

# The Centurion

The Parish Magazine of St. Alban's Church

1011 Old Joppa Road, Joppa, Maryland, 21085



My dear People:

September should be an exciting month for us here at Saint Alban's. After months of caution and cancelations of various sorts due to the pandemic we will once again be offering some of our normal activities. **First**, the rector's forum will resume the Sunday after Labor Day. This small discussion group meets between services beginning at about 8:50 a.m., though people can feel free to drop in and drift out at any time. We discuss a variety of topics from a Christian perspective. The convenient time slot enables people from both services to fellowship with one another, which in turns builds our community. The only different thing will be that coffee will be offered using a Keurig-type machine instead of a common pot, and any treats offered will have to be individually wrapped. And our large, spacious parish hall will make it easy for this intimate group to spread out and have some safe social distance. **Second**, the monthly healing and requiem masses will resume in October, although the dates will change. Please keep an eye out in the announcements and in your e-mail. The time will be the same (10 am), but the days will vary from what they were before. **Third**, I will be attempting to resume last spring's lenten study on "The Christian Faith in the Anglican Catholic Tradition." If you participated in either the day or evening slot I will be getting in touch with you about whether or not you would be interested in picking up where we left off back in March. As with last spring, I hope to offer both morning and evening time slots. Again, our large, spacious parish hall will make it very easy for everyone to spread out and have some good social distance from one another. The only things that will be different is, first, we probably will not be able to offer a pot luck dinner in the evening, and second, we hope to record one of the sessions to put online or livestream it so those who wish to participate from home will be able to do so. Since the later may require some technical assistance I am hoping my dear friend Fr. Flapdoodle will assist me in setting it up. Of course the other exciting thing that will be happening is the Rev'd Mr. Mason Waldhauser's ordination to the sacred order of priests. This will take place on **Tuesday, September 22nd at 7:00 p.m. at the Maryland State Boychoir Center for the Arts (3400 Norman Avenue, Baltimore)**. Though it is at an unusual time it should be a fantastic liturgy. A light outdoor reception will follow. Please try to come out to this historic venue for this important event in the life of our church and in Mason's life in particular. Don't forget that church is open on Sundays! The 8 am service is back to its pre-pandemic attendance levels, while the 10 am is only at about 25%. We have room for more at both services while still operating at 50% capacity. If need be, additional Sunday or weekday liturgies could even be added to serve the faithful. So do consider joining us again soon. We miss you and want to see you back!

Faithfully, your priest, *J. Gordon Anderson*

September 2020

IN THIS ISSUE:

**Theology, p. 2**

*What is the priesthood?*

**Ministry Update p. 3**

*Char Hope Foundation*

**Missions Update, p. 4**

*Report on Global Partnerships*

UPCOMING HOLY DAYS:

**Sep 8th - The Nativity of Our Lady**

Holy Communion at 10:00 a.m.

**Sep 16th, 18th, & 19th - Autumnal Ember Days**

Holy Communion at 10:00 a.m.

**Sep 21st - St. Matthew, Apostle and Evangelist**

Holy Communion at 10:00 a.m.

**Sep 29th - St. Michael and All Angels**

Holy Communion at 10:00 a.m.

**Oct 28th - Ss. Simon & Jude, Apostles**

Holy Communion at 10:00 a.m.

**Nov 2nd - All Souls Day**

Holy Communion at 10:00 a.m.

**Nov 21st - The Presentation of Our Lady**

Holy Communion at 10:00 a.m.

**Nov 26th - Thanksgiving Day**

Holy Communion at 10:00 a.m.

THEOLOGY: *What is the priesthood?*

This month our deacon, the Rev'd Mr. Mason Waldhauser, will be ordained to the sacred order of priests. The Anglican Church is one of the very few churches which, at the Reformation, retained the apostolic succession and historic, three-fold office of bishop, priest, and deacon of the ancient and medieval Church. The other churches that did so were the Lutheran Churches of Scandinavia (not the ones in Germany).

But what is the priesthood? How is it similar and how is different from being a pastor or minister in the Protestant tradition? And is there any difference between the Roman Catholic and Eastern Orthodox priesthood and the Anglican priesthood? What is the purpose of the priesthood and how does it relate to the priesthood of all believers and the priesthood of our Lord Jesus Christ, our great high priest?

The first place we go to gain an understanding of the apostolic ministry in our tradition is naturally the Ordinal of the Book of Common Prayer. (BCP pp. 529 ff.) The preface, which is found on page 529, clearly states that it is the intention of the Anglican Church to maintain and continue the catholic order and tradition of the ancient apostolic Church. This means that at the Reformation it was not the intention of the English Reformers to create a whole new model of ministry as happened in various other traditions.

