



St. Bartholomew's
Anglican Church
Parish Newsletter

Eastertide Edition, 2006

This is the day which the LORD hath made; we will rejoice and be glad in it. Psalm. cxviii. 24.

Choir News - Through the kindness of a benefactor, our parish is now affiliated with the Royal School of Church Music for the year 2006. The RSCM is a non-denominational organization that exists in the U.K. and America to provide support for Boy's, Girl's or Adult Choirs in small parishes such as our own. Their approach works especially well for Anglican parishes which use traditional Service music. We hope to make

RSCM good use of the RSCM Voice for Life chorister-training program, as well as to take advantage of an extensive selection of Anglican choral repertoire, and many other resources available for our choir. We plan to offer a **Summer Choir Camp** this year at the Church, which will be the debut of our new instructional materials. The Camp will take place on several consecutive weekday mornings at the Church (dates tbd). During this time, the choristers will learn new Anthems & Service Music for the coming year, and work on vocal technique, music literacy and Service etiquette. These are skills that will serve choristers well for a lifetime of singing, whether in the Church or elsewhere. It would be great to reach more girls with what we have to offer! Our choir has held steady at six girl choristers over the course of its first year. The optimal number for the space that we have, would be about 12 girls, and if we had more than that, nobody will complain, so let's try to at least double the number of singers for the Choir's second year. If anyone knows of any good candidates, please speak up and let us know!

Parish Calendar for
Holy Week & Eastertide

April 9, Palm Sunday

8:30 Matins; 9:00 Bible Study
10:00 Holy Communion, Blessing of the Palms & Procession
5:30 Evensong

April 13, Maundy Thursday

8:30 Matins
5:30 Evensong
6:00 Holy Communion

April 14, Good Friday

8:30 Morning Prayer
5:30 Evening Prayer
6:00 Tenebrae Service

April 15, Easter Even

8:30 Matins
5:30 Evensong
6:00 Service of Light, Renewal of Baptismal Vows

April 16, Easter Day

6:00 Sunrise Service (Matins & Holy Communion)
7:00 Easter Breakfast
10:00 Holy Communion
5:30 Evensong

Sunday, April 23 Easter I

8:30 Matins; 9:00 Holy Baptism for A. J. Hall
10:00 Holy Communion
5:30 Evensong

Tuesday, April 25, St. Mark, Evangelist

10:00 Matins & Holy Communion
5:30 Evensong

****No Daily Matins & Evensong
from April 26 – May 6****

Sunday, April 30, Easter II

10:00 Sung Matins & Church School Easter Drama

Sunday, May 7, Easter III

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

Sunday, May 14, Easter IV

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

Sunday, May 21, Easter V

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

Thursday, May 25, Ascension Day

10:00 Matins & Holy Communion
5:30 Evensong

Let All the World

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Let all the world in every corner sing,
My God and King!

The heavens are not too high,
His praise may thither fly;
The earth is not too low,
His praises there may grow.

Let all the world in every corner sing,
My God and King!

Let all the world in every corner sing,
My God and King!

The Church with psalms must shout,
No door can keep them out;
But, above all, the heart
Must bear the longest part.

Let all the world in every corner sing,
My God and King!

- George Herbert (1593-1633)

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George Herbert was a 17th century Anglican priest and poet. His poetry is classed as "metaphysical poetry" along with that of John Donne, another Anglican priest of the same era. He was parish priest in Fugglestone, near Salisbury. He was not famous during his lifetime, but his book of poems, The Temple, published after his death in 1633 ensured his enduring fame as one of England's great poets. His classic work, A Priest to the Temple; or, The Country Parson can be found on the bookshelves of many an Anglican clergyman or layperson. This particular poem appears in our Hymnal (290), as well as his poem "Teach me, my God and King" (476).



Parish Notes

• **Church School Drama** The Church School will produce an Easter Drama entitled "Were You There?" during the morning Service on Sunday, April 30. As Fr. McGrath & Deacon Miller will both be away, the Service will be

sung Matins, led by Bill Swan. Be sure to come and support our teachers and kids!!!

