

The Hymnal, 1940

The Holy Communion Service

Although the greater part of *The Hymnal, 1940* is taken up by hymns, there remains a substantial portion of the book devoted to Service Music, which offers a wealth of material to enliven and challenge a parish for a lifetime. In this article I will address the Holy Communion Service, and save the Services for Morning and Evening for next time.

First of all, a brief historical introduction to our topic: music students at today's colleges, universities and conservatories devote a portion of their Music History coursework to the music of the English Church, during which time they first encounter the Anglican Service. A Service is a musical setting of the Canticles for Morning and Evening Prayer, as well as portions of Holy Communion from The Book of Common Prayer, for one day. Generally speaking a *Great Service* is one where the musical setting of the text is melismatic, polyphonic and contrapuntal (...hence technically challenging), whereas a *Short Service* is primarily syllabic, homophonic and chordal (...somewhat easier to study and perform).

The actual number of movements in a Service tends to vary, depending on the needs of the composer and the performers. When a Service contains only the *Venite* and some combination of the Canticles for Morning Prayer, it is known as a *Morning Service*. The same is true if the Service consists of a set of Canticles for Evensong, in which case it is referred to as an *Evening Service*. A famous historical example generally cited is the *Great Service* of William Byrd (1540?-1623). The *Great Service* is a virtuosic setting of the *Venite, Te Deum, Benedictus, Sung Responses to the Decalogue, Credo, Magnificat* and *Nunc dimittis* from the 1559 Elizabethan Prayer Book. These texts are mostly identical to the same texts across the family of Prayer Books, so that someone who uses the 1928 edition of the American Prayer Book will be able to enjoy and appreciate this Service fully. A particularly well-known and beloved 20th century Service is the *Collegium Regale* of Herbert Howells (1892-1983), written for the Chapel of King's College, Cambridge. *Collegium Regale* is a setting of the *Te Deum, Jubilate Deo, Kyrie, Credo, Sanctus, Benedictus, Agnus Dei, Gloria, Magnificat* and *Nunc dimittis*, according to the 1662 Prayer Book.

Armed with this historical/contextual knowledge, we continue on our way to the present topic, the Holy Communion Services contained in *The Hymnal, 1940*. The core of this section is formed by four Services in *The Hymnal* (701-724), and four Services in the 1961 Supplement (747-758), all of

which are composed in the general style of a *Short Service*, with the notable exception of *Missa Marialis* (719-724).

Our *First Communion Service* (701-707) is an historic setting published in 1550 by John Merbecke, Organist of St. George's Chapel, Windsor. He was commissioned to write a musical setting of the new Prayer Book services by Cranmer himself, and his *Booke of Common Praier Noted* is the embodiment of the ideals of the English Tudor reformers. He composed or adapted plainsong melodies, setting one note of music to one syllable of text, thereby abandoning the more florid style of the medieval era. In our hymnal, Merbecke is set to an organ accompaniment for the support of congregational singing, although musical purists will insist on singing it *a capella*. This *Service* contains *Responses to the Decalogue, Kyrie eleison, Credo, Sanctus, The Lord's Prayer, Agnus Dei* and *Gloria in excelsis*.

For the first several centuries of *The Book of Common Prayer*, the setting by Merbecke was the only Anglican Service that was very suitable for congregational use, as most Services from the 16th to the 19th century were written for a choir of men & boys. One of the best developments of our musical tradition over the course of the 19th and 20th centuries, however, is that there came to be several very high-quality Services which are suitable for unison congregational singing w/organ accompaniment. One of these is our *Second Communion Service* (708-713), also known by the title "Missa de Sancta Maria Magdalena" (Mass of St. Mary Magdalene). This was published by Canadian organist and composer Dr. Healy Willan in 1928, named for the Toronto church where he served for many years. It consists of *Responses to the Decalogue, Kyrie, Sanctus, Agnus Dei, and Gloria*.

