

**Assessing the accessibility of the liturgical texts
of the Church of England: using readability
formulae**

G B T BAYLISS

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Geoffrey Brian Tudor Bayliss MA (Bangor)

**Assessing the accessibility of the liturgical texts of
the Church of England: using readability formulae**

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Director of Study: Prof Chris Lewis

Supervisor: Professor Leslie J Francis

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THESIS DECLARATION

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This work has not been previously accepted in substance for any degree and is not currently being submitted in candidature for any degree.

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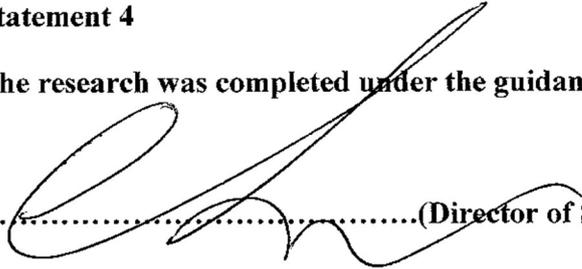
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Abstract

Is there a gap between the language used in Church of England liturgy and the language of the nation? If such a gap exists is it growing or shrinking? In 2014 an application for a street performance licence for a passion play was turned down because a local authority officer who misunderstood the meaning of passion play. The National Skills Audits (DfEE, 2003; DBIS, 2011) revealed a simple truth, many people in England find reading a challenge. The issue is complex and can be approached in many ways. One approach is through a window of readability.

This dissertation takes standard tools used to assess readability into this new area, liturgy. It reviews the variables that affect the readability of a text and tells something of the developmental path of readability formulas. In the context of Church of England liturgy it considers changes in use of vocabulary (Sherman, 1893) within Communities of Practice (Wenger, 1999). Three readability formulas are used: SMOG (Mc Laughlin, 1969), Dale-Chall Reading Age (1948, 1995) and the Flesch Reading Ease Score (Flesch, 1948). Such formulas consider the impact on readability of polysyllabic words, familiarity of text and sentence length. The resulting analysis plots the changes in the readability statistics of liturgical texts over time showing a trend towards the writing of text with more comfortable readability statistics. It is demonstrated that texts containing longer sentences are also likely to contain greater percentages of both polysyllabic words and challenging less familiar words.

Against the National Skills Audits (DfEE, 2003; DBIS, 2011) these results are used to consider the appropriateness of the liturgical texts of the Church of England for use in England today. The results reveal that, when measured against a framework of readability, more than 43% of the population are challenged by nearly 50% of the written liturgical texts used by the Church of England. A list of 33 frequently used, community specific, challenging words, are isolated. It is recognised that the use of these may be hard to avoid. Alongside these occur over 900 other challenging words. Part of chapters 4 to 11 consider how the sentiments and message of currently used liturgical texts might be couched in forms that produce more comfortable readability statistics. Chapter 9 considers how the readability of the marriage service changes as the liturgy progresses and recognises that some texts can present particular challenge. Recommendations concerning future liturgical texts are made. This

includes bringing into view optional texts that generate more encouraging readability statistics.

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Introduction

Introduction: Words and the Church of England

Introduction: The issue of words

The Independent Newspaper on Friday 18th April 2014 (Molloy, 2014) ran a headline: Oxford City Council apologizes after a Passion Play it 'mistook for live sex show' is cancelled. The following article read:

A council has apologised after a Good Friday Passion Play was cancelled because a councillor reportedly thought it was a live sex show.

The plug was pulled on The Cowley Road Passion Play when an official from Oxford City Council said organizers from St Mary and John church and St Stephens House College could be committing an offence without the proper council permits.

Oxford City Councillor and United Reform Church pastor Dick Wolff told the Oxford Mail: “Unfortunately, one of the city council’s licensing officers didn’t recognise that a Passion play on Good Friday was a religious event.

“I think he thought it was a sex show, so he said it may be committing an offence.”

So what happened here? Two cultures clashed. The interface between the language of the Church and the working language of the nation failed. The contextual use of the word ‘Passion’ conjured different images. As our nation becomes increasingly secularised, and as the language of the Church is increasingly distanced from everyday life, such occurrences will properly become more common. But is there deeper significance? Was this a one off event, or, is it symptomatic of a larger issue linked with the language of two communities?

Eugene Peterson (2007), a pastor, college tutor, theologian, and writer, in the introduction to *The Message* explains how and why he started that particular work. He had been a Bible college teacher and moved jobs to be the pastor of a congregation. He recognised that he was in a world of two languages: the language of the Bible and the language of the world. The

language of the first seemed to have little impact on the language of the second. In his role as a pastor, he found his primary calling to be one of translation; making the meaning of the language of the Bible available to those who spoke only the language of the world. He believed that, for many, the language of the Bible was inaccessible. Although there seemed such similarity, people found it difficult to work out meaning. As we look back into our Anglican heritage we find this idea of accessibility enshrined in our ‘Articles of Religion’. The context in which article XXIV developed was different, but the intent was similar:

Article XXIV: Of Speaking in the Congregation in such a Tongue as the people understandeth:

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

In *The Message* Peterson’s argument for the careful use of language arose from his experience. In *Eat this Book* (2008) he presents this argument in three phases. The first considers our reaction to the word of God; how we interface with it and allow it to permeate every part of our lives. The second considers the broader environment in which we use and respond to the Word of God. It considers that the text of scripture has both a literal meaning and a deeper spiritual meaning. The third considers how our current Bible has arisen, stemming from God’s secretaries, people who have recorded God’s story and subsequently, through the school of translators, people who have taken the original text and transformed it into English. It is the last of these, the translation into the language of the day, which relates to the challenge encountered in Oxford, and the 24th article of religion.

An example taken from the figurehead of the Christian Church

The Christian faith, faith in a historical character Jesus, takes the life and teaching of this Jesus as the model for life. An awareness of Jesus’ teaching, the use of parables, and the recording of these in the common Greek of the day is well recognised. His way of communicating is a significant force in shaping the life styles of today’s believers. Peterson (2008, p. 147) relates the translation of the Lord’s Prayer as an example. Within this prayer the first clauses deal with the furtherance of the Kingdom of God. The last contain issues of

holiness. This middle phrase asks God to ‘give us bread’ and is the only part of the prayer that refers to physical material. Here the type of bread is qualified. It is preceded by the adjective epiousion. This caused the early translators a problem. Prior to the seventeenth century there was no other recorded occurrence of this word. In consequence there was much speculation as to its meaning. Was it a spiritual bread that we were to ask God for? The answer came from the excavated rubbish heaps of Egypt. As archaeologists sorted through the ancient refuse the answer appeared: epiousion was a slang word for today’s bread. The discovered shopping list contained exactly the same wording, “Go get today’s bread from the baker”. Jesus’ teaching, as presumed in the Greek New Testament, was pitched in the vernacular of its time. He used everyday language which, it appeared, might have a short shelf life and a local usage. It was language which was intended to be understood by the local audience.

The lessons of Peterson concerning the use and articulation of the Word of God hold true for a broader canvas of material. The words we use today, the words we recite, extemporise or, read, need to communicate with the world we are in. In the case of our Oxford headline this has woefully failed to occur. An officer of the nation failed to understand what for many modern day members of the Church of England would be an everyday statement. Was it his fault? Some may argue that it was. I would argue that it was our responsibility to present our case, in a form that communicated our ideas, in language understood by the audience we were corresponding with. In simple speak, that we would speak their language.

Do our written texts achieve the aim of speaking to everyday people in the way we might wish? In particular, do the texts of the liturgies in current use in the Church of England reflect these ideals? It is a very big field of study, in this dissertation I shall consider those aspects of the field that can be interrogated through a window of Readability.

Chapter 1: The context in which the words in the Church of England are used.

Chapter 1: The context in which the words and the Church of England are used.

The development of written text and the relationship it has with spoken text.

In Europe, over recent years, in excess of 500,000 new titles have been published annually (FEP, 2012). All different, yet the style and content of each reflecting the intended audience. Since William Caxton released a printed edition of Chaucer's *Canterbury Tales* (in the 1470s) the content of books and other printed material has developed. It has been honed to communicate with specific communities for specific purposes.

Since before the invention of the printing press, there has been variance between the words we speak and the words we write down. The study of this is no new subject. Lucius Sherman (1893) expounded such an idea in his work *Analytics of literature, a study manual for objective study of English prose and poetry*. He wrote whilst teaching in the English Faculty of the University of Nebraska. Such insights transformed his teaching and thereby the experience of his students. In the preface to his work he describes how such knowledge brought about change to the 'learning and style of writing' of his students (1893, pp. i-ii). In particular he highlights a lightening in style as the written word became a closer shadow of the spoken word. Such change echoed historic changes since Elizabethan or ante-Elizabethan times. At that time, in his opinion, written text was cumbersome and difficult to understand. As time passed style changed and a form developed which was often (in his opinion) as accessible as the spoken word.

A comparison of written text and the spoken word, flows through his thesis. He demonstrated that the nature of written text is organic, with style and construction changing over time. Key to his observations was a decrease in average sentence length. He found that Fabyan (circa 1515) wrote with an average of 63 words per sentence, whilst Emerson (circa 1883) used on average 21 words per sentence. Sherman uses other notable writers, from varying periods, to substantiate this claim.

Later Sherman turns to sentence structure. He demonstrates that sentences, in modern prose, are not only shorter but also introduce fewer ideas or facts. Indeed they are, as previously stated, closer in form to the spoken word.

What reasoning does Sherman provide to explain this difference between the spoken and written word? It is to immediacy of use that he attributes such clarity. When we speak to each other we work hard to ensure that our sentences are understood: Even for a highly educated person there is retained a curt, brief, simplicity that reflects the speech of the broader public. When thoughts are written down this ‘simplicity’ tends to be lost. Sherman demonstrated that as a writer’s style develops, the written sentence structure becomes heavier and more involved. Sherman reflects, when comparing dictated and drafted letters, that dictated letters have a style close to the spoken word (p. 283). They also have a simpler form.

Sherman observes that the audience for the written word has also changed. In early days few people read and all writing was for the academics of the time. Today most individuals, in Britain, read. The audience (and skill base of this audience) is therefore much broader. As a practical rule of thumb he suggests that each sentence “should contain only that which the reader, or writer, will easily present in a single view” (Sherman 1893, p. 290). Further, that sentences should contain no more than one or two ideas. Sherman also considered the relationship between concrete information and inference. He relates how some sentences are constructed to fully explain ideas, whilst others incorporate implication. He noted that the use of implication often allows the sentence to develop more rapidly. This however has a cost. The skilled reader finds implication in sentences an enhancement; those who have less strong reading skills struggle to understand implied meaning.

As Sherman comes to a close he proposes that good writing is shaped by three forces: first, the desire to communicate the ideas and thoughts of the writer; secondly, the desire to be clear and understood and thirdly, the desire to please or suit the reader in a special way through the manner of presentation. He maintains that the detail of these principles has been developed over a long period, through experimentation, and that as time has progressed the written word has progressively taken a shape that more closely reflects the spoken language (Sherman, 1893, pp. 327-331). Through this process an ‘Everyman’s Best Style’ (EBS) arises. It is a style that communicates not to a narrow section of society but communicates effectively across the largest part of this body.

Sherman was no liturgist; he was a university lecturer, teaching English. His ultimate aim was to encourage the development of reflective writers of high quality engaging script. Within the context of this dissertation his understanding of the change in the structure of

written text over time is of importance, but his comments on individual style should also be noted (Sherman, 1893, pp. 340-41).

Having identified 'Everyman's Best Style' (EBS), Sherman proposes that individual writers will develop their own style. This style will address the part of the community for which they have a specific interest or association. This leads to variance from EBS both in vocabulary and sentence structure. For each context we need to ascertain the best style. For some it may closely reflect EBS. For others there may be great variance from EBS. The ultimate outcome will be dependent on: subject, usage and audience. As we look at the liturgical texts of the Church of England today we will need to allow these reflections to shape our enquiry.

Does the recent development of liturgical texts in the Church of England reflect Sherman's observation that written materials evolve, becoming simpler in form? If this is so, how might the consequences of an extrapolation of such principles shape the breadth, width and content of liturgical texts in the years to come?

Language in the context of a community: Etienne Wenger

Written material in the Church of England is the product of a complex mixture of influences. We cannot consider the printed text of liturgies of the Church of England without giving some consideration to the structure of the community that they claim to serve. Etienne Wenger (1998) in his work *Communities of Practice* describes a useful framework for the description of the community structure found within organisations. He recognises that true communities are held together by issues of commonality. Such commonality may take the form of goals, practices, memories, constraints, or conditions. In his opinion there is also a need to occupy the same time frame. Commonality leads to identifiable procedures, practices and language. The text of the liturgies of the Church of England strive to serve the already gathered Christian family that meets in the parish church for worship. They serve by providing framework and structure to the gathered body of Jesus' family: those that identify themselves as being Church of England members. In addition they serve individuals that engage with this worshipping body, but have no long-term affiliation. This latter group assemble for a variety of reasons: curiosity, family invite, marriage, baptism, funerals, etc.

The established worshipping body changes as membership changes. As a new person joins (either on a temporary or permanent basis) the identity, and areas of commonality, of the

community also change. Some changes may be small, others will be great. A healthy church will take the needs of all the stake holders, including ‘incomers’, into account.

The nature of Communities of Practice

Wenger recognised that a Community of Practice consists of individuals that come together for a particular purpose. Purpose can be very diverse; it may be to compile the pages of a monthly magazine, to build a car, or to worship God. Within such a community, three key processes occur, and reoccur: Participation, Reification and Negotiation of meaning. Such terms need a little explanation.

Participation: Membership is defined by participation. Anybody who is part of the activity is part of the Community of Practice. If you are not participating in some way you are not part of the Community of Practice. The nature of the given ‘activity’ may be internally devised or may have been set externally.

Negotiation: Within Anglican circles we talk of the Eucharist as a concrete event. It has gained an apparently clear definition through repeated use and the negotiation of meaning by those who participate in it. The diversity of understanding of ‘Eucharist’ across the Church of England, reflects the power of local negotiation of meaning.

Reification: In the Eucharist we talk of ‘gathering around the Lord’s table’ and ‘meeting God in bread and wine’. They are complex ideas that many find difficult to understand. In the Eucharist we have generated terminology that attempts to convert concepts into concrete events. Wenger talks of reification being the process of producing points of focus around which negotiation can take place

I would claim that the process of reification so construed is central to every practice. Any Community of Practice produces abstractions, tools, symbols, stories, terms, and concepts that reify something of that practice in a congealed form. Clearly, I want to use the concept of reification in a much broader sense than its dictionary definition. But I want to preserve the connotations of excessive concreteness and projected reality that are suggested by the dictionary definition. Indeed, no abstraction, tool, or symbol actually captures in its form the practices in the context of which it contributes to an experience of meaning. A medical claim, for instance, reifies in its form a complex web of conventions, agreements, expectations, commitments, and obligations, including (on the part of medical professionals) the right to bill for certain services and the obligation to do so in a standardized way and (on the part of the insurance company) the right to decide if the claim is legitimate and duly filled out, together with the obligation to honour the claim if it is.

(Wenger, 1998, p. 59)

The changing membership of the Church of England, resulting from births, deaths, and the coming into and the drifting out of faith, result in a Community of Practice that is not fixed. The pressures that a community brings on the local practice will, with time, change. This in turn will change local understanding of an activity. Whilst the terms generated by the processes of reification may stay the same the negotiated meaning of these terms may well change.

Each worshipping community is part of the pilgriming people of God. They travel not only through time but also on a journey of development and growth. Each liturgy will be continually under pressure from the three processes, Participation, Reification and Negotiation. As such each community is in a state of perpetual reformation. Whilst the liturgies we use arise from the same foundational principles, it is clear that liturgy evolves (Senn 1997, pp. xiv-xv). Such change is not surprising if Negotiation of meaning, Participation and Reification are at work.

A consequence when Communities of Practice have a stable membership:

In a static Community of Practice, where Negotiation of meaning, Participation and Reification have been at work for an extended time, the language of the community is likely to become increasingly fixed and may move away from main stream practice. A community that is stable and has not welcomed, or made space for, new members for many years will, unconsciously, develop practices and language that are barriers to incomers. Fowler (1998, p. 48), as he develops ideas on how to break the barriers that exist to church growth, is clear that, if sustained growth is to occur, there need to be many entrance points for joining a church. A growing church will have in place a maternity wing for new membership: a place where joining is easy and movement from peripheral membership to body membership flows. Such entrance points into the church community imply an expected new mix of individuals within. This will lead to fresh Negotiation of meaning, Participation and Reification. In consequence evolution of the community will take place.

Liturgical texts of the Church of England

Since conception, the Church of England has been liturgical. The earlier prayer books, leading to the still much used 1662 Book of Common Prayer, laid out forms of service to address the needs of life from cradle to grave. They were relatively linear in form, with little deviance to left or right. After a significant period of review, and trial, *Common Worship* (2000) arrived. Whilst retaining a centrally authorised structure, it has opened up possibilities of more extemporary and locally developed forms. What was a 'linear tramway' has become a map of many possible routes. This dissertation will look at published Church of England liturgical texts and consider how they measure up against an understanding of 'Readability'. The canvas of texts under consideration have been produced by a large Community of Practice, the Church of England, and as such have been shaped through the Negotiation of meaning, Participation and Reification of the community involved. At best, they have been shaped by the Spirit of God which inspires Christians.

The foundations of these liturgies go back beyond the formation of the Church of England. They have been shaped by the Catholic tradition, but they increasingly draw on the broader traditions of Celtic and Orthodox Christianity.

This dissertation does not attempt to revisit and re-write our understanding of the path of liturgical development. Rather it will look to use current understanding to cast light, reveal, and explain the shape content and intention of the material we currently use.

The texts of historic liturgies were products of their time. To a large extent the detailed intent of the original writers has been lost. What we share today is an understanding of their intent shaped by the world in which we live. As we do this, each liturgist occupies a unique position. In such a context our understanding will change.

Looking back to look forward

Senn (1997) is clear that losing historical perspective is unacceptable. He believes such insights act as anchors for Christian mission. I quote ‘A loss of historical memory would endanger the gospel itself’ (p. 9). We will always be the pilgrim people of God, who are grafted into the line of Abraham through Christ. We will always be looking back to the cross but looking forward to Christ’s return. We are a people rooted in the past, living in the present, and looking to the future. The words and actions we use in worship should reveal our belief, theology and hopes.

Looking at historical practice will enable us to open a window of understanding on our current practice. As we track the changes, we can see threads of constancy and fashion within our Christian thought, belief and understanding. We can then extrapolate these allowing them to illuminate possibilities for the future.

Senn structures his work along a time line, claiming that the fulcrum is the reformation of the sixteenth century (p. xvi). Whilst he is not from the Anglican tradition he provides a solid foundation for reflection on liturgical structure up to the *Book of Common Prayer*.

As the work of this dissertation progresses components of liturgy will be considered that were written at different times. This will provide opportunities to reflect on the background and developmental path leading to the material in current use. Senn (1997), Dix (1945), Jones et al. (1992), will be useful in these reflections.

Readability is a small window onto a large scene

It is clear that the text of liturgy is only one part of the larger drama of liturgy and worship (Senn, 1997, p. xv). Worship is a ‘whole life action’; incorporating imagery, colour, silence, action, stillness, imagination. It starts before we are gathered and continues after we separate. The focus for this dissertation remains within the texts we use in our printed liturgies. This in no way reduces our understanding of the importance of the other aspects of worship, but recognises the key place of the words we use. These keys unlock for us understanding and experience. Readability considers just one facet of the way these words function.

Supporting material explaining modern liturgy

The introduction of Common Worship has led to a number of useful companions and guides (Delap and Lloyd, 2000; Bradshaw, 2001, 2006). These provide some reflection on the purpose of current liturgies and cover a breadth of examples from the Common Worship library. Within this dissertation, as each liturgical area is addressed, these resources will be drawn upon for context and purpose.

There is a broader canvas of material relating to analysis of the liturgy of the Eucharist than to other liturgies we use. Senn (1997), a North American writer, in his book *Christian Liturgy Catholic and Evangelical*, is a good example. He is a Lutheran with self-confessed Catholic roots. In his extensive work he embarks on a substantial review of the development of Christian liturgy over the years. Within the preface he gives a clear exposition of the importance of looking back into history as we form liturgies for use in our current times. He explains how the pressures of social and cultural change come to a focus on the developing liturgies of the day. For him the primary mission of the Church (to bring the gospel message of Christ to the contemporary world) needs to be attempted in ways that are accessible to the audience of this intent.

Senn (1997) recognises that such practice is ‘usually’ achieved successfully by forms that are indigenous to the time and setting: ‘Customs encrusted with age that no longer seem relevant to the contemporary Christian community need to be evaluated in terms of their usefulness to the proclamation and celebration of the gospel’ (p. xiii). This does not suggest that we throw out the baby with the bath water, but sieve that which is essential from that which was

contemporary and culturally relevant to another time. Put another way, we should hold onto core material, and release material which is peripheral.

Is readability a real issue for Britain in the 21st century?

In 2003 the Westminster Government's Department for Education and Skills published the result of its '*Skills for Life Survey*'. Chaired by Sir Claus Moser, the survey was government commissioned and followed a report to the Department for Education and Employment. The report made it clear that, at a national level, there was a significant functional illiteracy. In the introduction Moser explained that one in five adults, when given the index to the Yellow Pages, could not find the page reference for plumbers, and when asked to lift information of the location of a concert from a poster were unable to do so. For the casual observer these appear shocking observations!

In 2011 (Department for Business Innovation and Skills, 2012) a follow up report was delivered. Structures had changed, so it was now reported to the Department for Business, Innovation and Skills. This project followed a comparable methodology and reported back against a similar framework. It came to similarly challenging conclusions.

The '*Skills for life survey*' considered the Literacy, Numeracy, English for Speakers of Other Languages [ESOL], and Information Communication Technology (ICT) skills of adults between the ages of 16 and 65. These individuals were normally resident in England and viewed as being representative of the broader community.

The literacy skills assessed included: reading (comprehension), reading (vocabulary), writing (elements of composition), writing (spelling), writing (grammar and punctuation). The results of the literacy component were analysed using a National Standard of 5 levels (see Table 1.1)

Table 1.1: Literacy levels	
Level	Literacy (reading) An adult classified at this level..
Entry level 1	- Understands short texts with repeated language patterns on familiar topics - Can obtain information from common signs and symbols
Entry level 2	- Understands short straightforward texts on familiar topics - Can obtain information from short documents, familiar sources and signs and symbols
Entry level 3	- Understands short straightforward texts on familiar topics accurately and independently - Can obtain information from everyday sources
Level 1	- Understands short straightforward texts of varying length on a variety of topics accurately and independently - Can obtain information from different sources
Level 2	- Understands a range of texts of varying complexity accurately and independently - Can obtain information of varying length and detail from different sources

Higher skill levels indicated an ability to access more complex text. The results were used to model the distribution for the national population. These are summarised in Table 1.2. When these figures are considered it becomes clear that any assumption that people who enter churches have strong reading skills is ill-founded.

Table 1.2 Numbers and percentages of 15 to 65 year olds in the population at each literacy levels				
	2003		2011	
Literacy level	%	Number	%	Number
Entry level 1 or below	3%	1.1m	5%	1.9m
Entry level 2	2%	0.6m	2.1%	0.7m
Entry level 3	11%	3.5m	7.8%	3.0m
(All Entry level or below)	(16%)	(5.2m)	(14.9%)	(5.5m)
Level 1	40%	12.6m	28.5	10.5m
Level 1 or below	(56%)	(17.8m)	(43.4%)	(16.1m)
Level 2 or above	44%	14.1m	56.6	20.9m
	100%	31.9m	100%	37 Million
Source for population figures: Census 2001/2011.				

How have the liturgies of the Church of England been road tested?

The Church of England has a broad range of resources for worship. The majority of these are presented as liturgical text. Communication with those on the Liturgical Committee indicates that the assessment of suitability of material arises first through a reading aloud of new material within the committee. This is followed by the trialling of the liturgy in local churches, i.e. within the current Community of Practice. This dissertation will look at liturgical texts that have been produced using this method and observe what is revealed when we look at them through a window of readability.

What significance does this have for the church?

The Church of England is a liturgical church, heavily reliant on printed material. In the era of Common Worship it can no longer be assumed that the same liturgical text will be used week after week. Whilst it is essential to consider the appropriateness of our liturgies in terms of theology we must also consider the end users.

It is well known that the Church of England in the countryside is viewed as a middle class church filled with old people. Is it possible that the congregations found in the countryside churches have been selected for membership partially by their ability to cope with the written liturgies locally used? Is it possible that the liturgical texts in use are the cause of this apparent stereotyping? Is it the Christian message that is the determining force in the life of the church? Does the poetic form, and traditional shape of liturgy so define us that we disenfranchise part of the community we wish to serve? These are questions well beyond the scope of this thesis. What is within the scope of this thesis is a consideration of the readability of such liturgies. And how they match up to the skill base of the population we strive to serve.

Our Liturgies as missionary tools:

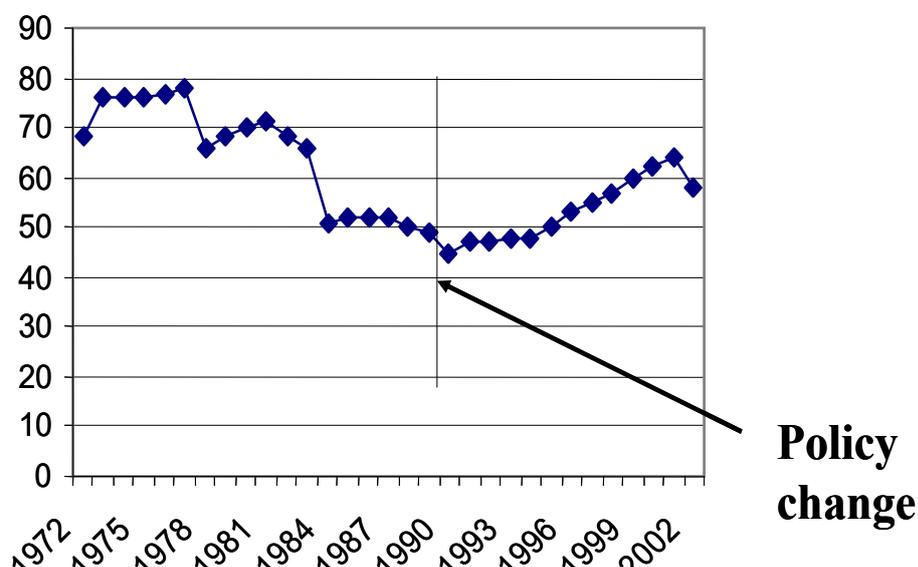
Local churches are by their nature Communities of Practice; which have existed for a significant period of time, have members in pursuit of common goals, and might have practices that are common across the organisation. They hold a common memory, similar conditions are shared, and common constraints exist. Within such an environment specific vocabulary develops. In consequence non-catechised individuals who engage with the community find themselves outside their comfort zones. Where communities have had a static membership the language developed within the body can become a barrier to joining (Wenger, 1999; Fowler, 1999).

The Church attempts to fulfil the commission of Christ. Part of this is found in Matthew's Gospel (Chapter 28 verse 19):

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.

It is not surprising that our churches grow when mission is high on the agenda. The Diocese of London started a period of growth as it moved from appointing 'Pastors' to 'Missioners' (Fig. 1.1). (The cyclical increase and decrease in numbers over a period of 7 years may be linked with the periodic restarting of the electoral roll.)

Fig. 1.1 Diocese of London: change in the total Electoral Roll



There is no immediate link between appointing mission leaders and the use of particular liturgies. But the mind-set of the ‘pastor’ against the ‘mission leader’ is different. The pastor considers what will be most suitable for his/her current charges: those who are already part of the congregation and within the fold of God’s Kingdom. The mission leader considers the impact that the congregation, and their patterns of behaviour, will have on the souls that she/he is attempting to shepherd into the Kingdom of God. The pastor will feel internal pressure attempting to nurture new members into comfortable use of the current patterns of services. In contrast the mission leader is likely to question the suitability of the current provision to the needs of those it is hoped to draw in. They are likely to strive to develop service content which is as accessible as possible. Against such a frame it seems reasonable that the pastor will have less concern over the readability of the liturgical texts than the missionary. Why is this? The congregation he/she ministers to has already selected to use the material in question. In comparison the missionary will be looking to ensure that the only barriers to faith are those presented by the truth of the Gospel: They will work to move away any cultural barriers. For the missionary, issues of ‘readability’ present themselves as possible cultural barriers.

The Church of England is a missionary church. The liturgies we use need to be ‘tools’ that fan the flames of that focus. Our liturgies need to be seen as missionary documents, designed

to draw individuals into a clearer understanding of their place within God's family and the Christian community. Against this framework, it is vital that the language we choose (Wenger 1999, p.202) in our liturgical texts reflects and is understood by the community, In Sherman's terms (1893) our liturgical texts need to be rooted in Everyman's Best Style (EBS). This is the essence of the previously mentioned 24th Article of Religion of the Church of England (United Church of England and Ireland, 1862). At the time these articles were generated, the pressure was for the use of local English to replace Latin. Behind this there lay a recognition that what is said needs to be understood by those who are its intended audience. If an individual is to choose to be part of the church it is important that they can understand what is said and what happens within it. The written texts used are an important part of that environment.

This leads us to ask the big questions 'What makes liturgical texts readable?' and 'Are our liturgical texts readable?' The question of what makes text readable and the history of readability formulas are interlinked and provided the subject for the next chapter.

Chapter 2: The history of Readability Formulas

Chapter 2: The history of Readability Formulas

While questions of readability have been studied for a long time, this history will focus largely on the developments in the twentieth and early twenty-first century. Over this period readability has been of significant interest to those involved in education but such interest has been fed by the needs of life in the wider world. Teachers have wanted text books that pupils can access and examinations that test subject knowledge not secondary literacy skills. There have been times when the knowledge of a pupil in a specific subject area has not been tested because the question asked could not be understood. Employers have wanted instruction manuals that staff can read and use. The following journal articles/books tell the story of the development of readability studies. They continue from Sherman's work of 1893 mentioned in Chapter 1.

The Teacher's book of words

Following 6 short pages of introduction, Thorndike (1921) lists alphabetically 10,000 'most used' words and assigns to each a 'credit number' indicating frequency of use. The list of words was generated from a variety of material: Children's literature, Biblical and English classical writing, Interest books (cooking, farming, sowing, the trades etc.), Newspapers and Correspondence. The credit numbers assigned showed their position within the frequency list. The higher the credit number, the more frequent the use (greater than 49 indicated they were within the top 1000 words). Thorndike further divided these sections using a coding system.

DuBay (2006), when reviewing this work, commented that Thorndike's work occurred in a time when there was a change in the constitution of the school population: some children were the first generation in their families who had gone to school, others had English as a second language. There are strong similarities between this changed environment and our twenty-first century church circumstance. Our nation has a changed demography: many communities have an increased non-white Anglo-Saxon population where English is not the first language. Significantly our churches are no longer places where we welcome the catechised from long family histories of faith. Today we are working with the unchurched, striving to serve first, or returning generations, of Christians.

In his short introduction, Thorndike argues there are three uses for the material he has supplied. The first two have a relevance to this work. First, it provides a teacher with a framework against which to measure the relative importance of a word against the backdrop of other literary works. It allows for the question, ‘Is this word an essential part of the developing vocabulary of a child?’ Secondly, it provides a quick route for the new or inexperienced teacher to gain knowledge that other experienced teachers have accumulated over a number of years. To paraphrase these for the ecclesiastical setting: First, it poses the question ‘Is this word an essential part of the developing vocabulary of a new Christian?’ Secondly, a word list provides a quick route for the new or inexperienced minister/liturgist to gain knowledge that experienced ministers/liturgists have accumulated over a number of years.

Thorndike, in association with Lorge (1944), later released a 30,000 word version of this book based on a broader range of materials. In this Thorndike acknowledges a number of shortcomings of his first work. He also recognises that context changes the expected vocabulary (in line with Wenger, 1998, p.58). The listing identifies the occurrence of words in four specific areas, General, Magazines, Juvenile books and Semantics¹.

The following piece of research by Lively and Pressey (1923) criticised his list for its focus on literary and poetic forms of writing. This too has a relevance in the application of the concept of readability to the area of liturgy

A Method for Measuring the “Vocabulary Burden” of Text books

This article, by Lively and Pressey (1923), is indicative of the early days of engagement and presents a first attempt at a readability formula. The introduction sets the scene:

¹ Counted against specific meaning e.g. ‘can’

The present study was begun as a result of a minor investigation regarding the number of technical words in a certain junior high school science book. The study revealed an astounding number of technical terms a number so large (as testified by teachers using this book) that the course often became quite as much a study of scientific vocabulary as of scientific facts. (p. 389)

It marked a moving into a quantitative analysis of the challenges in a particular text. It considered three variables each derivative of Thorndike's work. Building on Thorndike's work they considered the number of unique words in a sample of 1,000 words. This they called the 'vocabulary range'. Secondly, they considered the number of words not appearing in the Thorndike 10,000 word list. These were listed and identified as 'technical vocabulary'. In later work this concept of unfamiliar words is picked up in the Dale-Chall Reading Age calculations. Thirdly, the Index of words in the Thorndike 10,000 wordlist was noted and a weighted mean calculated for the text. This they defined as the 'weighted mean index number'. It was this number that for them proved to be the best indicator of complexity.

