

# The DEER

VOLUME

October 2018

the newsletter of St. Alban's Anglican Parish



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Jan Van Eyck, "Singing Angels"

### RECTOR'S MESSAGE FOR OCTOBER

Now and again, I direct this column to a particular issue within the parish, rather than send a reflection or meditation. This month, I am able to do both.

Several of you have brought to my attention that there has been a concern raised against the use of chant in some of our services. The claim apparently being made seems to be that chant is responsible for people leaving the parish. Apart from the fact that, happily, we have grown in numbers in the last few months, I have to confess a certain amount of puzzlement over this idea (which I note has not been brought to my attention or to that of our Music Director).

said frequently over nearly nine years, I take a very dim view of anonymous claims, rumor mongering and dissembling within the community. It is decidedly un-Christian and un-Scriptural behavior, and it is corrosive to parish life. I would urge parishioners who encounter these sorts of things to speak a word of rebuke with all longsuffering and charity. Should this prove ineffective, please let me know about the situation, and it will be addressed appropriately.

That said, we have a rich musical tradition here at St. Alban's and as Anglicans. It is what sets our liturgy apart from the banal and modern. Our diocese looks to us to foster the quintessentially Anglican forms of music and chant through our music festivals, teaching at summer camp, participation and clergy gatherings. A great number of our

### LITURGY



### AND MUSIC

At the outset and as I have

parishioners are with us precisely because of our commitment to “worship the Lord in the beauty of holiness.” Indeed, we have a daily attendance of five to ten souls at sung Matins, a phenomenon that is not occurring in any other parish in the diocese; and our Sunday Evensong has drawn several of you to join our parish. Over the years, I have even met folks from other denominations who stop in for a service so that they can experience the beauty of our service.

Of course, there are some who find a said service most beneficial to their particular spiritual lives. After the hustle and bustle of the week, they yearn for a more contemplative liturgy. This is why I have maintained the said service at 8:30 a.m. on Sundays in addition to the sung Mass at 11:00 a.m. Both were well-established here, and, to quell another anonymous squeaking from the wainscoting, I have absolutely no intent to change either.

But, why this music, particularly the singing of the Minor Propers and the chant at weekday Matins and Sunday Evensong? It is not simply a matter of Anglican tradition, it is a larger question of beauty.

The tragedy of the loss of beauty in much modern liturgy is not something which we should dismiss lightly. If there is one thing we can glean from Scripture and from the Church’s two millennia of worship, it is that we should offer the very best to God in our worship of him. Yet, what so many people experience, sadly, is tawdriness and mediocrity—“a second-hand sacrifice like Cain of old”.

Some might argue and have argued, who is to determine what is beautiful? Is beauty not in the eye of the beholder. Does not even the great theologian Saint Thomas Aquinas define the beautiful as, “that which pleases upon being perceived”? Should we not all just worship God as we see fit, according to our own aesthetic sensibilities? Is not a guitar strumming a few minor falls and major lifts as beautiful in its own way as Palestrina’s *Missa Papae Marcelli*, or as the ancient Gregorian or Benedictine chants echoing off the stone chapel of a monastery?

I suppose that there may be some small, and I emphasize small, grain of truth in this. We may all

have experienced a kind of beauty singing ’round the ol’ campfire with a guitar of a summer evening, or a piano and crackling fire of a winter one. There is a joy and delight in such festivity and company.

Yet the question we must ask, “Is it the right kind of beauty for liturgy?” To borrow from a recent and extraordinary article by John Paul Meenan, “Liturgy that is secular and this-worldly, even if pleasing in its own more limited way, will only obscure what liturgy really is. Should the music at Mass remind one of a modern pop band, swaying...young people with guitars and drums, belting out emotional heart-felt ballads, with amplifiers turned up to ten and beyond?” For that matter, “Should priests (whether handsome or not) tell jokes, or anecdotes, catching the eyes of his congregants, all too aware of his own presence? Should the vestments not be splendid, and the vessels of gold and silver, rather than cheap cloth and plain wood?”

