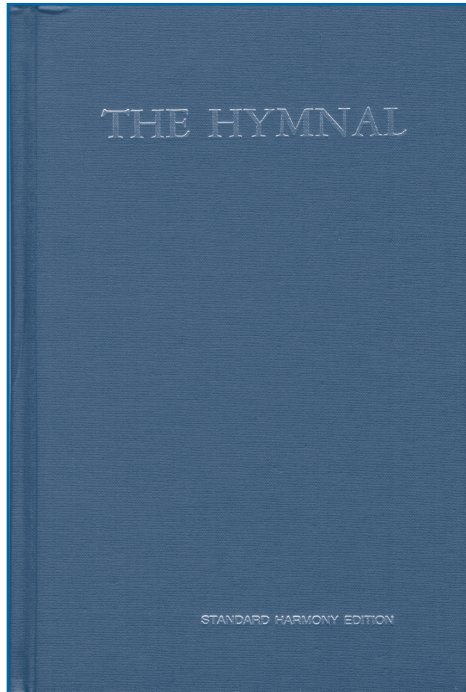


guiding force behind the editing of this hymnal was the Rev. Canon Charles Winfred Douglas (1867-1944), who also edited the hymnal of 1916. He laid the groundwork for a comprehensive *Hymnal 1940 Companion*, and contributed other resources to the American Church, including *The Choral Service* (1927), *The American [Anglican Chant] Psalter* (1929) *The Plainsong Psalter* (1932), and a valuable volume on the history of Church music, *Church Music in History and Practice* (1937).

The Hymnal, 1940 was supplemented with a considerable amount of resources in 1960 and again in 1976, so that in its present form it might more accurately be described as “The Hymnal, 1940-1976”. The edition available today from Church Publishing Incorporated, New York, is known as the Standard Harmony Edition. Each hymn in this edition appears in full harmony, rather than with the melody line only, and it was also once known as the “choir edition”. With the Supplements I and II, the Standard Harmony Edition of *The Hymnal, 1940* contains well over 620 Hymns,



8 complete musical settings of the Office of Holy Communion, 2 sung settings of the Versicles and Responses of Morning and Evening Prayer (one for choral use and one for congregational use), numerous Plainsong and Anglican Chant settings of Canticles, as well as of various Psalms.

One might wonder why *The Hymnal, 1940* remains so prominent among Anglicans, especially when a revision of that hymnal was made available in *The Hymnal, 1982*. After all, in the preface to *The Hymnal, 1982* the compilers speak with fond admiration of *The Hymnal, 1940* and propose to set forth a revision, rather than a completely new work. The short answer to this question is that *The Hymnal, 1940* is the last hymnal which is a close partner of the traditional *Book of Common Prayer*. The texts of *The Hymnal, 1940* correspond with the Offices of Morning Prayer, Evening Prayer, Holy Communion, as well as other Offices as they appear *The Book of Common Prayer*. Texts of the hymns, whether originally written in English or masterful translations of the ancient Greek or Latin, reflect the same worshipful tone. The 1982 revision of *The Hymnal, 1940* was intended to bring it up to date with the prayer book of 1979, and its Service Music contains the texts of Rite I and Rite II of the new book.

Another reason that *The Hymnal, 1940* remains in service, so to speak, is that there was an overt change of course in *The Hymnal, 1982* in a direction that was not entirely acceptable to the traditional Anglican mind. For those who are of this mind, *The Hymnal, 1940* represents a pinnacle in the development of Anglican liturgy, in which good scholarship, good theology, good taste, excellent poetry, doctrinal clarity, and integrity to the Anglican tradition are fostered and achieved. The compilers of *The Hymnal, 1940* were worked at a time when the Anglican choral tradition in America was at a high level. They presupposed good choral singing in parish churches by a choir of men and boys, a choir which had reached its pinnacle of popularity in America.

In *The Hymnal, 1982* the focus was more upon congregational, rather than choral singing, and advances were made in the direction of popular and multicultural music. Diversity, rather than unity, seemed to be the force that governed liturgical trends of the 1970's. And

of course, the language of many ancient hymns was updated to reflect the 1970's concern that God should be addressed as “You”, instead of the way God had been addressed by all English speaking Christians for the centuries prior. The only problem with the word “contemporary” is how quickly it turns into the word “dated” twenty-five years on, and increasing numbers of people are finding that *The Hymnal, 1940* not only remains relevant, but provides important continuity with the church catholic.

