

St. Stephen's News

St. Stephen's Church, Timonium, Maryland
A parish in the classical Anglican tradition

Vol. XXI, Number 26

Edited by Anne Hawkins

July 6th, 2010

FROM THE RECTOR

Laying to rest the rumors that fly about the Internet

NOT SO LONG ago “disgruntled” Anglicans and Episcopalians were offered an opportunity to join the Roman Catholic Church corporately in their parishes rather than as individuals. The Roman offer has sparked a lively debate on the Internet, often, lamentably, with uncharitable views expressed on either side of the issue.

Once something hits the Internet, of course, rumors start to spread, one of which completely amazed me. “Is it true,” I was asked at a recent church meeting in St. Louis, Missouri, “that St. Stephen’s will be applying [to join the Roman Church]?”

My initial reaction was to ignore it. Folks at St. Stephen’s don’t seem in the least bit disgruntled and, besides, reacting to rumors often only serves to initiate fruitless debate.

On reflection, however, it occurred to me that if this rumor had reached as far as Missouri, chances are it would soon be bouncing around St. Stephen’s causing all manner of unnecessary upset. Thus, I’ve decided to set the matter straight in plain, unequivocal language:

St. Stephen’s was founded in 1982 by the Baltimore chapter of the Prayer Book Society of the Episcopal Church of the United States of America as an Anglican Parish committed to traditional Anglican doctrines and liturgy. And this is the way it will remain.

To do otherwise would be in contravention of our founding articles of association. Moreover, to attempt to change them to permit St. Stephen’s to adopt the discipline and doctrines of the Roman – or, for that matter, any other – Church would constitute an unforgivable breach of faith with the good people who sacrificed so much to found this parish.

This should not be interpreted as an attack on the Roman Church. St. Stephen’s has many Roman Catholic friends. Our choir, for example, often sings in Roman churches.

We have enthusiastically supported efforts to negotiate an “intercommunion agreement” with the Roman Church. But “intercommunion” means mutual recognition of the validity of each other’s orders and sacraments not the conversion and submission envisaged in the latest Roman offer.

While we have many things in common with the Roman Church, there is no avoiding the fact that there are deep doctrinal issues that divide us. Not least, traditional Anglicans cannot accept the validity of the claims upon which Rome’s authority to make its current offer are based.

Namely they are: (1) That Rome is the one true catholic church by virtue of the fact that Jesus made St. Peter supreme head of the Christian Church, that St. Peter was the first bishop of Rome and that the Pope, his lineal successor, is the supreme “Vicar of Christ.”; (2) That one can only be part of the one true catholic Church by being in communion with the pope and subject to his authority

Rome bases these claims largely on its particular understanding of Holy Tradition. Anglicans, however, do not share Rome’s understanding of Holy Tradition, nor do we accord it a similar authority to Holy Scripture. Anglicans through the ages have, thus, tested Rome’s claims primarily by Holy Scripture and found them decidedly lacking.

All Rome is currently offering “disgruntled” Anglicans is an Anglican liturgy revised to comply with Roman doctrine, parishes small enough permit Anglican-style pastoral care, an indeterminate number of “grandfathered-in” married Anglican

clergy and temporary oversight by “ordinaries,” including former Anglican bishops.

Among the aspects of the Anglican expression of the catholic faith that would be lost is our Anglican ecclesiology, which embodies among other things, comprehensiveness, the patristic principle of *lex orandi lex credendi*, a simultaneous appeal to antiquity and to contemporary scholarship and the ministry of married clergy.

The Roman culture would totally supplant the “Anglican ethos.” For starters, Roman Canon Law, derived from Roman secular law, is quite incompatible with Anglican Canon Law, which is derived from English Common Law, a system fundamentally Christian in nature.

For Anglicans, Rome’s rigid system of canon law system is underpinned by a troubling legal philosophy which leads it to regulate all forms of human – and, some might contend, divine – activity on a continually expanding basis.

It has led the Roman Church to define in legal terms things Anglicans have traditionally believed undefinable, for example, the mystery of the Eucharist. And its essential inflexibility has stranded it doctrinal blind alleys from which it is difficult, if not impossible, to withdraw

Not the least of these is the Roman system of a wholly celibate priesthood – a concept that, if St Paul is to be taken seriously, is contrary to Holy Scripture (*I Timothy 3:1-14; Titus 1:5-11*).

THE RETURN OF THE
SILLY SUMMER SUPPERS
Fun neighborhood get-togethers every
Thursday at 5.30 PM
Join us for fine food & fellowship

Personally speaking, while “Eucharistic Communion” with the Roman Church was certainly not at the top of my priorities, I welcomed the notion as an expression of ecumenical reconciliation and solidarity at a time when the faith was under attack from so many disparate forces – from Islam to human secularism.

As a life-long Anglican, I find Rome’s culture quite alien. Even so, I have never felt any animus towards the Roman Church. Indeed, I have found the wall of separation between the Anglican world and Rome both deeply saddening and decidedly counterproductive to the spread of the gospel and the defense of the faith.

The contention that our Lord demands that all Christians submit to Rome’s authority and march in lock step is unconvincing. As St. Paul points out (*Romans 12:5*) we are all “one body in Christ.” It’s just that our Roman friends don’t yet seem ready to accept it. **GPH***

FROM THE SILLY SUMMER SUPPER CHEFS

Come to our 'July Eighth' tailgate barbeque supper

THE TRADITIONAL way to celebrate the “Nation’s Birthday” is with a a slap-up cook-out and St. Stephen’s doesn’t call itself “traditional” for nothing. So we have decided to devise a very special menu for our Silly Summer Supper in week of USA’s birthday.

