

# Bread of the World, Wine of the Soul

## *Holy Communion and The Hymnal, 1940*

Fr. Daniel McGrath, B.A., M.Mus., S.T.B., D.Mus

The heart of Anglican devotional practice is the Office of Holy Communion, and thus a study of the hymns for Holy Communion from *The Hymnal, 1940* of the American Church is an important means of understanding Anglican piety. In this article we will consider the way in which the General Hymns may provide context for the Service, and also take a look at those hymns pertaining directly to the Sacrament itself.

The use of a hymnal as a liturgical partner for the Office of Holy Communion is something that has developed fairly quickly over the course of the past 150 years, which is only 1/3<sup>rd</sup> of the lifetime of the *Book of Common Prayer*. In fact, if one were to mention to Archbishop Thomas Cranmer in the year 1550 that he should open his *Hymnal* and begin the Service for Holy Communion, he would not know what was being asked of him! He might well reply, "But I suppressed every Service Book except the *Book of Common Prayer*!", for he had indeed suppressed the books of liturgy previously in use, including the musical resources for the Latin Mass. Archbishop Cranmer was a master liturgist, but he was not a musician, and perhaps for this reason, or perhaps because of his untimely martyrdom, he had to leave the development of music for the Anglican services largely undone.

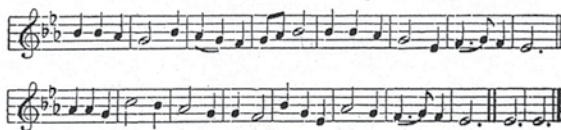
For the first years of the use of the *Book of Common Prayer*, the practice in parish churches was to sing from metrical Psalters, while in cathedrals and collegiate chapels the highly developed Anglican choral tradition continued to be cultivated. Over time however, the development of a new Anglican Hymnody gradually replaced metrical Psalters, and the use of hymnals became universal in parish churches and cathedrals alike. By the mid-20<sup>th</sup> century, Anglican Hymnody came to maturity as a great liturgical style which was the envy of all other church traditions, especially when implemented in conjunction with a proper organ and a vested choir of men and boys.

One of the greatest 20<sup>th</sup> century musical figures, the Rev. Canon Charles Winfred Douglas,

coined the phrase "Eclectic Anglican Hymnody" to describe the development of the Anglican hymnal tradition. This phrase was by no means intended as a derogatory expression, for he hailed our *Hymnal* as the "richest treasure of the praise of God in song that the world has ever seen in use". His use of this phrase was intended to illustrate the way in which the hymns of this tradition are "eclectic" in terms of their origin and their date of composition (for they span the globe, and almost every century of the Christian Church). However, the hymns are "Anglican" because they are uniformly suitable for

196 EUCHARISTIC HYMN

J. S. B. HODGES, 1868



BREAD of the world, in mercy broken,  
Wine of the soul, in mercy shed,  
By whom the words of life were spoken,  
And in whose death our sins are dead:

2 Look on the heart by sorrow broken,  
Look on the tears by sinners shed;  
And be thy feast to us the token  
That by thy grace our souls are fed. Amen.

REGINALD HEBER, pub. 1827

intended, is quite effective in setting the tone for the Service. In accordance with the rubrics of *The Book of Common Prayer*, the Liturgical Indices in the back of *The Hymnal* (pp. 804-806 & 830-832) make provision for five hymns throughout the Service, as follows: Opening, Sequence, General, Communion, and Closing Hymns. A hymn is also provided to take the place of the *Gloria* during Advent and Lent, although this is an option that is not often used. This framework for the hymns is undoubtedly a modified version of the pre-reformation pattern of the sung "minor propers" (i.e. the Introit, Gradual/Sequence, Tract, Offertory, Secret, Communion and post-Communion Verses). These were typically passages from the Psalms, sung by a professional choir of clergy in minor orders, which were also intended to provide context for the Mass of the day. In adopting the use of hymns in place of the "minor propers", *The Hymnal* would thus seem to encourage greater participation by the laity, and more opportunities for corporate worship and reflection.