In the results section it becomes clear that comparison of text within a literary form is more easily achieved than a comparison between literary forms. The nature of scientific writing is very different to that of a novel.

An Objective Method of Determining Grade Placement of Children's Reading Material

Looking at the familiarity of vocabulary is not the only approach to studying readability. Syntax is also important. Using a sample of 152 well known, liked, and graded², children's books, Vogel and Washbourne (1928), with their colleagues, considered the relationship between 19 'elements of difficulty'. These included: vocabulary, sentence structure (sentence use, form, dependent clauses, phrasing), parts of speech, paragraph construction, general structure and physical make up. They counted the occurrence of these and looked for

² From an established Winnetka Graded Book List

an informal correlation of the results with the assigned grade for each book. Using this as a starting point they selected ten elements for further study. Whilst some of these were derived from Thorndike's work (Median reading score, Different words in 1,000 words, Uncommon words in 1,000 words), others were based on sentence content (Simple sentences in 75 sentences, Adverbial clauses, Nouns in 1,000 Words, Prepositions in 1,000 words , Verbs in 1,000 words, Words per paragraph, Words in 75 sentences). They elected to leave the 'physical make-up of the pages' for another study.

These ten elements were carefully chosen to 'find elements which would correlate as little as possible with one another and as highly as possible with the median reading score of the children who read and enjoyed the books that had been assessed.' (p. 376)

Having considered the correlation of Winnetka Grade books against a variety of multivariable algorithms they arrived at a method of calculating a 'Reading Score'(X₁), for each book (r = .845). This relied on: the number of different words in 1,000 (X₂), the number of prepositions in 1,000 words (X₃), the number of uncommon words in 1,000 (X₄), and, the number of simple sentences in 75 sentences (X₅):

$$X_1 = .085X_2 + .101X_3 + .604X_4 - .411X_5 + 17.43$$

From these (using conversation table) they generated a 'Grade'.

The works of Waples , Tyler, Ojemann, Dale and Lyman

The early work on readability was focused on school aged children. The 1930s brought a new challenge. High levels of unemployment in the USA led to increased use of the public libraries. Research into what people wanted to read led to a realisation that there was a shortage of suitable material (Waples and Tyler, 1931). Readers wanted to expand their knowledge but much of the material on the shelves was too difficult.

Ralph Ojemann (1934) introduced work on adult reading skills and readability. He researched and 'scaled' 16 magazine articles about parenting. These provided a framework against which a skilled practitioner could place other texts. He scaled the articles using comprehension tests, judging that a passage was successfully read when 75% of the questions asked received correct

answers (several references to this work talk about him using 50% of correct answers indicating comprehension). The cohort of 365 parents tested (209 in sample 1 + 156 in sample 2) came from the city of Iowa. These were not fully representative of the population as he viewed them as disproportionately coming from ‘the higher educational levels’. He investigated two strands: 16 quantitative variables (number of simple sentences, number of complex sentences, the per cent of words in Thorndike's first 1,000 word list etc.) and number of qualitative variables such as ‘concreteness or abstractness’.

Ojemann opened two key windows on the vista of readability. First, Ojemann noted that observations previously seen in the reading material of children (access being limited by its readability) were reflected in adult reading material. Secondly, Ojemann observes that issues such as ‘concreteness or abstractness’ were critical factors affecting comprehension. This latter conclusion broadened the variables that needed to be considered and seeded two complementary but significantly different approaches to readability: the first scaling and the second the application of formulas. For those looking at empirical evidence, ‘Formula’ became the focus, for those looking for more ephemeral and judgment based evidence ‘Scaling’ came to the fore. There has been a tension ever since: Those using scaling have argued that you cannot use a narrow band of variables to access the complex environment of written material. Those using formulas have argued that the strong correlation they have uncovered between formulas constructed from a limited number of variables and work that is scaled, give credence and purpose to the use of formulas. Can formulas using simple variables provide a useful window when considering readability?

Dale and Tyler (1934) in the same year as Ojemann released the results of a study of what they titled *A Study of the Factors Influencing the Difficulty of Reading Materials for Adults of Limited Reading Ability*. It used 74 written pieces dealing with personal health. These were taken from a variety of sources (magazines, newspapers, text books, adapted children’s health books etc.).

In an informal way this piece of work understood that the place of an individual in a Community of Practice affected the ability of that individual to engage with written material

relating to that community.

In comparing the difficulty of various materials it was necessary to choose materials which dealt with the same topic since the interests of adult groups vary with the subject treated in the material, and variations in interest are likely to affect the effort put forth by the reader. (p. 386)

Dale was developing an approach to readability that considered known words. It used the principles behind Thorndike's work and focused on what he described as technical and non-technical vocabulary. Technical vocabulary, he defined as vocabulary having its meaning only in the context of the specialism (in the case of his study, health matters).

These 'technical terms' he proposed caused challenge for two reasons (p. 394). First, they were a challenge to individuals not part of the Community of Practice, as they described unfamiliar experiences. Secondly, he claimed these words appeared to be abstract as they did not build on previous knowledge. Put in the context of this work we might consider the word 'Eucharist'. This can be used in parallel to the phrase the 'Lord's Supper' (reflected in the Church of England Liturgical text: *The Order for the Celebration of Holy Communion also called The Eucharist and The Lord's Supper, Common Worship* 2000). This event is outside the experience of those not part of the church family. The concept of a meal or supper is, however, familiar to them. The descriptor 'Eucharist' is derived from an unfamiliar cultural setting. At least one source views its derivation as arriving through French (eucariste) from the Latin (eucharistia) with this coming from Greek (eukharistia): No simple route. For those outside the catechised there are few signposts assisting in understanding. The phrase 'Lord's Supper' presents a single barrier (an unfamiliar experience) whilst the phrase 'Eucharist' presents two barriers (an unfamiliar experience and unfamiliar words).

Dale and Tyler's work looked at passages of about 50 to 270 words. Most contained less than 100. Early on they concluded that one of the most important factors in the relative difficulty of reading materials was the percentage of the total words which are 'easy words or the number of different 'easy words'. Dale (1931) defined 'easy words' as those belong to his

769 word list.³ This list was a root from which the Dale-Chall familiar word list, used in this dissertation, grew.

Following the investigation of a variety of combinations of the factors most closely correlated to ‘reading difficulty’, they generated a formula. This included a combination of: the number of different technical words in the selection, the number of different hard non-technical words, and the number of indeterminate clauses. Together these generated a strong predictor of the reading difficulty of a passage. They concluded that a simple ordering of difficulty could be achieved by the ordering of texts using these variables. Their work was targeted at a group of third to fifth grade readers. They wished to be able to predict the proportion of this group that might be able to read a previously un-encountered piece. They claimed that, within this narrow band, it was possible to predict the percentage of the group that would read and understand the ‘new material’. Looking back from today the evidence for this did not seem rigorously set out.

In the process of the development of readability formulas it is important to credit two points to Dale and Tyler: first, that steps were being made to develop a formula that describes the relative complexity of a text. Secondly, a recognition that this can be achieved independently to a consideration of the more ephemeral aspects of readability. For Dale and Tyler the size of the problem of adult literacy was becoming clear.

Dubay (2004, p. 28) reports that Bryson, an educationalist in the first half of the twentieth century, repeatedly argued that it was not intelligence but lack of reading skills which limited what adults chose to read. Further that people with enough motivation and time could read difficult material. Although this has been shown to hold truth he also demonstrated that most people do not do this, they choose to read within their comfort zone (p. 29).

Patty and Painter (1931) saw a need to consider the total length of the text. Longer texts, they surmised, would be more difficult to read. They perceived a weakness in analysing extracted text samples of 1,000 words and suggested looking at the percentage of words across the whole text. They sampled the 3rd line of each 5th page of each text they analysed. In these early days of analysis the burden of computation was a driving force in developing simple

³ Words that were in both Thorndike’s top 1,000 words and the word list of the International Kindergarten union

and quick methods of analysis. With the introduction of fast computers this ‘sampling’ has been replaced by an in depth analysis of the whole text. Such a luxury was not an option to early researchers.

Gray and Leary (1935) published a significant work that addressed two areas. First, it established quantitatively the challenge that American adults faced when reading. Using a sample of 1,690 adults, it established that about 30% of them had a reading level less than 7th grade (12/13 year olds) and 30% had a reading level equivalent to grade 13 or above (18 years old) (p. 79). They further realised that individuals found reading fictional material easier than factual material. A survey conducted by the National Center for Education Statistics (1993) came to the conclusion that the challenge was even greater, claiming that the average American functioned at reading age of a 12 to 13 year old. More recent American surveys have not used ‘grade-level scores’ as a measure but they have found equally challenging results. This decision to change descriptor was not made because they believed the grading-level system was inaccurate but that reporting back adult skills as school year equivalents was ‘inappropriate’ (National Center for Education Statistics, 2002, p. 3). This American study may seem detached from the British context but it is from such work that the English ‘Skills for life’ survey (Williams, J. et al., 2003) arose.

Secondly, the work of Gray and Leary (1935) looked to dig deep into the complexities of printed material and discover key factors that made a passage either easy to read or hard. The work initially identified 289 such factors (p. 27) which Grey and Leary grouped under 4 heading: Format or Mechanical Features, General Features of Organization, Style of Expression and Presentation, and Content.

As part of the process, they consulted 100 librarians/publishers/teachers, asking them what factors affected readability. It is interesting that many responses came back claiming that you could not make generalisations (p. 30); one publisher responded ‘I can't bring myself to the point of believing that the factors of readability can be stabilized and labelled as this investigation attempts to do’. This type of response is still encountered when the tools of readability analysis are applied to liturgy. We need to gain confidence that the following 80 years of the development and use of readability tools have demonstrated that such tools have a significant and useful part to play when we are considering the readability of modern day texts.

Gray and Leary concentrated on issues of style. They considered 64 measurable factors of 82 originally listed. The 18 not used included factors such as: Words expressing abstractions, Image-bearing words, Interjections. These they viewed as being difficult to measure with consistency. For the 64 chosen factors they counted the level of occurrence.

Gray and Leary were looking to discover indicators that would flag up texts that were suitable for readers with different abilities. Using material previously ranked by difficulty (p. 66⁴) they went on to calculate the correlation of these variables with the reading scores of the 756 reading candidates (p. 115). They discovered that no single factor generated a correlation greater than .52 but that the combination of unrelated variables could generate a better correlation. Using five variables they were able to generate a formula with a correlation of .645: Average sentence length in words; Number of different 'hard' words; Number of first, second, and third-person pronouns; Maximum syllabic sentence length and Percentage of different words. This dissertation recognises that bringing together evaluations using several variables is likely to strengthen our confidence in any conclusions that are drawn.

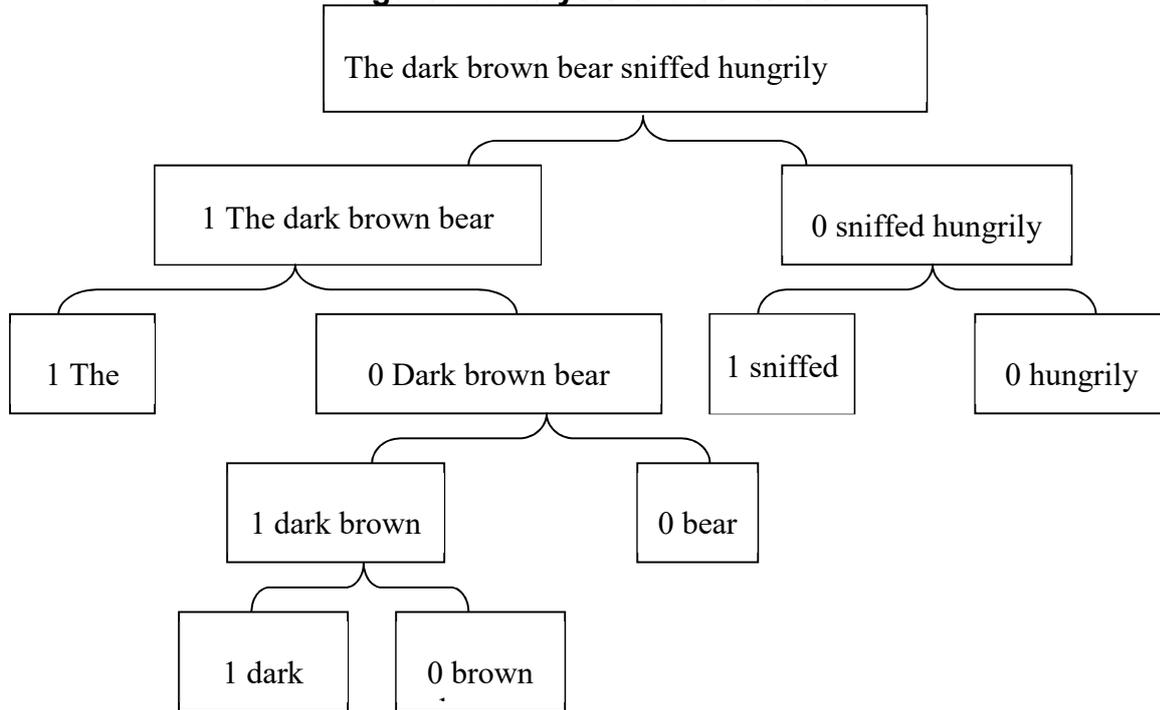
Du Bay (2006, p. 42) describes this work as a foundational piece leading to the current variety of readability formula. He ties it to the identification of two groupings of variables recognised as strong indicators of readability: one linked with semantic (meaning) difficulty and the second with syntactic (sentence structure) difficulty.

Word and sentence depth: Bormuth, MacGinitie and Tretiak (1971)

Yngve (1960), in his work towards developing automated written language translators, developed an interesting method of analysing sentence structure. This he termed 'word depth'. His analysis recognized that sentences and elements of sentences could be split into a subject and a predicate. Using dichotomous branching he serially split the sentence under consideration until each word stood alone. The component standing to the left would score "1" whilst that on the right would score "0". Figure 1 demonstrates how a simple sentence might be analysed.

⁴ Based on 756 individuals involved in adult education classes

Figure 1: Analysis of a sentence



	'The'	'dark'	'brown'	'bear'	'sniffed'	'hungrily'
Word Depth;	2	3	2	1	1	0
	(1+1)	(1+0+1+1)	(1+0+1+0)	(1+0+0)	(0+1)	(0+0)

Several descriptors can be generated from this:

The total word depth: the sum of the depths for every word ($2+3+2+1+1+0 = 9$)

The average word depth: The total word depth divided by the number of words ($9 \div 6 = 1.5$)

The net word depth: The largest word

depth ('brown' = 3)

Yngve hypothesised that the complexity of a sentence increased with an increase in the net word depth. He further suggested that no sentence could be both grammatically correct and have a Net depth of greater than 7. Thirdly, he suggested that there might be a boundary for comprehension that was 'hard wired' into the neurology of the brain.

The analysis of a sample text will help us to understand how word depth describe the complexity of a text. The confession in Table-text 2.1 contains 38 words and has a total word depth of 115, an average depth of 3.03 and a net (maximum) word depth of 6. In comparison the adapted text contains slightly more words, 46, a total word depth of 66 spread over 5 sentences. It has an average word depth of 1.43 and a net word depth of 4.

Table text 2.1 Word depth and a confession in two forms

Original	Adapted
<p>Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord.</p>	<p>Mighty God, who forgives all who truly repent, have mercy upon you. He pardons and delivers you from all your sins. He confirms and strengthens you in all goodness, He keeps you in life eternal. We ask this through Jesus Christ our Lord.</p>

Early follow up work revealed that word depth was strongly correlated with the complexity of text (Bormuth, 1966, p. 123). He showed this to be particularly true for passages of text (p. 113) rather than shorter statements. Further it was shown that there was a strong correlation between mean word depth and sentence length (.86). However Bormuth (1964) earlier reported that the link between word depth and sentence length was not causal.

Word depth has not been extensively used in readability formula. MacGinitie and Tretiak (1971, p. 369) revealed a weakness: Analysis by experienced trained personnel generated dissimilar word depth analysis diagrams. In consequence even when experienced personnel were used a variety of max word depth, and average word depth, for a particular sentence might be generated.

In the context of this work, as generating such diagrams is a time consuming process and will be outside the scope of the 'average' liturgist, the direct use of word depth will not be included. MacGinitie and Tretiak (1971) did affirm Bormuth's conclusion that there was strong correlation between total word depth and sentence length (.98) and Mean Yngve word depth and sentence length (.77) (table 1). They concluded 'It seems strange that a detailed analysis of sentence structure based on phrase structure diagrams or on sector analysis should not provide better prediction of reading difficulty than does a relatively crude measure such as sentence length.' Readability formula have focussed on sentence length not word depth. Formulas which utilise sentence length will be part of this dissertation.

Readability; a New Approach

John Bormuth (1966) brought a new tool to the readability table, the 'Cloze test'. Much of the previous study had considered the measurement of linguistic (syntactic) variables of sentence complexity. Bormuth's work was more holistic and asked candidates to complete incomplete sentences. Each text under consideration was a long unfamiliar piece of prose. The first and last sentences were left unchanged but every fifth word of the intervening text was replaced with a standard length underlined blank. Words were generally defined as having white space either side of them. Five tests were constructed for each text, each with different missing words. Test papers were scored by the number of words inserted that exactly matched the word removed (a few ambiguities developed using homonyms e.g. there and their).

Bormuth's test community was a group of school children between the ages of 9 and 14 attending an American elementary school. They were chosen so that groups had approximately equal numbers of pupils at each reading level⁵. To provide a reference point of reading ability they were tested with a comprehension based reading test (Stanford Achievement Test: Reading Form J).

The scores generated by the Cloze test allowed comparison of the difficulty of texts to be made. These included word difficulty, clause difficulty and sentence difficulty.

Bormuth went on to compare these with the Stanford Comprehension Test results and a number of other variables.

⁵ Data from California reading tests were used to achieve this.

Importantly he observed that many of these variables generated what he viewed as non-linear relationships. He observed that plots of ‘comprehension style test results’ against his measured variables appeared curved whilst generating a significant linear regression statistic. This was particularly true at the extreme of measurement where fewer data points existed. This scarcity of proximal points, in his opinion, clouded the detection of ‘significant’ nonlinear⁶ relationships.

Within the context of this thesis two of the tools used do not assign reading ages (Flesch Reading Ease Score and SMOG Grade). The third (the Dale-Chall Reading Age) ascribes a formal reading age. In the context of this work these figures are indicative of relative sequential positions; we are not attempting to match material to an individual with a specific reading age. The lack of linearity is therefore of less significance.

Several reasons coalesce to steer me away from the use of Cloze tests. They are labour intensive and this dissertation looks to use tools that will be accessible on the desktop of every clergy person. Secondly, finding a significant cohort of willing candidates who have a lack of familiarity with the breadth of liturgical texts studied will be a barrier to successful work.

Some empirical predictors of Readability

In a short chapter Klare (1971) reviews progress in identifying variables that are strong predictors of readability. There had been a 50 year period (much more if you include the work of the Talmudists, p. 244) of activity in seeking tools to assess the readability of written material. Klare concludes that three groups of variables are involved:

1. Reading behaviour- Reading efficiency, Judgement of difficulty of acceptability, comprehension.
2. Human variables- Visual recognition speed, Memory span, educational level, Special reading experience, General motivational level, the issue of ‘Set to learn’ (Pepinsky, 1970, p. 152).
3. Language variables-Word frequency or familiarity, Word length, Sentence length, etc.

Over 50 years the question of readability had been approached in several ways; Comprehension tests, Cloze tests and the use of Readability formula. Where empirical studies

⁶ He used F tests

are involved this last grouping, language variables, continue to provide the most consistent accessible measures. Further they provide a mechanism that reference against an unchanging background. It is this third group that forms the focus of this study.

The years 1980 to current day

Janan (2011) in her PhD thesis carries out a useful review of the history of readability studies. In the years between 1980 and 1995 she identifies what she describes as a ‘paradigm shift’. The use of this phrase, in this context will be discussed later. Until the start of this period a significant amount of energy had been, and continued to be, invested in the development of readability formulas. During this period Janan reports a tailing off of such work. Since the early days (Vogel and Washburne, 1928) researchers had migrated towards the empirical data that could be gathered at a distance from the reader. The focus was on the text and indicators of semantic and syntactic difficulty. This left to one side broader aspects linked with printed material. Such variables included; Format or Mechanical Features, General Features of Organization and Content. Whilst the earlier researchers recognised that these other factors were important (Gray and Leary, 1935, pp. 14, 27), the focus on empirical data became primary.

Readability versus Levelling

As the end of the twentieth century approached this balance was re-appraised. A change in focus reflected a desire to approach our world in a more holistic fashion. This cultural shift is reflected in such works as: *Engineering a paradigm shift?: An holistic approach to organisational change management* (Ragsdell, 2000), and *Triggering agents, vulnerabilities and disaster reduction: towards a holistic paradigm* (McEntire, 2001). In the field of reading studies there was a re-emergence of the importance of the reader and the media through which the text was presented. Fry (2002), in his paper *Readability versus Levelling*, brings into focus the long history of two approaches. He first looks to McGuffey Readers, a series of four levelled books of increasing complexity that have been in existence since 1836. These predate the early readability formula by nearly a century. He notes how the twentieth century ushered into education the ‘reductionist approach of the scientist’, the delving down to look for the component parts of system that would allow the bigger system to be better both understood and manipulated. Fry reiterated the mantra of those who use readability formulas; i.e. the semantic and syntactic focus of readability formulas, provide a consistent, repeatable, often computerised, framework of assessment. He acknowledged the more subjective but important variables that ‘Levelling’ considered: Content,

Illustrations, Length, Curriculum, Language structure, Judgment, Format. In his view, such variables might not produce such elegantly repeatable statistics but do provide important insights into the text for the educator/writer.

In the period between 1995 and 2000 we find both schools suggesting the use of a pallet of tools. Weaver (2000) recommended the use of the Dale-Chall, Fry Graph, or DRP as part of her levelling procedure. Gunning (1998); and Chall and Dale (1995) recommended the use of some text support factors along with their readability formulas. Fry (2002, p. 289)

Models used to help us understand the reading process

In a holistic world that includes readability it is important to understand aspects of the canvas of 'what is going on when we read'. In this latter part of the twentieth century models of the process of reading started to have an increasing impact? The following are 4 simple models describing the reading process:

The 'Bottom-Up model' (Vacca and Gove, 2006, p. 39): understands that the shapes, the sequence of letters and words, are decoded by the mind to reconstruct the idea originally held by the writer.

The 'Top Down model' (Wallace 2001) understands that the symbols on a sheet of paper stimulate the generation of information based on the previous experience and prior knowledge of the reader.

The 'Interactive Model' (Rayner and Polastek 1989) considers that a 'negotiation occurs between the reader and the writer of the text' leading to the generation of a 'hypothesised' meaning. Stronger readers generate hypothetical meanings that more closely reflect the intended meaning of the writer.

The 'Transactional Model': (Rosenblatt 1994) has similarities to the Interactive Model. It sees 'meaning' as developing during the interaction of reader, text and context. For the theologian this can be understood by looking at this text 'I came that you might have life in and that in abundance (John 10:10). This will be read/understood very differently in a culture of oppression and slavery compared to the wealth of Old World countries. The daily need for relief, generating a lens to consider these words, will emphasise radical reform.

Models used to help us understand the process of comprehension

Similar models exist which show a movement from reconstruction to interaction. Janan (2011) reports on this development. In the 1960s and 70s there was an Extraction-Assembly Model. This reflected the Bottom-Up Model of reading referred to earlier. The earlier understanding reflecting a striving to re-form the writer's original method.

In the 1990s there was increased recognition of greater interaction between text and reader. The interpretation of text was more than a decoding of the words/symbols on the page and would incorporate the previous learning of the reader. This can be referred to as a Constructive-Integrative Model.

Fig 2: Models describing reading comprehension from Fox & Alexander. 2009, pp. 229 - 233	
The Extraction-Assembly Model	
Element	Description
View of text	Static container or transmitter of message coded into written symbols
Typical text	Single unambiguous text often specifically crafted to convey a message or develop a skill (e.g., basal reader)
Reader's activity	Extracting and assembling or reconstructing information from the text, matching it to existing mental content
Reader's product	Mental representation of text information as matched with existing mental content

The Constructive-Integrative Model	
Element	Description
View of text	Static written presentation of propositional network
Typical text	Single, often narrative, text or information text from an authoritative/invisible author (e.g., textbook)
Reader's activity	Constructing meaning from text and background knowledge, using integration, elaboration, interpretation
Reader's product	Mental representation of a text on a propositional level and integrated with background knowledge - e.g., textbase and situation model

The Transitional Extension Model	
Element	Description
View of text	Fluid or static presentation in single or multiple modalities of single or multiple linked propositional networks
Typical text	Multiple informational texts, texts needing evaluation for credibility or accuracy, argumentative texts, non-static or non-linear texts, hypermedia, blogs, text messages
Reader's activity-	Constructing meaning while connecting across text; creating individual navigational paths through links; considering authors; responding interactively; building collaborative understanding
Reader's product	Mental representation of text/context - of text meaning, of topic, of text as product of author, of structure of intertext relations (for text networks like hypermedia), dialogic representation of text as ongoing conversation

How does this affect faith, Christian living and evangelism? We find Jesus teaches in parables. He does this recognising that:

“Though seeing, they do not see; though hearing, they do not hear or understand”

Matt 13.

Jesus recognises that comprehension is not just about hearing words or reading text. There is an interaction with the text at a deeper level and individuals will draw different conclusions from this text.

The question of a paradigm shift

The American author, Thomas Kuhn (1962), wrote a brief history of science. He titled it ‘The Structure of Scientific Revolutions’. It is often credited as the origin of the idea of a paradigm shift (pp. 10 - 88). He talks of the changing paradigm of scientific thinking. As an example he describes the change in the study of physics resulting from Newton’s work on forces. As a paradigm shift occurs there is a transformation that leaves one model behind and puts another in its place. Other paradigm shifts occurred when we realised the world was round not flat, and as humanity moved from a hunter gather model of living to that of the settled farmer. In modern times a paradigm shift occurred as the printing press came into use. Paradigm shifts are points when a ‘step change’ happens and previous models are left behind.

When we consider the developing understanding of the interaction of ‘page and reader’ an observable change has taken place, but what sort of change do we see? Has a step change occurred? Has one model been left behind to be replaced by another?

Gray and Leary (1935), early workers on in this field, recognised the complexities of the subject. Their opening words make it very clear:

How much a person reads and what he reads undoubtedly are determined by many factors. Some pertain to the reader to his proficiency in reading, to his motives for reading and to his reading interests and tastes. Others relate to the reading materials to their accessibility and to their readability. The co-ordination of these two sets of factors for the purpose of getting the right book into the hands of the right reader should go far toward extending and improving reading habits. (Gray and Leary, 1935, p. 1).

We find them describing some of these influential factors as charming style, adult approach and poetic style (p. 37). Klare (1963, p. 17) and Harrison (1980, p. 14) record how those interested in increasing accessibility to written material acknowledge a raft of influences. Harrison (1988, p. 14) listed six sets of factors that affect accessibility: legibility of print, illustration, colour of text and background, vocabulary, conceptual difficulty, syntax, organisation. Knowledge of such factors is not new. The early workers did however choose to focus on one area, which has since been defined as 'Readability'.

Du Bay (2004, p. 28 ff.) reviews a wealth of research considering 'reading ability, prior knowledge, interest and motivation' and how they affect the outcomes of reading.

It has for a long while been clear that readability formula provide but one window, one tool, in the study of reading and the appropriateness of text for individuals.

A new paradigm implies a 'step change', a leaving behind of previous knowledge and working patterns. Against such definition has a paradigm shift occurred? Arguments that such a step change has occurred I believe to be weak. The change has been gradual with new insights and deeper understanding developing. We must acknowledge and value the significant movement forward being made in the broader world of reading studies, but the Paradigm shift implied by Janan (2011) imagines a leaving behind of previous interpretations. Evidence of this is unproven.

Oral Reading Fluency (ORF)

Recent work (Begeny and Greene, 2014) continues to look at the efficacy of the use of readability formula. It uses a more recently developed tool for considering reading skills, Oral Reading Fluency rates (ORF rates). Well used in elementary schools in the United States of America, it measures the fluency of reading (Hasbrouck and Tindal 2006). A student reads aloud from an untried passage for 60 seconds. A calculation is made of the 'words correct per minute' (WCPM) by subtracting each error from the total number of words read. Increased reading skills increase the ORF rate.

Using this tool Begeny and Greene looked at the relationship between ORF and levels generated by readability formulas. The paper demonstrates clearly how the school classroom environment longs for a tool that will accurately discern between individual levels. For the classroom teacher it is very important to identify material suitable for a pupil with a reading age of 6. Providing reading material at an age of 5 may not stretch them enough; providing material at an age of 7 may over stretch them. The research tackled in this thesis is far less 'finely tuned'. Very little work has been completed in the area of liturgical text. Being able to make broader brush comments of complexity will be helpful.

Begeny and Greene conclude that there is an unproven correlation between many readability formulas and ORF yet such correlation can be found with the Dale-Chall formula. Further, they demonstrated that this increases with the complexity of the text ($r = \text{low } .66 / \text{High } .88 / \text{average } .77$). The liturgical material under consideration in the thesis is read aloud. It is sensible to use a measure that has some correlation with ORF rates. Begeny and Greene suggest that the use of a 'familiar word list' in the Dale-Chall formula that bring the two together.

Begeny and Greene make it clear that in the absence of 'better accessible measures', readability formula are useful tools (p. 203). The National Literacy Trust (2014) and the National Institute of Adult Continuing Education (2009) point individuals to the use of readability formula for this purpose.

This thesis, in the tradition of other 'readability studies' considers an area of application for tried and tested tools of 'readability': the texts of Church of England liturgies. It can be hoped

that others, in other traditions and strands of research will add to the understanding the knowledge this piece of work brings.

Chapter 3: Fit for purpose: Changes in the written text of the liturgies of the Church of England over time.

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Readable written material

Over the past decades there has been significant research into the variables that make written material readable. The Plain English Campaign is an expression of the ‘wider world’ recognising the need for accessible spoken and written material. Their campaign slogan ‘fighting for crystal clear communication since 1979’ (Plain English Campaign, 2015) is telling. This dissertation considers the ‘readability’ of the texts we use in worship. But such a study falls against a broader framework of change.

What variables affect the accessibility of an article?

Harrison (1980, p. 14) isolated 6 text-linked groups of variables that affect the readability and comprehension of a written article: legibility of print, illustration and colour, vocabulary, conceptual difficulty, syntax and organisation.

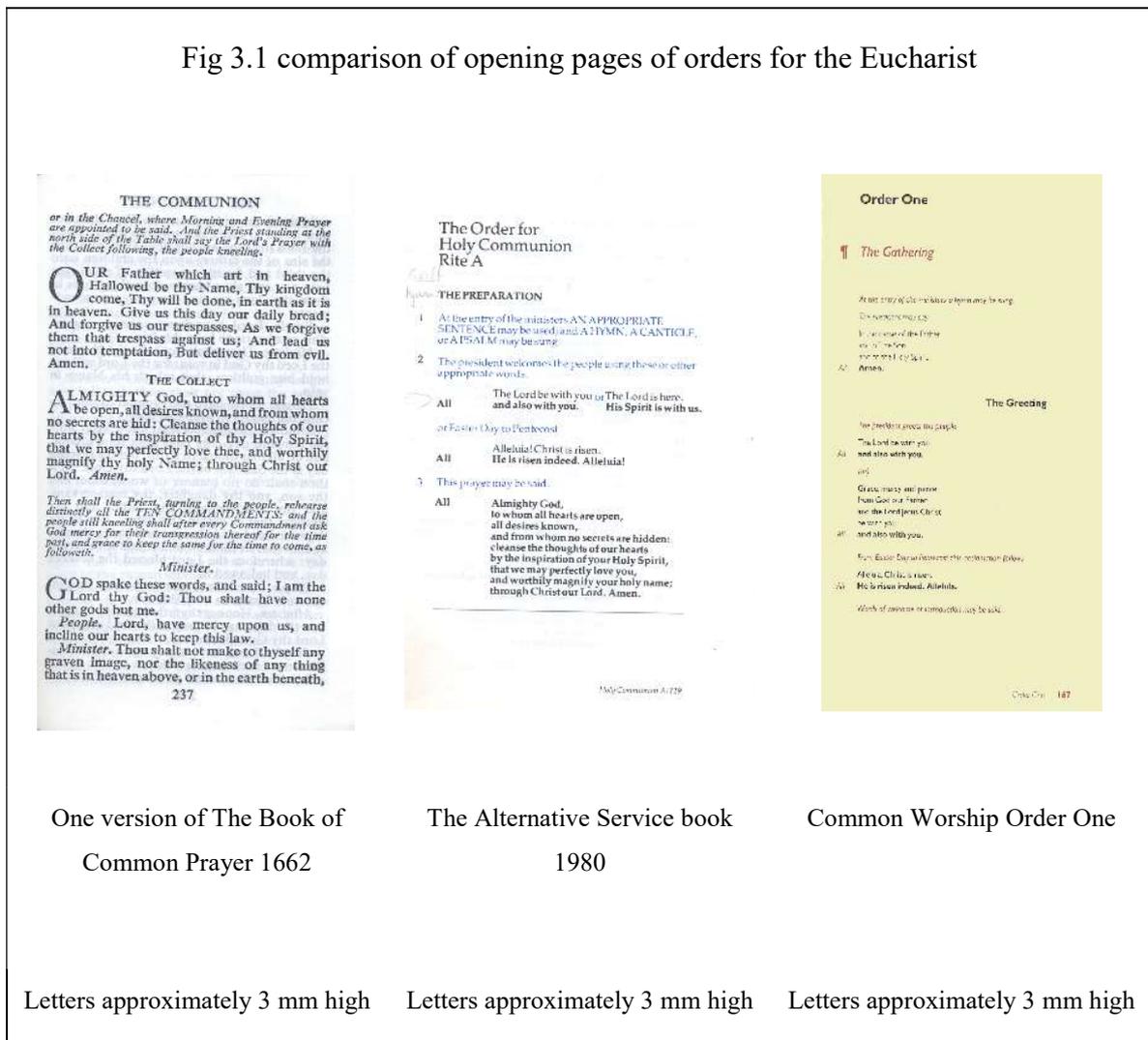
A seventh association of factors involving the ‘motivation of the reader’ (Klare, 1963, p. 17) is also recognised. Where motivation is high and where the desire for knowledge great, there is increased determination to overcome barriers found in the written word. Where motivation is low, even text written in simple language will not hold the reader’s attention.