The word "priest" is the English word for the Greek word "presbyter" which means "elder." In the scriptures "elders" were men who had spiritual authority over God's people. The Form and Manner of Ordering Priests is found on pp. 536-548, just after the Form and Manner of Making Deacons. It is an ancient tradition in the Church that a man should be ordered deacon before being ordered priest, and ordered priest before being ordered bishop. All three orders are different, the two lower orders of deacon and priest being derivative from the office of bishop, who has the fullness of the apostolic office. The bishop alone has the authority of Christ and his Church to ordain. Priests, deacons, or laypeople cannot convey the sacramental grace of ordination.

In the bishop's address to deacons being ordained as priests beginning on page 539 the duties of the priest are enumerated. Priests are "Messengers, Watchmen, and Stewards of the Lord." They are to "teach, premonish, feed and provide for the Lord's family, and seek Christ's lost sheep that they might be saved." They are to "never cease in their labor and diligence

until they have done all that lies within them, according to their duty, to bring those in their care to faith and knowledge of God, and ripeness (i.e. maturity) and perfectness of age in Christ." For this he needs to live a life of prayer, asking specifically for the power of the Holy Ghost, and he needs to deeply know, and live according to, the scriptures, setting aside all other studies for the sake of this. The priest is also to faithfully administer the doctrine and sacraments of the Church, drive away false and erroneous teaching, live a peaceful and quiet life, obey those ministers over him especially the bishop. At the actual "laying on of hands" by the bishop and presbyterate the bishop gives the priest authority to forgive sins in the name of Christ, preach the word of God, and administer the sacraments proper to his office.

That is just part of the role and responsibility of the priest as found in the Ordinal of the Book of Common Prayer. In the rest of the Prayer Book however we find the duties of the priest spelled out in other more subtle, though definitely not less important, ways. Take for instance in the Second Office of Instruction, on page 294, where it says "*the office of a Priest is, to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; and to pronounce Absolution and Blessing in God's Name.*" This coincides with the rubrics of the Prayer Book where in services of Morning and Evening Prayer, and in Holy Communion, the priest alone pronounces absolution and celebrates the Holy Eucharist, and blesses. All this is key.

The priest is not a therapist, community organizer, or polemicist. He is fundamentally a bridge between man and God. How? Because he is a "steward of the Lord." In other words, he ministers to his flock in the name and person of Jesus himself, who is our great high priest. The sacramental or "ministerial" priesthood, which is a subset of the priesthood of all believers, derives its power and authority from solely from Jesus, who established this ministry in and for his Church. So, for example, when a priest ministers to the people by pronouncing absolution in corporate or private confession, thus reconciling the people with God, it is not the *priest* forgiving people by his own power but rather *the great high priest, Jesus Christ*, who is doing it *through* the ministry of the sacramental priesthood. In that way the priest functions as a bridge between God and man. But that is not the only way he does so. One of the other ways he functions as bridge is through offering sacrifice. *(Please turn to the next page.)*

*(Continued from the previous page.)*

The sacrifice of the Christian priesthood is the Holy Eucharist. A priest is ordained to celebrate the Holy Communion, that is to say, to offer the Body and Blood of Christ to God the Father on behalf of God's people. Again, all of this must be considered in light of the high priesthood of Jesus himself and the fact that the priest ministers in his person. The priest does not offer the Holy Eucharist as though it were some other sacrifice to God that is supposed to supplement or add to Christ's "one oblation of himself once offered" on the cross of Calvary. Rather the sacrifice that he offers is that very sacrifice made present to us under the forms of bread and wine. And it is that selfsame sacrifice being offered because it is Jesus who is doing the offering, as he is eternally presents himself to God the Father in heaven as "a lamb as it had been slain" (Rev. 5:6). The Holy Eucharist is the Church's sacramental participation in the self-offering of her Lord Jesus Christ.

Such, in a nutshell, is the office of priesthood. To learn more about it, study the ordinal of the Book of Common Prayer. In it you find this awesome admonition from the bishop to those being ordained, which speaks of the weightiness and responsibility of the office: "*We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.*" ✠

---

MINISTRY UPDATE: *A Recovery Story from Char Hope Alumnus, Lisa H.*

The following is an update from Char Hope, a ministry that we support. There is another testimonial in addition to this posted on the bulletin board in the parish hall. Thank you for your support of Char Hope! You are making a difference in people's lives. For more information you can go to their website at [www.charhope.org](http://www.charhope.org) or talk to Karen Novakoski. Here is information about them from their website: "*Char Hope, was founded in 2015, and is the first residential recovery farm in the area dedicated to helping women move toward long term recovery and independence through learning to live, meaningful work, and 12 step recovery. Our family welcomes everyone into our supportive community made up of residents, staff, and volunteers who help run our 50ac farm and recovery program. We help ladies 18 and older with addiction and other challenges to rebuild and regain their lives, by offering sober living opportunities, financial aid, supervised agricultural learning experiences, and community outreach to help educate the public about addiction awareness. The Char Hope Foundation is about moving adults forward toward a full recovery, a healthier lifestyle and a life free from addiction.*"

