

The



VERGER

February 2018

the newsletter of St. Alban's Anglican Parish

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General Goings On About the Parish

Here at St. Alban's we have had a great start to the year. We have welcomed the Society of Creative Anachronism, a group of historical reenactors who represent the period from roughly 600 A.D. to 1500 A.D. They will be meeting Tuesdays between 7:00 and 9:00 p.m., and supporting parish events from time to time. In addition, our Army Explorer Post has reorganized and currently has a recruiting drive on in area Christian schools. If you know of a young person from middle school through age 18 interested in learning about the military first-hand or just wanting to improve leadership skills, please have them contact a recruiter through the Facebook group or website. Through the Annings, our cadets have received a gift of a portable HAM radios, and Chuck Anning has graciously offered to help our young people prepare for their HAM operator's examinations!

Fr. John Ayres will continue his work as a dedicated Catechist for our young people. Mrs. Ayres and Laura will be teaching the Sunday school. Adult studies will continue as usual on Sundays at 9:30 a.m. and Wednesdays at 10:30 a.m. with Canon Nalls. The Sunday class is of a size that we may be moving to the parish hall. The Sunday

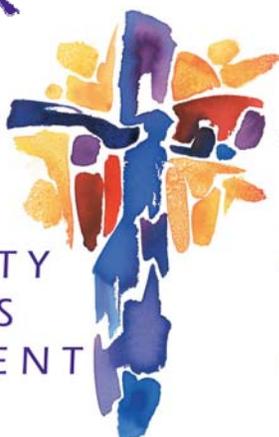
class will continue with a study of the Creeds into Lent, and then begin a six week Scriptural study of Dorothy Sayers' *Mind of the Maker*, an outstanding treatment of the Trinity. Please see the article on page four of this Verger for more information.

With our Twelfth Night snowed out, we have planed a small Mardi Gras event for Friday, February 9th starting at 6:00 p.m. Folks are invited to bring light hors d'oeuvres, snacks and deserts. Beverages will be provided.

In addition, we have our traditional Shrove Tuesday Pancake extravaganza planned for Tuesday, February 13th, starting at 5:30 p.m. Ed Darby is coordinating the event, and folks are most welcome to bring friends. Please let us know the Sunday before so that we can make sure no one goes away hungry. For those preparing bacon and sausage, we ask that you prepare them at home and bring them to be warmed up.

A number of parishioners have been under the weather, and we hope that all have been receiving get-well cards. Just a note for those who may be suffering from flu symptoms. We would rather have you remain home and get better than come out for church and wind up with something worse. If you find that you are here at church and feel a bit "off, let the ush-

**RETURN
to the
LORD
YOUR
GOD**



**THE
FORTY
DAYS
of LENT**

ers know and the priest will communicate you after the Mass from the reserve Sacrament.

After all of the bustle of Christmas and Epiphany, it doesn't seem possible, but Lent is upon us beginning quite early with Ash Wednesday on February 14th. Which would ordinarily be St. Valentine's Day. There will be no adult study that day as Confessions will be heard Wednesday morning beginning at 10:30 a.m. and again at 3:30 p.m. before the 11:00 a.m. and 6:30 p.m. Mass and imposition of ashes. You may also wish to arrange a Confession by appointment. Saturday afternoons and Tuesday afternoons are generally best.

Finally, the serialized work *Lent for Busy People* will again be available for daily devotions on Canon Nalls' The Cathedral Close blog. <https://thecathedralclose.org/>

How Do I Keep Lent?

Again this year, with this penitential season comes the inevitable question, "In what way should I keep Lent?", and so I'd like to reprise a previous Lenten meditation that I hope provides a few answers. It is a bit difficult, because this is a question which, as regards details, each one of us likely would answer differently. The Church plainly directs us to use abstinence; but the precise measure and manner of it she leaves with generous and trustful confidence to the good sense of each of us.

