

St Stephen's News

St Stephen's Anglican Church · Timonium, Maryland

Volume XXVIII, Number 42

A parish in the classical Anglican tradition

October 31st, 2017

AN EAGLE'S EYE VIEW

It's time to start thinking about Cookie Walk 2017

Here I am again. They won't let me air my views on politics or religion or, in fact, anything controversial. All they do is press- gang me into writing commercials for Cookie Walk 2017. The Cookie Walk will be early this year. It takes place on Saturday, December 2nd. from 9.00 AM to Noon.

I know I write pretty good advertising copy, but that doesn't mean that is all I want to do. I'm sure you would all benefit greatly from my 200 years-plus experience on a whole range of subjects from civil administration to church management.

Doesn't the First Amendment apply to brass eagles? *[No! Don't get fresh! – Ed]*

All I get is: "Isaac do me a favor and dig out some cookie recipes for the newsletter. You'll find them in the files."

It's no easy matter for a brass eagle to schlep up to the Rector's office, let me tell you. And when you get up there, can you find anything in the files? It's hard enough to locate the blessed man's desk, let alone unearth a filing cabinet!

Be that as it may, I've got nothing against the Cookie Walk. It makes a nice change of pace and it helps us all get in to the spirit of Christmas. But the fact of the matter is that my interest in it is entirely academic.

Brass eagles don't cook cookies, so I can't take credit for the recipes I'll be publishing in coming weeks. But they all come from our famous St. Stephen's cookbooks, and James Beard's *American Cookery Book*, so we know they work!

Look forward to seeing a batch of recipes for freezer cookies. You can make the dough in advance, freeze it, and bake these cookies in the week before the Cookie Walk. There are additional step-by-step tips on freezing cookie dough at this website: <http://blog.kingarthurfLOUR.com/2015/10/21/freeze-bake-tip-s/>

One word of warning, however: The unbaked dough is delicious, so don't let the children get at it. Not only will you have to start all over again, but you'll have to put the kids on a diet *before* Christmas. **ISAAC EAGLE**

FROM THE RECTOR

The 1662 Prayer Book and the reason we use it

Television, it must be conceded, has conferred benefits on society, but along with the good has come an abundance of bad. And one of its most serious bits of mischief seems to have gone largely unnoticed: It has considerably shrunk the average American's attention span.

Parsons are probably more acutely aware of the phenomenon than most people. Three decades ago a congregation would have felt shortchanged with a sermon lasting less than 20 minutes. Today, the folks in the pews start fidgeting after a bare 10 minutes.

In short, the average American's foreshortened attention span appears to correlate directly with the amount of between the advertisements that punctuate television

programs.

Some observers argue that commercial breaks are a boon. They enable viewers to grab a cup of coffee, a snack, or visit the bathroom without missing a second of their favorite soap.

But, from socio-economic perspective, one is forced to wonder whether the effect of the phenomenon on other aspects of life – education, commerce, government, personal relationships and, yes, worship – are quite as benign.

For the past 30 years, virtually all of the nation's churches have been wrestling with the problem of the shrinking American attention span. Non-liturgical churches have sought a solution by incorporating elements of pop culture in their services.

Pews have been replaced by cinema seating. Traditional hymnody has given way to rock'n'roll. Sermons have morphed into power point presentations, often with sound effects. light shows and on-stage fireworks. Some preachers have even adapted their services to the TV talk show format.

The response of American evangelicals to this sort of change has been largely positive. But while it is hard to argue

Parish Prayer List

Our Prayer Chain offers prayer daily for people on the Prayer List as well as the 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, ring the parish office on 410 560 6776.

FOR RECOVERY: Peter, Charlotte, Dorothy, Rodney, June, Sarah, Betsy, Edie, Alan, Terry, Helen, Linda, John, Judy, Neal, Aida, Stephen, Nathan, Hobie, Betty, Helen, Eunice, Robert*, David, Jan, Susie, Sophia, Bobby, Lee, Cary, Cour Marie, Jim, Joanna, Kendall, Ian, Gloria, June, John, David, Adrian, Tom, Michell, Aida, Mai, Jack, Lewey, Stephen, Pamela, Isobel & Judy

FOR LIGHT, STRENGTH & GUIDANCE: Stephen, Melba, Sam, Vinnie, Doug, Ian, Lisa, Carey, Cindy, Jacob, Casey, Beth, Erin, Aubery & Kathy

ON ACTIVE SERVICE: Lt Alex Bursi, Capt. Charles Bursi, Lt Nicholas Clouse, USN; Lt Col. Harry Hughes; MSGT Michael Holter, USAF; Cpt Fiodor Strikovski, US Army.

with success, it is not a model that can be easily followed by liturgical churches. Shortening sermons is easy enough. Here at St. Stephen's, we have been doing so for the past couple of decades. Arguably, sermons have improved as a consequence.

