

*LITURGICAL  
MUSIC  
in  
Anglican  
Benedictine  
Monasticism*

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## Contents

Introduction .....	5
Elmore Abbey (Formerly Nashdom Abbey), Berks, England .....	7
Alton Abbey, Hants, England .....	9
St. Gregory's Abbey, Three Rivers, Michigan, U.S.A. ....	10
St. Mark's Priory, Camperdown, Victoria, Australia .....	12
Edgware Abbey, Middlesex, England .....	15
St. Mary's Abbey, Kent, England .....	16
Burford Priory, Oxon, England .....	18
Holy Cross Convent, Rempstone, England .....	20
St. Hilda's Priory, Sneaton Castle, Whitby, N. Yorkshire, England .....	24
Community of St. Peter the Apostle, Glos. England .....	26
St. Peter's Convent, Wakefield, West Yorkshire, England .....	27
Order of the Holy Cross, Berkeley, California, U.S.A. ....	29
Ewell Monastery, West Malling, Kent, England (Cistercian) .....	31
Burnham (House of Prayer) Slough, England (Cistercian) .....	32

For  
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## *Introduction*

This volume follows, in natural sequence, the series: **Liturgical Music in Benedictine Monasticism**. Although there are not a great number of monasteries of men and women in the Canterbury Communion which base their life on the Rule of St. Benedict, they are a witness to the monastic calling.

Each Monastery was asked to explain its historical and liturgical **modus vivendi**, but in several cases, where I was not able to compile sufficient information I gathered this from **The Benedictine and Cistercian Monastic Yearbook** (1990) edited by Rev. Dom Gordon Beattie, O.S.B., R.A.F., monk of Ampleforth Abbey.

I wish to thank all who contributed to this work. May it be a primary source of information for all who live under the Rule of St. Benedict or who are interested in the Benedictine way of life.

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*Elmore Abbey (Formerly Nashdom)*

Anglican Diocese of Oxford  
Elmore Abbey, Church Lane, Speen  
Newbury, Berks, RG13 1SA,  
England.

ELMORE ABBEY, Speen, is situated on the edge of Newbury, a market town sixty miles west of London and twenty miles south of Oxford. The community was founded at Pershore in Worcestershire in 1914 and moved to Nashdom Abbey in Buckinghamshire in 1926, and in 1987 was re-established at Elmore.

The house was consecrated on Holy Cross day, 14th September 1987, an important day in the Rule, marking as it does the change from Summer to Winter schedule. We venture to hope that this signified a new start - perhaps, unlike the climatic change, a move in the opposite direction! There are signs of new life and growth. The second anniversary of that dedication was marked by a solemn profession and we have one novice and a postulant with several other young men asking to join the noviciate.

Our founding abbot, Dom Denys Prideaux, was a man of much learning and wide reading, whose knowledge of monastic history and literature enabled him to give his community a sound doctrinal basis. This was the more important because we were founded, not from a parent monastery, but, as it were, from scratch. Dom Denys's learning also enabled him to win acceptance within the Anglican Church for the resumption of the Benedictine way of life which had been so potent a force in the past history of this country.

The community has been the home of two monk-scholars of distinction. One was Dom Anselm Hughes, musicologist and a pioneer in the study of early medieval harmony and editor of the first volume of the *Oxford History of Music*: he died in 1974. The other, better known, was Dom Gregory Dix, a liturgical scholar whose great work, *The Shape of the Liturgy*, published in 1944, has influenced eucharistic worship far beyond the confines of the Anglican Church, and is still widely read.

In 1939 a group of clergy of the American Episcopal Church trained in the noviciate at Nashdom. They returned home to found what is now St. Gregory's Abbey, Three Rivers, Michigan. A close relationship, without legal expression, is maintained between the two houses.

Since moving to Elmore the monks here, on Sundays and major feasts, attend as parishioners the church of St. Mary the Virgin, Speen. This is next door to the monastery. On other days conventual Mass is celebrated in the oratory; it continues after the Benedictus at Lauds on each weekday at 8:00, except on Thursdays when it is combined with Vespers at 18:00.

For many years the Mass and Office were in Latin, use being made of the *Missale Romanum* and the *Breviarium Monasticum*. At that time it was felt important that the worship of our community, Anglican as it was, should be in line with the current practice in Roman Catholic monasteries; this was agreed by Anglican authority. Now the situation has changed radically

Broadly speaking, with the omission of Prime, the Office is much as laid down by St. Benedict in the rule, the day hours being maintained with little modification. The Sunday psalmody remains the same. On weekdays the Prime psalms are combined with those assigned to the night office, being recited in two weeks instead of one. The lessons are from the *Divine Office*, as are the hymns and chapters etc., except that at Vespers a Gospel lesson is taken from the Anglican lectionary. Compline is as the Rule directs; English is used, except for the Anthem in honour of Our Lady, which remains in Latin. At Matins the psalms are read by solo voice by the monks in turn; all other offices are sung to simple chants.



In 1988 an important constitutional change was introduced after much thought, prayer and discussion. The decision, subsequently sanctioned by our Bishop Visitor, was taken to permit the possibility of the election of a lay abbot. In the ensuing election this was in fact what happened: Dom Basil Matthews was elected, then blessed and installed by the Visitor. Though such a procedure is not in accordance with the *Codex Juris Canonici*, it was that of primitive Benedictine practice. Experience has confirmed the wisdom of our decision.

In addition to the resident community of monks there is an extended confraternity of about 350 men and women, clerical and lay, married and single. These undertake a modified form of the monastic commitment. Each keeps a rule of life which is agreed with the abbot and adapted to the needs of the individual. They share the apostolic work of the community, whose aim is evangelisation within the Church by means of prayer and the sacred liturgy, counselling, spiritual direction and comfort.

## Alton Abbey

Anglican Diocese of Winchester  
Alton Abbey,  
Alton, Hants., GU34 4AP  
England.

The Community was founded in 1884, with its object being charitable and religious works among seamen, especially those employed in the mercantile marine. The first Priory was at Calcutta and another was opened at Barry Docks, South Wales in 1893. Two years later the mother house was established near Alton in Hampshire, and in 1899 a third Priory at Greenwich. All these small daughter houses closed down eventually and since the death of the founder, Rev. Charles Hopkins (1861-1922), the work has been concentrated at Alton Abbey.

The Community formally adopted the Rule of St. Benedict on 28th January 1981 when the new constitutions received ratification from the Visitor.

The Community does occasional parish work, retreat work and some missions. The Seamen's Friendly Society of St. Paul is directed by the Abbey



## St. Gregory's Abbey

Episcopal Diocese of Western Michigan  
St. Gregory's Abbey, 56500 Abbey Road,  
Three Rivers, Michigan, USA 49093-9595

ST. GREGORY'S ABBEY had its beginning in 1939, when a small group of American priests of the Episcopal Church returned from England, where they had been trained in the monastic life at Nashdom Abbey, a Benedictine community in the Church of England. They first settled at Valparaiso, Indiana, established as a dependent priory of Nashdom. In 1947 the monks moved to a small farm in the countryside five miles west of Three Rivers, Michigan. Over the following years, other monks were added to the community and the purchase of adjacent land increased the community's holdings to 600 acres of rolling farm fields and woods. Additions were soon made to the farm house, and in the early 1950's a spacious church and a monastery were built. In 1969 the priory became an independent abbey and elected its first abbot. In 1989 the first stage in an extensive building program took the form of a guest house with ten rooms, replacing a quonset hut which had been attached to the farm house in the late 1940's.

