

St. Stephen's News

St Stephen's Anglican Church,
Timonium, Maryland

Vol. XXIII, Number 17

Edited by Anne Hawkins

May 8th, 2012

FROM THE TREASURER

It never rains, but it always seems to pour

CLICHES become clichés because they are a jolly good way of expressing things. And the most apt cliché to describe the current financial situation at St. Stephen's is: "It never rains but it pours."

It is no secret that the state of the national economy has been thoroughly rotten for the past three years, and that giving at all churches, including St. Stephen's, has been less than spectacular.

A vast majority of churches report declines in income over the three years – some very steep indeed. At St. Stephen's things have been less dramatic. After an initial modest shrinkage, parish income has remained relatively stable.

However, despite the economic downturn – or perhaps because of it – our overheads have continued upwards. Thus the Vestry is asking each of our parishioners and friends prayerfully to consider increasing your financial support this year.

We are hoping for a modest increase in pledges for the short term. And with a view to the longer term, we are renewing our appeal for contributions to the parish Endowment Fund in order to secure the parish's future.

Thanks to your past generosity, the fund currently stands at just under \$200,000. Our aim is to double that figure over the next couple of years.

The purpose of the Endowment Fund is to enable the parish to weather economic downturns like the present recession without having to slash programs or cut the salaries of our already underpaid church staff.

The Vestry is also hoping to raise a little money to invest in the parish's future by building a children's play area behind the church. Every other church in the neighborhood has a play area, and the vestry believes that such a "child friendly" investment would be useful in attracting young families.

Now we come to the "it never rains but it pours" bit. On the morning of Bishop Vaughan's consecration our organ, which had been ailing the previous Sunday, finally "gave up the ghost." The good folks at the Ray Daffer organ company saved the day by loaning us a new instrument while they repair ours.

That was the good news. The bad news is that the repairs, for which we had not been budgeted, will cost us a lot of money – quite how much we don't yet know, but at least several thousand dollars.

We would be most grateful if you can see your way clear to helping us raise the money to cover these unexpected costs.

Please don't imagine the parish is teetering on the verge of bankruptcy. Actually, it's reasonably healthy all things considered. But, to be quite honest, we haven't begged for your increased financial support in quite a long time. We do hope you listen to our needs sympathetically and give us a helping hand if you can afford it. **BILL HAWKINS**

FROM THE RECTOR

Bible translations: A case of lost and found

A QUESTION clergy are often asked is: "Which of the many translations of the Bible on the market is the best?" It is a question which invites a further question: "Best for what?" If you are looking for a Bible to read privately and to use for general study -- with certain notable exceptions -- most modern translations will do. Find one that you are comfortable with and have at it.

St. Stephen's
Choir of Men & Boys
invites you to
Cancelled
A BRITISH
CHORAL EVENING
at 6.00 PM
at The Parish Church
Sunday, May 6th, 2012

If, on the other hand, you are looking for a Bible to use academically or to use as a norm for establishing matters of doctrine, the question of which translation is best is open to debate. Since the 4th Century, scholars like St. Jerome have been engaged in continual -- and often acrimonious -- arguments over which ancient texts of the various books of the Bible are the most authoritative.

The King James Version -- the translation St. Stephen's uses liturgically -- is based on a text known as "*The Received Text*." It is drawn from a family of ancient texts traditionally used by Western and Eastern Orthodox Churches.

The Received Text went unchallenged from the 16th Century until the middle of the 19th, when a German scholar unearthed a Bible at St. Catherine's Monastery in the Sinai Desert which was claimed to predate the earliest versions of *The Received Text* by a couple of centuries. It was a find that fueled scholarly debates that continue to this day.

The newly discovered book -- dubbed *Codex Sinaiticus* -- was hailed as the repository of the earliest textual New Testament tradition. Its champions within the English Church, therefore, demanded a revision of the venerable King James Version and the result was a new translation published in 1881, as the Revised Standard Version (RSV).

The RSV did not meet with total approbation -- in part because its leading scholarly critic, The Rev. John W. Burgon, Fellow of Oriel College, Oxford, and Gresham Professor of Divinity, was excluded from the translation committee.

Sinaiticus was seriously corrupted by errors, affecting not merely words and sentences, but entire passages, and Burgon objected to the revision committee's "reconstruction" of large portions of the text through inference and extrapolation. He also questioned the committee's use of paraphrase.

Burgon then deployed his vast erudition to cite sources more ancient than *Sinaiticus* -- including the writings of the Post Apostolic Fathers -- to defend the integrity of *The Received Text* and argue for its superior authority. Other critics of the RSV -- pointing to the presence of sectarian scholars on the committee, including a Unitarian -- claimed that the translators had been chosen with an eye focused more on sales than scholarship. In any event, Burgon's critique -- which has never been fully answered -- was so damning it cast a pall over the RSV's popularity that lasted well into the last century.

