

The Hymnal, 1940

Sanctifying Time

*To every thing there is a season,
and a time to every purpose under the heaven...*
(Ecclesiastes 3: 1).

Any study of *The Hymnal, 1940* reveals that it was assembled by orderly minds which had in turn been formed by an ordered liturgy common to most Anglicans, *The Book of Common Prayer* (from the 1549 English edition, through the 1928 American & 1962 Canadian editions). The basis for the organization of the hymns in this hymnal is the Church Year, a cycle of liturgical seasons beginning with Advent and running through the end of Trinitytide. The Church Year could be described as a way of marking the passage of time so that the foremost events of the life of our Lord Jesus Christ are also the foremost events in the consciousness of the life of the Church. Our Lord's Nativity, Circumcision, Epiphany, Transfiguration, Passion, Death, Resurrection & Ascension are the main points upon which the Church meditates as she worships her Lord in time. The structure of the Church Year is also punctuated at various points on the calendar by a group of other holy days, days which honor the constellation of saints closest to our Lord. These include the Virgin Mary, the Apostles, the Evangelists, and the first Martyr, St. Stephen. Throughout the Church Year we discern the continual movement of worship, upward to God the Father, through God the Son, as we are moved by God the Holy Spirit, in the blessed company of the saints.

Time is an elusive creature that often seems to pass us by without our having achieved anything of significance. The Christian is called to sanctify the passage of time to God, as St. Paul writes, *see then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil* (Eph. 5:15,16). Sanctifying, or "redeeming" the passage of time is one way of breaking up an otherwise dizzying cycle of busyness, providing ourselves with fixed points of meaning and worship to which we then affix the rest of our daily life. For many centuries, the monasteries and abbeys of the Western Church centered their daily life upon the eight-fold pattern of the Divine Office: Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline. The monks and nuns rose in the early morning for

Matins and ended the day with Compline, retiring again in silence. Archbishop Thomas Cranmer gracefully compressed these eight offices into two for Anglicans - commonly known to us as Matins and Evensong - which could be read more easily by a priest in the Parish Church.

It has traditionally been the privilege and duty of a parish priest in the Anglican Way to read these offices in the Church at a predictable time each day, so that parishioners can participate too, from time to time. *The Hymnal* provides hymns for Morning and Evening, which is a way of enhancing the reading of the Daily Offices. Regular use of *The Book of Common Prayer*, which can be rather austere at times, is thus transformed into a more uplifting and enjoyable experience, and the message of the Christian Faith is reinforced through the great

hymns of the Church. A priest might find it useful to learn a few plainsong settings of hymns for Morning and Evening, since they are best suited for singing *a cappella*.

They are more especially suited to solo singing, since he will likely find himself only in the company of the "angels and archangels" the majority of the time. I could do no better than to highlight two gems from *The Hymnal*, dating from the 4th century and attributed

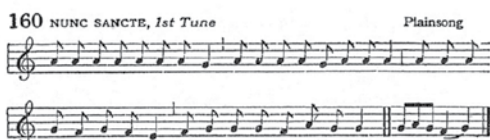
to St. Ambrose (the hymns pictured in this article), which have come to feature regularly in my own reading of the Daily Offices. These two hymns are patterned upon the form of a Collect: each has a clear Invocation, Petition, Oblation, and Doxology. In their simplicity they convey material for profound reflection, and are a model upon which to order one's own prayers.

The Anglican fascination with ordered worship through time is not unique, for the seasons of the Church Year and the observance of various holidays have for many centuries been the established practice of the Catholic Church. In addition to the yearly cycle and the daily cycle described above, *The Hymnal* contains hymns which acknowledge our national life in these United States of America; hymns for children, which have been known to be meaningful and inspiring to "children" of all ages; thematic hymns which deal with Sacraments and other rites; and, a rarely-used portion of *The Hymnal* consisting of Litanies ... not to be con-

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COME, Holy Ghost, with God the Son
And God the Father, ever One;
Shed forth thy grace within our breast,
And dwell with us, a ready guest.

2 By every power, by heart and tongue,
By act and deed, thy praise be sung;
Inflame with perfect love each sense,
That others' souls may kindle thence.

