

The Prayer Book Services [1662]

by W.H. Griffith Thomas

The sermon emphasizes the importance of proper rendering of the Prayer Book Services, including the use of the natural human voice, careful study and practice, and attention to enunciation and emphasis.

Scripture: Psalm 119:130, Proverbs 16:23, 1 Corinthians 14:9, Colossians 4:16, 1 Timothy 4:13, 1 Peter 4:11

Topics: "Worship Services", "Liturgical Prayer"

Description

W.H. Griffith Thomas emphasizes the importance of a meticulous and heartfelt rendering of the Prayer Book Services by clergy, focusing on the requisites of good reading: Distinctness, Intelligence, and Impressiveness. He warns against the dangers of slovenliness and monotony due to constant repetition, urging for proper care and regular practice to maintain spirituality. Griffith Thomas provides detailed suggestions and considerations for Morning and Evening Prayer, the Lessons, the Collects, the Litany, and the Holy Communion, highlighting the significance of proper pronunciation, emphasis, and pauses to convey the message effectively and reverently.

Transcript

Section 1. The Rendering of the Services. The importance of a good and effective rendering of the Prayer Book Services by the officiating clergyman needs no discussion. We often read and speak of "our incomparable Liturgy," and this is true. But it must be properly rendered. As far back as 1709 the Tatler remarked that of all people on the earth none are a greater puzzle than the clergy of the Church of England. While they are most learned, yet the art of speaking with proper voice and gesture is wholly neglected.

Sir Squire Bancroft, at the Church Congress of 1907, said much the same: - "When I call to mind the care and cost lavished upon the splendid choral services in our Cathedrals, the pains and practice taken to acquire the skill melodiously to chant the Litany, I ask, in wonder, why is not the same labour, the like devotion, bestowed upon the teaching of young clergymen to speak audibly and to control a congregation? I have been struck with amazement at glaring instances of false emphasis in the recital of the Order for Morning Prayer; surely so sublime a monument of learning, reverence, and piety, should be spared such treatment."

There are three requisites for good reading, and these concern the physical, mental, and emotional aspects of our nature. The first is Distinctness, the second Intelligence, and the third Impressiveness. All are necessary, and not one can be omitted in any truly acceptable reading of the Service. One special

danger that attaches to effective reading in Church is the constant repetition of the same prayers week after week, and even day after day. The clergyman is apt to become slovenly in manner and at the same time mechanical in expression, for the temptation to the hardening of his spirituality by this repetition is only too real.

Uniformity must always be the great foe of spontaneity, and yet there is no necessary incompatibility between constant use and constant spirituality if only proper care is taken. Sir Squire Bancroft, in the paper already referred to, expressed a strong opinion that repetition of the same words can never be fairly alleged as an excuse for the dull recital of daily prayer, for experience of the actor's life with its great ordeal of hundreds and even thousands of performances proves conclusively that repetition need not affect reality of rendering.

One point seems to demand particular consideration, the question of reading versus monotoning. It is not pressing the Rubrics unduly to observe that the word "say" in the Prayer Book is to be taken literally, and in direct contrast with the other term "sung". The latter seems to have been originally applied to Cathedral usage as distinct from that which obtained in Parish Churches. It should also be observed that monotoning is not intoning. The Roman and Greek Churches "sing," but it is understood that they do not monotone.

The Bishop of Oxford (Dr. Gore) not long ago spoke forcibly about "the tyranny of the note G," and Canon Hensley Henson at the Church Congress of 1906 caustically remarked: "Monotoning may have sufficient justification, but I have never heard of any." In a paper issued by the S.P.G. in 1908 in connection with the Day of Intercession for Foreign Missions, Bishop Montgomery calls attention to the effect produced by the natural human voice: - "There is nothing really more grand than the massed tones of human voices speaking earnestly and not singing.

There are times when such voices are in prayer far more effective than songs, because old and young, musical and unmusical, can all take their part. We believe that on special days of Intercession we ought everywhere to rediscover the natural human voice in the services of the Church. Let us at such times intreat every worshipper to take his or her part in intercession in a natural voice, without shyness." It is sometimes argued in favour of monotoning that it is easier and carries further than the speaking voice.

We venture to question whether the statement is true, unless we may believe that artificiality is more effective than naturalness. We are convinced that given the proper use and control of the voice, speaking will carry further than monotoning. Added to this, we are all painfully aware of the difficulty in ordinary Churches of keeping the note with which the Confession starts. Both clergymen and choir almost invariably go down half a tone, or a tone, to the mental and spiritual distress of all who happen to be musical in the congregation.