While the settings by Merbecke and Willan are suitable for unison congregational singing on ordinary Sundays, the next Service is best left to a competent choir on High or Festal days. The *Third Communion Service* (714-718), published in 1938 as the "Mass of the Quiet Hour", was composed for SATB choir w/organ by English organist Dr. George Oldroyd, who dedicated it to the Archbishop of Canterbury, Cosmo Gordon Lang. It consists of *Responses to the Decalogue, Kyrie, Sanctus, Agnus Dei* and *Gloria*.

The *Fourth Communion Service* (719-724) is the creation of the Rev. Canon Charles W. Douglas, first published in 1915 under the title *Missa Marialis*. This work is a compilation of various plainsong settings of the mass which are associated



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with Feasts of the Blessed Virgin Mary, ranging in date of origin from the 9th century to the 15th century. These chant melodies, which originally did not belong together, were compiled and adapted to our liturgy by Canon Douglas, and they now form a unique and self-contained *Service* in the style of a medieval plainsong *Mass*. The *Service* consists of the *Kyrie*, *Credo*, *Sanctus*, *The Lord's Prayer*, *Agnus Dei* and *Gloria*. Although *Missa Marialis* was originally published for a religious community, it also works well for seminarians in Collegiate Chapel, and can even be sung by a good parish choir and a musically advanced congregation on Sundays. The plainsong setting of *The Lord's Prayer* has become particularly well-known. Although an organ part has been provided in our hymnal, plainsong is usually sung *a capella*.

In *The Hymnal Supplement* of 1961, we find four additional *Services*. These are not only "Short Services" stylistically, but they are also very brief, for they consist only of the *Kyrie*, *Sanctus* and *Agnus Dei*. It is my guess that these *Services* were intended for penitential seasons of the Church Year, such as Advent and Lent, in which case the *Gloria* would not be sung anyway. The foremost of these, and the one which sadly languishes from lack of attention, is the *Communion Service in D* (747-749) of American organist and composer Dr. Leo Sowerby (1895-1968). This beautiful unison *Service* is well within the range of the average congregation, and it should take its rightful place in popular use next to the *Services* of Merbecke and Willan. The *Sixth*, *Seventh* and *Eighth Communion Services* (750-758) are best explored by the parish choir first, but they are also appropriate for congregational use, with support from the choir. The *Seventh Service* by Charles F. Waters contains an optional descant for the sopranos and tenors, and the *Eighth Service* by Martin Shaw provides an optional part for "cantor" in the *Agnus Dei*.

While the Book of Common Prayer does not contain the traditional sequel to the *Sanctus* (*Benedictus qui venit ... "Blessed is he that cometh..."*), by the mid-20th century the practice of restoring the *Benedictus* had become widely accepted. The *Benedictus* received official sanction from the PECUSA by inclusion in the 1976 Supplement to *The Hymnal, 1940* (numbers 796-801), where one can find all eight musical settings for it. It would be unfortunate, however, for anyone to assume that it is wrong to sing a *Service* without the *Benedictus*. The singing of the *Sanctus* without *Benedictus*, like the placement of the *Gloria* at the end of the *Service*, is a unique quality of the Anglican Order for Holy Communion, a *Service* which has its own inner logic, rhythm and structure. The Prayer Book Rite, as it stands, without alteration, has been hallowed by centuries of continuous use and has taken its place as a legitimate Rite of the Western Church. When considering additions or

alterations to the Rite, we must first meditate on the inherent conservatism of the Anglican Way, which is supposed to promote uniformity and conformity in worship, as opposed to diversity and innovation. We must also consider how very rash it is for today's clergy (generally not as well versed as our predecessors in the doctrine, discipline and worship of the Anglican Way) to make major structural changes to the *Service* as we have received it.