3 O Father, that we ask be done,
Through Jesus Christ, thine only Son,
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

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fused with “The Litany” from *The Book of Common Prayer*, for these are metrical litanies, fitted to tunes, which are by turn addressed to the Most Holy Trinity, or to our Lord Jesus Christ, or to the Holy Ghost.

Now we come to the organization of the hymns in *The Hymnal*, as follows: The Christian Year (1-111); Saints’ Days and Holy Days (112-136); Thanksgiving and National Days (137-148); Morning and Evening (149-184, *much neglected!!!*); Sacraments and other rites of the Church (185-228); Litanies (229-234); Hymns for Children (235-252); Missions (253-265); General Hymns (266-600); Supplemental Tunes (761-786). That vast expanse called “General Hymns” can be used at the discretion of the one choosing the hymns, and it will be noted that a great many of them are also very congenial to particular times and seasons of the Church Year. In referencing the General Hymns, we should note the lists at the end any given section of the Christian Year: for example, the list at the bottom of #100, which lists some hymns from the General section which may be used during Eastertide.

Continuing our discussion of the General Hymns, the “Liturgical Index: Hymns Suggested for the Services of the Church Year” (p. 804ff) is helpful in determining whether General Hymns are appropriate for specific days. These lists of hymns (especially those for the Holy Communion) are tailored to “lend some degree of liturgical unity” to the service, by no means an easy task since there is hardly ever just one theme uniting the Collect, Epistle and Gospel of the day.

Clergy and musicians will take note that if they wish only to sing “good-old standbys” at their Services, this index is not for them except as a general outline, for it coldly imposes new hymns without regard for established parochial patterns! I should also explain why there are actually two Liturgical Indices at the back of *The Hymnal*. The first (pp. 804-806) was the original Liturgical Index at the time of the first publication of *The Hymnal, 1940*, and it was created for use with the 1928 “Psalms & Lessons for the Christian Year” (Lectionary) of *The Book of Common Prayer*. The second Liturgi-

cal Index (pp.830-832) takes into account the 1943 revision of this Lectionary, which appears in most 1928 prayer books published today.

In 1976, a section was added to *The Hymnal* entitled “Supplemental Tunes”, which added variety to the number of tunes available in our Church. However, this section has suffered from criminal neglect at the hands of most of our clergy and musicians. It is a pity too, for here are some real jewels in the crown of *The Hymnal, 1940*. From the pastoral *Llangloffan* (761), through that delightful little slice of Americana (replete with shaped-notes) *Holy Manna* (767), to the majestic *Westminster Abbey* (789), this supplement represents a legitimate development of our hymnal tradition that is not to be neglected. For those parishes with a choir, it is very handy to introduce new tunes under the guise of choral anthems first, until they become known to the congregation. At St. Bartholomew’s, Redmond, WA, the Girl’s Choir has thus introduced 786, *Vineyard Haven* (during Advent) and 762, *Morning Star* (during Epiphanytide).

Some Churchmen have been known to greet me with a blank stare when

I speak of any hymnal number above 600, as if to say, “I’ve never heard of it.” If the hymnals found in parish churches do not even have these numbers, then it is to their shame, for that indicates that no new copies of *The Hymnal* have been purchased by them in over 25 years! It is also likely that worshippers who walk through their doors are forced to use dusty old copies of *The Hymnal* with tattered binding and yellow

pages! Such a situation no doubt cries out for the creation of a parish “Prayer Book and Hymnal Club”, geared toward the purchase of new service books, whether as personal gifts or as memorials.

The sanctification of time by means of an ordered liturgical cycle is the joy and privilege of Anglicans, as we worship the Most Holy Trinity day by day, and year by year in the company of the saints. To that end, our *Hymnal* remains a marvelous resource that teaches us and inspires us. May we allow ourselves to be formed and refreshed by the healthy air of tradition, good taste, and clear doctrine maintained within its pages.

162 NUNC SANCTE, 1st Tune

Plainsong



O GOD, creation’s secret force,
Thyself unmoved, all motion’s source,
Who from the morn till evening ray
Through all its changes guid’st the day:

2 Grant us, when this short life is past,
The glorious evening that shall last;
That, by a holy death attained,
Eternal glory may be gained.