The creation of *The Hymnal, 1940* was possible only at a time when the church had the stability, unity, expertise and institutional experience of the Episcopal Church of the mid-20th century. In the present chaotic state of the Anglican Way in America, it is unlikely that anything better than this hymnal can be attempted, so it will be worthwhile to keep this treasure in the pews, choir rooms and on the shelves of the clergyman's and organist/choirmaster's offices, as we learn to use its treasures more effectively.

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Fr. Daniel McGrath

40 Quadragesima or Lent

Suggestions for Profitable Reading during the 40 days

The Board of the Prayer Book Society encourages all churches and members to keep Lent devoutly. This will include meditation upon the Sacred Scriptures, self-examination in the light of the Divine Word, and suitable godly exercises for the building up of the moral and spiritual life.

The Board also suggests that the Lent of 2006 is a period when faithful Anglicans can make a special effort to acquaint themselves more fully and intimately with the traditional Liturgy of the Anglican Way – specifically in the USA with the content of the 1928 BCP. Thus it recommends study groups in homes and in churches, whose purpose in the forty days is to refresh and deepen their understanding of the basic elements of the traditional Faith and Worship of the Anglican/Episcopal Way.

The Society has several books which it believes can help to facilitate this study and it offers them, if bought in multiples of five, at a reduction in price of 33%. (for this offer call 1-800-PBS-1928).

1. **The Order for Holy Communion—Annotated.**

This booklet has the text of the Service on one side and explanatory notes on the other side of the page. The text of the service can be divided into four of five parts and then participants can read the text and the notes before meeting for discussion and prayer. To know the meaning of the text better will help to enrich worship.

2. **Worship without Dumbing Down. Knowing God through Liturgy.**

This book is more demanding of the reader than the Booklet on Holy Communion, but it is acces-

sible to all who have the desire to know the Lord. It explains the content of the various services of *The Book of Common Prayer* and shows how their purpose is to lead the congregation of Christ's flock, and each member thereof, into the knowing of God in spiritual union through praise and thanksgiving, petition and intercession, confession and self-discipline. The chapters can be divided into four or five parts and then participants can read each one in advance of the meeting for discussion and prayer.

3. **Neither Archaic Nor Obsolete. The Language of Common Prayer.**

This book explains the logic and content of the language of prayer used in *The Book of Common Prayer* and the *King James Bible* and in all the older hymn books. To address God as 'Thou' is not merely a very old English way of speech, it also has profound theological meaning. For any who wish to understand and defend the traditional language as not only of aesthetic but also of theological worth, this is the place to start. There is no book like it available anywhere else. It will repay careful reading, study and discussion.

Of course, each one of us can pursue our own personal study during Lent, and here again, the Board urges members and friends of the Society to use the Books, Booklets and CD s available from the Society's website or 1-800 number.

For individual study for those who have a computer it recommends for this Lent: *Anglicanism: thought and practice...*, edited by More and Cross on CD pdf for \$12.50. Here one encounters the riches of the insights of the great seventeenth-century doctors of the Anglican Way.

**Please remember the
Prayer Book Society in your prayers, your
charitable donations, and your will. Thank you.**

Continued from page 5
eral mindset, worship and piety.

The recent innovations with regard to homosexuality have given to the Evangelicals an opportunity not only to rise up not only in protest at home but also to make alliances with provinces and groups abroad who are also very concerned about the sinfulness of the sexual innovations. Yet

surprisingly and disappointingly this "crisis" has had little or no impact as yet on making them consider more carefully what actually is the Anglican Way of Reformed Catholicism. They have not felt the need "to dig again the wells of Abraham," being apparently generally satisfied with the post 1960s developments within modern Anglican liturgy, doctrine and discipline.