The portion of *The Hymnal* bearing the title "Holy Communion" (189-213) contains hymns which deal directly with the Sacrament of the Lord's Supper and which are most appropriate for  
*Continued on page 14*



singing at the time of Communion. These hymns reinforce various themes from our liturgy, such as the sacrifice of Christ of himself upon the cross, his institution of the Lord's Supper, the offering of our selves to God's service along with our sacrifices of praise and thanksgiving, and an emphasis upon deep humility and proper reception of the Body and Blood of Christ.

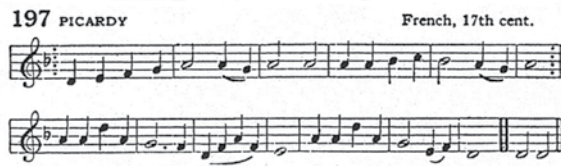
It is interesting to examine this section of *The Hymnal* in light of classic Anglican thought on the nature of the Sacrament of the Lord's Supper. This was an understanding that took shape over the course of several decades around the end of the 16<sup>th</sup> century and beginning of the 17<sup>th</sup> century, as Anglicans recovered from various medieval corruptions and dealt with the extreme tendencies of some continental reformers. In its maturity, the Anglican position came to closely resemble the patristic model, where Christ's words in his institution of the Lord's Supper were deemed sufficient without need for compulsive explanation or over-definition as to what they meant. The presence of the Body and Blood of Christ in the Lord's Supper is generally understood to be a "Real" and "Spiritual" presence. This is to say that Christ's Body and Blood are really present in the Lord's Supper, according to Christ's institution, and that they are received by the faithful to their souls' health; and further, that it is a spiritual presence rather than a carnal presence. The Anglican definition of a sacrament, conservatively stated as an "outward and visible sign of an inward and spiritual grace", excludes both the innovatory Roman dogma of transubstantiation and the Anabaptist pretensions of a mere symbolism devoid of grace. This brief epigram of John Donne, 17<sup>th</sup> century Anglican priest and poet, masterfully sums up the position of one Anglican churchman, as follows:

He was the Word, that spake it:  
 He took the bread and brake it;  
 And what that Word did make it,  
 I do believe and take it.  
 —Divine Poems, *On the Sacrament*

The compilers of *The Hymnal, 1940* encountered serious doctrinal issues when they chose to incorporate the hymns written for the Feast of Corpus Christi by St. Thomas Aquinas (#193, *Lauda Sion*; #194, *Bone Pastor*; #199, *Pange lingua*; #200 *Tantum ergo*; #204, *Adoro devote*). These contained in direct language the Roman dogma of transubstantiation, which, according to the Anglican Thirty-Nine Articles, "is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." By means of skillful cutting and by the use of paraphrase, the compilers of *The Hymnal, 1940* were able to remove the offending portions of those hymns, while preserving the best of their reverent devotion to our Lord in the Sacrament.

These hymns for "Holy Communion" (as one might expect) are from all around the world and span many centuries. Of the 21 hymns in the section, the distribution of sources is as follows:

10 are from the British Isles, 6 are from Latin authors, 3 are Greek in origin, 1 from an ancient Syrian liturgy, 1 from Germany, and 1 from America. The most ancient of these hymns is #195, "Father, we thank thee who hast planted Thy holy Name within our hearts" (from the *Didache*, c. 110). A relatively modern selection is #207, "Come, risen Lord, and deign to be our guest" (written by an American clergyman in 1933). Pictured in this article are two wonderful hymns which demonstrate the majesty and tastefulness of the phenome-



**L**ET all mortal flesh keep silence,  
 and with fear and trembling stand;  
 Ponder nothing earthly-minded,  
 for with blessing in his hand  
 Christ our God to earth descendeth,  
 our full homage to demand.

