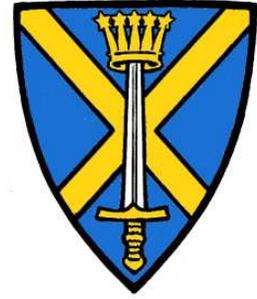


# The Centurion

The Parish Magazine of St. Alban's Church

1011 Old Joppa Road, Joppa, Maryland, 21085



My dear People:

We have a lot going on this month. On Sunday, March 17th, the Second Sunday in Lent, the senior suffragan bishop of the diocese, the Right Reverend Chandler Hold Jones, SSC, will be here to preach, celebrate the Holy Eucharist, administer the sacrament of confirmation, and receive new members. Don't miss church this incredible Sunday. We have a large group of people being confirmed and received this year. Thanks be to God! If you are new to Saint Alban's in the last few months please know how thrilled we are to have you as part of our parish family! May God bless you as you journey to heaven by way of Saint Alban's Church. In other news we will be bidding our organist, Mr. R. Warren Glock, a fond farewell this month as he has decided to retire. His last Sunday with us will be March 17th when Bishop Jones is here. Warren has been with us for five years. He has been a church organist for over 75 years! His artistry and passion have greatly enhanced our worship. In addition to being a musical genius, Mr. Glock is also an expert at regulating organs. He greatly expanded the tonal capabilities of our 32 rank baroque-style organ, so much so that it sounds better than many fine pipe organs I've heard. Throughout his tenure he regularly played famous pieces from great composers like Bach, Brahms, Handel, Pachelbel, and more... something which *never* happened here before he came. I'm particularly grateful that he played two my favorite pieces, the famous toccatas by Widor and Boëllmann, for the tenth anniversary of my priestly ordination a number of years back. His friendliness is infectious. He has always been fantastic at welcoming newcomers and making them feel at home. So Warren will be greatly missed. But he won't be gone forever! He is officially promoted to "Organist Emeritus" and will substitute for us when needed. He will also have full access to the church to play the organ during the week whenever he wants. Thank you, Warren, for giving a small church like Saint Alban's a big music footprint! Our interim organist will be Miss Charlotte Von Claparede. She is a lifelong Anglican and knows the traditional Anglo-Catholic liturgy inside and out. She is also a phenomenal and highly respected organist. Charlotte currently works in Baltimore in the field of wealth management. Please be sure to give her a warm Saint Alban's welcome when she starts on March 24th.

Faithfully, your priest,

*J. Gordon Anderson*

March 2019

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UPCOMING SERVICES:

**Mar 6th - Ash Wednesday**

Holy Communion at 10:00 a.m. & 6:30 p.m.

**Mar 13th, 15th, and 16th - Lenten Ember Days**

Holy Communion at 10:00 a.m.

**Mar 25th - Annunciation of the Blessed Virgin Mary**

Holy Communion at 10:00 a.m.

**Apr 14th-20th - Holy Week**

Schedule to be announced

**Apr. 22nd - Easter Monday**

Holy Communion at 10:00 a.m.

**Apr. 23rd - Easter Tuesday**

Holy Communion at 10:00 a.m.

**Apr. 25th - St. Mark**

Holy Communion at 10:00 a.m.

**May 1st - Ss. Philip & James**

Holy Communion at 10:00 a.m.

**May 27th & 28th - Rogation Monday & Tuesday**

Holy Communion at 10:00 a.m.

THEOLOGY: *The Sacrament of Confirmation*

In the Anglican rite of Holy Baptism the parents and godparents of the newly baptized promise before God that the child will “...so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him.” (BCP, p. 277) What does it mean to be confirmed? What is confirmation?

Confirmation is one of the seven sacraments of the Church. Along with Baptism and the Holy Eucharist it is considered to be one of the “sacraments of initiation” of the Church. Originally it was one and same with Holy Baptism, which is to say that babies were baptized and confirmed at the same time. While this is still the case in the Eastern Orthodox Churches, where ordinary parish clergy administer the sacrament in tandem with baptism, the Western Church, following biblical precedent, saw fit to allow only bishops to administer this sacrament. This meant that baptism and confirmation had to be separated until such time as the bishop could come round to confirm. And so the western tradition of being baptized into the Church and then *later* being confirmed and admitted to Holy Communion, began.