The idea of abstinence is associated in our minds chiefly with care and self-denial in the use of food; but it would be a mistake to limit it to this. For we may need also to curtail our amusements, if we find that they take up too much of our time and thoughts, or unfit us for our work. It may be our duty to diminish our expenses in regard to any particular indulgence so as to guard against extravagance. We may want to accustom our-selves to more activity in God's worship, or in works of practical usefulness on behalf of others.

The end aimed at in fasting is that the flesh, that is, the evil within us, may be subdued to the spirit. Thus, we may have greater command over our-selves, so as the more readily to resist temptation. If we thus hold under control our thoughts, our inclinations, our tempers, our words, we shall be spared many a bitter regret, and perhaps much sorrow.

It is not necessary, nor would it be right, that growing young people (or any other persons) should diminish their strength and energy by taking too little food, even if they desired to do so. However, they can and should deny themselves merely pleasant food and take that which is plainer, remembering that while no one has any need or right to injure his health all are called to refrain from indulging their appetite. As an ancient writer has said, we must sometimes deny ourselves with regard to things lawful, if we would control ourselves always with regard to things unlawful

In such matters it is well to consider, first, the end aimed at, and then the best means of attaining to it. If our aim is to subdue the evil of our own hearts, and to become more and more our own masters, so as to be ready to meet temptation whenever it may arise, we at once start with the fact that from the Apostles downwards those who have been most successful in doing this have used self-denial as a means of attaining to self-control. Isn't it reasonable to believe that what they found so useful we cannot afford to neglect?

Only let all be done quietly and with the utmost simplicity; remembering also that the wishes of parents and friends must be treated with the utmost respect, for with God to obey is better than sacrifice.

Further, in the teaching of our Lord Jesus Christ almsgiving is connected with fasting. If we spend less upon ourselves, we should spend more for His sake upon the poor, whom He calls His brethren. Let the law of kindness be in all things our guide, and then not even self-discipline will be altogether irksome to us.

But, it will be said, it IS irksome. Self-denial of any kind is not pleasant, it is neither childish nor manly. It is quite true that self-denial is not always pleasant; but that which is good is usually attained by doing and enduring things which in themselves we do not always feel to be the most agreeable. Neither learning, nor success in business, nor goodness and self-mastery, are gained by merely wishing for them. One doesn't receive something for nothing.

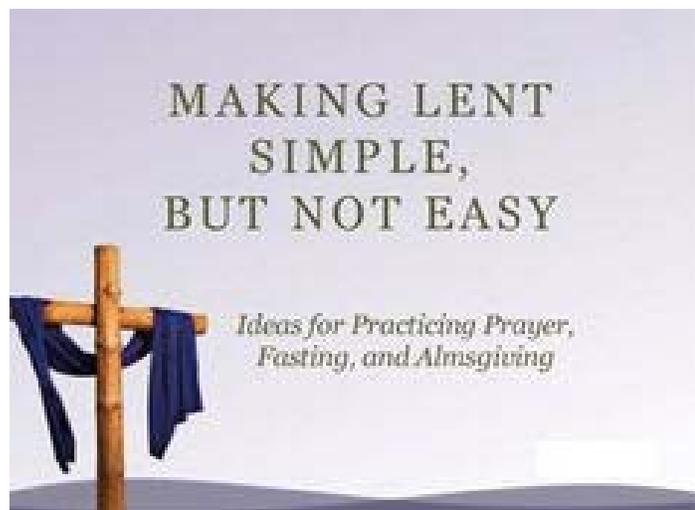
A young person who desires to serve God, to do always that which is right, and to love his fellows generously and joyously, will not be melancholy, sentimental, dull, or slow. If he attempts to do all things for the glory of God, he will

on that account do all as well as he can-his time at recreation as well as his daily prayers. Such a one will become more earnest and thorough in doing everything which it is good and right for him to do. His religion will make him a heartier friend, a more genial companion.

Why should he not be happy? Has he not reason for happiness? There will indeed be this difference, that he will be his own master, so that his passions will not carry him away; nor will his mirth become excessive, and therefore foolish and unmanly.