The answer is an unequivocal, “No.” The beauty of the liturgy in the Mass consists in expressing what stands behind the veil—the eternal realities towards which we strive. Liturgy, whether in the context of sung Holy Communion or the sung Daily Offices, “should lift us in mind and heart beyond this world, to that heavenly realm which is yet to arrive in its fullness at the end of time, for which we must prepare, but in some way is already here, inchoately.”

Most of our daily lives are immersed in the secular and temporal, that “form of this world” which is passing away. We must through our liturgy, particularly in the sung Mass, keep our “minds fixed on things above.”

I believe that one of the three most essential and integral aspect of liturgy, besides Word and the actual sacramental words and actions of the priest making the Eucharist present, is music. The musical tradition of the Anglican expression is a treasure of inestimable value. The main reason for this is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.

Sadly, music is also the aspect now most neglected in many, many churches. John Meehan re-

counts that he I once heard a musician at the beginning of a Roman Catholic Mass, with his guitar strung around his shoulders, announcing to the congregants that “it’s not liturgical music unless everyone can sing it.” This is a principle that would obviate just about all of the “musical tradition” of our church.

Meehan goes on to note (pardon the pun), “Prayer, not least liturgical prayer, requires that we enter into ourselves, so that we may be open interiorly to the grace of God, which works softly and quietly in our souls. Spiritual growth is a long and difficult process, following the path of the Cross, and there is no quick emotional fix. Participation at Mass should be a work, as the term liturgy signifies, and not a self-affirming glee club.”

Through the truly transcendent music and chant of our Anglican tradition, our liturgy here at St. Alban’s has remained beautiful as it is meant to be. Rather watering it down or than bringing the clamor and noise of our world into the church, we should be spiritually nourished and fed on heavenly music. This enables us to be sent forth to bring Christ’s grace and truth out into the fallen and broken world, which stands in such dire need of salvation by something, or rather Someone, beyond itself.

In Christ,

The Rev. Canon Charles H. Nalls

## **PARISH NEWS**

### **Outdoor Mass and Fall Picnic-Postponed**

Tentatively planned for 11:00 a.m. on Sunday October 7<sup>th</sup> at 11:00 a.m., this will be rescheduled until the spring. When we find a new date, we will need a volunteer to coordinate a permit to use one of the park pavilions and folks to help with the clean-up afterward.

**Banns of Marriage**-Pam Enroughty and Walker Richardson have announced their engagement to be married here at St. Alban’s on Saturday, December 8<sup>th</sup> at 2:00 p.m. Formal Banns will be published at the 11:00 a.m. Masses beginning later in the month. Con-

gratulations!

***Blessing of the Badges-On Saturday, September 29<sup>th</sup>, Feast of St. Michael the Archangel***, we were joined by officers of the Richmond Police Department and other members of the law enforcement community for a blessing and presentation of St. Michael medals. Volunteers will be needed to distribute some flyers to police stations in Richmond and Henrico, as well as to hand out blessed medals and prayer cards following the blessings.

**St. Francis Day Blessing of the Animals**-On October 4<sup>th</sup>, Feast of St. Francis, we had several fine groups of well-behaved dogs stop in, as well as some very large and non-skittish feline-Americans. St. Francis medals all around!

## **OCTOBER EVENTS AND STUDIES**

**Bible Studies**-We continue our study of the Prophet Jeremiah which meets continues at 9:30 a.m. in the Parish library. We are at chapter 30 in our study on the Book of Isaiah the Prophet on Wednesdays at 10:30 a.m. This study also meets in the Parish library. There is a substantial set of handouts for this study. Please let the Rector know if you wish to have one made up for you.

**Vestry Meeting-October 14<sup>th</sup> at 12:45 p.m.:** There will be a Vestry meeting following fellowship hour in the Parish Hall on Trinity XX, the principal agenda item being the finalization of a budget for the next year. All vestry meetings are open, and parish members are encouraged to attend. However, all items to come before Vestry must be submitted for inclusion on the proposed agenda a week before the meeting absent an emergency or extenuating circumstances. This month, proposed agenda items are due to the Rector and Parish Clerk by the end of the day on Sunday, October 7<sup>th</sup> to be considered this month.

