



BOX 333

THE YOUNG FAMILY'S

GUIDE TO THE

PRAYER

BOOK



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I TEXT BOOKS

New text books are given out when you start a new subject at school. I remember the names of my school text books: A first French Course, Life in Saxon Times, Elementary Chemistry. Some of them are out of date now, and fresh ones have been written; but some are the same today as they were many years ago. Others have been revised and brought up to date.

Our Christian text books are the Bible and the Prayer Book. The Bible is always the same. You may have an old version or a modern one. You may have it in every language in the world; but if you look at the table of Contents, in every Bible it is the same: the same Old Testament and New Testament, the same books in each, in the same order.

God guided the thoughts of the people who chose which books should be in the Bible. God guided the thoughts of the people who wrote them. The Holy Church throughout all the world has always known this, from the beginning. When we finish reading from the Bible in church we say, "This is the word of the Lord." For this reason the Bible can never be changed by men and women, because it is the word of the Lord, God's word.

In the Bible, God speaks to us. In the Prayer Book, we speak to God. The words are ours, and we can change them whenever we think of improvements.

The last improvements to the Prayer Book were made in 1928, but Parliament did not agree with them. We therefore use the earlier version of 1662.

"1662!! That was centuries ago!" I expect you are saying this. "Surely the Prayer Book should be brought up to date?" Many scholars in the Church of England have thought so too, and in 1980 they gave us the Alternative Service Book.

Many people in the church are delighted with this new book, because it is just right for us today, and has many new and beautiful phrases; but many say that the Prayer Book's own beautiful phrases have been left out, and that it seems like a completely different book, not like the Prayer-Book-brought-up-to-date.; and that it cuts us off from all God's Church who have used the Prayer Book in the past.

Every local church may use either or both of these books, the old and the new. In any case, we must get to know the old one, the Prayer Book. Why? Because the new book contains alternative services. Alternative means instead of. That makes us ask, "Instead of what?" We may use the new services instead of the old ones.

And that brings us back to study the old ones.

Look at the spine of your Prayer Book. What is written on it? - Common Prayer. Now open it at the title page. How does the title begin? - The Book of Common Prayer. What does common mean?

Common sense is sense that we all have.

A common room is a room which all staff or students may use together.

Common prayer is prayer which we all pray together - in church.

When we pray privately at home, we make up prayers as we go along, or we choose from various books (including the Prayer Book) as we please. But what confusion there would be if we did this in church! Besides, some things would be said many times over, while some important, essential things (thanksgiving or confession perhaps) would be left out. Worse still, some people would say things about God which are not in the Bible, but merely what they had made up themselves.

The Prayer Book makes sure that we all pray together in an orderly and dignified manner. It makes sure that our prayers contain all essential things, and that they agree with the Bible.

Turn the pages of your Prayer Book until you come to the first service, The Order for Morning Prayer.

Some of the type is small, sloping Italic type, and some is larger, upright type. Do you know any other books which are set out like this? - Yes, plays. In a play, the Italic type is for stage directions, which tell the actors what to do. The upright type is for the speeches. It is the same in the Prayer Book. The first section of Italic type tells the minister to "read with a loud voice." Turn over until you come to the next Italic section. It tells us to say the Confession "all kneeling." Read some of the other Italic sections.

They tell us what to do.

In the Prayer Book we do not call them stage directions. They are called rubrics. Rubric means red (like a ruby) because in old (and also in large) copies of the Prayer Book they are printed in red. Ask your parish priest to show you one.

Nor do we call the sections in upright type speeches. Some are prayers. Look carefully for the Lord's Prayer, near the beginning of Morning Prayer. It is followed by some short verses and answers called versicles and responses. After these comes a psalm, "O come, let us sing unto the Lord." Look carefully on until you come to the hymn called TE DEUM LAUDAMUS. After that, a rubric says that we may instead sing a canticle, BENEDICITE. Further on still, we make a statement of our faith, the Creed.

Read out the words I have underlined in the paragraph you have just read . . . None of these are speeches. Yet the sections in upright type all tell us what to say or sing. And the rubrics tell us what to do.

II GETTING TO KNOW THE PRAYER BOOK

A book of any size and substance, has a table of contents at the front. The Prayer Book is a substantial volume. Open yours and find the page headed The Contents of this book. How many items are there in the Prayer Book? Twenty-nine.

In a Maths or French text book, you have to begin at chapter 1 and work steadily through to the end; but when you use a Dictionary or Encyclopaedia you dip in here and there, at the items you want to refer to. Likewise, when using the Prayer Book, you look up the service or prayer that you need at the moment. The ones you will need most often, fall into four groups. They are:

Group 1: Morning Prayer, Evening Prayer, the Psalter. (9,10,25)

Group 2: Holy Communion, the Collects Epistles and Gospels. (15,14)

Group 3: Baptism, Matrimony, Burial. (16,20,22)

Group 4: The Catechism, Confirmation. (18,19)

You need to be able to find all these quickly, without fumbling through, or running your finger down the contents page, when you may find that your particular Prayer Book does not give page numbers to help you to find the services. (Mine does not.)

A book mark with ten tails will keep all the places. It will be a cumbersome book mark, one which you will be glad to discard when you know your Prayer Book well, but it will be very useful at first.

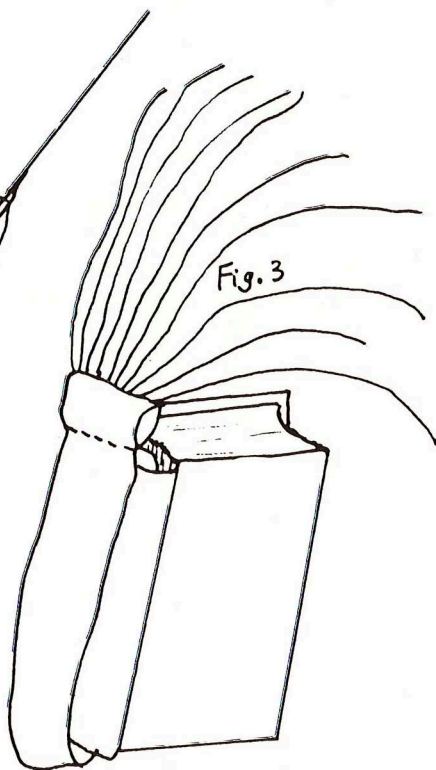
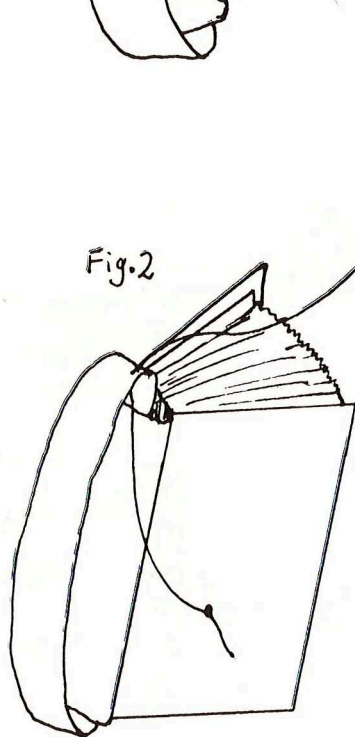
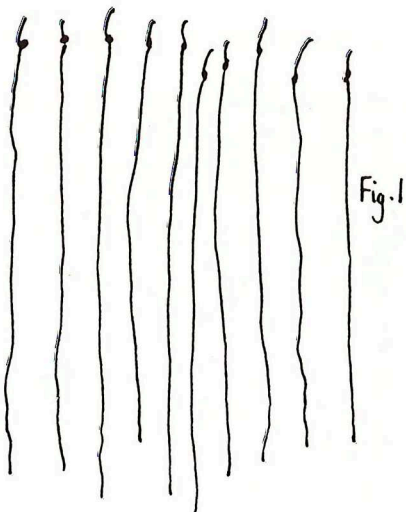
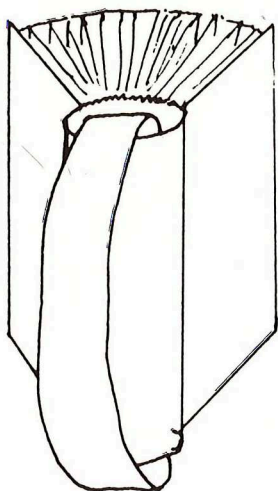
Ask Mother for a length of wide tape, which you can thread carefully through the hollow back of your Prayer Book. Stitch the ends together, and gently ease the tape round till the join disappears inside.

