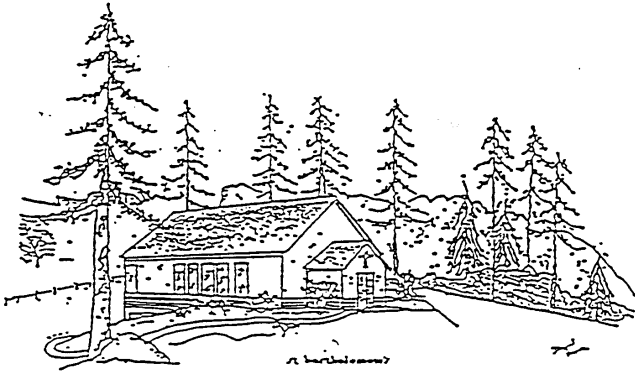


EARTH & ALTAR

Newsletter of Saint Bartholomew's Anglican Church



FEAST OF DEDICATION 2008

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. I St. Peter ii. 5.

Three Years have passed since Saint Bartholomew's was officially consecrated to the Worship and Service of Almighty God. On October 16, 2005, the Rt. Rev. James E. Provence visited us to consecrate the Church and to institute Fr. Daniel McGrath as 4th Rector. The reason this dedication took place in 2005 rather than 1987 when the building was completed, is that during the intervening years our buildings were 'encumbered' by debt. A modest amount of debt had been incurred over the years from Pacific Northwest Bank, from other parishes in our diocese, and from individuals, for the purchase of our property and for the building of the Church and Parish Hall. Then in 1999, there was a significant expansion with the construction of the **Father Daniel Leen Learning Center**. By the time the cost of this building was added to existing debt principle, our parish was making regular monthly mortgage payments of \$763.33. Together with the occasional "mortgage pay-down gift", the annual expenditure on debt-reduction was close to \$10,000.00 a year, from 2000-2004. Of course this amount of money may seem small when compared to some of the mortgages and monthly payments of today's market. But each expansion of our parish and each debt was an act of faith, never-the-less. On Easter Day 2004, a generous-anonymous parishioner paid off the remaining \$72,315.59. For this act of generosity we are most grateful. It is important to remember too, however, that this gift was merely a symbol of all the many and varied acts of sacrifice from members of this parish, made year by year, on behalf of this Church. These sacrifices bore fruit three years ago in the consecration of our unencumbered, free-and-clear buildings, and laid the ground-work for a new era in which our annual parish budget was not beholden to debt.

Parish Calendar

November/December

Tuesday October 28, SS Simon & Jude

10:00 Matins & Holy Communion 6:30 Evensong, Supper

Sunday, November 2, All Saints Day (transferred)

8:30 Matins 9:00 Bible Study 10:00 Holy Communion
and ACW Fundraising Dinner 3:30 Evensong

November 9, Trinity XXV 8:30 Matins 9:00 Bible Study

10:00 Holy Communion 3:30 Evensong

November 13, Vestry Meeting, 6:30pm

November 14, Lecture on C. S. Lewis by the Rev. Dr. Michael Ward, at the SPU Campus (see page 3 for details)

November 15, ACW Fall Bazaar

November 16, Trinity XXVI 8:30 Matins 9:00 Bible Study

10:00 Holy Communion 3:30 Evensong

November 23, Festival of Christ the King

8:30 Matins 9:00 Bible Study 10:00 Communion 3:30 Evensong

November 26, Thanksgiving Eve, 6:30 Choral Evensong

November 27, Thanksgiving Day

10:00 Matins & Holy Communion 6:30 Solemn Evensong

November 30, Advent I (& commemoration of St. Andrew)

8:30 Matins 9:00 Bible Study 10:00 Communion 3:30 Evensong

December 7, Advent II

8:30 Matins 9:00 Bible Study 10:00 Communion 3:30

Evensong **December 14, Advent III** 8:30 Matins 9:00 Bible Study

8:30 Matins 9:00 Bible Study 10:00 Communion 3:30 Evensong

December 17, 19 & 20 Winter Ember Days

December 21, Advent IV (& commemoration of St. Thomas) 8:30 Matins 9:00 Bible Study 10:00 Communion 3:30 Evensong

December 24, Christmas Eve

5:30 Lessons & Carols 11:00 p.m. "Midnight Mass"