The RSV text, however, steadily gained adherents in educational institutions, and, in the 1930s, it began to catch on with churches. Soon publishers were vying with one another to produce newer, more up-to-date versions. Today, the RSV and translations based on its underlying text are in far greater favor at universities and theological schools than the King

**THE SCRIPTURE READINGS FOR
ROGATION SUNDAY**

Being the Fifth Sunday After Easter, May 13th, 2012

**8.00 AM & 9.00 AM
HOLY COMMUNION**

The Epistle: St James 1:22-27
The Gospel: St. John 16:23-33

11.15 AM MORNING PRAYER

The Psalter: Psalm 65
The First Lesson: Ezekiel 34:23-31
The Second Lesson: St. Luke 11:1-13

James Version. And, doubtless, part of its appeal is that it is acceptable to a wider range of religious denominations and sects than the more demanding King James Version of the Received Text.

Probably as a consequence, an overwhelming majority of the new editions of The Bible are based on the RSV text. Currently, only one major modern language edition of The Bible is based on *The Received Text: The New King James Version*. But as it also employs paraphrase quite extensively, it is not truly a substitute for the old King James.

Recent publication of the full text of the ancient manuscripts known as the Dead Sea Scrolls injects what promises to be yet another fascinating element to the debate -- at least as far as the Old Testament and the Apocrypha are concerned. According to a number of scholars, the texts found in the scrolls echo more closely the *Septuagint*, the Greek translation of the Hebrew Bible in use at the time of Christ, than either the Received Text or the more modern text derived from Codex Siniaticus.

Actually, as far as ordinary folks are concerned, it shouldn't make much difference which text ultimately comes out on top. They are both quite similar. Israeli soldier/archaeologist Yigael Yadin pointed out the difference in texts are so slight that the Dead Sea Scrolls enable us to say for certain that the Biblical

text has been transmitted from generation to generation with amazing accuracy for more than two thousand years. **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 prayer list, or to the visiting list, or to join the Prayer Chain, call the parish office at 410 560 6776.

RECOVERY: Hope, Leo, Riley, Sallie, Linda Lou, Cynthia, Robert, Nancy, Judith, Deborah, Dorothy, Dr. Devadadson, Thelma, Mary, Adele, Linda, Jan, Liz, Bob, Wyatt, Jim, Reta, Sara, Tammy Sophie, Paula, Blair, Melvin, Heather, Laurie, Diane, Don, Lynn, Helen, Katherine, Hindra, Ravi, Elizabeth, Brian, Tracey, Edithann, Jay, Perry, Amelia, Shirley, Adrian, Kimberly, Dean, Barb, Tanya, Jane, Brook, Val, Joseph, Joshua, Rachel, Carl, Cal, Catherine, Sam, Ruth, Kristi, Paul, Sue, Patty, Antonio, Ray, Lauren-Michelle, McKayla, Randy, Jack, Grace, Fran, Carolyn, Ken, Serina, Wyatt, Bobby, Alexander, Erline, Kathleen, Earle, Judy, William, Betty, Trisha, Peggy, Linda, Millie, Walt, Bruce, Cienna, Tom, Leliliah, Jennifer, Miriam, Karen, George, Eliza, Mel, John, Randy, James, Sarah, Linda, Suzanne, Steven, Jeanne, Tammy; Ellen, Patricia, Bonnie, Mary Ann, Christine, Dee, Brian, Barbara, Gillian, Eileen, Matthew, Bryan, Jason, Joan, Frances, Pat, Michael, Brandon, May, Scott, Stephen, Danny, Billy, Betty-Ann, Mildred, D'Metrius, Laura, Stacey, Frank, Christine, John, Henry, Naomi, Pam, Ben, Kevin, Gwen, Gloria, Lee Emily, 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, Joanne, ✠Albion, Martha, Jackie, Charles, Tony, Edward, Kim, Vivian, Doris, Carol, and Suzie.

LIGHT, STRENGTH & GUIDANCE: Aaron, Tom, Jennifer, Brendan, Rosa, June, Anna, Jean, Garrett, Ned, Stephen, Rachel, Robert & Renee, Lydia; Richard, Melba, Debbie, Phyllis, Carolyn, Suzanne, Tony, Erik, Drake, Bobby, Kay & Emma, Gillian, Beverley, Adrienn, Jhana, Marla, Matthew, Joan, David, Laurie, Ellen, Lynn, Mildred, Sarah Lee, 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, Stephen, Carol, Sandra, John, Mary, Michael and David

ON ACTIVE SERVICE: LTC R.J. Lytle, PFC Charles E. Heintz, IV, USA; Lt. Benjamin Schramm, USMC; Lt. Alex

✠ St Stephen's Anglican Church ✠

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Web Address: ststeve.com

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

8.00 am: Said Eucharist

9.00 am: Sung Eucharist (*with Nursery & Church School*)

11.15 am: Choral Mattins (*1st Sunday: Choral Eucharist*)

6.00 pm: Choral Evensong (*1st Sunday only*)

WEEKDAY SERVICES

Wednesday, 6.00 pm: Evening Prayer

Friday Noon: Healing Eucharist

Saturday, 5.00 pm: Family Eucharist.

**COLLECTS FOR THE FOURTH SUNDAY
AFTER EASTER & ST. ATHANASIUS**

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *AMEN. (Book of Common Prayer, Page 174)*

ALMIGHTY everlasting God, who raised up the blessed Athanasius as an outstanding champion of thy Son's divinity, mercifully grant, that, rejoicing in his teaching and his protection, we may never cease to grow in knowledge and love of thee. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, ever, one God, world without end. *AMEN.*

Return Service Requested

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