

# EARTH & ALTAR

The Parish Newsletter of  
Saint Bartholomew's Anglican Church



## Feast of Saint Matthew, Apostle and Evangelist September 21, 2006

*How beautiful upon the mountains are the  
feet of him that bringeth good tidings,  
that publisheth peace... Isaiah 52:7*

**S**aint Matthew is first of the four Evangelists in the New Testament (my use of the capital 'E' here is deliberate) who chronicle the events of our Lord's life, death and resurrection. Saint Matthew has another title as well, that of Apostle, for he was one of the Twelve, called by our Lord from his former occupation as a tax collector. According to tradition, his Apostleship was directed to the Jews, which may mean that he stayed in Palestine to preach the Gospel, or that he went mainly to Jewish communities dispersed abroad. It is said that the *Gospel According to St. Matthew*, written in Hebrew, went with St. Bartholomew to India. St. Matthew seems to address his *Gospel* to a Jewish audience, for he quotes the Old Testament frequently, and he presents Jesus Christ as the fulfillment of OT prophecy, as the ultimate Interpreter of the Law, and as 'Immanuel', God-with-us. St. Matthew tells the stories of Jesus' infancy from the perspective of Joseph (while St. Luke tells Mary's side of the story). An interesting feature of St. Matthew's Gospel, is that he traces our Lord's genealogy over the course of 42 generations, divided into 3 groups of 14. It begins with Abraham and ends with "Joseph, the husband of Mary, of whom was born Jesus, who is called Christ". St. Matthew is also our principle source for The Lord's Prayer (6:9-13), The Beatitudes (5:1-7:29), and The Great Commission (28:19-20).

## Parish Calendar

# Trinity, concluded

### Sunday, September 17, Trinity XIV

8:30 Matins, 9:15 Baptism of Mary Eve McGrath

10:00 Holy Communion 5:30 Evensong

### Thursday, September 21, St. Matthew, Ap. & Ev.

10:00 Matins & Holy Communion 5:30 Evensong

### Fall Ember Days - September 20, 22 & 23

Friday, September 22, Ladies' Craft Social 7 p

Saturday, September 23, Men's Breakfast, 8:30 a

### Sunday, September 24, Trinity XV

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Sunday, October 1, Trinity XVI

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Sunday, October 8, Trinity XVII

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Sunday, October 15, Trinity XVIII

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Wednesday, October 18, St. Luke, Evangelist

10:00 Matins & Holy Communion 5:30 Evensong

### Friday, October 20, Ladies' Craft Night 7 p

Saturday, October 21, Men's Breakfast, 8:30 a

### Sunday, October 22, Trinity XIX

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Saturday, October 28, Sts. Simon & Jude, Aps.

10:00 Matins & Holy Communion 5:30 Evensong

### Sunday, October 29, Trinity XX

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Wednesday, November 1, All Saints Day

10:00 Matins & Holy Communion; 5:30 Evensong

### Sunday, November 5, Trinity XXI

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Sunday, November 12, Trinity XXII

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Friday, November 17, Ladies' Craft Night 7 p

Saturday, November 18, Men's Breakfast, 8:30 a

### Sunday, November 19, Trinity XXIII

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Thursday, November 23, Thanksgiving Day

8:30 Matins 5:30 Evensong

### Sunday, Nov. 26 The Sunday Next Before Advent

8:30 Matins 10:00 Holy Communion 5:30 Evensong

### Wednesday, November 29, Eve of St. Andrew

5:30 Evensong; 6:00 Light Supper; 7:00 *Advent Bible Study Session I: "Reflections on the Psalms"*.

### Thursday, November 30, St. Andrew

10:00 Matins & Holy Communion 5:30 Evensong

## *Two worlds are ours*

“The hope of heaven is fundamental to man as created in the divine image. It is the outcome of his affinity to his creator. It can never be a selfish hope, for heaven is the perfection of love, and selfishness can have no place there. It is a hope in God and towards God springing from hunger and thirst for God whose purpose it is to bring his creatures to reflect his love perfectly.”

-Archbishop Michael Ramsey

*Arthur Michael Ramsey was Archbishop of Canterbury from 1961-1974; during his day, he was one of the most important and revered spokesmen for Christianity, and he continues to be read widely. This quotation is taken from his book, “Sacred and Secular” (1965).*



## Parish Notes

• **Schola Cantorum** Are you an adult who is interested in doing some study and singing of choral repertoire at St. Bartholomew's? The words "Schola Cantorum" (It., *School of Singing*) may be of interest to you. So far, the Girl Choristers have been the lucky ones who get to sing, but what about the adults? Several of you have expressed an interest. So, a small group that meets regularly once-a-month to study some choral music and possibly to perform it at Church, could be in our future. If you have done some singing in the past and would be interested in being part of our own little Schola Cantorum, please speak to Father McGrath. • **Newcomers to the Parish** who have joined our circle over the Past Year might be interested in a Study Group that looks at the Order for Holy Communion, to study What goes on in the Service and Why. The text would be the *Annotated Guide* to Holy Communion from the Prayer Book Society of

the U.S.A. If you are interested in being a part of such a group, please speak to Bill Swan.

• **Bible Study News** We hope to reconvene the week before Advent, with C.S. Lewis' *Reflections on the Psalms*. Order your copy now, and be sure to join us for the class, which will now meet on Wednesday evenings.