It is not only the text of liturgy that has changed, but also the package within which this text is delivered. A cursory review of the changes in packaging is revealing.

Changes in presentation

Worship of the Church of England has always been shaped by a prayer book. The ‘Prayer Book of 1662’ was developed a long while ago and, for three hundred years, remained largely unchanged. It was in the second half of the 20th century that significant redrafting of material occurred. At this stage continuity in pattern and form was challenged. The expression of this can be seen when comparing the opening page of the Communion Service in three authorised prayer books (Fig 3.1).

Fig 3.1 comparison of opening pages of orders for the Eucharist



The following seven points show how increasing effort has been made to improve the experience of the reader: the number of words per page has decreased; the amount of ‘white space’ on each page has increased; colour has been introduced to allow the filtering of instructions from the text; fonts have been chosen that have increased clarity; highlighting by using drop capitals the first letter of a section has been removed; content that is expected to be spoken by the congregation is highlighted; a background paper colour has been chosen to assist reading. Each of these considerations help individuals feel more at ease with the written text. Some parishes have further interspersed their own editions of the liturgy with line drawings.

The mode of circulation of material has also changed. The original texts were available to but a few readers. The liturgies would have been read by clergy and heard and responded to by

laity: eyes would collectively look upwards. Recent book technology enables individuals to hold their own copies. The liturgical text is therefore followed by everybody looking downwards at the page.

More recent developments in technology are also having a great impact. Liturgical texts may now be projected onto a screen, or onto walls (perhaps reminiscent of the prayers etc. painted on church walls in earlier times). Eyes are again lifted upwards and the liturgy as much observed as recited. Families, and others less familiar with church protocol, indicate that this presents the ‘required text’ in a way that is more comfortable than books. Again issues of visibility, font size, and background, need to be taken into account. The method of collective reading from one source encourages the sense of unity. The focus is no longer on an individual’s space (the size of an A5 sheet of paper), but this turns our eyes upwards towards the community around. This emphasises the ‘coming together to worship’ found in the structure of the liturgies of the Alternative Service Book and Common Worship.

Enhancements to home publishing and information technology do not always help the cause of readable liturgies. There are times when I come across liturgical text printed with traditional small fonts and long lines of text. Sometimes this is done to generate a traditional look. On other occasions it is aimed at keeping duplication costs down. In consequence there has been a squeezing of the liturgy into a reduced number of pages. The resulting smaller font sizes, increased crowding, and less white space around the text, produce pages that are both less appealing and less easily read. Where poor quality home printers have been used, the letter shapes may become less easy to read.

It is not my intention to look in more detail at these issues. Further work on this will be saved for another time.

The peculiar challenge of the Church of England

Amongst the many denominations found within our nation, the Church of England addresses a unique challenge: It is the Church of the nation. Put another way it is not congregational in foundation. It is a Church that strives to reach every individual in England: all ages, skills, interests and ethnic backgrounds. Within its major outlets, i.e. the parish churches, worship is often viewed as the central activity. It is an activity that attempts to address the spectrum of

need through a set of authorised liturgies. For a long period this was provided by the Prayer Book of King James (1662), more recently the *Alternative Service Book 1980 (1980)*. Currently the Church of England uses ‘Common Worship’ (2000 et seq.) alongside the more traditional 1662 texts. In this most recent provision, and recognising the diversity of the people it serves, there has been an increase in the spectrum of patterns of liturgical text. A significant element of the later stages of this journey has been the process of review. These are times when the Church has questioned the ability of our ‘liturgical texts’ to service the needs of its calling. The communities linked with the Church of England are diverse. Locally and nationally there is a perpetual need to question the ability of our liturgical texts to fulfil the purpose of their design. Within such a changing liturgical framework, ‘The Service of the Word’ and ‘The Service of the Word with Communion’ have been introduced. They have allowed for much more extemporary and locally developed material to fall within the boundaries of approval. The pallet of such transient material is vast, fluid and shaped by local need. In consequence such material falls beyond the scope of this dissertation.

The spectrum of the material that will be considered here is still significant, and will include parts of: Common Worship, Daily Prayer, Times and Seasons, New Patterns for Worship, Festivals, Christian Initiation, and Pastoral Services.

The complexity of text

Having briefly considered legibility of print, colour of text and background, and illustration I shall look no further at these. It is through the window of readability that this study will proceed.

The Apostle Paul’s writings in the first century came under criticism for the complexity of his written text.

... also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scripture. (2 Peter 3: 15b-16)

Lorge (1944) records that as early as 900 AD written texts were being analysed for their complexity. It was those who wrote on religious matters that first raised such concerns.

Within Britain in the middle eighteenth hundreds vocabulary lists became a tool used not only to distinguish the strong and weak reader (Gray, 1947) but also to identify readable and less readable text.

For anybody desiring to pass on information, the selection of an appropriate level of complexity of text is important. Parents who are actively and regularly involved in reading with their child intuitively know if a piece of text is pitched at a level with which their child will engage. If the match is not right, the children will not find understanding and enjoyment. An experienced classroom teacher, sensitive to the children in their care, whilst choosing written material that achieves a similar aim, enables their charges to grow and develop. In the context of the classroom such skill is difficult to develop. Despite extensive training teachers often resort to trial and error when developing and choosing the correct resources. Inexperienced teachers may rely on the leadership of other more experienced teachers when choosing suitable material.

Those ministering in parishes have rarely been given formal training that allows quick assessments to be made about the needs of their communities and the appropriateness of the texts of liturgy that they use in worship. It is against this background that tools recognised by other professionals can provide assistance.

With a simple ‘read through’, trained individuals can assign a rough reading age to a written article (Coke, 1973). Coke’s working definition for reading age was that 80% of a group of children, of an age, might be able to answer correctly 50% of the questions asked about the passage. Material can more easily be put in ‘rank order’ of difficulty. For those outside the teaching world, approaches that disclose insights into the complexity of written materials, and the suitability of text are rare. Readability formulas provide one window into this world.

Readability formulas: Syntax and Semantics

The term readability has been interpreted in a variety of ways (Klare, 1963, p. 1). In early days it might have been related to legibility, interest value, understanding or style of writing. More recently the definition has been tightened (Fry, 2002). Readability is now most commonly linked to the use of readability formulas. Readability formulas provide insight into the complexity of a style of writing by mathematically combining a number of measurable variables. These usually include an element of Syntactic difficulty (grammatical complexity)

and Semantic difficulty (meaning or word complexity). The result can be expressed as a reading age, or as a relative position along a continuous scale.

Work involving readability formula started in advance of the common availability of computers. Without automated systems the formulas, which require extensive but simple numeric analysis, are labour intensive. Consequentially in early years they were rarely used. With the arrival of desktop computers, the use of readability formulas has become increasingly common. Standard word processing packages, such as Microsoft Word, have such functionality built in.

Are readability formulas always seen as a good thing?

As previously explained (chapter 2) readability formulas are by no means universally accepted as a ‘good thing’. The works of Janan (2011, ch. 2), Dzaldov and Peterson (2005, p. 223), Davison and Kantor (pp. 189 ff) tell some of that story. There is a fear that readability formula are crude tools ignoring a broader understanding of the reading process. Many organisations and individuals do not have personnel who have been trained and skilled in such areas. In consequence they turn to useable and accessible tools. Readability formulas are part of that pallet of useful tools. Recent research has shown that when used alongside more recently developed tools some of the formula produce highly correlated results (Begeny & Greene, 2014).

The acceptance of readability formula is demonstrated by their regular usage: the United States Army have heavily used them whilst developing training manuals; the Ford Motor Company has used them when generating production and maintenance manuals; a ‘Google Engine’ search for ‘readability’ throws up millions of hits. In short Readability Statistics are a recognised tool of a broad part of our society. They can provide helpful guidance but should not be taken as the final word on clarity or suitability.

This said, no single readability formula agrees fully with the trained individual observer. When formulas are tested against standardised material they provide, at best, a correlation coefficient of .7 (Mc Laughlin, 1969; Dale-Chall, 1948, 1995; Flesch, 1948).

What variables are considered in readability formulas?

A great variety of variables can be used when readability formulas are constructed. These include (Klare, 1974, p.62): average number of words per sentence; number of prepositional phrases per 100 words; ratio of prepositional phrases to number of words; number of words viewed as unfamiliar; average sentence length in words; number of affixes per 100 words; number of personal references; word length in character spaces; polysyllable word count per 100 words; average number of letters per word; percentage of hard words; percentage of concrete words; percentage of verbs; average number of clause units per sentence; percentage of difficult words; words learned in early years of life; short words; words of Anglo-Saxon (rather than Greek, Norman or Latin) derivation; non-technical words; words familiar in writing; words used in their common meaning; concrete or definite words, rather than abstract words; sentences that contain few prepositional phrases; sentences that have few compound, complex, or compound-complex constructions. Consideration of three readability formulas will provide an insight into ways in which these can be brought together. Between them they exemplify the approaches to assessing readability by formula.

Readability formula

1. SMOG

This was developed by McLaughlin (1969) and appeared in the *Journal of Reading*. As with many other readability formula its conception predated the desktop computer. McLaughlin was looking for an accurate and reliable measure of readability, but one that was quick and easy to administer. It is (perhaps apocryphally) remembered that one colleague thought it so easy that it had to be a hoax. In his doctoral thesis McLaughlin (1966) he established that ‘word length’ correlated with semantic difficulty (difficulty of meaning) and ‘sentence length’ correlated with syntactic difficulty (sentence construction). This formula brought the effect of these together as a product not a summation.

$$\text{grade} = 1.0430 \sqrt{\text{number of polysyllables} \times \frac{30}{\text{number of sentences}}} + 3.1291$$

See worked example in appendix 13.1

In this current age with easy access to desk top computers simplicity of calculation is no longer a driving force. Despite this, SMOG has proved itself to be a very useful tool for considering readability across a broad range of environments.

As with other tests the success of this formula, as a measure of readability, was measured by using the McCall-Crabb Standard Test Lessons in Reading (1961). Unlike other readability formula SMOG attempts to indicate the reading age based on 100% of persons understanding the text. In consequence the reading ages that this produces tend to be 2 years above other formula. As the aim of this dissertation is to consider the full spectrum of potential liturgy users, it is useful that the SMOG grading system makes an assessment based on 100% of a group successfully reading the passage. The challenge linked with this formula arises from the relatively short texts that will be analysed which rarely approach the 30 sentences advised. Often we may encounter units of two or three sentences.

In the context of this work we are not attempting to choose a piece of text to use with a homogeneous community and we are not attempting to assign a particular text to an individual with a particular reading age. We are attempting to use the window of readability to enable us to increase the number of individuals who ‘sit in a place of comfort’ with the liturgical texts we use. Many previous investigators have aspired to find a tuned ‘Formula’ allowing books to be assigned to a step on staircase of complexity: as children’s reading skills increase they climb that staircase and use material on the steps as they pass. The intent of the liturgist varies from this. Liturgical texts are largely community tools, used with groups. A useful picture might be to consider the landings between flights of stairs. Liturgical texts of similar readability might be gathered together in spaces that represent landings. On these landing there would be a material with a range of readability. The range would however be small. They grouping will be by the relative complexity of text not the reading age.

National Literacy Levels and SMOG

Using government funding, ‘The National Institute of Adult Continuing Education’ (NIACE) took up the challenge and recommendations of the ‘Skills for Life Survey’. They have championed the case for building skills in literacy, numeracy and information technology. Core to the literacy work is the assessment of material against the five level standard (five

landings in terms of the previous paragraph). The chosen tool of NIACE for considering the grading of a written text is the SMOG Grading System. The parameters for each grade are summarised in table 3.1 (A description of the level is described in the last column of the table. They do not provide values for the entry levels 1 and 2.) Using this framework, when an exemplar passage from the Common Worship Baptism Service is analysed (Minister's words at the signing of the cross, Archbishop's Council, 1998, p. 64), we discover a SMOG Grade of 14. This places it in the highest literacy level, suitable for persons who have obtained Grades A to C at GCSE.

Table 3.1: Literacy levels compared with SMOG Gradings and expected examination performance

Level	Literacy (reading) An adult classified at this level	% of 16 to 65 year olds at this level 2011 figures (to a whole number)	SMOG Grading	Equivalent to
Entry level 1	- Understands short texts with repeated language patterns on familiar topics - Can obtain information from common signs and symbols	5%	Not available	National curriculum level 1
Entry level 2	- Understands short straightforward texts on familiar topics - Can obtain information from short documents, familiar sources and signs and symbols	2%	Not available	Level expected of a seven-year-old (national curriculum level 2)

Entry level 3	- Understands short straightforward texts on familiar topics accurately and independently - Can obtain information from everyday sources	8%	10	Level expected of an 11-year-old (national curriculum levels 3-4)
Level 1	- Understands short straightforward texts of varying length on a variety of topics accurately and independently - Can obtain information from different sources	28%	11 or 12	GCSE grades D-G (national curriculum level 5)
Level 2	- Understands a range of texts of varying complexity accurately and independently - Can obtain information of varying length and detail from different sources	57%	14+	GCSE grades A-C (national curriculum levels 6-8)

To assist in analysis, material on the boundary between level 1 and level 2 will be assigned to a group level 1/2 (L1/2). For the purpose of this dissertation, the National Literacy Level (NLL) generated by working out the SMOG Grades and transposing that onto the above framework will be called the ‘Level..’. This is summarised in fig 3.2 (see worked example appendix 13.1)

Fig 3.2		
E = Entry level	---	SMOG Grade ≤ 10
L1 = Level 1	---	$10 < \text{SMOG Grade} \leq 12$
L1/2= Border level 1 and 2	---	$12 < \text{SMOG Grade} < 14$
L2 = Level 2	---	SMOG Grade ≥ 14

The use of SMOG grading by NIACE is key in the choice of this tool for this study, enabling the material studied here to come alongside other work.

When the ‘Prayer over the water’ a second passage from the Common Worship Baptism Service (Archbishops’ Council, 1998, p. 65, further comments p. 204- the text can be found in Appendix 8.2 in the online supporting material) is considered we find it falls on the boundary between Level 1 and 2. It thus falls within the readability of 57% of our population but outside the comfort level of 43 in every 100 people. The intent of this dissertation is to encourage the development of material with more encouraging readability statistics.

2. The Dale-Chall Formula

$$X_{C50} = 0.1579X_1 + .0496X_2 + 3.6365$$

Where

X_{C50} = Reading grade score of a pupil who could answer correctly 50% of the test questions asked on a passage

X_1 = % of words outside the Dale list of 3000 words

X_2 = Average number of words per sentence

British reading level = $X_{C50} + 5$ (expressed as a reading age)

This formula utilizes two variables: first, sentence length, recognising that longer sentences are harder to read; and secondly, the complexity of vocabulary: recognising the importance of familiarity of words. Mathematically, this formula rates familiarity of vocabulary as approximately 3 times greater in importance to sentence length. A British reading age requires an addition of 5 thus adding the first years of life prior to formal education. For Dale and Chall, a British reading age of 12 implies that 50 percent of children aged 12 should understand the text. This reading age of 12 will be a useful marker. The National Literacy Framework sees a reading age of 12 as an important boundary when considering the level of complexity for the reading of text. As this dissertation progresses beyond Chapter 3 this will be used as a ‘water shed’ value to analyse the data collected on groups of material across the broader range of ages.

When the ‘Prayer over the water’ from the Common Worship Baptism service is analysed using this formula the result indicates that 50% of children aged 10 will be comfortable with

it. The other side of this coin reveals that 50% of 10-year-olds will find it a challenge. The intent of this thesis is to encourage material that generates more encouraging readability statistics.

The Dale-Chall Reading Formula has been used in this study for two reasons. First, it is the readability formula that shows the best correlation with results obtained for Oral Reading Fluency rates (ORF). Secondly, it brings into the picture issues of vocabulary, a variable recognised as important in the study of readability. As yet there is no work showing the relationship between the Dale-Chall Reading Formula and National Literacy levels.

On the road to developing the Dale-Chall formula, a list of familiar and unfamiliar words was developed. In 1948 Dale and Chall published a paper in which complexity of text was measured by the relative number of unfamiliar words. At the core of this work were approximately 3,000 words recognised by fourth grade (aged 9/10) American students. Despite slight linguistic differences, this approach has also proved good and useful on this side of the Atlantic.

This work may seem slightly dated but the list of words has been updated (Dale-Chall, 1995) and the associated formula used (above) adjusted. It remains today the reference point for vocabulary related readability studies. Other researchers have provided other lists, one such is the 'Spache' revised list of 1974. This list of just over 1,000 words contains much reduced vocabulary. The much reduced vocabulary will not, I think, be helpful in this context.

When considering our exemplar piece, 'Prayer over the water', we discover that 10% of the words come into this unfamiliar category. This is 20 from the 197. These words are:

almighty anointed Baptism baptize
cleanse cleansed creation fellowship
honour image newness obedience
reborn renewed resurrection risen

sanctify slavery sustain therefore

The tool has been included in this study as it turns our eyes from the broad picture to specific words.

Investigators target specific age ranges, groups within society, or subjects. No single readability formula can be viewed as being ‘The Best’: context is everything. This can be seen in the application of one formula in a variety of situations. Brown (1965), working on Science text books, used the basic Dale-Chall list of 3,000 known words. He added 7 specialist science based words, which he viewed as being known by the 4th grade pupils, and made the assessment of the reading level of Science material. With the addition of such a small number of extra words he found the reading age assessment for the text books to be both lower and, in his opinion, more accurate. Stocker (1971-2), working in the setting of a catholic school found that adding 204 words to the Dale-Chall list (these words were understood by 80% of the pupils of 4th grade age in this religious Community of Practice) improved, in his opinion, the accuracies of the readability figures produced by the formulas. These are particularly interesting studies as they reveal the context-specific nature of the vocabulary of communities. The Church of England, as a Community of Practice, uses words that in the Church community are familiar but in the broader world are unfamiliar.

3. Flesch Reading Ease Score

This was developed by Flesch (1948).

$$\text{R.E.} = 206.835 - 0.846wl - 1.015sl$$

R.E. = Reading Ease Score

wl = number of syllables per 100 words

sl = Average number of words per sentence

How do these figures translate into levels of difficulty?

The Flesch Reading Ease Score can be converted into a level on a 7 point scale (The Flesch Reading Ease Level): Very Easy- greater than 90, Easy- Equal or less than 90 but greater than 80, Fairly Easy- Equal or less than 80 but greater than 70, Standard- Equal or less than 70

but greater than 60, Fairly Difficult- Equal or less than 60 but greater than 50, Difficult- Equal or less than 50 but greater than 30, Very Difficult- Equal or less than 30. See above

So a piece of writing with a Flesch Reading Ease Score of 84 has Flesch Reading Ease Level of 'Easy'. It is 'Equal or less than 90 but greater than 80'.

Again the Reading Ease formula understands that longer sentences are more difficult to interpret than their shorter counterparts. Whilst the Dale-Chall Formula links the complexity of language to the vocabulary used, the Flesch Reading Ease formula relates the complexity of the sentence to the structure of the words used. Increasing the number of syllables increases the complexity of the word¹. Flesch also demonstrated that there was a correlation between the average number of syllables per 100 words and the abstractness of the sentence. He argued that abstract sentences were more difficult to understand than those that concentrated on concrete ideas. When compared with the Dale-Chall word list, Flesch saw sentence length and his measure of abstractness as a truer measure of accessibility.

The Flesch Reading Ease Score brings in a tool that has been shown to link with the abstractness of ideas but is independent of age. Relating reading level to age ties the model into a school-based system. The present study looks very much at the 'adult world' not the world of the 'child at school'. When applied to the 'Prayer over the water' text from the Baptism service it returns a Flesch Reading Ease Score of 73- that is Fairly Easy.

Unlike the Dale-Chall formulas, the Flesch Reading Ease Score generates a number on a relative scale. A score of 100 implies that 75% of children aged 9 or 10 will be able to answer questions about the text that they have read. This is a higher rate than that of 50% expected by Dale and Chall. It still accepts that 25% of individuals will not be able to access the material. Flesch did develop a formula to convert this into reading age, but experience showed that it was only accurate when working with reading age up to the American Grade 7, age 12 or 13.

The relative scale used will allow texts to be compared within the bands of: Very Easy >90, Easy ≤90 and >80, Fairly Easy ≤80 and >70, Standard ≤70 and >60, Fairly Difficult ≤60 and

¹ Computerised versions of this formula relate the number of vowels in a word to the number of syllables; with some predictable exceptions each syllable has a single group of vowels within it. e.g. 'Common' has 2 vowel blocks and therefore 2 syllables

>50, Difficult ≤50 and >30, Very Difficult. ≤30. These may be of use when looking at liturgical texts. As this dissertation progresses the boundary between ‘Standard’ and ‘Fairly Easy’ will be used as a watershed assessment when comparing data. To date there has been no work relating the Flesh Reading Ease Formula to the National Levelling system.

Conclusion

Today the use of readability formulas is common place; it is not seen as the ‘Holy Grail’ when checking accessibility but a useful tool when brought alongside other less formal assessments. They have been found particularly useful in organisations that have a large customer/user base and where the users of the written material are not the professional writers. They are heavily used for the assessment of leaflets and forms in the legal profession and in health organisations. They are used in education where the subject specialists are not trained language educators. The context of Church of England liturgy has many of these characteristics.

As this dissertation develops I will wish to talk about the challenge that individual readability statistics appear to indicate. Sets of results will appear more or less challenging. It is worth providing a framework for these comments as this will reduce the ‘back story’ that needs to be told, allowing the material to move on more quickly. I shall use the phrase ‘encouraging’ to refer to situations where the readability statistics have low SMOG grades, low reading ages, or higher Flesch Reading Ease Scores. In contrast, ‘challenging’ will be kept for those situations that have high SMOG grades, high reading ages and low Flesch Reading Ease Scores.

‘Comfort’, with its derivatives, is another word I will repeatedly use. Work of The National Institute of Adult Continuing Education’ (NIACE) brought together readability statistics and the idea of national literacy levels (see earlier, p. 60). Where the readability statistics for an analysed text match up to, or are lower than, the characteristics of a particular group I will talk about the group being at comfort with the material. Where such readability statistics are higher I will talk of them being uncomfortable with the material.

Chapter 4: Ministry of the word (1):
Greeting each other in the Lord's name,
Confessions and words of Forgiveness

Chapter 4: Ministry of the word (1): Greeting each other in the Lord's name, Confessions and words of Forgiveness

Introduction

In what follows we shall consider many of the elements of the liturgical texts of Church of England services. In the following four chapters (four, five, six and seven) a framework will be provided by the structure of Common Worship Order One Communion. Chapter eight, nine and ten will consider texts from the Pastoral Services. I do not claim this to be the only framework, but employ it as it will contain many of the elements found in other liturgies (e.g. Service of the Word, Morning and Evening Prayer etc.). In these first four chapters consideration will be given to Greeting, Confession and Forgiveness, Collects, proclaiming and responding to the Word of God, praying for the Church and the World, exchanging the Peace, preparing the table, the Eucharistic Prayer, breaking the bread, receiving communion, and departing with God's blessing

The rite of gathering: historical context

Bradshaw (2001, p. 110) describes this as an opportunity to 'gather together and prepare for worship'. He maintains that careful choice of the elements will encourage the formation of a community and help prepare the ground for 'listening to the Word of God' and 'celebrating the Eucharist'. The community he refers to is transient, it reforms in a new way each time the church gathers for worship.

Many view England as a post-Christian country. Such an idea is reflected in a letter from George Cary to the European Court of human rights. Here he claims that "British courts had begun to persecute Christians" and "drive them underground" (Bingham, 2012). In a post-Christian culture, where the church is reaching out to pastor and evangelise a non-Christian nation, congregations will (and should) consist of a mixture of the catechised and un-catechised. In this broad environment, preparing the ground for worship, becomes a complex issue.

In this chapter we shall consider the options available for greeting, and then move onto consider some penitential material (Confessions and Words of Forgiveness). The positioning

of such material early in a liturgy, contrasts with a more traditional positioning ‘just prior to receiving communion’. Bradshaw (2001) thoroughly reviews such movements. The focus of this work is not the ‘positioning’ but measure of readability. Whilst this dissertation will focus on Syntax and Vocabulary it is noteworthy that the traditional ‘later position’ made this an act unseen by the partially catechised congregation for they had already departed. The shaping of the sentences in the ‘old texts’ assumes the enhanced understanding of the catechised. They will have been schooled in the vocabulary of the Community of Practice. Current traditions, which do not separate the catechised from the uncatechised, passively assume a congregation of broad ranging experience. Such structural changes are important but are largely beyond the scope of this thesis. I do not downplay the importance of shape and theological concepts but a highlight on readability reminds us of the need to use written text appropriate for those who have gathered for the journey.

As mentioned in the last chapter, this work we will focus on five indicators of readability. The first three generate a score on what may be viewed as a continuous scale: the SMOG Grade, the Flesch Reading Ease Score, and the Dale-Chall Reading Age. The remaining two are derived from these. The SMOG Grade will generate a National Literacy Reading Level (NLL or Literacy Level at Entry Level, Level 1, Level 1/2, and Level 2). The Flesch Reading Ease Score will generate a Flesch Reading Ease Level (Very Difficult, Difficult, Standard, Fairly Easy, Easy, and Very Easy). In generating these, significant variables affecting readability are considered (detail of these can be found in chapter 2). As a navigator uses three bearings to ‘triangulate’ a position, so this work will use three ‘bearings’. For the navigator the use of three bearings significantly increases the accuracy of map work. In the context of this study of readability using three indicators of accessibility should do the same.

Words of Greeting

In Common Worship (Archbishop’s Council, 2000) the opening rubric of the Order One Communion Service (p. 167) encourages that “*The president may say*”. The Book of Common Prayer (Church of, 1978, p. 287) goes directly to “*So many as intend to be partakers of the Holy Communion shall signify their names to the curate at least the day before*” and ends “*And the Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*” These two regularly used service formats demonstrate the diversity of thought on the opening address in worship. The former

includes ‘invitation and option’, the latter ‘direction in action and posture’. This move towards ‘option’ is characteristic of the newer liturgies and provides space for the minister to draw together material that will best serve the gathered congregation.

As I embark on this work it is important to be clear about my intent. There is a deep richness in the historic liturgies of our Church. In the right time and place they have served us and continue to serve us well. But are they the very best liturgies to serve us in the 21st century? Is there evidence that this library may fall short of ‘best provision’ for a Church that strives to feed and nurture the full breadth of those living in England?

Dix (1945, p. 38) cites this first greeting as a practical and a polite way of ‘calling the meeting to order’. The invocation ‘The Lord be with you’ is strongly Judaic in origin and rich in tradition. We can track it back to Biblical narratives (Ruth Chapter 2) where the farmer Boaz, meeting with the harvesters in his field, calls out to them. It is a bidding to which they respond ‘The Lord bless you’. The call of ‘Peace be with you’ is Gospel based. It is a reminder of the post-resurrection words Christ used as he first met his followers. It is wording echoed in Western Churches as the Priest starts the Eucharistic prayer and it highlights the role of the Priest as representing Christ.

In Common Worship Order One, alternatives are given and then an invitation to use other ‘*words of welcome or introduction*’. Several of these ‘greetings’ are available and are derived from a variety of sources. Across Common Worship some occur in single liturgies and some have repeated occurrence. Some are responsive, some congregational and others are single voiced.

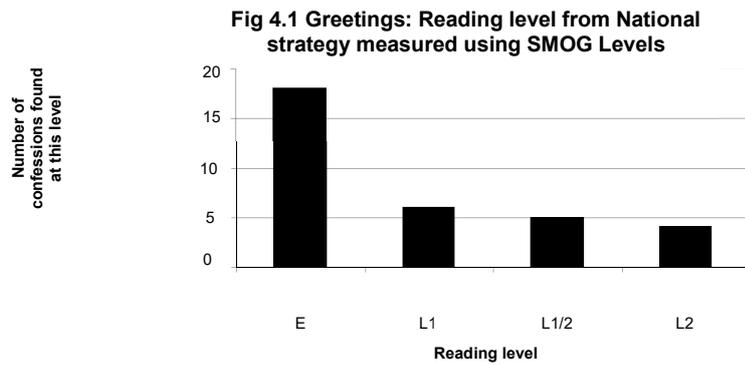
Results- Words of Greeting

33 sets of words of greeting were considered. Both the texts considered, and the data for our 5 indicators, can be found in Appendix 4.1. Appendix 4.2 contains words not found in Dale-Chall 3000 word list. Appendix 4.3 includes those words that are polysyllabic (with 3 or more syllables).² For ease of cross referencing each text has been assigned a code. The codes

² Similar appendices for the following chapter can be found using this link: plainenglishliturgy.org.uk password ‘bayliss’

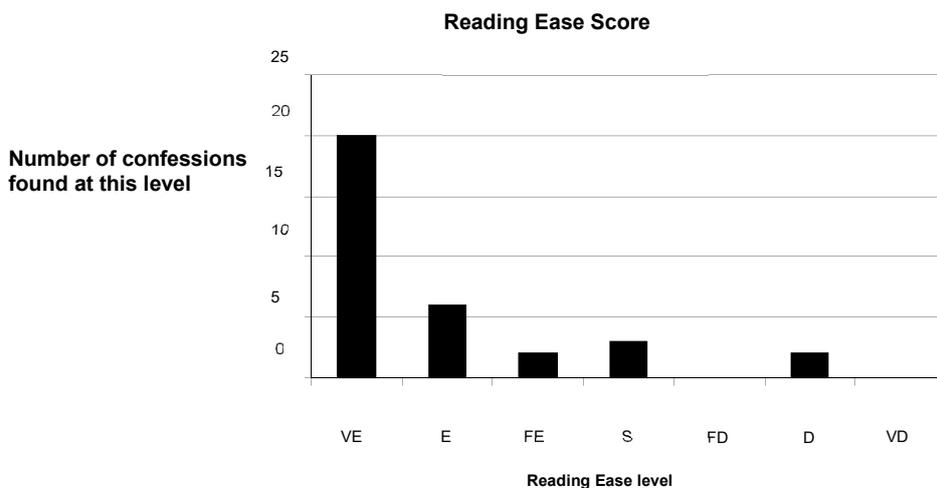
for greeting all start with the letter ‘G’. This initial letter changes with the category: Words of forgiveness start with the letter ‘F’ etc.

The three Charts Fig 4.1, Fig 4.2, Fig 4.3 display the assessed reading levels of the sampled words of greeting.



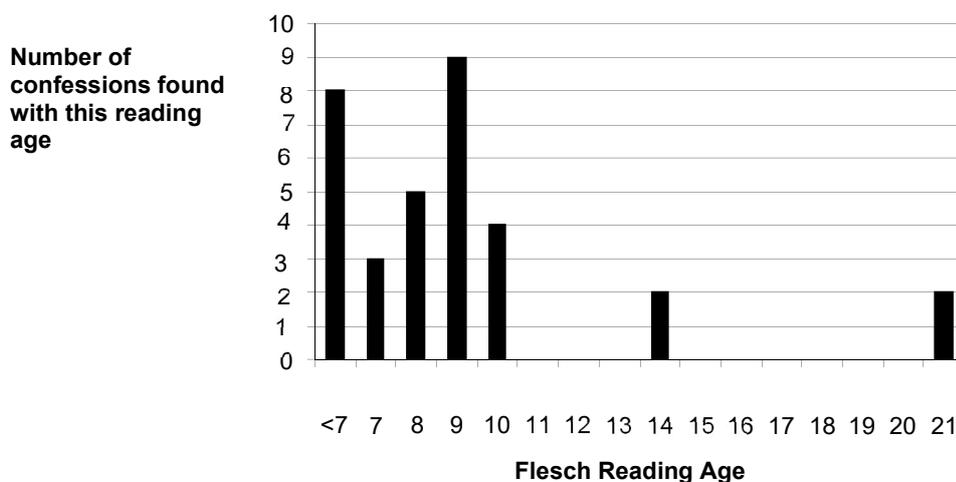
E = Entry level	---	SMOG value ≤ 10
L1 = Level 1	---	$10 < \text{SMOG value} \leq 12$
L1/2= Border level 1 and 2	---	$12 < \text{SMOG value} < 14$
L2 = Level 2	---	SMOG value ≥ 14

Fig 4.2 Greetings: Reading level using Flesch



- VE = Very Easy --- < 90
- E = Easy --- < 80
- FE = Fairly Easy --- < 70
- S = Standard --- < 60
- FD = Fairly Difficult --- < 50
- D = Difficult --- < 40
- VD = Very Difficult --- < 30

Fig 4.3 Greetings; Flesch reading level



The majority of the texts analysed generate encouraging readability scores (see definition on p. 67). Using SMOG Grades and converting those to the National Literacy Levels, 55% of the greetings are at the Entry level, 18% at Level 1, 15% between levels 1/2 and 12% at level 2.