- 2 King of kings, yet born of Mary,  
 as of old on earth he stood,  
 Lord of lords in human vesture,  
 in the Body and the Blood  
 He will give to all the faithful  
 his own self for heavenly food.
- 3 Rank on rank the host of heaven  
 spreads its vanguard on the way,  
 As the Light of Light descendeth  
 from the realms of endless day,  
 That the powers of hell may vanish  
 as the darkness clears away.
- 4 At his feet the six-winged seraph;  
 cherubim with sleepless eye,  
 Veil their faces to the Presence,  
 as with ceaseless voice they cry,  
 "Alleluia, Alleluia, Alleluia, Lord most high!"  
 Amen.

*Liturgy of St. James*

non known as "Eclectic Anglican Hymnody". #197 "Let all mortal flesh keep silence", is a paraphrase of the Cherubic Hymn from the Liturgy of St. James of Jerusalem, as used in the Eastern Orthodox churches, here set to a 17<sup>th</sup> century French melody known in our hymnal as *Picardy*. #196 "Bread of the world, in mercy broken, Wine of the soul, in mercy shed" was written by 19<sup>th</sup> century Anglican priest and extraordinary hymnologist Reginald Heber, set here to a tune by the American organist, John Sebastian Bach Hodges, *Eucharistic Hymn*..

## The Prayer Book Society Order Form

Books & CDs for Sale. Please photocopy this page for use.

Type	Title	Price	Qty	Subtotal
Book	Altar Edition of <i>The Book of Common Prayer</i> (1928)-Leather bound	\$150.00		
CD music	Lighten Our Darkness—Evensong— <i>choir</i>	\$12.50		
CD music	The Order for Holy Communion, 1928— <i>choir</i>	\$12.50		
CD pdf	<b>The Thirty Nine Articles of Religion (Twelve Expositions)</b> The Church of England, and most Churches of the Anglican Communion, have three Formularies, the Thirty-Nine Articles of Religion, the Book of Common Prayer and the Ordinal. These give FORM and shape to the Christianity based upon the final authority of Scripture that is the Faith confessed in the Anglican Way. This Collection contains expositions from all schools of churchmanship. It is a treasure of learning and devotion and will both educate and inspire those who use it fruitfully	\$20.00		
CD pdf	<b>The Book of Common Prayer: Its History, Use and Terms</b> Three books on this CD: Liturgy and Worship, a Companion to the Prayer Books of the Anglican Communion, edited by W. K. Lowther Clarke. SPCK, 1954 [from 1932]. A New History of the Book of Common Prayer with a Rationale of its Offices, by Francis Procter. Revised and rewritten by Walter Howard Frere. Macmillan, 1955. The Prayer Book Dictionary. Editors: George Harford and Morley Stevenson. Sir Isaac Pitman and Sons, 1913.	\$20.00		
CD pdf	<b>Book of Common Prayer: Six Commentaries</b> Commentaries on the Prayer Book have been published since the 17th century, but the best were published in the late Victorian period and up to the First World War. Four of these are included in this Collection of commentaries. They are based on the classic English edition of 1662, which was used in America until the 1780s. To complete the six commentaries are two on the 1928 edition of The Book of Common Prayer of the Protestant Episcopal Church of the U.S.A.	\$20.00		
CD pdf	<b>Collects and Prayers—for use with the BCP</b> Praying in the spirit and style of historic & traditional public Prayer 12 books in the collection	\$20.00		
CD pdf	<b>Anglicanism: The Thought &amp; Practice of the Church of England Illustrated from the Religious Literature of the 17th Century</b> Compiled and Edited by Paul Elmer Moore and Frank Leslie Cross SPCK, London, 1951	\$12.50		
CD-rom	The Laws of Ecclesiastical Polity - Hooker	\$12.50		
Book	Neither Archaic Nor Obsolete: The Language of Common Prayer Toon & Tarsitano	\$12.50		
Book	Neither Orthodoxy Nor a Formulary—Critique of '79 BCP Tarsitano & Toon	\$12.50		
Book	Worship without Dumbing Down: Knowing God Through Liturgy by Peter Toon	\$12.50		
Book	Worshipping the Lord in the Anglican Way, Texts and Prayers from the 1928 BCP in Parallel with Functional Equivalents in Contemporary English	\$12.50		
Booklet	The Annotated Order for Holy Communion (1928)	\$7.00		
Booklet	Same-Sex Affection, Holiness and Ordination: A Response to Bishop Griswold by Peter Toon	\$7.50		
Booklet	Episcopal Innovations 1960–2004: Theological & Historical Reflections on the Current Crisis in ECUSA by Peter Toon. 5copies-\$25, 10copies-\$45, 20copies-\$80	\$7.50		
<b>SUB-TOTAL</b>				
<b>Pennsylvania Residents Please add Sales Tax</b>		6%		
<b>Donation—much appreciated!</b>				
<b>TOTAL</b> -Please enclose check payable to <b>The Prayer Book Society</b>				