Accommodating the contemporary culture to the same extent as the non-liturgical churches, however, is a horse of quite a different color. Not least, rock'n'roll, power point presentations, sound effects and the TV talk show format are not conducive to the contemplative spirituality the traditional liturgy is intended to inspire

The traditional Anglican liturgies, moreover, are intended to present worshippers with eternal theological truths. Simplifying these liturgies risks diluting those truths – distorting some and deleting others. What's more, simplified liturgies tend to sound just a teeny bit silly.

Even so, for the past decade or so, we have noticed not only inquirers, but also the occasional parishioner, remarking on the "wordiness" of 1928 Eucharist. Perhaps this should not have surprised us. After all, by the year 2000, three decades

had passed since the abandonment of the 1928 Book of Common Prayer and the liturgy that had been in used since the early years of the 19th Century.

Few Episcopalians under the age of 50 are familiar with traditional liturgy. Even fewer are acquainted with Morning and Evening Prayer. The Daily Offices fell into disuse in most “progressive” Episcopal parishes during the early 1960s.

Unfamiliarity with the 1928 liturgies presents traditionalist parishes like our own with a problem: How are we to satisfy the demands of a younger generation for a more succinct liturgy, while remaining true to the vision of our founders.

St. Stephen’s is unique among traditionalist parishes in that it was founded 1982 by the Baltimore Chapter of the Prayer Book Society of the Episcopal Church. Its express mission is to preserve the liturgy and theology of the traditional Book of Common Prayer.

In an effort to satisfy demands for a more succinct liturgy, we explored “up dated” versions of traditional rites, including one developed by the late Rev. Dr. Peter Toon, a former president of the Prayer Book Society. None, however, fitted the bill. Even Dr. Toon’s liturgy seemed “clunky” beside the original – lacking the cadences and internal rhythms of its prose.

This was hardly surprising. It was not so long ago that Thomas Cranmer’s Book of Common Prayer, the King James

Bible and William Shakespeare’s works were held up throughout the world as the apotheosis of English literary excellence.

The solution to our problem was the 1662 edition of the Book of Common Prayer. It is, funnily enough,, a remarkably modern liturgy -- simple, straightforward and economical. The 1928 Eucharist, by contrast, tends to be complex, prolix and repetitive, incorporating both of the long post communion thanksgiving prayers designated as alternatives in the 1662 Rite.

It is, moreover, more logical in structure than the 1928 Rite. The Prayer of Humble Access, for example, precedes the Prayer of Consecration. In the 1928 Rite, it precedes the distribution of consecrated elements.

While neither position is “wrong” per se, Cranmer’s placement of the Prayer of Humble Access is preferable because it emphasizes that because of our sinful nature we are not even worthy to celebrate the Eucharist, let alone receive Christ’s Body and Blood.

In any event, the 1662 Rite is between 10 to 15 minutes shorter than the 1928 version. Brevity in worship is not necessarily a virtue. But the verbal economy and logical order of the 1662 make it more accessible to newcomers while sacrificing none of the essentials so beloved of traditionalists. GPH✠

St Stephen’s Anglican Church

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Pastoral Care: 410 252 8674

www.ststeve.com

The Rev. Canon Guy P Hawtin, Rector
The Venerable Michael Kerouac, Vicar
The Rev. Michael Belt and The Rev. John Novicki
Associate Rectors
The Rev. M Wiley Hawks, Pastoral Care Chaplain
Mrs Happy Riley, Director of Pastoral Care & Wedding Coordinator

SUNDAY SERVICES

8am: Said Eucharist
9.15am: Sung Eucharist (with Nursery & Church School)
11am: Choral Mattins (1st Sunday: Sung Eucharist)
6pm: Choral Evensong (as announced) –
evensong.ststeve.com

WEEKDAY SERVICES

Wednesday, 6pm: Evening Prayer
Friday, 12 noon: Healing Eucharist
Saturday, 5pm: Family Eucharist

Calendar of Events

WEEKLY

Monday, 6.30pm: Bridge Club
Thursday, 10am: Knitting Circle
Friday, 10.30am: Bible Study

MONTHLY & SPECIAL

Parish Life

Sunday, November 12th, 10.30 am

The Ladies Who Lunch

Wednesday, November 15th. 12.00 pm
Venue to be announced
To reserve: Call Sara Douglas 410-560-9026

Vestry Meeting

Wednesday November 15th, 7.00 pm

RETURN SERVICE REQUESTED

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