Then again, each part of the Service has its own style and should have its own expression, and this is quite impossible with monotoning. Nor would it be altogether incapable of proof that what is known as "clerical sore throat" has something to do with the practice of monotoning. If we are rightly informed, this voice trouble, known as dysphonia clericorum, does not affect members of the Bar, or actors in a theatre, or Nonconformist Ministers. May it not be due to the fact that the practice of monotoning tends to use only one spot in the vocal chords, and that there is not sufficient exercise and play given to the other parts?

At any rate, we shall all agree with Sir Squire Bancroft in his Church Congress paper: - "Why are so many of the clergy seemingly ignorant of the power of naturalness? Why are they simple and unaffected - delightful companions indeed - for six days of the week, and clothe themselves with artificiality on the

seventh, inviting, it may be, their congregation to attend some meeting or harmless amusement in a sing-song voice, with mournful intonation, well calculated to keep everyone away?

I remember a distinguished physician, noted for his natural, cheerful manner, saying that he owed it all to being taken in early days to a difficult case by a leader in his noble profession, who, as they reached the door of the patient's room, fortunately turned round and saw that his young friend had assumed what he thought to be a grave and proper aspect. The great man said at once: "For mercy's sake, be natural; don't look like that, or the poor soul will think you are the undertaker." It is not always realized that a proper rendering of the Service necessitates careful study on the part of the clergyman.

Such work is thought to be easy, but this is by no means the case. Naturalness does not come by nature, and of course piety is not sufficient in itself. Familiarity inevitably tends to carelessness, and there are constant dangers either of a preaching or of a theatrical manner. No amount of instruction will suffice without careful and regular practice. There are five faults often associated with clerical rendering of the Service. (a) Indistinctness; people are unable to follow point by point because of the inability to hear what the clergyman is saying. (b) Rapidity; the Service is taken at far too great a pace, suggesting that the man wishes to get through his task as quickly as possible. (c) Absence of Emphasis; everything being done without thought and heart. (d) False Emphasis; indicative of a lack of intelligence, or of careful study, or of proper training. (e) Careless Punctuation; not an infrequent experience, and often due to constant familiarity.

A few general hints may be suggested for consideration. 1. It will be found useful to have a Prayer Book properly marked with the various renderings of the Services, especially at those points which are only too apt to be inaccurately expressed. 2. We should not think it a work of supererogation to read over even the prayers to make quite sure that we realize their meaning. The writer never forgets the lesson taught to him at King's College, London, by the late Professor W. H.

Monk, who insisted upon the most familiar hymns, like "Our Blest Redeemer," being practiced by the choir every time they were used in Chapel. 3. A careful attention to the rubrics will prove of great service, for the various directions are not given at haphazard and without proper distinction. 4. Most important of all, the clergyman should keep himself in an attitude of spiritual freshness, and pray the prayers for himself as well as for his people.

Section 2. Morning and Evening Prayer.

While it is impossible to touch upon every point of importance found in the course of the services, some of the more outstanding features may be mentioned by way of study and suggestion.

I. The Introductory Rubric.

This should be carefully noticed. The minister is to "read with a loud voice" the sentences, and then he is to "say" that which is written after the said sentences. This distinction between "read" and "say" is often reversed, clergymen saying the sentences and reading the Exhortation, but when it is realized that the Sentence is like a text of which the Exhortation is the Sermon, it will at once be seen that we ought to read our text and deliver our sermon by facing the congregation and being as independent as possible of the Prayer Book as we appeal to them on various grounds to worship God.

II. The Exhortation.

For the due rendering of this important part of the preparatory section the following points seem to be essential. Stress should be laid on the word "moveth"; on the contrast between "all times" and "most chiefly"; and on the connection between "you" followed by "as many as are here present." A slight pause after the phrase "meet together" will enable the hearers to follow intelligently the remaining four reasons for coming to Church expressed by the four verbs in the infinitive mood.

III. The Confession.

The rubric should be noticed; the Confession is to be "said". There is much force in Bishop Gore's suggestion that the natural voice should be used until the close of the Lord's Prayer. Several points of enunciation need attention in the Confession, especially the sounding of the final "t" in "lost sheep," the two "d's" in "and desires," and the two sibilants in "His sake".

IV. The Absolution.

The rubric is very clear in the contrast between the "humble voice" of the Confession and the "pronounced" of the Absolution. A due pause, or at any rate an absence of hurry, should be observed in speaking of "power and commandment"; a brief pause is very impressive before the words "He pardoneth," and a slight emphasis on the "us" of "Grant us true repentance," as an application of the "all them that truly repent." In this and in other prayers it is well not to emphasize unduly the preposition "through" in the closing phrase.