**Litany-October 7<sup>th</sup> and 21<sup>st</sup>:** There will be a litany in the Sanctuary every other Sunday just after the conclusion of the 9:30 a.m. Adult Study and Sunday School at 9:35 a.m.

## Fellowship Dinner-Friday, October 26<sup>th</sup> at 5:30

**p.m.**-We are planning an old-fashioned parish spaghetti and salad dinner for that evening. It will be an opportunity to invite, friends, family, and neighbors to an evening of dining and fellowship. Those willing to help should contact the Rector at [cnalls@canonlaw.org](mailto:cnalls@canonlaw.org) or [stirenaeus@gmail.com](mailto:stirenaeus@gmail.com)

**Saints Alive!-October 31<sup>st</sup> to November 4<sup>th</sup>, Smith Hall.** Coinciding with the Feast of All Saints, the Rector's collection of icons of saints of the British Isles will be on display in the parish hall. Icons are religious works of art, most commonly paintings. The most common subjects include Christ, Mary, saints or angels. Though especially associated with "portrait" style images concentrating on one or two main figures, the term also covers most religious images in a variety of artistic media, including narrative scenes. The Rector will give a short talk on iconography during the 9:30 a.m. Adult Study, and a pamphlet discussing the works shown will be available.

**On Receiving Holy Communion at St. Alban's-** Baptized and confirmed Anglicans and members of Western and Eastern churches in Apostolic Succession and holding to the doctrine of the Real Presence are welcome to receive the Sacrament of the Eucharist. As well, adults who are "ready and desirous" of Confirmation and who are waiting for an Episcopal visit may receive until the announcement of the date of their Confirmation, after which they should refrain and ask a blessing.

Other Christians and those who have not made the General Confession during the service are welcome to come to the rail for a blessing. If one is late to Church and has missed the Confession, please let the priest know after the service if you wish to receive the Sacrament, and arrangements will be made for you to receive from the Reserve Sacrament after the people have left the Sanctuary. Questions? Please ask the Rector.

**Parish Survey:** At the request of the bishop and as we have not done so in some time, we are updating our

## September, 2018



### Treasurer Report

**Highlights for September are as follows:**

**General Offerings** for September were above budget by \$1,556 yet remain \$2,849 below budget year to date. Certain other income including Building Fund, Building Fund Reserve and Outreach are ahead of budget. Overall income is \$6,364 above budget. Expenses year to date are \$1,572 below budget. Administration, Miscellaneous, and Organist expenses remain below budget. Utilities expenses are \$444 above budget.

**EOM September cash-on-hand** is \$35,913 of which \$8,056 is restricted. Restricted funds include approximately two months support for food bank and \$6,604 in Building Fund Maintenance Reserves. The mortgage balance is \$41,472.

**Memorial Fund donor balances** have been offered for rescission or retention by subscribers. After receiving donor wishes \$1,937.33 has been either returned, retained in the Building Fund or transferred to other funds as requested. The restricted Memorial Fund is now closed.

parish rolls. Please take a moment to fill out the white index cards which are on the table at the back of the sanctuary with your name and names of your spouse and children, address, phone, e-mail and the birthdays. As well, please include the dates of Baptism and Confirmation and/or Reception into the ACC. This will allow us to update our parish directory and insure that you are receiving our parish e-newsletter *The Verger* and so that we include you in our birthday prayers. You can leave the completed cards in the basket on the table.

**St. Augustine's Prayer Book Available-**Several copies of this book are available for purchase from the Rector at \$22.00 each (a savings of \$3.00 over the current price at the ACC website). St. Augustine's Prayer Book is an Anglo-Catholic devotional book published for members of the various Anglican churches in the United States and Canada by the Order of the Holy Cross, an Anglican monastic community.