3 O Father, that we ask be done,
Through Jesus Christ, thine only Son,
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

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

The Anglican Mission in America and the Anglican Coalition in Canada

An important phenomenon in Anglican presence and witness in North America over the last five years has been the Anglican Mission in America, initially led by Bishop Chuck Murphy and Bishop John Rodgers. Below is a report on its recent conference and also an explanation of its Canadian sister.

1. The Conference, and, Why is the AMiA apparently so much in love with the 1979 ECUSA Prayer Book?

The Anglican Mission in America Winter Conference occurred in Birmingham, Alabama, January 11- 15. There were about 800 present and one could not but be impressed by at least four things:

- that the conference was well organized;
- that the 800 folks there were excited about their vocation to be Anglicans in mission;
- that in the relation of clergy and laity to the Council of Primates, which oversees the work, and to Bishop Chuck Murphy, there was the (rare these days) presence of biblical and Christian submission to what is clearly patriarchy and hierarchy exercised by Archbishops;
- and that there was virtually no criticism of ECUSA or any other Anglican entity (for the emphasis was positive on evangelism and growth) in public sessions.

This recognized and stated, and in a respectful spirit, we ask the question:

Why are the clergy leadership of the AMiA so tied to the ECUSA 1979 Prayer Book?

In the Opening Service on the Wednesday evening (based on 1979 Prayer Book) all the clergy present re-committed themselves to the Lord Jesus in mission and to the doctrinal basis of the AMiA. The latter contains no reference to the 1979 Prayer Book as a doctrinal formulary, but rather points to the classic edition of the *Book of Common Prayer* (now in 152 languages), the English standard edition of 1662, with the accompanying Ordinal and Articles of Religion.

The AMiA has an excellent doctrinal foundation. Thanks be to God! Yet there seems to be some kind of inability to see that the love-affair with the 1979 ECUSA Book cannot remain if this foundation is to be maintained. This is not a matter of “Thou-Thee” over against “You” but is at the level

of foundational and fundamental doctrine.

The 1979 Prayer Book was designed by Liberal, Anglican Catholics (= Affirming Catholics today) in order to undermine the religion of the classic Prayer Book, Ordinal and Articles (as represented in the USA by the American editions of the classic BCP, those of 1789, 1892 & 1928).

During the five days of the Conference the BCP 1662 was not used publicly at all, and the 1928 edition of the BCP was used only for Morning Prayer on three mornings at which about 30 people attended (the majority went to non-Anglican forms of morning service a little later or to 1979 services at the same time). The major services of the Conference were all taken from the 1979 Prayer Book, as if the gathering were evangelical ECUSA people. The Ordination Service on Saturday afternoon was a straight lift from this Prayer Book, as were the two Services of Holy Communion (Rites One and Two) on Sunday morning.

Only when the Right Rev'd Dr John Rodgers gave a seminar on the future of the Anglican Communion did one sense that the Conference was in touch with the historic, classic tradition of Reformed Catholic worship, doctrine and discipline of the Anglican Way. Another seminar on “What is Anglicanism?” turned out to be a most sincere description by a recent convert to the AMiA of his own experience of Anglicanism as he, a Wheaton College evangelical, has chosen and received it.

Possible reasons to explain the love-affair of a reforming group with the major sign of (what is regarded as) the apostate Episcopal Church whose embrace it has left behind are the following:

1. Sheer convenience. The book is there, available and they know it. It seems to be in accessible “modern” language.
2. Lack of discrimination in matters theological, doctrinal and liturgical. Mind on mission not on Reformed Catholic doctrine.
3. Many in the AMiA seem to be Evangelicals and/or Charismatics desirous of a liturgy rather than Reformed Catholics committed both to Mission and to classic Anglican worship, doctrine and discipline. They seem to know very little indeed about Anglican history, doctrine, liturgy, music, devotion, moral theology etc., even though they are prepared to learn it.

The fact of the matter is that the 1979 Book is

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not suitable in any way for a Mission which desires to be doctrinally pure and to worship the Lord in the beauty of holiness and in spirit and truth. We do urge AMiA clergy & laity to read: *Neither Orthodoxy nor a Formulary. The 1979 Prayer Book of the Episcopal Church* by the late Louis R Tarsitano and Dr Toon (call 1 800 727 1928 or go on line to get a copy at www.anglicanmarketplace.com). This will help to show what kind of a book the 1979 Prayer Book really is and how unsuitable it is for a pioneering, reforming mission.

