

# The DEER

November 2018

the newsletter of St. Alban's Anglican Parish

## From the Rector

I'd like to begin this month's message with news and announcements from around the parish in this busy time of year.

### Banns of Marriage

I am pleased to publish the Banns of Marriage between Pamela Enrougty and John Walker Richardson, with Holy Matrimony to take place on Saturday, December 8, 2018. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the second time of asking.

### A Graduation and Farewell

On Friday, November 2, 2018, I was honored to attend the graduation of 2LT Patrick McGorrey from the Basic Officer Leadership Course (Ordnance) at Ft. Lee. Patrick and his wife Elise have been attending St. Alban's while he was pursuing his military coursework. They will be leaving for his new duty station at Ft. Campbell, Kentucky in mid-November where he will begin his Army career.

Congratulations, Patrick, and blessings to you both!



2LT Patrick McGorrey Receiving Diploma



Patrick & Elise McGorrey with Canon Nalls

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#### Rector

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### Notice of St. Alban's Parish Annual Meeting

Sunday, December 2, 2018 following the 10:00 a.m. Mass Luncheon will follow the meeting.

Sign-up sheets to bring food are posted in the parish hall

**Please note that there will be a single service at 10:00 a.m.**

**Those being confirmed or received by Bp. Lerow are asked to be at church by 9:30 a.m.**

## Spaghetti Fellowship Dinner

On Friday evening, October 20, 2018, parishioners enjoyed an evening of food and fellowship in Smith Hall. Despite some inclement weather, a hearty and good-sized group, including visitors, enjoyed a meal of spaghetti, salad, and homemade desserts. The dinner also marked the kick-off of the mortgage pay-off campaign that was suggested during the October Vestry meeting. (see below). A good time was had by all, and many of our diners plan to attend our annual Thanksgiving Dinner.



## Choir Breakfast and a Note of Thanks

On the first Saturday in October, there was a breakfast for the choir and those who participate in weekday sung Matins and to see Music Director Bernard Riley off on his trip to South Africa.

The Rector would like to thank Mr. Austin Appea who has been substituting as our organist this last month. We appreciate your providing the music for the 11:00 a.m. service.

Mr. Riley plans to return to the U.S. on November 8th

## Bible Studies

Our adult Bible studies are proceeding apace. The Sunday morning study which meets in the parish library at 9:30 a.m. continues its exegesis of the Book of the Prophet Jeremiah. The Wednesday study has moved to Smith Hall where it meets at 10:30 a.m. We are continuing with our study of the Book of Isaiah the Prophet. Please bring your Bible and note taking materials.

## Moms In Prayer

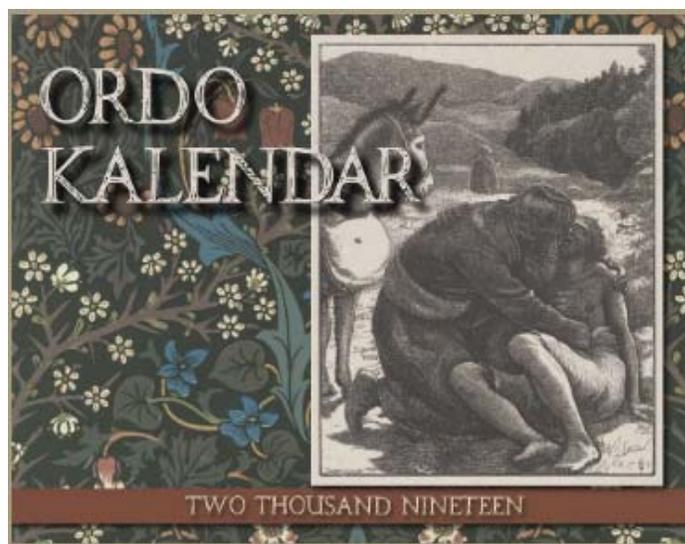
We welcome a new outreach to Moms in Prayer, a group comprised of mothers of children attending the nearby New Community School, which addresses the needs of students

with dyslexia. This traditional Christian prayer ministry, which already has five members, will meet in the library every Wednesday from 8:00-9:30 a.m, while regular Matins are sung in the Sanctuary. If you would like to learn more, please visit <https://momsinprayer.org/who-we-are/our-mission/>

While their prayer group stands at currently at 5 right now, there is a real potential for growth as the school year continues.

