



St. Bartholomew's  
Anglican Church  
*Parish Newsletter*

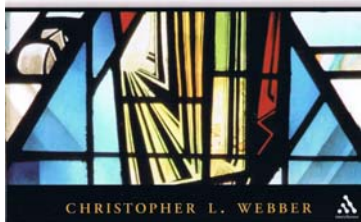
Lent Edition, 2006

*The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Ps. li. 17.*

**L**enten Wednesday Series On five Wednesday evenings in Lent, the parish is invited to come to the Church for Evensong, Supper & a Series of discussions on Anglican saints and what they said about the Season of Lent. The Anglican Way of being a Catholic Christian has produced some great saints! Come and learn about Thomas Cranmer, John Donne, George Herbert, Harriet Beecher



**A Time to Turn**  
Anglican Readings for Lent and Easter Week



CHRISTOPHER L. WEBBER

Stowe, and many more!!! Some of the names in our series you will have known previously as poets, scholars, or great historical figures, but now you will encounter them as men & women of faith. Fr. McGrath and Deacon Miller will present the material, and

participants are invited to join in discussion and in the accompanying readings. We will use a text entitled *A Time to Turn: Anglican Readings for Lent and Easter Week*, edited by Christopher Webber, available for a suggested donation of \$15. The book contains daily readings for Lent & Holy Week, taken from the writings of the authors that we will be discussing. Everyone is welcome to attend *any* or *all* of the sessions, and please feel free to bring friends & family! The format will be Evensong (5:30), a Light Supper

(6:00), and the Class (7:00-8:00)-arrive in time for Evensong, or come later.

## Parish Calendar for *Lent*

**February 28, Shrove Tuesday**

8:30 Matins  
5:00 Evensong & 5:30 – 7:30 Pancake Supper

**March 1, Ash Wednesday \***

8:30 Matins & The Litany  
10:00 Holy Communion  
5:30 Evensong & 6:00 Penitential Office

*\*the imposition of ashes will be available at all*

**Services**

**Sunday, March 5, Lent I**

8:30 Matins; 9:00 Bible Study  
10:00 Holy Communion  
5:30 Evensong

**Wednesday, March 8, Lenten Series 1**

5:30 Evensong - 6:00 Supper, followed by Class  
*"Thomas Cranmer: on Regeneration"*, Dr. McGrath

**Sunday, March 12, Lent 2**

8:30 Matins  
9:00 Bible Study  
10:00 Holy Communion  
5:30 Evensong

**Wednesday, March 15, Lenten Series 2**

5:30 Evensong - 6:00 Supper, followed by Class  
*"Lancelot Andrewes: A Time to Turn"*, Dr. Miller

**Sunday, March 19, Lent 3**

8:30 Matins; 9:00 Bible Study  
10:00 Holy Communion  
5:30 Evensong

**Wednesday, March 21, Lenten Series 3**

5:30 Evensong - 6:00 Supper, followed by Class  
*"John Donne: Sacredness of Vocation"*, Dr. McGrath

**Saturday, March 25, Annunciation of the Blessed Virgin Mary**

10:00 Matins & Holy Communion  
5:30 Evensong

**Sunday, March 26, Lent 4**

8:30 Matins; 9:00 Bible Study  
10:00 Holy Communion  
5:30 Evensong

**Wednesday, March 29, Lenten Series 4**

5:30 Evensong - 6:00 Supper, followed by Class  
*"Jeremy Taylor: The Christian's Conquest"*, Dr. Miller

**Sunday, April 2, Passion Sunday**

8:30 Matins; 9:00 Bible Study  
10:00 Holy Communion  
5:30 Evensong

**Wednesday, April 5, Lenten Series 5**

5:30 Evensong - 6:00 Supper, followed by Class  
*"George Herbert: Love's Welcome"*, Dr. McGrath

**Sunday, April 9, Palm Sunday, Blessing of Palms & Procession**

8:30 Matins; 9:00 Bible Study

10:00 Holy Communion

5:30 Evensong

## Ash Wednesday Collect

(paraphrased from The Book of Common Prayer)

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Almighty God of everlasting years,  
Who in thy love and mercy cannot hate  
What thou hast made, and who, when we with tears  
And contrite hearts repent, forgives; Create  
And make in us hearts penitent and new,  
That we, lamenting worthily our sin,  
May find in thee, O God most merciful,  
Forgiveness, and a better life begin.

