel something there meant to be “moved with compassion.”

Every use of this word either describes Jesus or is used by Him in one of His parables (the forgiving master, the good Samaritan, the prodigal’s father). When Jesus saw the people who were like lost sheep without a shepherd, He “had compassion” on them and taught them (Mark 6:34). Moreover, it was this same compassion that prompted the Lord of Harvest to send out workers into His harvest field (Matt. 9:36-38). The heart of outreach is our compassion for those who don’t know Christ.

So it is that Jesus came “to seek and to save” the lost. Here, the Greek word *sozo* means to “heal,” to “make whole.” For example, when Jairus’ daughter was dying, he pled with Christ to His hands on her so that she would “be healed” (*sozo*) and live. Just a short time later, the woman with the issue of blood reached out to touch the hem of Jesus’ garments so that she could “be healed” (*sozo*). So, when Jesus said, “Your faith has made you whole,” the word was *sozo*.

So, the purpose of outreach is not just to merely offer some sort of ticket to heaven. Our Lord wants to do more than just forgive people for being sinful. He wants to heal them. So, you and I bear the invitation to a

broken, fallen world to be healed, to be regenerate, to be made whole, in the hospital of the Church.

We also need to speak of one more aspect.

When people are engrafted into the Body of Christ and brought into God’s family, they are brought into a precious fellowship, called *koinonia*. This word was used to describe a close friendship, a communal society, and even a marriage. It meant a sharing of life and intimate companionship with Christ and with one another. As members incorporate in the mystical body of Christ, we

have communion and true fellowship. But this fellowship is not just inward; it also has to be outward, for *koinonia* means “sharing your faith” (Philem. 1:6); *koinonia* is “partnership in the Gospel” (Phil. 1:5). *Koinonia* is reaching out to draw others into fellowship and, ultimately, communion, in God’s family.

How Does God Want Us to Do This?

In the ancient world, the word *apologia* was a powerful formal defense spoken in court or a “strong written statement” that proved a person was in the right. The “Apology” of Justin Martyr, for example, remains to this day a dynamic defense of the Christian faith. This is something far beyond the modern view of apology is “an expression of regret for causing offense.” It is not the banal, “I’m sorry.”

St. Peter challenges Christians to “be ready to make a defense” or “be prepared to give an *apologia*”. (I Peter 3:15). This, in turn, calls the question, “What kind of *apologia* are we presenting?” Is it “I’m a Christian, and I’m ready to present my case”? Or, will it be, “I’m a Christian...and I’m sorry”?

In the law courts of ancient Greece, an eyewitness was expected to give personal testimony to confirm a truth. This testimony was called *martyria* and the witness a *martyr*. At first, the word carried no association with death—just “giving testimony.” Early Christians, however, radically changed that. For example, St. Stephen the Protomartyr was a witness. His testimony for Christ cost him his life (Acts 22:20). By the end of the first century, so many witnesses had paid with their lives that “the blood of the witnesses” is often translated “the blood of the martyrs.” (Rev. 17:6) our early Christian forbears made their defense with boldness, even to death. So to so many of the faithful to this day.

A key here lies in the ancient freedom of speech known as *parresia*, translated “boldness.” We hear that the early Church prayed with boldness in Heb. 4:16: “Let us therefore come boldly unto the throne of grace,



that we may obtain mercy, and find grace to help in time of need.” They prayed for strength to preach with boldness as we hear in Acts 4:29-30: “And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.” When people saw the boldness of their outreach, they could not help but conclude, “They had been with Jesus.” (Acts 4:13)

So it is that before program, before planning, before even budget, we must understand “the what, the why and the how” of reaching out. We must learn-through prayer, preaching, and study-so that we can be the teachers disciples must be. To repeat, we must really and truly understand what it means to be Christians, Catholic Christians and Anglican-Catholic Christians to be able to have an apologetic that will cause others to hear and accept the invitation to the feast. So, we are called to more than an hour each week in our commitment to the faith, to be authentically taken up in that faith, and to understand that all bear the responsibility for its proclamation, and not a mere few.

Only then will we have the boldness necessary to truly witness, to truly reach out.

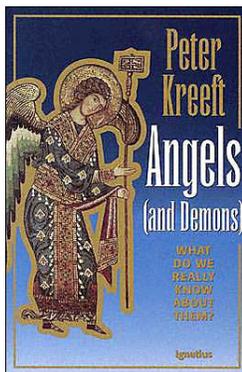
In Christ,

Canon Nalls

Adopted in part from K. Shattuck, “9 Ways God Wants Us to Do Outreach”, *Outreach* (June 14, 2012)

Angels: The Twelve Most Important Things to Know About Them

On Sunday, October 29th, the adult class will begin a four part study of angels and demons using Dr. Peter Kreeft’s book *Angels (and Demons): What Do We really Know About Them?* The class meets in the parish library from 9:30 to 10:45 a.m. and will be open to adults and young adults.