From the first, the aim of the community was to devote itself to the offering of worship to God, making any other activity secondary. Support of the community has been mainly from members of the Episcopal Church wishing to encourage the contemplative monastic life within the church. The community has remained small, nearly always less than 20, and its effort toward self-support by farming had finally to be abandoned in the 1970's. Some monks of the community accept a limited number of outside engagements, and the abbey receives many guests for private and group retreats.

The life of the community centers around the Abbey Church, where the seven-fold Divine Office is recited and the Eucharist offered daily. The monks do their own daily household chores and carry on an extensive correspondence. Contact with the larger Church is maintained through the community's Abbey letter, a small magazine published four times a year and sent without charge to more than 25,000 addresses, both domestic and foreign. The monks maintain close ties with other religious, Anglican, Roman, and Protestant, particularly with those who follow the Rule of St. Benedict.

The music at Vespers closely follows the tones from the *Antiphonale Monasticum*, both for the psalms and hymns. Psalm tones have been adapted to fit the plainchant pointing of the *Grail Psalter*, the version used in the Divine Office, developed by Fr. Chrysogonus Waddell of Gethsemani Abbey. Hymn tunes have been taken from the *Antiphonale*, some freedom being exercised in reassigning and substitution. The only deviation from the traditional plainchant is chanting the Our Father, for which two different tones from Boquen are used, a unison one for ferias and a three-part harmonized one for feasts.

The plainchant-pointed version of the psalter is used at the little hours and at Compline using the simplified tones developed at Gethsemani Abbey and a few of the monks' own composition. Matins and Lauds are spoken, although Lauds is sometimes sung on great feasts, following the pattern used at Vespers.

Mass is sung daily, using music from the *Kyriale* arranged by the monks to fit the ICET texts used in the *Book of Common Prayer* for the Gloria, the Kyrie, Sanctus, and Agnus Dei. The setting of the Our Father is a contemporary one from the 1982 Hymnal. On Sundays and the more important feasts, hymns from the Hymnal are sung at Mass.

The Lady Antiphons are sung in Latin at the end of Compline according to the traditional use. The popular Benedictine hymn "Ultima in Mortis Hora," sung in Latin followed by an English translation, is used on special occasions at the end of Mass.

The Abbey has developed its own books for the Divine Office, following the

*Benedictine Thesaurus*, using the plan which provides for reciting the Psalter each week. Biblical texts follow the Jerusalem Bible; canticles are the contemporary versions from the *Book of Common Prayer* whenever they are provided there.

All singing is done without accompaniment, since there is no organ in the Abbey Church. Guests are encouraged to follow the text of the psalter (music is not provided) at the office and to join in singing hymns from the Hymnal when they are used. The music program is a modest one, intended to provide the worship in the Abbey Church with fitting music in the Benedictine tradition without overtaxing the musical abilities of the monks, few of whom have had much musical training.



## St. Mark's Priory

Benedictine Monastery,  
Coben Road  
P.O. Box 111, Camperdown,  
Victoria, 3260,  
Australia.

The Benedictine community of ST. MARK'S PRIORY, Camperdown, Victoria, began its life in the inner city suburb of Fitzroy, Melbourne, in 1975 as an active apostolic community engaged in parish work. In 1979 upon the recommendation of St. Gregory's Abbey, Three Rivers, U.S.A. it adopted the Rule of Benedict and at the same time relinquished the running of a busy parish and moved towards the contemplative expression of Benedictine life. The Bishop of Ballarat, the Rt. Rev. John Hazelwood kindly invited the community to his diocese, and at the end of 1979 a move was made to Camperdown, a small town of 4000 people, 198 kms south-west of Melbourne. Here the community took up residence in the old redundant bluestone rectory of the parish, one of the oldest buildings in the town. It had not been occupied for 11 years, was in run-down state and in need of much repair, which the community subsequently undertook to make it habitable again.

It could be seen that there were no prospects for expansion in this old rectory, bounded on one side by the parish church and on the other by the hall, so by December 1981 the countryside was scoured far and wide for the purpose of seeking a suitable property that would fulfill the future needs of the community and allow for some vision and growth. By a stroke of good fortune a property came on the market at this time, about 3 kms south of the town. It comprised 40 acres of rich pasture land with stunning views in all directions. The property had the advantages of being within sight of the town yet isolated; accessible by road with daily coach services from Adelaide and a good train service to and from Melbourne. There was no chance that we would ever be built out, so we decided in faith to purchase the property, going heavily into debt to do so. The contract was signed, and in June 1982 the community moved in.

The monastery buildings are low and simple, sitting high upon the hilltop, actually the rim of the extinct volcanic crater overlooking Lake Bullen Merri. Some twenty million years ago, long before the Dreamtime, when the sea covered this part of Victoria, violent explosive forces created a 9000 square mile plain — the third largest in the world — and the many lakes of this area were thus formed, some crater ones, some created out of the shallow laval flow. From the monastery the countryside falls away on three sides with views across the rolling plains to the Grampians in the far north-west, and to the coast in the south with its marvelous rugged cliffs and the Great Southern Ocean. Such is the beauty of this place that it is not hard to believe that God has blessed it in some special way.

A ranch style house built of simulated bluestone blocks which was on the property at the time of purchase has become a comfortable guest house and can accommodate five people. The monks live and work in buildings that form three sides of a square in a traditional monastic layout which we believe to be practical for our style of life. Much internal and external renovation work has provided a dormitory wing with private cells, community room etc. The second wing houses the printery, shop, refectory and kitchen areas, and the third wing serves as the library. A cloister walk has been erected on one side, and the exterior walls clad with bluestone to conform to an overall plan and to harmonize with the landscape. A large double garage has been converted into a temporary church. This is the heart of the community life, where a seven-fold Office and Conventual Mass are sung daily.

As stated above, the orientation of the community is contemplative with enclosure.

Very little work is done outside the monastery. The community at present is small, with five monks, two of whom came out from Nashdom Abbey (now Elmore) in England. Three are in solemn vows, with one junior and one novice. There are a few serious inquirers. Two members of the community are studying for theology degrees, one at Melbourne University and the other at the monastery. We believe that the future good of the community and its growth hinges on proper theological and monastic formation. The community is completely independent, *sui iurus*: but it has close connections with Elmore Abbey, England and Three Rivers Abbey, U.S.A. It has good friendly relations with the monastic houses in Australia and is now a full member of the Benedictine Union of Australia and New Zealand. Earlier in 1989 the Abbot Primate, on his visit to Australia, came and stayed at Camperdown overnight.