Using the Flesch Reading Ease Score as a measure of readability, 61% will be described as Very Easy, 18% as Easy, 6% as Fairly Easy, 9% as Standard and 6 % are rated as Difficult. There were no examples of material that would be categorised as Fairly Difficult or Very Difficult.

The most encouraging example is displayed in Table-text 4.1. It is found in *New Patterns of Worship* (Archbishop's Council, 2008, p. 66):

Table-text 4.1 - G3

This is the day which the Lord has made.

Let us rejoice and be glad in it.

It has a Flesch Reading Ease Score of 100 and has been given an indicative Dale-Chall Reading Age of 7 and a SMOG Grade of 8 (NLL Entry Level). The SMOG Grade and Dale-Chall Reading Ages are a little contrived. With no polysyllabic words and no Dale-Chall 'unfamiliar words' the mathematics used to generate these values collapses. This will repeatedly occur and be resolved, in such cases, by defining the Dale-Chall Reading Age as 7 and a SMOG Grade of 8.

At the opposite end of the spectrum is the very challenging Table-text 4.2 (see definition of this term on p. 67). This is found in the Book of Common Prayer service of Evensong (p. 58). It is the longest of the greetings analysed containing 170 words (the shortest contained 9 words). These 170 words are divided into 3 sentences. It generates a SMOG Grade of 22 (NLL 2), Dale-Chall Reading Age of 14 and Flesch Reading Ease Score of 67(Standard).

Table 4.1 displays some of the statistics that are linked with readability calculations. It allows us to see how such values calculated for G3 and G33 compare. G33 is much longer than many other greetings. It contains both the largest number of sentences and the largest number of words, but it is the structure of these sentences that is the real challenge. The longest

Table-text 4.2 - G33

Dearly beloved brethren,
the Scripture moveth us in sundry places to acknowledge
and confess our manifold sins and wickedness;
and that we should not dissemble nor cloak them before
the face of almighty God our heavenly Father;
but confess them with an humble, lowly, penitent and
obedient heart;
to the end that we may obtain forgiveness of the same
by his infinite goodness and mercy.
And although we ought at all times humbly to acknowledge
our sins before God;
yet ought we most chiefly so to do,
when we assemble and meet together
to render thanks for the great benefits that we have
received at his hands,
to set forth his most worthy praise,
to hear his most holy word,
and to ask those things which are requisite and necessary,
as well for the body as the soul.
Wherefore I pray and beseech you,
as many as are here present,
to accompany me with a pure heart, and humble voice,
unto the throne of the heavenly grace, saying after me:

sentence in G3 consists of 9 words, whilst across the text there is an average sentence length of 8.5 words. The similar statistic for G33 is 35 words and an average sentence length of 18.9 words. G3 contains no polysyllabic words, whilst G33 contains 16 such words (accompany, acknowledge, almighty, assemble, benefits, dissemble, forgiveness, heavenly, infinite, manifold, necessary, obedient, penitent, requisite, together, wickedness). This represents 10.6 % of the words used. All of the words in G3 are found on the list of 3,000 'Familiar Words' identified by Dale and Chall, whilst 35 words in G33 are classed as 'Dale-Chall unfamiliar' (not occurring on the Dale-Chall list). These are: accompany, acknowledge,

Table 4.1: A comparison of Greetings G3, G33, G22, G22 (V1)

	G3	G33	G22	G22 (v1)
Number of sentences:	2	9	3	3
Number of difficult sentences (more than 20 words):	0	3	0	0
Longest sentence:	9	35	19	19
Average sentence length:	8.5	18.9	10	10.3
Number of words:	17	170	29	31
Number of syllables:	18	242	41	38
Number of complex (3+ syllable) words:	0	18	2	0
(% of all words)	0	10.6	7	0
Number of unique 3+ syllable words:	0	16	2	0
Number of long (6+ characters) words:	1	49	7	7
Number of Dale-Chall unfamiliar words:	0	39	4	3
Number of unique Dale-Chall unfamiliar words:	0	35	4	3
Source	CW	BCP	Patterns of Worship	Patterns of Worship
SMOG	8.1	22.5	11.7	8.1
Literacy level	E	L2	L1	E
Flesch Reading Ease Score	100	67	77	92
Dale-Chall Reading Age		14	9	9

almighty, although, assemble, beloved, benefits, beseech, brethren, chiefly, cloak, confess, dissemble, forgiveness, grace, heavenly, humble, humbly, infinite, lowly, manifold, mercy, moveth, nor, obedient, obtain, penitent, render, requisite, Scripture, sundry, unto, Wherefore, wickedness, worthy). These 3 characteristics significantly increase the challenge indicated by readability statistics.

Using the SMOG Grade as our indicator and converting these into levels developed by the Adult Literacy Trust we see that only 57% of the population will, on first encounter, find G33 comfortable (see earlier p. 67) whilst 85% of the population will find G3 comfortable. In other words, between 4 and 5 out of every 10 people in our villages and towns will find that the written form of G33 presents some kind of barrier.

Table-text 4.3 (Patterns of worship, p. 35) is an example of a greeting in the middle of the range. Analysis data for this is also found in Table 4.1

Table-text 4.3 - G22

Great is the Lord and worthy of all praise.
**Amen! Praise and glory and wisdom,
thanksgiving and honour, power and might,
be to our God for ever and ever!
(Alleluia!)**

This, like Table-text 4.1, contains no long sentences (of more than 20 words). It has a longest sentence of 19 words, with an average sentence length of 10 words. It contains two polysyllabic words (Alleluia, thanksgiving). This, together with the 5 Dale-Chall unfamiliar words (Amen, Alleluia, honour, wisdom, and worthy), gives some indication of the root of the challenge.

The Flesch Reading Ease Score indicates this to be a Fairly Easy piece to read, whilst the SMOG Grade (and associated research) describe it as a Level 1 piece.

Restructuring to improve readability statistics

There has been much written about the use of readability formula and the re-writing of text to improve readability. This quote from *Tools for Matching Readers to Texts: Research-based Practices* (Mesmer, 2008, p. 23) is an example:

One of the great concerns about readability formulas is that text-book publishers have misused them to adapt materials. Researchers have found that when writers adapt existing materials, the changes made to the texts can actually make the books or passages less readable.

Davison and Kantor (1982) are sometimes cited as research workers vindicating such ideas. This superficial interpretation of their work has often led to an argument that readability formula should not be part of the process of rewriting. However, the following quote taken from the abstract from work of Davison and Kantor (1982, p. 187) makes it clear that it is the

‘implicit’ use of readability formula that is to be avoided:

Adaptations were found to be most successful when the adaptor functioned as a conscientious writer rather than someone trying to make a text fit a level of readability defined by a formula. We argue strongly against the implicit use of readability formulas as guides to writing graded texts and urge experimental research to define the real factors constituting readability.

If we are to improve the readability of liturgical texts we need to heed the advice to be ‘conscientious writers of liturgy’, not just editors. This is compliant with the conclusions of Weaver (2000), Gunning (1998) and Chall and Dale (1995).

When we consider the readability of texts we need to look at the choice of words. In Table-text 4.3 our chosen tools focus our attention on the words: Alleluia, honour, wisdom, worthy and thanksgiving. Thanksgiving appears in this list of ‘difficult word’ because it is polysyllabic (3+ syllables). In place of this word we might try using a synonym, the word ‘thanks’. For ‘Alleluia’ we might replace the single polysyllabic word with the phrase ‘Praise the Lord’. Thanks is a word of 1 syllable and it is within the list of 3000 Dale-Chall words. ‘Praise the Lord’ contains no polysyllabic words. Further each word is ‘Dale-Chall familiar’.

Table-text 4.4 - G22alt (i)

Great is the Lord and worthy of all praise.

**Praise and glory and wisdom,
thanks and honour, power and might,
be to our God for ever and ever!**

Incorporating these adjustments we have Table-text 4.4. Analysis of this amended greeting shows that the SMOG Grade has fallen to 8 (No 3+ syllabic words), The Flesch Reading Ease Score has risen to 92 moving this text into the Very Easy category whilst the Dale-Chall Reading Age has stayed at 9.

Are these the only considerations?

There remain some challenging words: Honour, wisdom and worthy. These do not appear in the Dale-Chall familiar words list. We might consider replacing these but finding suitable words is not always easy. The aim is not to remove challenging ideas but to communicate those challenging ideas in simple language. There will be times when suitable simple substitute words cannot be found. It has previously been outlined that our liturgical texts have developed within a Community of Practice. Such understating leads to an awareness that some community specific language will exist. Considering the readability of these texts encourages us into avoiding overuse of such language. In the context of the uncatechised, we will choose to use more familiar alternatives, and will attempt to put required 'challenging words' in a context that provides explanation.

G22 also contains challenging phraseology which has not been picked up by the readability formula. In chapter 1, I considered Sherman's work (1893) on the development of 'written style'. He explained how those familiar, and comfortable, with the written word were happy to abbreviate sentences. Such techniques allowed the ideas to develop more quickly. He postulated the opposite as well; those less familiar, and less comfortable, with the written word use more words to explain the same ideas. They find material written in the 'condensed' style difficult to understand. This principle equally applies to environments where concepts and language are new. Where the local community has tightly defined the use of a word, those outside the 'Community of Practice' will struggle with understanding. In this work I have provided a working definition of the following words; Comfort, Challenging and Encouraging (p. 67). This allows me to reduce the 'back story' required when describing such ideas. Some of this condensed phraseology is encountered in greeting G22. What does the phrase '... be to our God for ever...' mean? For clearer understanding there might be an inclusion of a descriptor: '... be (included phrase) to our God for ever...'. A large number of possibilities exist as to what that included descriptor might be. Some examples are:

'... be given to our God for ever...'

'... be our gift to our God for ever...'

'... be the gift of all creation to our God for ever...'

'... be seen in our God for ever...'

‘... be recognised by our God for ever...’

‘... be the outpouring of our God for ever...’

Which attributes do we want: Praise, glory, wisdom, thanks, honour, power, or, might? We could restructure Table-text 4.3 to the option provided in Table-text 4.5.

Table-text 4.5 - G22alt (ii)

Great is the Lord and worthy of all praise.

**Praise and glory and wisdom,
thanks and honour, power and might,
be found with our God for ever and ever!
(Praise the Lord!)**

In this version the insertion used is a Dale-Chall familiar word that does not change the readability statistics. To the well-educated, who have no problem in accessing written material, these changes seem small, perhaps confining and probably unneeded, but to those who are on the boundary of comfort and are unfamiliar with traditional Christian worship the change of language will be significant.

Words of confession and forgiveness

The appearance of a corporate confession was somewhat late on the scene of liturgy. In the ‘Cologne Order’ of 1543, those wishing to take communion would advise the Priest prior to the service. They would attend a service of ‘Vespers’ on the Saturday evening prior to the Sunday Communion Service. As the liturgy of Vespers progressed, following the sermon, the Priest would examine each person individually and offer individual absolution. He would ensure that each individual was correctly catechised and knew the benefits of the sacraments (Senn, 1997 p. 351). As the number of those wishing to take communion increased, the confession became, by necessity, briefer and small groups of individuals were absolved together. For these practical reasons, as numbers further grew, there was a movement to a corporate confession and absolution.

Senn (p. 338) maintains that ‘corporate statements of confession’ by the people first appeared in the Lutheran, North European church of the early 16th century. In England the first prayer book of Edward VI (1549) has no confession in Morning and Evening prayer, but one is found in the Service of Communion. The second prayer book contains a corporate confession in Morning Prayer but not in Evening Prayer. It is noteworthy that the confession in the Communion Service is to be said ‘by a minister’ and not said ‘on behalf of all’ by the minister at Communion. Common Worship orders for ‘Morning and Evening Prayer on Sunday’ have retained the confession but it has been left out of the weekday provision. On Sundays a Priest is thought likely to be present, so a Priestly Absolution follows the confession. In the order for the Service of the Word no confession is present; but it is retained in the Common Worship Service of the Word with Communion (Archbishop’s Council, 2000, pp. 24-25) at which a Priest will be present. The required presence of a Priest for the confession and absolution is linked with this. In practice, as weekday Morning and Evening Prayer often forms part of a personal spiritual discipline, there is frequent absence of a priest; in consequence the confession and absolution are omitted.

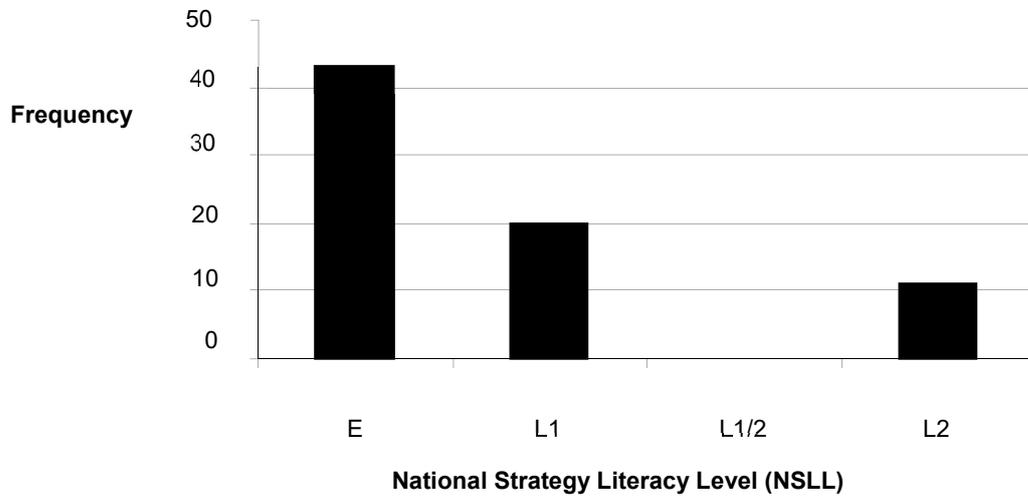
Today we have many available forms of confession. If we take seriously the intention that it will be an ‘action of the people’ we should ensure that the language used is ‘understandeth of the people’ (a phrase borrowed from the ‘Articles of the Church of England’ Church of England).

Results of analysis - Confessions

Overall 74 different authorised Confessions were considered. These are taken from a variety of authorised resources of the Church of England.

The three Charts (Fig 4.4, 4.5, 4.6) display the grouped reading levels of the texts analysed

Fig 4.4 Confessions: Reading level from National Strategy measured using SMOG Levels



E = Entry level	---	SMOG value ≤ 10
L1 = Level 1	---	$10 < \text{SMOG value} \leq 12$
L1/2= Border level 1 and 2	---	$12 < \text{SMOG value} < 14$
L2 = Level 2	---	SMOG value ≥ 14

Fig 4.6 Confessions: Dale-Chall Reading Age

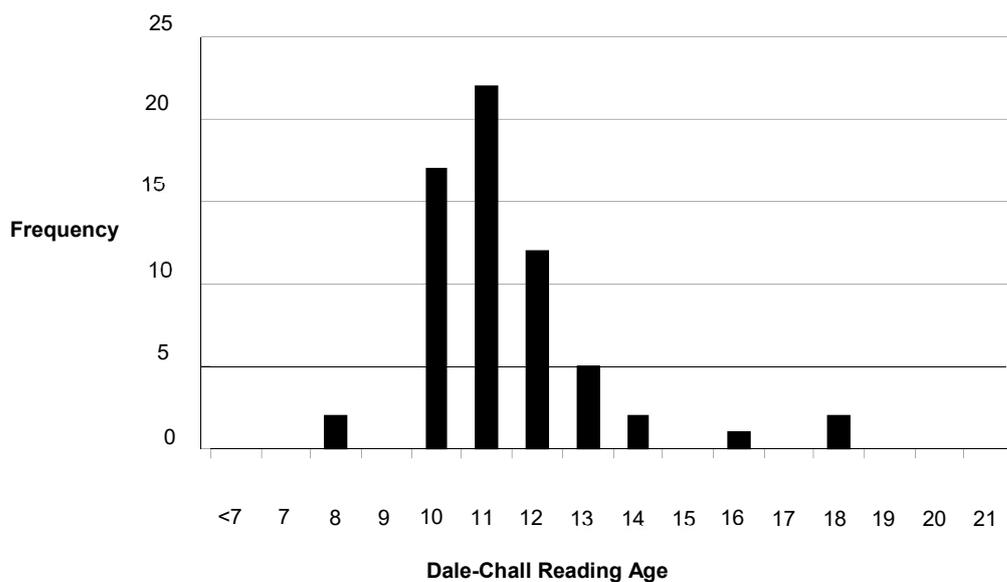
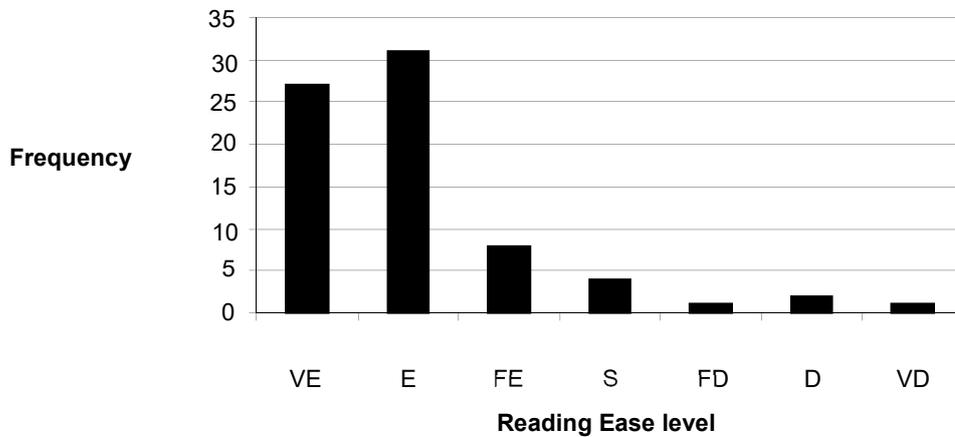


Fig 4.5 Confessions: Reading level using Flesch Reading Ease Score



VE = Very Easy	---	< 90	FD = Fairly	---	< 50
			Difficult		
E = Easy	---	< 80		---	< 40
FE = Fairly Easy	---	< 70	D = Difficult	---	< 30
S = Standard	---	< 60	VD = Very		
			Difficult		

The graphs clearly show that many of these confessions have encouraging readability statistics. Using the SMOG Grades and NLL, 58% of the sampled confessions would be described as Entry level. Using the Flesch Reading Ease Score 36% would be described as Very Easy and 42% as Easy, a total of 78% (see chapter 2 for explanation).

Table-text 4.6 is the first confession printed within ‘Order One’ of Common Worship (p. 169). It has a Dale-Chall Reading Age of 14, a Flesch Reading Ease Score of 73 (Fairly Easy), and a SMOG Grade of 12 (Level 1). The second confession (C52, Table-text 4.7) has similar statistics: A Dale-Chall Reading Age of 11, a Flesch Reading Ease Score of 87 (Easy), and a NLL of Level 1 resulting from a SMOG Grade of 12. For both texts words with 3 or more syllables have been italicized, whilst words not appearing in the Dale-Chall 3000 word list have been underlined. Whilst these are both Level 1 pieces there is an implication that 17% (about 1 in 6) of the population might not find the material comfortable. These are not the only liturgical options available at this point; Note 10 (p. 331) is clear that other authorised confessions may be substituted.

Table-text 4.6 – C12

Almighty God, our *heavenly* Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.

We are truly sorry
and repent of all our sins.

For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.

What can be done so that these texts have more encouraging readability statistics? Challenges as a result of polysyllabic words in C12 arise from: Almighty, deliberate, heavenly and negligence. In C52 there is the single polysyllabic word merciful. Challenges arising from Dale-Chall unfamiliar words for C12 arise from the use of: Almighty, deliberate, grant, heavenly, negligence, neighbour, newness, repent, sake and sinned. Similarly in C52 they arise from: amend, confess, humbly, justly, merciful, mercy, neighbours and sinned. The word 'neighbours' is a slight distraction. It is thrown up by the American software that does not recognise the English spelling. It will therefore be ignored.

Table-text 4.7 – C52

Most merciful God,
Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy
forgive what we have been,
help us to amend what we are,
and direct what we shall be;
that we may do justly,
love mercy,
and walk humbly with you, our God.

Reducing the complexity of language

In revised forms the text of Table-text 4.6 (C12) might change to that of Table-text 4.8. For this the Dale-Chall Reading Age of 14 is reduced to 8, the Flesch Reading Ease Score of 73 (Fairly Easy) is increased to 97 (Very Easy) and the SMOG Grade of 12 (NLL of Level 1) is reduced to a nominal SMOG Grade of 8 (no polysyllabic words) generating an Entry Level NLL. This is achieved by choosing where possible simple Dale-Chall familiar words, with less than 3 syllables. There remain 2 Dale-Chall unfamiliar words (sake, aware). The word 'sake' appears in the sentence "For the sake of your Son...". What exactly does this mean? Should this be rephrased "Because of Jesus Christ who died for us"? This makes little difference to the Readability scores (it reduces the Flesch Reading Ease Score to 96- Very Easy) but for those less conversant with Christian ideas it may make the sentence more easily read and understood.

Table-text 4.8 - C12alt

Most Mighty God, our Father,
we have done what is wrong against you
and against those we live with.
We have been wrong in our thoughts, words and deeds.
This has been when we knew things to be wrong.
And when we were not aware.
We are truly sorry
and turn from all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past. Make us know again
and allow us to serve you
to the glory of your name.

The revised version of Table-text 4.7 - C52 might become Table-text 4.9. Here the Dale-Chall Reading Age of 11 is reduced to 7, the Flesch Reading Ease Score of 87 (Fairly easy) is increased to 95 (Very Easy) and the SMOG Grade of 12 (Level 1) to a nominal SMOG Grade of 8 (no polysyllabic words- Entry Level). Readability Studio (the software used) recognises 1 non-Dale-Chall word 'neighbours'. When this is replaced with the American spelling of the word no Dale-Chall unfamiliar words are recognised.

Table-text 4.9 - C52alt

God you are more able to forgive than any other
and you are the Father of our Lord Jesus Christ.

We know that we have done wrong
in thought, word and deed.

We have not loved you with our whole heart.

We have not loved our neighbours as ourselves.

In your desire to forgive
put aside what we have been,
help us to put right what we are.

Father, direct what we shall be;
that we may do what is just.

Help us to forgive others, know our place
and walk with you, our God.

Are these the simplest forms of confession?

The forms of confession with the lowest readability statistics, if accessed by the Flesch Reading Ease Score, are those in Table-text 4.10 and Table-text 4.11, both of which have a score of 100. These confessions are based on the phrase ‘Kyrie Eleison’ (Lord have mercy). In Common Worship note 10 (p. 331) it is made clear that we should not use these as the default setting, implying that in some way they are incomplete as a regular diet of confession.

Ninety-nine percent of all the ‘Christ have mercy’ forms of confession, when accessed with the Flesch Reading Ease Score, rate as Easy or Very Easy. Similarly when interrogated using the SMOG tool ninety nine percent are rated as Entry Level or Level 1.

Table-text 4.10 - C30

Like as the hart longs for flowing streams,
so longs my soul for you, O God:

Lord, have mercy.

Lord, have mercy.

O send out your light and your truth,
that they may lead me:

Christ, have mercy.

Christ, have mercy.

May we come to your altar, O God,
the God of our salvation:

Lord, have mercy.

Lord, have mercy.

Table-text 4.11 - C47

Lord, in our weakness you are our strength.

Lord, have mercy.

Lord, have mercy.

Lord, when we stumble, you raise us up.

Christ, have mercy.

Christ, have mercy.

Lord, when we fail, you give us new life.

Lord, have mercy.

Lord, have mercy.

The most accessible form of confession that does not use the Kyrie Eleison form is Table-text 4.12.

Table-text 4.12 – C29

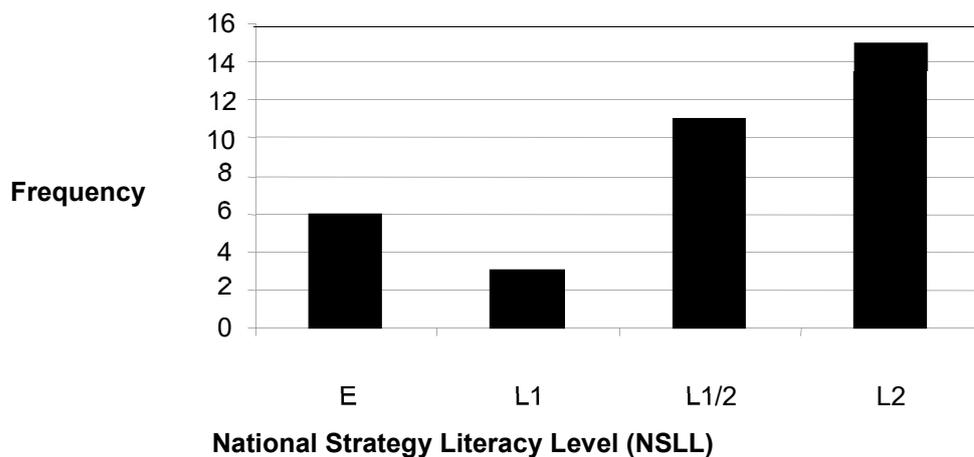
Father,
we have sinned against heaven and against you.
We are not worthy to be called your children.
We turn to you again.
Have mercy on us,
bring us back to yourself
as those who once were dead
but now have life through Christ our Lord.

This has a Dale-Chall Reading Age reading age of 8, a Flesch Reading Ease Score of 95 (Easy), and a SMOG Grade of 8 (Entry level). It has no polysyllabic words and only 3 words that are Dale-Chall unfamiliar (mercy, sinned, worthy). Even this does not reach the same level of accessibility as Table-text 4.8 –, which presents a revised version C12, which is not authorised!

Words of forgiveness

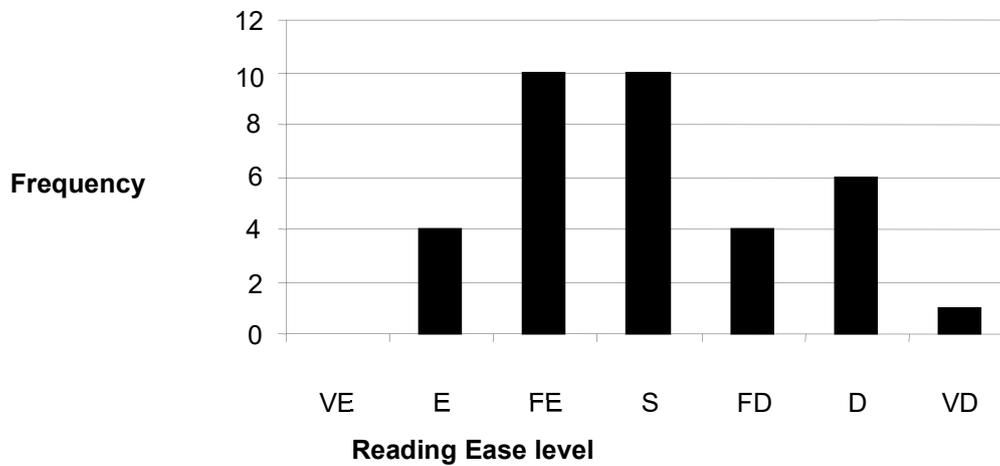
Overall 35 sets of words of Forgiveness or Absolution were analysed. These came from a variety of sources. Below are charts showing the distribution of the readability scores collected (Fig 4.7, 4.8, 4.9).

Fig 4.7 Words of Forgiveness: Reading level from National Strategy measured using SMOG Levels



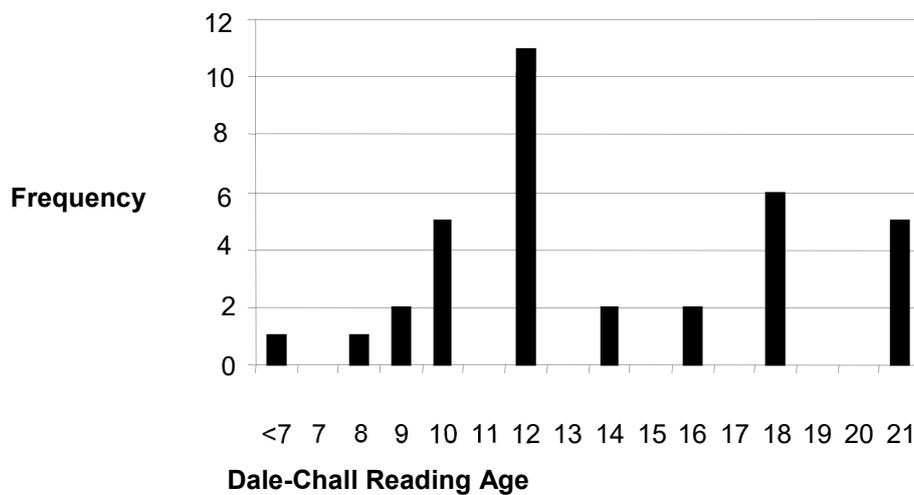
E = Entry level	---	SMOG value ≤ 10
L1 = Level 1	---	$10 < \text{SMOG value} \leq 12$
L1/2= Border level 1 and 2	---	$12 < \text{SMOG value} < 14$
L2 = Level 2	---	SMOG value ≥ 14

Fig 4.8 Words of Forgiveness: Reading level using Flesch Reading Ease Score



VE = Very Easy --- < 90
 E = Easy --- < 80
 FE = Fairly Easy --- < 70
 S = Standard --- < 60
 FD = Fairly Difficult --- < 50
 D = Difficult --- < 40

Fig 4.9 Words of Forgiveness: Dale-Chall Reading Age



When comparing these with Fig 4.4, 4.5 and 4.6 it is immediately clear that the readability statistics indicate more challenge: a far greater percentage have SMOG grades generating National Literacy levels of 1/2 or 2, higher Dale-Chall Reading Ages and more challenging Flesch Reading Ease levels.

All three indicators demonstrate that words of forgiveness exist across a broad spectrum of readability levels. The Reading Ease Level based on the Flesch Reading Ease Score fails to find a set of such words in the Very Easy category. The words of forgiveness are proclaimed by a minister who is often, but not always, highly literate.

Table-text 4.13 – F23

May God who loved the world so much
that he sent his Son to be our **Saviour**
forgive us our sins
and make us holy to serve him in the world,
through Jesus Christ our Lord.

The three readability formulas come to different conclusions about texts that might be most encouraging. The simplest of the forms indicated by the Dale-Chall Reading Age is Table-text 4.13: This has a Dale-Chall Reading Age of 7, SMOG Grade of 13 and Flesch Reading Ease Score of 73 (Fairly Easy). It contains a single polysyllabic word (Saviour). Saviour is not recognised as a Dale-Chall unfamiliar word as it is capitalised and used as a proper noun (name). If it is treated as an adjective, describing the saving role of Jesus and therefore not capitalised, a different rating develops, the reading age suddenly jumps to 14, whilst not affecting the SMOG or Reading Ease Scores.

Table-text 4.14 – F21

May God our Father forgive us our sins,
and bring us to the **fellowship** of his table
with his saints for ever.

The second simplest form, Table-text 3.14, has a Dale-Chall Reading Age of 8, a SMOG Grade of 12 and Flesch Reading Ease Score of 87 (Easy). It contains one complex word ‘fellowship’ which is both polysyllabic and Dale-Chall unfamiliar.

If the SMOG Grading system is used then there are 6 texts which generate the most encouraging readability statistics, grade 8. Using the other indicators alongside this Table-text 4.15 generates the most encouraging readability statistics.

Table-text 4.15 - F24

May the Father forgive us
by the death of his Son
and strengthen us
to live in the power of the Spirit
all our days

It has a SMOG Grade of 8, A Dale-Chall Reading Age of 10 and a Flesch reading score of 79

Other forms of words that have this lowest SMOG are found in Table-text 4.16 to 4.19.

Table-text 4.16 - F11

God who is both power and love,
forgive you and free you from your
sins,
heal and strengthen you by his
Spirit,
and raise you to new life in Christ
our Lord.