Homosexuality and the Ministry

The Roman Catholic and the Episcopal Churches Compared

We are able to be fairly precise on the differences because each Church has recently published statements on the matter: *On Priesthood and those with Homosexual Tendencies* (The Vatican, November 05) and *To Set our Hope on Christ* (New York City, Episcopal Center, June 05).

For the **Roman Church**, the revealed Word of God, sacred tradition and natural law all combine to teach that genital sexual acts between two persons of the same gender/sex are always wrong and are always a sin against God under any conditions. Strong inclinations and desires to perform such acts represent a grave disorder in the affections of a person, for a mature person's affections in sexual attraction are naturally ordered towards the opposite sex. In the case of the priest his affections are to be ordered by grace towards the congregation of Christ's flock, which is the Bride of Christ, and he is by Christ's appointment a spiritual father to the flock. This means that a man who is actively engaged in sexual acts with another man, or even a man who is not mature in his affections (though he is celibate), should not be ordained to the priesthood.

For the **Episcopal Church**, the Bible and modern experience [= active human experience of homosexual acts in the context of the judgments of modern scientists, doctors, state legislators etc.] combine to teach that random genital, sexual acts between two persons of the same gender/sex are normally wrong and always sinful; however, when the two persons are bound in same-sex affection and in a covenanted partnership based on faithfulness to one another, then that union can be holy and blessed of God. Strong inclinations and desires to have sexual encounters with persons of the same sex are to be seen, in most cases, as simply the result of how a person is "wired" (either to the same sex or to both sexes). Such feelings are not to be seen as disordered but as according to orientation. This means that a man who is in a faithful, covenanted same-sex union, and is in other ways suitably gifted, is eligible for ordination as a priest and consecration as a bishop. Also eligible is the person who has the orientation but who chooses to remain celibate. In this context, maturity in affections is considered to be dependent upon orientation, not objective natural law.

Now obviously the position of the **Episcopal Church** is more in line with what is accepted and in place in western society, law and culture. In fact, it is a kind of moral refinement of it. For it accepts the human rights of the person who claims that he or she has a permanent sexual orientation towards

his or her own sex. In fact it sees these rights as "God-given" and therefore feels led by the divine Spirit to install and uphold these rights, while also proclaiming simultaneously the virtues of chastity and faithfulness. In doing all this, the Episcopal Church accepts that sodomy [= fornication] and pederasty are wrong and sinful, and it insists that only permanent, faithful and covenanted same-sex relations come within the orbit of God's blessing within the Church of God.

The position of the **Roman Catholic Church** is, and will be, very hard to implement in the West because of the secular, liberal society and because there are now, and there will be, senior priests who will find it difficult to implement the rules. They will claim that God enlightens us through modern knowledge (e.g., from psychiatry & social sciences) and that from this source we learn that the mental health of some persons requires that they be in same-sex relations for that is how they are made and "wired."

We may observe that there is a sense in which it is easier for the Roman Catholic Church to stand firm (at least in the hierarchy and this is where in its polity it matters) on so-called homosexuality as a disorder because it has taken consistently tough positions all the time with regard to sexual identity and relations. For example,

1. Ordination

It has said the most wonderful things about women as God's creation and as made in his image and after his likeness, and it allows women great authority in convents and places of education, but it has resolutely and clearly stated that it is not the will of Christ the Lord for a woman to be a presbyter or a bishop. A woman, not even the Blessed Virgin Mary, can be an icon of Christ for he was/is male in his human nature and he is the Bridegroom of the Church, which is his Bride. In contrast, pressed along by both the human rights and the women's liberation movement, the Episcopal Church began to ordain women as presbyters and bishops in the 1970s. [And having done this it is very difficult for it to say "No" to other demands from the human rights movement- e.g., rights for "gays"]

2. Marriage.

The teaching concerning Marriage in the Catechism of the R.C Church is that a man and a woman, in the presence of the priest and with God's blessing, make a covenant to live together as one flesh until death breaks the union. As one flesh they are to be companions one with another and to procreate and thus share with God in his creative work. No second marriage is possible in church for either unless the spouse has died. Thus mar-

riage is presented as a sacrament and without the blessing of the Church it is not Christian marriage. [This is why annulments are given to those who were in civil marriages and have been divorced if they desire to be faithful Catholics and to enter into Christian marriage and if there are no impediments for this. Regrettably, in America, this use of annulments has been very seriously over-done and is an embarrassment for many devout Catholics.] In contrast, the Episcopal Church officially accepts the right of a person, clergy or lay, after divorce to be remarried in church, and makes little or no use of annulments, for it has in essence accepted the basic doctrine of the divorce culture that each person has a right to a second or third marriage if this is reasonably possible. And further, unlike the R C Church, it recognizes marriages performed by the state or by other churches as real and true marriages. In this context to deny rights to faithful homosexual couples is difficult!