December 25, Christmas Day Carols sung at all Services

10:00 Matins & Communion 6:30 Solemn Evensong

December 26, Saint Stephen

10:00 Matins & ante-Communion 6:30 Evensong

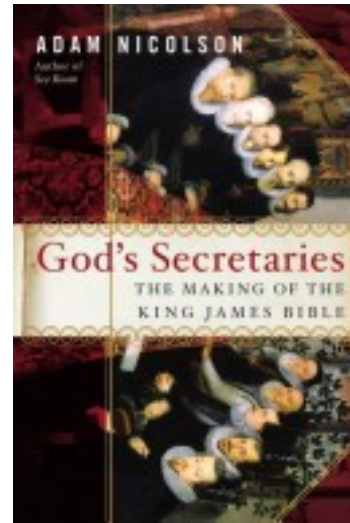
December 27, Saint John, Apostle & Evangelist

10:00 Matins & ante-Communion 6:30 Evensong

December 28, Holy Innocents

10:00 Matins & Communion 3:30 Evensong

End of 2008 Events & Services



The Making of the King James Bible

A Book Review by Bill Swan, of the Continuing Home blog

A couple of weeks ago during our retreat Fr. McGrath had a little gift for each of the Lay Readers, a copy of Adam Nicolson's bestselling book, *God's Secretaries: The Making of the King James Bible*. I had some time for reading while traveling, and have now finished the book.

Nicolson is not without biases, and his slightly different use of terminology sometimes led me to misunderstand statements early on. Once I understood these, however, it was a fascinating read on so many levels. Far more than simply retelling the sequence of events, he writes in detail about many of the central characters, and explores the issues and events of the time. He engages in the occasional comparison of Jacobean England with post-Modern society in 2008 (and we do not always come out the better).

Doubly fascinating to me, since I work a lot these days with committees that produce books, was the care that went into the structure of the KJV translation committees, the inter-relations between groups, the selection of those

who would participate in the various groups, and the dynamics designed to produce unity (or consensus) in the final product. It is only a shame that little record of the Translators' actual work remains.

Nicholson makes the case for this Bible having been most carefully constructed, every ambiguity or definitiveness carefully selected, and written with a majestic tone ideal for public reading. It is interesting to note that the language of the King James Bible was not reflected in the common speech of the time, but was a further refinement of the traditional language of prayer and of scripture that had developed in England over many centuries, especially in the biblical translations of Wycliffe, Tyndale, Coverdale, and the Geneva Bible.

Although the ancient manuscripts from which the King James Bible was translated are not at present the most fashionable among scholars, I had already sensed this about the time I read, "The churches and biblical scholarship have, by and large, abandoned the frame of mind which created this translation." Having seen the damage well-meaning but ill-advised committees can wreak upon prior texts, my inclination is to leave the King James Version alone.

Thank you, Fr. McGrath! I never had such appreciation before for the KJV.

NOTE from Fr. McGrath: *I also highly recommend the book In the Beginning, by the Rev'd Dr. Alistair McGrath (2001), a clear and concise narrative of the making of the King James Bible*



Parish Notes

Announcements & Milestones

• **Congratulations!** As of September 12, 2008, Josephine McGrath completed all requirements for the Doctor of Musical Arts degree at the University of California, Santa Barbara. This event is the culmination of 24 years of study and performance, beginning with private teachers and numerous piano competitions in Salt Lake City, UT, continuing on through 4 years of undergraduate work at the University of Rochester's Eastman School of Music in New York (and many college and regional solo performances & competitions while there) and seven years of graduate work at the University of California (4 in residence, 3 out of state). Although Josephine had advanced to candidacy for the doctorate around the time that the McGrath family moved to this area, for the past three years she has traveled back and forth between Seattle and Santa Barbara to play recitals and to lecture at UCSB. During this time she also wrote her dissertation, entitled: *Elements of Choral Textures, Voicings and Sonorities in the Late Piano Sonatas of Franz Schubert*. This is available from UMI Proquest, if anyone would like to order a copy. Congratulations to Dr. Josephine McGrath!!!

• **C. S. Lewis Event** Members of our Parish, are heartily invited to attend a forum at Seattle Pacific University on "The Continuing Relevance of CS Lewis for the Church Today". Guest speaker will be the Rev. Dr. Michael Ward, a priest in the Church of England, and an internationally known Lewis scholar. This event will be November 14, 2008 11:30 AM - 1:30 PM at Upper Qwinn Commons, SPU campus; lunch is provided. RSVP to Fr. McGrath if you would like to go along with a group from St. B's.