Table-text 4.18- F30:

May the God of love and power
forgive you and free you from your sins,
heal and strengthen you by his Spirit,
and raise you to new life in Christ our Lord

Table-text 4.19 - F35:

The Lord forgive you your sin,
unite you in the love which took Christ to
the cross,
and bring you in the Spirit to his wedding
feast in heaven.

Table-text 4.17 - F26

May the Father of all mercies
cleanse you from your sins,
and restore you in his image
to the praise and glory of his name,
through Jesus Christ our Lord.

Blessed is the Lord,
**for he has heard the voice of our
prayer;**
Therefore shall our hearts dance for joy
**and in our song will we praise our
God.**

Table-text 4.20 - F11alt

God who is both power and
love,
forgive you and free you from
your sins.
May He heal and make you
stronger by his Spirit.
May He raise you to new life in
Christ our Lord.

Within these four shapes the challenges arise from two words (strengthen, unite). Table-text 4.16 might be rewritten as Table-text 4.20: When analysed it has the Lowest SMOG Grade (8), a Dale-Chall Reading Age of 7 and a Flesch Reading Ease Score of 100 (Very Easy)

F25 might be rewritten as Table-text 4.21: This when analysed has the SMOG Grade 8, a Dale-Chall Reading Age of 7 and a Flesch Reading Ease Score of 90 (Easy)

Table-text 4.21 - F25alt

May the Father who forgives
clean away our sins,
and rebuild us to be like him.

May he do this to the praise and glory of his name,
through Jesus Christ our Lord.

Table-text 4.22 is the default form of absolution printed within Order One of Common Worship (p. 170). It has a SMOG Grade of 17 (Level 2), A reading age of 21 and a Reading Ease Score of 48 (Difficult).

Table-text 4.22 - F3

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and **deliver** you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life **eternal**;
through Jesus Christ our Lord.

The challenges in Table-text 4.22 arise not only from the vocabulary but also the sentence length. It contains a single 38 word sentence. Some of this challenge is addressed in an alternative version Table-text 4.23. This generates a SMOG Grade of 8 (Entry Level), A reading age of 9 and a Flesch Reading Ease Score of 84 (Easy). There remain 3 Dale-Chall unfamiliar words (confirm, forgives, mercy)

Text 4.23 - F3(alt)

Mighty God,
who forgives all who truly turn from their sins,
have mercy upon you,
pardon and carry you from all your sins.

Mighty God,
confirm and build in you in all goodness,
and keep you in life that never ends.
We ask this through Jesus Christ our Lord.

Table-text 4.24, the shorter of the ‘alternative absolutions’ (p. 279), has a SMOG Grade of 12 (Level 1), a Dale-Chall Reading Age of 10 and Reading Ease Score of 81 (Easy). There occurs

Table-text 4.24 - F15

May almighty God have mercy on you,
forgive you your sins,
and bring you to **everlasting** life.

One repeated polysyllabic word ‘Almighty’. ‘Almighty God’ might perhaps be replaced with ‘Mighty God’, a 2 syllable alternative to the 3 syllable word. ‘Mighty’ is also a Dale-Chall familiar word. Such changes bring down the SMOG Grade to a nominal 8, the Dale–Chall Reading age to 9 and raise the Flesch Reading Ease Score to 85 (Easy). The words ‘mercy’ and ‘confirm’ have not been replaced as no simple alternative presented itself. This can be seen in Table-text 4.25.

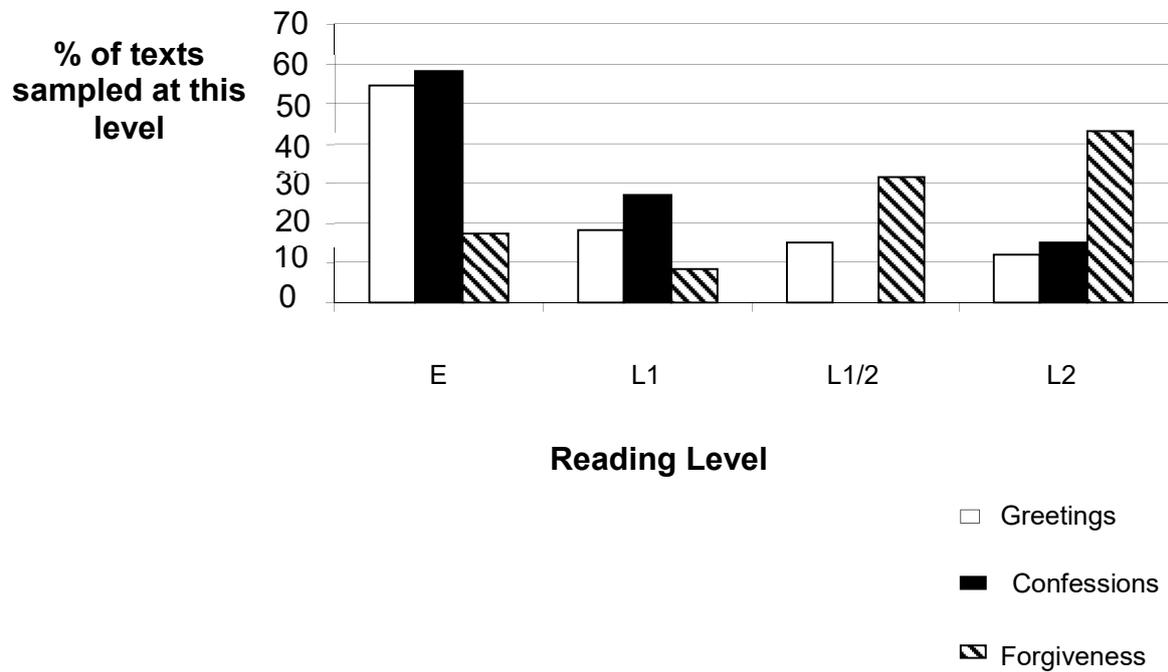
Table-text 4.25 - F15alt

May our mighty God have mercy on you,
forgive you your sins,
and bring you to life that never ends.

A comparison of Greetings, Confessions and Words of Forgiveness

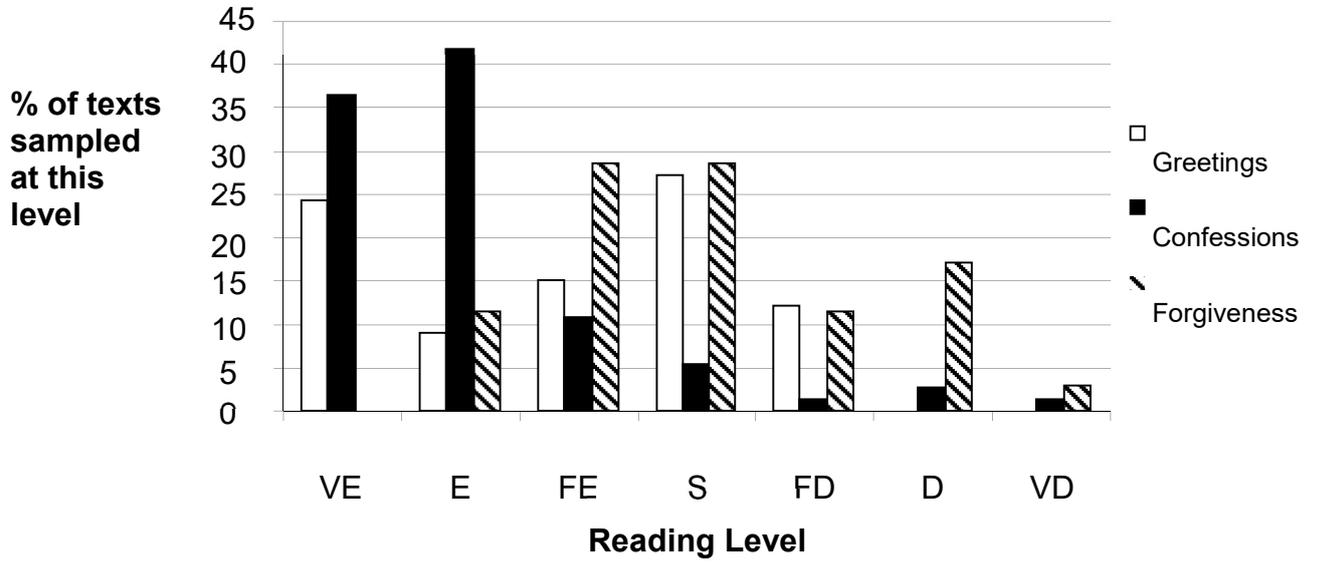
Fig 4.10, 4.11 and 4.12 display comparable results for the 3 areas of liturgy so far studied. The plot order follows the sequence in the liturgy. From casual observation it is clear that the distribution of the results obtained is spread across the range of accessibility. When the percentages of the assessed options is plotted, it becomes clear that as we move through the liturgy, from 'Greetings', to 'Confessions', onto 'Words of Forgiveness' there is an increase in the challenge to accessibility. This challenge is reflected in all three variables (NLL, Dale-Chall Reading Age, and the level generated by the Flesch Reading Ease Score). The number of easily accessible texts decreases and the number of less accessible texts increases. There is little value in considering average figures as the numbers have been already heavily processed. It is the individual collections of words in each phrase that interests us but I note that an increased number of the 'Words of Forgiveness' have less accessible formats than the other two categories. It can be argued that these words are announced by the Priest and as such the accessibility is not important. Two things work against this. First, vocabulary: There is a link between the texts we are comfortable reading and the spoken vocabulary. Secondly, the practice in the vast majority of parish churches is for the liturgy to be given 'complete' to every member of the congregation. This assumes that individuals will read and follow the liturgy. Where this 'common practice' is being followed we should ensure the material we use is suitable for all.

Fig 4.10 Reading level from National Strategy using SMOG Levels: Comparison of distribution across reading levels



E = Entry level --- SMOG value ≤ 10
 L1 = Level 1 --- $10 < \text{SMOG value} \leq 12$
 L1/2= Border level 1 and 2 --- $12 < \text{SMOG value} < 14$
 L2 = Level 2 --- SMOG value ≥ 14

Fig 4.11 Reading level using Flesch Reading Ease Score: Comparison of distribution across reading levels



VE = Very Easy --- < 90

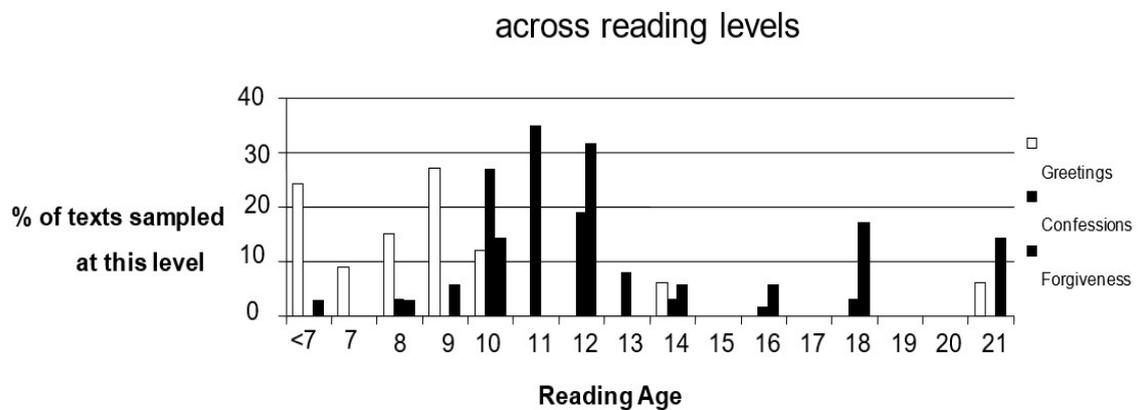
E = Easy --- < 80

FE = Fairly Easy --- < 70

S = Standard --- < 60

<

Fig 4.12 Dale-Chall Reading Age: Comparison of distribution



What challenging words have we encountered in the chapter?

We have looked at 142 texts of various length and complexity. Of the 165 unique polysyllabic words 18 words might (by the writer’s judgment) be classed as ‘religious’ [Almighty (used on 29 occasions), eternal (14), merciful (13), Alleluia (9), heavenly (9), salvation (8), Saviour (8), forgiveness (6), penitent (6), repentance (5), righteous (4), Bethlehem (3), dominion (3), intercede (3), offences (3), resurrection (3), righteousness (3), suffering (3)] and the other 147 would therefore fall within the broader English language. Of the 296 Dale-Chall unfamiliar words, a similar break down might be found: 20 religious Dale-Chall unfamiliar words [mercy (74), repent (22), confess (21), sinned (20), eternal (16), merciful (12), heavenly (9), kingdom (9), sinners (9), righteous (8), salvation (8), forgiveness (6), repentance (6), penitent (5), Baptism (4), confirm (4), disciples (3), intercede (3), reconcile (3), resurrection (3)]. The other 276 Dale-Chall unfamiliar words this author might consider to be of secular origin.

Of these ‘difficult’ religious words some may form a necessary vocabulary for the ‘Worshipping Community of Practice’ but others may not. Etienne Wenger discovered that language specific to a Community of Practice reduces the accessibility for individuals outside the community. By some it may seem to increase ‘holiness’, yet by others the same may be seen as increasing the presence of ‘cliques’.

Similar methodology to that encountered in this chapter will be used to consider other parts of the liturgy of Eucharist and then the pastoral services of the Church of England.

Chapter 5: Ministry of the word (2): Silence and the Collect.

Chapter 5: Ministry of the word (2): Silence and the Collect.

Introduction

Within *Common Worship* Order One (Archbishop's Council, 2000, p. 171) the following rubric appears:

The president introduces a period of silent prayer with the words 'let us pray' or a more specific bidding.

The collect is said, and all respond.

This simple text is accompanied by a congregational assent 'Amen'. Such a format affirms the historic use of a collect to gather the prayers of the people (Senn, 1997, p. 139). Senn sees this as a tool of management calling the body back and gathering their thoughts as one. Dix (1945, p. 479) recognises prayer as the work of the whole people of God and the Collect as a marker of the end of a period of private prayer. In this sense it is a transition marker. Earlier in his work Dix (p. 45) notes how, in public liturgy, there has been a change in focus. In early liturgies prayer was clearly the action of the people, but over time this has become the work of the Priest. In consequence the people's private prayer is largely lost from public worship.

The development of formal Collects arose in the fourth or fifth century. Dix (p. 458) favours a date in the early fifth century date, but admits that other scholars put the date into the late fourth century. His view is that the Collect did not become a fixed feature until perhaps as late as the tenth or eleventh century (p. 464). Dix talks of the 'variable collect', a prayer that changes week by week with the 'Propers'³ (p. 367). This was, and remains, a prayer that might carry the theme of the liturgy and/or the readings of the day (p. 490). Often these two coincide but the Mass might be given for a particular purpose or saint. On such occasions the content of the lection might appear to have a different focus.

³ Propers: collect, secret (offertory prayer) and post communion or thanksgiving prayer

What was the structure of these early collects?

Senn (1997, p. 139) cites the Gallica-Roman Collects (or *collectio circa* of the fifth century) as developing a five-part structure to the Collect: an address to God, a ‘qui⁴ clause’ stating some attribute of God, a petition or request, sometimes a reason for or result of the request, and a conclusion “through Jesus Christ our Lord”. As we move closer to the current day this last phrase has often been replaced by a Trinitarian ending.

These early liturgies would usually contain a single Collect but this was not always the case. In France, a tradition of up to seven Collects within one liturgy developed (p. 187): limited to seven, because more would exceed the number of petitions in the prayer Jesus taught us (The Lord’s Prayer). It seems many of the formal Collects we currently use are rooted in those written prior to the end of the sixth century.

To summarise the above, the ‘Collect’ might address the theme of the service or the readings of the day, it might be singular in nature or multiple, it might have a 5-fold structure or not, the priest or the people might lead them. Within Common Worship it is clear that there is no compulsion on a congregation/minister to use the ‘Set Collect for the day’, although, within the context of a ‘Service of the Word with Communion’ (Archbishops Council, 2000, p. 25), there is expectation that an authorised Collect will be used. No such note appears for the ‘Order One Service’. It is perhaps surprising that the more relaxed ‘Service of the Word with Communion’ has this tighter framework.

Patterns of Worship (Archbishop’s Council, 1989, p. 54) talks of there being options related to the choice of readings and scope to ensure that Collects are suitable for the context. Such an idea is reinforced by the notes in *New Patterns of Worship* that provide framework against which Collects may be written (*Archbishop’s Council*, 2008, p. 176). Within *New Patterns of Worship* examples are provided of Collects written in school and used over a period of a month of Sunday services.

⁴Meaning ‘who’

(Text 1: New Patterns of Worship, p. 176).

Guidelines on language

These guidelines may help those writing their own material, for collects or intercessions for example, to be on the same level of language as the new writing in New Patterns.

- Use concrete visual images rather than language which is conceptual and full of ideas.
- Avoid complicated sentence constructions.
- If there is a choice, prefer the word with fewer syllables.
- Address God as 'you'.
- Keep sentences as short as possible. Use full stops rather than semicolons.
- Use language which includes women as well as men, black as well as white.
- Watch the rhythm. The language should be rhythmic and flow easily, but take care not to have a repetitive 'dum-de-dum'.
- Liturgical language should not be stark or empty. It is not wrong to repeat ideas or say the same thing twice in different words. Cranmer recognized that people need time and repetition to make the liturgy their own: we need to do it without a string of dependent clauses.
- Be prepared to throw it away after using it, and to do it differently next time.

This paper will focus on examples taken from Church of England Common Worship sources. Within Common Worship there are three sets of collects: Traditional Form (CW(T)), Modern Language Form (CW) and the Alternative Common Worship set developed soon after the introduction of CW in the year 2000 (CW(alt)).

All but one of the CW and CW(T) collects have the traditional Collect structure of a single multipart sentence followed by 'Amen'. For each Sunday of the lectionary year there is at least one of each type of Collect. These same Collects are repeated against each of the lectionary Sundays within the three year cycle.

As an example we shall consider the Collects for the First Sunday of Advent. They each have the five-part structure recognised by Senn (1997) (Table 5.1):

Table 5.1: Analysis of the Collects for the First Sunday of Advent against Senn’s framework

Collect			
Element	Text 5.1 – Ct127 The First Sunday of Advent CW(T)	Text 5.2 – Ct1 The First Sunday of Advent CW	Text 5.3 –Ct59 The First Sunday of Advent CW(alt)
An address to God,			
A ‘qui clause’ stating some attribute of God,	Almighty God	Almighty God,	Almighty God,
a petition or request,	give us grace that we may cast away the works of darkness and put upon us the armour of light now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility;	give us grace to cast away the works of darkness and to put on the armour of light, now in the time of this mortal life, in which your Son Jesus Christ came to us in great humility;	as your kingdom dawns, turn us from the darkness of sin to the light of holiness,
A reason or result of the request,	that in the last day when he shall come again in his glorious majesty to judge both the quick and the dead we may rise to the life immortal;	that on the last day, when he shall come again in his glorious majesty to judge the living and the dead, we may rise to the life immortal;	that we may be ready to meet you
A conclusion.	through him who liveth and reigneth with thee and the Holy Spirit now and for ever.	through him who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.	in our Lord and Saviour, Jesus Christ.

It is clear that the traditional structure is retained, with the resulting CW(alt) Collect retaining the single sentence structure.

It is worth noting that the difference between the CW(T) and more modern language CW Collects lies in the versions of similar words: liveth is translated to lives; reigneth to reigns (see page 118). In contrast the CW(alt) form shows greater change. It may be argued that the general theme of the collect remains intact, but the detail of that theme changes: The petition remains focused on a request for God to turn us away from darkness to light. The hoped for result becomes that we may be ready to meet Christ, rather than that we may rise to eternal life. The conclusion has returned to the simpler and traditional Christ centred form of closure in contrast to the more modern Trinitarian form. It is very important for us to realise that both the structure and the content of our Collects has been, and is, on an evolutionary path.

Results

185 collects were considered. 59 Traditional language Collects CW(T), 58 Common Worship Collects (CW) and 68 Common Worship Collects CW(alt).

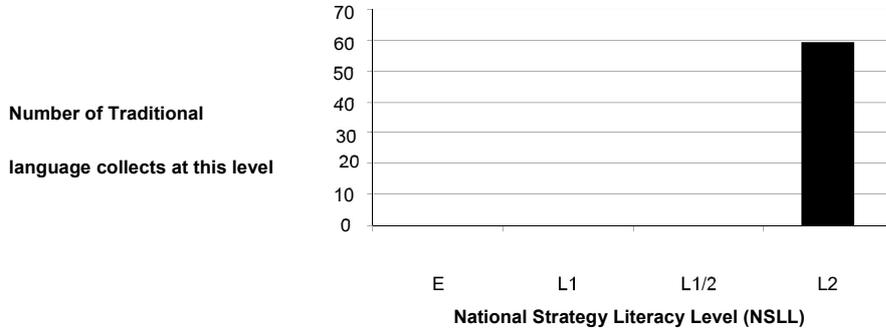
Traditional language Collects CW(T)

The three charts below (Figs 5.1 to 5.3) show an analysis of the readability statistics generated for the 59 sampled Collects in ‘traditional language’. We can immediately see that, when compared with work already considered (see chapter 4), we are encountering texts which are more challenging.

When analysed, using the SMOG Grade system and the National Literacy campaign framework (which looks at the number of polysyllabic words), all 59 would be considered challenging for 43% of our adult population. These are people who struggle with the more complex Level 2 National Strategy material.

Fig 5.1 Collects (CW(T): Reading level from

National Strategy measured using SMOG Levels



Flesch Reading Ease Score

Fig 5.2 Collects (CW(T): Reading level using

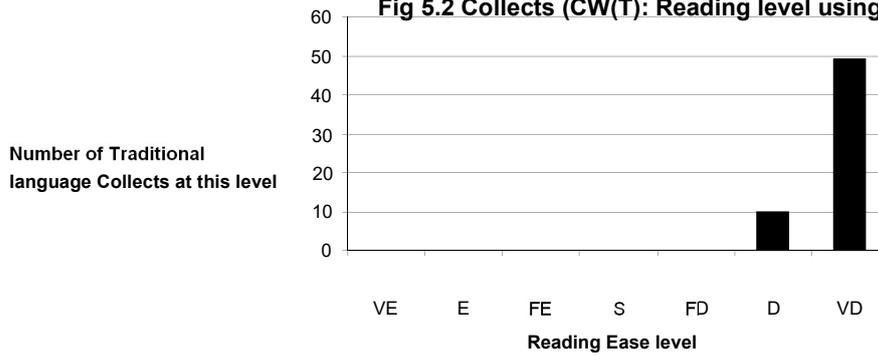
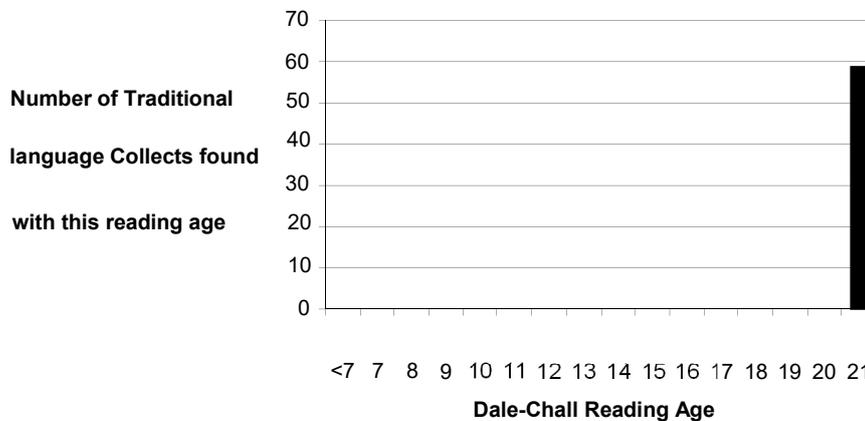


Fig 5.3 Collects (CW(T): Dale-Chall Reading Age



When considering the complexity of the vocabulary using the calculated Dale-Chall Reading Ages (which considers the familiarity of words) we find that all 59 Collects have the highest reading age the system generates, 21 years.

When using the Flesch Reading Ease Score (which takes into consideration both the number of polysyllabic words and average sentence length) we discover that 10 of the Collects are described as being Difficult whilst the other 49 are described as Very Difficult.

There are 125 unique polysyllabic words used within these collects. Some words like ‘Almighty’ and ‘unity’ have a high level of occurrence (occurring over 50 times) others like ‘abiding’ have only a single showing. In a similar fashion 228 Dale-Chall unfamiliar words occur. Some have high level of occurrence (reigneth, thee) whilst others occur only once (abundance, absolve). These Collects have an average sentence length of 70 words and all consist of a single sentence

Common Worship Collects (CW)

In total 58 Common Worship Collects (CW) were considered. The three Charts following (Figs 5.4 to 5.6) show an analysis of the readability statistics calculated for these Collects. When comparing these results with those for the traditional language versions there is little change.

Fig 5.4 Collects (CW): Reading level from National Strategy measured using SMOG Levels

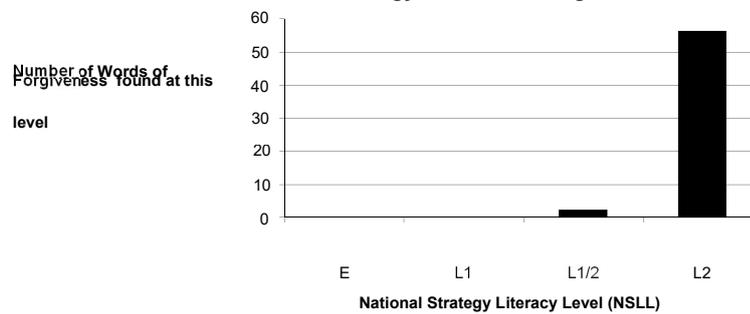


Fig 5.5 Collects (CW): Reading level using Flesch Reading Ease Score

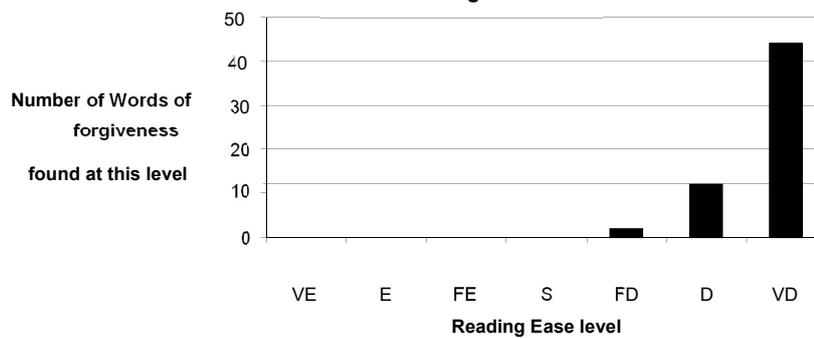
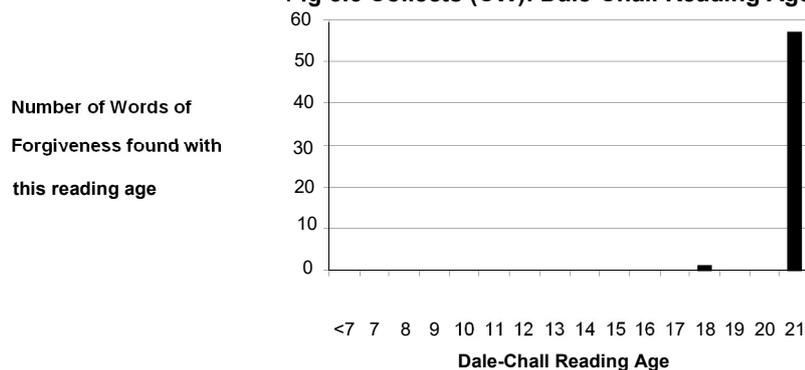


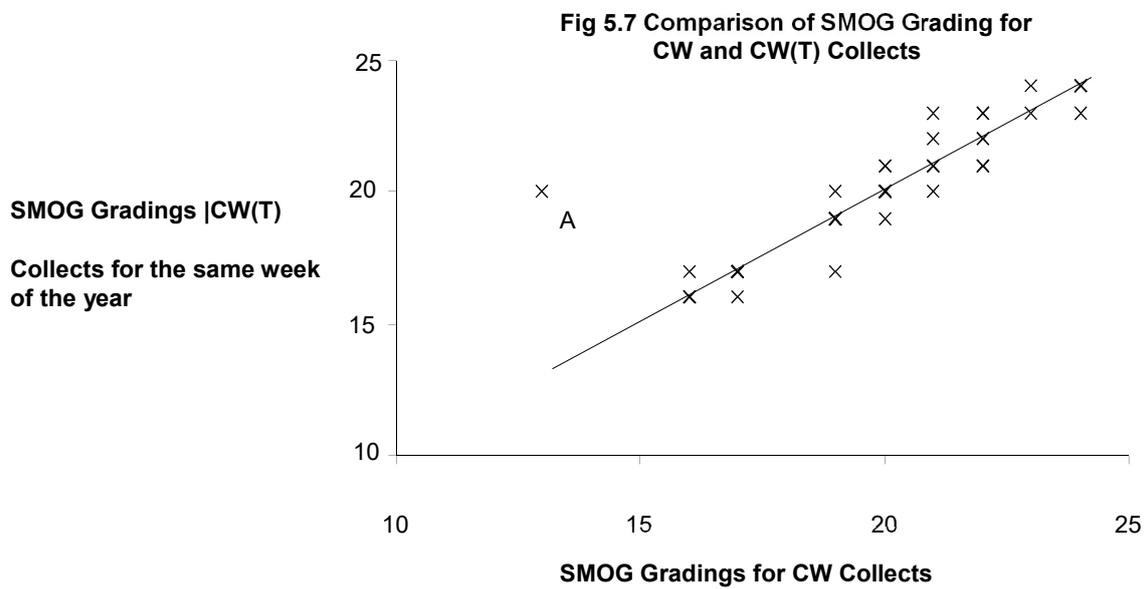
Fig 5.6 Collects (CW): Dale-Chall Reading Age



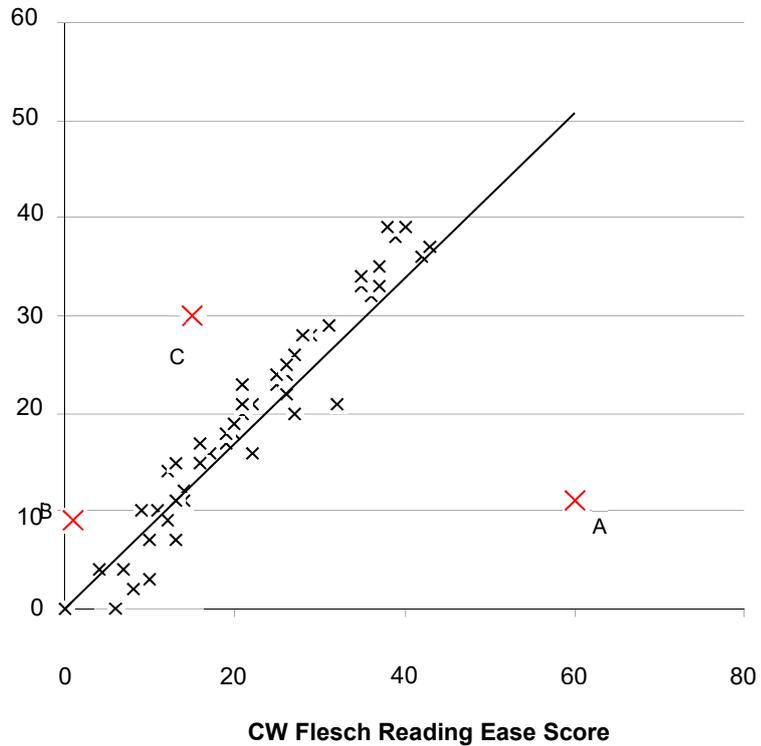
Using the Dale-Chall Reading Age tool only the ‘Collect for the Second Sunday of Trinity’ changes. This is partly accounted for in the change to the number of polysyllabic words from 4 to 2 but mainly arises as a result of a change from 1 to 2 sentences! This reduces the average sentence length to 38 words from 76 words. If it is suitable that this single authorised

Collect contains more than one sentence then a precedent is set for other collects. Indeed the practice of a multi-sentence structure using shorter sentences is commended in *New Patterns of Worship* (2002, p. 176)

Fig 5.7 shows a similar relationship when SMOG Grades are used for the analysis. The Collect for the Second Sunday after Trinity (point A) is again the only collect that does not sit close to the trend line. This variance has already been accounted for using the previously explained splitting of the Collect into two sentences. It is this isolated Collect that moves from Level 2 to the Level 1/2 in the national strategy system of NIACE.



**Fig 5.8 Comparison of CW and CW(T)
Collects using the Flesch Reading Ease Score**



When the Flesch Reading Ease Score is considered we find a similar cause and effect (Fig 5.8). The Collects for the Second Sunday after Trinity (A) stand away from the trend line. The Collects for Trinity Sunday (B) and Christmas Day (C) appear to be more challenging in these new forms.

There are 116 unique polysyllabic words used. Whilst some words, like ‘abiding’, have only a single showing others, like ‘unity’ and ‘everlasting’, have a high level of occurrence. In a similar fashion 108 Dale-Chall unfamiliar words occur. Unity is used 54 times, whilst in excess of 80% of such words are used only once. These Collects have an average sentence length of 72 words. As previously mentioned all bar one consist of a single sentence.