V. The Lord's Prayer.

Again the contrast is noteworthy between the "audible voice" of this prayer, and the "humble voice" of the Confession. There seems also to be a clear distinction between "after the Minister" in the Confession, and "with him" in the Lord's Prayer, however we may fail in modern days to make this difference clear. The phrase "Which art" is very difficult. There must be no stress on "art," and we must not pronounce it as though it were "urt". Let us also be careful not to put any emphasis on the threefold "Thy," but upon the verb in each case. But in "Forgive us our trespasses," the contrast is clear between "our," and "us" in the next phrase, and this should be indicated.

VI. Versicles, Responses, and Gloria.

When the clergyman says the first versicle, the emphasis should be on the word "Thou"; "O Lord, open Thou our lips," and the Gloria should not be commenced until the people have had time conveniently and comfortably to "stand up". Care should be taken to avoid any stress on the conjunction "and" in the clergyman's part of the Gloria. When he comes to the Exhortation, "Praise ye the Lord," he should turn and face the people, thus making a direct appeal.

VII. The Venite.

This is the first of the rubrics giving the alternative "said" or "sung". Some authorities think that the Church's preference is indicated by the first words for "said" or "sung"; or "sung" or "said". But this is not at all certain, for the "saying" of the Venite is surely very inappropriate for the first verse, even though the rubric speaks of "not to be read here". It is a matter of regret that the two very different parts of the Venite are not appropriately indicated and contrasted by means of two single chants, or by one chant in two different keys. The exhortations to "sing," and then to "worship," are so striking that the distinction ought to be made quite clear. There is one Service by Jehu Martin (Abbott & Co., London) which makes this

contrast very effectively, by taking the same chant a third lower for the second part, and returning to the higher key for the Gloria. There is a large number of Anglican chants capable of the same treatment.

VIII. The Creed.

Here we have the rubric "sung" or "said," together with the word "read". It is probable that the word "read" is a technical word intended to cover both "say" and "sing". At any rate this view obtains some warrant from two rubrics. Before the Venite we are told, "Then shall be said or sung this Psalm following: except ... on the nineteenth day of every month it is not to be read here," etc. And the Apostles' Creed is ordered to be sung or said "except only such days as the Creed of Saint Athanasius is appointed to be read." Care should be taken that all the congregation, and not merely the clergy and choir, commence the Creed with the words, "I believe." The late Bishop of Wakefield, Dr. Walsham How, expressed himself very strongly against the congregation being robbed of the opportunity of expressing their personal faith. We must guard against any emphasis on the word "again" in referring to the Resurrection, for of course it is only the English equivalent of the Greek preposition, "He rose up." The emphasis should be upon the "rose". Special care will also be needed to avoid any stress on the word "of" in the three phrases towards the close of the Creed. How often clergy and choir have been heard to speak of "the Communion of Saints; the Forgiveness of sins"; "the Resurrection of the body".

IX. Versicles and Lord's Prayer.

The rubric orders the minister to pronounce "The Lord be with you" with a "loud voice". It is unfortunate that the musical rendering of the Kyrie should have led to the false emphasis on the word "upon". No one dreams of saying "Put my book upon the table." In each case the stress should be on the word "mercy". The rubric before the Lord's Prayer is noteworthy in contrast with what has preceded. It is to be said with "a loud voice". The same danger should be avoided in the first of the versicles after the Lord's Prayer, and emphasis placed upon "mercy". In the fifth versicle the emphatic word is "peace".

Section 3. The Lessons. The importance of this part of the Service cannot be exaggerated, for it is a solemn responsibility to read God's own Word to the people, and it may easily be made a powerful influence for spiritual blessing. "Faith cometh by hearing," and if only the Lessons are read as they should be read, there is no reason why the hearing of the Word of God should not produce faith, and thereby bestow blessing. "You read as if you had no God in you," said a French teacher of elocution to a young preacher, and the laity often have to complain bitterly of the way in which the Lessons are read.

Nothing suggests that they have been studied beforehand, while the inaccurate emphasis, wrong pronunciation, and frequent haste, tend to make God's Word either inaudible, or even worse. We must take care in our reading to be natural and free from artificialities, and yet reading is an acquired art. "All art is nature better understood." Not the least element of importance in reading the Lessons is the thought that even though people do not understand or appreciate our sermons, they will have had the Word of God, if we have read the Lessons as God's Word should be delivered to the people.

Many years ago an Oxford undergraduate sauntered into an Oxford Church, of which afterwards he was quite unable to remember the name. At that time he was nearing his final examination and was feeling somewhat depressed. As he entered the Church the second lesson was being read (Ephesians 2), and the reader made somewhat unusual pauses as he read verse 8 thus: "By grace -- are ye saved -- through faith -- and that, not of yourselves -- it is the gift of God." The Divine Word went home to the undergraduate's heart, and led to his conversion.