• **Josephine McGrath will play a piano recital in Santa Barbara** in Karl Geiringer Hall of the University of California, on Saturday, April 29th at 2:00 p.m. This is the second-to-last recital that she will have to give for her doctoral degree, with the last recital and defense of her dissertation some time in 2007. Josephine is available for local, Seattle-area performances of her Spring Program (Bach, Barber & Schubert). She has already performed at the Foundation House in Bothell, and at Brittany Park in Woodinville. **ACW Plant/Garage/Bake Sale** Some time toward the end of May (specific date, tbd) our ACW will hold their Spring Fund Raiser. Everyone is hereby cordially invited to participate! Plan now to bring your quality Garage Sale items, your Plants & your Baked Goods! **A New Altar Book** has been purchased by the Memorial Fund. Recently reprinted by the *Preservation Press of the Prayer Book Society*, this book is an Altar Edition of the Service of Holy Communion from the *Book of Common Prayer*. You are most welcome to step up to the altar and have a look at it. The goal of the Memorial Committee is to eventually purchase a nice brass-plated cover for the book. If you are interested in contributing to the Memorial Fund, please speak to Charlotte Fulton or Fr. McGrath. **It has been a great year for the Prayer Book & Hymnal Club.** By the end of March we had purchased and installed Thirty-Six brand-new sets of Service Books (36 hymnals and 36 prayer books) in the nave, as well as one set in the Church Library and one set in the Rector's Office. Let's finish the job by the end of Summertime. We still need around Seven sets of books (7 BCP's & 7 Hymnals) before the job is complete, and before we can say 'Good Bye' to our well-worn, motley collection of hand-me-down Service Books,

which were between 30 – 60 years old! Let's also find some more hands to open them, more eyes to read from them, and more voices to speak and sing according to their contents!

Improved Church School equipment and materials A very high-quality computer with flat-screen monitor has been donated for the use in our Church School. The computer will be shared with our book keeping staff, and thus it will live in the downstairs office at the Church. (This location is a good one, because it is one of the few places in our buildings where it is dark enough to watch Instructional DVD's and CD's). Also, with the money brought into our parish by the Junior Writers' Contest, we will now be able to invest in better instructional materials for Church School and Choir.

The Anglican Way: "some assembly required, see instructions"

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The Anglican Church was never a confessional Church, by which I mean to say that there was/is no official "Confession of Faith" or List of Principles to which our members are required to subscribe. (Except that we are required to subscribe to the historic faith of the Church, as contained in the Apostles' and Nicene Creeds). This does not mean, however, that it is difficult to know what Anglicans stand for, nor does it mean that our doctrine is diffuse or ill-defined. The Anglican Way of being a Christian is modestly, yet clearly stated in its three historic "Formularies", *The Book of Common Prayer*, the *Ordinal*, and the *Thirty-Nine Articles of Religion*. Together these are the classic formulations of worship, discipline and doctrine of the historic Anglican Way, and thus they are all bound together in one volume, the 1928 American *Book of Common Prayer*, that you will find in our pew racks.

The worship portion of this volume is the devotional side of the Anglican Way, composed of the regular public Services of the Church: Daily Morning & Evening Prayer, The Litany and Holy Communion. It also contains the forms for administration of the Sacraments, the Offices of Instruction for those to be confirmed, Tables of Feast Days and Fast Days, the Collect, Epistle and Gospel for Holy Communion throughout the year, and the entire Psalter, or Book of

Psalms. Next in the volume comes the *Ordinal*, which is the form (or manner) of making, ordaining and consecrating, deacons, priests and bishops, and thus for maintaining Godly order in our Church. The *Ordinal* formulates a three-fold ministry headed by the Bishop, transmitted by the imposition of hands. The men who are presented as candidates for this ministry must be of sound character and must be well educated in Holy Scripture, tradition, and all other learning appropriate to the responsibilities of an Anglican clergyman.

At the very back of the volume we find *The Thirty-Nine Articles of Religion*, inherited from the Church of England, and established by the Bishops, Clergy and Laity of the American Church in 1801. This formulary has been bound with the prayer book in every edition since that time, even though in the 1979 book it was relegated to a new section entitled "Historical Documents". The Anglican *Thirty-Nine Articles* are the most technical and difficult to read of the formularies, yet they are a necessary component of the Anglican Way. If we think of the *Prayer Book* as the devotional formulary of the Anglican Way containing our mode of Public Worship, and if we think of the *Ordinal* as the practical formulary for maintaining order in the Anglican Way, then the *Articles* complete the picture by being the cerebral, doctrinal formulation of the Anglican Way. The *Articles* make doctrinal statements in the language of theology, and these statements are in fundamental agreement with the doctrine that is expressed through the language of worship in the *Prayer Book*, and further expressed by the language of Godly order in the *Ordinal*. The language of the *Articles* is scholarly, precise and technical. It requires more than a minimal amount of knowledge of history, theology and even English grammar, in order to understand fully what is being said! Yet the doctrine of the *Articles* may be found through-and-through in the other formularies, and thus all three formularies are complementary to one another as parts of the same whole. None of the three are complete statements of the Anglican Way in and of themselves. Rather, each one is subject to, and complemented by, the others.