No matter when it happens, the most important thing is that a baptized Christian actually *be* confirmed. For in this sacrament the confirmand (the person being confirmed) ratifies the promises made in his or her name at baptism, and, promising to follow Jesus as Lord and Savior, is anointed with sacred chrism (oil blessed by the bishop) and prayed over to receive the seven gifts of Holy Spirit: wisdom, understanding, counsel, ghostly strength, knowledge, true godliness, and holy fear.

These days confirmation is given short shrift in some churches. Many clergy in the mainline churches no longer require their people to be confirmed because baptism is thought of as a “super sacrament” that immediately confers upon people the full rights and privileges of the Church.

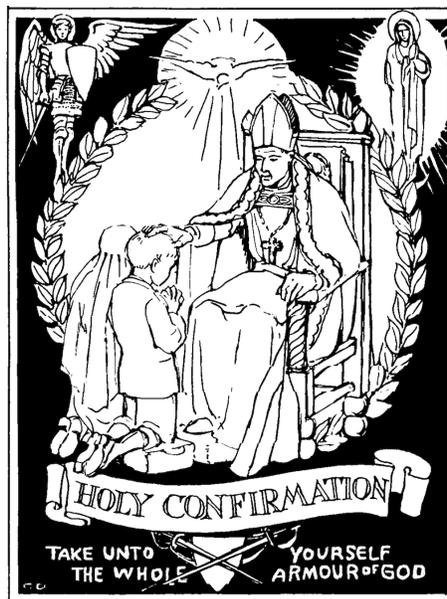
But this was never the position of the Church until the mid-twentieth century. And it is certainly not the position of the Bible, which, as we see in the passage from the Acts of the Apostles appointed to be read in the service, makes a distinction between those who have been baptized and those who have been baptized *and received the Holy Ghost*.

A wise old priest once commented that the service of confirmation is the “ordination” of the laity. Indeed the rite is very similar to an ordination. The candidate is presented to the bishop, examined by him, prayed over and anointed with oil. He is given a special, strengthening gift of the Holy Ghost for this new phase in his life, so he can serve God to his fullest. That indeed is very similar to ordination to one of the levels of sacred ministry in the Church.

In the Offices of Instruction in the Book of Common Prayer on page 291 we are told that our bounden duty as Christians is “to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.” We are then told that the Church gives us something to help us do these things. “The Church provides the Laying on of Hands, or Confirmation, wherein, after

renewing the promises and vows of my Baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit.”

Spiritual strengthening is what confirmation is all about. (“Confirmo” is the Latin word for “strengthen.”) When a person receives this strengthening and makes his vows before the bishop he is then —as a full communicant member of the Church— admitted to the sacrament of Holy Communion, which sacrament, the Body and Blood of Christ will continually strengthen and refresh him all his days until one day, by the grace and mercy of God, he goes to his heavenly home. God bless our confirmands now and always. ✠



CHRISTIAN LIVING: *What's in a name?*

When the “continuing” Church was established in the late 1970’s it was decided to style the church as “Anglican” rather than “Episcopal” or “Episcopalian.” One can only guess that name was chosen so as to differentiate themselves from the mainline Episcopal Church which had drifted into formal heresy.

Over the years some have thought that using the name “Anglican” was a mistake and that the continuers should have kept the name Episcopal because people are used to that name here in the United States. For just as there are more than one “Presbyterian” and “Baptist” denominations, so there could be more than one “Episcopalian” denomination. The mainline “Episcopal Church” headquartered in New York City certainly does not own the word “episcopal.” That would be like Ford Motor Company saying it owns the word “sedan” or “SUV.” An “episcopal” church is simply a church governed by bishops, and that includes us in the continuum.

While no one really dislikes “Anglican” it must be admitted that it can be rather confusing to people, and not just for reasons of pronunciation. For example, some people assume that our parish and diocese are part of the Church of England, which is not the case.

So what kind of names do we use to describe ourselves? The fact is there are several of them, and all of them can be confusing if not understood correctly. Let’s look at just a few of them:

**Anglican:** This denotes that we are descended from (not part “of”) the Church of England and that our liturgy and spirituality are rooted in the faith and tradition of England and the British Isles. The Book of Common Prayer and the Authorized (King James) Version of the Bible are the two main exemplars of this.