Cut ten lengths of 6-strand embroidery cotton, each one somewhat longer than the height of your Prayer Book, and make a firm knot in one end of each. If possible, use cotton in the five liturgical colours, white, gold, red, purple, green. (Fig. 1)

Thread the ten lengths through the tape (Fig. 2) and stitch across through the two thicknesses, to keep the knots in place (Fig. 3).

Cut ten narrow strips of very thin card, and write on them as shown (Fig. 4). Keeping them in the right order, thread a tail through each (Fig. 5). Arrange them to stick out of your Prayer Book (Fig. 6). Pull up the tails to the right length and fasten off.

When you put your Prayer Book away, lay it flat, and arrange the markers in a fan shape, to distribute the strain on the binding.



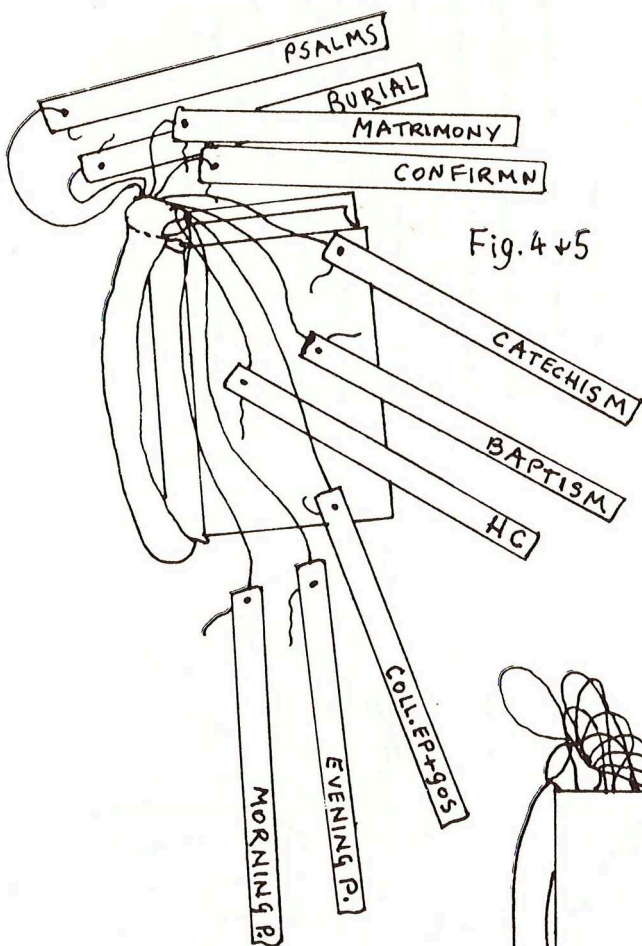


Fig. 4+5

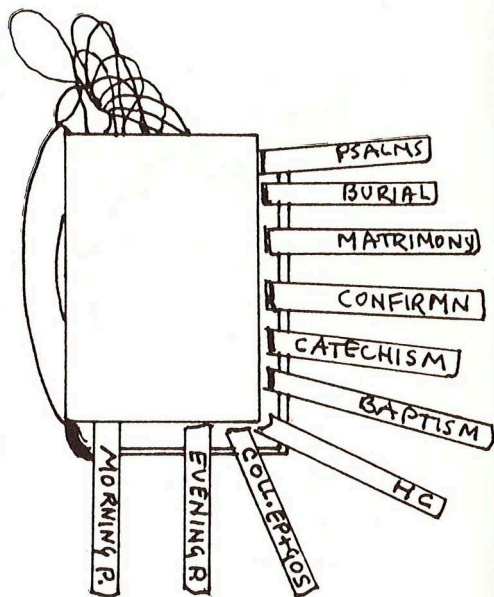


Fig. 6

III MORNING PRAYER.

Morning Prayer is to be said "daily, throughout the year." All priests say this service every day, sometimes at church, sometimes at home. Many lay people do likewise, or they say part of it. It is a good habit.

In many churches you can attend Morning Prayer on Sundays, when it is usually called Matins (its old original name). Hymns and a sermon are added.

Morning Prayer is in three sections: Preparation, Praise and Prayer.

Section 1: Preparation. Getting ready. "Go and get ready," says Mother, when you are going out or receiving a visitor. Then you must wash your hands and face and put on clean clothes. When you are getting ready to meet God, you must "wash" your mind and soul from dirty jokes or plans for cheating. You must "come clean" to God. This is done by confession or owning up.

Look at the first rubric, "At the beginning of Morning Prayer . . ." The minister reads a sentence from the Bible, showing that God will forgive us and make us clean from sins if we confess. (The Prayer Book often calls a priest a minister.)

Then he reads an exhortation, "Dearly beloved brethren . . ." to exhort or encourage us to confess at the "throne of the heavenly grace", and he leads us in the Confession, "Almighty and most merciful Father . . .".

But confession is not enough. If you confess to Dad that you smashed the window, you want to hear him say that you are forgiven, that he will let you help pay for it, and that he will then put it from his mind and never mention it again. So too, when we confess to God, we want to hear what He will say about it. To find out, look at the rubric after the Confession. It begins, "The Absolution, or Remission of Sins . . ."

Absolution means setting free. Sins become habits if we keep on committing them, and habits can get a hold on us, so that we cannot give them up when we want to. Christians use their life and health, time and money, to do God's work. It is therefore a sin to waste or damage them by smoking, drinking, taking drugs, glue-sniffing, or computer games in amusement arcades. People get "hooked" on such things, and then, like a fish, they cannot get off. But God wants to set us free from sins, and therefore we go to the throne of grace (God's help) for absolution (being set free).

Remission means sending off. You know that when people buy things by post, they often have to "remit cash with order", or "send off" the money with the order. God does not want our sins hanging about. He remits them, He sends them off, back to Hell where they belong.

Now we know what this rubric is about: "The Absolution, or Remission of sins" means that "we are set free, and our sins are sent away."

