

St. Stephen's News

St. Stephen's Anglican Church,
Timonium, Maryland

Vol. XXII, Number 11

Edited by Anne Hawkins

March 22nd, 2011

FROM THE RECTOR

Anglican? Episcopal? What's in a name?

WE HAVE been just a tad schizophrenic recently about the parish's name. Naturally, the "St. Stephen's" bit remains the same, but are we Anglicans or are we Traditional Episcopalians?

The correct answer, of course, is that we are both: We are, generically speaking, Anglicans in that this is the name of our Mother Church and we are also traditional Episcopalians in our orders, governance, doctrines and liturgy.

When the Baltimore Chapter of the Prayer Book Society founded the parish in 1982, it was registered with the state and federal governments as St. Stephen's Traditional Episcopal Church. That, after all, is what we were and what we most emphatically remain.

The problem is that much water has flowed under the Episcopal bridge in the intervening 29 years. Few parishes in The Episcopal Church (TEC) bear much resemblance to St. Stephen's. And the differences extend far beyond the doctrinal.

One obvious difference is that most TEC churches celebrate the Eucharist in the westward position, whereas we celebrate eastward with the altar against east wall and the priest facing it.

Most TEC parishes differ hugely from St. Stephen's – and often from each other – in terms of the liturgy they use. Few TEC parishes use the traditional rite (Rite I) in their 1979 revision of the Book of Common Prayer, a rite that is plainly derived from the 1928 BCP.

A large number opt for the wide range of contemporary language variants offered in Rite II. Other parishes opt for worship forms that more closely resemble those used by Protestant Evangelicals and Charismatic congregations.

This, effectively, means TEC parishes rarely use exactly the same liturgy as their neighbors. Furthermore, services in many of today's TEC churches would be quite unrecognizable not just to the folks of 30 years ago, but also to Anglicans currently visiting from abroad.

We, on the other hand, use a liturgy instantly recognizable to every Anglican that has ever lived -- at least from the mid 16th Century until quite recent times.

It is, moreover, a liturgy that, up until the 1980s would have been familiar not only to British and American Anglicans, but Anglicans from all over the world – Africa, India, the Caribbean, the Pacific and Asia included.

In short, the differences between folks like us and the TEC are so profound that some people in the parish feel that in order to uphold the principles of "truth in advertising" we should give up calling ourselves as "Traditional Episcopalians" and adopt the generic "Anglican."

Others would prefer to stick to the "Traditional Episcopalian" label. It is the TEC that has changed they say, not us. If any group should change its name it is the TEC. Besides "Episcopal" is a familiar term to most Americans. This is not the case with the word "Anglican."

I fear I am cursed with an open mind on the subject. I can see the merits of both arguments.

However, I am also painfully aware of another aspect of the human character that is perhaps best illustrated by two "light bulb" jokes. Both purport to answer the question: How many Episcopalians/Anglicans does it take to change a light bulb?

Answer No.1: Two – one to change the light bulb, the other to praise extravagantly the merits of the old light bulb.

Answer No 2: CHANGE!!!!!!!!!!!!!!

As far as Anglicanism is concerned there is very good reasons for resistance to change. Not least, for four centuries, a common liturgy was the force that unified the Anglican world.

First, the Book of Common Prayer and the King James Bible created England as a nation by giving its people a common language. Second, it unified the English-speaking world by giving its people a common mode of worship.

Indeed, until relatively recently even non-Anglican English speaking denominations drew heavily on the Prayer Book for their language of worship.

In scrapping the traditional Prayer Book, the TEC lost far more than it gained. Not least, its members can no longer visit unfamiliar parishes confident in the fact that they will enjoy the comfort of a familiar liturgy.

More important, they have abandoned a timeless language of worship for the argot not of "what's happening now" but of "what was happening then."

Already the language of the 1979 Rite II sounds decidedly quaint – as out dated as the expression "get with it." It will need revising in the very near future if it is to be genuinely contemporary – something in fact it wasn't even when new.

The traditional liturgy, by contrast, will still speak to the Anglican soul long past the follies of the late 20th Century. This is because it is written in timeless English – not the outmoded 16th Century English as its critics claim.

