

MINISTRY SKILLS SEMINAR

PRAYER BOOK LOGIC

'That service was led well!'

Mark Ashton (2002), 'Following in Cranmer's Footsteps'. Ch 2 in *Worship by the Book*,
Edited by Don Carson
https://www.dropbox.com/s/io7mrh5vzu9qd8r/Ashton_2002_worship.pdf?dl=0

Thomas Cranmer: 1533-1555

Book of Common Prayer

https://www.dropbox.com/s/ihy8o6zzelvrajn/BCP_extracts.pdf?dl=0

Preface

"to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it."

Concerning the service of the Church

Clergy: "by often reading, and meditation in God's word... be stirred up to godliness themselves and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth"

People: "by daily hearing of holy Scripture read in the Church... might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion"

"nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same"

Of Ceremonies: Why some be abolished and some retained

"the willful and contemptuous transgression and breaking of a common order and discipline is no small offence before God" [1 Corinthians 14:40]

The order how the Psalter... [&] the rest of holy Scripture is appointed to be read

Psalms once a month

OT once a year

NT twice a year

‘we must be as determined as he was to put the bible at the center of our church services; we must be as committed as he was to making Christianity accessible to ordinary people; and we must have the common sense he had in judging between primary truths and secondary truths, knowing where to be inflexible and where to be flexible’ (Ashton 2002, p.79).

a. Biblical in Content

Why do we gather?

Why do we rejoice?

How do we pray?

What do we hope for?

b. Accessible in Communication

Collect for Second Sunday in Advent

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

Praying the Collects

<http://www.timothykeller.com/blog/2010/10/1/how-to-pray-better-in-public-and-in-private-too>

The Address

The Doctrine

The Petition

The Aspiration

The Means

Are congregations observers or participants?

c. Balanced in Attitude

Value the past serve the present

Change familiarity

Welcome the outsider value the members

Evangelise Edify

Rejoice with those who rejoice mourn with those who mourn

Break the hard heart heal the broken heart

Keep the main thing the main thing

d. The Charitable Assumption

“The principle of the Prayer Book is to suppose all members of the church to be in *reality* what they are in *profession*” J. C. Ryle, ‘Prayer Book Statements about Regeneration’, 1874.
https://www.dropbox.com/s/5jqadtffgi1erd/Ryle_KnotsUntied_Regeneration_p133-167.pdf?dl=0

The Logic of Anglican Worship

‘it will be the task of the service leader to “thread” the service together unobtrusively but theologically so that there is a spiritual logic in the way one part follows another’ (p.90)

Why do we say a confession at the beginning of the service?

What do we direct the congregation to reflect on in a moment of silence?

What is the appropriate thing to do after the confession?

Why do we say the creed?

What makes these the prayers “of the people” rather than just the prayers of the service leader?

Where should the notices go?

When should we invite people to stay for morning tea?

Why do we sometimes kneel, sit, or stand?

The end of worship: responsibility, privilege, and audacity