It may be helpful to indicate briefly why to use the 1979 Book so indiscriminately for ordinations is to undermine the doctrine and mission of the AMiA.

1. The set of services for ordaining deacons, priests and bishops was designed to undermine the doctrine of the historic, classic Ordinal found in the editions of the BCP of 1549, 1662 & 1928, and thus to remove the Reformed Catholic doctrine of the Threefold Ministry from American Anglicanism.
2. The supposed foundations of this set of services in the Church of the third century (via Hippolytus etc.) have now been shown to be very shaky at best and wrong at worst – see the recent *Oxford History of Christian Worship*, 2005, chapters one and two.
3. The commitments and promises made by the candidates in the 1979 text are much reduced from the classic rites in the Ordinal of 1549, 1662, 1928.
4. The 1979 services were designed specifically to allow for the ordination of women to ALL THREE orders of ministry. But the AMiA states that women cannot be bishops and presbyters by the will of the Lord Jesus.
5. The doctrine of the Trinity, the foundational doctrine of the Christian Faith, is presented at the beginning of each service in 1979 in the modern ECUSA revisionist form and is, to say the least, imprecise. “Blessed be God: Father, Son and Holy Spirit” literally means, “Blessed be the One God who has three Names”. And, strictly speaking this is Sabellianism or Modalism or Unitarianism or all three. Why not begin “In the Name of the Father and of the Son and of the Holy Spirit” as in the Roman service or “Blessed be the Kingdom of the Father and of the Son and of the Holy Spirit” as in the Orthodox service? ECUSA in 1979 wished to be different and did not care if it were heretical!

It may be regretted that the 1662 Ordinal (as is, or in a modern “You” equivalent), or the Rwandan Ordinal, were not used.

It will be a sign of the maturing of the mind-set and piety of the AMiA leadership and people

as and when they shed the use of the 1979 Prayer Book and use another text or other texts which faithfully communicate the character, content and style of the biblically-based, historical Anglican Way of Reformed Catholicism. This could be the classic edition of the *Book of Common Prayer* in its original “Thou/Thee” form, or the same rendered into in a contemporary “You” form of standard English. It is salutary to remember that the BCP1662 was the book, along with the Bible, that Anglican missionaries took with them initially to Africa, and it is still the most used liturgy in the continent of Africa in village and town whether in English or in local languages.

The Anglican Coalition in Canada (by the Rev'd Paul Carter)

The Anglican Coalition in Canada (ACiC), which is one of the AMiA Networks, is licensed by Archbishop Emmanuel Kolini of the Province of Rwanda. Both are missionary arms of the Province of Rwanda. ACiC is also covered by five international Anglican Primates from the Provinces of Congo, Kenya, Central Africa, Rwanda and South East Asia. Archbishop Bernard Malangoof the Province of Central Africa is now the new Chair of the ACiC Council of Primates, following the retirement of the past Chairman, Archbishop Yong Ping Chung.

The ACiC currently has 9 congregations involved in its life. Two are on Vancouver island. Two are in Saskatchewan, in Regina and Indian Head and the rest are on the Sunshine Coast or in the Lower mainland. Each congregation is seeking to respond to the Primates call not only to be faithful but fruitful. All clergy are encouraged to participate in the coaching for church health and growth that is available.

As a number of our sponsoring Primates allow women's ordination in their own Provinces it has been decided that the ACiC will welcome women ordained into the Priesthood to Pastor some of its congregations. Therefore, the ACiC has appointed its first woman as an incumbent. The “Rev'd” Kathy King became the full-time Rector of The Light of Christ Church in Nanaimo on February 19, 2006.

The ACiC is committed to the authority of Scripture and orthopraxis in its liturgical life. *The Book of Common Prayer (1662/1962)* is used widely among the congregations and no liturgy, from around the Communion at large, is authorized that is not consistent with its theology. In this way the Anglican Coalition hopes to introduce a new generation to the richness of the Anglican heritage. The ACiC welcomes orthodox clergy from the conservative evangelical, charismatic and catholic wings of the Anglican community to consider affiliating with it in Mission across Canada. The ACiC website www.aciccanada.ca/ is packed with information.