## Thanksgiving Day Dinner

Since we began the annual Thanksgiving Day dinner six years ago, it has grown steadily with each holiday. Sign-up sheets are available in the parish hall for attendance and to bring food for the dinner which will start at 3:00 p.m. Turkey and stuffing will be provided. There will be a Mass of Thanksgiving Day at 10:00 am.



## Ordo Kalendar

*This year's kalendar features the art of John Everett Millais, one of the founders of the Pre-Raphaelite Brotherhood. Though the "brotherhood" was short lived (begun in 1848, it had all but dissolved by 1853), its influence was considerable, as it marked a move away from the classicism of the so-called Grand Manner that dominated painting in the first half of the century, and toward Romanticism that arose in the second.*

*The Pre-Raphaelites looked to the Middle-Ages, particularly the Italian Quattrocento, for aesthetic inspiration, and they valued bright, bold colors, alongside a near-photographic attention to detail. However, by the 1860s Millais had moved away from both the medievalism and the precision of the Pre-Raphaelite style, and began to paint with the sort of looser technique one sees in such works as his portrait of John Henry Newman (1881) in the National Portrait Gallery, London.*

*Despite this changing style, Millais retained an interest in reli-*

gious subjects. His first major work was *Christ in the House of His Parents (1849-50)*, a depiction of the Holy Family that created a major stir due to its realistic re-imagining of a poor carpenter's shop, while one of his last was *St. Stephen (1895)*, a dark and brooding representation of the first martyr in the moments after his death. In the time in between these two benchmark works, Millais was approached by the Dalziel brothers to do a series of illustrations of the Parables of Christ.

Begun in 1857, the project took six years to complete, and when *The Parables of Our Lord and Saviour Jesus Christ* was finally published, it contained only twenty of the thirty illustrations that were initially proposed. While contemporary reviews were mixed (some critics disapproved of the works due to a perceived lack of authenticity), Millais's engravings have more recently been acclaimed for their strong lines and skillful execution of the boxwood etching technique. A selection of these engravings, along with the associated text, is presented here.

The Rector will shortly be ordering Ordo Kalendars which set out the Church year for 2019. Please place your order with the rector by November 10th so that you will receive your Kalendar by the Annual Meeting on December 2nd. The cost will be \$11.00 per Kalendar (\$10.50 plus shipping). If you should miss the deadline, please order from the Anglican Parishes Association directly.

## Rector's Message on Stewardship

Once again, it is time to think and pray about our annual pledge asking which began Sunday, November 4th and will end on the Third Sunday in Advent, December 16th, Rose Sunday.

To be direct, the parish has fiscal needs which increase each year, and we have ongoing additional needs relating to the maintenance of the church building. As we have known for some time and heard at the October Vestry meeting, some of these infrastructure items could become acute or critical at any time.

I ask you to prayerfully consider those requirements as you make out your pledge cards. I would also ask that you think and pray on the current campaign to retire the mortgage which we started after suggestions at the October Vestry that freeing the parish from the monthly burden of the mortgage payment would be of great help in the coming year. So it is that, following these suggestions, I sent out a separate asking for the Mortgage Retirement Campaign.

I am pleased to report, based upon the Treasurer's report, that we have raised roughly \$28,000 in pledges and cash toward the \$38,000 balance in just over 10 days. Thanks be to God! It

would be a truly wonderful thing if, when the bishop visits on December 2nd, we could have a mortgage retirement ceremony in addition to the Confirmations and Adult receptions.

I also note that financial participation isn't the only aspect of stewardship. We are called to offer and present unto God ourselves, our souls and bodies, to be a holy, reasonable and living sacrifice. This means giving of your time and talent in the in the lay ministries of the parish--Choir, Acolytes, Lay Readers, Altar Guild, Sunday School. As well, you should consider being involved in our outreach and in parish work projects. Not everyone is called to all of these works, but everyone can join in at least one. The fields truly are ripe with grain, and we are called to help with the harvest as an orthodox Anglican-Catholic witness here in Richmond.