Much work has been undertaken in the grounds since our arrival, creating areas of beauty and tranquility, not only for the community but so that all who come to the monastery may be refreshed in body and soul. The bulk of our land is leased to a local farmer for grazing purposes. An orchard planted four years ago is beginning to bear fruit, and a small kitchen garden goes some ways towards providing vegetables for our use. The main means by which we support ourselves is through a printery where work is not only undertaken for church purposes but also for groups and individuals. A variety of craft works is also undertaken. Four times a year we publish a newsletter to keep our readers in touch with the monastery and its life.

In 1988 after community discussions, we approached an architect to produce plans for a permanent monastery church and the completion of the domestic range and cloisters. As soon as sufficient funds are on hand we will undertake the building involved.

From the very beginnings of the community's existence in Camperdown we have sung both the Liturgy of the Hours and the daily Conventual Mass. The type of music



used is plainsong with some modern settings of hymns. We believe that treasures old and new can be brought out to satisfaction and therefore everything of past usage has not been rejected. The language used in the liturgy is modern English, though we retain latin for the Marian antiphon at the end of Compline, and also for the Te Deum at Vigils. Occasionally we use a latin entrance antiphon at the Eucharist from the *Graduale*.

For the time being and for purely practical reasons, we are using the 3 volumes of the *Roman Liturgy of the Hours*, with the exception of the hymns, which we have collected from various other sources. We are hoping to be able to produce our own Office, more in keeping with our Benedictine lifestyle. Our daily Eucharist is concelebrated and the Sacramentary published by Collegeville is used with some changes, viz:—the Kiss of Peace has been moved to the position prior to the Offertory; Eucharist Prayer 2 only is used, and the Penitential Rite and Concluding Section come from the Australian Anglican Prayer Book.

A small two manual electronic church organ is in use and it is hoped that when the permanent church is built a pipe organ will be installed. All the Offices are accompanied and no other instrument than the organ is used.

The choir is under the direction of the Prior, who is also the organist. His musical experience stems from his time as a chorister at St. Paul's Cathedral, Melbourne; as director of music during seminary days at St. John's College, Morpeth, and as choirmaster in parishes where he served before entering the monastery.

## Edgware Abbey

Anglican Diocese of London  
St. Mary at the Cross Priory,  
Priory Field Drive, Hale Lane,  
Edgware, Middlesex, HA8 9PZ  
England.

We began as a small Sisterhood in 1866 — on August 28th to be exact — in London, where the emphasis lay with serving the poor in the Shoreditch area. Following the cholera epidemic of the previous years it became vital to care for convalescent children who either could not return to their homes, or who still needed care and protection from unsuitable families. Father Nihill, a priest in Manchester, made several appeals throughout the country for money to build a hospital in Shoreditch for these children, and the co-founder Hannah Skinner, (Mother Monica) worked with her growing band of Sisters, visiting and tending the sick in their homes until the hospital could function with its boys' and girls' wards; and the Convent could be built.

Gradually the scope of the work widened to the caring for children malformed from birth — atrophy, dystrophy, spina bifida, Downs syndrome, etc, and polio. We still have patients who started with us in that hospital at the end of the last century — one of them will be 90 next January — and they have entertaining memories of their early days.

In 1874 work began in Edgware on a convalescent home where many children could escape the London fogs each winter, and gradually the Convent was built and the Chapel.

Then, in 1926 we made our vows under the Benedictine Rule, having followed it in part for many years in English. Latin soon became the norm in all our Offices (Vespers has retained the Latin).

In 1931 the need for the Shoreditch hospital had dwindled, and it was closed, with the transfer of the remaining girls and Sisters to Edgware, where a large Ward had been added to the Little Flower Ward, and the Convent and Chapel were practically finished, with an annex for the patients at the West end of the Chapel.

We then changed from Sisters of Nazareth to the Sisters of St. Mary at the Cross, O.S.B., having as our Major Superior, the Abbot of Nashdom — now at Elmore, near Newbury. We now have to face the expense of building a new Carehome for our elderly residents who have replaced the original young children.

We have always followed the Roman Rite in the Divine Office and the Eucharist, and this has continued since changing from Latin to the vernacular. Occasionally Gregorian chants are sung.

One of our Sisters has composed our vernacular music. She is not a professional, but has attended several Music "Workshops" during the last ten years. We use the *Roman Missal* and *Divine Office* published by Collins — and the *New English Hymnal* and *Song in Season* — the latter published by Collins, the former by the Canterbury Press, Norwich.

We have a pipe organ which has been reconditioned within the past three years, and is occasionally used for accompanying the Liturgy by visiting friends. No other instruments are used. Organ recitals and concerts by choirs bring our organ into use outside the time of the Liturgy.



## St. Mary's Abbey

Anglican Diocese of Rochester,  
St. Mary's Abbey, West Malling,  
Kent, ME19 6JX,  
England.

ST. MARY'S ABBEY forms part of the small town of West Malling which lies at the heart of the orchards of Kent and one of its hop fields. It is one of the few religious houses which is following the same Rule and fulfilling the same role intended by its original founder. The abbey was first established about the year 1090 by Gundulf, Bishop of Rochester, with the assistance of Anselm, Archbishop of Canterbury. Both had been monks of the great Norman monastery of Bec.

Gundulf's first task when he became Bishop of Rochester in 1070 was to establish a community of Benedictine monks which before his death numbered more than sixty. His biographer tells us that he was beloved by both sexes and so it was that with his foundation at Rochester achieved and the cathedral rebuilt that he turned his attention to establishing a community of nuns on his manor at Malling. He was assiduous in supplying both their material and their spiritual needs and it was only on his death bed that he was persuaded to appoint the Prioress Avicia as the first abbess. Part of Gundulf's church survives in the west front, the south nave wall and the south transept, now the nuns' chapter house.

The abbey suffered the same fate as all other English religious houses and was dissolved under Henry VIII in October 1538. The property passed into secular hands, never remaining for very long in any one family. In 1892 it was bought by a Miss Charlotte Boyd who, as a young girl on a pleasure party to the ruins of Glastonbury, offered herself to God as an instrument whereby property alienated from the Church could be restored. She gave Malling Abbey to a small Anglican Benedictine community, but in 1911 they moved and were received into the Roman Church. Tenancy of the abbey was then offered to the present community who moved to Malling in 1916 from Baltonsbury, the reputed birthplace of the great Archbishop Dunstan. The community had begun as an active community in north London, but they came under the influence of Aelred Carlyle and adopted the Benedictine Rule in 1906 when they moved to Baltonsborough.

At that time there were no translations of the Benedictine breviary available and the Sisters used the Latin office and with their strict enclosure with grilles in the parlour and the church resembled Catholic Benedictines very closely. Changes came in the sixties with the building of a modern church and a move into the vernacular.

Before Vatican II the community had for many years been using the traditional Gregorian chant according to the method of Solesmes at the daily Eucharist and at all the Day Hours. The Night Office, Matins (or 'Vigils', as it is now called), was monotoned throughout.