Having confessed, we want to hear about this.

How do we hear? Look again at the rubric. It is pronounced to us. A pronouncement is a public, official statement. If you were in prison, and heard from the other prisoners that you were to be set free, what would you say? - "How do you know? Who said?" You would be full of hope - and of doubt. But then comes a letter from the Home Office, on Her Majesty's Service, stating that you are pardoned. This you can believe, because it is the official pronouncement.

The pronouncement of the Absolution is official, but where does it come from? From God. But just as the Queen does not come in her robes and crown to the pardoned prisoner, but sends a messenger, So God does not sound a trumpet from the clouds as we kneel in church. He sends a messenger. Find in the rubric who this is.

It is the priest, who pronounces the Absolution "alone, standing."

Now leave the rubric, and pick out these words from the Absolution itself: "Almighty God . . . hath given power and commandment to His ministers to . . . pronounce . . . The Absolution and Remission of . . . sins."

Leaving your Prayer Book open, take your Bible and find St. John's Gospel, ch.20, v.21,22 and 23. Our Lord, risen from the dead, here gives His apostles a commandment (v.21), and power (the Holy Ghost, v.22) to remit sins (v.23). You see how the Prayer Book agrees with the Bible. The twelve apostles passed on Our Lord's commission, His commandment and power, to the first bishops, and they to the next . . . and so on to our own day. From earliest times, bishops ordained priests to help them, and that is why your parish priest today pronounces the Absolution.

Only priests properly ordained by Bishops, who can trace their commission back to Our Lord Himself, can pronounce the Absolution. To no others has Our Lord given the power or commandment to do so. Lay people must help their parish priest and share in much of his work, but not in this.

The Absolution looks very long, and when you hear or read it you may lose the thread. Begin by listening for these words:

"Almighty God, . . . He pardoneth and absolveth all them that truly repent."

That is the official pronouncement you are waiting to hear after the Confession.

IV MORNING PRAYER (continued).

Section 2: Praise. After the Preparation, we are ready to begin immediately with the Lord's Prayer, which is a little bridge to Praise.

What is praise? You praise your dog for learning a new trick. You praise your little sister for walking her first steps; and I hope you are praised at school for working hard. "Well done" are the words of praise, and so will Our Lord praise us, if we have tried to serve Him truly: "Well done, good and faithful servant."

But we do not praise those who are above us, in the same words. We do not say "Well done" to our parents for looking after us. Nevertheless, as we grow to understand how hard they have worked for us, how constantly they have thought of us, how much they have sacrificed for us, we are filled with gratitude, wonder and thankfulness. So too, when we think of God's care for us, we are filled with gratitude, wonder and thankfulness, and also with the hope and happiness of living with Our Lord, both now and eternally. All these feelings towards God, we sum up in the word praise. We praise God.

Look carefully at the versicles and responses, and say what makes them a good introduction, a good beginning for our praise.

The Venite: Latin for O come. Then we all burst out singing together. We "heartily rejoice . . . with thanksgiving." What for? Because God made the world and He is in control of it; because He made us and he cares for us. Look carefully for the words that tell us these things.

A timely warning is added: Hear God's voice. Some one may be thinking, "Science tells us how the world was made." It does - but, listen as we may, we shall hear nothing from science about who made it. It is only those who keep close to Jesus Christ in work and prayer (and this includes some of our best scientists) who will hear His voice: it tells us that it is He, Our Lord whom we love, by whom God made the worlds. If you are keen on science, find out all you can about how God made the sea and the dry land; but turn to Christ to find out who made them.

The Venite says, "Let us . . . show ourselves glad in Him with psalms." Hence we go straight on to sing the psalms for the day.

Learn the Venite, up to "Today if ye will hear His voice, harden not your hearts."

In the Prayer Book's table of contents, the Psalms are called the Psalter; but you see that their heading is The Psalms of David.

It used to be thought that King David composed them all, but in fact they have many different authors, including King David, who was a musician and a poet. Look up in your Bible I Samuel, ch.16, v.14 - end of the chapter.

The psalms are Hebrew poems, and they are the ancient hymn book of the Jews. Therefore Our Lord knew them well. He loved the Psalms, and even in His last moments on the Cross, He spoke to God, not in His own words, but in words from psalms 22 and 31. When we think of this, we open the Psalter only with the greatest reverence.

You see that each page has a heading, Day 1, Day 2, and so on up to Day 30. This will do for September, April, June and November. What about all the rest? On Day 31 we read Day 30 again, and in February we stop at Day 28 or Day 29.

The psalms for each day are divided into two sections, the first for Morning Prayer, the second for Evening Prayer. What day of the month is it today? Find the psalm for Morning Prayer today.

Which is the longest psalm? 119. How many verses has it? The shortest is nearby, Psalm 117.

Many psalms are full of praise. Others, in contrast, were written by people in great trouble and deep misery. These people did the wise thing. Look up Ps 120, v.1, to find out what they did. There is a note of hope because of this, even in the saddest psalms.

Some psalms are warlike, exulting in the defeat of enemies. We Christians read them because sins are our enemies, and God is helping us to defeat sin, in ourselves and in the world.

And there are psalms that strike us with awe, because they are prophecies, fortelling the terrible and wonderful death of Our Saviour, and His glorious resurrection to life eternal.

Psalms of praise: 33,v.1-5: 103,v.1-5: 113: 116,v.1 and 2: 117: 147,v.1-5: 150.

Psalms of sadness and hope: 13: 61: 70.

Psalms of war against our sins: 68,v.1-4: 144,v.1-9.

Psalms of prophecy: 22: 35: 69, esp. v.21 & 22.

Read all these psalms, but not all at once: some one day, some another, on the days for which they are set, and say them together as your family prayers for those days. Learn as many as you can by heart. Who in the family can learn the most?

V MORNING PRAYER (continued)

Section 2: Praise (continued). The remainder of the praise at Morning Prayer consists of the Te Deum or the Benedicite, and the Benedictus or the Jubilate.

In this section, too, we have the Old and New Testament lessons. We have been singing to God for so long that it is right to sit down and listen to what He has to say to us. Besides, our voices need a rest. The Lectionary, or Table of Lessons, can be found in very small print at the beginning of your Prayer Book. As the Lectionary has been revised three times since 1662, your parish priest may not use these lessons.

The Te Deum was written to celebrate the baptism of St. Augustine, who was full of the power of the Holy Ghost, and wrote a book called The City of God, which saved the Church from despairing and dying out in times of war and persecution.

The Benedicite is sometimes called the Song of the Three Children. Who were they? Look in the last verse to find their names, Ananias, Azarias and Misael. They had other names, by which you will recognise them: Shadrach, Mesech and Abednego. Yes, they were saved from the burning fiery furnace by the Son of God, Our Saviour Himself. No wonder they sang about it, and no wonder we join in, praising Our Lord for saving us. Their song is in the Apocrypha, not in the Bible itself, between the Old and the New Testament.

All four hymns have been used in the Church's worship since earliest times. How many thousands of Christians over the centuries have sung the words! As we join in, we begin to feel (what we know already) that we are one with all God's saints, from the apostles right down to us today.