In wiser times educated people were all agreed that the Book of Common Prayer, the King James Bible and the works of William Shakespeare stood at the pinnacle of the English language. And the decidedly mediocre literary product of past 40 years gives us no reason to revise that judgment. **GPH**

FROM THE CHOIRMAS OF MEN & BOYS

Evensong, and all that

ST STEPHEN'S Choir of Men and Boys will sing a Lenten Choral Evensong at 6.00 PM on Sunday, April 3rd. Please join to enjoy what is perhaps Anglicanism's greatest gift to the universal Church -- the gift of evening worship in the setting of a glorious choral service.

The history of men and boys choirs is, in many ways, the history of the Anglican Church. Originally, women were not in choirs because choristers were a minor clerical order from which women were excluded.

As the centuries passed, the sense of such choirs being an honored tradition took over as the technical prohibitions against women singing in the choirs became, thankfully, unimportant.

In this country (particularly in the Episcopal Church), vested male choirs became more and more the norm as the nineteenth century came to an end, and the zenith of the tradition was probably in the 1920's and 30's.

Nowadays, such choirs are increasingly viewed as anachronistic and, perhaps more importantly, socially indefensible. And yet so much of the music written for the Anglican communion over the centuries was written with this type of choir in mind, and still sounds best when sung by such a group.

Many churches cannot support a choir of men and boys, and many others would think such a choir an affectation. Nevertheless, it is hoped that the tradition will never die out completely, and that the great music of the Church will continue to be sung by that sort of choir for which so much of it was originally intended. **ADRIC**

FROM THE DIRECTOR OF PASTORAL CARE

Sponsor a slimmer for Lent

MOST of us could do with losing an inch or two off the waistline, thus fasting could well be viewed as a self serving exercise. And we have a way of helping you to

**THE SCRIPTURE READINGS FOR
THE THIRD SUNDAY IN LENT**
being Sunday, March 27th, 2011

8.00 AM & 9.15 AM
HOLY COMMUNION

The Epistle: Ephesians 5:1-14
The Gospel: St. Luke 11:14-28

11.15 AM MORNING PRAYER
The Psalter: Psalm 27

The First Lesson: Proverbs 4:7-18
The Second Lesson: St. Luke 11:29-36

slim. You can sponsor yourself or choose a slimmer to sponsor. How much you pay per pound lost is up to you.

You can sponsor as many people as you like and for as much as you like. And it doesn't matter if you sponsor slimmers already being sponsored by other people.

You can sign up for the "Slim" at coffee hour on Sunday or any time during the week at the church office. The proceeds will go to our Buildings & Grounds Committee -- the folks who keep St. Stephen's spick and span. **ANNE HAWKINS**

THE LENTEN SERIES

Why was the right time right?

QUESTIONS about the timing of the Incarnation have exercised Christian minds for the best part of two thousand years: Just why, for instance, did Jesus choose to take on our human flesh in the year 6 BC or thereabouts rather than any other time in history? What made it the right time?" This years Lenten Series continues at 6.45 PM on Wednesday, Wednesday, March 23rd, Wednesday, April 6th and Wednesday, April 13th. (There will be no presentation on Wednesday, March 30th because the Diocesan Synod will be taking place at the parish church on March 30th, March 31st and April 1st.) Entitled "St. Paul's World," the series will explore the Roman Empire of the First Century AD. Join us for hearty soups, the best bread in Baltimore and beverages. Feel free to bring a sandwich if you wish. We'll provide the food for thought. **GPH**

✠ PARISH PRAYER LIST ✠

OUR Prayer Chain offers prayer daily for people on the Prayer List and guests of the Joseph Richey Hospice. To add a name to the list, or to the visiting list, or to join the Prayer Chain, call the office at 410 560 6776.

