



Anglican Catholic Church



Diocese of the United Kingdom

Catholic Faith † Orthodox Worship † Apostolic Order

June 2018

My dear friends and colleagues,

Have you ever come across this classic before?

Ten reasons why I never wash:

None of my friends wash.

I can't spare the time.

People who wash are hypocrites - they think they are cleaner than everybody else.

There are so many different kinds of soap and I can't decide which one is best.

I used to wash, but I got bored and stopped.

I wash on special occasions, like Christmas and Easter.

I'll start washing when I get older and dirtier.

The bathroom is never warm enough in winter or cool enough in summer.

People who make soap are only after your money.

I was forced to as a child.



So, you were forced to wash as a child. How many times have we heard people use the excuse "I don't go to church because my parents forced me to go when I was young"? Have they now given up washing? I wonder what else your parents forced you to do. Let's see.

Well, they chose your food and your clothes, and they made sure that you cleaned your teeth so that they didn't decay. They made you go to school so that you could learn sums and the alphabet, to read and write, and possibly even taught you themselves before that. I know mine did. Then the teachers joined in the conspiracy, forcing you to continue this cruelty and make letters into words and sentences.

And then, after ensuring your physical and educational needs were taken care of, they had the audacity to further impose their authority by looking after your spiritual needs as well, and taking you to church on a Sunday. How could they be so heartless?

But if they had neglected to see that you were clean, had suitable clothes, ate some sort of nourishing food, received an education, and learned how to cross the road safely, they would probably have received a visit from social services.

So have people really got a valid complaint if their parents took responsibility for their eternal life too?

With every blessing

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**Liturgical colours. From *Historic Dress of the Clergy*
by George Smith Tyack, 1897**

The practice of marking the sequence of the Christian seasons by using vestments of different colours does not seem to have arisen until about the end of the twelfth century; certainly before that time it was not general or systematic. At that time, however, Pope Innocent III gave rules for the use of four colours by the church in Rome; namely white from Christmas to Epiphany, from Easter to Pentecost and on some minor festivals; red for Pentecost and the feasts of martyrs; green for ferial days; and black for Advent, Lent, and a few special days. Almost immediately one modification in these colours took place; Durandus in 1286, and Cardinal Cajetan about the same time, enumerate five colours, violet replacing black except on Good Friday and at masses for the dead. The emblematic nature of this sequence of colours is so obvious as to scarcely need explanation, and renders them at once serviceable in the way intended, as reminders of the events commemorated by the various feasts and fasts. White, almost everywhere in the West a sign of joy, is used for the great festivals of our Lord; while black, the hue of sorrow, marks the day of His crucifixion, and the funerals of our friends. Violet speaks to us naturally of penitence; and red, the colour both of fire and of blood, reminds us of the descent of the Holy Spirit in "tongues like as of fire," and of the blood of the martyrs. And lastly green, the ordinary and prevailing tint of nature, is not unnaturally employed for days when no special mystery or person is commemorated. These colours have maintained their places with but little change to the present time; blue has at times been used as a variety of violet or purple; and the festivals of the Blessed Virgin, and of saints who were confessors rather than martyrs, are now marked by the use of white: but as a whole this scheme of colours has lasted for six hundred years over a large portion of Christendom, and is today widely observed in the Church of England.

The rules in force on this matter in this country differed considerably in the various dioceses in mediaeval times. Even within the diocese of London the use of the Cathedral of S. Paul and that of the extra-diocesan Abbey of S. Peter at Westminster, was not in all points the same. It has become usual in some quarters to speak of the ancient English use in this and other liturgical matters under the name of Sarum, as though the rules and rubrics compiled, or revised, by St. Osmond for his cathedral and diocese of Salisbury, were accepted throughout the length of the land. The more carefully, however, the question is studied in all its details, the more evident does it become that this was far from being the case. Lichfield, Exeter, London, Wells, Lincoln and Westminster, as well as the archdiocese of Canterbury, all had for instance, their local sequences of liturgical colours: and in the north the other primatial see of York, also took a more or less independent line in the matter. A certain similarity, it is true, ran through all the uses, but identity was so far from being attained, that one cannot but conclude that it was never aimed at. The Christmas and the Ascension Day colour everywhere was white, and the same is true of Easter, except at Westminster and Wells, which used red; white was also unanimously accepted on feasts of the Blessed Virgin and all other virgins. Red was equally universal on the festivals of all martyrs, of the Apostles, and at Pentecost, except in this last case at Salisbury and Lichfield, where white was employed, and at Westminster, where yellow or green might be substituted for red. The penitential colour also was in most instances red, and as such it was used during Lent and on Good Friday, although black was the Lenten colour at Lichfield, and violet or purple at Exeter and in London. It is natural to suppose that those churches, at any rate, which could afford to provide numerous vestments and altar hangings, would have some of a more sombre shade of red for this season than those used for festival purposes.

The old English uses recognized some colours unknown to the Roman sequence. Blue appears at Wells for St. John Baptist's Day and Michaelmas, yellow is of frequent occurrence, being generally used for the feasts of Confessors; brown also is mentioned. At Exeter a combination of all colours was allowed on All Saints' Day. Black, as on the Continent, was the universal hue for requiem masses. Those churches which could afford vestments of so costly a material as cloth of gold, used them, to the exclusion of any other colour, on high festivals. Sir Thomas Cumberworth in 1440 presented to the chapel of the Holy Trinity in Somerby Church, "one vestment of whole cloth of gold, and a corporal with a case, and all that needs the Priest to minister in for great Double Feasts and principal feasts." Vestments of similar richness were to be found anciently in most of the cathedrals, and in many of the more important churches. Red was recognized by English use as the colour for Sunday, unless it was superseded by the occurrence of some festival which demanded the employment of white; and no doubt this accounts for the fact that in almost all churches where one altar-cloth only is found, the colour of that one from time immemorial has been red. The mediaeval fondness for this colour of red in its liturgical sequence is to a great extent in harmony with the Ambrosian use at Milan, where also it was employed more frequently than in accordance with the Roman rite.

The colours also vary in some cases for the several services, independently of the season; thus white is used for marriages and baptisms, black for funerals, and violet for confessions. The colours of the vestments may be supposed to aim chiefly at teaching the people, by reminding them of the gladness or sadness, as the case may be, of the event or mystery that day commemorated.