Naturally we all wish to be happy, but happiness is the fruit of goodness alone; and if it should cost some effort, perhaps some tears, to attain more nearly to goodness of heart and life, we shall be well recompensed in the happiness that must follow.

Our sorrows and our joys are seldom far apart. Sorrow is the needful preparation for joy, so that there is little real joy where there has not been sorrow. The deeper the sorrow, the truer the joy. Lent is succeeded by Easter; this life by the rest and blessedness of the life to come. Let me, then, offer these objects to be aimed at, and these rules to be observed, in this season of Lent.



Some Considerations for Keeping Lent

1. Try to find out what there may be in you that is wrong and sinful, what your faults and failings are, what is your besetting sin? Ask God to guide you by His Holy Spirit in making this inquiry.
2. When you know what your faults are, confess them to God. It is a chief part of your business in this life, by

God's grace, to overcome them and cast them out. Set yourself, therefore, resolutely to accomplish this.

3. Try to find out in what you may be deficient; as, for example, in kindness to others, patience, and courage. When you know what it is that you lack, it is another chief part of your work in this life to gain it by prayer and earnest endeavour.
4. Try to find out what temptation you are most exposed to, that you may be especially on your guard against it.
5. Deny yourself by taking plainer food, and by refraining from merely nice things, that you may gain control over your appetite and inclinations, and be strong enough to follow always what is right rather than what you desire.
6. If you spend a little less on indulgences, give a little more to the poor for the Lord Jesus Christ's sake.
7. Try whether you can manage to join a little oftener in the public worship of Christ's Holy Church.
8. Look upon Lent as a time of preparation for the Holy Communion at Easter, and all through Lent look forward to that great privilege.
9. Remember that all must be done in the name of our Lord Jesus Christ, and that you are recommended to attend to these things for His glory, and also for your own profit, your own peace, and your own happiness, both here and hereafter.

There is another point on which I want to say a few words. When we are anxious about ourselves, or when we want to do anything well, we all of us naturally ask the advice of someone who we think can help us, because he has given attention to that which makes us anxious, or has had experience in that which we wish to do. The more important the matter is, the more desirous are we not to lean to our own understanding, but to take counsel with someone else.

Young people often drift into sinful ways and habits to a great extent through want of a word of warning or guidance. This might have helped them to keep themselves from the evil; but this warning is never given. Why? Because no one who could give it knows that it is needed.

Sometimes, of course, the mischief to be guarded against is

plain to others; but very often this is not the case. "Two," Solomon says, "are better than one; because they have a good reward for their labor. For if one falls, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up."

It might, therefore, be advantageous to you, if you took some priest or friend whom you can trust into your confidence, and allowed yourself to be influenced by their advice. You probably shrink from speaking about your feelings and your hopes. If so it is well. In truth, some people talk of such matters too freely. But if you wish to avoid making mistakes which may be serious, and if you wish to go the best way to work, you will probably overcome any reserve or timidity you may feel and seek advice, and not be above allowing yourself to be guided by it.

If your conscience is uneasy (and we are all more likely to err on the side of soothing it too readily than of allowing it to reprove us too much), the Church invites you, as you are looking forward to the Holy Communion, to open your grief to some discreet and learned minister of God's Word. To those who do so, the Church offers "the benefit of absolution." Less than this she could not do, if she would be faithful to her Lord's commission, and more than this she need not do. It is not necessary to do this in order to obtain forgiveness; but, while most people are satisfied with the more ancient form of absolution in the service for the Holy Communion itself, restless consciences have by this means found peace.



Yours in Christ,
Canon Nalls



A Lenten Hymn

Our solemn Lent has come again,
A time for fast and prayer,
For all who, tempted like their Lord,
His victory would share.
Fast crowding on our youthful hearts
Come mournful thoughts of Thee,
Thoughts of Thy loneliness and pain,
Thy want, Thy misery.