The first edition of this little book of devotions, edited by Loren Gavitt, was published in 1947. Now in the eighteenth printing of the 1967 revised edition, it remains popular among Anglicans in North America, and is used as a companion to the 1928 Book of Common Prayer. In addition to various prayers and devotions, it includes the order of Mass according to the Anglican Missal and the Prayer Book Canon of the Mass.

**Altar Flowers:** We would like to be sure that Flower Dedications are appropriately noted in the parish weekly bulletin, which the Rector typically prepares by Wednesday afternoon each week. Please let the him and the treasurer know of your Altar flower dedications as early as possible so that they will be included in the bulletin and *Verger*.

## UPCOMING

### Notice is hereby given of the Parish Annual Meeting and Parish Luncheon-Sunday, December 2<sup>nd</sup>

(Advent I) following the 10:00 a.m. Mass-Please note there will be a single Mass and no Bible study this day to allow all parishioners to attend the Meeting. A sign-up sheet for the luncheon will be posted on the Parish Hall in November.

**Veterans Day Mass and Commemoration**-November 11<sup>th</sup> (Trinity XXIV) at 11:00 a.m. Active duty members of the Armed Forces are encouraged to attend in uniform of the day. Veterans also are encouraged to join us either in uniform or with an indicator of your branch and/or medals as appropriate.

**Thanksgiving Day Mass and Dinner**-November 22<sup>nd</sup>. Mass at Noon. Dinner begins at 3:00 p.m.

**Christmas on MacArthur**-December (TBD) 2018-St. Alban's will have a booth at the parade to tell the community about us.

If you have a suggestion for a program and event, please speak with the Rector or a member of Vestry.

## SAINT OF THE MONTH

Saint Ita of Killeedy, called the "Brigid of Munster", was born in 480 in the present County Waterford, Ireland. She was baptised as Deirdre and grew up in



Drum, County Waterford. Ita was said to embody the six virtues of Irish womanhood – wisdom, purity, beauty, musical ability, gentle speech and needle skills.

She is also reported to have rejected a prestigious marriage for a life as a consecrated woman religious.

At the age of sixteen she moved to Cluain Credhail, a place-name that has ever since been known as Killeedy – meaning "Church of St. Ita" – in County Limerick, where she founded a small community of nuns and resided for the remainder of her life, in community with other consecrated women. Legend has it that Ita was led to Killeedy by three heavenly lights. The first was at the top of the Galtee mountains, the second on the Mullaghareirk mountains and the third at Cluain Credhail, which is nowadays Killeedy. Her sister Fiona also went to Killeedy with her and became a member of the community.

The great Navigator, Saint Brendan, visited her between his voyages and always deferred to her counsel. Brendan is believed to have asked her what three things God loved best. "True faith in God and a pure heart, a simple life with a religious spirit and open-handedness inspired by charity," she answered. The three things God most detested were a scowling face, obstinacy in wrongdoing, and too great a confidence in

the power of money.

She dedicated herself to prayer, fasting, simplicity and cultivating a gift for spiritual discernment. She was also endowed with the gift of prophecy and was held in great veneration by a large number of contemporary saints, men as well as women. Ita was said to have a gift for guiding people in holiness. She was much sought after as a spiritual director. During this period of Christianity, the Celtic Church was more advanced than other churches at the time in recognising qualities of spiritual leadership in women and in encouraging women in this role. It is thought that Ita may have been abbess of a double monastery of men and women.

Her legend places a great deal of emphasis on her austerity, as told by St. Cuimin of County Down, and numerous miracles are recorded of her. She is also said to be the originator of an Irish lullaby for the infant Jesus,

an English version of which was set for voice and piano by the American composer Samuel Barber. She probably died of cancer, though contemporary chroniclers describe how her side was consumed by a beetle that eventually grew to the size of a pig – understandable given the early medieval conflation of sanctity and suffering. When she felt her end approaching she sent for her community of nuns, and invoked the blessing of heaven on the clergy and laity of the district around Killeedy. Ita died sometime around 570.