Clustered around the Eight Communion *Services* that form the heart of this portion of *The Hymnal*, we find other musical gems that will beautify any celebration of the Holy Communion. Worthy of special mention are the following: the *Kyrie* of T. Frederick Candlyn (729); the Gospel Acclamation, *Gloria tibi*, "Glory be to thee, O Lord..." (730 & 731). The hymn pictured here (732, *Gardiner*, "All things are thine") is a paraphrase of an Offertory Sentence from the Prayer Book by poet John Greenleaf Whittier, and would make a fine musical offering along with the offering of the gifts on the altar. The ancient *Sursum corda*, "Lift up your hearts", set to the traditional music, is found at number 734. There are also several wonderful settings of the *Sanctus* which will charm any choir and congregation, especially that of Samuel Sebastian Wesley (735) and Peter Christian Lutkin (736). The Lutkin has been sung to great effect by the Girls' Choir of St. Bartholomew's, Redmond, WA. I would be remiss not to mention the *Responses to the Decalogue* and the *Sanctus* of Sir Edward Bairstow (725 & 737), the *Responses to the Decalogue* of Dr. John Stainer (726), the *Kyrie* and *Gloria* by Dr. T. Tertius Noble (728 & 738), the "Old Scottish Chant" *Gloria* (739), and two choral *Amen's* (740 & 741).

It is frequently suggested that in order to embrace the future and to appeal to "today's youth", etc, the Anglican Church needs lighter forms of *Service Music* similar to that which emerged in the 1970's from the Protestant monastic community at Taizé, France, and thus known popularly as *Taizé music*. This style of *Service music* is characterized by simple, repetitive, melodic fragments which are reminiscent of folk or children's songs, normally accompanied by electronic keyboard or guitar. My own thoughts on this question have led me to conclude that this approach is better left to those circles where 1970's-style liturgies and texts are employed, and that *Taizé music* does not fit properly with the majestic texts of the historic Anglican Book of Common Prayer. Furthermore, it must be conceded that the *Services of The Hymnal, 1940* have hardly even been explored, let alone exhausted in the year 2006, and there is no reason for today's churchmen to pretend that they are bored with them already, when there yet remains so much work to be done in order to fully use, enjoy and appreciate them.

St Thomas' Church, Houston and its new Rector

On the second Sunday after Easter, parishioners of St. Thomas' Church in Houston Texas welcomed with great joy their fourth rector, the Rev'd Christopher A. Bowhay, his wife Sally, and their daughter Augusta into the parish family.

When the members of the vestry and search committee began their work following the retirement of the Rev'd Wayland Coe, former President of the Prayer Book Society, in June of 2005, they were determined to find a priest who would continue the commitment of St. Thomas' to the historic prayer book, but at the same time would help lead the parish to be a winsome witness of the Anglican Way within and beyond the Diocese of Texas. They believe that a key part of this witness will be introducing the great treasure of Anglican worship to young people and young families who have never known it as a living and beautiful reality.

"We searched for someone who not only would mirror our past but also who could lead us to become an effective and traditional force within our Diocese," said Senior Warden and Search Committee Chairman, Henry Walters. "We wanted someone who was a builder and who could appeal to people beyond our congregation. We are convinced that the 1928 Prayer Book tradition can have broad appeal within the modern Episcopal Church: the services are beautifully stated, concise and not verbose and reflect sound Christian doctrine.

"Our new Rector is a thoroughly delightful man, with boundless energy and he has an infectious love for people. He has tremendous organizational talents and a unique way of inspiring those with whom he comes in contact. We are convinced that, with the help of our congregation, our second fifty years will be a time of growth, fellowship and outreach in the Gospel."

Fr. Bowhay's days have been full since his arrival, meeting with staff, ministry heads, and parishioners, and listening to the concerns, the hopes and the dreams of the congregation. He spoke recently about his call to St. Thomas' and the work before him:

"I am deeply grateful to God for the generations of leaders that have built up and sustained this vital and dynamic community of faith at St. Thomas' Church and School; I am also grateful for the guidance and mentoring I have received from countless teachers, clergy, and friends through whom I have

received an appreciation for the living and timeless Christian Tradition. My family and I marvel at the warm hospitality and love we have received from the people of St. Thomas'; we also marvel at the grace of God who led the Bowhay family and the family of St. Thomas' together. It seems as though we were made for each other.