The assignment for the first Sunday will be to find references to angels and the “other guys” using only the Bible and a concordance. Of particular interest will be any physical descriptions that the participants can find. In the second week, we will take up Kreeft’s discussion of angels from his book, and, in the third week we will discuss his descriptions of demons. Finally, in the last week of the course the

class will have the opportunity to see a video lecture on the book by Dr. Kreeft’s himself. This will take slightly more than an hour to view so the class will start promptly at 9:30.

To whet the appetite, the following is a list by Dr. Kreeft of the 12 most important things to know about angels. Be sure to invite a friend to what promises to be a lively and thought-provoking class.

They really exist. Not just in our minds, or our myths, or our symbols, or our culture. They are as real as your dog, or your sister, or electricity.

They’re present, right here, right now, right next to you, reading these words with you.

They’re not cute, cuddly, comfortable, chummy, or “cool”. They are fearsome and formidable. They are huge. They are warriors.

They are the real “extra-terrestrials”, the real “Super-men”, the ultimate aliens. Their powers are far beyond those of all fictional creatures.

They are more brilliant minds than Einstein.

They can literally move the heavens and the earth if God permits them.

There are also evil angels, fallen angels, demons, or devils. These too are not myths. Demon possessions, and exorcisms, are real.

Angels are aware of you, even though you can’t usually see or hear them. But you can communicate with them. You can talk to them without even speaking.

You really do have your very own “guardian angel”. Everybody does.

Angels often come disguised. “Do not neglect hospitality, for some have entertained angels unawares”—that’s a warning from life’s oldest and best instruction manual.

We are on a protected part of a great battlefield between angels and devils, extending to eternity.

Angels are sentinels standing at the crossroads where life meets death. They work especially at moments of crisis, at the brink of disaster—for bodies, for souls, and for nations.

Blessings,

Canon Nalls



The Feast Day of Christ the King

October 29, 2017

In our Epistle lesson, we hear St. Paul’s call of thanksgiving to Christ our King: “We give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins...” Let us then celebrate this day in thanksgiving for these gifts, and begin Advent with the resolution to really change our lives with the full expectation of salvation and eternal joy that Christ promises to us.

See: <https://thecathedralclose.org/2016/10/31/homily-for-christ-the-king-sunday/>

The Solemnity of Our Lord Jesus Christ, King of the Universe, commonly referred to as the Feast of Christ the King, is a relatively recent addition to the Western liturgical calendar, having been instituted in 1925 by Pope Pius XI for the Roman Catholic Church. Traditional Catholics observe it on its original date, the last Sunday of October. The Anglican, Lutheran, and many other Protestant churches adopted it along with the Revised Common Lectionary, occasionally referring to it as Christ the King Sunday. Those churches that use the Revised Common Lectionary observe Christ the King Sunday as the final Sunday of their liturgical years. These churches include most Anglican and mainline Protestant groups, including the Church of England, Episcopal Church, Anglican Church in North America, Evangelical Lutheran Church in America and other Lutheran groups, United Methodist Church and other Methodist groups, Presbyterian Church (U.S.A.), the United Church of Christ, and the Moravian Church.

ALL SOULS’ DAY-NOVEMBER 2, 2018

There will be a Mass of All Souls on Thursday, November 2nd at 6:30 p.m. For those wishing to have a commemoration, please leave the full name of the departed person(s) on an index card which are located on the table and the niche at the rear of the sanctuary or e-mail the name(s) to the rector at stirenaeus@gmail.com by November 1st.

ORDO KALENDARS-2018

THE RECTOR HAS SEVERAL ORDO KALENDARS AVAILABLE WHICH SET OUT THE CHURCH YEAR FOR 2018. THESE WERE PURCHASED AT SYNOD TO SAVE SHIPPING COSTS. THE COST WILL BE \$7.50 PER KALENDAR. OTHERWISE, THE KALENDARS ARE AVAILABLE FROM THE ACC’S PUBLISHER THE ANGLICAN PARISHES ASSOCIATION WEBSITE.

Change of Address?

If you have changed your address or e-mail , please let us know your current information especially e-mail addresses so that we can keep you posted on the latest parish news and events. E-mail changes to stirenaeus@hotmail.com or leave an address card in the office



Treasurer’s Report October 2017



The Vestry is most thankful for faithful giving –October year to date results reflected operating income well above budget but operating expenses also above budget by \$4,498. All are encouraged to give generously and to adhere to pledge schedules.