Shortly after the Council the decision was made to go into the vernacular for the Eucharist and all the Offices as soon as that was feasible. This led to experiments with new music, inspired and heavily influenced by Gregorian chant, when adaptation of the chant to English proved unsatisfactory. At the same time there was an expressed wish within the community to simplify the chant without losing its character and this led to a more syllabic chant. The production of texts and music was a dynamic process in which one influenced the other.

The Offices retained after Vatican II are: Vigils, Lauds, Sext, None, Vespers and Compline. With the exception of Vigils, the Eucharist and all the Offices are sung throughout.

It is mainly at Vigils that the community has introduced new material. The psalms at this Office are no longer monotoned but read in turn individually with the antiphons



monotoned by the choir before and after each psalm. At this Office too a large number and wide variety of non-biblical expositions and sermons, both ancient and modern, have been introduced as readings in the second nocturn, usually relating to the first nocturn biblical reading or to the feast or season. Each is followed by one of a large selection of responds, sung to a very simple tone on ferias, but to a more musical setting on Sundays and feasts. These sung responds at the Night Office have given scope for the most musically developed part of the Offices.

At Lauds and Vespers a further experiment for feasts has been the introduction of 'participated collects.' These based on the berakah model include an acclamation by the whole choir. Both Offices and Vigils end with an acclamation.

In 1966 the community was given permission by the Archbishop of Canterbury, Michael Ramsey, to use an experimental Eucharistic Liturgy based on ancient sources, helped by outstanding liturgists, both Catholic and Anglican.

There is a guest house on the Abbey grounds and guests and retreatants are welcome at the daily Eucharist and the Offices. In the church there is a guest chapel situated at a right angle to the nuns' choir and at the end of the synaxis the nuns and guests move into the sanctuary and stand around the altar during the Eucharistic Prayer and communions.

Occasionally at other times music is sung in the church apart from the Offices and this includes some of the Marian Antiphons. At Christmas, Easter and Pentecost the Gospel canticles at Lauds and Vespers are sung to Tudor music with alternate verses in faux-bourdon.

The Sister who composed the Office music took a degree in music and studied Gregorian chant according to the method of Solesmes.

## Burford Priory

Anglican Diocese of Oxford  
Priory of Our Lady, Burford,  
Oxon, OX8 4SQ,  
England.

BURFORD PRIORY is a contemplative community of nuns and monks who live a shared life under the Rule and inspiration of St. Benedict. Founded in 1941 as a community of sisters, in 1987 with widespread encouragement and support, including that of the Archbishop of Canterbury, the novitiate was formally opened to men. Since then, our community has evolved as a double-community drawing inspiration from ancient Anglo-Saxon and Celtic foundations, and contemporary models in England and elsewhere.

The Priory is a Jacobean house in west Oxfordshire on the edge of the Cotswold hills. The present building, much restored, was built during the sixteenth and seventeenth centuries on the site of the medieval Hospital of Saint John the Evangelist, a monastic foundation of Augustinian Canons dating from the twelfth century, which sought to serve God through a life of prayer and ministry to the sick and the dying. Gothic arches from the nave of the original monastic church, retained and repositioned to provide support for later remodelling, are to be seen in the entrance hall of the Priory; and in the grounds, a handsome fourteenth century garden wall which once enclosed the medieval herbarium, still stands.



At the Dissolution, the Priory passed into secular hands: initially, to Edmund Harman, Henry VIII's master barber. In 1637, the property was purchased by William Lenthall, later Speaker of the Long Parliament. It was he who, in 1662, built at his own expense an exterior chapel as testimony of his loyalty to the restoration of the monarchy and in celebration of the re-establishment of the Church of England and its (new) Book of

Common Prayer.

Today, the monastic past of Burford and its own unique Anglican heritage find living expression in the life and worship of the present Benedictine Community of the Salutations of Saint Mary the Virgin, to give it its official title. For a generation now, the Priory has again been home to a religious community. At present, we seek to support ourselves by a variety of work, including gardening, printing, writing and counselling. Such diversity reflects individual interests and talents within the community. We seek to witness to the claims of Christ through a common life of prayer, study, hospitality and work. It is our intention that our common life should be a resource to the whole Church and that, as we search for God through the offering of our lives, the Priory should be discovered a place of reconciliation, healing and peace: affirming the spiritual value of beauty and of all that is good and true; open to the challenges and opportunities of the modern world; and attentive to the neglected voices that proceed from its depths.

As a contemplative community pursuing no external apostolate, we have a greater freedom to develop a life of prayer and hospitality, and to order our day accordingly. Liturgically, the day begins with Lauds (which is a conflation of Vigils and Lauds). Apart from a variable invitatory which we sing responsorially, all offices are sung to plainsong and are in English. We have arranged the psalmody (we use *The Liturgical Psalter*) in a two-week cycle. Of the Little Hours, we have retained Terce and None to introduce the morning and afternoon work periods respectively; with Vespers in the early evening and Compline at 9:00 p.m. at the close of which the traditional antiphon to Our Lady is sung in Latin. At present we are also experimenting with a new office of Vigil to replace Compline on Saturday evenings and the eve of Solemnities. Following the traditional pattern of three nocturns, the office is introduced by *Lucernarium* with an offering of incense; and concludes with the singing of the *Te Deum* and final antiphon. The antiphons, reponsories, office hymns and their melodies are predominantly Sarum in origin, or of our own creation. As of yet, none of our music has been published. We sing unaccompanied and have no organ.

The eucharist is the focal point of our worship and is normally celebrated at midday according to Rite A (*Alternate Service Book*). This enables day-groups as well as resident guests and retreatants to participate in our worship. The Ordinary is sung (at least on Feast Days and Sundays) to Merbecke. We make use of modern responsorial psalms and hymnody (we use *The New English Hymnal*). Liturgically, we are endeavouring to construct a modern Anglican Benedictine Office which embodies the riches of our monastic heritage, and resonates in the quality of its English with the rythmn and dignity of what is best in traditional Anglican worship.

## Community of the Holy Cross

Anglican Diocese of Southwell  
Holy Cross Convent, Rempstone Hall  
Rempstone, Loughborough, LE12 6RG  
England.

The COMMUNITY OF THE HOLY CROSS was founded as were so many of the Anglican Sisterhoods of the era, to attempt to combat in some measure the social evils of the 19th Century.

Early in 1857 Elizabeth Neale, accompanied by a fourteen year old orphan from an orphanage she had established at Brighton on the south coast, went to live in an ordinary house just off the then notorious Ratcliff Highway in the London Docks area.

Miss Neale had gone to the help of the Reverend Charles Fuge Lowder, newly appointed Superior of the Mission at St. George-in-the-East, and to become co-Founder and first Warden of the Community. The remaining orphans were placed in the care of the Sisters of St. Margaret by the Reverend John Mason Neale, their Founder and Elizabeth's brother.

After a few months she was joined by three or four like-minded women and on applying to Bishop Campbell Tait (later Archbishop of Canterbury) she received his blessing as Mother Elizabeth of the Missionary Sisterhood of the Holy Cross on 20th May 1857.