And bitter thoughts of all the sin
That brought our Lord so low,
When in the awful wilderness
He battled with our foe.
Those sinful tempers that arise,
Those words and deeds of ill,
Oh, how they pressed upon Him then,
Oh, how they grieve Him still

Jesus, our Saviour, can it be
That we should see Thee there,
See Thee in all that bitter grief,
Without a thought or care?
No, let us rather daily strive
Against besetting sin,
And look to Thee, our conquering Lord,
New victories to win.

The strength that made Thee triumph then,
The patience and the power,
The all-prevailing grace and love,
That brought me through that hour;
These Thou dost promise unto us,
Whom Thou hast loved so well ;
We triumph in Thy victory won,
Thy conquest over hell. Amen.*

*From "The Children's Hymn Book."

Dr. Robert Moore Strippy (1934-2018),

Requiescat in Pace

We are saddened to announce the passing of Dr. Robert Moore Strippy in the early morning hours of Wednesday, January 31, 2018 in Richmond, Virginia. He had been recuperating at Manor Care (Brookdale-Imperial Plaza) following a fall the previous week.

Dr. Strippy was the son of the late Clarence G. and Ruth (Moore) Strippy. He spent his early years in Massachusetts, and attended Episcopal Academy in Devon, Pennsylvania.

A professor emeritus at the University of Pennsylvania, he held multiple doctorates, including doctorates of music the Universities of Paris and Rome. In retirement, he was an instructor at the University of Virginia.

In addition to his academic career, "Dr. Bob" worked in advertising in Chicago in the late 1950s and was a speechwriter for President Dwight Eisenhower. In the 1960s, he traveled extensively in Europe and played the organ in a number of great churches and cathedrals, including a time spent studying with renowned French organist Maurice Duruflé.

Dr. Bob's career also had its serendipitous moments such as his role in the making of "The Abominable Dr. Phibes", a 1971 British comedy horror film directed by Robert Fuest and starring Vincent Price and Joseph Cotten. The music that Phibes (Price) plays on the organ at the beginning of the film is "War March of the Priests" from Felix Mendelssohn's incidental music to Racine's play *Athalie*. The organ used was the grand New York Paramount theater organ, now in the Century II Center in Wichita, Kansas. The actual organist was none other than Dr. Robert Moore Strippy, then of Chicago.

Dr. Strippy was a devoted, traditional Anglican catholic. Recognizing the coming disintegration of the Protestant Episcopal, Dr. Strippy wrote extensively to sound a call to action. In the 1976 work *A House Divided* by Fr. Robert Harvey, Strippy provided a cogent and prescient analysis of the destructive result of the impending liberalization and "de-sacramentalization" of the Church. For example, he pointed out that,

[W]hen the question of women's ordination is settled to the liberals' satisfaction, they intend to attack the Eucharistic doctrine through a revised liturgy that will have no real meaning, and in which a spiritualist, a Buddhist and an agnostic could par-

ticipate with equal satisfaction. When so updated, the Eucharist will have ceased to be a representation of Christ's sacrifice upon the Cross.

He went on to note that, when the Eucharist has been "rearranged" to the liberals' satisfaction, "[t]hey will then take their second step in the updating of Christian initiation. They will attack the doctrine of baptism by contending that it is untrue that humanity is excluded from God's family unless they are baptized. The liberals will then replace Jesus' doctrine with their own: that the entire universe is covered by a baptism of desire, and that physical baptism is superfluous." This is precisely what has occurred.

Dr. Strippy served a delegate to the 1977 Congress of St. Louis, an international gathering of nearly 2,000 Anglicans united in their rejection of theological changes introduced by the Anglican Church of Canada and by the Episcopal Church in the United States of America in its General Convention of 1976. Indeed, Dr. Strippy was one of several scribes and authors of the Affirmation of St. Louis that would emerge as the basis for "continuing" Anglicanism in the United States. He recalled working around the clock in an hotel room with the late Perry Laukoff to revise and type the edits to the Affirmation as they were sent up from the Debates and discussions in the Congress. Dr. Strippy was always very direct in emphasizing the catholicity of the finished work.