Blessings,

Canon Nalls

## THE CATHOLICITY OF THE CHURCH

"And I believe one Catholic and Apostolic Church."--The Nicene Creed\*

From time to time, we have need to visit particular teachings, and this month I would share with you my column from November of 2015. It is an important topic, particularly when we may be called upon in our witness and outreach to explain what it means to be members of the Anglican Catholic Church.

When we say that the Church is "catholic", we do not mean that the Church is under the authority of the See of Rome. Unfortunately, since the Protestant Reformation, for most Christians (both Catholic and Protestant), the word "catholic" is synonymous with the term "Roman Catholic". However, the true meaning of the word "catholic" is simply "universal".

When we speak of something as a great "catholic truth", such as the Trinity or the

### The Church as **CATHOLIC**

- Catholic means *universal, complete, all-embracing*.
  - The Church is world-wide, sent to all the peoples and by faith endowed with the "**fullness of the means for salvation**".
  - "Catholicity" external and internal
- In other words, catholicity refers to what the Church has held throughout her history as well as throughout all lands in which she has been and is planted.

St. Vincent of Lérins established the most famous test of catho-

licity (“The Vincentian Canon) in the early Fifth Century; this definition declares that we are to hold as catholic truth “what has been believed everywhere, always, and by all.” Thus, we cannot simply make a belief up out of thin air and declare that it is “catholic”.

Therefore, we cannot be assured that it can even be considered Christian; for what the catholic faith does is to provide us a roadmap so that we may know that what we believe now is what has always been believed by the Church. Any development of Christian faith or practice must be precisely that—a development or what has already been established—rather than an innovation, a creation of something new. Thus, we are to judge what is being preached today by what has been preached in the past. Just because something “sounds good” or we “don’t have a problem with it” does not mean that it is true. St. Paul admonished the Ephesians not to be “children tossed to and fro, and carried about with every wind of doctrine” (Eph. 4:14). It is the “groundedness” of the Catholic Church that provides us the foundation to remain secure against such attacks against the Faith.

As Anglicans, we believe that we are as much a part of the Catholic (i.e., Universal) Church as are those of the Roman and Eastern Orthodox communions, because we have retained the Catholic Faith in unbroken line by the Apostolic Succession of our bishops.

Not to dwell on the negative (which is all too easy to do, and generally does not serve much of a purpose), but it is because what was being embraced by our former ec-

clesiastical jurisdiction was not catholic that we felt we had to separate ourselves in order to remain a part of the Catholic Church. Without the guarantee of catholicity, we would be, in the words of St. Paul, “tossed to and fro...with every wind of doctrine,” as we see is happening all around us in many churches. But standing on the firm foundation of the Catholic Church, against which the gates of hell will never prevail, we can continue to spread the never-changing Gospel of Christ to a world that is so in need of hearing it.

The Feast of All Saints we have just celebrated has special meaning for the Catholic Church, for on this day we celebrate the fact of our communion not only with all the saints now living, but also with all those who have gone before us since the time of our

Lord himself. For because of the catholicity of the Church, we in the Twentieth Century share the same faith with the Christians of the First Century, the Fifth Century, the Tenth Century, and all others. They, as do we, believe and practice “what has been believed everywhere, always, and by all.”

Blessings,  
Canon Nalls

\* This clause originally read “one holy Catholic and Apostolic Church”; but because of a printer’s error the word “holy” was inadvertently left out of the original Book of Common Prayer of 1549. This mistake, which has been perpetuated ever since, is one revision that was incorporated in our Anglican Missal and is said during the recitation of the Creed.

**Treasurer Report**

**October, 2018**



Highlights for October are as follows:

- " General Offerings are \$2,143 below budget for October and \$5,172 below budget year-to-date. Food Bank income is likewise \$1,115 below budget. Certain other income categories are also below budget. However, Building Fund, Building Fund Maintenance Reserve, Restricted Funds and Outreach are well ahead of budget. Total income is \$15,372 above budget year to date.
- " Expenses year to date are \$1,530 below budget. Administration, Miscellaneous, and Organist expenses remain below budget. Utilities expenses are \$611 above budget.
- " EOM October cash-on-hand is \$44,229 of which \$18,652 is restricted. Restricted funds include approximately two months support for Food Bank \$7,204 in Emergency Maintenance Reserves, and \$10,135 in Mortgage Retirement Reserves. The mortgage balance is \$40,258.