"Our mission is one of engagement. We want to engage with the pastoral needs of our congregation and school families; we want to engage with the vision and work of our diocese; we want to engage in the service of the community of Houston; we want to engage in the struggles and challenges facing our church and our culture. In all of these engagements, we want to re-articulate and re-present the love of Christ and, in so doing, extend His Kingdom. The Incarnate Christ came to earth to help us transform and redeem every aspect of human nature, including human culture. Therefore, we worship, pray, teach, and give fearlessly, trusting the power of God the Holy Spirit to help us live and work in this world and yet not surrender to it. The people of St. Thomas' want to use the 1928 Prayer Book not as a moat behind which we hide but as a banner with which we lead, transfiguring ourselves, those around us, and the time we have been given into dynamic, proactive, agents of God's grace."

Fr. Bowhay, a native of the San Francisco Bay Area, comes to St. Thomas' from St. Martin's Houston, where he was responsible for Outreach Ministries and for Youth and Family Ministries. He completed his undergraduate studies at the University of California, Berkeley, received his M.A. from Stanford University and his Bachelor's in Sacred Theology from St. Joseph of Arimathea Theological College. He was the founding vicar of St. Thomas' San Francisco in the Anglican Province of Christ the King and served other parishes in that jurisdiction, having been ordained to the priesthood in 1992. Before joining the staff at St. Martin's, he taught for several years at St. John's School in Houston. He entered ordained ministry in the Diocese of Texas in 2005.

St. Thomas' Church was founded in 1954 under the leadership of the Rev'd T. Robert Ingram, and a year later, the parish began its day school which today provides a Christian education for 650 students in grades K-12. The parish has remained firm in its commitment to the use of the historic prayer book in its 1928 American edition.



New Rector for St John's, Savannah, Georgia

Gavin Dunbar, who became rector of St. John's Church in Savannah this May, is a Canadian, born in Toronto, raised in its western suburbs, and educated in Classics at Trinity College (University of Toronto).

Already deeply influenced (like so many others) by C. S. Lewis' *Screwtape Letters*, which he had read as a young teenager, he began attending the College chapel's daily Evening Prayer, at that time still said according to the Canadian Prayer Book of 1962, then joined an inquirers' class, and was baptized on Easter Eve 1980. Subsequently he pursued graduate studies in Classics at Dalhousie University, Halifax; but was sidetracked by a burgeoning sense of vocation to the ordained ministry, and completed his studies with an M. Div. from Wycliffe College, Toronto.

Nevertheless, it was at the Classics Department that he was schooled in ancient and medieval theology, especially that of the Augustinian tradition; and, at the same time, was introduced to classical Anglicanism of the Reformation and later periods, within the formidable but little-known network of Prayer Book clergy and laity in the Maritime provinces of Canada.

Ordained to the diaconate in 1991, and to the priesthood in 1992, he was made rector of a small, five-point parish of St. Barnabas, Ecum Secum, on the rugged and remote Eastern Shore of Nova Scotia. He stayed there for six years, and cut his teeth on almost every aspect of parish ministry (not to mention lots of lobsters), before joining the staff of St. John's in Savannah in 1997, as priest assistant under the late William Ralston, and then as vicar under Michael Carreker.

After Fr Carreker resigned this April to re-enter the academic world, he was swiftly called by the Vestry and instituted as Rector on the Friday after Ascension Day. A student of the Prayer book's history, theology, with a strong interest in its contemporary pastoral and evangelistic applications, he has long been active both publicly as a speaker, and behind the scenes, in the Prayer Book Society of Canada; and as the editor of the *Anglican Free Press*, a quarterly journal published in Charlottetown, P. E. I.

In his leisure he enjoys books (often stacked on the floor), the fine arts, listening to music (especially plainchant, polyphony, German chorales, and Baroque sacred music), and good company.



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weakened its teaching and pastoral practice on marriage over the last forty years. But what is of particular interest here is that it is envisaged that the consecrating of a man involved in serial

monogamy as a chief Pastor will send yet another negative message to the Anglican Communion from the Episcopal Church.

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every Episcopal/Anglican clergyperson and seminarian to read at least chapter two of *The Oxford History of Christian Worship*. Of course, chapter three on worship from the fourth to the seventh centuries is also worth reading, as are many others,

even if in some of them about modern times there is too much of a dose of liberationism, inclusivism and feminism.

The Revd Dr Peter Toon June 2006

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charitable donations, and your will. Thank you.**