Dr. Strippy relocated to Richmond, Virginia in 2011, where he began to attend St. Alban's Anglican-Catholic parish and occasionally substitute as organist there. He took an apartment at Imperial Plaza literally around the corner from the parish, and remained a dedicated member, although failing health precluded his regular attendance. He remained a very active member in MENSA.

Dr. Strippy received the Last Rites of the Church from Canon Charles Nalls on January 31st. No immediate survivors have been located. As soon as funeral arrangements can be made, a requiem Mass will be scheduled at St. Alban's. Contributions to provide for those arrangements and interment should be made to St. Alban's Parish, with the annotation "Dr. Strippy Fund".

"I have fought a good fight, I have finished my course, I have kept the faith,..."-II Timothy 4:7

May his soul with those of the faithful departed rest in peace, + and May Light Perpetual shine upon him.





St. Alban's Mardi Gras, Friday, February 9th, 6 to 9 pm

Snacks, cheese, crackers, desserts. Wear your masks and costumes to add an air of festivity.



Shrove Tuesday Pancake Supper is scheduled for Tuesday, February 13 from 6:00 to 8:00 p.m. It will be serving pancakes, sausage, bacon, coffee, orange juice.



Ash Wednesday, Wednesday, February 14th

Holy Eucharist and Imposition of Ashes at Noon and 6:30 p.m. , Confessions at 10:30 a.m. and 3:30 p.m.



**Treasurer Report
January 2018**

The Vestry is thankful for faithful giving and for pledge commitments for 2018. Those who have not had an opportunity to pledge, please do so at your earliest opportunity.

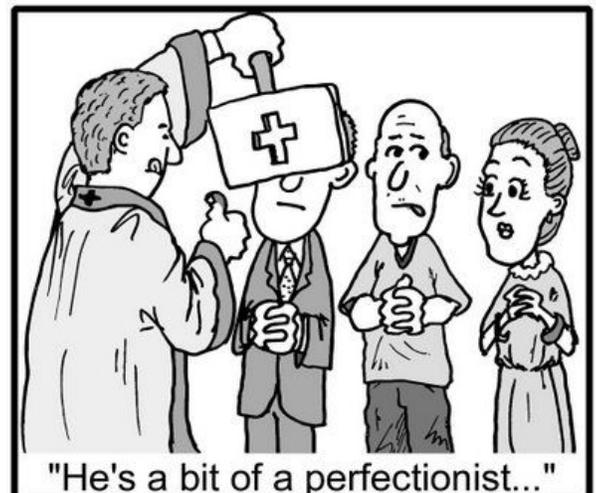
General Offerings year-to-date lag budget by \$600. For other income, Outreach, Building Fund and other restricted gifts are ahead of budget. Expenses are below budget by \$500. The restricted Building Fund Reserve incurred no expenses in January.

St. Alban's 2017 tax and contribution reports have been filed as required by the Treasurer.

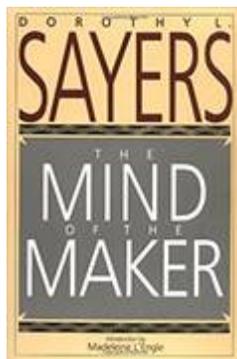
At end January, cash-on-hand is \$39,795 of which \$7,202 is restricted. The mortgage balance is \$51,147.



"If you're ever headed the wrong way in life, remember the road to Heaven allows U-turns."



"He's a bit of a perfectionist..."

New Study -**Mind of the Maker**

The Sunday adult series will begin a new study at the beginning of March. The Mind of the Maker (1941) is a Christian theological book, written by Dorothy L. Sayers (who was better known for her crime and mystery novels

and other fiction, particularly for the character Lord Peter Wimsey). It uses the experience she had of literary creativity to illuminate Christian doctrine about the nature of the Doctrine of the Trinity.