Her grave, frequently decorated with flowers, is in the ruins of Cill Ide, a Romanesque church at Killeedy where her monastery once stood. It was destroyed by Viking invaders in the ninth century. A Romanesque church was later built over its ruins, but that too failed to survive. The site, however, remains a place of pilgrimage today.

## SHIRLEY MARR GRAY



With sadness, we learned of the passing of Shirley Gray, a longtime member of St. Alban's on September 25. She had a remarkable life of nearly 100 years. May her soul with those of the faithful departed rest in peace, and may Light Perpetual shine upon her.

Her obituary follows.

GRAY, Shirley Marr, was born in Warsaw, N.Y. on December 20, 1918. She passed peacefully on September 25, 2018 in Richmond, Va. She was a beloved mother, grandmother and great-grandmother and a compassionate friend who went out of her way to help others. Shirley moved to Richmond in 1996, having lived most of her life in Warrenton, Va., where she

retired from Jefferson Savings and Loan Association. The widow of Richard Lee Gray Jr., she was preceded in death by her daughter, Marlene Lorenti. Shirley was a member of Saint Alban's Anglican Parish and the King's Daughters in Richmond. She made Elmcroft of Chesterfield her home for over a decade. A lifelong organist and pianist, she frequently provided the music for church services there on Sundays and contributed popular tunes for special occasions. Surviving her are her children, Carolyn Wilcox (Scott), Beverly Townsend (Bruce) and David Gray (Sue). She is also survived by her grandchildren, Joel and Adrian Meyer, Stephanie Anderson, Emma Wilcox and Woody Gray; and great-grandchildren, William and Steven Anderson. Family and friends will celebrate her life at Stony Point Church, 2330 Buford Road, Bon Air, on Saturday, September 29 at 2 p.m. As an expression of sympathy, memorial contributions may be sent to Saint Alban's Anglican Parish, 4006 Hermitage Rd., Richmond, Va. 23227.

# October 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 Morning Prayer 8am	2 Morning Prayer 8am	3 Morning Prayer 8am Bible Study 10:30  Food Pantry 1-3	4 Morning Prayer 8am	5 Morning Prayer 8am	6 Morning Prayer 8am
7 <b>TRINITY XIX</b> MP at 8:30 Adult Ed at 9:30 Mass 11:00 Evensong 6 pm	8 Morning Prayer 8am	9 Morning Prayer 8am	10 Morning Prayer 8am Bible Study 10:30  Food Pantry 1-3	11 Morning Prayer 8am	12 Morning Prayer 8am	13 Morning Prayer 8am
14 <b>TRINITY XX</b> Eucharist at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	15 Morning Prayer 8am	16 Morning Prayer 8am	17 Morning Prayer 8am Bible Study 10:30  Food Pantry 1-3	18 Morning Prayer 8am	19 Morning Prayer 8am	20 Morning Prayer 8am
21 <b>TRINITY XXI</b> MP at 8:30 Adult Ed at 9:30 Mass 11:00 No Evensong	22 Morning Prayer 8am	23 Morning Prayer 8am	24 Morning Prayer 8am Bible Study 10:30  Food Pantry 1-3	25 Morning Prayer 8am	26 Morning Prayer 8am	27 Morning Prayer 8am
28 <b>TRINITY XV</b> Eucharist at 8:30 Adult Ed at 9:30 Mass 11:00 No Evensong	29 Morning Prayer 8am	30 Morning Prayer 8am	31 Morning Prayer 8am Bible Study 10:30  Food Pantry 1-3	<b>Hospitality Assignments</b> . Oct., 7 - Altar Guild/Ladies Oct., 14- Ushers/Lay readers Oct., 21- Parish/Vestry Oct., 22- Men's Club/Choir		

## OCTOBER Birthdays

- Kate Farmer 01
- Kenneth Cookus 02
- Cathy Klarmann 09
- Cathy Nexsen 09
- Jean Lampley 20
- Berneice Houlik 23
- Andy Klarmann 24



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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