**Episcopal:** As mentioned above this means that we are a church governed by bishops in the historic apostolic succession of the Church. It also refers to the fact that we came out of the mainline Episcopal Church. The name came to us by way of the Scottish Episcopal Church. This is the historic Anglican Communion province located in

Scotland. Once the established Church of that land, through a series of political misfortunes related mainly to a rabid devotion to the House of Stuart the Scottish Episcopalians were disestablished and driven underground for about 150 years. After the American Revolution, a priest from Connecticut, Samuel Seabury, traveled to Aberdeen, Scotland to be consecrated as the first bishop for the United States of America. (English bishops would not consecrate him at the time because, for obvious, reasons he refused to make an oath of loyalty to the sovereign.) Seabury promised these bishops that the new American version of the Book of Common Prayer would be based on the Scottish Liturgy. He also took the name “Episcopal” from that Church and it was used in America when the “Protestant Episcopal Church” was organized shortly thereafter.

**Protestant/Catholic:** This is perhaps the most confusing thing about Anglicanism, and it is the question everyone asks. “Are you guys Protestant or Catholic?” The answer is we are both depending on how you look at it. We are protestant in the sense that we are not under the papacy. We owe no allegiance to the pope or any of the bishops and people in communion with him. But we are catholic in the sense that we are not a new church with a new theology dreamed up at the time of the Reformation. The goal of the English Reformers was to purify the Church in England and have a truly “reformed Catholic” church. It was to restore the Church to her ancient patristic roots without Roman additions or Protestant subtractions. (How successful the Reformers were at doing that is, of course, another story!) Our church indeed has no theology of its own, or founding theologian/father like, for example, the Lutherans. Our theology is that of the undivided Catholic Church. All in all, the very name at the beginning of the Prayer Book sums it up. We are “Protestant (non-Roman) Episcopal (Catholic).”

So from time to time you will hear all of these words used to describe our wonderful tradition. Don’t let it confuse you. They are all accurate in their own unique way. ✠

PARISH NEWS & UPDATES: *Please note these important items!*

### **Building Project Update & Building Fund**

A few weeks ago the land surveying and engineering firm we engaged began doing preliminary site work that will lead to the expansion of our building envelope —where we can build on the property given setbacks, septic reserve area, and the like. This has been paid for with money from our building fund. Yes, we have a building fund, and we would like you to contribute to it if you are able! All donations for the fund should be marked as such. Please remember that these donations need to be over and above your regular giving, as we still have our regular bills to pay. Thank you for your generosity.

### **Seminarian Update — Mason Waldhauser**

Dear friends,

The semester is off to a good start! I have been sacristan on duty this week, so chapel work has kept me busy. We're in the process of writing up a new "customary," which is a book of rules for how we conduct our services. It's really helpful learning all the principles behind the decisions they're making here. At the parish where I'm doing my internship, the services are identical to what we do at St. Alban's.

The priest there has me teaching a new series of classes, seven weeks on the seven sacraments. Last week we only got through my introduction to the definition of a sacrament, because the rest of the time was just answering all their questions. In one of my classes, we've been discussing Thomas Aquinas's understanding of the sacraments, and the theory was fascinating, but this class has given me the practical experience to see what people actually find helpful and relevant to their lives.

I haven't missed any Sunday's due to weather yet, which is surprising, because it's been pretty crazy out here. Right after I got back to campus from the clergy conference in Florida, the temperatures dropped farther below zero than they had in decades apparently. I think the coldest it got was around -25°. I don't know if it's true or not, but I heard it was colder on Mars. I was really missing the time in Florida that week.

My favorite class so far has been a music seminar class, in which we've been discussing the role of sacred music in the life of virtue. We mainly discuss the papers each of us write every week, and that's what makes the class so interesting. Everyone does the same reading but finds very different implications in it and gets something different out of the pieces we listen to. It's really fun to hear so many different voices.

A few days ago, one of my friends here was ordained a deacon. He asked me to serve at his ordination Mass, and that felt like a real honor. That made me realize that in about a year or so, that will be me, and it's actually been pretty sobering to realize! Please pray for me, that God would give me wisdom, compassion, holiness of life, and every other gift I'd need for his service!

I'm praying for you all as well, especially as you get ready for Lent, that as we practice self-denial and follow Christ into the desert, that you'd find his presence there, too. Looking forward to worshipping with you all again next time I'm in town.

Sincerely,

Mason Waldhauser

### **Reminders**

"The minister is ordered, from time to time, to advise the People, whilst they are still in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and other charitable uses." (BCP, p. 320)

### **Quote of the Month**

"Money is like muck, no good except it be spread."

*Francis Bacon, quoted in "A Treasury of Quotations on Christian Themes" by Carroll E. Simcox (Seabury Press, 1975) ❧*