Name		
Address		
City	State	Zip Code
Telephone (in case there is a problem with your order)	E-Mail	

Mail order to: **The Prayer Book Society-PO Box 35220-Philadelphia, PA 19128-0220**

1-800-727-1928 or local (foreign) call 610-490-0648

**The Anglican Way as Reformed Catholicism**  
*Introducing the Articles of Religion as an Anglican Formulary*

**Doctrine as Doxology**

*Four lectures by the Revd Dr Peter Toon,  
Delivered in Lent 2006 at St Luke's Church, Seattle.*

Available as:

1. **Four cassette tapes** of one hour each, \$20.00 postage paid from St Luke's Church (Episcopal), 5710, 22nd Ave NW., SEATTLE WA 98107. (206 784 3119) *Please send check with order.*
  2. **Two DVDs or Two CD's** \$20.00 postage paid from [www.reason-for-hope.com](http://www.reason-for-hope.com): Norlynn Audio Visual Services, 1858 Beaulynn Place, North Vancouver, BC, Canada V7J 2T1. *Pay securely at the website – sales@reason-for-hope.com*
- [Note these are not available from the Prayer Book Society office or website.]

*Before the General Convention of ECUSA in June 2006  
be sure carefully to read and consider  
this 64 page Booklet:*

**Episcopal Innovations 1960-2004.**  
*Theological & Historical Reflection on the Current Crisis in ECUSA*  
Peter Toon

**Preservation Press of the Prayer Book Society U.S.A. March 2006**

In recent years, those within the ECUSA, who call themselves "orthodox," have been referring to the leadership in the General Convention as "revisionist." The primary reason for this is the recent "revision" of the definition of marriage as between a man and a women, to include also "same-sex/gender" partnership as the equivalent of marriage.

Certainly this is a major innovation in Church doctrine and practice. However, it did not occur in a vacuum! It was a natural development from previous innovations which occurred regularly and consistently from 1970 onwards. The latter are often conveniently forgotten but they were serious departures from God's order for his creation, and they blazed the trail for the recent same-sex innovations in doctrine and practice.

This carefully written and highly researched essay tells the story of all the major innovations and shows very clearly that what they all have in common is the abandoning and denying of God's revealed order for man and woman in this world.

Since they are all inter-connected, it is doubtful whether the sexual innovations can be reversed without also reversing most or all of the previous innovations in doctrine and discipline.

Buy a copy for yourself and others. \$7.50 per single copy, post and package included; or \$5.00 per copy when 5 or more are purchased.

**Call 1 800 PBS 1928 or send order to Philadelphia address of PBS**

For a preview visit [www.episcopalian.org/pbs1928](http://www.episcopalian.org/pbs1928) and read it on line.

The Society for the Preservation  
of the Book of Common Prayer  
(The Prayer Book Society)  
P.O. Box 35220  
Philadelphia, PA 19128-0220  
ADDRESS SERVICE REQUESTED

NONPROFIT ORG.  
US POSTAGE  
**PAID**  
FORT WORTH, TX  
Permit No. 1467