Common Worship Collects(alt)

In all 68 Common Worship Collects(alt) were considered. The three charts below (Figs 5.9 to 5.11) show an analysis of the assessed readability statistics of the sampled CW(alt) Collects.

Fig 5.9 Collects CW(alt): Reading level from National Strategy measured using SMOG Levels

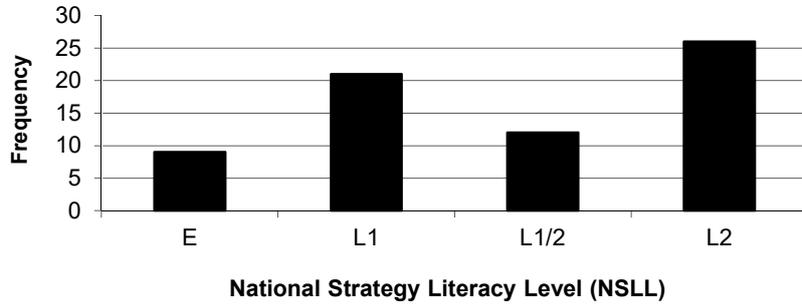


Fig 5.10 Collects CW(alt): Reading level using Flesch Reading Ease Score

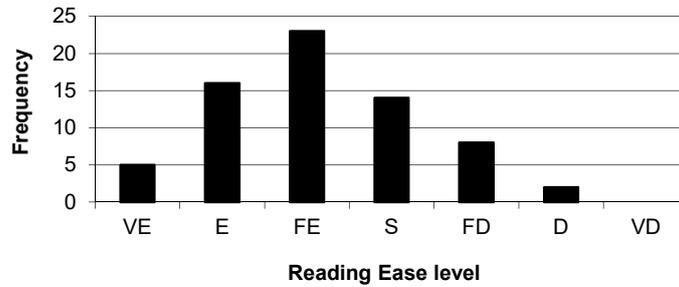
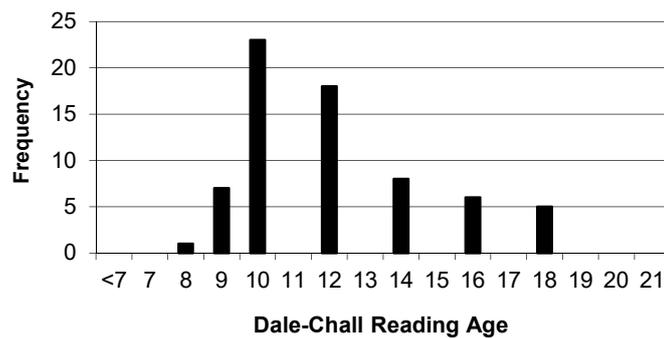


Fig 5.11 Collects CW(alt): Dale-Chall Reading Age



It is clear that these Collects have a very different profile to the two previous sets. An increased number generate encouraging readability statistics: 44% can be described as ‘Entry Level’ and ‘Level 1’ pieces; 65% as Fairly Easy, Easy or Very Easy when the Flesch Reading Ease Score is used; and 72% have a reading age of 12 or less if assessed with the Dale-Call Reading Age computation.

Unlike the CW Collects, which were largely translated from the traditional collects, these CW(alt) Collects have new forms. This is exemplified when we compare the previously studied Collects for Advent Sunday (Table 4.1). Whilst retaining the traditional 5 concepts the wording is very different. Despite this the single sentence construct and the focus of the theme for the Sunday is retained. The analysis shows that whilst many of these Collects generate more encouraging statistics there remain large numbers that would be described as challenging. The alternate Advent Sunday Collect returns the following: SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 14, Flesch Reading Ease Score 63 (Standard). It is interesting that the previously mentioned advice given in ‘New Patterns for Worship’ (Archbishop’s Council, 2002, p. 176) has not been followed: The ‘colon’ has frequently been used to retain single long sentences!

Within the 68 alternative collects there are 136 Dale-Chall unfamiliar words. A number, e.g. ‘salvation’ and ‘faithful’, have multiple occurrences but 95% are used no more than twice. In a similar way whilst there are 67 unique polysyllabic words over 75% of them make just a single appearance. A few words, e.g. eternal, saviour, almighty and salvation, are used on eight to ten occasions.

Of the 68 Collects sampled 22 consist of a single sentence. The remainder contain a two sentence structure. Sentence length varies from 14 to 41 words with an average of 23 words.

Tables 5.12 to 5.14 demonstrate the relationship between the generated readability statistics and the number of sentences that they contain. It is clear that that single sentence collects are more challenging for the reader than the two sentence counterparts.

Fig 5.12 Comparison of Dale-Chall Index for CW(alt) with 1 and 2 sentences

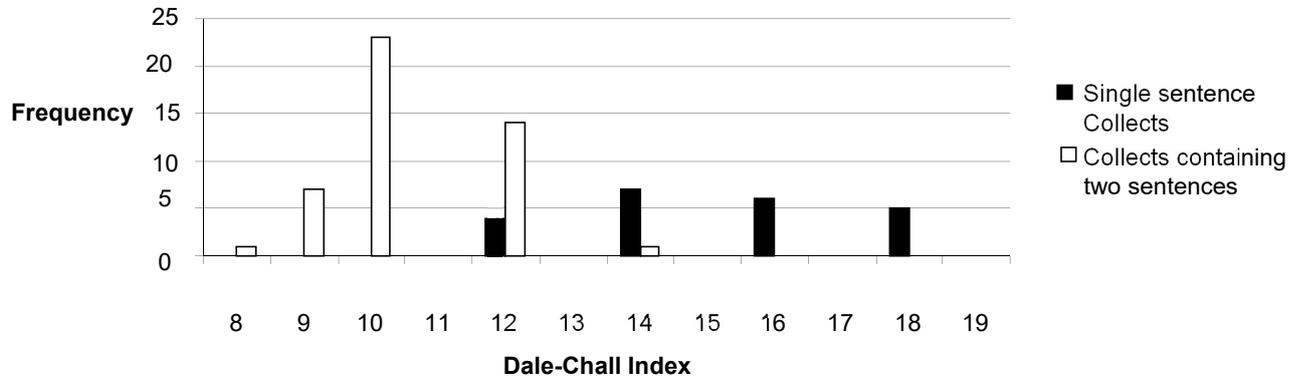


Fig 5.13 Comparison of SMOG Grade for CW(alt) with 1 and 2 sentences

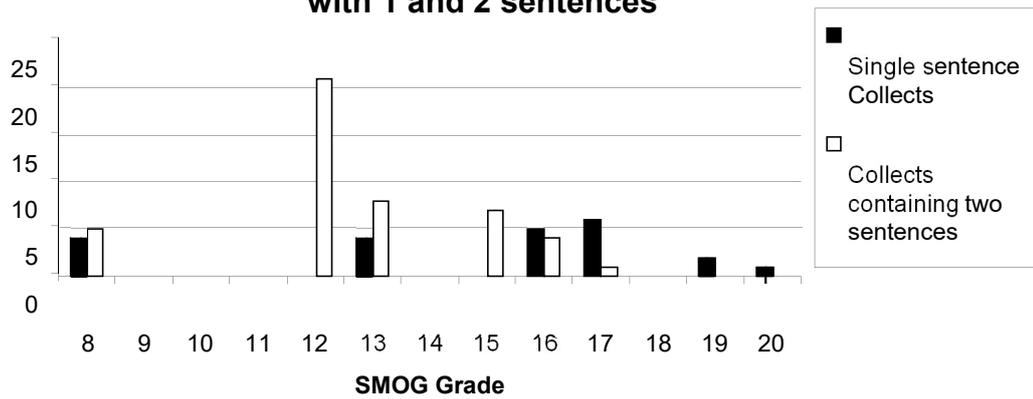
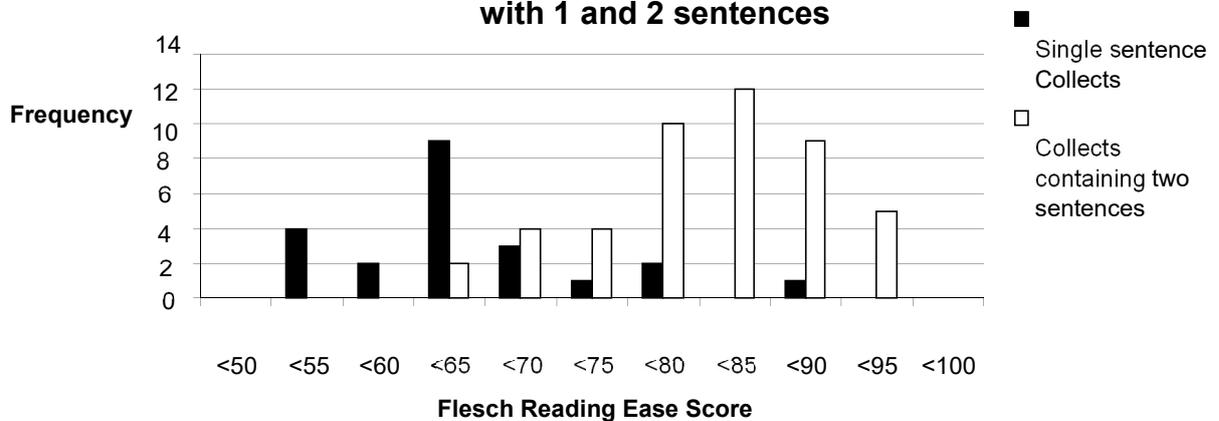


Fig 5.14 Comparison of Flesch Reading Ease Score for CW(alt) with 1 and 2 sentences



Reducing the complexity of language

We must note the significant change that occurred with the development of the ‘Alternative set of Collects’. Towards the end of Chapter 5 I talked of ‘challenge’. The collects sampled can be divided into two groups. One group might be described as ‘less challenging’ and the other ‘more challenging’. Assigning a boundary between these two groups might seem a little arbitrary but for this exercise I shall work with the following definitions: less challenging- Dale-Chall Reading Age of 12 or less, SMOG grade of 12 or less, Flesch Reading Ease Score of 70 or more; more challenging - Dale-Chall Reading Age of above 12, SMOG Grade greater than 12, Flesch Reading Ease Score of less than 70. Within the Collects sampled there is a population of more traditional Collects and a population of alternative collects. Tables 5.2, 5.3 and 5.4 summarise the results of comparing the readability scores against such a framework. In all 3 cases we find that changing to the format of the Alternative Collects significantly effects the readability statistics. There is a significant move towards less challenge (probability >99%).

In the context of Sherman’s work (1893), this is a step towards ‘Everyman’s Best Style’ and demonstrates a movement in the ground on which the tent of liturgy is pitched. It shows a clear evolution of the available written liturgical material and demonstrates the direction in which such liturgical development is travelling; towards less challenge.

Table 5.2		
Dale-Chall Reading Age	CW (T) and CW collects	CW(alt) Collects
Easier to read 12 or <	0	35
Harder to Read > 12	57	18

Chi-Squared, $p < .001$

Table 5.4		
Flesch Reading Ease Score	CW (T) and CW collects	CW(alt) Collects
Easier to read 70 and above	0	32
Harder to Read less than 70	57	21

Chi-Squared, $p < .001$

Table 5.3		
SMOG Grade	CW (T) and CW collects	CW(alt) Collects
Easier to read 12 or <	0	22
Harder to Read > 12	57	31

Chi-Squared, $p < .001$

Restructuring to improve readability statistics?

In this section we will look at a selection of currently authorised Collects. We will consider how their structure and content affect the indicator scores generated by readability formula and then consider adapted forms that might reduce the challenge they present. Although remaining in what we call the English language these changes will involve the replacement of one set of words with another, which is a form of translation. This exercise is not about writing a ‘new set’ of Collects but engaging, as a writer, with the current Collects to increase the comfort factor. Whilst the high level of challenge of the task is acknowledged, an attempt will be made to stay true to the original ideas/concepts.

Table-text 5.1: Ct59

Advent(alt)

Almighty God,
as your kingdom dawns,
turn us from the darkness of sin to the
light of holiness,
that we may be ready to meet you
in our Lord and Saviour, Jesus Christ.

Example 1 The Alternative Collect for Advent Sunday (Table-text 5.1) has a Dale-Chall Reading Age of 14, a SMOG Grading of 17 (Level 2), and a Flesch Reading Score of 63 (Standard). The Collect comprises of a single 33 word sentence. What adjustments can be made to this to reduce the challenge and increase the comfort? Stage one looks to reduce the sentence length. Stage two looks for alternatives to the longer and less well known words.

Table-text 5.2 is offered as an alternative. It has a Dale-Chall Reading Age of 7, a SMOG grading of 8 (National Strategy Level (NSL) Entry level), and a Flesch Reading Ease Score of 88 (Easy). The challenging polysyllabic and Dale-Chall unfamiliar words have been removed and two sentences substituted for the one. The first of 22 words, the second 21.

Table-text 5.2: Ct59a

Advent(alt)

Mighty God,

as your rule dawns,

turn us from the darkness of sin to the

light of being set apart for you.

We ask this so that we may be ready to meet you

in our Lord Jesus Christ, the one who saves.

‘Almighty’ is one of a number of words very frequently used in Collects: It is found within 31 of our 68 collects (46%). One might argue that where a word has such frequency we should retain it and grow accustomed to it. Against this sits the ‘position it holds’: as the first word of the Collect it effectively puts a gateway of discomfort in front of all that follows. Within this thesis such arguably inconsistent judgements concerning the accessibility of words will, wherever possible be avoided. Assessment of suitability will be based on published lists and measurable variables. We will attempt to identify a list of words that are central to the vocabulary of the Church of England worshipping community. Wenger (1999) might identify this as the ‘vocabulary of the Community of Practice’.

Example 2: The Collect for the First Sunday of Christmas (Table-text 3.3) presents a different challenge. This has a Dale-Chall Reading Age of 10, a SMOG Grading of 17 (Level 2), and a Flesch Reading Score of 60 (Fairly Difficult). The Dale-Chall analysis misses the complexity of the word ‘Trinity’ as it understands this word to be a proper noun. On this occasion it is, as much, a description of state and therefore should really be added to the list.

Table-text 5.3: Ct66

Christmas 1

God in Trinity,
eternal unity of perfect love:
gather the nations to be one family,
and draw us into your holy life
through the birth of Emmanuel,
our Lord Jesus Christ.

Challenge here occurs from the length of sentence, choice of words and the meaning of the phraseology; ‘God in Trinity, eternal unity of perfect love’. The understanding of the word Trinity has arisen by the process of reification. A series of ideas concerning the nature of God have been pulled together and we have adopted a word to summarise them. In Christian worship the word Trinity is used in a way outside the experience of the broader world. The ideas and concepts that it strives to communicate will become more accessible to those with less developed literacy skills or less familiarity with the Christian faith, if other, more familiar, words are used. An offering of such a text is found in Table-text 5.4.

Table-text 5.4: Ct66alt-a

Christmas 1

Father, Son and Holy Spirit,
where perfect love is found:
gather the nations to be one family.
Draw us into your life
through the birth of
our Lord Jesus Christ.

This has a Dale-Chall Reading Age of 7, a SMOG Grading of 11 (National Strategy Level (NSL) 1, and a Flesch Reading Ease Score of 83 (Easy). ‘Perfect’ remains a word outside the

Dale-Chall known list. Despite its retention the Dale-Chall Reading Age is still low. The word 'family' occurs on the Dale-Chall word list but contains 3 syllables. It arguably should be removed. If it is retained the NLL remains at 1. If alterations are made to remove these words Table-text 5.5 might result. This has a Dale-Chall Reading Age of 7, a SMOG Grading of 8 (Entry level), and a Flesch Reading Ease Score of 92 (Very Easy).

Table-text 5.5: Ct66alt-b

Christmas 1

Father, Son and Holy Spirit,
where true love is found:
gather the nations to be one.
Draw us into your life
through the birth of
our Lord Jesus Christ.

Example 3: The Collect for the Baptism of Christ (Text 5.6) has a Dale-Chall Reading Age of 10, a SMOG Grading of 15 (National Strategy Level (NSL) 1/2, and a Flesch Reading Ease Score of 68 (Standard). When four Christians, who were graduates, were asked how they understood the meaning of this ending, two replied that they were very familiar with this style of ending but really were not quite sure what is meant, one explained that for her it reminded her that it was Jesus that taught us these things, and the last, a City of London barrister, explained that Jesus was the gateway through which our request to God the Father went. The first three had grown up as active members of Anglican Churches, the last came to faith whilst on an Alpha course. These four provide an interesting reflection on how such Collects are received.

Table-text 5.6: Ct69

Baptism of Christ

Heavenly Father,

at the Jordan you revealed Jesus as your Son:

may we recognize him as our Lord

and know ourselves to be your beloved children;

through Jesus Christ our Saviour.

Table-text 5.6a is a suggestion of how this text might become more comfortable. This has a Dale-Chall Reading Age of 7, a SMOG grading of 8 (Entry level), and a Flesch Reading Ease Score of 91 (Very Easy).

Table-text 5.6a: Ct69

Baptism of Christ

Father from Heaven,

at the River Jordan you showed Jesus to be your Son.

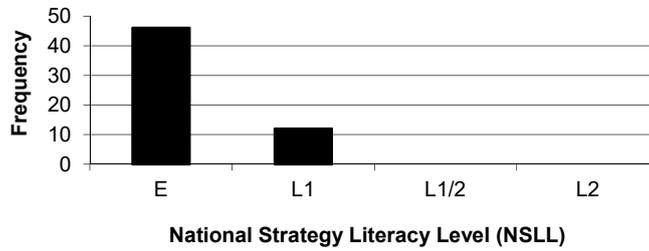
May we know him as our Lord

and know ourselves to be your loved children.

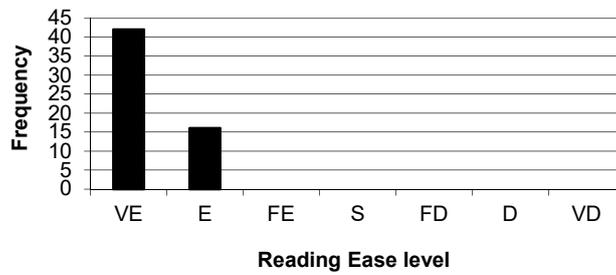
We ask this through Jesus Christ who saves us.

If these principles are applied to the full set of Collects a further set of less challenging Collects could be generated. Such a set can be found in the supporting work (see foot note 2 page 72). The three Charts below (Figs 5.15 to 5.17) show an analysis of the reading levels of this set of collects. Using the National Strategy Literacy Level 74% are found at entry level and 26% at level 1. No examples occur at a level above this. Using the Flesch Reading Ease Score 64% are rated as 'Very Easy', a further 36% rate as 'Easy'. No examples occur with a rating above this. Using the Dale-Chall Reading Age 95% have a reading age of 'less than 10' with the remaining 5% spread over ages of '10 to 12'. Figures 5.18-5.20 show a comparison of the data of the population for CW(alt) Collects and CW(alt revised) collects.

**Fig 5.15 Collects CW(alt revised) :
Reading level from National Strategy
measured using SMOG Levels**



**Fig 5.16 Collects CW(alt revised) : Reading
level using Flesch Reading Ease Score**



**Fig 5.17 Collects CW(alt revised) :
Dale-Chall Reading Age**

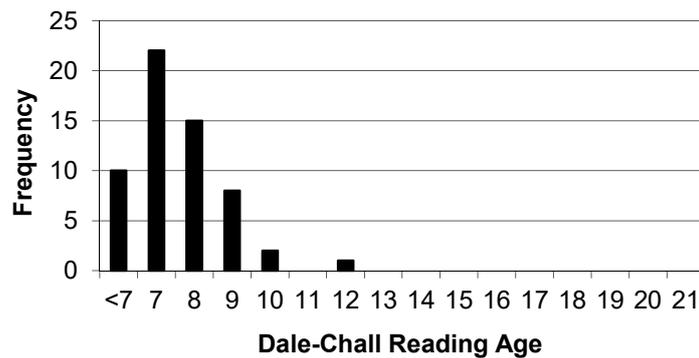


Fig 5.18 Comparison of CW(alt) and CW(alt revised): Reading level from National Strategy measured using SMOG Levels

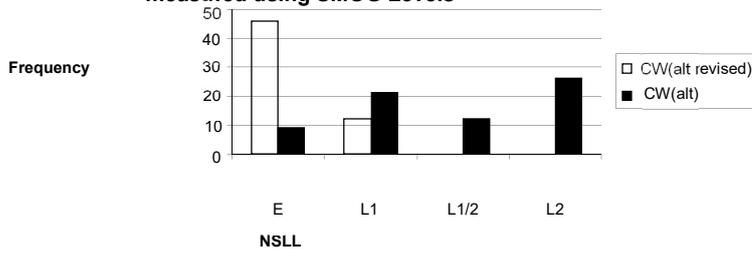


Fig 5.19: Comparison of CW(alt) and CW(alt revised): Reading level using Flesch Reading Level

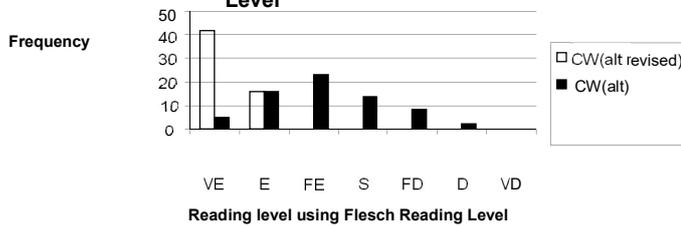
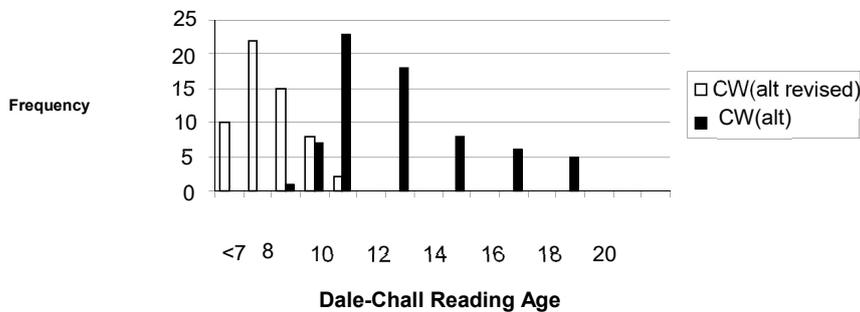


Fig 5.20: Comparison of CW(alt) and CW(alt revised): Dale-Chall Reading Age



Earlier we compared the CW(trad)/CW collects with the CW(alt) collects. When a similar analysis is carried out comparing the CW(alt) and CW(alt-revised) collects we discover, with more than 99% confidence, that readability indicators have changed and become more encouraging (see tables 5.5 to 5.7).

Table 5.5		
Dale-Chall Reading Age	CW(alt) Collects	CW (alt-revised) Collects
Easier to read 12 or <	35	56
Harder to Read > 12	18	0

Chi-Squared, $p < .001$

Table 5.6		
SMOG Grade	CW(alt) Collects	CW (alt-revised) Collects
Easier to read 12 or <	22	56
Harder to Read > 12	31	0

Chi-Squared, $p < .001$

Table 5.7		
Flesch-Reading Ease Score	CW(alt) Collects	CW (alt-revised) Collects
Easier to read 70 and above	32	53
Harder to Read less than 70	21	3

Chi-Squared, $p < .001$

Conclusion

The nature and place that Collects hold within Church of England liturgy is important and there are occasions when authorised texts must be used. Within the national Church there has been a trend towards writing Collects that generate increasingly comfortable and encouraging readability statistics. This is exemplified first with the use of ‘a modern vocabulary’ and later with the development of an alternative set of collects. These later Collects generally generate more encouraging readability statistics which are significantly different to the earlier sets. Despite this they still present significant challenge to those with less developed reading skills. There is a need for the Church to develop, and authorise, a set of Collects that have more encouraging readability statistics than those in current use. Is this achievable? The work in the later part of this dissertation shows that it is.

Chapter 6: Ministry of the word (3):
Proclaiming the Word of God, Praying
for the Church and the world and
Exchanging the Peace of God

Chapter 6: Ministry of the word (3): Proclaiming the Word of God, Praying for the Church and the world and Exchanging the Peace of God

Introduction

In this chapter we shall be considering the texts linked with: the readings, the sermon, the creed, sharing the peace, and the intercessions. A successful analysis of the accessibility of the Bible texts of the lectionary is far beyond the scope of this dissertation. There is a significant piece of work that could be done on this topic but it is one that will need to be left for another time. An assessment using readability formula of some of the commonly used acclamations is achievable and of interest. These items of text are very short; most containing fewer than 100 words, many contain fewer than 20 words. In consequence the readability values generated mathematically arise from significant extrapolation of patterns. It is not common to use readability formula on text this short as it increases the boundaries of error. The use of readability software, however, draws out the complexity of the words chosen. This focus makes the exercise a valuable one.

Table-text 6.1: GA1

Hear the Gospel of our Lord Jesus Christ according to *N*.

Glory to you, O Lord.

The standard acclamation (Table-text 6.1:GA1) contains one polysyllabic word and 2 sentences, this generates a SMOG Grading of 13. It is therefore a Level 1/2 piece. With a single Dale-Chall unfamiliar word it returns a Dale-Chall age of 9 and Flesch Reading easy score of 79 (fairly easy).

Table-text 6.2: GA2

This is the Gospel of the Lord.

Praise to you, O Christ

The commonly used ending to the gospel (Table-text 6.2:GA2) has no polysyllabic words and therefore returns a SMOG rating of 8: It is an entry-level piece. The Readability software picks up no Dale-Chall unfamiliar words. It erroneously ignores ‘Gospel’, believing it to be a proper noun. It generates a Flesch Reading Ease Score of 100 (Very easy).

These modern ‘shapes’ are more comfortable than the *BCP* acclamation for the epistle (Table-text 6.3:GA23), which has a Dale-Chall Reading Age of 8, a SMOG rating of 16 (level 2) and a Flesch Reading Ease Score of 67 (Standard). Similar figures are generated for the *BCP* Gospel acclamation. ‘Epistle’ is not detected by readability software as it too is identified as a proper noun.

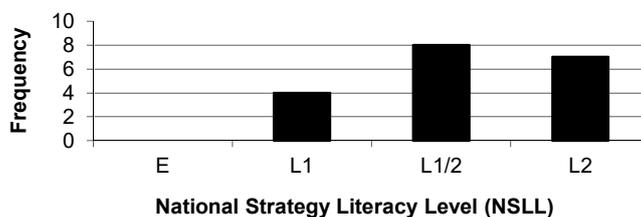
Table-text 6.3: GA23

The Epistle is written in the ----chapter of ----beginning at the ----.verse.

Seasonal Acclamations

Nineteen Seasonal Gospel acclamations, from *Times and Seasons*, (Archbishops’ Council, 2006) were analysed. The National literacy levels for these (assessed using the SMOG rating) are summarised in the following way: Entry level- 0%, level 1- 21.1%, level 1 /2- 42.1%, level 2- 36.8%. A summary of the results is displayed in Fig 6.1.

Fig 6.1 Gospel Acclamations (CW Times and Seasons): Reading level from National Strategy measured using SMOG Levels



Seasonal Gospel acclamations have some unique characteristics relating to the use of a small number of complex words: ‘Alleluia’ occurs in 15 out of 19 of the sampled texts. ‘Eternal’ features in 6 of these. The Christmas acclamation (Text 6.4:GA4) is an example:

Table-text 6.4: GA4

Alleluia, alleluia. The Word became flesh and dwelt among us, and we have seen his glory. Alleluia

Table-text 6.4 contains three ‘Alleluias’, which might be translated as ‘praise Yahweh’ or ‘praise God’. A question concerning the use of such context specific words arises. For those steeped in years of church membership, the use of ‘Alleluias’ is perhaps comfortably accepted. For those outside this Community of Practice the word is rarely used and will be less truly understood. Such use increases the challenge of the text, making it less comfortable.

‘Alleluia’ is a word linked with the texts assigned to our big seasonal celebrations. At such times we hope for an increased involvement of both fringe membership and those with an interest in discovering more about the Christian faith. These are people who, within the definitions of Wenger (1999, pp. 45-51) do not feel themselves to be part of the community of practice.

Table-text 6.5: GA4(alt)

Praise God, praise God.

God the Son was born as man and lived with us.

We have seen his work. **Praise God.**

Table-text 6.5 is presented as an alternative containing no polysyllabic or Dale-Chall unfamiliar words and generating encouraging readability statistics: SMOG 8 (Entry level), Dale-Chall Reading Age of 8. It is described as ‘Very Easy’ when analysed to produce a Flesch Reading Ease Score. With 79% of the sampled texts containing this word, Alleluia has exceptionally high usage. Other words have repeated but much less frequent use.

Statements of belief

There have been statements of Christian belief since biblical times. The Apostle Paul in his letter to the Philippian Church (chapter 2 verses 6 to 11) provides an example. Such ‘statements’ take a variety of forms. Some attempt to summarise all that we know of God’s nature, but most take a small part of our knowledge and attempt to express those ideas with clarity. Since early days the unity of the Church has been challenged by arguments over such statements of faith: Churches have split, blood has been shed. It is not my intention to rehearse such arguments here. The General Synod of the Church of England, through the Liturgical Committee, has made available a number of authorised creeds and statements of faith. These include: the Nicene Creed, the Apostles’ Creed, the Athanasian Creed and a number of other authorised affirmations of faith. Often these are used in a way that is interchangeable, ‘Order One Communion’ and ‘The Service of the Word with Communion’ are examples (*Common Worship Services and Prayers of the Church of England*, Archbishop’s Council, 2000, p. 173). In other liturgies, such as that for ‘Confirmation’, no latitude is provided: Here the use of the Apostles’ Creed is stipulated as necessary. The work of this thesis will remain within the canvas of these statements of faith. The *Book of Common Prayer* version contains three traditional creeds. They generate the readability statistics found in Fig 6.2.

Fig 6.2 Readability statistics for BCP creeds				
Code	Source	Dale-Chall Reading Age	SMOG	Flesch Reading Ease Score
SF2	Nicene Creed	10	15 Level 2	71 Fairly Easy
SF4	Apostles' Creed	12	16 Level 2	62 Standard
SF13	Athanasian Creed	10	16 Level 2	66 Standard

All three generate National Literacy Levels of Level 2. When the Dale-Chall formula is used more comfortable scores result, yet for each creed there is a high occurrence of Dale-Chall unfamiliar words. The Flesch Reading Ease Score combines the facets of sentence length and density of polysyllabic words. The Nicene Creed contains long sentences of more than 20 words, the longest containing 43 words. The Apostles' Creed contains 3 long sentences with a maximum sentence length of 40 words. The Athanasian Creed has 8 long sentences, the longest containing 38 words. It is the presence of these long sentences alongside the unfamiliar and complex wording that increases the complexity and challenge for the reader. *Common Worship Services and Prayers of the Church of England* (Archbishop's Council, 2000) contains 9 further statements of faith. Some are echoes of the traditional creeds written for choral use. Not surprisingly they have similar ratings. In these, the sentence length has been moderated but there remains a high usage of polysyllabic words keeping the complexity of the text high.

Table-text 6.6: SF6

Do you believe and trust in God the Father,
source of all being and life,
the one for whom we exist?

We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

We believe and trust in him.

This is the faith of the Church.

This is our faith.

We believe and trust in one God,

Father, Son and Holy Spirit.

Amen.

Of the 13 statements of faith analysed, the most comfortable is displayed as Table-text 6.6. This retains the Trinitarian form but is choral. It generates a SMOG Grade of 10 (Entry Level), a Dale-Chall Reading Age of 7 and a Flesch Reading Ease Score of 94 (Very easy). The program detects 1 polysyllabic word, 'people'. This is an error generated by the software algorithm. With no polysyllabic words it would have a

SMOG Grade of 8. It contains 4 Dale-Chall unfamiliar words and has an average sentence length of 11 words. The longest sentence contains 25 words.

Table-text 6.7: SF6(alt)

Do you believe and trust in God the Father?

From him all life starts.

He is the reason we are here.

We believe and trust in him.

Do you believe and trust in God the Son?

He became one of us.

He came back to life for us.

We believe and trust in him.

Do you believe and trust in God the Holy Spirit?

He gives life to the people of God.

He makes Christ known in the world?

We believe and trust in him.

This is the faith of the Church.

This is our faith.

We believe and trust in one God,

Father, Son and Holy Spirit.

Amen.

Table-text 6.6 may be rewritten as Table-text 6.7 containing no polysyllabic words, only two Dale-Chall unfamiliar words (Amen and gives), an average sentence length of 7 words, and a maximum sentence length of 12 words. It generates a Flesch Reading Ease Score of 100 (Very easy).

There are a number of recurrent challenging words. Almighty and ascended appear in more than 50% of the texts. Other challenging words have nearly as high a usage.

Praying for the Church and the world

When the early liturgies of the church were developed, prior to the celebration of the Lord's Supper, the non-baptised were dismissed from those who gathered for worship. The intercessions were offered after this juncture. In modern liturgies, intercessions, found in all authorised services, are seen as an integral part of the worship of both the baptised and non-baptised, catechised and un-catechised. This significantly changes the diversity of the community involved in intercessory prayer. Present are those regular members of congregations who are familiar with the language of the community and any from outside the community who do not have that familiarity.