She examines anew such ideas as the image of God, the Trinity, free will, and evil, and in these pages a wholly revitalized understanding of them emerges. The author finds the key in the parallels between the creation of God and the human creative process. She continually refers to each in a way that illuminates both.

This edition is available new and used on Amazon, and there are free downloads available on various sites.

There are 8 weeks' worth of material covering chapters 2 through 9 with one chapter of Sayers' book covered each week. This study helps us connect to our own creativity and to the ancient traditions of Christianity. It helps us deepen our God our creator and contemplate the mystery of the Trinity. This is a study for mature Christians who know the basic milk and are ready for the meat of getting to know God more fully and having an ever deeper relationship with Him.

The Cross In My Pocket

I carry a cross in my pocket
A simple reminder to me
Of the fact that I am a Christian
No matter where I may be.

This little cross is not magic
Nor is it a good luck charm
It isn't meant to protect me
From every physical harm.

It's not for identification
For all the world to see
It's simply an understanding
Between my Savior and me.

When I put my hand in my pocket
To bring out a coin or key
The cross is there to remind me
Of the price He paid for me.

It reminds me, too, to be thankful
For my blessings day by day
And to strive to serve Him better
In all that I do and say.

It's also a daily reminder
Of the peace and comfort I share
With all who know my Master
And give themselves to His care.

So, I carry a cross in my pocket
Reminding no one but me
That Jesus Christ is Lord of my life
If only I'll let Him be.



Submitted by Avril Lim

February 2018

Sun

Mon

Tue

Wed

Thu

Fri

Sat

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|-------------------------------------------------------------------------------------------------------------|---------------------------------------------|-------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|--------------------------------------------------------------------|
|  <p>The Season of Lent</p> | | | | <p>1 Morning Prayer 8am</p> | <p>2 Morning Prayer 8am</p> | <p>3 Morning Prayer 8am</p> |
| <p>4 SEXAGESIMA Eucharist at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm</p> | <p>5 Morning Prayer 8am</p> | <p>6 Morning Prayer 8am</p> | <p>7 10:45 am Bible Study Noon-Holy Eucharist and Healing Service</p> | <p>8 Morning Prayer 8am</p> | <p>9 Morning Prayer 8am Mardi Gras 6-8:00pm</p> | <p>10 Morning Prayer 8am</p> |
| <p>11 QUINQUAGESIMA MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm</p> | <p>12 Morning Prayer 8am</p> | <p>13 Morning Prayer 8am Shrove Tuesday Pancake Supper 6-8 pm</p> | <p>14 ASH WEDNESDAY Holy Eucharist and Imposition of Ashes Noon & 6:30pm Confessions at 10:30 a.m. and 3:30 p.m</p> | <p>15 Morning Prayer 8am</p> | <p>16 Morning Prayer 8am</p> | <p>17 Morning Prayer 8am</p> |
| <p>18 LENT I Eucharist at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm</p> | <p>19 Morning Prayer 8am</p> | <p>20 Morning Prayer 8am</p> | <p>21 10:45 am Bible Study Noon-Holy Eucharist and Healing Service</p> | <p>22 Morning Prayer 8am</p> | <p>23 Morning Prayer 8am</p> | <p>24 S. MATTHIAS Morning Prayer 8am</p> |
| <p>25 LENT II MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm</p> | <p>26 Morning Prayer 8am</p> | <p>27 Morning Prayer 8am</p> | <p>28 10:45 am Bible Study Noon-Holy Eucharist and Healing Service</p> | <p>February Birthdays</p> <p>Janice Rowe 03</p> <p>Gail Hekman 12</p> <p>Charlie Russell 23</p> | | |



Hospitality Assignments

These groups are assigned coffee hour duty.

- Feb. 4- Altar Guild/Ladies
- Feb. 11- Ushers/Lay readers
- Feb. 18- Parish/Vestry
- Feb. 25- 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.



Founded in Richmond, 1984. on St Alban's Day.

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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