This makes us all want to say the Apostles' Creed. Proclaiming what they and we believe, unites us all, past and present, under Christ our Captain. "The communion of saints" (near the end of the Creed) means exactly this: that we are one with - united with - God's saints, from the beginning up to now. We belong to the Holy Church, along with the noble army, the glorious company and the goodly fellowship.

The Creed is a little bridge from Praise to Prayer.

Section 3: Prayer. Versicles and responses make an introduction to Prayer (as they do to Praise). Then we begin, with the Lord's Prayer. Of course! How else could we begin? "As Jesus was praying . . . His disciples said unto Him, 'Lord, teach us to pray . . . And He said, 'When ye pray, say Our Father . . .'" This is the prayer for all Christians. It gives us that family feeling. Find it in St. Luke, ch.11, v.1-4.

The set of versicles and responses that follows, expresses the family feeling. The priest begins a sentence, and we finish it, as if we know what he is going to say, and we almost butt in, as happens in conversations at home.

Here is a rubric next. What are collects? Short prayers. The first is to be "the same that is appointed at the Communion." Your book mark shows where to find the collects, epistles and gospels. Each Sunday has its own collect, epistle and gospel, and that collect is to be the first collect at Morning Prayer for the rest of the week.

How is a collect put together? Look for its four parts:

1) We speak to God, e.g. Almighty God (Advent 1) Blessed Lord (Advent 2) O Lord (Advent 4).

2) In many collects, we remind ourselves of God's goodness, e.g. Who hast given us thine only begotten Son (Christmas Day), Who dost govern all things in heaven and earth (Epiphany 2), Who hatest nothing that thou hast made (Ash Wednesday).

3) We make a simple request, e.g. Raise up thy power and come among us (Advent 4), Cast thy bright beams of light upon thy Church (St. John the Evangelist), Grant us thy peace all the days of our life (Epiphany 2).

4) We pray "through Jesus Christ Our Lord." These words are the mark of the Christian prayer. It is only because of what Jesus has done for us (on the Cross and at our baptism) that we can come to God as His children. "No man cometh to the Father but by Me", said Jesus. So no Christian may omit these words at the end of a prayer.

Divide the second and third collects at Morning Prayer into their four parts.

Learn the third collect.

"In quires and places where they sing, here followeth the anthem."

If your church has a good choir and organist, or if you are in a Cathedral, this is where you sit down to enjoy the anthem, beautiful music in praise of God. Refreshed by this, you are ready for the last set of prayers, which are for the Church of England. First we pray for the Queen and her family. The Queen is the head of our nation, and the first lay person in the Church of England. In her crown she stands for all that our Christian faith teaches us to respect: justice, mercy, honesty, order. Look at a coin. On one side is the Queen in her crown, ready to fight for these Christian standards, ready to defend the faith. Find the initials FD round the edge, "Elizabeth . . . FD", Defender of the Faith. This is why the Church of England prays for her, our leader in church and nation.

Then we pray for "the clergy and people." So we have prayed for all the Church of England; all that part of God's family to which we belong.

Having prayed for our part of the Church, which is part of the Church in the West, we sum everything up in a prayer (addressed to Jesus) written by St. Chrysostom, who belonged in ancient times to the Church in the East. Lastly, we receive God's blessing in the words of St. Paul, who knew only the One Church, united in Christ.

VI EVENING PRAYER

If you understand how Morning Prayer is put together in sections, you will be equally at home with Evening Prayer, for it is constructed in exactly the same way. As Morning Prayer is called Matins when sung in church on Sundays, so then is Evening Prayer usually called Evensong.

"Sing ye praises with understanding," says one of the psalms. To understand these services we must study them. To sing them we must come to church to join in with the congregation. That way we will learn to know them by heart and to love them as friends.

We come to church to worship, to show our reverence and respect for God. We do this by silence and by quiet movements, and also by obeying the rubrics. The rubrics tell us what to do: whether to stand, sit or kneel. Look at the rubrics for Evening Prayer to find out when we must kneel. We kneel for confession and for prayer. Can you see why? Kneeling puts us on a low level, and we do it to express our meaning, that God is higher than we are, holier, more pure, more just. How arrogant and presumptuous it would be, not to kneel at these times! To sit, whether lolling back or leaning forward, would show great disrespect. Only people with stiff and painful legs are excused kneeling. There are kneelers or hassocks provided. If there happens to be no kneeler at your place, kneel on the floor. We must take our worship seriously, or it is not worship at all.

Learn the 3rd collect, "Lighten our darkness . . ."

THE HOLY COMMUNION

Why is this service called the Holy Communion? Holy means, given entirely to God, belonging only to Him. So the holy angels and the holy saints give themselves entirely to God. When we come to the Holy Communion we give our time, our thoughts, our actions, entirely to God in this service: it is holy. And it belongs only to God. Only he can give it to us.

Communion means, joining together to make one complete whole. You join the pieces of a kit together to make the complete model. What joins them? Glue. When Our Lord joins individual Christians together to make His church, He joins them with His own life. Glue sinks into the surface of the wooden pieces. Our Lord's life sinks right into our souls, and runs through us all. In fact it is more like electricity than glue! It makes the whole church "live." Our Lord's life, the joining power, the communion, is hidden in the bread and wine, which "conduct" it to us. This communion is holy because it is Our Lord's own life.

Confirmed Christians must receive the Holy Communion, because Our Lord must have a "live" Church, to be a power for good in the world.

The Holy Communion has three alternative titles: 1, The Mass. This is from a Latin word, the last word the priest said when the service was in Latin in olden times. 2, The Eucharist. This is from a Greek word. In modern Greek it is pronounced efharisto, and it means thank you. Thanks be to God, we say, for giving us His Son, Our Saviour. 3, The Lord's Supper. It is NOT an everyday supper, like cocoa and biscuits at bedtime. It is NOT a supper party as for a birthday or wedding anniversary. It is NOT like having a meal or a drink together, to express friendship. The Gospel says, "He took bread . . . Likewise also the cup after supper." (St. Luke ch.22, v.19 and 20).

The Lord's Supper is Our Lord's chosen way of passing on to the Church His **eternal** life, His power for doing good, His spirit of joy. Satan wants to destroy these three things, because he hates God and joy and goodness, and all people whom God has made. His weapons are violence and terror, and ridicule, and worry, and indulging ourselves. We know what it cost Our Lord to stand against him, and how the apostles and bishops and the whole church have been attacked and persecuted ever since.

This makes us value the Holy Communion above all our privileges: because of our glorious Lord/and the glorious saints and martyrs, and because it is a life-line to the Church and to the world.

THE HOLY COMMUNION (continued).

Four rubrics stand at the head of the Holy Communion service, showing that there is much preparation to do before we come to this most solemn and most grand service.

The 1st rubric. When communion services were held rarely, the clergy needed to know in good time how many would be present. Today the sidesmen count us when they take the collection, so that the priest knows how many wafers are needed. In some churches communicants put their own wafer on the paten as they arrive.

The 2nd and 3rd rubrics are addressed to the clergy, but that does not mean we need take no notice! They point out that no-one who lives wickedly and is unrepentant, and no-one who has a quarrel and will not make it up, should dare to come to the communion. Therefore we must repent, and make up our quarrels, before we set out for church.

