

Saint Stephen's Episcopal Church



The Servant

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Notes From Fr. Lee

It has been a real joy to be back with all of you after my illness. I am so grateful for the work of the wardens, vestry and all others who have continued their ministries in the parish and to keep things going. I also greatly appreciate Fr. Jack Potter for coming to offer his services on Sunday. It was also a real joy to have Bishop Carolyn here with us for Easter.

As I have said before, I have heard from so many people about how friendly and confident St. Stephen's is as a parish community. There is a sense of oneness and openness that others feel when they come here. St. Stephen's is very much in the words of Bishop Wes Frensdorff, "A ministering community rather than a community gathered around a minister."

I have seen your concern for those in the parish and your continued prayers and outreach for others. There is a level of connectedness and caring that is very humbling about this parish community.

As we move into the wonderful months of summer I hope that you will take advantage of our new service hours that make it more flexible for you and your family to join in the Sunday worship. I also ask you to continue your pledge offerings and other contributions to the parish so that we can remain current in our own obligations throughout the year.

On May 15 we will celebrate the Feast of Pentecost, the "birthday" of the church when we recall how the Holy Spirit was given to the church to guide us into all truth. I hope you will join us for this festive day of celebrations of who we are as Christians. The liturgical color for Pentecost is red recalling the tongues of flame that appeared over the heads of the disciples as told in the Book of Acts. In that vein, a tradition of the church is for everyone to wear red for Pentecost.

I look forward to a wonderful summer of worship, activities and continued ministries here at St. Stephen's.

Blessings.

Lee Shaw^

Vestry Report

At a recent Vestry meeting, a draft Mission Statement for St. Stephen's was worked out, and it will be revised and approved at the next Vestry meeting. Last year's adopt-a-plot program for church grounds beautification continues this year – please sign up in the Parish Hall to take care of a plot.

Search Committee

The new Search Committee comprises the following members of St. Stephen's: Carly Burton, chair; Deanna Anderson, Marjorie Ball, Fran Crookston, Tracy Jensen, Betty Johnson, Dona Pedersen, Leah Sanford, Billie Toone, Martin Willcocks. At the first meeting on May 2, 2005, the Committee agreed that it would be proper to follow the process through to provide the Vestry with a choice of candidates at the end of one to two years, which would include our present Priest-in-Charge, Lee Shaw. Look for us at Coffee Hour – over the next few weeks we will be taking the pulse of St. Stephen's with informal round table discussions of the direction we want for St. Stephen's future development and growth. – *Martin Willcocks.*

Worship Committee

The Worship Committee met on April 24 after church to discuss plans for Pentecost and the season after Pentecost. The decision was made to change to summer hours starting on June 5, the third Sunday after Pentecost. Services will start at 10:00 a.m. and Coffee Hour will begin at 11 and end at 12 noon. Please mark these hours in your calendar. In addition, on Pentecost Sunday, the Acts reading will be read in several different languages by various readers, followed by the reading in English. Sunday School will end on the last Sunday of Easter, and break for Pentecost until Labor Day, when we will resume normal Sunday service hours. To avoid confusion, members are asked to take home the coffee mugs imprinted with their names, and only those mugs without names will remain available during coffee hour, supplemented by regular cups. Cleanup after coffee hour will be one hour after it starts, nominally 12:30 until the change of service hours. People who wish to stay longer should take their cups to the kitchen and rinse them, and clean up their tables, to allow the helpful coffee hour volunteers leave at a reasonable time. Please wear something red on Pentecost Sunday! – *Martin Willcocks*

Sunday School

The Adult Sunday School or Christian Education program concluded with a three hour video miniseries "Peter and Paul", starring Anthony Hopkins as Paul, with a fine supporting cast, which won two Emmy awards after it was first aired in 1981. It was, for our purposes, split up into half-hour segments, allowing for some discussion afterwards. As it covers much of the Acts of the Apostles, the focus of our first lessons during Easter, it was a very appropriate "find" at the local library sale, and many of our participants enjoyed it.

– *Martin Willcocks*

WoW! Worship on Wednesdays

Via Media was considered by all to be highly successful, with thirty to forty attendees during the whole eight weeks, followed by a wrap-up discussion in the third week of Easter. The general feeling of the participants was, however, that the length of the program made it difficult for most people to commit for the full series, and alternatives such as holding the sessions on two consecutive Saturdays were discussed, for the next program.

Since completing Via Media, WoW! has resumed its usual schedule of dinner at 6:00 p.m. Wednesdays, Holy Eucharist at 7 p.m., followed by a program at 7:30 p.m. For two Wednesdays, Oliver Moore, of the West Valley Fire Dept., presented information about safety topics, for home safety, fire safety, storing chemicals safely, and emergency preparedness. Plenty of handout materials were given to participants. It was followed by a program about Living Wills and related topics.