Join us for our special Barbeque Tailgate Supper at 5.30 PM on Thursday, July 8th. We shall be serving Hamburgers, Hot

**THE SCRIPTURE READINGS FOR
THE SIXTH SUNDAY AFTER TRINITY**

being Sunday, July 11th, 2010

8.00 AM & 9.15 AM
HOLY COMMUNION

The Epistle: Romans 6:3-11
The Gospel: St. Matthew 5:20-26

11.15 AM MORNING PRAYER

The Psalter: Psalm 85
The First Lesson: II Samuel 19:16-23
The Second Lesson: St. Matthew 5:38-48

Dogs and all the Trimmings, fresh off the grill. Naturally, there will be Bean Salad, Potato Salad, etcetera, etcetera -- all that and dessert too for a mere \$10 per adult and \$5 per child. As usual, there will be wine and other beverages available at nominal prices.

Put on your favorite team colors and celebrate. Play a little Bingo and try your luck at the 50/50. It will be all the fun of a traditional July Fourth cook-out -- but just on July 8th!. We hope to see you there. **HAPPY RILEY**

FROM THE LADIES WHO LUNCH

Join us on July 21

ST. STEPHEN'S Women are nothing if not adventurous. This month we will be lunching at 12 Noon the **Ginza Japanese Steakhouse** at the shopping center on Cranbrook Road, Cockeysville. Why not exercise your sense of adventure and make your reservation by calling **Ann Bonnell at 410-560-1130**. If you need directions, Anne will provide them.

Please join us. You will discover it's not just a case of good food. We enjoy plenty of good fellowship, too. Indeed, you'll become a permanent member of the Ladies Who Lunch..

**✠ St. Stephen's Traditional ✠
Episcopal Church**

11856 Mays Chapel Road, Timonium, MD 21093
Tel.: Office (410) 560-6776; Rectory (410) 665-1278
Web Address: <http://www.ststephens-md.org>

RECTOR: The Venerable Guy P. Hawtin
ASSOCIATE RECTORS:

The Rev. Rhae E. Kelley and The Rev. Robert Menas

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 (Nursery)
(1st. Sun. of the month: Holy Communion at 11.15am)

WEEKDAY SERVICES

Wednesday: 6.00pm Evening Prayer
Friday: Noon: Healing Eucharist
Saturday: 5.00PM Family Eucharist.

✠ 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: Helen, Alma, Sara, Ravi, Elizabeth, Brian, Tracey, Linda, Robert, Nancy, Sharp, Edithann, Jay, Robert, Nancy, Perry, Amelia, Shirley, Adrian, Kimberly, Dean, Barb, Tanya, Jane, Brook, Val, Helen, Joseph, Joshua, Rachel, Carl, Charlotte, Cal, Catherine, Sam, Ruth, Kristi, Paul, Sue, James, Patty, Antonio, Lauren-Michelle, McKayla, Randy, Jack, Grace, Bob, Fran, Doris, Carolyn, Ken, Serina, Wyatt, Bobby, Alexander, Erlene, Kathleen, Earle, Judy, Katherine, William, Betty, Cal, Wendell, Trisha, Peggy, Linda, Millie, Walt, Bruce, Cienna, Tracy, Tom, Lelillah, Jennifer, Miriam, Karen, Steve, George, Eliza, Mel, John, Randy, James, Sarah, Linda, Suzanne, Marian, Edith Anne, Steven, Jeanne, Tammy; Ellen, Jim, Patricia, Bonnie, Mary Ann, Robert, Christine, Dee, Brian, Barbara, Gillian, Eileen, Matthew, George, Bryan, Jason, Jane, Joan, LFrances, Ernie, Pat, Lynn, Michael, Ray, Leslie, Brandon, May, Scott, Stephen, Robert, Danny, Billy, Betty-Ann, Mildred, D'Metrius, Laura, Stacey, Frank, Alma, Christine, John, Henry, Naomi, Pam, John, Ben, Kevin, Gwen, Elizabeth, Gloria, Lee Emily, Elsie, Bruce, Regina, Lewis, Madolin, Eudora, Linda, Carol, Bernie, Charlene, Josephine, Margaret, Mackie, 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, Carol and Debbie.

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, Debbie, 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, U.S. Navy; Capt. Charles Bursi & LTC Harry Hughes, U.S. Air Force.

REPOSE OF THE SOUL: Gene Olson & Earnest Pearce

THOSE WHO MOURN: The Olson family & the Pearce family.

**COLLECTS FOR INDEPENDENCE DAY
& VISITATION OF THE BLESSED VIRGIN**

O ETERNAL God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. *AMEN.*

Book Common Prayer, Page 263

O GOD, who didst cause the Blessed Virgin Mary, in the time of her holy expectation, to visit the home of her cousin Elizabeth: Grant unto us thy people, that as Mary rejoiced to be called Mother of the Lord so we may ever magnify thee in the Incarnation of thine only-begotten Son; to whom with thee and the Holy Ghost, be all honour and glory, world without end. *AMEN.*

Return Service Requested

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11856 Mays Chapel Road

Episcopal Church
St. Stephen's Traditional

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