A RECOVERY STORY, by LISA H. — "I was a broken person. I had lost my job in a profession that was very important and rewarding to me, I lost custody of my children, and most importantly, I lost the belief in myself. Because of my alcoholism, I ended up in

many rehabs, as well as in jail. I went to recovery meetings, but didn't really fully immerse myself into it. I didn't have the support within a program that I fully needed in order to put recovery and myself first. I had a very hard time accepting the situation as it was, and decided to take a new path and try Char Hope, a relatively new recovery program. Through my time and experience at the house, I began to love myself again, believe in myself again, and truly believe I am worth it. During difficult situations, I began to advocate for myself and my needs, whereas, I had tricked myself into believing that my voice didn't matter, and that I wasn't worth it. After having the strength and confidence to believe that I was worth it, I was able to gain more time with my children, things within my life slowly started to come back, and most importantly, I got my self-worth back. I graduated from Char Hope in March 2018, after spending eleven months in the house, and am still active in the recovery program. My sobriety date is September 15, 2015, and I am amazed how far that I have come. Today, I believe in myself, love myself, and things keep getting better in all aspects of my life. Things are not always perfect, but I certainly accept them better than I did before." ✠

REPORT ON GLOBAL PARTNERSHIPS: *The Rt. Rev'd David Haines*

**Finances:** From January through June a total of \$18,600 was paid to our APA Global Partners to cover their monthly operational costs. These monies were dispersed as follows: Haiti - \$6,000; India - \$10,200; Philippines \$2,400. In addition, \$7,500 was paid to our Global Partners to complete various building projects and to pay for some unexpected medical expenses for one of our clergy (\$7,000 to the Philippines for the completion of a church building, and \$500 through Worthy Endeavors for a medical expense in Ecuador). Fund balances for other Global Partnership Accounts are as follows: Lenten Appeal (Second Good Shepherd School in India) \$161,762; Mission Partners Emergency Fund \$82,436; Ecuador Education Fund \$21,100; Missionary Bishop's Discretionary Fund \$18, 326.

**Ecuador:** Due to the impact of the Covid-19 pandemic all operations ceased in Ecuador from early March to the present. The communities have been locked down and all public transportation has been restricted. Some private travel is permitted within the country but the international borders are mostly closed for travel except for emergencies and commerce. The construction of the new cathedral church in Guamote, Chimborazo Province, in central Ecuador has also been stopped temporarily due to the Covid-19 outbreak. The most recent visit to the IPAPAE churches by Bishop Haines and an APA Missions Team for the purpose of conferring the sacrament of Confirmation and visiting a number of communities was undertaken in August, 2019. The next visit for the purpose of consecrating the newly completed cathedral was planned for June 2020, but now appears to not be possible until February 2021 at the earliest. It is hoped that Bishop Grundorf and an APA Missions Team, together with representatives from Worthy Endeavors, will take part in that visit. There are currently thirty-three churches and five priests and five deacons serving in

Ecuador. *Current financial needs: Monthly Operating Expenses- \$1,100 (Currently paid by Worthy Endeavors) Clergy Education - \$21,000 - For two clergy through Trinity School of Ministry. (Full cost raised to date). Estimated Travel Costs (2021) - \$8,000*

**Haiti:** The most recent visit to Haiti took place in October 2018. During that visit Bishop David Haines ordained one man to the Sacred Order of Deacons, four men to the Sacred Order of Priests, confirmed eight people and baptized two prior to their confirmation. Bishop Haines was accompanied by Fr. Paul Rivard, Rector of St. George the Martyr Church, Simpsonville, SC. Activity in Haiti has largely been restricted due to the Covid-19 outbreak although services have resumed at the churches but schools are not yet functioning. Communication has been difficult and limited during this time. The APA operation in Haiti is located in and around Cap Haitian on the north of the Island and consists of two churches -St. Yves, near Balan and St. Francis of Assisi, near Caracol; a school (Jacques Theodore Holly Institute), and an agricultural property. Prior to the Covid- 19 pandemic the enrollment at the school had improved to around fifty percent of capacity. Late last year the clergy had initiated a third church at St. Michel de L'Attalaye, a district near Cap Haitian where there is a suitable parcel of land available in the district that could be purchased on which a church could be constructed. There are currently four Priests, and a Deaconess serving in Haiti. *Current financial needs: Monthly Operating Expenses: \$900 (Currently used to pay teacher's salaries) + \$100 (Transportation costs for clergy) Total Monthly \$1,000. Bathrooms for school: \$7,000. Church Construction (St. Yves, Ballan): \$30,000. House for Agricultural Property - \$9,000. Cost of Property in St. Michel de L'Attalaye: \$7,000. ✠*

NEXT MONTH: UPDATES ON INDIA AND THE PHILIPPINES!

---

**Standing Notices:**

“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) ✠