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for a little self-denial on the part of such as have ample opportunity for secular recreation on other days.

Above all, we should seek to "come to be in the Spirit on the Lord's Day"—that is to say, to form the habit of specially restful and helpful thought and conduct. If we only remember that it is man's day of rest, and the Lord's day of worship, we shall not wish to spend Sunday as other days, but to spend every day in the spirit and atmosphere of the Lord's Day.

"The Sundays of man's life,
Threaded together on one string,
Make bracelets to adorn the wife
Of the eternal glorious King.
On Sundays heaven's gate stands ope,
Blessings are plentiful and rife,
More plentiful than hope.

"Thou art a day of mirth;
And when the week-days trail on ground,
Thy flight is higher as thy birth.
Oh, let me take thee at the bound,
Leaping with thee from seven to seven,
Till that we both, being tossed from earth,
Fly hand in hand to heaven."

GEORGE HERBERT.



Prayer-Book Enrichment: Additional Services.

BY THE REV. C. LISLE CARR, M.A.,
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IT is now 250 years since any Prayer-Book enrichment took place. The developments of national life in the half-century preceding 1662 were met by corresponding liturgical development. The increasing control of Parliament evoked the prayer for God's blessing upon it, the activity of the navy during the Commonwealth produced the forms of prayer for those at sea, and colonial enterprise gave rise to the adult Baptismal Office. Since 1662 the whole aspect of life has changed, and if the Liturgy of the Church is still to voice the needs and worship of the nation, its range must be increased.

A. There is little need to prove laboriously that services additional to those provided in the Book of Common Prayer have become a necessity. It must be the experience of every parish priest to have turned over the pages of his Prayer-Book in search for something that would suit the occasion, and to have felt himself hampered by the want of elasticity in our forms of worship as he now stands by the graveside of the tiny infant of Christian parents, or, again, on New Year's Eve tries to bring home in devotion the message of the dying year.

1. But while it will be almost universally admitted that additional services are required, it will not be so clear that there is any call to enrich the Prayer-Book by their presence. The demand is so pressing that the diocesan Bishops have without exception sanctioned forms of special services, and it may be contended that this local sanction adequately meets the occasion.

This episcopal sanction is, however, legally a very doubtful point. In approving forms of service the Bishops may be presumed to be acting under the Shortened Services Act of 1872. Now, that Act definitely limits the character of the material used in special services. It provides that on any special occasion approved by the Ordinary a special service approved by the Ordinary may be used, provided it contains nothing, except anthems and hymns, which does not form part of the Holy Scriptures or of the Book of Common Prayer. Archbishop Temple placed a most liberal interpretation upon the words of the Act, and refused to admit that it limited these services to the *ipsissima verba* of the Bible or Prayer-Book; but that interpretation is questionable, and is not adopted by the present Archbishop of Canterbury,¹ who has said that he does not believe that many of these services take place without something being done which goes beyond what is sanctioned by the actual words of the Shortened Services Act. Nor is it clear that the clergy are keeping their promise to use in public prayer and administration of the Sacraments the form in the Prayer-Book, and none other, except so far as shall be ordered by lawful

¹ *Vide Report of Commission on Ecclesiastical Discipline*, 13, 222.

authority, when they avail themselves of additional services sanctioned by the Bishop; for technically the words "ordered by lawful authority" are meant to protect us in the case of services issued by the Privy Council, such as those that were held on the day of the funeral of the late King. No one could be so tied by red tape as to accuse a clergyman of wrongdoing who uses a service sanctioned by his Bishop, but it is a most unsatisfactory state of things that in any point the practice of the clergy should contravene the law.

2. It is, moreover, curious to notice that this sanctioning of miscellaneous services is bringing back one of the unsatisfactory phenomena which the compilation of the Prayer-Book attempted to obviate. So far as additional services are concerned, there is reappearing a great diversity in saying and singing in churches in this realm: some following Salisbury use, some Liverpool use, and some the use of Chester, etc., so that no longer can it be said that the realm has but one use.

B. If it be granted that there should be enrichment by additional services, the next point is the question of the principles on which they should be admitted and should be drawn up.

1. As regards principles controlling admission of fresh services to the Prayer-Book, two are obvious:

(a) Nothing should be admitted to alter its character as a Book of *Common Prayer*, which can be used by all sections of the Church of England, and which does not attempt to minister to the demands of a limited school.

(b) The object of the addition of services is not revolution in the Church. Any addition which could be fairly counted as a party victory would be a general disaster. It is perfectly proper for any school of thought to work for the propagation of its particular views, but it is illegitimate for any party to upset the balance of teaching in that book which at present alone holds together the far-stretched wings of our communion. Therefore the general outline pursued in the various adaptations from 1549 to 1662 should be followed in anything that is to fall short of a revolution in the standard of doctrine which deliberately char-

acterizes our branch of the Catholic Church. Ceremonies, days of observance, services deliberately abandoned during that century should only be reintroduced in response to a demand that is practically unanimous amongst Church-people. It is to that aspect of the Christian faith which is presented by the Prayer-Book as it is to-day that we have declared our allegiance.