His name was John Charles Ryle, and in later life he became Bishop of Liverpool. The following suggestions are offered in the hope that they may be of service towards the better rendering of this supremely important part of our time of public worship. 1. The rubric before the Lessons should be studied with great care. Observe the phrase, "distinctly, with an audible voice," and the instruction to the reader in regard to his position: "So standing and turning himself, as he may best be heard of all such as are present."

The reference to "standing" is by no means unnecessary, for the head of the reader is far too often unduly near the Bible, and as a consequence the Lessons are practically inaudible to the congregation. 2. The Lessons should be read thoughtfully beforehand; the New Testament Lessons in the Greek text and with a comparison of the Revised Version. No clergyman ought to assume that the Lessons are known because they are thought to be familiar. 3. Unless it is absolutely necessary, the reader should not go to the lectern during the preceding Gloria.

It does not seem reverent to move about during this solemn and beautiful ascription of praise to God. Even if there is some distance between his place and the lectern, it is quite possible in most Churches to reach the lectern in time, as the people are settling themselves after the Psalms. This of course assumes that the Lesson to be read has already been found, so that there may be no delay when the reader is at the lectern. If, however, he is in a strange Church, and is not certain that the Lessons have been found, it will obviously be necessary to go to the lectern a little earlier, though even then it need not and should not be until nearly the whole of the Gloria has been sung. 4.

The reading should not be too fast, and pauses should be made for the purpose of breathing. Ordinary punctuation is not as a rule sufficient for public reading; there should be what are called oratorical pauses as well. A very brief pause between the nominative and the verb enables the congregation in large Churches to grasp the subject before the verb is heard; and a slight emphasis on the verbs as the important words is also valuable. 5. All staccato reading should be carefully avoided.

The verse division of the A.V. is responsible for some part of this danger. 6. Let every part be enunciated well, remembering the valuable rule for speaking and reading: "Use your lips and spare your throat." The voice should be maintained to the very end of the sentence and not dropped towards the close. 7. Both extremes of monotonous and dramatic reading should be avoided. 8. The five characteristics of good reading are (a) Accuracy, (b) Distinctness, (c) Intelligence, (d) Sympathy, (e) Reverence. 9.

The faults to be avoided are (a) Indistinctness, (b) Rapidity, (c) Absence of Emphasis, (d) False Emphasis, (e) Absence of care as to pronunciation. 10. All strict pedantry with proper names should be studiously disregarded and English current usage observed as closely as possible. In Ruth 1 the husband's name "Chilion" should be pronounced with the emphasis on the first syllable. In spite of the English and Latin forms, Timothy's name should be pronounced with some regard to the equivalent of the original Greek.

It is a word of four syllables; the first long, and the other three short; Tīmō-thē-ōs. The best guide to the pronunciation of Bible proper names will be found in that admirable edition of the Bible, published by the Oxford Press, called The Oxford Self-Pronouncing Bible, edited by the late Dr. Redpath, which can be obtained in various editions at a low cost. 11. There should be a difference of tone, and also suitable pauses in announcing the Lesson, and in closing in the usual way, "Here endeth," etc. 12.

While every Lesson demands careful study from the reader, the following passages seem to call for special care. In Genesis 1:3, the verb "to be" should not be emphasized. "And God said, Let there be light:

and there was light." To read "and there was light" gives quite a wrong impression. Similarly with St. John 1:1-3; if emphasis is placed on the words "was" and "with," our hearers will fail to appreciate the profound truths taught by the Apostle. The emphatic words are "Word," "God," and "made".

No one ever dreams of emphasizing "was" in verse 4, or in verse 6, and it is only custom that leads to a persistence in the error now mentioned. In St. Luke 14:18-20, the three excuses should be read in such a way as to suggest that they were made quite independently. To emphasize the pronoun in the second and third would give an entirely wrong idea. In contrast to this, St. Luke 16:5-7 requires stress on the pronouns, because all the debtors were present at the same time and were asked in turn.

In St. Luke 15:32 we must again avoid emphasizing the verb "was. Attention must be given from time to time in reading the A.V. to the distinction between "that" as a conjunction and "that" when used as a relative pronoun. St. Luke 19:22 is a case in point. In St. Luke 19:24, which is the emphatic word; "hath," or "ten"? The Greek will solve the problem for us. In reading the First Lesson for Christmas Day it seems impossible to render Isaiah 9:3 according to the A.V.; the negative must surely be omitted.