Special Events

Our region (Salt Lake II) of the Diocesan Council will hold a meeting on Saturday, May 14, 2005, at the Jubilee Center, 309 East 100 South (across from the Diocesan office), beginning at 2 p.m.

The purpose of the meeting will be to review the work of the Diocesan Council and to elect a new Regional Representative who will replace Roger Bon when his term expires following the Diocesan Convention on October 15, 2005. Any member of our congregation who is in "good standing" is eligible for election. Candidates will be asked to introduce themselves, if present, and to say a few words if they choose to. Candidates need not be present at the meeting to run for election.

Each candidate will need to fill in a form prior to the election, which should be submitted before the meeting. Each parish is invited to field at least one candidate. The term of office is for three years, beginning at the close of business at the 2005 Diocesan Convention and ending at the close of business at the 2008 Diocesan Convention. The Regional Representative's job is to represent the parishes of our region in matters before the Diocesan Council.

The meeting will also be an opportunity to meet parishioners from other parishes and get to know one another. There will be ample time to mix and mingle while we are together. Refreshments and light snacks will be provided.

An agenda for the meeting will be available by the first of next week. If you have any questions, please give Roger Bon a call at work (537-3363), home (942.0533), or by email at rogerbon@xmission.com.

Adopt A Plot - sign up in the Parish Hall - Help take care of our grounds!

Articles - The Daily Office, by David E. Evans

In 1995, when I was south of the Scottish border on a mission for the Latter-day Saints, I visited a monastery that King Henry VIII had destroyed. I returned to the Furness Abbey several times, both laughing at a local legend that a monk and nun haunted it, and in fascination at why anyone would awake at 2.30 in the morning to pray.

That fascination led years later to a love of the hours of prayer, and a frustration that, in a Church that had gone out of its way — perhaps more than any other — to make the Divine Office more accessible to the common person, most Anglican Christians aren't interested in it, or in many ways even unaware of it.

What is the Divine Office? Why does the Church pray it?

The Psalms attest to the Jewish cycle of prayer, both three times a day, and seven times daily. The New Testament speaks of the Apostles going to Temple to pray at the third hour, the sixth hour, and the ninth hour. We read of Jesus praying the psalms, and clearly he knew them well, as he quoted them during his last moments on the cross. The Didache, an early Christian rule, speaks of Christians praying the Lord's Prayer three times a day.

But when we reach about the fourth century, we begin thinking of this prayer cycle in terms of the monastery: women and men devoting their lives to the sacrifice of praise, the Divine Office. We hear of the secular (or non-monastic) breviaries. A breviary is a book that is 'brief,' or compiled in advance, so that the 20 or so different books it would normally take to compile a single service can be put back on the reference shelf where they belong. Priests and Monks carry breviaries with them as they travel, or are away from their parish, to pray the office that they are required to recite daily. The cathedral priests and deacons were required to provide for daily Matins and Evensong from the Office — sung devotions at the rising and setting of the sun — and the Medieval canons allowed the priest to alone recite daily Mass to fulfill his required obligation.

Where is the problem, however, with an obligation of clergy to provide for these daily services, when we cease hearing, or reading, of the average Christian participating in these corporate devotions, let alone being able to understand them in their native tongue?

The full cycle of what we now think of as the monastic Offices — the three nocturn vigils through the night, the seven canonical hours of prayer through the day, the daily Divine Eucharist, as well as personal devotions, and Scripture study — takes quite a chunk out of the day for any lay person, as well as the priest in charge of providing them. Even the 'days of obligation' — major feast days for the Eucharist, including those devoted to

Jesus and Mary on Sunday and Saturday respectively, the days we now think of as red or black letter days — seem quite a lot to deal with, especially around Easter and Christmas.

It was with this in mind that Thomas Cranmer, the primary author of the Book of Common Prayer, compiled a simplified form of a simplified breviary and missal that was in print at the time: the good parts version for the average person, like you and I, in a language we understand. He even quoted the introduction from this Quignonez Breviary as his Preface to the prayer book (see page 866 of the 1979 American BCP).

Why did he do this? Why did he speak of the average parishioner saying 'Matins and Evensong privately?' Why did he include Morning and Evening Prayer separate from Holy Communion? The answer is found in the Preface. My readings of this preface, and of the Anglican churchmen, lead me to believe that they did not intend to ultimately replace the complicated set of service books that carried the weight of 1500 years of traditional use, but wished to simplify their delivery, so that the average Christian could once again say the Divine Office, and that the priest did not need to labor to provide a simple service of Morning Prayer to his parishioners. This was done that they might 'be stirred up to godliness themselves ... that the people ... should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.'