• **Coming up on Nov. 1...the Feast of All Saints** In the Anglican Church it is believed that those who live and die "in the Lord" are in fact Saints, and are assured a place in heaven. On All Saints' Day, the Collect, Epistle & Gospel provided in the prayer book are intended as a commemoration of *all* the faithful departed. You are invited to come to Church to commemorate the departed faithful who are known and loved by you. What about Halloween? Halloween, or "All Hallows Eve" is the Eve of All Saints Day. While it is not a specifically Christian celebration, it is probably harmless as long as we don't go to extremes. It would be a gross injustice to dress up in costumes and go trick-or-treating on the Eve of All Saints, while completely neglecting to celebrate All Saints' Day. Any children who wish to go trick-or-treating on the Eve of All Saints are welcome to start out at our Church with Evensong at 5:30 (in their costumes) to commemorate their departed Saints. Candy will be available. • **Debut of the NEW NAME for our Parish Newsletter, "Earth & Altar"** Our parish has recently learned to sing a wonderful hymn by G. K. Chesterton, "O God of Earth and Altar" (hymn 521), which was not known to us before. Fr. Woodruff of St. Anne's Parish heard about this, and wrote to say that he once named a parish newsletter "Earth and Altar". Since that parish is no longer in existence, he offered the name for our newsletter, which up to this point has languished under the rather boring name of "The Parish Newsletter". Anyone with an idea for a nice LOGO and FONT for "Earth & Altar, the Parish Newsletter of St. Bartholomew's Anglican Church" is invited to make it known.

# THE DECALOGUE IN HOLY COMMUNION

by Fr. Daniel McGrath

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The liturgical use of The Decalogue (Ten Commandments) as the opening act of worship is a unique and powerful feature of the Anglican Mass, commonly known to us as ‘The Order for Holy Communion’.

In the medieval Roman and Sarum rites, the mass typically began with a 9-fold ‘Kyrie eleison’, or ‘Lord, have mercy’. Together with the offering of the ‘Gloria in excelsis’, the ‘Kyrie’ was both a preparation for Communion with God and offering of praise to God. This Kyrie/Gloria opening formula continued in the 1549 prayer book rite.

In 1552 however, Archbishop of Canterbury Thomas Cranmer (no doubt motivated by the desire that his people should become better acquainted with The Decalogue) juxtaposed it upon the 9-fold ‘Kyrie’. Each ‘Kyrie, eleison’ was now read as a response to a particular commandment, “Lord, have mercy upon us, and incline our hearts to keep this law. Of course the addition of a 10th ‘Kyrie’ was also needed, “Lord, have mercy upon us, and write all these thy laws in our hearts we beseech thee.” In the same year, Cranmer removed the ‘Gloria’ to the end of the Service, where it came to serve a new function as the hymn of praise and thanksgiving from the faithful upon having received the Sacrament of the Body and Blood of Christ.

This Order of Service has been the norm for Anglicans ever since 1552. For the addition of a little ‘atmosphere’ to the use of The Decalogue, the priest may chant each commandment, and the congregation or choir respond using any one of the 5 musical settings of the *Responses to the Decalogue* in *The Hymnal, 1940*. A very good choice, and my personal favorite at the moment, is the setting by Sir Edward Bairstow, number 725.

The Decalogue serves a number of important functions in the Anglican mass: it keeps God’s Law at the forefront of our consciousness; it reminds us that without obedience to God’s Law there is no possibility of Communion with God; it provides us with the context in which to receive our Lord’s summary of the Law, to Love God and to Love our neighbor as ourselves; and, it prepares us to hear and receive with gladness the Holy Gospel in an effective liturgical sequence of Law/Gospel.

The liturgical use of The Decalogue is not ‘merely’ a teaching device or a means of imparting information, however. In the context of our Service, it is also a means of meditation upon, and humble worship of, the Most Holy Trinity, One God. Together with the Psalmist, we may say, “Blessed art thou, O Lord; O teach me thy statutes.” (Ps. 119:10) Our use of The Decalogue is completed by the Collect on page 70 of the prayer book, “O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ... Amen.”

***Liturgical use of The Decalogue is not merely a teaching device or a means of imparting information, but is an act of worship.***

The rubrics of the American Prayer Book of 1928, allow for the Summary of the Law (“Hear what our Lord Jesus Christ saith...”) together with a 3-fold ‘Kyrie’, to take the place of The Decalogue, PROVIDED that The Decalogue still be read one Sunday in each month. Happy is that parish which heeds the wisdom of the fathers of our Church, and thus benefits from the use of The Decalogue. A parish which regularly hears and prays The Decalogue will no doubt be well-formed in biblical/catholic morality, and will be equipped to Love God and to Love Their Neighbor.

The presence of the Decalogue as a liturgical formula, together with the positioning of the ‘Gloria in excelsis’ at the end of the Service, are features of the Anglican Service that critics of the Book of Common Prayer love to hate, and that admirers of the Book of Common Prayer cannot get enough of. The fact is, as Anglicans in 2006, we cannot escape the beauty and the singularity of the prayer book that has defined our Way for over 450 years. We either react to it, or we embrace it.

I am of the mind that “Godliness with contentment is great gain” and that it is a joy to simply be content with the great treasure that we have received from our spiritual heritage, to use it with integrity and to profit from it.

Visit our parish website over the course of the next Sundays, for my Series of Homilies on The Decalogue, via [www.st-bartholomews.org](http://www.st-bartholomews.org)

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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 Services

The Daily Prayer Offices

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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