

St. Stephen's News

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

Vol. XXII, Number 33

Edited by Anne Hawkins

August 23rd, 2011

FROM THE RECTOR

Beware the barbarians howling at our gates

THE RIOTERS who pillaged and burned vast swathes of British cities recently have been universally condemned as amoral, materialistic, self-absorbed thugs, with an overweening sense of entitlement engendered by an overly indulgent welfare state.

An apt description, perhaps, but it merely catalogues the symptoms of the disease that lies at the root of what is so manifestly rotten about modern British society.

The riots are, in fact, the fruit of a decision by Britain's governing elite to banish God from the nursery, schoolroom and public square and put politically correct, all-embracing social engineering programs in his place.

Unlike France's young Moslems, the rioters who plundered Britain's cities are not members of a beleaguered and alienated, minority. They composed a broad cross section of British society – from the unemployed through the middle class to the upper crust.

They typify the godless and narcissistic British mainstream, motivated largely by envy, greed and a nihilistic joy in destruction. They do not, however, behave the way they do because cradle to grave welfare systems inevitably foster laziness, lack of ambition and dependency.

Surely, welfare systems tend to have that effect. But laziness, lack of ambition and dependency do not alone necessarily engender a tendency to riot and pillage.

Until recently, violence and other criminal behaviors were effectively deterred by the restraints societies traditionally imposed on themselves. Sometimes those restraints were the product of national culture and tradition, as in Japan. Elsewhere – in places like Nazi Germany, Fascist Italy and the former Soviet Union – the ruthless exercise of force was the primary restraint.

But in Britain – as in some of the other countries that hitherto constituted Christendom – the most vital restraint of all was self-restraint. To be sure, there was the full panoply of the justice system – police, judiciary and prisons – to deal with those who would not, or could, not exercise self-restraint. But society's first line of defense was a general acceptance of the notion that "one should do as one would be done by."

The principle was instilled in Sunday school, church and around the supper table. But the groundwork was laid in the classroom – during public prayer at assembly time and in the regular daily teaching of the nation's language, literature, history and religion.

The system sought to foster virtues like decency, honesty, industry, integrity, kindness, loyalty, courage, a sense of honor, responsibility and self-sacrifice. It laid a heavy burden on the well-born and wealthy -- teaching that from those to whom much had been given, much was expected. It was dubbed by both its admirers and detractors alike as "muscular Christianity."

After World War II, "muscular Christianity" came to be seen by Britain's intellectuals as patronizing, paternalistic and even racist – a legacy of a shameful colonial past. As a consequence, no hint of muscular Christianity is to be found in British schools today.

The traditional virtues of loyalty, honesty, industry, integrity, kindness, courage, honor, responsibility and self-sacrifice have been edged out by smug, self-oriented qualities – including self-awareness, self-esteem, self-fulfillment and self-gratification.

Children are no longer taught to rise above their disadvantages. Rather they learn they are an unjust society's helpless victims -- a view reflected in the justice system's sentencing guidelines to the judiciary.

Absent any genuine form of restraint, moral or

judicial, the sole real surprise about the widespread rioting is that it took so long a-coming. For years now, even in small towns, roving bands of foul-mouthed youthful marauders make life after dark intolerable for ordinary citizens while the police look the other way.

Similarly, life in Europe's most beautiful cities is constantly disrupted by hordes of belligerent British drunks, staggering through the streets, shrieking obscenities and mercilessly harassing anyone – man woman or child – who crosses their path.

These barbarians have nothing in common with the generation that so stoically endured "The Blitz" and so bravely sailed their tiny fishing boats and pleasure craft to evacuate a defeated army from Dunkirk's beaches.

Even so, they are monsters the British themselves created when they allowed God to be driven out of public life in general and the classroom in particular. And in this regard America has no reason for complacency – for we are headed in the same direction.

Sadly, our political leaders are either oblivious to the barbarians howling at the gates, or worse, they lack the moral courage to face them down. **GPH✘**

AN EAGLE'S EYE VIEW

Time to read the Riot Act

THERE'S nothing new about howling mobs of rioting Brits. In my youth, a couple of centuries ago, London's riots were legendary. Mark you, the British weren't as squeamish about dealing them as they are today.

At Apsley House, London residence of the Duke of Wellington, the pillars on top floor were once circled by stands of muskets. So, for that matter, were the pillars in the Fleet Street counting house of Hoare's Bank. What's more, the staff in both places were well trained in the use of fire arms and ready to use them.

They knew how to deal with riots back then. All it took was a reading of The Riot Act -- "*Our Sovereign Lord the King chargeth and commandeth all persons, being assembled, immediately to disperse themselves, and peaceably to depart to their habitations, or to their lawful business, upon the pains contained in the act made in the first year of King George, for preventing tumults and riotous assemblies. God Save the King!*" -- and if the rioters didn't go home, the troops opened fire.