St. Luke 24:25 is a well-known difficulty, which will cause both error and irreverence if the comma should happen to be made after the word "believe". We must read right on from the comma after "fools" to the end of the verse. The names in Romans 16 demand careful attention, for they are often very seriously injured in reading. For the most part it will be found that the Greek and the English pronunciation agree. It would sound curious to hear Aristobulus emphasized on the third, instead of the fourth syllable; and in spite of ordinary Shakespearian usage, Andronicus should be emphasized on the third, not the second syllable.

Some of the names in the A.V. will be made clearer and more intelligible if the R.V. is compared with it. One of the worst mistakes sometimes made in reading verse 9 in the A.V. is to make Urbane a word of three syllables. But Dr. Redpath's edition will be of special value on this chapter. In Ephesians 4:9, no emphasis is to be placed on the first syllable of the word "ascended," because the people are not supposed to know that there is about to be a contrast between "ascended" and "descended".

The emphasis will come on the first syllable of "descended," though of course in verse 10 the first syllable of both words will be properly emphasized. In Hebrews 4:3, if the Lesson is read from the A.V., we are perfectly justified in rendering it, "They shall not enter into My rest," because the English version is senseless in its literal translation of the Greek form of the Hebrew idiom. So also in Hebrews 4:8, "Joshua" should be substituted for "Jesus". The names of the stones in Revelation 22 will also need attention.

It is recorded of the late Archbishop Temple that when he had the preliminary interview with candidates for Ordination, he invariably required them to read aloud to him in his study, and he always chose one passage: 2 Kings 19:20-34. With characteristic wisdom he thereby tested the man's powers of reading, and also at the same time his intelligence. There are few passages more difficult and require more care in the due change of voice and emphasis in order to give the prophet's thought its full expression.

I have often heard it read incorrectly. Verses 23 and 24 are the boast of the King of Assyria, and should be read accordingly. Then should come a pause, and verses 25-28 read in a different tone as expressive of God's answer to the boastfulness of the King. It is between verses 24 and 25 that the real crux comes, and of course the "I" in verse 25 should have special emphasis. Then verses 29-34 should be read in yet another tone of voice, as addressed by God to His people Israel.

When these three differences are clearly made the chapter becomes luminous with suggestion. These illustrations, which are just a few out of many more that could be given, will show the imperative necessity of careful study before reading the Lesson. There are yet other Lessons which need attention beforehand for quite different reasons, which need not here be mentioned (e.g. 1 Kings 21). The greatest possible care, feeling, and reverence should be given to our reading of the Lessons. If only we become convinced of the power of God's Word, we shall regard it as a means of grace to give the Divine thought in the clearest and best possible way.

Section 4. The Collects. As the Collects form so large and important a part of the devotional element of our Services in which the clergyman leads and voices the aspirations of the people, it is essential that the rendering should be attended to with the greatest care. 1. The structure of the Collect should be studied, and the complete prayer will be found to consist of three parts, (a) Invocation, (b) Petition, (c) Ascription. Each of these should have due consideration and its proper change of expression. 2.

Our general rendering of the Collects should always be marked by two characteristics, (a) Deliberateness, (b) Fervency. Anything that tends to hurry and the absence of earnestness will militate against the true devotional spirit of the prayers. 3. A slight pause after the Invocation before the Petition will be found helpful to reader and hearers, while towards the end of the Collect the rate of reading should be a trifle slower. 4. The clergyman should not pass too rapidly from one Collect to another.

A brief pause, especially as the subjects of the Collects differ, will be found devotional and useful. 5. Each Collect needs to be studied with care, especially if it contains some word that borders on the archaic or obsolescent. A few suggestions on these points in connection with the Collects for the day will indicate the need for further consideration. The Collect for the First Sunday in Advent has an antithesis between the two Comings which should be marked at the proper places.

The Collect for Good Friday should somehow or other receive an emphasis and a heartiness in the word "contented," because it is the old English idea of "contained," or "wholly possessed," and not the modern idea of a bare endurance against one's will. We observe the same idea and meaning in the Prayer Book Version of Psalm 40:10: "I am content to do it." The Lord was "contained," "fully possessed" by the thought of dying on our behalf. In the Collect for the First Sunday after Easter care should be taken not to lay stress on the word "again".

The Collect for the Second Sunday after Easter needs special attention because it is so often inaccurately rendered. The pause should be after the word "ourselves," and not at all after the word "endeavour". It is the old English reflexive, "endeavour ourselves". In the Collect for the Fifth Sunday after Easter the parallelism should be noted and expressed. In the Collect for Palm Sunday the equivalent for the Latin usage of *et ... et* in "both ... also" should be marked by a slight pause after "both" and after "also".

