

# St Stephen's News

**St Stephen's Anglican Church · Timonium, Maryland**

Volume XXVIII, Number 15

*A parish in the classical Anglican tradition*

April 25th, 2017

FROM THE RECTOR

## The images of Jesus are projections of ourselves

Everybody has their own mental picture of Jesus Christ – an image, I'd guess, formed in large part by what they've learned about him in Sunday School, modified to a greater or lesser degree by what they have learned about him since.

When I was a very small boy, my mental image of Jesus was formed by a very nice Sunday School teacher, whose favorite hymn was "Gentle Jesus, meek and mild." Frankly, I found it very hard to relate to a Son of God who wore dresses, open-toe sandals and a decidedly girly haircut.

And I continued to find it hard to picture Jesus as Son of God in any meaningful way until I encountered a Sunday School teacher who had learned about the Holy Shroud, while fighting as an infantryman in the Italian campaign. The face of the image on the Shroud of Turin exudes exactly the sort of confidence, power and majesty that I had expected to see in the face of the Son of God.

The spirit of the age also has a profound effect on shaping our personal images of Jesus Christ. The Victorian Age, for instance, embraced wholeheartedly the Spirit of Progress – the notion of "Can Do."

Small wonder then that they unashamedly espoused the concept of muscular Christianity and depicted Christ as a blue-eyed, blond-haired, broad-shouldered Anglo-Saxon frontiers-man, who would probably more at home on a thoroughbred than a humble donkey.

In the late Middle Ages, by contrast, people tended to picture Christ as a humble man of the people, poor, ill-educated and worlds apart from the richly caparisoned nobles whose whims, fancies and insatiable greed made their lives difficult if not intolerable.

They tended to lay emphasis on Jesus Christ the Shepherd, rather than Jesus Christ the carpenter's adopted son. Carpenters, you see, were really quite well off in the Middle Ages.

The image of Christ presented by many churches today is quite similar to that of the late Middle Ages. He is presented as a poor, humble and unlettered man, the leader of illiterate peasants engaged in a quest for social and economic justice.

That Jesus today is often portrayed as the peerless revolutionary shouldn't be altogether surprising because for many modern clergymen salvation and socialism are virtually synonymous.

The remarkable similarity between the late Medieval vision of Christ and its 21st Century counterpart arises because in many respects they were very similar times – times of revolution. Just as the great prophet of Marxism-Leninism was Joseph Stalin, a former seminarian, so the the leaders of the medieval peasants' revolts were clergymen.

It was an English priest named John Ball, who wrote the piece of doggerel that became the anthem of the medieval peasant revolutionaries from one end of Europe to the other: "When Adam delved and Eve span, who was then the gentleman?" Translated into German, for example, it became: "*Wann Adam grab und Eve span, woher war dann der Edelmann?*"

By contrast, the vision of Jesus Christ presented by the Church both in the early Middle Ages and the Renaissance was entirely different. Their's was an image of Christ the Supreme Ruler of Creation.

Their's, of course, were also times when monarchies were

utterly confident and politically secure. Indeed, under the patronage of the Renaissance princes, the Feast of Christ the King reached the zenith of its popularity, while the image of Christ the King of All Creation greatly contributed to the formulation of the doctrine of the Divine Right of Kings . . .

But where among all these images does the truth lie? This is a question that has fascinated and preoccupied Christian scholars – almost to the exclusion of almost all else – for more than century. It is an on-going intellectual investigation that has taken its name from a book on the subject written by Dr. Albert Schweitzer: "The Quest for the Historical Jesus."

Actually, the historical Jesus is not too difficult to find. He is ever present in the Gospels. But we shouldn't be altogether shocked that the genuine Jesus of the Gospels satisfies neither the ecclesiastical academics nor the ecclesiastical politicians.

The Jesus we meet in the Gospels is extraordinary for the ordinariness of the circumstances into which he was born – neither noble nor helot, neither rich nor poor, but squarely middle class. His family, for example, owned a donkey, the First Century A.D.' s equivalent of the 21st Century' s family

## 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:** Timothy, Peter, June, Hilarie, Sarah, Betsy, Edie, Alan, Terry, Helen, Jim, Linda, John, Judy, Neal, Aida, Stephen, Nathan, Hobie, Betty, Helen, Eunice, Tom, Robert✘, David, Jan, Susie, Sophia, Bobby, Lee, Cary, Courtney, Marie, Joanna, Kendall, Ian, Gloria, June, John, David, Adrian, Michell, Aida, Mai, Al, Kathy & Don

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

**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

Chevy.