**St. Stephen's
Choir of Men & Boys**
will hold its next
Choral Evensong
on the first Sunday in October,
Sunday, October 2nd
at 6.00 PM
A reception will follow

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

being Sunday, August 28th, 2011

8.00 AM & 9.15 AM

HOLY COMMUNION

The Epistle: I Corinthians 12:1-11

The Gospel: St. Luke 19:41-48

11.15 AM MORNING PRAYER

The Psalter: Psalm 51

The First Lesson: Lamentations 1:1-12

The Second Lesson: St. Luke 19:41-48

The Riot Act is rarely used these days. In our Choir Room, however, it is prominently displayed on the door.

Meanwhile, TTFN. See you at the web site or <http://www.facebook.com/isaac.st.stephens>. And always remember, Isaac's got his eye on you! **ISAAC EAGLE**

FROM HOLY TRINITY SEMINARY

New courses for the fall

Associate in Theology: BS120 How Christians Thought through the Ages. We will weave together biography, church history and world views that shaped the way Christians thought through the ages. We will consider how the doctrine of the Trinity -- as developed by St. Athanasius, the Capadocians and St. Maximus the Confessor -- formed the way we view the world. The course will meet at St. Stephen's from 7.15 PM to 9.15 PM on Mondays, beginning on September 26th and ending on November 14th. Cost of the course: \$200; audit: \$150.

Master of Ministry: BS550 Biblical Interpretation addresses the nature and methods of interpreting Scripture, focusing on the methodologies' technical aspects, as well as their philosophical and spiritual suppositions. It seeks to integrate spirituality with methodology. The course meets

from 9 AM to 2 PM at Christ the King Church from September 17th though October 8th & 29th, November 12th & December 10th. (Audit fee: \$150.) Bring your own lunch. Checks for both courses should be made out to the Church of Christ the King, marked "Seminary."

✠ 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: Mary, Adele, Reta, Sara, Michael, Tammy Sophie, Gracie, Paula, Blair, Jim, Melvin, Noah, Mavis, Heather, Laurie, Diane, Don, Lynn, Helen, Katherine, Hindra, Ravi, Elizabeth, Brian, Tracey, Linda, Robert, Nancy, Edithann, Doris, Jay, Perry, Amelia, Shirley, Adrian, Kimberly, Dean, Barb, Tanya, Jane, Brook, Val, Helen, Joseph, Joshua, Rachel, Carl, Cal, Catherine, Sam, Ruth, Kristi, Paul, Sue, Patty, Antonio, Lauren-Michelle, McKayla, Randy, Jack, Grace, Bob, Fran, Carolyn, Ken, Serina, Wyatt, Bobby, Alexander, Erlene, Kathleen, Earle, Judy, William, Betty, Trisha, Peggy, Linda, Millie, Walt, Bruce, Cienna, Tracy, Tom, Lelillah, Jennifer, Miriam, Karen, George, Eliza, Mel, John, Randy, James, Sarah, Linda, Suzanne, Marian, Steven, Jeanne, Tammy; Ellen, Patricia, Bonnie, Mary Ann, Robert, Christine, Dee, Brian, Barbara, Gillian, Eileen, Matthew, Bryan, Jason, Jane, Joan, Frances, Pat, Michael, Ray, Leslie, Brandon, May, Scott, Stephen, Robert, Danny, Billy, Betty-Ann, Mildred, D'Metrius, Laura, Stacey, Frank, Alma, 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, Rebecca, Dorothy, Joanne, Alibion, Martha, Jackie, Charles, Tony, Edward, Kim, Vivian and Carol.

LIGHT, STRENGTH & GUIDANCE: Rosa, June, Anna, Jean, Garrett, Ned, & Stephen, Rachel, Robert & Renee, Lydia; Richard, Melba, Debbie, Phyllis, Carolyn, Suzanne, Tony, Erik, Doris, Drake, Bobby, Kay & Emma, Gillian, Beverley, Adrienn, Jhana, Marla, Matthew, Joan, David, Laurie, Ellen, Lynn, Mildred, Sarah Lee, Tom, 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 Bursi, USN; Capt. Charles Bursi, Lt. Col. Harry Hughes, USAF.

✠ St. Stephen's Anglican Church ✠

11856 Mays Chapel Road, Timonium, MD 21093
Tel.: Office (410) 560-6776; Rectory (410) 665-1278
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

8.00am -- Holy Communion

9.15am -- Holy Communion

(Nursery & Church School)

11.15am -- Morning Prayer

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

(1st Sun. of the month: Choral Evensong at 6.00pm)

WEEKDAY SERVICES

Wednesday: 6.00pm Evening Prayer

Friday: Noon: Healing Eucharist

Saturday: 5.00 PM Family Eucharist.

**COLLECTS FOR SUNDAY, TRINITY IX
& ST BARTHOLOMEW THE APOSTLE**

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. *AMEN*

Book of Common Prayer, Page 203

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and preach thy Word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *AMEN.*

Book of Common Prayer, Page 249

Return Service Requested

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