The rule of prayer is not something left to monks, nuns, and clergy to pray for us, but is the foundation of Christian life, the tradition entrusted to us (2 Thess. 2:15; 1 Cor. 11:2), the lay person and clergy, to keep and 'hold fast.' As Prosper of Aquitaine gave his defense against the Pelagians, *Lex Orandi, Lex Credendi*: the rule of our prayer is the rule of our belief.

Last summer, we offered Morning Prayer once a week. I thoroughly enjoyed those summer mornings, sometimes by myself. After, when the summer was over, I led — along with others — Morning Prayer at the Cathedral, and at St. Paul's where I still attend and sometimes lead. The mornings I am unable to attend, or drive downtown, I miss, and am left feeling empty.

This summer, we intend to offer Morning Prayer once again, but I should hope that it will not be for just until Spring. Perhaps we will be able to offer it more than once a week, perhaps in the evening for candlelit Vespers, or in the middle of the morning, or afternoon, for the Little Hours. Whenever the Church prays, we offer ourselves to praise God, a sacrifice of praise and of thanksgiving. I hope will you join us.

Editor's Note: See the Calendar for times of Morning Prayer, which will be held on Tuesdays and Thursdays at 7 a.m., beginning May 17.

Articles: Reflections On Baptism, by Bill Pitcher

"I tell you the truth", Jesus replied, "that no one can enter the Kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh and Spirit gives birth to Spirit."
— *John 3:5-6*

Q. What is Holy Baptism?

A. Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God.

Q. What is the outward and visible sign in Baptism?

A. The outward and visible sign in Baptism is water, in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit.

Q. What is the inward and spiritual grace in Baptism?

A. The inward and spiritual grace is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit.

Q. What is required of us at Baptism?

A. It is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Saviour.
— *Catechism*

The people of St. Stephen's have been kind to me for over twenty years. They have accepted me as I am, a wounded and healing human being. I was not baptized in a Episcopal Church, but I was baptized into Christ's Body as the Catechism says. Over time I have been grafted into the people of St. Stephen's. My three children were baptized here.

While I have been at St. Stephen's the baptismal font has been:

A silverplate bowl on a glass table

A big blue ceramic bowl, donated by Fr. Quentin Kolb, in a concrete depression

A sometimes flowing fountain in red tile.

A big blue ceramic bowl, in the dry red tile fountain

A smaller green ceramic bowl with shells, made by Kelly Dick, and a walnut stand, made by Dave Barber, in the dry red tile fountain.

Over time the font, like the worship space as well, has changed to meet the changing needs and desires of people of St. Stephen's.

The next occasion for Holy Baptism will be All Saints' Sunday, November 6. If you or a family member wish to receive this sacrament, please arrange it with Father Lee.

Calendar

EVERY SUNDAY (*beginning June 5*)

- 8:30 a.m. Holy Eucharist - Supplemental Liturgy
- 10:00 a.m. Holy Eucharist – Rite II
- 11:00 a.m. Fellowship Hour – Coffee, Refreshments, Celebrations

WEEKDAYS

TUESDAYS

- 7:00 a.m. Morning Prayer (beginning May 17)

WEDNESDAYS:

- 6:00 p.m. WoW! Dinner - come, eat and enjoy, you don't have to bring food.
- 7:00 p.m. Midweek Holy Eucharist (or Evening Prayer on occasion) - Rite II
- 7:30 p.m. 1 Hour scheduled program or discussion

THURSDAYS:

- 7:00 a.m. Morning Prayer (beginning May 19)

FRIDAYS:

- 8:30 p.m. Granger A.A. Group

SATURDAYS:

- 5:30 p.m. Spanish Holy Eucharist - Santa Eucarista - Rite II
- 6:30 p.m. Spanish Fellowship Hour

MONTHLY

- 2nd. Tuesday Hymn Selection Meeting
- 3rd. Tuesday Vestry Meetings

SPECIAL DATES

- May 14, 2:00 p.m. Regional Diocesan Council Meeting, 309 E 100 S.
- May 15, 10:30 a.m. Pentecost, baptisms, festive Holy Eucharist - **wear red!**
- May 22, 10:30 a.m. Trinity Sunday, Holy Eucharist II, Children's Hymn Picking*
- May 29, 10:30 a.m. Holy Eucharist II (last Sunday before summer hours start)
- June 17, 7:00 p.m. Search Committee

*Children will be invited to choose their favorite hymns for one Sunday in June.

Deadline for the next "Servant" is Monday, June 13, 2005.

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