Order One liturgy in *Common Worship: Services and Prayers of the Church of England* (Archbishop's Council, 2000) locates intercessory prayer just after the 'affirmation of faith' and suggests the following topics might be addressed: the Church of Christ, creation, human society, the Sovereign and those in authority, the local community, those who suffer, the communion of saints. This pattern has a history traceable back at least as far as *The First Prayer Book of Edward VIth* (Rhys, 1910, p. 221). It is therefore a general structure that has changed little in five hundred years. Yet the notes for the 'Service of the Word' (*Common Worship Services and Prayers of the Church of England*, Archbishop's Council, 2000, p. 23) make it clear that there is plenty of scope for deviance from this pattern:

Part of the response to the Word is the Creed, but the response should be developed in the Prayers which follow. There are many different options for this part of the service. These range from a series of Collect-type prayers to congregational involvement in prayer groups, visual and processional prayers, with responsive forms and a number of people sharing the leading of intercessions in between. But, whatever the form, it is essential that the Prayers also include thanksgiving. A section of thanksgiving, which may include the spoken word, music and hymns, may be the proper climax to this part of the service.

The Church of England, and others, have produced many fruitful patterns of intercession. Resources have been written containing intercessions that address various weeks of our lectionary and the special occasions of our year. Table-text 6.8 exemplifies this. Here our intercessory prayer is very much focussed around the Communion Table. Whilst it contains several of the suggested elements, it omits the Sovereign, those in authority and the local community.

Overall this text generates the following readability statistics: A SMOG grade of 13, a National Literacy level of Level 1/2. A Flesch Reading Ease Level of Easy (from a score of 87) and a Dale-Chall Reading Age of 10. These are consistent with, and in the middle of, the range of scores obtained from the 32 *Common Worship: Times and Seasons* (Archbishop's Council, 2006) intercessions analysed.

The results are summarised in Figures 6.3, 6.4 and 6.5. None of the intercessions were found to be constructed of National Literacy Scheme 'Entry Level' material but there was a fairly even split of the material between the other three National Literacy Levels. There were 15 examples analysed, 48% come within the 'Easy to read' category using the Flesch Reading Ease score; a single piece rated as 'Very Easy'. The 'Dale-Chall' formula identified 81% as having a reading age of 10 or less, indicating a high degree of comfort. An average SMOG grade of 13.6 indicates a high use of polysyllabic words, on average 16.8 in each intercession. The intercessions from *Times and Seasons* (2006) all came into the category of 'Standard Level' or easier having Dale-Chall Reading Ages of 12 or less.

Table-text 6.8: I 35: Times and Seasons p. 516

We pray to the Lord.

Lord, listen to the prayers of your people,
gathered at your table.

In faith we pray:

we pray to you our God.

*the Church of
Christ*

Here, where we celebrate how Christ gave us his body
to be our spiritual food,
listen as we pray for his body the Church,
spread throughout the world ...

In faith we pray:

we pray to you our God.

Here, where we recognize the presence of Christ, who
takes away the sin of the world,
listen as we pray for that world
and for its peoples for whom his blood was shed ...

creation

In faith we pray:

we pray to you our God.

Table-text 6.8: I 35: Times and Seasons p. 516 (cont.)

<p>Here, where we come together as Christ gathered with his friends to give us this meal of holy fellowship, listen as we pray for all whom you have given us, our friends and all whose lives are joined with ours ...</p> <p>In faith we pray: we pray to you our God.</p>	<p><i>human society</i></p>
<p>Here, where we remember the night of Christ's agony and trial, listen as we pray for all who share his sufferings through fear or pain or distress of many kinds ...</p> <p>In faith we pray: we pray to you our God.</p>	<p><i>those who suffer</i></p>
<p>Here, where we join our praises with the whole company of heaven, listen as we pray for all who have trusted Christ's promise to raise up on the last day those who eat his flesh and drink his blood ...</p> <p>In faith we pray: we pray to you our God.</p>	<p><i>the communion of saints</i></p>
<p>Lord, satisfy our hunger with the food that lasts, the bread of God which comes down from heaven and gives life to the world, Jesus Christ your Son our Lord. Amen</p>	

Fig 6.3 Intercessions Times and Seasons: Reading level from National Strategy measured using SMOG Levels

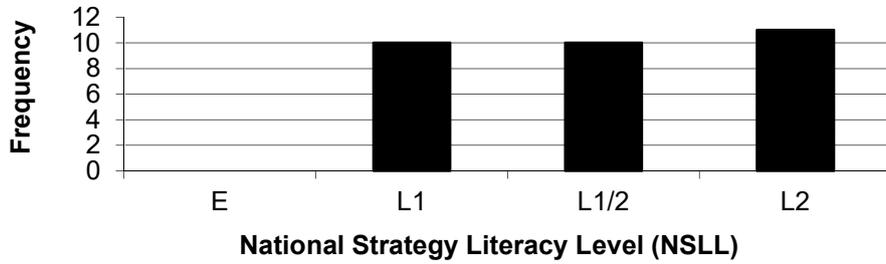


Fig 6.4 Intercessions Times and Seasons: Reading level using Flesch Reading Ease Score

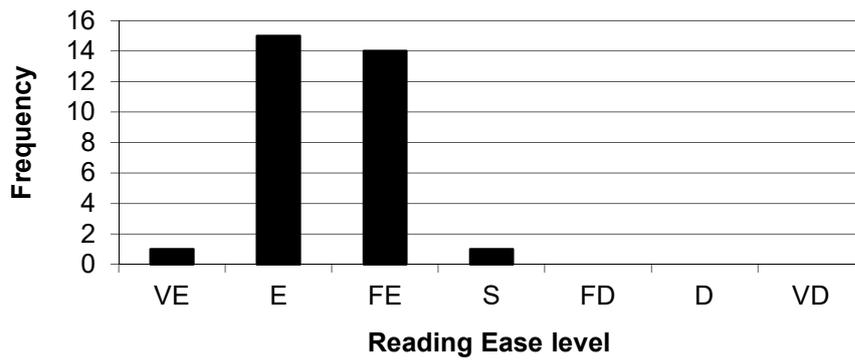


Fig 6.5 Intercessions Times and Seasons: Dale-Chall Reading Age

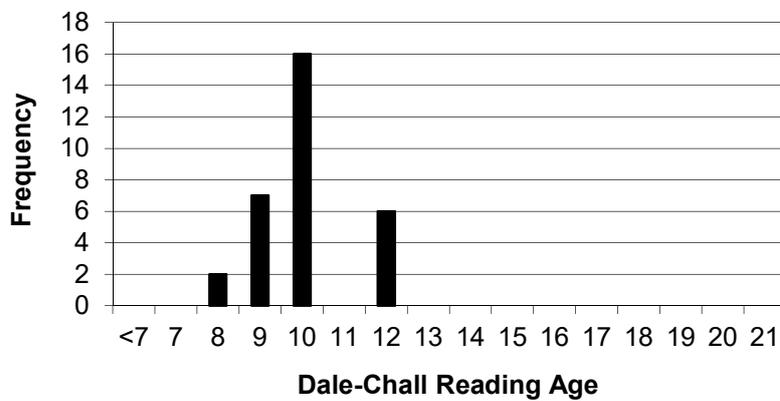


Table-text 6.9 is an example of one of the less comfortable intercessions. It contains 19 different polysyllabic words using ‘compassion’ on eight occasions. It contains 32 Dale-Chall unfamiliar words. ‘Compassion’ and ‘mercy’ are used on 9 occasions.

Table-text 6.9: I12: Times and Seasons Lent H1

With confidence and trust let us pray to the Father.

For the one holy catholic and apostolic Church ...

let us pray to the Father.

Lord of compassion,

in your mercy hear us.

For the mission of the Church,

that in faithful witness it may preach the gospel

to the ends of the earth,

let us pray to the Father.

Lord of compassion,

in your mercy hear us.

For those preparing for Baptism [and Confirmation] ...

and for their teachers and sponsors,

let us pray to the Father.

Lord of compassion,

in your mercy hear us.

Table-text 6.9: I12: Times and Seasons Lent H1 (cont.)

For peace in the world ...

that a spirit of respect and reconciliation may grow

among nations and peoples,

let us pray to the Father.

Lord of compassion,

in your mercy hear us.

For the poor, the persecuted, the sick, and all who suffer...

for refugees, prisoners, and all in danger;

that they may be relieved and protected,

let us pray to the Father.

Lord of compassion,

in your mercy hear us.

For those whom we have injured or offended,

let us pray to the Father.

Lord of compassion,

in your mercy hear us.

Table-text 6.9: I12: Times and Seasons Lent H1 (cont.)

For grace to amend our lives and to further the reign of God,
let us pray to the Father.

Lord of compassion,

in your mercy hear us.

In communion with all those who have walked in the way of
holiness ...

let us pray to the Father.

Lord of compassion,

in your mercy hear us.

God our Father,

in your love and goodness

you have taught us to come close to you in penitence

with prayer, fasting and generosity;

accept our Lenten discipline,

and when we fall by our weakness,

raise us up by your unfailing mercy;

through Jesus Christ our Lord. **Amen**

The most comfortable intercession from *Common Worship: Time and Seasons* is Text 6.10. (I27). This contains a single polysyllabic word ‘salvation’ (The readability software incorrectly picks up People as polysyllabic). There are 10 Dale-Chall unfamiliar words. One of these, ‘Kingdom’, is used on six occasions.

Table-text 6.10. (I27) Times and Seasons All Saints H1

We pray for the coming of God's kingdom.

You sent your Son to bring good news to the poor,

sight to the blind,

freedom to captives

and salvation to your people:

anoint us with your Spirit;

rouse us to work in His name.

Father, by your Spirit

bring in your kingdom.

Send us to bring help to the poor

and freedom to the oppressed.

Father, by your Spirit

bring in your kingdom.

Send us to tell the world

the good news of your healing love.

Father, by your Spirit

bring in your kingdom.

Send us to those who mourn,

to bring joy and gladness instead of grief.

Father, by your Spirit

bring in your kingdom.

Table-text 6.10. (I27) Times and Seasons All Saints H1 (cont.)

Send us to proclaim that the time is here

for you to save your people.

Father, by your Spirit

bring in your kingdom.

Lord of the Church,

hear our prayer,

and make us one in mind and heart

to serve you in Christ our Lord.

This text might be rewritten as text 6.11, containing no polysyllabic or Dale-Chall unfamiliar words and having a Flesch Reading Ease Score of 96 (Very Easy). Similar work could be completed on other text for other intercessions.

Table-text 6.11 (I27alt): Based on Times and Seasons All Saints H1

We pray for the coming of a time when God is known as King.

You sent your Son to bring good news to the poor,

sight to the blind,

to bring freedom.

He came to save your people.

So fill us with your Spirit;

stir us to work in his name.

Father, by your Spirit

be King in our world.

Table-text 5.11 (I27alt): Based on Times and Seasons All Saints H1 (cont.)

Send us to bring help to the poor
and freedom to those who are not free.

Father, by your Spirit

be King in our world.

Send us to tell the world
the good news of your healing love.

Father, by your Spirit

be King in our world.

Send us to those who are sad because of this broken world.

Send us to bring hope and joy in place of pain and loss.

Father, by your Spirit

be King in our world.

Send us to shout out that the time is here
for you to save your people.

Father, by your Spirit

be King in our world.

Lord of the Church,

hear our prayer,

and make us one in mind and heart

to serve you in Christ our Lord.

By far the least comfortable text was the intercession from the Communion Service in the Book of Common Prayer. This had a SMOG grade of 21 (Level 2), A Dale-Chall Reading Age of 21 and A Flesch Reading Ease Score of 32 (Very Difficult). It contains 37 polysyllabic words and 51 Dale-Chall unfamiliar words. One sentence contained 92 words. Overall the average sentence length is 47 words.

In the year 2000 the initial ‘Common Worship’ texts were released. The texts of ‘*Common Worship: Times and Seasons*’ were published in 2006. 6 intercessions from the 2000 publication have been analysed. A summary of the results can be found in figures 6.6, 6.7 and 6.8

Fig 6.6 Intercessions CW: Reading level from National Strategy measured using SMOG Levels

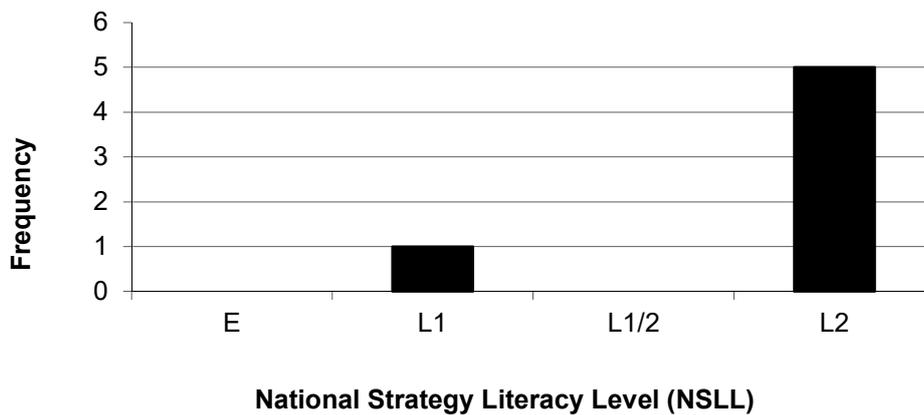


Fig 6.7 Intercessions CW: Reading level using Flesch Reading Ease Score

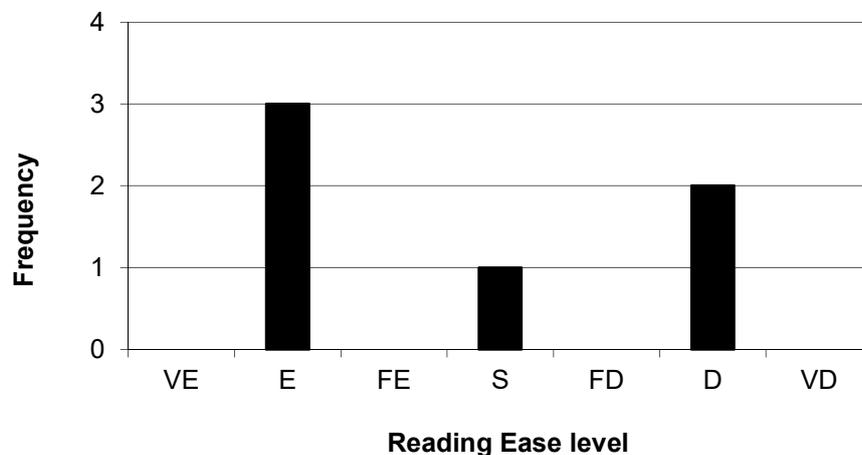
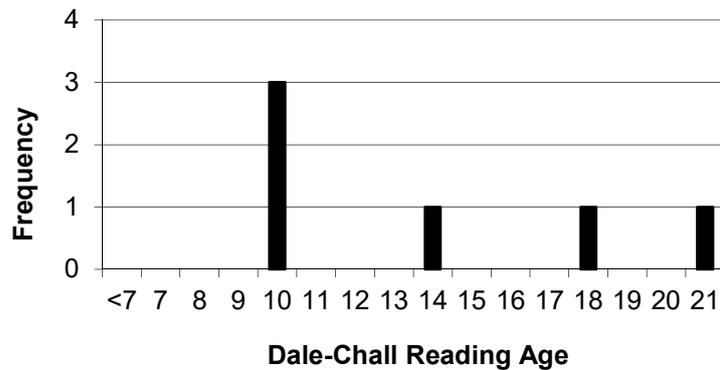


Fig 6.8 Intercessions CW : Dale-Chall Reading Age



When Figures 6.3 to 6.5 are compared with these more recent graphs (Fig 6.6 -8) it is possible to see that there has been a movement towards greater comfort. If the data for each set is aggregated into two groups per set (National Literacy levels L1/2 and below, / L2: Flesch Reading Ease Score of Standard and below /above standard: Dale-Chall Reading Age of below 12/above 12) we can say, with 99% confidence, that such a change has occurred. In the case of the Flesch Reading Ease Score and the Dale-Chall Reading Age this is with 99.9% confidence.

Across the 38 sets of intercession, 196 unique polysyllabic words appeared. The 30 most commonly used each had an occurrence in 4 or more sets of intercession. People, salvation, and Saviour occurred 13 or more times. There were 384 unique Dale-Chall unfamiliar words; 66 of these occurred in 4 or more sets of intercession. Kingdom, salvation, mercy, and prayers, appear in more than 20 sets of intercession.

The Peace

The most commonly used invitation to share the Peace is very simple (Text 6.12). It contains no polysyllabic or Dale-Chall unfamiliar words and has a short sentence length. It generates encouraging readability statistics: SMOG Grade 8 (Entry level); a Flesch Reading Ease Score of 100 (Very Easy), Dale-Chall Reading Age 7.

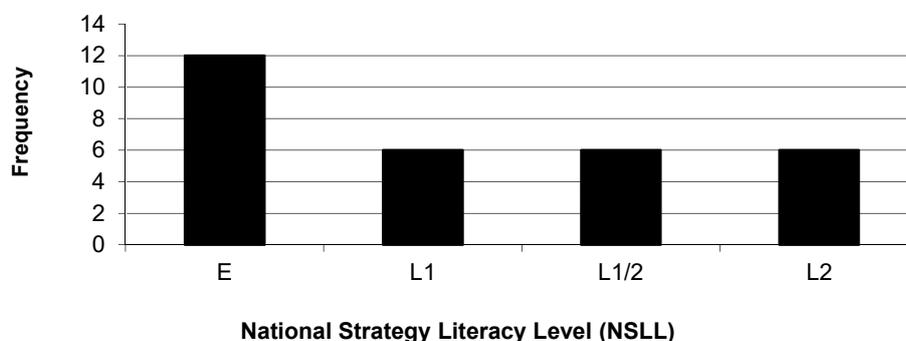
Text 6.12 : P31

The peace of the Lord be always with you.

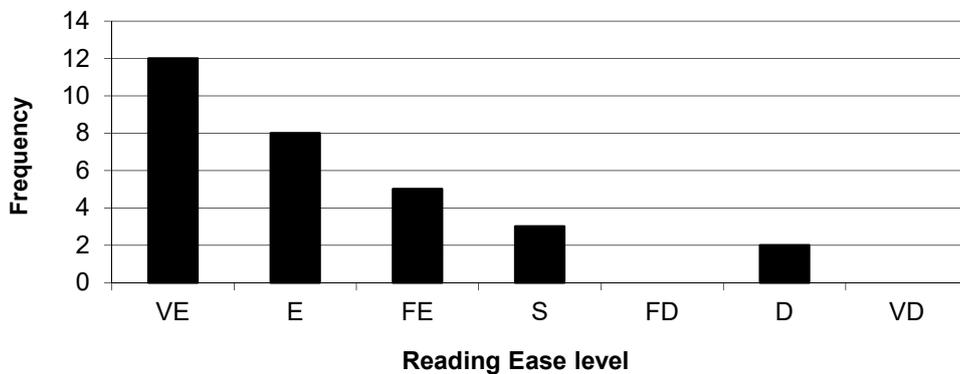
And also with you.

In *Common Worship: Times and Seasons* (2006) we are provided with many other introductions. These are rarely read by the congregation, but for the sake of completeness analysis has been undertaken. 30 of these options were analysed. Many of these had less than 20 words; none had more than 100. Some were adopted pieces of scripture. Tables 6.9-11 summarise the results. The analysis of such short pieces requires the utilised algorithms to make significant extrapolations. This emphasises the effect of each change. If you change one word in 100 sentences it may have a 1% effect on the readability. If you change 1 word in 1 sentence it will have a much larger effect on the outcome. Readability figures on such short passages need to be dealt with cautiously.

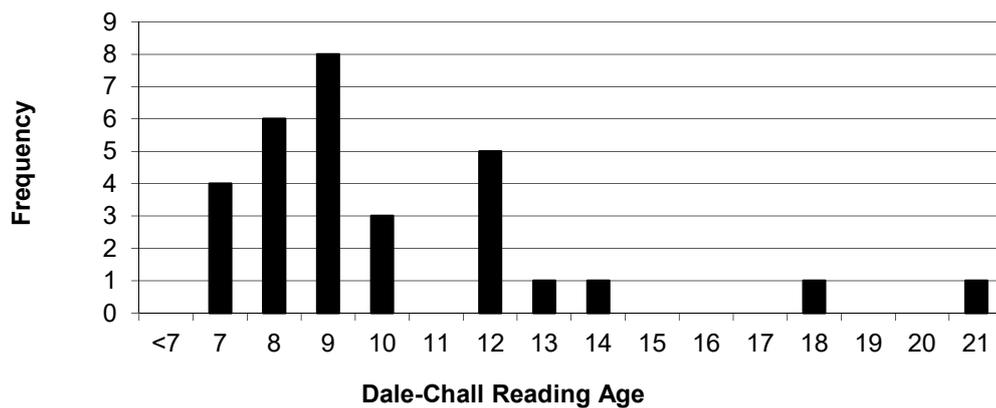
Fig 6.9 Introducing the Peace: Reading level from National Strategy measured using SMOG Levels



**Fig 6.10 Introducing the Peace:
Reading level using Flesch Reading Ease Score**



**Fig 6.11 Introducing the Peace:
Dale-Chall Reading Age**



Analysis for the Dale-Chall Reading Age and Flesch Reading Ease Score show that most of them have a high degree of comfort. The National Literacy Level analysis (using the Polysyllabic based SMOG tool) showed a more even distribution of results. One of the most comfortable (Text 6.13) contains no polysyllabic words and no Dale-Chall unfamiliar words. The most challenging proved to be the introduction offered when ‘unity’ was the theme (Text 6.14). It contains 5 polysyllabic words, 6 Dale-Chall unfamiliar words and is phrased to form a single sentence, the pattern we encountered with traditional Collects. If adjusted Text 6.15 might be produced. This generated readability statistics that are similar to Text 6.13. Across the texts analysed there were 31 polysyllabic and 48 Dale-Chall unfamiliar words used; 9 of these were used on more than 1 occasion.

Table-text 6.13: P12

Let the peace of Christ rule in your hearts,
since as members of one body you are called to peace.

cf Colossians 3.15

Table-text 6.14: P7

If our life in Christ means anything,
if love can persuade at all,
or the Spirit that we have in common,
or any tenderness and sympathy,
then be united in your conviction
and united in your love,
with a common purpose and a common mind.

Table-text 6.15: P7(alt)

Is our life in Christ real?

Can love can change us at all?

Can the Spirit that we all have change us?

Can the care we have for each other change us?

If this is so then join with each other in what you believe.

Join in your love,

Do it with the same aim and the same thoughts.

Chapter end thoughts

The material in this chapter has shown again that ‘with the passing of time’ there has been a move away from challenge towards comfort. This follows the pattern of secular written material over the centuries. The texts considered have steadily morphed to structures closer to the spoken language of the day (or in Sherman’s language (1893) to ‘Everyman’s Best Style’). The more recent prayers of intercession, found in *Common Worship: Times and Seasons* (2006), are a good example of this. Despite this, in the written form, the language involved, in many of our currently authorised intercessions, will not be accessed by more than 40% of our population.

The level of accessibility of our authorised statements of faith show that only three examples generate Entry Level or Level 1 readability statistics. Further, we find the default texts are not those generating comfortable readability statistics. These default texts are usually the more challenging texts developed for the internal use of the Church of England Community of Practice. There is work to be done in increasing the visibility of material which is more comfortable.

Chapter 7: Ministry of the Eucharist:
Preparing the table, The Eucharistic
Prayer, Breaking the bread, Receiving
communion, Departing with God's
blessing.

Chapter 7: Ministry of the Eucharist: Preparing the table, The Eucharistic Prayer, Breaking the bread, Receiving communion, Departing with God's blessing.

Cardinal Telesphore Toppo, Archbishop of Ranchin, quoted Pope John Paul II in his 2004 Mission Sunday Message as follows.

around Christ in the Eucharist the Church grows as the people, temple and family of God: one, holy, Catholic and apostolic. At the same time she understands better her character of universal sacrament of salvation and visible reality with a hierarchical structure. (Toppo, 2008)

The Eucharist is owned not only by those with a sound and full understanding of the Christian faith but by those who are growing in fullness of understanding. It is a Christ-given gift, a central part of the life of every Christian. The benefits of it are many and a full description is beyond the scope of this dissertation. Amongst those benefits lies a growing understanding of what it means, through Christ, to be God's children. The Eucharist is a tool of education for Christian living; not leaving us as we are but helping shape us to be as God intended. As such it is to be engaged with and not simply experienced and watched.

The liturgy of the Sacrament

We will follow the structure within the Order One Common Worship Communion Service. That section titled 'The liturgy of the Sacrament' contains: The Peace, Preparation of the Table, Taking the Bread and Wine, The Eucharistic Prayer, The Lord's Prayer, Breaking of Bread, Giving of Communion and Prayer after Communion. The 'sharing of the Peace' we addressed in the later part of the previous chapter. It acted as a watershed, turning our attention from reflections on those elements located within a 'Service of the Word', to those specifically associated with 'The liturgy of the Sacrament'.

Preparation of the Table and Taking the Bread and Wine

Instructions for the Preparation of the Table and Taking the Bread and Wine are covered by a rubric of five lines (*Common Worship: Services and Prayers for the Church of England*, 2000, p. 175). This has a similar form in *BCP, Alternative Service Book* and Common Worship service. The *BCP* offers a menu of 20 prescribed verses, whilst the *Alternative Service Book 1980* (Archbishop's Council, 1984, p.129) offers a single optional verse. In comparison, Common Worship prescribes no particular words accompanying the presentation of Gifts. This pattern shows a return to increasing permissiveness to local variation.

These biblical texts were not written with our current liturgical texts in mind but selected by our liturgists from existing scripture. Those involved in writing the *BCP* had first the *Coverdale Bible* and then, in preparation of the 1662 version, the *Authorised (AV)* or *King James Version* (Neil & Willoughby, 1913, p. 34). In consequence the verses from the 1662 Communion Service come from this later *AV*. The *Alternative Service Book 1980* writers acknowledge a greater variety of sources (Archbishop's Council, 1984, p. 1291): *Revised Standard Version* (1973), *New English Bible* (1970), *The Jerusalem Bible* (1966), *Good News Bible* (1976) and *Today's English Version* (1976). This broadening of sources arises from the increased variety of biblical translations available, but also to accommodate the broadening traditions of our Church of England family.

Figures 7.1 to 7.3 show a summary of the readability statistics for *BCP* sentences. Relatively high SMOG Grades cause a clustering of the associated 'National Strategy Literacy Levels' to the right of the graphs (Level 1/2 and Level 2). These arise out of the high usage of longer, polysyllabic, words. The lower rating for both the Dale-Chall Reading Age and the Flesch Reading Ease Scores, shown by clustering towards the 'centre' or 'left of middle' of the graphs, reflects an increased usage of Dale-Chall familiar words and a relatively short sentence length. The single suggested verse printed in the *Alternative Service Book 1980* is taken from 1 Chronicles 29:11. It has a SMOG Grade of 12 (Level 1), Dale-Chall Reading Age of 10 and Flesch Reading Ease Score of 82 (Easy).

Fig 7.1. BCP sentences at the Offertory: Reading level from National Strategy measured using SMOG Levels

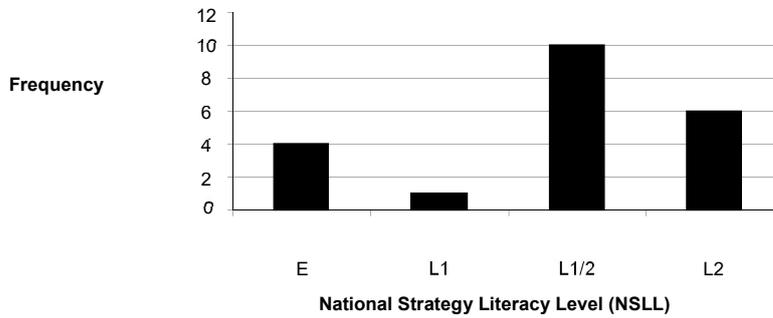


Fig 7.2 BCP sentences at the Offertory: Reading level using Flesch Reading Ease Score

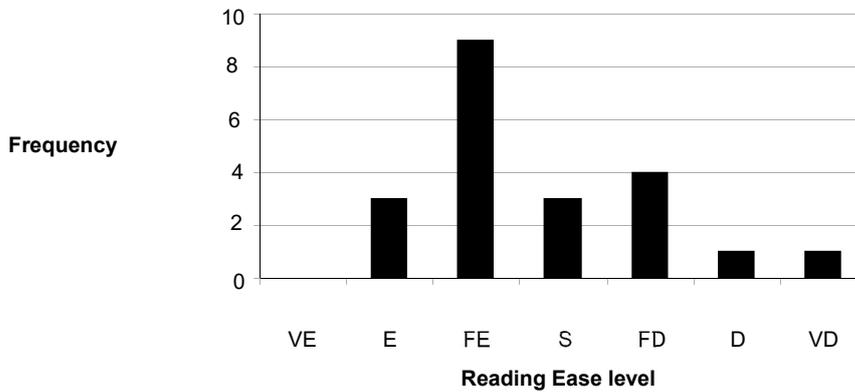
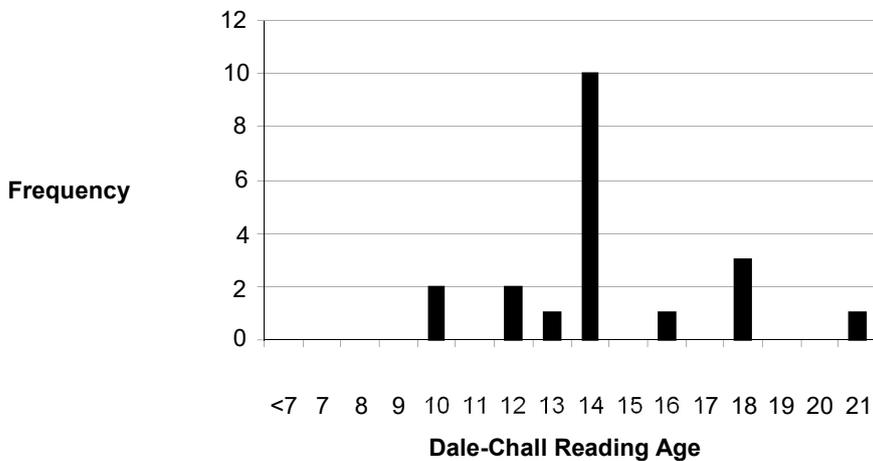


Fig 7.3 BCP sentences at the Offertory: Dale-Chall Reading Age



Bible translations and the biblical texts used at the offertory

If we take the biblical verse Hebrews 6:10 as an example we discover that changing translation results in a change in the associated readability statistics. The *King James Version* has a Dale-Chall Reading Age 21, SMOG 19 (Level 2), Flesch Reading Ease Score 55 (Fairly Difficult). The *New Revised Standard Version (NRSV)* has a Dale-Chall Reading Age 14 and a SMOG Grade of 13 (Level 1/2) Flesch Reading Ease Score 81 (Easy). The *New International Version (NIV)* has a Dale-Chall Reading Age 12, SMOG 16 (Level 2) and Flesch Reading Ease Score 75 (Fairly Easy). The *Good News* version has a Dale-Chall Reading Age 7, SMOG Grade 12 (Level 1), and a Flesch Reading Ease Score 90 (Easy). The *Good News* Version contains a single polysyllabic word ‘Christians’ and no Dale-Chall unfamiliar words. The *NRSV* contains a single polysyllabic word and three Dale-Chall unfamiliar words. This version does contain a single Dale-Chall unfamiliar word ‘unjust’. All three versions (*NRSV*, *NIV* and *Good News*) contain less challenging words than the *AV* which utilises 4 polysyllabic words and 8 Dale-Chall unfamiliar words.

This very short reflection on the use of scripture raises a question about the versions of the Bible that we should use in particular contexts? Such a piece of work is well beyond the scope of this dissertation. The House of Bishops lists the qualities required of translations that are to be used in public worship: ‘faithfulness in translating the Hebrew or Greek; resonance with the language of prayer used in the particular authorized service; suitability for reading aloud in a public gathering, use of familiar language in well-known quotations or figures of speech; intelligibility to the listener; appropriateness to the linguistic register of the particular congregation’ (*Versions Of Scripture: A Note by the House of Bishops*, General Synod, 2002, p. 1). The document goes on to list several translations which “appear to satisfy at least four of the criteria set out”. These include the *NRSV* and *NIV* but not the *Good News*. Later emphasis indicates that decisions about the version to be used are best made on a local basis. Words from the forward of the *Good News Bible* are reprinted below. Do these fall in line with the Bishops’ guidance?

The Bible in Today's English Version is a new translation which seeks to state clearly and accurately the meaning of the original texts in words and forms that are widely accepted by people who use English as a means of communication. (*Good News Bible*, Foreword)

The Eucharistic prayer, Early development

Following the 'Preparation of the Table' flows the 'Eucharistic Prayer'. An early record of the events at the Eucharist can be found in the Gospel of Mark chapter 10. Gundry (1981, p. 79) dates the writing of this to the late forties or early fifties AD and attributes it as a simple retelling of what Jesus did. Paul in his first letter to the Corinthians chapter 11, probably written in AD 55 (Elwell, 1990, p. 514), outlines the instructions that he, Paul, was given by Jesus. These included instructions for the Eucharist. Neither are long; both are in tune with the Jewish tradition of retelling a story to bring an historic event into the current time frame.