In the Collect for the Fourth Sunday after Trinity we must avoid any emphasis on the word "upon," and give it instead to the word "multiply". In the Collect for the Ninth Sunday after Trinity the contrast between "without Thee" and "by Thee" should be noted by the emphasis of the latter preposition. In the Collect for the Fourteenth Sunday after Trinity the parallelism will be best noted by a slight pause between the two clauses, and some emphasis on the words "obtain," "promise," "love," "command".

In the Collect for the Seventeenth Sunday after Trinity perhaps we ought to emphasize the first syllable of the old word "prevent," and also the same word in the Post-Communion Collect, until Prayer Book revision gives us the modern word "direct". 6. The second and third Collects at Morning and Evening Prayer call for

some attention. In the second Collect at Morning Prayer in "in knowledge of Whom standeth our eternal life," care must be taken not to emphasize "standeth," which is the old equivalent of "consisteth"; and "defend us" must be properly rendered, and "defendus" avoided.

The emphasis on "any" should not be overlooked. In the third Collect at Morning Prayer a contrast is made between bringing us "to the beginning of this day," and being defended "in the same" (day). A slight emphasis on "in" rather than on "same" will prevent us from giving the impression that "same" refers to "beginning," not to "day". "That is righteous" is another illustration of the need of a slight emphasis whenever "that" is the relative pronoun. The second Collect at Evening Prayer is decidedly difficult, but the difficulties may be lessened by observing a slight pause after "both" and after "also".

Other slight pauses after "we" and "enemies" will help to remove the difficulty of a long pause between the nominative and the verb. There is, of course, no warrant either legally or on the score of good English for rendering it, "And also that we being defended by Thee from the fear of our enemies," which unfortunately obtains in some Churches. 7. The Prayer for the King is often spoiled by the unfortunate and unintelligent pause after "favour" instead of after "behold". A slight emphasis on "heavenly" and on "everlasting," will also be useful. 8.

The Prayer for the Royal Family gives a fine opportunity for intelligent and reverent praying. Each verb should be emphasized with just the faintest pause after the following pronoun in each case: "Endue them," "enrich them," "prosper them," "bring them". 9. The Prayer for the Clergy and People has two points to be noticed. Special care will be necessary in the opening Invocation, lest we should all unconsciously but very wickedly imply that it is a "great marvel" for our Bishops, Curates, and Congregations to have what is asked for in the prayer.

Once again, the word "upon" must not be emphasized. 10. The Prayer of St. Chrysostom is sometimes found difficult by reason of the first long period without a stop. If the clergyman needs to take breath, it should be after the word "time" and not after "grace".

Section 5. The Litany and Occasional Offices.

1. In the Litany the various parts should be carefully distinguished and definitely marked in delivery. It ought to be obvious that Invocations, Deprecations, Obsecrations, and Petitions need very different expression. A pause should always be made in the first Invocation after the word "Father". God is not "the Father of heaven," but He is "the Father, of (that is, from) heaven." The Latin version of the Litany makes this quite clear, while the parallel between this and the other expressions referring to the Son, and the Holy Ghost, and the Trinity, makes it obvious and essential. The Obsecrations should be rendered in a lower, slower and more solemn tone than the preceding Deprecations. In the first Petition all emphasis on the word "day" must be avoided. In the opening Petition for the King the contrast between "worshiping" and "life" can be made by a slight emphasis. No stress must be laid on the word "after" in the phrase "live after Thy commandments," because it is the old English for "according to". In the Petition, "Have mercy upon all men," the emphasis is naturally upon "all," or otherwise the effect will be ludicrous. One of the greatest difficulties in the Litany is how to express the true idea of the words "O God, we have heard," etc. It would seem as though the first clause should be emphasized with "our," and that another emphasis should be placed on the last word "them" in order to obtain the truth suggested by the statement.

2. In the Baptismal Service special care should be given to the Addresses, which ought to be made as impressive as possible. It is one of the characteristic features of the Church of England that it lays such

stress on instruction. For some at least of the parents and godparents these addresses will be as salutary as they are practical.

3. The Marriage Service is one that calls for particular attention because it is not always rendered as carefully and as fittingly as it might be. If due attention is given to the rubrics, the clergyman will be able to say, and also to require from those present, all that is essential and appropriate. Here again, the Addresses, the Declaration of Marriage, and the Benediction, offer a special opportunity for deep impressiveness of rendering.

4. No words are necessary to call attention to the unique opportunity afforded by the Burial Service. The opening Sentences, the Psalm, the Lesson, the Committal, the Prayers, provide the occasion for a testimony for God and His Truth that no truly earnest clergyman will wish to regard lightly. Amid the tenderness and solemnity of such an occasion, the reading of that magnificent chapter may well prove a direct message from God.