• **Thanksgiving at Saint Bartholomew's** As he does every year, the President of the United States has 'proclaimed' a National Day of Thanksgiving! Join us at Saint Bartholomew's on the Eve of Thanksgiving (Nov. 26, 6:30pm) for a Service of Choral Evensong, hosted by our Lay Evangelist Group and performed by The Choir. Choral Evensong is an accessible and beautiful Service to invite newcomers and un-Churched friends to. Thanksgiving is a time when someone who doesn't normally attend Church might appreciate a time and place to "give thanks". Be there yourself, and

if possible, bring someone! Also take note that on Thanksgiving Day, Nov. 27, Matins and Holy Communion will be offered at 10:00 and Solemn Evensong at 6:30. Plan to take part in one of our Services of Thanksgiving this year! • **A New Service for Christmas Eve** The Festival of Nine Lessons & Carols was developed in England at Truro Cathedral. It is a clear retelling of the history of our Salvation by means of nine Scripture Lessons, from *Genesis* to *The Gospel according to St. John*. Each lesson is interspersed with a Carol sung by Choir or congregation.

A unique kind of Prayer: An Anglican Collect designed to supply the Defects of our other Prayers

Reflections from Peter Toon

When you come to the end of participation in public worship, do you feel a sense of satisfaction? Or do you have the sense that what has been said and done (though good) could have been much more suited to the glory of God Almighty?

Bearing these questions in mind, let us delve into an ancient prayer, which originally appeared in the first fully English Liturgy.

In *The Book of Common Prayer* (p 49-50) there is a collect composed by Archbishop Thomas Cranmer, that was not intended for any particular part of the Church Year or for any special occasion. Rather, it was made available for possible use to clergy and heads of households after the normal content of worship and prayer had been offered to God. Here it is in the very traditional English language of public worship:

“Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion on our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.”

I do not know about you, but for me this prayer seems to fit my situation more often than I care to admit!

The point is that whether we use a superior or inferior type of liturgy, whether we perform acts of devotion in a crude or creative way, and even whether we prepare ourselves for worship as carefully and fully as possible, we are still going to offer—before the absolute perfection of God—defective and imperfect worship and prayer to the Father. The fact of the matter is that, while we are called to be saints but are not yet saints, there is much in us and about us that is constantly in need of the cleansing and sanctifying work of the Holy Spirit.

Let us now analyze the collect, beginning with the opening address to the Almighty God, the Father of the Lord Jesus.

“Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ...” First of all, we recall in his presence, as we begin to pray, that all true wisdom (the kind that King Solomon asked for) comes solely from God. He is the living Source and Fountain of all wisdom. As the infinite, eternal God of wisdom he knows both our “necessities” before we make our requests, and “our ignorance” in making them. Being creatures made in the image of God as persons with body and soul, we have daily needs—“necessities”— arising both from our physical and spiritual/moral aspects and natures. Thus we require not only food and clothing, but also forgiveness and moral discipline. As Jesus taught in the Sermon on the Mount (Matthew 6:8 & 32) God the Father knows all the needs of his children. And he also knows the lack of true knowledge that Christians (including saintly persons) actually have of themselves and their real needs of body and soul. All of us are ignorant of the full picture and diagnosis of our condition, and thus even our best efforts in prayer fall far short of what they should truly be in terms of rightly petitioning our Father in heaven.

We are now prepared, and the stage is now set, to examine the actual petitions of this collect.

“We beseech thee to have compassion upon our infirmities.” In a modern culture of “rights,” we do not address God as if we had any rights to stand on; rather we beg and we beseech, as those who have no merits to claim. Our heart’s desire is that God our Father be graciously pleased to show compassion to us who are continually plagued by our own infirmities (physical and spiritual weaknesses). Let him in his mercy, we earnestly hope, bring healing and strength to us in body and soul.

“And those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son...”

God, the all-wise and all-knowing LORD, is aware of all our infirmities! We are aware of some, but we are sometimes/often prevented from bringing petition concerning these before our Father, because either (a) in our sense of unworthiness before him we do not dare to ask for his special favor; or (b) we are in part morally and spiritually blind and thus do not have the open, discerning eyes to recognize what we truly are and need as we stand before God.

Let us end on a high note.

Despite our blindness, unworthiness, infirmities and ignorance, because we have received the precious Gospel of the Father concerning his Son, our Lord Jesus Christ, for his sake and his alone, we humbly pray to the Father: **“Vouchsafe** (graciously grant) to us each day all that we need for body, soul and spirit in order to be thy loving, faithful and obedient children, for thy honor and glory.”

Trinity XXII 2008

St. Bartholomew’s Anglican Church

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

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

Worship

Daily Matins (8:30) & Evensong (6:30) (*Tues. – Sat.*)

The Litany (*Friday after Matins*)

Holy Communion (Sundays and Festival Days, 10:00)