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*Our Ash Wednesday Collect (BCP, 124) was composed for the Book of Common Prayer by Thomas Cranmer, Archbishop of Canterbury during the time of Henry VIII and Edward VI. The theme of "contrition" in the collect is an echo of that which is expressed more fully in Psalm 51 (BCP 60-61) of the Penitential Office for Ash Wednesday.*



## Parish Notes

• **Our Parish Library** is undergoing some re-organization and refurbishing at the hands of our new Church Librarian. Look for some new book titles, as well as new CD recordings of Anglican Cathedral Choirs, and other multi-media resources. Thank You, Catherine Brallier! • **This Year's Diocesan Synod** will be held in the lovely California North Central Valley town of Chico, on May 4, 5, & 6. We would like to encourage as many observers as possible to go along with us, and enjoy a wonderful time of diocesan-wide fellowship. More information is in the Parish Hall. **Men's Group forming in our parish!** We hope to begin a men's gathering one Saturday morning each month for breakfast, Morning Prayer, fellowship, and possibly to do a little work

around the Church as well. For more information, please speak to Gordon Dowrey or Fr. McGrath.

## Lent: a time to turn

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The word 'Lent' is extracted from the old Anglo-Saxon word for Springtime, known to them as "Lencthen Monat", the time of lengthening days. Indeed the change of seasons is nowhere more pronounced than in the darker regions of the world (such as the Pacific Northwest) where we eagerly greet the lengthening of the daylight hours. By the end of Lent when we come to Easter, we will have just passed the Spring Equinox, when the light of the sun begins to reach our part of Earth in its strength. The lengthening daytime and the diminishing darkness is a very apt symbol for what the Church hopes to see in the lives of its members, too, in this time. We hope to see the light of Christ dawning more and more brightly in our lives!

The 40 Days of Lent have traditionally been a special opportunity for "conversion of life". Now, the word "conversion" means to "turn around" from the direction in which we were traveling, and to go the other direction. Conversion of Life is an ongoing project for the Christian, because we frequently take a wrong turn or fall into some sin or error. It is not just something that happens once-in-a-lifetime, or something we only experience during Lent. Yet Lent does afford an opportunity to pursue conversion with greater intensity. Not to put too great an emphasis upon our own role in conversion, for St. Paul writes in his *Epistle to the Ephesians*, that we are God's "workmanship", which is to suggest that He is the One Who is shaping us and converting us into what we ought to be. Conversion of Life is something that we cooperate in, however. Thus, a proper observance of Lent involves discipline (as with the 40 days of fasting), training (we might do a little extra reading & study) and almsgiving (as in charitable actions and intercessory prayer).

The concept of religious conversion is very prominent in contemporary American religious life, so that I feel it necessary to further define what we mean when we use the word, and to correct some pervasive errors, which give an impoverished or mistaken impression of conversion. Let me preface my remarks by reminding the reader that the Anglican Way of being a Christian is first of all rooted in Christ's One, Holy, Catholic and Apostolic Church. It is therefore our goal that we not presume to venture outside that holy fellowship in order to invent novel doctrines or practices that would take us away from his Church. The catholic faith, as we have received it, is creedal, sacramental and corporate. The Gospel is a matter of public record, written for all to read. An individual person is Born

Again *into Christ* in the sacrament of Holy Baptism, by his faith or his parents' faith, and embarks on a life of grace as a part of the Body. He is strengthened at the first way station (Confirmation), and is refreshed and sustained by regular reception of the Sacrament of the Body and Blood of Christ in Holy Communion. Built into this way of life are many opportunities for the individual to grow in grace under the guidance of the Holy Ghost. These include personal & collective experiences, discipline, study (including Bible Study) ... and, of course, repentance and returning to Christ whenever we go astray. Such a path, and our way through it, entails what we call Conversion of Life. This understanding is shared for the most part by Anglicans, Romans, Orthodox, and also the classic expressions of Protestantism such as Presbyterian & Lutheran.