The work and the Community grew and property in the London area and beyond was taken to house the great variety of active mission work, much of which was described as 'preventative.'

All this activity was based on prayer and the earliest Rules laid down 'daily Eucharist Communion and the seven Canonical Hours.' Initially the Liturgy was in English and when sung, Palmer's Chant was used though the music for Mass would depend on the traditions of the Church to which the Sisters were attached. It had not been Mother Foundress's intention to have a purpose built Convent, she envisaged the work as primarily missionary living among the people and answering as many calls for help as possible throughout the country; laying firm foundations for others to build on and withdrawing the Sisters when this seemed right. However, it became apparent to her that a Mother House was needed for those Sisters grown old in the work, for the Novitiate, and a nucleus of the various projects.

Land was purchased in Haywards Heath, Sussex and with the help of generous benefactions the first range of buildings was erected to the designs of Thomas Garner and William Bucknall and included St. Stephen's Chapel which also contained stained glass and other work of Ninian Comper. It also houses a pipe organ of which nothing was known except that it was considered 'good.' One of the Sisters accompanied the singing with one of the orphan girls to blow for her.

The convent was blessed in July 1887 by the Father Superior of the Society of St. John the Evangelist Father R. M. Benson, Founder of the S.S.J.E. and second Warden of the Community.

The Conventual Church was built at the beginning of the 20th Century when it became obvious that accommodation for Sisters, orphans and guests was inadequate, especially when the Sisters all came home for special occasions.

The foundation stone was laid by Lord Halifax on 2nd June 1902 and the building was carried out by Norman and Burt a local firm, to the designs of Walter Tower and Charles Kempe. It was in cruciform — Gothic style, there were choir stalls for 70 and a large nave, for the orphans and in the early days the local laity. It also housed a pipe organ and there was some accompaniment until 1954 since when the singing has always been unaccompanied.

Meanwhile the opportunity had arisen to purchase an adjacent house which served first as a convalescent home and later as a retreat house with accommodations for some elderly residents. The Guest House, as it was later known, continued this work until it was sold for an old peoples rest home shortly before the community moved in the 1970's.

In 1926 the Chapter decided that the time had come to close the orphanage and at the same session agreed that 'in Choir at the Mother House the Divine Office should be sung in Latin.' By this time the work was changing, through force of circumstances and the fact that the Community was being drawn to a more contemplative life, so there were only three branch houses — at St. Peter's Docks, the Retreat House at Limpsfield in Surrey and St. John's Convalescent Home Brighton — and the Sisters there requested that they too should have the Latin Office. Mass was continued in English at the branch houses, but these were all given up, with regrets on both sides in the 1930's.

At first the *Horae Diurnae* was used with much supplementary material entailing a great deal of duplicating! The early 1930's saw some of the Sisters visiting St. Andre's Abbey Belgium and Solesmes, to listen to the Chant and to observe the ceremonial. The Warden (Fr. Victor Roberts) also visited many Benedictine Houses both before and after the war to study rites and customs.

During the Second World War the Community housed and help staff an emergency war hospital but on its closure in 1945 the Holy Rule of St. Benedict was formally adopted although many Sisters of that time have said that as they had grown into it gradually there was no real change. At this time each Sister received the *Breviary*, *Antiphonale*, and *Graduale*, and everything was according to the Benedictine usage. There was no qualified musician or choir mistress in the Community although obviously a great deal of natural talent and 'eagerness for the Work of God.' Training in the Chant was given regularly by Mr. Alan Russell and in voice and Sinus Tone Production by Mrs. Edith White, widow of Mr. Ernest G. White. Mass, Terce, Vespers and Compline were sung and the other offices recited in recto tono. After Vatican II English was gradually re-introduced beginning with the Epistle and Gospel at Mass in the Spring of 1968. The readings were in the vernacular at Matins and an attempt was made to translate the breviary Office into English for Matins, Lauds and, a simpler task, Compline. This was only partially accomplished!

In 1970 the *Missa Normativa* was begun, texts for the Introits and Communion Antiphons being chosen and simple modal melodies composed by members of the Community, as were the responds to the responsorial psalms (unless these were to the Gelineau Chant). The Alleluia is sung from the *Graduale* with a verse in English to the appropriate tone. The Ordinary was in the 'Thou' form for which a number of settings was written by a Sister.

In the same year a four-fold Office (Matins, Midday Office, Vespers, Compline) gradually got under way. The structure was that then in use at Stanbrook Abbey and the weekly psalm cycle, Cistercian 'C' from Mount St. Bernard. Ideas had been pooled in the 'Monastic Clearing House' and we were grateful to have the basic material for the Office. In addition different Sisters worked on Hymns, responds, Invitatories, canticles, readings etc. so that the Office was more expressive of our broad ecumenical concern and our Anglican heritage.

The Revised Psalter is used for all the English Psalmody in the Office, the numbering being altered where necessary to conform with the Breviary. Murray Tones are used and we had an encouraging visit from Dom Gregory Murray, O.S.B. himself. The Magnificat, the Benedictus (when sung) and some of the responsorial psalms at Mass are sung to the Stanbrook Double Tones. We also use a Bevenot Tone for the Christmas Matins Invitatory Psalm. Dom Laurence Bevenot, O.S.B. also visited us and besides illustrating his large range of Tones was vigorous in his efforts to make us sing! Brother Anselm S.S.J.E. also helped us



with singing in the early days of the English Mass and Office and we were able to send some Sisters to attend the Monastic Musicians courses held at the Priory, Haywards Heath.

The hymnals in use are many and various but most used are the English Hymnal and Hymns A and M with their more modern supplements. Lectons are taken from the Divine Office, 'Christ Our Light,' 'A Word in Season' other patristic sources and from almost all traditions including contemporary material. Scripture is always read at Vespers and for the first reading at Matins when two readings are appointed.

This experimental work remains in a provisional state undoubtedly to some extent because decrease in numbers gave rise to a situation which after much prayer and deliberation was resolved in part by the move to Rempstone in 1979.



Rempstone Hall in Nottingham, in the Diocese of Southwell is in the centre of England. The Hall was built at the end of the 18th Century with later additions. A small country house, almost equidistant from the cities of Nottingham, Leicester and Derby, but in a pleasant (as yet) rural area. Here we are able to receive individuals and groups for quiet days and a limited number of private retreatants. We also continue to write, print and despatch the Meditation leaflets on 'Unity' and 'Loneliness to Solitude' themes and produce prayer and greeting cards and other handicrafts.

At present Matins and the Day Hour are recited in the spoken voice in English with the exception of the Te Deum (to chant composed by a Sister) and the Day Hour hymn. The 'Midday Office' was more recently moved to 9:00 a.m. most days, when Mass is at noon, because of the need to structure the day to take into consideration the aged and infirm and the work load of the more active Sisters so for simplicity is known as the Day Hour.

There are special musical additions at Christmas, Holy Week, Easter and Pentecost.