The 4th rubric. Meanwhile, the priest (or the vergier or sacristan if there is one) prepares the altar. When we arrive we shall see it ready, with a "fair white linen cloth" spread smoothly.

The Prayer Book speaks of the table, not the altar. If your church calls it a table, it is because you think of Christ, sharing out the bread and wine to us. If your church calls it an altar, it is because you think of Christ, giving Himself entirely to God, as a holy gift or sacrifice. In any case, you think of Christ when you look towards it, and kneel down to say His Holy Name with love and reverence.

VII THE HOLY COMMUNION (continued).

The Holy Communion is in two parts. The first is called the Ante Communion. Ante means before. Turn the pages until you come to the rubric, "Then shall the priest return to the Lord's Table and begin the offertory . . ." This is the beginning of the main part of the service.

Part I: In the early days of the Church, those not yet confirmed attended only the Ante Communion. It was called the Mass of the Catechumens. It was like a confirmation class or a school, where they learnt the faith. In those days, when books and paper were scarce or unknown, everything had to be learnt by heart, by continually hearing it and repeating it together.

The basic subjects of the Christian faith are:
1. How to pray. 2. How to behave. 3. What to believe.
Consequently, in this section we find: 1. The Lord's Prayer (How to pray). 2. The Ten Commandments (How to behave). 3. The Creed (What to believe). Christians must still know these three items by heart. You have learnt the Lord's Prayer and the Ten Commandments. (7 yrs. Lent 2 and Trinity 19). Revise them now. Then learn the Creed. It is longer than the Apostles' Creed, which you have learnt. (10 yrs. Trinity 19), and which is said at Morning and Evening Prayer. It was drawn up later (when more details were added to correct wrong beliefs), at Nicea, a town in Turkey, and it is therefore called the Nicene Creed.

Go back to the beginning of the Ante Communion. After the Lord's Prayer comes the first collect. You know this by heart (7 yrs. Lent 3). Revise it now.

After the Ten Commandments comes a prayer for the Queen. You know why. Do you know why? (Card 5 of this set).

What comes next? The Collect, Epistle and Gospel for the day. You know something about these already. (Card 5 of this set, and under 6 set 1). Although the Communion service looks so very long, you are discovering how much you know about it already.

We sit for the Epistle, as you sit at school when a teacher talks to the whole form. You know you are meant to listen then! Listen to the Epistle, and follow it in your Prayer Book.

For the Gospel we stand, and turn to face the Gospeller. We pay careful attention now, as we listen for Our Lord's own words, the Holy Gospel.

We continue standing for the Creed, as we boldly assert what we believe. It is not to be mumbled half-heartedly.

Sit down again for the sermon. This is not an occasion for day dreaming, though! The preacher usually explains any difficulties in the Epistle or Gospel.

The sermon concludes the Ante Communion. School is over.

THE HOLY COMMUNION (continued).

Part II: We can divide the main part of the Communion into three sections, as we did for Morning and Evening Prayer. They are: 1. Preparation. 2. Praise. 3. Prayer.

Section 1: Preparation. "Then shall the priest return to the Lord's Table and begin the Offertory." We offer to God 1. our money, 2. bread, 3. wine. Sometimes there is an Offertory procession, when various people carry these gifts to the altar.

This is how we must begin. Do you remember the feeding of the 4,000 and of the 5,000? Christ would not begin these miracles on His own. "How many loaves have ye?" He asked. He wants us to come forward, and offer what little we have.

But we must not be self-centred. The Communion is for the whole Church, not for a few individuals, or just for our congregation. Therefore we pray for "the whole state of Christ's Church." We pray for the Church "universal", world-wide; for "Elizabeth our Queen . . . Bishops and Curates . . . and all Thy people;" i.e. our part of the Church in England; and for "this congregation here present". That makes us see that we are a small piece of the "kit", the Church, which Christ is joining together.

At once a priest invites us to make our confession and hear the Absolution: a necessary part of preparing to meet God. (Card 3 of this set.) Have you lost the place in your Prayer Book? After the Prayer for the Church comes three long Exhortations, not usually read these days, so turn over to the beautiful invitation to Confession, "Ye that do truly and earnestly . . ." Read it slowly all through. You know part of the Confession (7 yrs. Lent 4). Now is the time to learn the whole of it.

The equally beautiful Comfortable Words conclude the Preparation.

Section 2: Praise. Set free, we burst into praise:
"Lift up your hearts, . . with Angels and Archangels."
Why then do we suddenly drop to our knees with a prayer,
"We do not presume . . ."?

Section 3: Prayer. We seem so near to God, to Our Lord Himself, glorious in heaven welcoming us - with wounded hands! How could we therefore be presumptuous, proud and pushing? "We do not presume, . ." is the Prayer of Humble Access, the humble way in to the altar. Learn this prayer, and look up St. Matthew, ch.15, v.22-28.

Now the priest begins the prayer that only a priest may say - the Prayer of Consecration. Just like the Absolution, it was given by Our Lord Himself, only to the apostles, and by them passed on to the bishops and priests.

For this prayer above all others, we are on our knees, and listening with all our might for the words of Our Saviour Jesus Christ, "who in the same night that He was betrayed, took bread . . .". Read on to the end of this prayer. St. Paul tells us that they are the exact words of Our Lord. (I Corinthians, ch.11, v.23-26).

In every form of Holy Communion Service, however ancient, however modern, you will hear these words. Our Lord is preparing the bread and wine to pass on His life to the Church. This life we then receive. Jesus is our living sacrifice, and the Communion makes us the same - a living sacrifice, a power that God can use for goodness and for joy. So, "Glory be to God on high," we sing, and go home with God's blessing.

VIII BAPTISM

What's your name?

What's your surname?

What's your Christian name?

Your surname shows that you were born into your family and belong to it. Your Christian name shows that you were born into God's family and belong to Christ. If you were not christened, you still have your own name, but it is called your forename or first name.

Some very ill-mannered children, when they are angry with their parents, say "I didn't ask to be born." True, nor has anyone in the world ever asked to be born. Here we are, and we must make the best of it; and most of the time we find plenty of good things in life.

When children find the Christian life hard-going, they say, "I didn't ask to be christened." True, but if they decide to make the best of it, they find good things in the Christian life. They have a chance to turn to Jesus Christ, as a friend who will never desert them. They have the Ten Commandments, as a law that will keep them up to the best they can be. They have the Absolution. And they have God's Spirit to give them a fresh start.

Thanks be to God for the Christian faith!
For a Friend who is faithful,
A standard to strive for,
Forgiveness for failures,
Strength to start again.

It all begins at your christening.

We cannot find the Christening Service in the Prayer Book. It is called Baptism. Baptism is from a Greek word, and it means dipping or washing, as at bath time, but more as it happens in a play, with just enough action for the audience to get the idea.

But why do we gather round to see this?
What does it mean?

The water is a sign of something.

You know the sign of a knife and fork on the motorway. It means there are meals available at the next service station. And it means more than that, it gives you the hope of refreshments, and the promise of new energy for facing the rest of your journey.

The water at baptism is a sign. It means that God is washing away the baby's sinful nature, and giving instead His own pure nature, the Holy Spirit. And it means more than that. It gives us the hope of a fresh start, and the promise of God's help for facing the years ahead.