2. An entirely different question opens up on consideration of the principles to be observed in drafting new forms of service.

(a) Reverence. We do not wish to bring the tone of our services down to the level of the vulgar. They may be brought down to the level of the ignorant and simple, but they will never raise the vulgar from vulgarity unless they maintain dignity and (as it were) self-respect and a sense of the glorious use to which they are destined before the throne of God.

(b) A second principle will be simplicity. Dignity and simplicity are never far apart, and a good translator of the Latin form can hardly ever fail in both these respects. Nor must simplicity be observed only in the wording; it should be sought also in the form. We do not desire to return to the hardness of the rules called the Pie, and the difficulty of finding the places in the Prayer-Book is already serious enough. If the book is ever revised, it surely would not be too much to ask that the pages in all editions should be similarly numbered.

(c) It is earnestly to be desired that, in drafting new offices, the respect for antiquity, characteristic of Cranmer and his colleagues, should be maintained. There is an abundance of material ready to hand for the liturgiologist who is content to be translator, and not creator.

C. It will be convenient to divide up under the head of the Pre-Reformation Service-Books some suggestions for additional services which are urgently needed.

1. *The Breviary*.—The Bishop of Liverpool, before the last Royal Commission on Discipline, expressed the opinion that many of the poor and of those who have not been brought up to the Church have abstained from attending services because

of the difficulty of finding their way about the Prayer-Book, and most clergy have craved for freedom to use, on perhaps one Sunday evening in the month, a simpler form of mission service in their churches. It is anomalous that they should have to leave the parish church and seek a mission-room when they desire to touch the very people whom they are most anxious to get to church. Limitations within the walls of the church necessitate those Sunday evening mission services, which all too often lead no further, and become little centres of schism, satisfied with a mutilated fragment of church life in a building never hallowed by the Sacraments. And yet, though the Bishop feels the need as acutely as the clergy do, he cannot give to any incumbent permission to substitute a simple mission service for full Evening Prayer on any Sunday. Therefore an alternative simple Sunday evening service should be put forth, to be used at the discretion of the minister, with the express sanction, for that particular parish, of the Bishop of the diocese. Such sanction would safeguard the rights of educated Church-people, and would insure the recollection of the fact that the complete evening prayer is the true ideal of worship. This service would be on strict liturgical lines—confession, absolution, instruction, intercession, and praise. It would admit the possibility of extempore prayer, in addition to the provided form. It would be printed consecutively, and in such a position in the book (possibly at the very end) that access to it would be easy.

There can be no doubt that in limiting the hour services those who drew up the Prayer-Book acted wisely. It may, however, without disloyalty be suggested that they were too stringent in limiting the hours to two—the morning and evening. An additional late evening service would be feasible and congregational, and would succeed in bringing to the church a number of people who are unable to visit it otherwise during the week. The material for such a service lies ready to hand in *Compline*, if this hour office were simplified and shortened in the way in which Cranmer treated those other forms with which he dealt. This would not conflict with the

rule of not reinserting that which has been definitely omitted, for where half a dozen simpler services have been preserved in part there could be no hesitation in making use of a seventh service which is in character entirely in accord with the others.

Amongst occasional services all desire a special form for use to express thanksgiving to Almighty God "for the fruits of the earth and all the other blessings of His merciful providence." These words come from the introduction of the form printed in the American Prayer-Book, and they are important, for to dwellers in industrial centres good trade takes the place occupied in the country by a good harvest. The American form is provided to be used on the first Thursday in November, and if that rubric is generally carried out it is surely a very great gain in preventing that wandering from church to church for the harvest festival which so disturbs congregations. It provides special opening sentences : part of Psalm cxlvii., instead of the *Venite* ; psalms at the discretion of the minister ; proper lessons ; a thanksgiving which includes gratitude for "All the other blessings of Thy merciful providence bestowed upon this nation and people" ; a special Collect, Epistle, and Gospel. On Good Friday a sequence of services, magnificent in the Scriptural fulness with which the Passion is depicted, already stands in our Prayer-Book, but the attendances at three-hour services indicate that something of a more devotional character is a felt need. In such an office large freedom would have to be left to the individual priest.