RECOVERY: Gordon, Georgetta, Melvin, Noah, Mavis, Heather, Laurie, Diane, Don, Lynn, Helen, Katherine, Hindra, Sara, Ravi, Elizabeth, Brian, Tracey, Linda, Robert, Nancy, Edithann, Doris, Jay, Perry, Amelia, Shirley, Adrian, Kimberly, Dean, Barb, Tanya, Jane, Brook, Val, Helen, Joseph, Joshua, Rachel, Carl, Cal, Catherine, Sam, Ruth, Kristi, Paul, Sue, James, Patty, Antonio, Lauren-Michelle, McKayla, Randy, Jack, Grace, Bob, Fran, Carolyn, Ken, Serina, Wyatt, Bobby, Alexander, Erline, Kathleen, Earle, Judy, William, Betty, Trisha, Peggy, Linda, Millie, Walt, Bruce, Cienna, Tracy, Tom. Lelilah, Jennifer, Miriam, Karen, George, Eliza, Mel, John, Randy, James, Sarah, Linda, Suzanne, Marian, Steven, Jeanne, Tammy; Ellen, Jim, Patricia, Bonnie, Mary Ann, Robert, Christine, Dee, Brian, Barbara, Gillian, Eileen, Matthew, Bryan, Jason, Jane, Joan, Frances, Pat, Michael, Ray, Leslie, Brandon, May, Scott, Stephen, Robert, Danny, Billy, Betty-Ann, Mildred, D'Metrius, Laura, Stacey, Frank, Alma, Christine, John, Henry, Naomi, Pam, Ben, Kevin, Gwen, Gloria, Lee Emily, Elsie, Bruce, Regina, Lewis, Madolin, Linda, Carol, Bernie, Charlene, Josephine, Margaret, Jody, Sheila, Jo Anne, John, Geradine, Thomas, Jeanne, Sister Catherine-Grace, Maxine, Ann Sharon, Dennis, Mae, Anita, Marilyn, Lawrence, Rebecca, Dorothy, Joanne, Albion, Martha, Jackie, Charles, Tony, Edward, Kim, Vivian and Carol.

LIGHT, STRENGTH & GUIDANCE: June, Anna, Jean, Garrett, Ned, & Stephen, Rachel, Robert & Renee, Lydia; Richard, Melba, Debbie, Phyllis, Georgetta, Carolyn, Suzanne, Tony, Erik, Doris, Drake, The Norris family; Gillian, Beverley, Adrienn, Jhana, Marla, Matthew, Joan, David, Laurie, Ellen, Lynn, Mildred, Sarah Lee, Tom, Susan, Kathy, Owen, Douglas, Amy, Jo Anne, Mary, Gregory, Isabel, Bobby, Dorothy, Darren, Scott, Rebecca, William, Charles, Joyce, Asfa, Eleanor, Kathy, Linda, James, Barry, Ann, Evelyn, Jeanette, Elizabeth, Virginia, Mildred, Chris, Micki, Stephen, Carol, Sandra, Elsie, John, Mary, Michael and David

ON ACTIVE SERVICE: LTC. R. J. Lytle, PFC Charles E. Heintz, IV, U.S. Army, Alex Bursi, US. Navy; Capt. Charles Bursi & LTC Harry Hughes, U.S. Air Force.

✠ St. Stephen's Anglican Church ✠

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RECTOR: The Venerable Guy P. Hawtin
VICAR: The Rev. Rhae E. Kelley

ORGANIST & CHOIRMASTER: Adric
DIRECTOR OF PASTORAL CARE: Anne Hawkins (410-308-2771)
WEDDING CO-ORDINATOR: Anne Hawkins (410-308-2771)

SUNDAY SERVICES

8.00am -- Holy Communion
9.15am -- Holy Communion
(Nursery & Church School)
11.15am -- Morning Prayer
(1st. Sun. of the month: Holy Communion at 11.15am)
(1st Sun. of the month: Choral Evensong at 6.00pm)

WEEKDAY SERVICES

Wednesday: 6.00pm Evening Prayer
Friday: Noon: Healing Eucharist

**COLLECTS: SECOND SUNDAY IN
LENT & ST. CUTHBERT**

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *AMEN.*
Book of Common Prayer, Page 127

O GOD, who didst call thy blessed Saint Cuthbert from following the flock to be a Shepherd and Bishop of souls: Inspire all Bishops and Pastors to tend their flocks after his pattern with gentleness and strength; that thy people may be shepherded with the holy love of our Redeemer Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever, one God, world without end. *AMEN.*

Return Service Requested

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