General offerings year to date for October exceeded budget by \$4,274, some due to advance pledge payments. Building Fund, Restricted Gifts, Food Bank and Special Events remain 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 \$1,238 above budget. The restricted Building Fund Reserve for major repairs experienced receipts of \$2,500 and charges of \$475 for building foundation abatement.

As of October end of month, cash-on-hand was \$35,027, of which \$7,012 is restricted (Includes Building Fund Reserve of \$4,599, Food Bank of \$1,289, and Outreach of \$1,000). The mortgage balance is \$57,744.



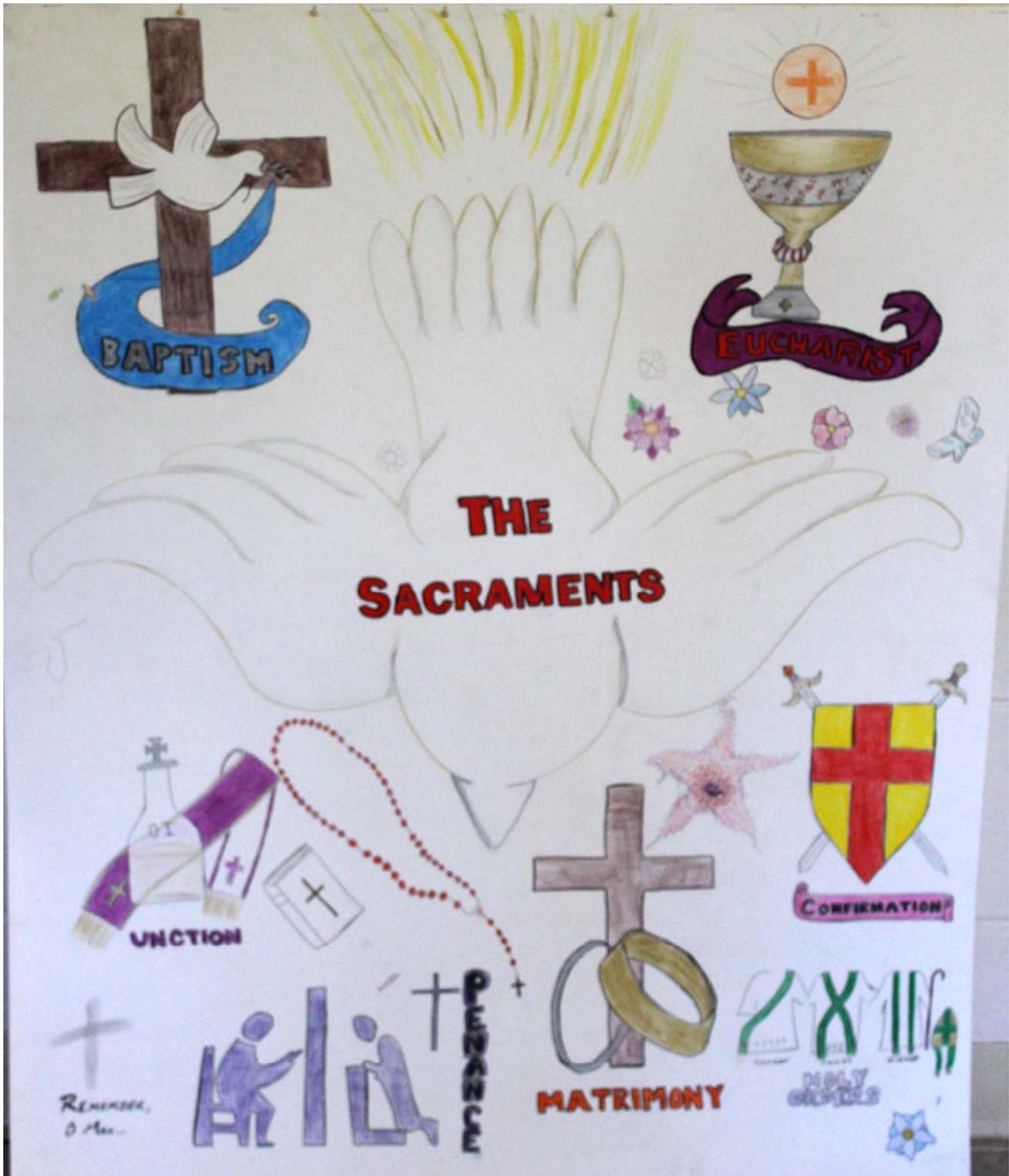
“Every time I pass church
I stop and make a visit
So when I'm carried in feet first
God won't say, "Who is it?"