God does not do this miracle on His own. We provide the water. He prepares it to carry His Spirit of life and purity and joy to the baby. Does this remind you of the Holy Communion? We provide the bread and wine, and God prepares them to convey the life of Christ to the Church.

The two services are alike. Both have a sign which is clearly visible. Both signs carry eternal life to us, and life of course is invisible.

The services are alike in other ways. Jesus Himself chose the signs. He chose bread and wine from the things the disciples had put on the supper table. He chose water, by being baptised in it Himself.

He commanded the Church to use these signs forever, until He came back to the world, as the means whereby His life should stream into the Church and out to the world.

You see how necessary it is for us to use these signs, to save us, the Church and the world from sin and misery. The Prayer Book says (in the Catechism) that they are "necessary to salvation." They are signs-with-a-meaning-and-with-grace-(power-to-help). But why use ten words where one will do? Their name is Sacraments.

PUBLIC BAPTISM OF INFANTS, to be used in the church.

The rubric directs that this Sacrament should take place when there are most people at church. To-day this will be at the main Sunday service, when God's family is standing round, to welcome new members, "re-generate" or "born again" into His family.

At the next Baptism in your church listen for the first prayer. As God saved Noah and his family in the ark, so are we safe from evil in the Church. In cathedrals and ancient churches, you will sometimes see a carving of Noah's ark. It is to remind you that the baptised Church is sailing "the waves of this troublesome world" until we "come to the land of everlasting life."

Listen for the Gospel, "They brought young children to Christ, and He took them up in His arms."

Listen for the three questions: 1. Dost thou renounce the devil? 2. Dost thou believe in God, Father, Son and Holy Ghost? 3. Wilt thou keep God's commandments?

Listen to the priest as he pours the water: "I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost."

Learn by heart: "Dost thou renounce the devil and all his works . . . I renounce them all."

Learn by heart: "We receive this child . . . Christ's faithful soldier and servant unto his life's end."

IX Solemnisation of MATRIMONY.

Matrimony is from a Latin word. It means the same as marriage, which is from an old French word.

What is marriage? A marriage is made when a man and a woman who have been living their two separate lives, come to be joined together into one life. They promise to live one life together.

When they promise, the groom puts a ring on the bride's finger, and says, "With this ring I thee wed." And so we come to our own English word, wedding. It is a very ancient word. Wedding means giving something that can be held and kept, to prove that you made a promise.

"With this ring I thee wed," means, "With this ring I show that I have made a promise to you." The ring shows that he has promised. It will show on her finger all their lives after, to remind them both that they promised.

Many people are married at a Registry Office. Many others, thinking of their solemn promise that must be kept for ever, know that they need help to keep it; and only God's help will do. They remember the Gospel which says, "There was a marriage . . . and Jesus was invited." They determine to invite Jesus, not just on the wedding day, but every day after for ever. And so there is only one place for them to be married: in church.

Amongst all the preparations for a wedding, calling the banns is very important. Bann is an old English word meaning a public announcement. Weddings are banned to give people time to make objections before the day, and so avoid unhappiness afterwards.

The other most important preparation, is that the couple should talk to their parish priest beforehand, and study the service with him, for it starts on such a high level that it would come as a shock to unprepared people. Look at the priest's first words, "Dearly beloved . . ." He says that Christian marriage must be like Christ and the Church - that means, full of loyal service and self-sacrifice. Then he gives encouragement, saying that Our Saviour loves to be at a wedding.

Then he reminds the couple of the reasons for marriage: 1. To give children a safe and loving home. 2. To help a husband and wife to love each other entirely. 3. To provide company and friendship, "mutual society, help and comfort."

In a word, there is hard work in store, and great happiness if Jesus has been invited to be one of the family.

Then at last comes the promises and the ring, the prayers, the psalms and the hymns.

When you next go to a wedding, make sure you know what is happening in church. What does the priest ask the couple? What do they promise? Look it up now.

If you are a girl, you may be a bridesmaid. You will be holding the bride's flowers and the train of her dress, so you will not have a hand free for a book. But if you have studied the service first, you will follow it intelligently.

The Order for the BURIAL of the DEAD.

"I am the resurrection and the life, saith the Lord."
These are the first words we hear at a Christian Funeral.

The Burial Service in the Prayer Book is for those who have died within the Christian Church and faith. If it seems not quite certain, they always have the benefit of the doubt.

The family of the dead person gather sadly outside the church. It is right and natural to express our feelings, to wear black and to cry. It is wrong and harmful to pretend we don't care, or to stay away, as children are often told to, as if death hasn't happened. It has. The black hearse glides up. The coffin is lifted silently out, and we form a reverent procession behind it. Here is death, the one great experience in store for us all, the only one no-one can tell us about.

A flutter of white in the breeze, our priest's surplice as he comes to meet us! He is reading out, "I am the resurrection and the life, saith the Lord." It is our own Jesus who speaks. He can tell us about it. He has been to death and back. On Him we rely, in Him we absolutely trust, and drink in His glorious words, "I am the resurrection and the life."

A funeral is the most serious occasion we ever experience, and for Christians it is the one most brightly lit by truth, and trust, and hope.

When death comes, we have to think of two opposite things. We think of Our Saviour, who loves us and has won heaven for us; and we think of the dead person, who cannot measure up to Him in love and holiness. How ashamed he or she must be, face to face with Jesus! - for we all have to appear after death at the judgement seat of Christ, and say what profit we have made from our talents, before we can enjoy the purity of heaven.

The Prayer Book keeps the balance between shame and joy. After the first sentence, "I am the resurrection and the life . . ." the soul exults, "I know that my Redeemer liveth." In the Psalms there is hope, "Truly my hope is even in Thee." But it is mixed with shame, "Deliver me from all mine offences." (Psalm 39, v.8 & 9).

The lesson is long, but the mourners treasure its words. St. Paul explains the wonder and the triumph of the resurrection. It makes me think of a larva turning into a dragonfly.

But the prayers at the graveside pull us back, as we remember the possibility for all of us of missing heaven at last (as St. Paul warns in I Corinthians, ch.9, v.27) May our holy and most merciful Saviour keep us all from eternal death! Nevertheless, we end with Christian hope, the sure and certain hope of eternal life.

The mourners go back to their work in this world, with hope for the present as well as the future, "forasmuch as their labour is not in vain in the Lord."

X CONFIRMATION.

We have passed over the Private Baptism of Children in houses. It is for children who are too ill to be brought into church, and is therefore a short service. When older people, "of riper years", are baptised, they answer the three questions for themselves. 1. Dost thou renounce the devil? 2. Dost thou believe in God, Father, Son and Holy Ghost? 3. Wilt thou keep God's commandments? Godparents answer them for a baby. The water, and the words said while it is poured, are always the same.

The Order of Confirmation is very short. People who were baptised as babies, and have grown up in the faith, and who have then decided for themselves that they will commit themselves to the Christian life - they come to church to re-affirm their answers to the three questions asked at baptism. They come to confirm their decision to be a Christian.

To confirm means to emphasise, to assure people that you mean what you say. You speak in a firmer voice, with stronger words. So when the Bishop asks the confirmands if they will confirm their promises, they do not murmur "Yes". They audibly answer, "I do". Audibly means in a clear voice. Then the Bishop confirms them: he makes them firmer and stronger Christians. How? When he lays his hands on their heads the Holy Spirit is passed on to them. The Holy Spirit makes us firm in the faith.