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.

**Apostolic Succession: What’s the *Real* purpose of the hierarchy?**

- The passing on of the high priestly power of Christ, as HE handed it on to the Apostles.
- Why be a bishop?—A bishop is a direct successor of the Apostles—he has the responsibility that the Apostles had:
  - Teach (*Christ’s truth, not his own ideas*)
  - Govern (Not be *‘the Boss’*)
  - Sanctify (*be holy, give the sacraments, follow Christ’s example of love*)

## St. Andrew, the Apostle

November 30th is the feast day of St. Andrew the Apostle. St. Andrew was the very first disciple called by the Lord, and he is the one who got his brother, St. Peter, to become Jesus' disciple too. In keeping with his role as "the first", the feast of St. Andrew marks the beginning of a new liturgical year with the start of Advent: the Sunday that falls nearest to St. Andrew's feast day on November 30th is always the first Sunday of Advent.

There are many popular traditions associated with St. Andrew's feast day, especially in those countries that have him as their patron saint: Scotland and Russia. The most popular St. Andrew's feast day tradition is to begin a Christmas novena prayer on St. Andrew's feast day.

Saint Andrew was born according to the Christian tradition in 6 BC in Galilee. The New Testament states that Andrew was the brother of Simon Peter, and likewise a son of John, or Jonah. He was born in the village of Bethsaida on the Sea of Galilee.

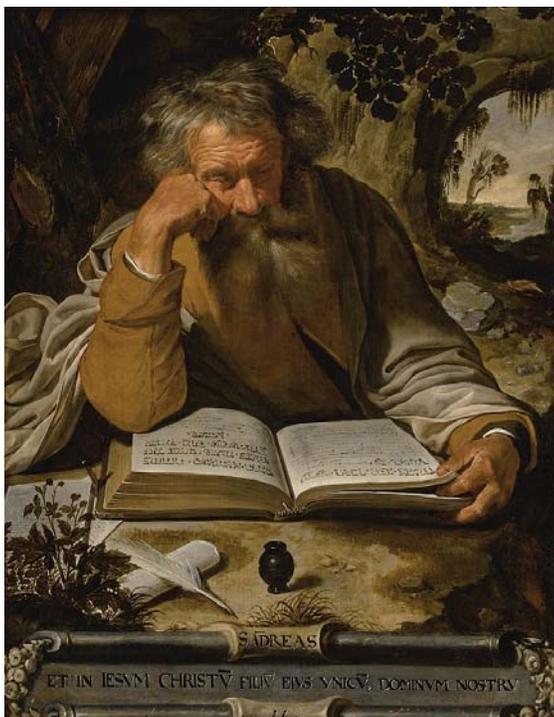
Both he and his brother Peter were fishermen by trade, hence the tradition that Jesus called them to be his disciples by saying that he will make them "fishers of men". At the beginning of Jesus' public life, they were said to have occupied the same house at Capernaum.

In the Gospel of Matthew (Matt 4:18–22) and in the Gospel of Mark (Mark 1:16–20) Simon Peter and Andrew were both called together to become disciples of Jesus and "fishers of men". These narratives record that Jesus was walking along the shore of the Sea of Galilee, observed Simon and Andrew fishing, and called them to discipleship.

In the parallel incident in the Gospel of Luke (Luke 5:1–11) Andrew is not named, nor is reference made to Simon having a brother. In this narrative, Jesus initially used a boat, solely described as being Simon's, as a platform for preaching to the multitudes on the shore and then as a means to achieving a huge trawl of fish on a night which had hitherto proved fruitless. The narrative indicates that Simon was not the only fisherman in the boat (*they signaled to their partners in the other boat ...* (Luke 5:7)) but it is not until the next chapter (Luke 6:14) that Andrew is named as Simon's brother. However, it is generally understood that Andrew was fishing

with Simon on the night in question. Matthew Poole, in his *Annotations on the Holy Bible*, stressed that 'Luke denies not that Andrew was there'.<sup>[5]</sup>

In contrast, the Gospel of John (John 1:35–42) states that Andrew was a disciple of John the Baptist, whose testimony first led him, and another unnamed disciple of John the Baptist, to follow Jesus. Andrew at once recognized Jesus as the Messiah, and hastened to introduce him to his brother. Thenceforth, the two brothers were disciples of Christ. On a subsequent occasion, prior to the final call to the apostolate, they were called to a closer companionship, and then they left all things to follow Jesus.