2. An extension of Litanies, the staple of the old *Processional*, is earnestly to be desired. It is very unfortunate that the draft which Cranmer drew up in 1545, and sent to Henry VIII., and which contained translations of various Litanies, was apparently lost to sight, and that he never fulfilled his intentions of setting forth other Litanies in addition to that of 1544. That Litany was prepared for use in time of war, and its closing portion is devoted to that thought. This fact is rather obscured by the omission of the "Amen" at the end of the prayer "O God, merciful Father," which Collect

was originally entirely separate from the anthem, psalm, and *Gloria* which follow it. Why should not alternative endings stand by the side of these war-time suffrages? The early part of the Litany could remain, while the closing sections expressed the intention of the particular service; or the whole Litany might be varied, as is done in the numerous forms issued by societies and individuals. Amongst those that are most important from our point of view would be Litanies interceding for the deepening of spiritual life, for home and foreign missions, and a Litany of thanksgiving. It would, moreover, be a happy reversion to that early use of a Litany before the Eucharist if a service in Litany form were authorized for the use of communicants' unions, and the general preparation of the people on Saturday evenings.

3. The greatest want in the *Manual* is an alternative office for the burial of very young children. Besides the choice of more fitting sentences, psalms, and lesson, a prayer for the comfort of the parents, such as is provided in the American office, would be welcomed with real gratitude. It always seems a great pity that we leave the graveside without praying more expressly for mourners, particularly in the case of young children.

There is at present no special form for use by a clergyman on the first Sunday on which he appears as incumbent of a parish. The reading of the Thirty-Nine Articles takes the place of the sermon; otherwise the order is unchanged. It may be argued that this is a good thing, as proving the independence of persons in the Church, whose system goes on unhesitatingly, whoever the officiating priest may be. On the other hand, personal interest is strong amongst us all, and an opportunity is lost of drawing attention to the place of an ordained ministry in the Church, its unbroken succession, its high office, and of intercession in view of the particular circumstances of the parish. The Irish Prayer-Book contains such a form, with appropriate psalms, lessons, and suffrages.

4. The last section which calls for additional services is

the *Pontifical*. Every diocese has its particular form for the consecration of churches and churchyards, and for the institution of incumbents. They vary from diocese to diocese, and we have always to discover and either to purchase or to print the service which the Bishop proposes to use on such an occasion. But the variations are very small, and it would not be a difficult task to stereotype one use for the whole Church of England.

Such an attempt was made unsuccessfully some years ago by the late Archbishop Maclagan. In face of a general proposal for enrichment a fresh effort might meet with success.

In addition to this a form for the dedication of gifts to a church would be of the greatest use.

The precise shape which these additional services might take need not detain us long. If every one that has been suggested were printed, the whole total of pages would not be great. Were a general revision of the Prayer-Book carried out, any additional services would be printed in their proper place in it; but if the book is to remain as it has been these 250 years, it would be better to issue a small supplementary book, consisting of the additional services. But whatever their shape, the number should be as limited as possible, in order to save complication.

It is earnestly to be hoped that, when they are taken in hand, they will not be entrusted to a committee, but will be handed over to the most suitable persons, that they may be the products, not of the negative caution of a committee, but of the devotional outpourings of individual hearts familiar by long use with the reverent simplicity of the early offices. In the growing study of liturgiology and the educated feeling for form there is no need to despair of the possibility of finding men who can wear the literary mantle of Cranmer and his fellows.

Prayer-Book enrichment has appeared on the Church Congress programme these forty years. Nothing has been done, because the moment the question is broached attention is concentrated on one or two points of perennial difficulty, and the shout of the controversialist drowns every other sound.

One man fears some alteration of the ornaments rubric which will affect his particular interpretation of its mysteries ; another cannot sacrifice his peculiar fad about the use or disuse of the Athanasian Creed ; a third fears that his opponents may secure some triumph ; others are pining for the moment when reversion to 1549 or 1552 or to the Scotch book may be possible. The time has come when the parish clergy—who do the work, and not the controversy, of the Church—must make their voice heard. They are passionately desirous to be loyal, but they must have greater freedom if their work is to be efficient. Their wants are clear and command general assent. Let them put aside the controversial points and concentrate on their most flagrant needs. Then the great enrichment which God has vouchsafed to our life in Church and State will find its counterpart in the enrichment of our splendid heritage of the Book of Common Prayer.



The Real Difficulty of Preaching.

BY THE REV. C. W. EMMET, M.A.,

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PROBABLY nothing is more criticized than the weekly sermon, and yet in nothing is the criticism more ineffective. The reason lies on the surface : the criticism hardly ever reaches the ears of the one principally concerned. Herein lies one, at least, of the real difficulties of preaching, and a crucial difference between the work of the preacher and that of every other profession. Speakers, writers, and artists of all kinds have abundant opportunity of discovering what their fellow-men really think of their productions. They see reviews of their books or pictures ; friends and even acquaintances have little scruple in offering advice and criticism. The public speaker soon learns from the Press and those around him whether he is a "failure" or not. And again, there is the tangible test of commercial success. Is