Vespers is sung in English on ferias; for memorias the antiphons are as the ferial ones unless especially appointed when they are sung in Latin and after the reading the short respond, hymn, versicles and antiphon to the Magnificat are sung from the *Antiphonale*. The Magnificat itself and the ending of the Office are in the vernacular. The antiphons to the psalms are in Latin for festivals and solemnities and the rest follows the same pattern as for memorias. On special Solemnities we sing Latin Vespers. Compline is sung in English with varying hymn melodies and psalm tones according to the season. Our Lady's Antiphon is in Latin.

In 1983 we started to use the 'You' form at Mass from the agreed texts (ICEL). This necessitated some musical adaptations and were written by the Sisters with one Gloria being taken from the music circulated by the Panel of Monastic Musicians. The Mass is sung on Sundays, Festivals and Solemnities; the Creed is said. Occasionally a Latin Ordinary may be sung or a Latin Sequence, from the *Graduale*. We have received a great deal of help with our Liturgy from a number of Benedictine and Cistercian Houses, and we were loaned a *Thesaurus* for a long period.

The Chapel at Rempstone is in the converted drawing room, containing links with our history; alabaster figures forming a 'reredos' and showing the Crucifixion with our secondary patrons St. Stephen and St. Katharine at the foot of the Cross and another of Our Lady and the Holy Child enthroned. These were given to the Community in 1887 by the people of St. Peter's London Docks. The Tabernacle is from the old High Altar and the Stations of the Cross which came originally from the retreat House at Limsfield had been in the Haywards Heath House Chapel until the removal. The Choir Stalls were designed by members of the Community and it is hoped to replace the temporary altar with one made from an oak tree, from the grounds, which was felled in 1988.

The guests sit at the back (other Religious come into Choir) and there is limited accomodation. They are given books and join in the spoken Offices and Mass. There is the danger, because of our small numbers that they could 'overwhelm' us so apart from the hymn at Mass when they occasionally take the lead, we have to be somewhat circumspect about giving out music, or issue a warning at the same time!

For the Easter Vigil Service we are joined by local parishioners and recently we have invited two or three to help us out with the readings. Any version of the Bible (in English) may be used providing that it is announced. It is obvious that they appreciate this active participation in the worship.



## St. Hilda's Priory

Anglican Diocese of York  
The Order of the Holy Paraclete  
St. Hilda's Priory, Sneaton Castle,  
Whitby, N. Yorkshire, YO21 3QN  
England.

In 1915 Margaret Sylvia Francis Cope founded the Order of the Holy Paraclete as a Benedictine-style educational Order, emphasizing liturgy and silence, but also robust active works.

This action was provoked by the closure of the Secondary School run by the Community of St. Peter, Horbury. Margaret Cope, its headmistress, also a novice, felt called to re-establish the school elsewhere, as an integral part of her religious vocation. This venture she was permitted to undertake with three others, in faith, on a budget of 250 pounds, renting Sneaton Castle. Whitby was chosen for its associations with St. Hilda and other Northern Saints.

The windswept castle, overlooking town, Norman Abbey ruins and sea, had been created in 1819 by a retired sugar-planter who extended and embellished the earlier Claremont Lodge. Here St. Hilda's School, the Order's Foundation work, continues to flourish alongside the Community.

Mother Margaret remained in Office till her death in 1961. Always "several strides ahead," she had insisted on a democratic form of Chapter government: the Prioress in the chair, and each voting responsibly. Invaluable initial help was given by Fr. Walter Frere, C.R. in drawing up a sound Constitution (Statutes of Government) and Foundation Rule — firmly based on that of St. Benedict. A simpler Rule was later distilled from this, and a separate Customary worked out. The Order's motto is "Rooted and grounded in Love," its collect quotes Ephesians 3:14-19. Its stated purpose is "to live for the glory of God and in adoration of the mystery of the gift of the Holy Spirit. . .to reinterpret in successive generations the monastic and educational ideals of the foundress. . .through its worship, common life and work."

These ideals have been expressed not only at the Mother House (including the novitiate training), but also through numerous Branch Houses both in the UK and overseas: in Africa (Ghana, South Africa, Zimbabwe and Swaziland); also in Sweden. Significant ecumenical involvement has included the Anglo-Swedish Conferences of 1949-1961, held either at St. Jarnholm or at the Whitby Priory where the Fellowship of St. Hilda and St. Erik was formed. Sisters themselves come from a wide spectrum of national, cultural and denominational backgrounds, whilst also sharing in the vision, and for both men and women, there is a flourishing Tertiary Order as well as Associates.

From its foundation in 1915 till the 1970's, the Order observed a 7-fold Office consisting of Lauds (sung), Prime, Terce, Sext, None, Vespers (sung) and Compline. This was all based on the Sarum Use in English: work prepared by G.H. Palmer and published by St. Mary's Press, Wantage. For the Greater Office there was a wealth of music collected from original medieval sources by the late Bishop Walter Frere of the Community of the Resurrection, Mirfield, and used uniquely by O.H.P. All this music, including about 700 ferial responds, was for decades copied out by each new novice. The Lesser Office came from "The Daily Hours of the Church,, (published Longmans, Green & Co.).

Walter Frere, an impressive scholar and liturgiologist, made his will in 1928-1930. It was almost solely concerned with the future of his erudite collection of manuscripts notes and music, and includes this clause: *Whitby Breviary*: The Sisters know all about this, but have not yet revised it: nor have I. All the materials used are in my hands and would be needed by them for revision work." Sixty years on, the "*Whitby Breviary*" has yet to be

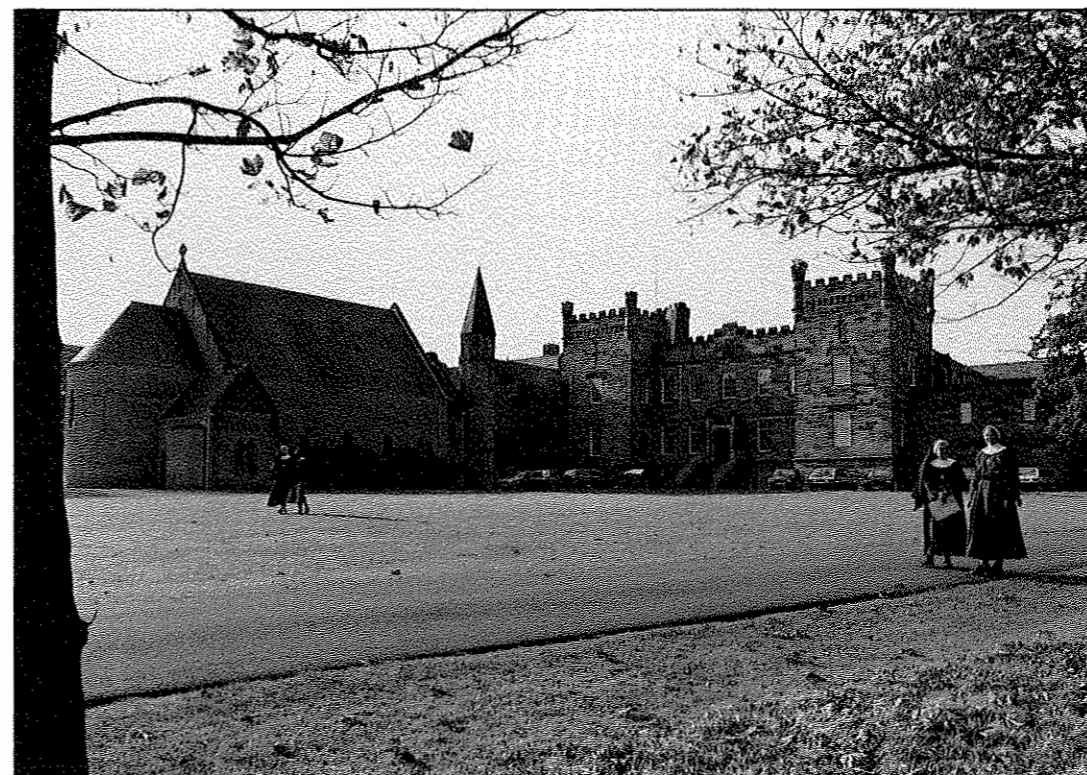
printed! Meanwhile, in line with general liturgical reform, whilst respecting Walter Frere's legacy, much has been changed.