Andrew is said to have been martyred by crucifixion at the city of Patras (Patrae) in Achaea Greece November 30, 60 AD, Early texts, such as the Acts of Andrew known to Gregory of Tours describe Andrew as bound, not nailed, to a Latin cross of the kind on which Jesus is said to have been crucified; yet a tradition developed that Andrew had been crucified on a cross of the form

called *crux decussata* (X-shaped cross, or "saltire"), now commonly known as a "Saint Andrew's Cross" — supposedly at his own request, as he deemed himself unworthy to be crucified on the same type of cross as Jesus had been.

The iconography of the martyrdom of Andrew — showing him bound to an X-shaped cross — does not appear to have been standardized until the later Middle Ages.



Diocese of  
the Mid Atlantic States  
South West Region  
2018 Pre-Advent Retreat  
Corpus Christi:

The Church in Her Essence and Sacraments

Saturday, December 1

10:00 a.m. until 3:00 p.m.

(Continental Breakfast, and Soup and Sandwich Lunch Provided)

St. Peter the Apostle

Anglican Catholic Church

230 West First Street

Christiansburg, VA 24073

Please RSVP at [frbeutel@gmail.com](mailto:frbeutel@gmail.com)

We honor our veterans, living and deceased November 11, 2018

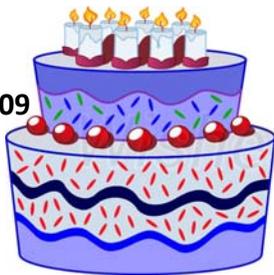


# November 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		Veteran's Day November 11		<b>1 ALL SAINTS DAY</b>	<b>2 ALL SOULS DAY</b>	<b>3</b>
<b>4 TRINITY XXIII</b> MP at 8:30 Adult Ed at 9:30 Mass 11:00	<b>5 Morning Prayer 8am</b>	<b>6 ELECTION DAY</b> 	<b>7</b> Bible Study 10:30 Food Pantry 1-3	<b>8 Morning Prayer 8am</b>	<b>9 Morning Prayer 8am</b>	<b>10 Morning Prayer 8am</b>
<b>11 TRINITY XXIV</b> Eucharist at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	<b>12 Morning Prayer 8am</b>	<b>13 Morning Prayer 8am</b>	<b>14 Morning Prayer 8am</b> Bible Study 10:30 Food Pantry 1-3	<b>15 Morning Prayer 8am</b>	<b>16 Morning Prayer 8am</b>	<b>17 Morning Prayer 8am</b>
<b>18 TRINITY XXV</b> MP at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	<b>19 Morning Prayer 8am</b>	<b>20 Morning Prayer 8am</b>	<b>21 Morning Prayer 8am</b> Bible Study 10:30 Food Pantry 1-3	<b>22 THANKS-GIVING</b> Mass at 10 a.m. 	<b>23 Morning Prayer 8am</b>	<b>24 Morning Prayer 8am</b>
<b>25 SUNDAY BEFORE ADVENT</b> Eucharist at 8:30 Adult ed at 9:30 Mass 11:00 Evensong 6 pm	<b>26 Morning Prayer 8am</b>	<b>27 Morning Prayer 8am</b>	<b>28 Morning Prayer 8am</b> Bible Study 10:30 Food Pantry 1-3	<b>29 Morning Prayer 8am</b>	<b>30 S. Andrew Morning Prayer 8am</b>	

## NOVEMBER BIRTHDAYS

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



"Wishing you another year full of blessings. Have a Happy Birthday!"



## HOSPITALITY ASSIGNMENTS

The following groups are assigned for coffee hours.

- November 4— Altar Guild/Ladies
- November 11-- Ushers/Lay readers
- November 18— Parish/Vestry
- November 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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Follow us on Twitter: [www.Twitter.com/StAlbansACC](http://www.Twitter.com/StAlbansACC) or @StAlbansACC

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