Section 6. The Holy Communion. Familiarity with this beautiful and solemn Service must not blind us to the fact that it calls for constant and thorough attention if it is to be rendered as it ought to be. 1. The Lord's Prayer at the opening is now invariably said by the clergyman alone, in spite of the rubric at the beginning of the first use of the Prayer in the Morning Service. Let it be prayed slowly and solemnly as the keynote to the Service. 2. In the opening Collect it adds to the impressiveness if a slight pause is made after each of the three opening statements about "Almighty God".

Whether we pronounce the word "Inspiration," with a long or short vowel in the second syllable will depend upon taste or custom, but there does not seem any reason why the long vowel should be used in the Service of the Church, while the short vowel is used when the word is employed in ordinary conversation. 3. The rubric about the Commandments is frequently overlooked. We are to "rehearse distinctly," and it is evident that this is something quite different from "reading". The Commandments should be delivered in an authoritative voice, and recited rather than read, the clergyman letting the people know thereby that "God spake these words."

In the second Commandment a slight pause after "thousands" will suggest the helpful lesson that the reference is to generations and not merely to people. Evil may persist for four generations, but God's mercy will persist unto thousands of generations. In the fourth Commandment "all that in them is" will need careful statement, lest we incur the rebuke of the little child who asked her parents what the clergyman meant by "all the tinthemis". In the ninth Commandment no emphasis should be placed on the word "neighbour," lest it might seem that we may bear false witness against someone else. 4.

In the first Prayer for the King a slight emphasis on "whose" in each of the parenthetical clauses will be found helpful. 5. The announcement of the Epistle is only varied when the passage used comes from another part of Scripture than an Epistle. But in every case it seems to be correct to use the ending, "Here endeth the Epistle," because by that time the portion of Scripture has been read "for the Epistle". 6. The announcement of the Gospel needs attention. It is incorrect to say "The Holy Gospel is written in the ___ chapter of that according to," but "The Holy Gospel is written in the ___ chapter of the Gospel of."

It is obvious that the term "holy" refers to the message to be delivered, and should not also be applied, as is often the case, to the book out of which it is taken. We never think of speaking of "the first chapter of the Holy Epistle". 7. The Creed. The Nicene Creed has two points that call for care in recital. While it is usual to avoid emphasis on prepositions, the Creed affords one exception to the rule, for the three statements

concerning our Lord call for emphasis. "God of God, Light of Light, Very God of Very God."

This is obviously required because of the meaning of the Greek word. Our Lord is God "from" or "out of" God (εκ, de). The statement of our belief in the Holy Spirit is also somewhat difficult. There should be no comma after "Ghost," but after "Lord," in order that the remaining statement, "the Giver of life," may be duly expressed. The Holy Ghost is "Lord and Life-giver," not the Lord of life and the Giver of life. Here again, the Greek is quite clear, and only the English is ambiguous. 8.

The Church Militant Prayer. It is important to enunciate properly in the Exhortation preceding this Prayer. Too often it is described as "Christ Church" instead of "Christ's Church". The phrase "alms and oblations" is now almost universally recognized to refer to gifts for the poor ("alms"), and other offerings in money or kind for all other purposes ("oblations"). Bishop Dowden in his Further Studies in the Prayer Book (pp. 176-222) has set this question beyond all reasonable doubt, so that if the clergyman knows that all the gifts are for the poor, he will naturally leave out the phrase "and oblations," while if he knows that no part is to be devoted to the poor, he will leave out the phrase "alms and".

The contrast between the rubric ordering the clergyman to "humbly present and place the alms and oblations upon the Holy Table," and the rubric ordering him to place upon the Table "the bread and wine" is very noteworthy, indicating that the former is an offering while the latter is not. 9. The Exhortations. Whenever the first and second Exhortations are delivered, every possible endeavour should be made to render them solemnly and impressively. It is a great pity that through pressure of time the first, in particular, is not more frequently used, as it contains so much clear and helpful devotional teaching about the Holy Communion.

The long Exhortation intended for those who are present at the Communion is still more valuable for its spiritual instruction about the Lord's Supper, and as it takes only about two and a half minutes to read, it is much to be desired that it were used more frequently. The fourth, or short, Exhortation, "Ye that do truly," comes as a very definite message of application to those who intend to partake of the Lord's Supper. Care should be used not to emphasize the word "do," but all stress laid upon the following adverbs and verbs. 10.

The Confession. The difference between this Confession and that used in Morning and Evening Prayer indicates an essential difference between the two Services in the fuller and more thorough confession of sin. In the first section it is very important to emphasize the word "all," in "Maker of all things, Judge of all men". The false antithesis arising from the emphasis on "things" and "men" is very trying to hear. Again, in the Prayer for mercy we must take care not to lay any stress on the word "upon".