Joseph, his adopted father, worked at a profitable and easily transportable trade. Carpenters in the Holy Land were also building contractors and developers.

Joseph's commercial acumen is apparent in the choice of the Holy Family's place of exile, Egypt. Skilled building contractors were constant demand in Alexandria, the city with the largest Jewish population in the civilized world.

Their return to Galilee was also a shrewd business move. Galilee, at the time, was in the midst of a building boom and Nazareth was the very center of it. Tourists today explore the ruins of Sepphoris, an architectural jewel, close by the Holy Family's hometown.

The small city was under construction at the time at the time of the Holy Family's return, and it is to remarkable to think that one might be able to gaze upon stones handled by St. Joseph or even our Savior, himself.

Jesus of the Gospels, the real historical Jesus, cannot be comfortably squeezed into any earthly human mold – king, poor peasant or revolutionary. He is unique. But shouldn't we expect the Son of God to be exactly that? GPH✘

# Garden Party planners

## appeal for volunteers

With under two weeks to go to the Garden Party on Saturday, May 6th, we're calling for volunteers to make this the best Garden Party ever. So now is the time to drop off your jumble for the "Jumble Table" – in America we call it the White Elephant stall.

Please rummage the corners of your closets for bric-a-brac, collectibles, books, DVDs, CDs and oddities for our Jumble sale. But please no TVs or electronics. We will set up in the Parish Hall for your donations.

We're planning a festive day. We'll have pipers and singers and Maypole dancers. Races and frolics for the kids. Lot's to eat - from high tea to hot dogs. A load of jumble. Games of chance.

And, of course, King Henry VIII will be joining us along with his entourage. But beware, the King's goaler will looking for miscreants to put in the stocks. Our traditional British pub, The Barley Mow, serving fine wines and ice cold, frothy beverages. There will be pub food aplenty, and much, much more.

We hope you will get involved by joining us on April 11th and lending your talents to making this the best Garden Party yet. If you can't make it to the meeting you can still help! Let us count the ways

There will also be a St Stephen's craft table. There are lots of talented people at St Stephen's creating all kinds of wonderful crafts. Here's a chance to show off yours by offering some of your handmade items for sale.

We'll need cakes for the cake table. We'll be selling whole cakes, half cakes, and quarter cakes for families both large and small. Cakes should be delivered to church on May 6th.

Help us with our advertising. Information sheets for Garden Party Program ads are in the back of the church. Help us by selling ads to the local merchants and businesses you frequent.

How about becoming a patron of the Garden Party? Your name will be listed in the Garden Party program acknowledging your generosity. There are several levels to choose from:

- Imperial Crown - \$100
- House of Windsor - \$75
- House of York
- House of Lancaster - \$30

We have Garden Party posters available to take to your grocery store, library, or any place else that has a bulletin board.

Again, we need volunteers to work the day before and the day of the Garden Party. Sign-up sheets have been posted in the vestibule. Please contribute your time to help us set up and run this great event. You'll be rewarded with lots of laughter and fellowship.

### St Stephen's Anglican Church

11856 Mays Chapel Road, Timonium, MD 21093

Office: 410 560 6776 · Rectory: 410 665 1278

Pastoral Care: 410 252 8674

[www.ststeve.com](http://www.ststeve.com)

The Rev. Canon Guy P Hawtin, *Rector*  
 The Venerable Michael Kerouac, *Vicar*  
 The Rev. Michael Belt, The Rev. John Novicki and  
 The Rev. Robert Ludwig, *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: Choral Eucharist (with Nursery & Church School)

11am: Choral Mattins (1st Sunday: Sung Eucharist)

6pm: Choral Evensong (as announced) –

[evensong.ststeve.com](http://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

Tuesday, 7am: Fellowship Breakfast (Nautilus Diner)

Thursday, 10am: Knitting Circle

Friday, 10.30am: Bible Study

#### MONTHLY & SPECIAL

### Parish Youth Play Group

Saturday April 29th, 2.00 pm - 4.00 pm

### British Garden Party

Saturday, May 6th

### Ladies Who Lunch

(at venue to be announced)

Wednesday May 17th 12.00 pm - 2.00 pm

RETURN SERVICE REQUESTED

St Stephen's Anglican Church  
 11856 Mays Chapel Road  
 Timonium, MD 21093

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