3. Birth control

The R.C. Church has clear teaching that the use of artificial birth control is wrong for it stands in the way of God's work of cooperating with his creatures in the holy work of creation. Further, the Church insists that the use of abortion as a means of birth control is also wrong and sinful. [The fact that some Catholics disobey the Church teaching does not change the fact of the teaching.] In contrast, the Episcopal Church appears to accept the right of couples to use all forms of artificial birth control and also to use abortion as a means thereunto as well. This is in part because procreation is not seen as a primary but a general, and not required, purpose of marriage.

One may suggest that because the Episcopal Church has taken positions based on human rights and psycho-therapeutic fulfillment in the developing of its doctrine in the twentieth century, that it will never be able to stand firm on anything of a moral nature that is being challenged in the modern, secularist world.

The Reformed Catholic or Traditional Anglican approach

Apparently the Reformed Catholic, or traditionally Anglican, position on clergy and same-sex relations has not been fully stated by any official body recently. That is, it has not been set forth by any ecclesial province of the Anglican Communion that is truly committed to the authority of Scripture and to the secondary authority of the Anglican Formularies; or that is committed, in the words of Canon A5 of the Church of England, to "the doctrine grounded in the holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be found in the Thirty-Nine Articles of Religion, the Book of Common Prayer, and the Ordinal."

Of course, there are conservative and liberal

statements from a variety of Episcopal and Anglican groups and there are statements from the Lambeth Conference of Bishops and the Primates' Meeting, but none of them may justly be called Reformed Catholic in character.

The Reformed Catholic position has to be sought from the Scriptures (as interpreted by the guidance of the mind of the ancient Fathers), and the Formularies. In the latter case from such texts as (a) the marriage service in the BCP of 1662, especially the Preface; (b) the services of ordination in the Ordinal, especially the promises made by the priest and bishop; and (c) the homilies on "Whoredom and Adultery" and "The State of Matrimony" in *The Books of Homilies* to which the Articles of Religion point for doctrine.

It would appear that Reformed Catholic teaching wholly agrees with the teaching of the recent Roman document that distinguishes acts from tendencies, calling the first grave sins and the second disordered. Where both the Roman Catholic and the Reformed Catholic take a different position to much popular Evangelical teaching (which has dominated the conservative Anglican response) is their reluctance or refusal to speak of "sexual orientation." This loaded phrase allows the suggestion, and then the doctrine (firmly in place in the ECUSA), that some people are "objectively ordered" towards the same sex. This development occurs because modern experience is treated as new revelation modifying what previously had been based on the light of Revelation in Scripture and tradition.

Where Reformed Catholic and Roman Catholic teaching part is over the matter of priestly celibacy. The Roman priest is to be celibate and affectively mature so that as a man he is ordered towards the female sex. However, by the assistance of the Holy Ghost he is, as the representative of Christ the Bridegroom, to be ordered towards the congregation of Christ's disciples as the Bride of Christ, to care for them. The Anglican priest may be either celibate or married. If the former, then he may be described in the same terms as the Roman priest. If married, then united to his wife as one flesh for life, he is also in affective maturity both to love her and with her help to love, in the Bridegroom's name, the flock of Christ entrusted to his care.

Where "orientation" enters into the description, then the biblical and historic Christian teaching on sexual relations has to be set aside, and the door is wide open to changed doctrine, and this is happening right now within Anglicanism worldwide. One recalls a similar change in doctrine (with consequences still occurring), when the Lambeth Conference of Bishops in 1930 departed from Reformed Catholicism and recommended that artificial contraception be encouraged for use by Christian couples.