I have deliberately chosen the subtitle for this article, *some assembly required, see instructions*, because these are the words which I always regarded with a mixture of fear and hope as a little boy whenever I was given a model airplane or car for my birthday. The *instructions* were the part of the assembly process that I most often skipped over, as I hastily tried to get to the heart of the matter! I would glue the wheels, bumper, body and engine together in the most direct way possible, a way which required the least amount of study and effort on my part. The problem with that approach soon became apparent: I ended up with left-over parts! There was usually some sort of Epiphany, or light-bulb moment, when I could be heard to say "Oh, so that's where this

part was supposed to go!” as I surveyed the wreckage at my feet in exasperation and despair. In the 21st century, those of us who go by the name “Anglican” are in a situation similar to a little boy who has just received a model car in need of assembly. It currently exists in a jumble of pieces and parts! The past 50 years have been a time of unremitting disintegration of the Anglican Way in America. The whole enterprise seems to have unraveled before our very eyes, to the point where it seems that the only way to go on is to start over! Hopefully we can find grace to begin with the *instructions* in hand.

We are most fortunate to have certain valuable tools at our disposal. For example, we have the aforementioned Formularies. These tell us what it means to worship like an Anglican, to maintain order like an Anglican, and to formulate doctrine like an Anglican. We have clergy who are properly ordained in the Apostolic Succession. And, in the Province of Christ the King, we have an excellent set of Church Canons which set forth a feasible model for being a real Anglican Province of integrity. The preamble to our canons declares our inability to depart in any way (big or small) from the doctrine, discipline and worship of the Anglican Way as found in the 1928 American *Book of Common Prayer*. In many cases, the tools I have just mentioned are all that we have, since the other accoutrements of Churchmanship (such as buildings, properties, seminaries, money, endowments, organs) have been lost to us.

In a situation like ours, we run the very real danger of being in too much of a hurry, or of lacking too much in the way of integrity and knowledge, as we struggle to reassemble this beloved Way for our posterity. Looking around the Church landscape today, I am sorry to say that many Churchmen are attempting the impossible: they would try to build a Church which bears the name ‘Anglican’, but which has appropriated various innovations that do not properly fit together and which so obviously militate against the Anglican Way. In doing so, they either cannot or will not be bothered to educate themselves in the classic formularies. Instead, they choose to undertake their building by means of a formula that exists only in their minds: perhaps it is a romantic, vague impression that they have settled upon through a very selective amount of reading and study, mostly having to do with ritual, ceremonial or style. The character of much Churchmanship today is quite lengthy on style and on personality, but short on substance and doctrinal clarity.

It is also very sad to see the doctrine, discipline and worship of the Anglican Way being freely and eagerly exchanged, either for a generic brand of American evangelicalism, with its distinctive worship style, doctrinal content and order, or on the other hand for a generic medievalism with its distinctive worship style,

doctrinal content and order. The only way one can do either is to first ignore the Anglican Formularies, for these chart a course for the Anglican Way which is equally removed from medieval superstitions and from contemporary sectarian pretensions. It is a Way that is rooted in Holy Scripture and in the catholic/patristic way of being a Church. Every divergence from the main stream creates more obstacles to unity. The Corporate disunity that we find today, is merely a symptom of basic doctrinal disunity, and the only solution to this problem is for us to get back to the basics, back to the classic statements, back to the essentials.

Without all three of its Formularies, the Anglican Way becomes a way in which one can easily get lost. On the other hand, having all three Formularies, we have an objective leg to stand on, for it then becomes apparent that we continue in a tradition that is possible to study, to know and to understand, a tradition which has definite substance and inner integrity. Perhaps it is much less exciting to read and comprehend the instructions for assembly first, before applying the glue, but it is the only honest way, and it is the way of truth and integrity.

- Fr. Daniel McGrath +

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

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

Worship Services

The Daily Office

Matins 8:30, Evensong 5:30

The Litany

Wednesday & Friday after Matins

Holy Communion

Sunday, and other Feast Days, 10:00

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 @ \$25 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.