The capital letters in the middle of sentences show where the pauses should be observed in the repetition of this prayer. 11. The Absolution. The main point to notice here is the relation between "all them" who possess repentance and those present for whom no particular mercy is asked. A slight emphasis on "all" and "you" will bring out this thought. 12. "Therefore with angels and archangels." In strict obedience to the rubric the people should always be encouraged to commence their part with the words "Therefore with angels," and not to wait for the words "Holy, Holy, Holy".

The whole paragraph, according to the last rubric, is to be "sung or said," and there is now no warrant for distinguishing between the clergyman saying or singing part, and the people joining in the rest. 13. The Prayer of Consecration. This beautiful and solemn prayer will be made deeply impressive by a careful observance of pauses at the proper places. Without being unduly slow, the prayer should be taken with as

great care as possible. In the words of Institution, with reference to the cup, a slight pause should be made after the word "all"; otherwise we may give an impression which is not only incorrect in regard to the words used by our Lord (π■ντες), but also may introduce a jarring note at a very solemn time. 14.

The Words of Administration. A real distinction should be made in voice between the two parts of these words. The first is a prayer, and should be offered accordingly. The second is an exhortation with reference to the elements, and should be spoken in a suitable tone. 15. The Post-Communion Collects. In the first Collect the parallelism between "weighing our merits" and "pardoning our offences" should be indicated by a slight emphasis on the four words. The second Collect might well be used more frequently than it is in some Churches. 16.

The Gloria in Excelsis. If it is the custom for the people at the Church with which we are connected to rise for the purpose of saying or singing the Gloria, we must take care to give them time to do so, and not to hurry with the commencement before they are really ready. 17. The Benediction. A moment of silence between the Gloria and the Benediction will be found devotionally helpful, and then the Benediction should be pronounced slowly and devotionally, making pauses, and thus allowing each part of the exquisite language to have full effect.

"The peace of God - minds - God - Lord - Almighty - the Father - Son - Holy Ghost - you - always." It may not be altogether useless to remind some clergymen that the Service is not complete when the Benediction has been pronounced. If any of the consecrated bread and wine remain they are to be consumed "immediately after the Blessing". The clergyman should therefore see that this is done before he kneels down for his own private devotions at the conclusion of the Service. These suggestions, while only touching the fringe of a large subject will, it is hoped, be sufficient to show the supreme importance of giving the most earnest attention to every part of the Prayer Book Service.

Inasmuch as everything depends upon the spiritual and intellectual state of the clergyman who leads the Service, no thought or prayer can be too much to give to this work of helping the people to "worship God in spirit and in truth". That all this is not unnecessary may be seen from a letter sent to The Times three or four years ago, calling attention to the necessity and importance of intelligent and intelligible reading. The Bishop of London has for some years held examinations of Candidates for Holy Orders in the reading of the Bible and the Book of Common Prayer, and in delivery of sermons.

But, as the writers of the letter say, very much more than examination is wanted, and we cannot do better than give the very words of the letter, commending it to the attention of all theological students and younger clergy. "It is a fact that at scarcely any of the theological colleges is attention paid to equipping intending candidates properly for this important part of their work. Definite teaching is required, a regular course of study, and not merely perfunctory hearing a man read or preach in an empty Church or College Chapel once or twice a term, often not even that.

The first qualification is intelligence; to be able to give an emphatic "Yes" to the question, "Understandest thou what thou readest?" The second is constant care and practice. If "to read comes by nature," as Dogberry announced, to read aloud certainly does not. The voice must be steadily exercised, the modulations of pitch and pace and intonation must be cultivated, and, with it all, the delicate and highest art to conceal art must be patiently acquired, so that the result shall be perfectly easy and natural and unstrained, and above all things not theatrical.

Again, apart from the reading of the Lessons, a close study of the rubrics of the Book of Common Prayer would save many from the monotony which is so often irritating to the intelligent layman. Such phrases as 'shall read,' 'shall say,' 'to be pronounced,' and so on, are not mere distinctions without a difference; they indicate certain subtle alterations in method and delivery where they occur, and suggest the value of such considerations in many other places and passages besides.

We most earnestly beg the authorities at the Universities and the theological colleges to take this matter in hand seriously, and do their utmost to secure that the reading of the Word of God and of our unrivalled Prayer Book shall be more intelligent and intelligible than it is at present, and that the value of the voice as an impressive instrument for the utterance of a Divine message be more insisted on. If these authorities are apathetic, nothing can be done, nothing will be done; but if they will act as they can do quite easily, and make a course of training in this respect obligatory on all candidates, things will soon mend, and there will be an advance all along the line."

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