This looks quite simple, but many years come between Baptism and Confirmation. During those years parents and Godparents teach their children to keep close to Jesus, because we must measure ourselves against Him if we are to keep up to the true standard. Keeping up is hard, even with God's grace, but it is exhilarating, too, like walking in the mountains. If and when you decide that you want to be confirmed, what do you do about it?

You will have a family conference first, I expect. And your parish priest will tell you when his next Confirmation classes are starting.

It is when you have joined the classes that you become a confirmand. It is from a Latin word, and it means that you are to be confirmed.

You can make a good start before the classes begin. The opening paragraph of the Order of Confirmation says that you must know by heart the Creed, the Lord's Prayer and the Ten Commandments. If you have been working hard up to now, you know them already, but test yourself on them to make sure. Everyone in the family can test each other. Remember that there are two Creeds, the Apostles' and the Nicene.

A CATECHISM.

A very long time ago, the Church realised that merely knowing something by heart, need not mean that you understand it. After all, budgerigars can learn to talk, and remember what you teach them, as can parrots, mynah birds and starlings. In fact, all good teachers have always known this, and they all try to make their pupils understand, by asking questions, whether in class, or in tests and exams. In the days before there were colleges to train teachers, many books were published to help them, giving lists of the right questions to ask on any subject, and the right answers to them.

In this way, after a lesson had been learnt by heart, the next stage became that of questions and answers on the lesson. The ancient Greeks, who had taught in this way, called it catechesis, and a set of questions and answers, on any subject, was a catechism.

Very soon teaching settled into a rut. The same questions were always asked, and the pupils had to answer in the exact words of the catechism, but sometimes the answer in the catechism was too hard for children to understand.

A catechism could therefore be useless in teaching children to understand a subject! But a good catechism, and a good teacher, will help you to understand.

The church Catechism was written to help children to understand the Lord's Prayer, the Creed and the Ten Commandments. It has printed questions and answers to all of them, which you should learn by heart. Then, in the classes, your priest will go very carefully through the Catechism with his confirmands, to make sure that you all understand the questions and the answers. He will ask more questions, and the confirmands will ask questions, too.

Charlotte Yonge, as you may remember, was a very good teacher. She made up her own questions, and loved to hear children answering in their own words. She published books full of questions, on various topics of the Christian faith, with sometimes as many as eighty questions to one lesson! But she explained that teachers were to choose a few questions only from the eighty. And she provided no answers, because she wanted children to think out their answers. So think out your own answers carefully, but also learn the printed ones, because they will come back into your mind later, when you need them.

XI WHERE THE PRAYER BOOK CAME FROM.

People like to trace their families back thro' the ages, to find out where they came from. Where did the Prayer Book come from?

Christianity began in Jerusalem, where Jesus died and rose. The first Christians were the apostles and other Jews. They kept their Jewish habit of going to the Temple at the set hours each day, to join in praise and prayer with psalms. "Peter and John went up into the Temple at the hour of prayer." (Acts, ch.3, v.1) They kept to the set hours, even if they could not get to the Temple. "At midnight Paul and Silas prayed and sang praises unto God . . . in the prison." (Acts, ch.16, v.25.)

But Jesus, the Lord, had given them the new service of Holy Communion, and this had to be held privately in a Christian's house, for the Jews hated the Christians because they worshipped Jesus as God. They held the Holy Communion on the day of the resurrection, Sunday.

After A.D. 70 all Christian Worship was held in houses, for the Romans then destroyed Jerusalem and burnt down the Temple. The Romans hated the Christians because they worshipped one God instead of many, including the Roman Emperor. It was not until a Roman Emperor, Constantine, himself became a Christian in the early 4th Century, that Christians could freely build Churches and openly keep books containing written services.

Churches were sometimes built on the site of a Christian's house. Tourists can see one where St. Mark's house was in Jerusalem. Archaeologists have dug down thro' ruined churches at Capernaum to a one room fisherman's house always known as St. Peter's. But tourists in Yugoslavia are shown the great seaside palace of Constantine's father, Diocletian, who was a persecutor of Christians. A Christian Cathedral now stands over his grave.

From early written records it can be seen that the Church had kept to the two types of service, the daily prayer and praise with psalms, and the weekly Holy Communion. Disputes had broken out in the Church in the first three or four centuries. This led to a split into two groups, the eastern group under Constantinople (a city built by Constantine in 330 A.D.), and the western group under Rome. The two groups still kept to the same pattern of services, but we must follow the adventures of the western group to find out how the Prayer Book came into being.

The services became much longer and more elaborate as the centuries rolled by. So many saints were included, with fantastic stories of their lives and miracles that never really happened, that Our Lord and the Bible began to be pushed out. All the services were in Latin. This was only natural at first, for the everyday language in the western, Roman group was Latin. But during the centuries, other languages developed, until Latin was no longer understood.

In England, by the 11th Century, there were four main service books, all in Latin, called the Breviary, the Missal, the Manual and the Pontifical. There was a fifth book containing instructions for the priest to find his way about the other four - but it was difficult to follow! Besides, there were different versions of all these books, in use in the different cathedrals and dioceses.

Lay people might have one book in English, the Primer, containing the Lord's Prayer, the Creed, and some psalms and daily services.

A good priest would explain the faith in his sermon, but otherwise the people would not learn much. In fact, people grew more and more ignorant, but the bishops were trying to improve matters. They were also praying, and so of course something surprising happened.

In 1218 A.D. the Franciscan Friars came to England, quickly followed by the Dominicans. St. Francis and St. Dominic had both asked the Pope for permission to travel, preaching and teaching in towns and villages. They sent groups of Friars to different countries, including England. You can still see the remains of their first houses in Canterbury. The Franciscans built large churches to hold huge crowds. The Dominicans, experienced teachers, preached in a lively, memorable style. They told Bible stories in a fresh, up-to-date way, and used plays and pictures as illustrations. If you study very old church windows, or if you find an ancient wall painting in a church, or carving in a cathedral, you see what the Friars used in their sermons. Every picture has a purpose. The Ark teaches about baptism, Abraham and Isaac about Good Friday, and so on. The Friars wanted to make sure that everyone knew the Bible, as God's great plan for saving us from our sins and preparing us for heaven. They also expected everyone to know by heart the Lord's Prayer, the Ten Commandments and the Creed, in English.

Much good was done, but by the end of the 14th century there were rumblings of discontent. Some said that the Friars were always asking for money to support their work, which no-one could afford, as already so much money had to go to Rome to support the Church in other ways, that the country would soon be bankrupt. Some said that when preachers "explained" the Bible, they put wrong meanings on it, and that we ought to have the Bible in English, to see for ourselves. Some clergy said that the services should be revised. Yes, AND put into English, said others.

The whole Church needed to be re-formed, and there was great pressure for a very long time, both here and on the Continent, for reformation.