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Let me now discuss what we do NOT mean when we speak of conversion. This is "conversion" as it is taught and commonly held in that which popularly passes for Christianity in America, but which is actually a rather motley collection of sects with a generic sort of fundamental-evangelical theology. By using the word "sect" here, I mean a religious group that is not a part of the One, Holy, Catholic and Apostolic Church, (nor do they claim to be, in fact they are usually quite adamant and vocal in their insistence to the contrary). A prominent feature of a sect is that its members boast that they have gotten it all right, after 1900 years or so of the catholic Church getting it mostly wrong! There is hardly any uniformity of doctrine among the sects, but they do share a common, generic approach that I would describe as Cathartic (emotional), Gnostic (based on secret, subjective, inward "knowledge") and Individualized (ego-centric). American sectarianism was also called "Bibleism" by Russian orthodox theologian Alexandar Schmemman. Bible Study is a prominent function in the life of the sects, but it is a Bible Study Method which is contaminated by modern psychology, typified in the "How do you feel about this passage?", rather than in the "What does the Church teach us about this passage in light of the creeds and of holy tradition?"

Now, for the way conversion is described by these folks: this is where the very American-style rags-to-riches story intersects with Christianity to produce something new. It is no surprise that among most of our sectarian and para-Christian groups, religious conversion is described as "The Born Again Experience". The basic narrative that invariably goes along with this phenomenon is as follows: "I was a terrible sinner, doing very bad things, and then one day I hit rock-bottom and

decided that I'd had enough. So, I knelt down in my hotel room in such-and-such a city (or in such-and-such a jail cell) and invited Jesus to come into my heart as my personal Saviour. Then I felt inner peace, joy and bliss, and...*voila* ...ever since, I have been a changed person!!!" The implication is that there is no need for further growth, and that I have arrived!!! The more dramatic the experience, the more the individual is the object of envy, and the more pressure \*others\* feel to come up with their own dramatic story. No need is expressed for the Church, except insofar as the revitalized individual requires "fellowship" with other like-minded individuals. As for Sacraments, there is strong evidence that in some community churches, Baptism & Communion are regarded as an afterthought, or as unnecessary! Sectarrians regularly attempt to make catholic Christians feel like non-persons simply because we go to Communion, read prayers from a book, or receive spiritual direction from a "father in God". They are confused because we use the words "Born Again" to refer to what God has done for us in Holy Baptism, rather than a single, earth-shattering emotional catharsis that they report to have experienced.

The catholic Christian, connected to the Body of Christ and to the community of saints through time & eternity, notices several problems with the above scenario. First, all the attention is placed on **me** and **my experience**, rather than on the saving action of Christ who died on the cross for our sins. Secondly, nowhere in the New Testament do we read about anyone "inviting Jesus to come into my heart", nor do we read the words "personal Savior". These expressions have grown out of an essentially modernist movement (i.e. post-enlightenment) which locates action and sovereignty within the ego (the "I") and promotes self-realization as the definition of "getting saved". Human experience, more especially **my personal experience** is enshrined as the be-all and end-all of life. Now, this writer knows well that personal experience can be very powerful...in fact there are times when it is the only thing that seems real. But our experience of the world ultimately cannot be trusted. Consider, for example, Good Friday, when "experience" would have told Jesus' disciples that it was all over, rather than that it was just getting started! Consider the experience of the martyrs, who sometimes died horrendous deaths for the sake of a God they could not see.

Sacramental Rebirth, Holy Communion and Conversion of Life constitute the normal, run-of-the-mill way for the vast majority of Christians throughout the world: perhaps it seems too straightforward, simple and boring for sectarians? From my own "personal" life, I could assure them that this way is actually chock full of great experiences: emotional, intellectual, spiritual and more!!! They should try it!!! Our God has great things

in store for us: let us pursue our small role in Conversion  
of Life with enthusiasm and grace, this Lenten Season!

- Fr. Daniel McGrath +

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The Rev'd Dr. Daniel J. McGrath, *Rector*

The Rev'd Dr. Edward H. Miller, *Deacon*

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**Worship Schedule**

The Daily Office

Matins 8:30, Evensong 5:30

The Litany

Wednesday & Friday after Matins

Holy Communion

Sunday, and other Feast Days, 10:00

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**Parish Prayer Book Club**

*Help St. Bart's replace our aging Service Books.*

Name \_\_\_\_\_

I would like to provide our parish with

\_\_\_\_\_ copies of The Book of Common Prayer @ \$20 each

\_\_\_\_\_ copies of The Hymnal @ \$25 each.

*Each book will be inscribed on the inside of the front cover  
with your name and a message of dedication.*

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