The 1960's was a decade of pruning of the Greater Office; the 1970's saw the Order settling into a four-fold pattern of the Divine Office, and in the mid 1980's the format has been simplified and the music largely re-written by a small group of Sisters. The music is now tonal, matching more closely the capabilities of the Sisters for whom it is essential worship

Lauds and Vespers are sung, but the psalms (from the American Psalter) said — at least for the present. The Midday Office in use for many years now is that published by C.R., Mirfield. Compline, slightly revised, continues to be said, with hymn and canticle and occasionally a responsary being sung.

The current Chauntress (BA Hons, Music), a professional teacher, holds regular Choir practices, and trains the novices and school choir. The pupils attend most Sung Eucharists (together with other regular worshippers and guests), on special occasions providing anthems and instrumental music (on woodwind, strings, percussion etc.). The handsome replacement pipe-organ, built by Church and Co. in 1983, is used to accompany the Sung Eucharist, the solo voluntaries, by organ scholars, and for recitals. Hymns (plainsong excepted) are accompanied on either organ or piano.

For the Eucharist, the *Alternative Service Book* (1980) has replaced the *Book of Common Prayer* and *English Missal*. English plainsong settings have given way to modern ones, except at Requiems. To encourage the pupils, there is a wide variety of sung settings and hymns, including those of Alan Wilson who visits annually to teach his music. The *English Hymnal*, *Hymns Ancient and Modern* (with supplements), *Sound of Living Waters*, Folk Hymnals and manuscript hymns are all in use. There is a simpler Sunday Eucharist (and Sunday School) for the benefit of the District congregation. Hymns, anthems, a Te Deum, and many carols set to poems by the Foundress, have been composed by several Sisters, but not published.



## *Community of St. Peter the Apostle*

Anglican Diocese of Gloucester  
Glenfall House, Harp Hill  
Cheltenham, Glos. GL54 4EP  
England.

The COMMUNITY OF ST. PETER THE APOSTLE was founded in 1855. Originally, the active object of the Community was to provide for the discharge of works of mercy, especially for the spiritual and moral restoration of women, and care of the sick and infirm. With a view to the more perfect fulfillment of its objects, the Community in 1922, decided to base its life on the Rule of St. Benedict, and the Benedictine way of life has since been observed.

In 1932 the Community moved to Laleham Abbey, where it continued for forty-eight years, undertaking school, and mission work, both at home and abroad, and, more recently, the care of elderly ladies.

In 1980 the Community moved to Cheltenham, where the Sisters now carry on their life of prayer and worship, and also have a small Guest House for private Retreatants, or for quiet holidays. No outside work is undertaken, but the house in Cheltenham, undertaking the care of slightly mentally handicapped girls.

## *St. Peter's Convent, Wakefield*

Anglican Diocese of York  
Community of St. Peter,  
Dovecote Lane, Horbury,  
Wakefield. W. Yorkshire, WF4 6BB  
England.

The COMMUNITY OF ST. PETER, Horbury, was founded in 1858 by the Vicar of Horbury, Canon John Sharp and his cousin Mrs. Harriet Louisa Sidney Lear, a Victorian authoress. Horbury, now a part of Wakefield, was a village in West Yorkshire, an area of England much affected by the Industrial Revolution.

The poverty and living conditions of many of the people in the growing industrial areas caused many problems, and the first work of the Community was moral welfare rescue work amongst women and girls. Girls were taken into residential care taught a trade, and given a new start in life. The work began in two cottages made into one, and then in 1864 the Community moved to its present site.

With the course of time the nature of the main work changed, first to an approved school (for young delinquent girls) then to a small boarding school for maladjusted girls.

Alongside this main work other works have been undertaken. In keeping with Benedictine tradition hospitality, education, pastoral work, and use of skills, have all formed a part of our life. Retreats have been held almost from the earliest days of the Community. The first one for priests was in 1865, and was conducted by Richard Meux Benson who was to found the Community of St. John the Evangelist. Dr. Dykes attended this and as a thanksgiving wrote the tune to the hymn "Nearer My God to Thee" and called it "Horbury." Parish work, church embroidery, and baking of altar breads have also been done.

The school for maladjusted girls was discontinued in 1980 but St. Hilda's School, an independent day school for children between three and a half and eleven years continues. Like many Communities we are in a very transitional stage of our history as we move from the institutional into more individual pastoral ministries, so one Sister visits the elderly, another the women's prison in this area, and another works with the mentally ill.

In the Benedictine Year Book, C.S.P.H. is listed as a Community with a Benedictine spirit rather than O.S.B. The Divine Office is an important part of our prayer life. For many years the Community used the Monastic Diurnal, the Office of the Community of St. Mary, Peekskill. The revision of the Office became urgent in 1980 when the Community began to use the Alternative Service Book published that year for use in the Church of England. The Office we used harmonized with the Book of Common Prayer, and as the collects, epistles and gospels in the A.S.B. followed a different pattern, the Monastic Diurnal no longer fitted in with the Eucharist.

The first step in the revision was to use the A.S.B. collects and to find antiphons for the Magnificat and Benedictus from the Gospel for the day. Next the language of the Office was modernized, material from the A.S.B. was incorporated, as were quotations from the writings of the Saints.

We were greatly indebted to Dr. Mary Berry and Miss Rosemary McCabe of the Schola Gregoriana of Cambridge for help with the revision of the music. We sing the Divine Office to Gregorian Chant (though we monotone parts of it) and use the American Psalter pointed by one of the Sisters to fit in with the Gregorian psalm tones.

At the Eucharist we sing the Kyries, Gloria, Sanctus, and Agnus to plainsong settings adapted to Rite A of the Alternative Service Book by the Community of St. Mary the Virgin, Wantage. For the introit, gradual, offertory, and at the end of Mass we sing hymns, usually from the *New English Hymnal* or *One Hundred Hymns for Today*.