— Terry Ryan, The Prize Winner of Defiance, Ohio: How My Mother Raised 10 Kids on 25 Words or Less



Seven Sacraments

Have you seen the seven sacraments represented by a poster made by the children at DMAS summer camp at Camp Hanover this year.? There are seven sacraments of the Catholic Church, which according to theology were instituted by Jesus and entrusted to the Church. Sacraments are visible rites seen as signs and effective channels of the grace of God to all those who receive them with the proper disposition. The list of the sacraments is often organized into three groups: the sacraments of initiation (into the Church, the body of Christ), consisting of Baptism, Confirmation, and the Eucharist; the sacraments of healing, consisting of Penance and Anointing of the Sick; and the sacraments of service: Holy Orders and Matrimony.





CUNNINGHAM, Doris Wade

Memoriam to Doris Cunningham

CUNNINGHAM, Doris Ann Wade, of Richmond, Va., passed away on October 12, 2017. She was the third child of Otis Kuyk Wade and Carrie Tyler Wade. Her husband, James Carrington Cunningham, predeceased her on March 19, 2001. She is survived by her nephew, Kirk Lloyd Engstrom of Northford, Conn. The family received friends from 4 to 6 p.m. Thursday, the 19th at the Central Chapel of Bennett Funeral Home. A graveside service was held at 12 noon Friday, October 20, in Westhampton Memorial Park.



LOSA Meets for Lunch

The Ladies of St. Alban’s gathered for lunch on October 25 at the apartment of Pat Hancock. There were thirteen present. A good time was had by all as they shared stories and memories and a delicious lunch. Present were Gail Hekman (not pictured) Betty Anderson, Avril Lim, Hilda Braswell, Martha Rogers, Sue Morgan, host Pat Hancock, Mary Ann Nash, JoAnn Witt, Mary Anning, Janice Rowe, Jean Bugg and Jean Lampley.



Pictured in their Easter finery are (back row) Brian and Chris Rickman, Stephen and Andrea Lewis, Clare Brown, (front) Mumphie and Neely Moore, and Jules Brown at the former church on Elwood Ave.

From Chris Rickman who provided this picture. Sent word, “I’m doing alright up in Pennsylvania. Got married a few years ago and I’m working with an army depot police department.” Another St. Alban’s youth has now reached full adulthood by taking a bride.. Eunice Green’s son Stephen Jeffrey Lewis wed Jessica Marie Hall of Montpelier, VA on Friday, October 27, 2017 at The Ashland Art and Activities Center. They are celebrating their honeymoon in Jamaica.



November 2017

SUN	MON	TUE	WED	THU	FRI	SAT
<p>Bible study every Sunday between services at 9:30</p>	<p>All Wednesdays, 10:30 Bible Study in the library and noon mass</p>	<p>Annual Meeting Sunday, Dec. 3, combined service with meeting to follow</p>	<p>1 ALL SAINTS DAY Noon-Holy Eucharist and Commemoration of the Departed</p>	<p>2 ALL SOULS DAY 6:30 p.m. Litany of the Saints and Holy Eucharist</p>	<p>3</p>	<p>4</p>
<p>5 TRINITY XXI Eucharist at 8:30 Adult ed at 9:30 Mass 11:00</p>	<p>6</p>	<p>7 ELECTION DAY </p>	<p>8 Noon Holy Eucharist and Healing</p>	<p>9</p>	<p>10 Morning Prayer 8am</p>	<p>11 Morning Prayer 8am</p>
<p>12 TRINITY XXII MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm</p>	<p>13 Morning Prayer 8am</p>	<p>14 Morning Prayer 8am</p>	<p>15 Morning Prayer 8am Noon Holy Eucharist and Healing</p>	<p>16 Morning Prayer 8am</p>	<p>17 Morning Prayer 8am</p>	<p>18 Morning Prayer 8am</p>
<p>19 TRINITY XXIII Eucharist at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm</p>	<p>20 Morning Prayer 8am</p>	<p>21 Morning Prayer 8am</p>	<p>22 Morning Prayer 8am Noon Holy Eucharist and Healing</p>	<p>23 THANKSGIVING Mass at 10 a.m. </p>	<p>24 Morning Prayer 8am</p>	<p>25 Morning Prayer 8am</p>
<p>26 SUNDAY BEFORE ADVENT MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm</p>	<p>27 Morning Prayer 8am</p>	<p>28 Morning Prayer 8am</p>	<p>29 Morning Prayer 8am Noon Holy Eucharist and Healing</p>	<p>30 S. ANDREW Morning Prayer 8am</p>		

NOVEMBER BIRTHDAYS

- Bernard Riley 06
- Barbara Hood 08
- Gibson Worsham 09
- John Morgan 14
- Jim Robertson 18
- John Bugg 24



HOSPITALITY ASSIGNMENTS



- The following groups are assigned for coffee hours.
- November 5— Altar Guild/Ladies
 - November 12-- Ushers/Lay readers
 - November 19— Parish/Vestry
 - November 26— Men's Club/Choir

October 2017

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

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