Those who protested most strongly against the Church's bad habits were called Protestants. Martin Luther (1483 - 1546) is the most famous Protestant reformer. A thorough Protestant Reformation would break all links with the Church. Protestants wanted a national church in each country, with the King as its head, for they hated the Pope (a bishop) as the head of the western Church. But our Lord Christ has only one church throughout all the world, descended from the apostles, or, to use one word, the Catholic Church. A piece broken off cannot be "the Church". Nor did the Protestants want bishops. Yet how could they receive the power of the Absolution and Holy Communion without bishops, who are the Church's life-line stretching back to the apostles and to Christ? A Protestant Church that breaks its link with the apostles is not apostolic. A Church with bishops is apostolic, and therefore part of the Catholic Church.

In England the Protestants were strong. The King, Henry VIII, although NOT a Protestant himself, was against the Pope for his own private reason. The Pope would not grant him a divorce, saying it was against God's law. The King would have his own way, and set himself up as "Supreme Head" of the Church of England. The Pope ex-communicated the Church of England, and the Roman Church has never since then regarded us as part of the Catholic, Apostolic Church, but has called us Protestants.

But we say that we are part of the Catholic Church, because we are apostolic: we have never been without bishops. We have listened to the Protestants when reforming our Church, and taken their advice. But the Church of England is apostolic, and therefore Catholic, although it is reformed.

XII WHERE THE PRAYER BOOK CAME FROM (continued).

Archbishop Cranmer, Archbishop of Canterbury 1533-55, had the task of simplifying the services and putting them into English, with other scholars to help him. It was difficult, because of the number of books to work through, and because some wanted to discard everything, and others wanted to keep everything.

Cranmer aimed to discard ceremonies and actions that were distracting and not helpful, but to keep those that were able to "stir the dull mind of man." He discarded fictions of saints' lives, and put in more from the Bible. He discarded long prayers to saints and kept shorter prayers to God. He discarded what did not agree with God's word in the Bible, and with the early "fathers", the first bishops whom the apostles ordained. He kept what agreed with the apostles and fathers. He tried to steer between the Protestants and the Roman Catholics.

He tackled many questions which have not been decided even now. Should we make the sign of the cross? Should we pray for the dead? Is the Holy Communion a sacrifice? To this day, the Protestants in the Church of England say No to all these questions, and the Catholics say Yes. It is difficult to satisfy both in one Prayer Book, and the wisdom of the Holy Ghost is needed to choose the right words. In addition we must all remember the words of St. John, "Beloved, let us love one another", and give God thanks that we have Catholics and Protestants together in our Church of England.

Some say that we have a Protestant Prayer Book; but if the original Protestants had had their way, we would have had one newly made up out of their heads. As it is, we have a Catholic Prayer Book, as we shall see, - but with Protestant markings on it.

Cranmer was truly Catholic. Remembering that there is one Church throughout the world he referred to the liturgies (services) of as many groups in the worldwide Church as possible, to find the best for the new, English Book. He borrowed from everywhere.

I. From the eastern Church. Although the eastern and western Church had parted company in the 4th Century, Cranmer chose from an ancient eastern liturgy the Prayer of St. Chrysostom, now at the end of morning and evening prayer. It makes a link between us and those eastern Christians far away. Besides, Cranmer chose ancient prayers because they have always been said by the Church, and so they link us with past Christians in the communion of saints. Cranmer also borrowed an eastern rubric telling us to say the Lord's Prayer "in a loud voice." If you are ever in an eastern Church, you will hear what this means!

II. From modern foreign reformers. Professor Bucer, a German Protestant refugee, was at Cambridge University when Cranmer was working on the Prayer Book. Professor Bucer contributed the Comfortable Words in the Holy Communion.

III. From modern English reformers. Cranmer and his team composed new prayers. Among them are the collects for Advent 1, 2 and 3, Epiphany 6, Quinquagesima, and Easter Eve.

Learn by heart: The Comfortable Words, and the collects for Advent 1 and 2.

IV. From the liturgy used in England. The four large Latin books used in English Churches.

1. The Breviary. This contained the short services of prayer and praise with psalms, said or sung at the set hours daily. They are:

Midnight:	Nocturns)	These eight 'offices' as they are
	& Matins.)	called, Cranmer simplified and
3 a.m.	Lauds.)	put into two groups, Matins and
6 a.m.	Prime.)	Evensong. They link us with Paul
9 a.m.	Tierce.)	and Silas singing hymns at midnight
Mid-day:	Sext.)	in prison, and with Our Lord, who
3 p.m.	Nones.)	must have gone to the Temple at
6 p.m.	Vespers.)	the hour of prayer, when He was in
9 p.m.	Compline.)	Jerusalem.

2. The Missal. This contained the Mass or Holy Communion, in a very long version, with many repetitions and ceremonies, which Cranmer pruned away. It had been usual for only the priest to receive the Communion, not the people. This was changed. Also, the reformers did not want any idea of sacrifice in the service, but only a memory of the sacrifice "made once for all upon the Cross." This has never quite satisfied the Catholics, who remember that St. John saw a vision (in Revelation) of that sacrifice, eternal in heaven, "a lamb standing, as slain," - not just shut up in history.

3. The Manual. Our Baptism, Marriage and Burial services come from here. Prayers for the dead were cut out of the Burial service, but Catholics like to put them in again.

4. The Pontifical. This gave us our Order of Confirmation, and the Ordination of Bishops.

Turn back to Card 2, where the Prayer Book services are arranged in four groups. Do you see how Cranmer condensed the four Latin books into one English Prayer Book?

Here are some dates:

- 1549: The first English Prayer Book published. No-one was quite satisfied.
- 1552: A revised version, more pleasing to the Protestants.
- 1556: Queen Mary had come to the throne. She broke down all Cranmer's work, and in 1556 she burnt Cranmer at the stake.
- 1559: Elizabeth, the new Queen, wanted peace in the Church. She brought the Prayer Book back, in a revised, less Protestant version.
- 1604: King James I, now King, ordered a new edition, not much changed (and also the Authorised Version of the Bible, to be used with it in Church).

Charles I was our next King. The Protestants managed to throw out the Prayer Book, but the King would not agree to dismissing the bishops. This led to his being beheaded on January 30th, 1649. He had faults, but is called King Charles the Martyr, because he stood up for the apostolic church. Cromwell was then in control. His government despised bishops, and dismissed clergy who did not agree with them.

- 1660: King Charles II came back. He asked the bishops to revise the Prayer Book. In two years they had done it, modernising old words and adding thanksgivings, and prayers for those at sea.
- 1662: They published it. This is our Prayer Book.

"That was good. What was it?"

"The Prayer Book."

"Oh! I've never been to a Prayer Book service before."

Conversations like this are happening more and more, so this folder is to help you to understand the how and the why and the history of the Prayer Book services. And it is to help you to worship in a way which many are discovering, or re-discovering, is a good way to worship.

There are twelve pamphlets or "signposts" in the folder, for all the family to follow together, with mum and dad explaining the hard bits.

So it is especially for parents

So it is especially for children

And it is especially for teenagers, who want to find out about the Prayer Book for themselves, and then tell their brothers and sisters - and parents!

This folder of pamphlets was written as the last in a series of nine folders, designed to show parents how to bring up their children in a "godly and Christian" way in the modern world, starting from the day they are christened, which is the beginning of good things to come.

080342

A Fort House Publication, Hartsop, Penrith, Cumbria.

Price 50p 1986