Occasionally we have sung a Taizé chant.

With the exception of the music from Taizé, the Kyries, and *Benedicamus Domino*—*Deo Gratias* at the end of Solemn Vespers, all our singing is done in English.

Mass and Vespers are accompanied by a pipe organ played by one of the Sisters.

The organ is an 18th Century chamber organ built in 1770 by the famous German organ builder John Snetzler. It was given to the Community by the parents and staff of St. Hilda's School on the occasion of the Centenary of the Community in 1958.

There is a small regular congregation at the Sung Mass on Sunday. Our retreatants and other guests also attend, and are welcome to come to the Divine Office. For the most part our guests follow the Office silently, but sometimes we have visitors who are familiar with the Compline music and who join in the singing. The whole congregation joins in the hymns at the Sunday Eucharist.

Our Office consists of Lauds, Terce, Sext, None, Vespers, and Compline. We have worked out our own psalm scheme and take a month to go through the Psalter. The Calendar is that of the A.S.B. with the addition of several extra saints days.

Most of the music is traditional but the Sister whose main work it was to revise the Office composed several new antiphons and worked out the accompaniment for the revised music. However, neither the music nor the words of the Office we have evolved for our use has been published. Our "Office Book" is a series of loose-leaf files at the moment, as we wish to pray it and sing it for some time before finally committing it to print.



## Order of the Holy Cross

The Order of the Holy Cross  
1601 Oxford Street  
Berkeley, California USA 94709

The ORDER OF THE HOLY CROSS was founded in New York City in 1884 when Fr. James Otis Sargent Huntington took his life vow as the first member. About ten years later, the new community found that it could not cultivate its communal life in the midst of the city, so it moved, first to rural Maryland, then, in 1902 to West park, on the Hudson River in upstate New York where it's oldest and largest monastery is still located.

The Order was not founded as a Benedictine community, but for 100 years followed a Rule written by Fr. Huntington, which was drawn from several sources. As years passed, the life of the Order evolved in the direction of the Benedictine tradition, without any conscious effort at doing so. Therefore, in 1984 at the Centennial Chapter, the Rule of St. Benedict was adopted alongside Fr. Huntington's Rule and both are read by the Order. (In 1985, the Episcopal Church added Fr. Huntington's name to the calendar of saints of the Church, observing his feast day on Nov. 25.)

Holy Cross does not have a specific apostolate, but rather is to leave itself open to the needs of the time and the guiding of the Spirit. Through the years, the primary ministry has been that of hospitality, providing facilities for retreats and conferences. For decades, members of the Order also traveled all over the U.S. and Canada to Churches, preaching missions and conducting schools of prayer. The Order has also been active in education, having founded two schools for boys (which it no longer runs), and has done missionary work in Africa.

At present the Order is cultivating a diversity of life-styles and ministry within the community. Four of our monasteries are rural and four are urban. The rural monasteries continue to concentrate on the ministry of hospitality, while members in the urban monasteries go out from the houses to work in various forms of teaching and social service.

The liturgical life of the Order centers around the recitation of the Divine Office (at present a four-fold Office: Matins, Diurnum at Noon, Vespers, and Compline), and the daily Eucharist. In the urban monasteries, there is a tendency to use Matins or Vespers as the liturgy of the Word for the Eucharist, beginning the Eucharist proper at the offertory. Because members who work outside the house are often not able to be present for the noon Office and for Compline, the psalter is arranged so the bulk of the psalms are used at Matins and Vespers, in a three week cycle. At present the Order is grappling with the questions raised by inclusive language and is revising its Office book to make all references to human beings inclusive.

The Eucharist liturgy is that of the *Book of Common Prayer*, using the version of that book which is official in whatever country the monastery is located.

It is the Order's custom to sing all of the Office except Matins, which would be sung only on major feast days. The only music used throughout the Order for the Office is traditional Gregorian chant, largely based on the chant as published in *The Monastic Diurnal Noted*, published by the Community of St. Mary and now out of print.

The Order began using that music when it also recited the Office from *The Monastic Diurnal*. When the Order moved from the seven daily Offices of *The Monastic Diurnal* to the present pattern of four daily Offices around 1967, the music was adapted to the new form by members of the Order. Some new music was also written in Gregorian style for the newly added canticles in the revised Office.

The Order has always worshipped in English, and uses no Latin chants.

The music for the Eucharist is largely taken from various national Hymnals of the

Anglican communion. In Ghana, where there is no official Hymnal, hymns are sung from *Hymns Ancient and Modern* and new hymns written in the local languages are also used. These are usually accompanied by drums and other traditional instruments.

Guests of the Order are encouraged to participate in the liturgy. In fact, the Order has been influential in the liturgical life of the Episcopal Church as a whole, largely through the experience which guests have of worshipping with the community. In the early part of this century, the Order promoted the ceremonial revival in the Episcopal Church, and in the last twenty years has actively promoted liturgical renewal and the use of contemporary liturgical expressions.

Holy Cross does not have a professional choirmaster.

The music which is used has only been reproduced for the use of the Order, the Order of St. Helena and the Sisters of the Holy Nativity.

## *Ewell Monastery*

Anglican Diocese of Rochester  
Ewell Monastery, West Malling,  
Kent, ME19 6HH  
England.

EWELL MONASTERY is an Anglican Cistercian community of monks founded in 1966. The Archbishop's Advisory Council for Religious Communities decided in 1977 that the community should be recognized by the Church of England. The founder, Father Aelred Arnesen became the first elected Father of the new community, on September 23, 1978.

The Community follows the Rule of St. Benedict according to the principles of the Cistercian Reform. The Cistercian General Chapter has voted that the community be in spiritual affiliation with the Order.

The monks follow the contemplative monastic tradition without interruption, living by the work of their hands and receiving guests for prayer and quiet in a small guesthouse close to the monastery.

The Community has not attempted any particular music on its own.



## *Burnham*

Anglican Diocese of Oxford,  
House of Prayer, Britwell Road,  
Burnham, Slough, SL1 8DQ  
England.

The CONGREGATION OF THE SERVANTS OF CHRIST was founded in 1897 and originally intended as a missionary training center and for a time it undertook the work of preparing women for missions overseas. Out of this apostolate the Foundress discovered what she believed to be an even more urgent call to the apostolate of prayer.

The Community moved to Burnham in 1921 to live the contemplative life under monastic enclosure. The Rule is based on that of St. Benedict with Cistercian elements. Priority is given to the daily celebration of Mass and the Divine Office and to sustained periods of silent prayer. Simplicity, poverty and silence are important characteristics of the life.

For the Divine Office the Community has, for many years, used the noted *Monastic Diurnal* printed in the United States of America. It uses its own hymns for the Little Hours. The Divine Office has always been in the vernacular. At sung Mass the Responsorial Psalms are those composed by a monk at Mount Saint Bernard Abbey.

In October of 1989 the Community moved to Edgware Abbey.