In the *Didache* (Draper, 2006) there is instruction for Christian living. Some liturgists claim that parts 9 and 10 concern the Eucharist. Others think they describe a non-Eucharistic Agape meal which was to be held without the presence of clergy. These chapters provide wording for a prayer of thanksgiving for the bread and the cup. By talking of the 'vine of David' they remind us of the continuity of faith with the patriarchs of the Old Testament. They tell of the dispersed nature of the Church, a very Judaic model of the scattered people of God across the world. Beyond this these words reflect the eschatological gathering of the faithful.

The *Didache* does not address the themes of Paul's 'Christ given instruction', nor of Mark's 'biographical account'. Further there is no indication that these words are to be used alongside other words or are part of bigger canvases of liturgy. It is this brevity that led Dix (1945, p. 93) to conclude that the *Didache* is not referring to the formal remembering of Christ's death in the Eucharist, but to a more informal remembering at an Agape meal. As Chapter 9 comes to a close there is clear repetition of Paul's warning of 2 Corinthians 11 verse 27. A warning that those who take the wine and bread unworthily will be committing a sin. This, some conclude,

defines the meal to be more than just a 'family meal' and defines it as a faithful, fulfilling, sacramental act, or Eucharist.

It is from such tables that those not formally members of the fellowship of believers through Baptism were excluded. This is an argument consistent with an understanding that those not baptised were held by sin and in such a state were not welcome at the church's table. It positions Baptism as the mechanism of getting right with God: a 'law based' not 'faith based' judgement. It is a very different understanding than the Abrahamic covenant: 'Abraham believed God and it was attributed to him as righteousness' (Genesis 15:6, Romans 4:9). There is a strong understanding that we will be put right with God if we have gone through the correct formal preparation, or event, that is Baptism. Following such a passage we will be welcome at his table. This is consistent with a tradition that the *Didache* came from a Messianic Judaic community. Such a community would find it easy to reach back into the Old Testament Law-based system of justification.

By the time of Hippolytus, at the turn of the Third Century (Dix, 1945, p. 83), the distribution of the elements of Communion had been confined to those who were both Baptised and Confirmed.

Arguments relating to the question 'who the Eucharist is for?' are important. When those not formally part of the Christian family are excluded from the Eucharist we have a community that will have been catechised and therefore should be familiar with the language of a Community of Practice. When there are those present who have not been catechised the linguistic register will by necessity be different. Today we do not exclude those un-catechised from being present at the Eucharist. Our liturgical text should reflect this.

The Eucharistic prayer: variation of wording and modern structure

It is the Eucharistic Prayer that focuses the attention of the gathered people onto the elements of bread and wine. Justin Martyr (Senn, 1997, p. 77), an early Christian apologist (circa 100 to 165 AD), understood there to be variation in how this might be executed: The president 'sends up prayers and thanksgiving to the best of his ability'.

Dix (1945, p. 156) reflects on a developing individuality in presidential liturgical style. He observed that the outline structure might remain constant but detail would vary from location to location and perhaps from time to time. Dix argues that ‘form’ was not dependent on the local bishop but on the presiding celebrant. Jones et al. (1992, p. 267) argues that this lack of fixed form continued in the west (Gaul and Spain) into at least the fifth century with the Roman Church settling on a fixed form with a reduced number of prefaces by the middle of the sixth century. By the late sixth century it had become set and little development was to follow for many years.

The Liturgical Committee of the Roman Catholic Church in England and Wales (Liturgy Office, 2005) described the structure of the modern Eucharistic Prayer as having the following sequence: Gathering (preface dialogue), Reason for Thanksgiving (Preface, Sanctus, and Thanksgiving), Invocation of the Holy Spirit (First Epiclesis), Remembering (Institution Narrative, Memorial Acclamation, Anamnesis), Invocation of the Holy Spirit (Second Epiclesis) and Intercession Praise (Doxology and Amen). It is a useful framework against which to observe the changing shape of the Eucharistic prayers.

Laying text from the *Didache* against this modern framework we discover that much is missing. There is no Gathering or Sanctus. Any Preface is integrated into the Thanksgiving but there is no Epiclesis, Institution narrative, Memorial acclamation, Anamnesis or Invocation of the Holy Spirit. It is easy to understand Dix (1945, a Benedictine Monk and Priest) arguing that, with such a simplistic structure, the *Didache* could not constitute a Eucharistic Prayer.

By the early third century, in the work of Hippolytus (*Apostolic Tradition*, c. 215), we encounter a more formed Eucharistic Prayer but still it remains, by modern standards, incomplete: there is no Sanctus, Thanksgiving or Epiclesis.

The *Apostolic Tradition* is thought to be a manual for life, put together for the inauguration of a Bishop. If this explains its origin, we can readily understand that it was produced by one bishop as an offering of advice to another of less experience. The Eucharistic Prayer forms part of this larger gift. This would fit in with an understanding that liturgy varies in form and content from place to place, time to time and President to President. Common Worship of the Church of England currently

authorises the use of 11 Eucharistic prayers: One from the *Book of Common Prayer*, eight Eucharistic prayers (A to H) and Additional Prayers One and Two.

Common Worship: Services and Prayers for the Church of England (Archbishop's Council, 2000, pp. 184-190) 'Prayer A and B' drop nicely within the boundaries of the modern structure described earlier. This is not surprising in a world that defines 'correctness in shape' by currently accepted models. These prayers have some history and were used in the *Alternative Service Book 1980* (Archbishop's Council, 1984, pp. 130-135) Communion Service A (as Eucharistic Prayers 1 and 3).

Prayers A and B request the intervention of the Holy Spirit on two occasions (first and second Epiclesis). Prayer C and Additional Prayer 2 follow this pattern, prayer E holds the single epiclesis in the early position whilst prayers D, F, G, H and Additional Prayer One place the Epiclesis in the later position. In many ways these reflect the Eucharistic prayers of the Eastern liturgies more than those of the traditional West (Bradshaw, 2001, p. 138). This can be seen in the extended period of praise that leads immediately into the institution narrative.

Prayer 'H' varies furthest from the traditional shape. It shows a similarity in structure with the Canon of St Hippolytus (Easton, 1934, p. 35). A 'preface dialogue' and a 'preface' flow immediately into an institution narrative. The Sanctus and First Epiclesis are omitted. Prayer H does contain an epiclesis, in this it is in variance with the prayer of Hippolytus. Both contain an intercession. Whilst Hippolytus uses a traditional Trinitarian doxology, Prayer H substitutes the Sanctus for praise. Here we see a return to a shorter form of Eucharistic prayer.

Recognising the diversity of form of Eucharistic prayers is important. We live in an age where the Eucharistic prayer is not shaped locally but is authorised for use by the national church. Between the authorised prayers A to H and One and Two, there has been a partial restoration of the diversity that was recognised by Justin Martyr when he wrote; the President sends '... up prayers and thanksgiving to the best of his ability' (Senn, 1997, p. 77). He might write in the Church of England culture of today; 'the President sends up prayers and thanksgiving in a nationally authorised form that most suits the local worshipping community and occasion'.

Why have I spent so much time describing the past? Why is this understanding of diversity important? What sort of picture does history paint? Again it is a picture of change. What some may view as a set shape is really transitional. The current form and shape of Eucharistic Prayers follows the pattern of history: a history of change! It is this organic nature that lies behind the development of the recently authorised prayers? There was recognition that the original Common Worship Eucharistic prayers (Archbishops' Council, Common Worship Services and Prayers for the Church of England, 2000) did not meet all the needs of the church; That the celebrant struggled to find amongst the forms authorised wording to enable the congregation to 'grow as the people, temple and family of God'(Toppo, 2008). Put another way, the words of the already existing prayers did not successful reach the breadth of the community which is the focus of our ministry. In particular, it was felt that there was a failure in addressing the needs of children and of other individuals with less developed cognitive skills, theological understanding and vocabulary. The development of Additional Prayers 1 and 2 recognise our commitment to provide liturgies that serve the diversity of our communities.

Results

The Eleven authorised Eucharistic prayers were analysed. The resulting readability statistics are summarised in figures 7.4 to 7.6:

Fig 7.4 Eucharistic prayer: Reading level from National Strategy measured using SMOG Levels

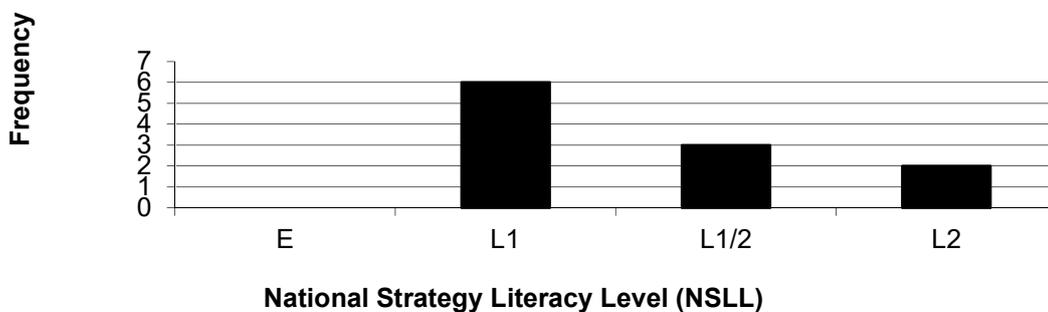


Fig 7.5 Eucharistic prayer: Reading level using Flesch Reading Ease Score

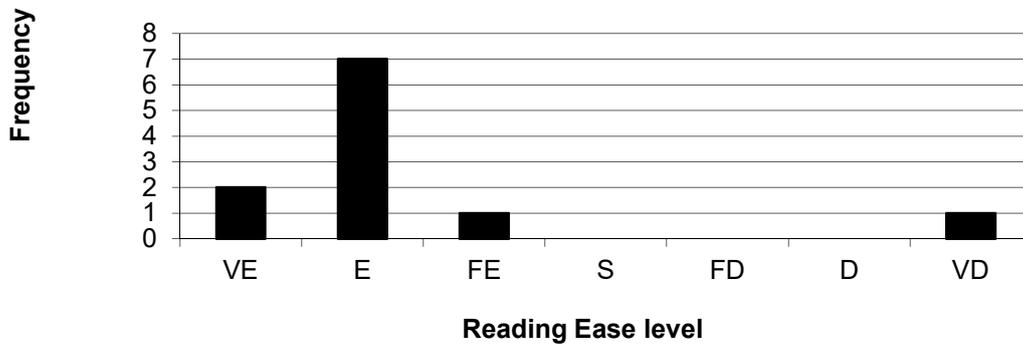
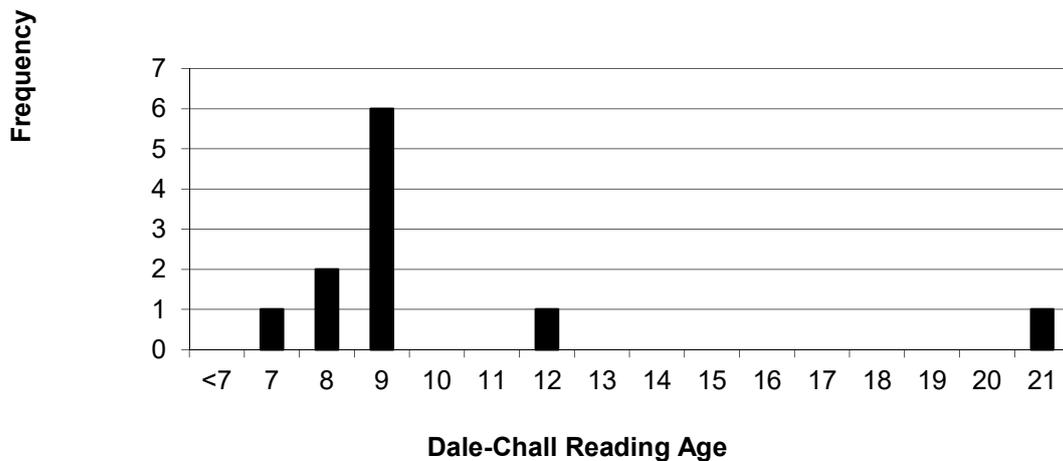


Fig 7.6 Eucharistic prayer: Dale-Chall Reading Age



The Traditional Language Eucharistic Prayer, as found in the *BCP* stands out generating a SMOG Grade of 23 (Level 2), A Dale-Chall Reading Age of 21 and a Flesch Reading Ease Score of 12 (Very Difficult). It contains a total of 230 words. Of these 24 are polysyllabic and 41 are Dale-Chall unfamiliar words.

One other Eucharistic prayers present as a Level 2 piece, Eucharistic Prayer C. It generates a SMOG Grade of 15. There are 38 unique polysyllabic words amongst the total of 645 unique words (5.8%). It has a Dale-Chall Reading Age of 12, containing 55 Unique Dale-Chall unfamiliar words (8.5%). The repeated use of the phrase

‘Hosanna in the highest’ is a particular challenge, and one that we will encounter elsewhere. Rob Lacey (2005, p. 306) translates this quote from Matthew’s Gospel (Chapter 21) as ‘There’s only one God in Heaven’. France (1985, p. 299) points to a translation as ‘save us’, claiming that it was more an exclamation of praise than intercession. If, in the Eucharistic prayers, this is the accepted use we discover a combination of an acclamation of praise and of God’s uniqueness.

The use of the word ‘Holy’ presents a further challenge. It does appear in the Dale-Chall familiar word list and for this reason I shall not substitute it in my alternative versions. Despite this, I question the familiarity we have with this word. I suspect we are able to assign it to God’s character more securely than we can define its meaning. The *New Bible Dictionary* (Douglas, 1982) focuses on 4 different aspects of the word: Holiness as separation and ethical purity, the holiness of God’s character, the Holiness of God in relation to his people, and the eschatological aspects of holiness. Within the Eucharistic prayer the use of the phrase ‘Holy, holy, holy Lord’ is, I suspect, more an expression of praise than a statement of the first three defining characters. Thus the line ‘*Holy, holy, holy Lord, God of power and might*’ might flow ‘We praise you Lord God of power and might’. My frame for rewriting generates text, where possible, for which readability statistics are encouraging. With such a frame I am not justified in replacing the phrase ‘*Holy, holy, holy*’ in my rewrite. The word ‘Hosanna’ does increase the discomfort of readability statistics and therefore is replaced.

‘Blessed’ presents us with further challenges. It is not a Dale-Chall familiar word and yet is a word of common usage in our liturgy. The *Good News Bible* (Bible Society, 1982) uses ‘happy’ in the beatitudes of Matthew’s Gospel. That, however, does not seem appropriate in this context. The *New Bible Dictionary* associates ‘blessed’ with a sense of praise and happiness. Paul in his letter to the Ephesians 3: 1 writes: ‘Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ’. He points us towards the spiritual blessings that Jesus brings. It is this ‘gift giving’ that forms the focus for the word substitution that I will use when it occurs in the priestly text. Where it is used in the acclamation I shall focus on the nature of the ‘one who comes carrying God’s blessing’.

Long complex sentences generate a challenge. Prayer C has the highest average sentence length of all the Common Worship prayers (20 words). One sentence is constructed of 81 words and contains a total of 6 commas and semicolons. To increase the comfort level this will need to be addressed.

When adjustments are made to increase comfort we can generate EP4(alt) (Table-text 7.1). The SMOG Grade has moved from 15 to 10 (Entry Level), the Dale-Chall Reading Age from 12 to 7, and the Flesch Reading Ease Score from 73 (Fairly easy) to 94 (Very Easy).

Table-text 7.1-EP4(alt)

The Lord be with you (or) The Lord is here.
and also with you. His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

It is right,
it is our duty and our joy,
at all times and in all places
to give you thanks and praise through
Jesus Christ our Lord.

It is right because you are our Holy Father,
The King of Heaven.

You are the mighty one: God who has no end.

(extra words may be added here)

Jesus is our great high priest.
He has set us free from our sins
and has brought us into your family.
He has made us royal priests,
priests of our God and Father.

Because of this, with all the angels,
and with all in Heaven,
we make known your great and glory-filled name.

We praise you for ever and we say:

Table-text 7.1-EP4(alt) cont. 1

**Holy, holy, holy Lord,
God of power and might,
Heaven and Earth are full of your glory:
Give thanks to God in Heaven.
[He who comes in the name of the Lord is a blessing.
Give thanks to God in Heaven.]**

All glory is given to you, our Father from Heaven.

In your gentle love for us
you gave your only Son Jesus Christ to save us.
To bring us back to you he died upon the cross.

He made a gift of himself on the cross.

He did it once, for all time.

It was a gift without fault.

It was a gift full and large enough
to push aside the sins of the whole world.

Jesus put in place, and told us to keep until his return
a never ending memory of his death.

Father you do not give us what we deserve.

Father you give us much more; what we need.

Hear our prayer.

We pray asking that, by the power of your Holy Spirit,
we who eat this bread and drink this wine,
may gain from his body and blood.

Table-text 7.1-EP4(alt) cont. 2

We do this as Jesus Christ, your Son, told us to.

We do this as Jesus, the one who saves us, told us to.

Through it we remember his death and suffering.

In the same night that a friend turned against him,

Jesus took bread and gave you thanks.

He broke it and gave it to his followers, saying:

Take, eat; this is my body which is given for you.

Think of me.

In the same way, after supper

he took the cup and gave you thanks;

he gave it to them, saying:

Drink this, all of you;

this is my blood which is given for you.

It is poured out for you and for many to forgive your sins.

Do this, each time you drink it.

Think of me.

One of these is used

[Great is the truth of our faith:]

Christ has died:

Christ is risen:

Christ will come again.

Table-text 7.1-EP4(alt) cont. 3

[Praise to you, Lord Jesus:]

**Dying you destroyed our death,
rising you give back to us life:
Lord Jesus, come in glory.**

[Christ is the bread of life:]

**When we eat this bread and drink this cup,
we shout out the truth of your death, Lord Jesus,
until you come in glory.**

[Jesus Christ is Lord:]

**Lord, by your cross and return to life
you have set us free.
You are the one who saves the world.**

Lord and Father in Heaven,

We remember Jesus' death and how he suffered.

We remember his return to life and return to you.

Through him we offer to you this our sacrifice of praise
and thanks.

Because of Jesus' death,

and through faith in his blood,

Table-text 7.1-EP4(alt) cont. 4.

we ask you to forgive our sins and those of all your Church.

May we gain these good things that come because of all he did.

We know our sins mean we are not worthy

to offer you any sacrifice,

yet we pray that you will accept this

the duty and service that we owe.

Do not weigh what is good in us but

Pardon the wrong we do.

Fill us all, who share with you in this meal, with your grace and blessing.

Do this through Jesus Christ our Lord,

by whom, and with whom, and in whom,

with the Holy Spirit,

all honour and glory be yours, most mighty Father,

for ever and ever.

Amen.

There are still 7 polysyllabic words and 13 Dale-Chall unfamiliar words. I have made a personal judgment believing it is better, in this context, to leave these words in. Significantly the longest sentence is the last one and contains 32 words. The average sentence length is 13 words.

Conversation with colleagues has often indicated that Eucharistic Prayer H (EP9) has, until the recent introduction of two further prayers, been the chosen prayer for use when children are present. Length has been a key factor. Prayer H (EP9) contains 343

words, 80 words shorter than the other Common Worship prayers. Interestingly the *BCP* Eucharistic prayer contains only 230 words.

EP9 generates a SMOG Grade of 12 (level 1), a Dale-Chall Reading Age of 9 and a Flesch Reading Ease Score of 92 (Very Easy). It is not however the most comfortable of the original set of Common Worship Eucharistic prayers. This honour goes to Prayer D (EP5). EP5 has a SMOG Grade of 11 (Level 1), a Dale-Chall Reading Age of 8 and a Flesch Reading Ease Score of 93 (Very Ease). It has an average sentence length of 10 words. Although EP9 is shorter it contains a large number of polysyllabic words (16 compared to 12) and a greater number of Dale-Chall unfamiliar words (21 compared with 18). The average sentence length of EP9 is longer than EP5 (13.7 to 9.8 words). EP5 contains 10 polysyllabic words and 21 Dale-Chall unfamiliar words. If EP5 is restructured in a similar way to EP4(alt) we generate a Eucharistic prayer EP5(alt) (Table-text 7.2) This has a SMOG Grade of 10 (Entry Level) , A Dale-Chall Reading Age of 6 and a Flesch Reading Ease Score of 100 (Very easy).

Table text 7.2 EP5(alt)

The Lord be with you *(or)* The Lord is here.

and also with you. His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

Mighty God, good Father to us all,
your face is turned towards your world.

In love you gave us Jesus your Son.

He came to save us from sin and death.

Your Word goes out to call us home

Table text 7.2 EP5(alt) cont. (1)

to the city where angels sing your praise.

We join with them in heaven's song:

Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Praise God in the highest.

[Blessed is he who comes in the name of the Lord.

Praise God in the highest.]

Father of all, we give you thanks

for every gift that comes from heaven.

To the darkness Jesus came as your light.

With signs of faith and words of hope

He touched with love people that others would not touch.

He washed clean those who had done wrong.

This is his story.

This is our song:

Praise God in the highest.

The crowds came out to see your Son,

yet at the end they turned on him.

On the night one friend turned on him

he came to table with friends.

He came to give thanks for the freedom of your people.

Table text 7.2 EP5(alt) cont. (2)

This is his story.

This is our song:

Praise God in the highest.

Jesus blessed you, Father, for the food;

he took bread, gave thanks, broke it and said:

This is my body, given for you all.

Jesus then gave thanks for the wine;

he took the cup, gave it and said:

This is my blood, spilt for you all.

It is poured out to forgive your sins.

Do this, think of me.

This is our story.

This is our song:

Praise God in the highest.

Father, with this bread and this cup

we remember and give thanks for the cross

on which He died to set us free.

He stepped through death and rose again.

He is alive and is now with you.

He speaks to you for us.

He speaks for all the world.

Table text 7.2 EP5(alt) cont. (3)

This is our story.

This is our song:

Praise God in the highest.

Send your Spirit on us now

that by these gifts we may feed on Christ.

Open our eyes and set our hearts on fire.

May we and all who share this food

offer ourselves to live for you'

May we be welcomed at your feast in heaven

where all that you have made worships you,

Father, Son and Holy Spirit:

Blessing and honour and glory and power

be yours for ever and ever.

Amen.

Additional Prayers 1 and 2

Recently two further Eucharistic prayers have been added; Additional Prayers 1 and 2.

They provide the lowest Dale-Chall Reading Ages of any authorised Eucharistic Prayers (Prayer 1: age 7 and Prayer 2: age 8). Both have a significant list of Dale-Chall unfamiliar words. They have short average sentence lengths: 11 and 12 words respectively and return low SMOG Grades: 11 and 12. These are both level 1 pieces.

Across the eleven Common Worship prayers we find 96 unique polysyllabic words. Of these 28 words are used repeatedly. Some are used heavily; ‘Hosanna’ and ‘remembrance’ are used in 10 Eucharistic prayers. There are 158 Dale-Chall unfamiliar words used. Of these 34 words are repeatedly used with ‘remembrance’ and ‘shed’ being used in 10 of the prayers.

Over time there has been a gradual change towards more comfortable forms. The most recent additions show a significant move towards language that is closer to ‘Everyman’s Best Style’ (Sherman, 1893, p. 327). This does not remove all subject specific or technical language, but attempts to avoid phraseology that is not common place. It is amongst these most recent Eucharistic Prayers that we see realised a genuine desire to step out of the language of a Community of Practice into a language of the broader community. Acknowledging this, we observe a journey that is not yet finished.

Breaking of Bread, Receiving communion, Departing with God’s blessing

I shall not expend many words on the first two of these. The notes (*Common Worship Services and Prayers for the Church of England*, 2000, p. 334) are clear that words in the authorised text must be used on Sundays and Principal Holy Days for the breaking of bread. On other days the breaking may occur in silence or during the reciting of the Agnus Dei. Rubrics in the text (p. 181) talk of authorised words being used at the distribution.

Immediately following the distribution of the elements we find printed an instruction to use a Post Communion Prayer. The Rubric flows: “The Post Communion or another suitable prayer is said. All may say one of these prayers” (*Common Worship Services and Prayers for the Church of England*, 2000, p. 182). There are liberating phrases in the notes (p. 334) which do not limit such prayers to those printed in Order One or Authorised Post Communion Prayers of the day.

When the Post Communion Prayers printed in Order One are analysed, the first generates a Dale-Chall Reading Age 8, SMOG Grade 12 (level 1) and a Flesch Reading Ease Score 86 (Easy). The second prayer generates these: Dale-Chall

Reading Age 10, SMOG Grade 7 (Entry Level) and a Flesch Reading Ease Score 90 (Easy).

Whilst the focus of this investigation is to consider readability statistics, we should not believe them to be the only arbiter of a broader understanding of comfort. These two prayers draw on imagery that is no longer common place and therefore may present a challenge to understanding and engagement. The first assumes an understanding of ‘consuming the body and blood of Christ’ and of a ‘living sacrifice’. The second relies on an understanding of the stories Jesus told. These are not necessarily familiar ideas in our post Christian 21st century culture. Such investigation is however beyond the scope of this dissertation.

Other post communion prayers

How do the published Post Communion prayers fair under the scrutiny of readability formulas? Summary charts of these can be seen in Fig 7.7 to 7.9.

Amongst the 68 prayers sampled there are 106 polysyllabic words. Of these, 79 appear only once whilst 27 have repeated use. There are 102 Dale-Chall unfamiliar words used; 50 occur once whilst 52 have repeated use.

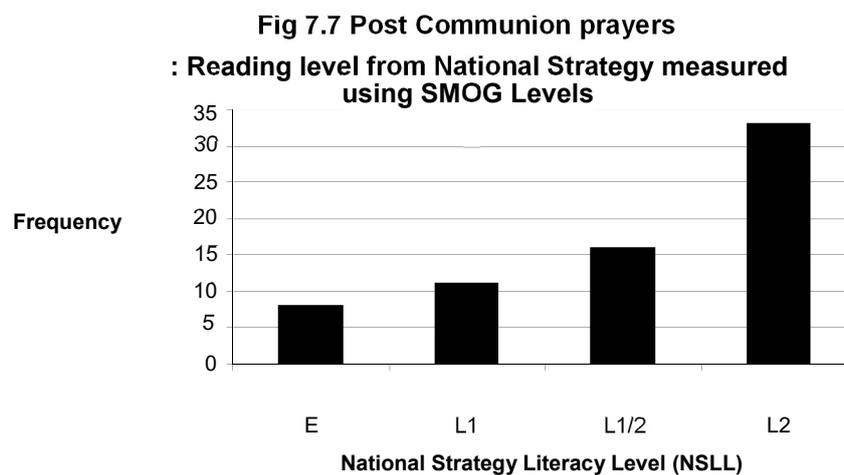


Fig 7.8 Post Communion prayers: Reading level using Flesch Reading Ease Score

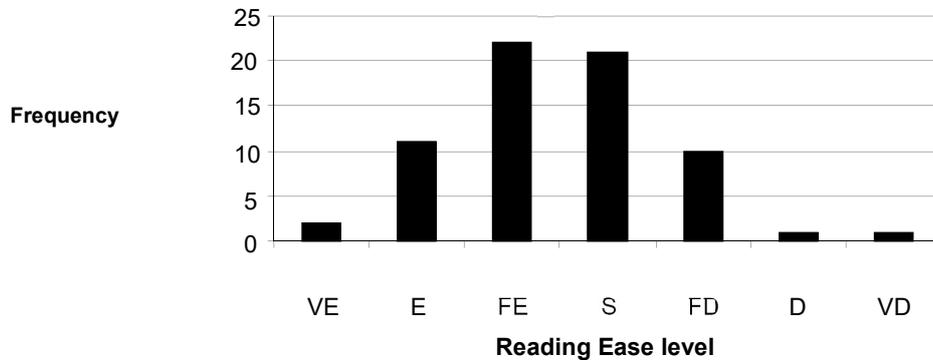
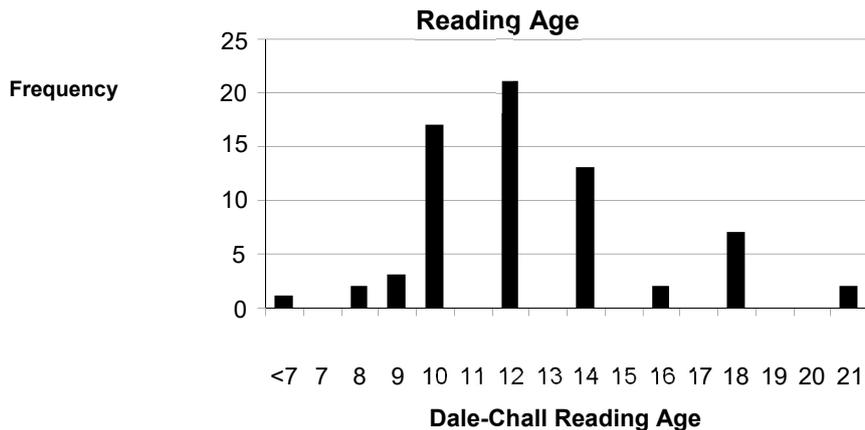


Fig 7.9 Post Communion prayers: Dale-Chall Reading Age



Of the 68 prayers considered: 8 (12%) were found at Entry Level, 11 (16%) at Level 1, 16 (24%) Level 1 / 2 and 33 (49%) at Level 2. Using this measure nearly half of these prayers are uncomfortable for more than 40% of the population.

SMOG Grades suggest the Post Communion prayer for ‘The Fourth Sunday before Lent’ (PCP 17) to be the most complex. It contains five polysyllabic words in a single 56 word sentence. The Dale-Chall Reading Age and Flesch Reading Ease Score systems recognise ‘The Eighth Sunday after Trinity’ (PCP49) to be most complex. This contains six Dale-Chall unfamiliar words in a single 52 word sentence.

PCP49 might be rewritten in the form found in Table-text 7.3 which generates the following statistics: SMOG Grade of 10 (Entry level), Dale-Chall Reading Age 8, and Flesch Reading Ease Score of 98 (Very Easy). The average sentence length of 14.8 words is considerably shorter.

Table text 7.3 PCP49(alt)

Lord, make strong the hands that work with things set apart for you.

May those hands work to serve you.

May the ears which have heard your Word be true to what they have heard.

May the mouths which have sung your praise always tell the truth.

May the eyes which have seen the signs of your love, shine with the light of hope.

May the people which have been fed at your table, be made new with the fullness of your life.

May they bring glory to you for ever. **Amen**

Table-text 7.4 contains a version of PCP17 rewritten to increase comfort. It generates a SMOG Grade 7 (Entry level), Dale-Chall Reading Age 8, and Flesch Reading Ease Score of 95 (Very Easy). An average sentence length of twelve words is considerable shorter than the original. There are no polysyllabic words and a single Dale-Chall unfamiliar word.

Table text 7.4 PCP17(alt): The Fourth Sunday before Lent

Lord, go before us in all we do.

Guide us with your ever present Spirit.

Let all our works begin, take place and end in you.

Show us how to bring glory to your holy name.

In your mercy, lead us from a life here on earth, to life without end with you;

through Jesus Christ our Lord.

The most comfortable Post Communion Prayer is ‘The Fifth Sunday before Lent’ (PCP16). It contains no polysyllabic words, One Dale-Chall unfamiliar word and is constructed from a single sentence of 50 words. If we are to provide a liturgy that is comfortable we do need to address this last parameter. Significant scope exists for the writing of a set of Post Communion Prayers that use comfortable language.

Departing with God’s blessing.

Early liturgical texts contained a diaconal dismissal (Dix, 1945, p. 521) which followed the distribution of the elements. This has been retained in current liturgical texts. Dix maintains that it was in the eleventh century that the blessing of the people became a priestly function and that it was in the seventeenth century¹ that the use of a final ‘priestly blessing’ permanently entered the Roman Missal. If so the framework the Communion Liturgy of the *First Prayer Book of Edward VI* (Rhys, 1910, p. 228) was a vanguard of change as it concludes with a ‘Priestly Blessing’ (Table-text 7.5). There is no following diaconal dismissal for this or for the liturgy found in the *Book*

¹ With Clement VIII as Pope.

of *Common Prayer* (United Church of England and Ireland, 1862, p. 259, Table-text 7.6).

Table text 7.5

The peace of GOD (which passeth all understanding) kepe your hartes and mindes in the knowledge and love of GOD, and of his sonne Jesus Christ our Lorde: And the blessing of God almightie, the father, the sonne, and the holy gost, be emonges you and remayne with you alway.

Then the people shall aunswere.

In the Common Worship Order One Communion Service (Archbishop's Council, 2000, p. 183) there is a simple rubric introducing the Dismissal: *A hymn may be sung. The president may use the seasonal blessing, or another suitable blessing, or another suitable blessing.* There is no talk of 'authorised forms of blessing', so plenty of scope exists concerning the material that we might consider. To keep this analysis focused I shall look at forms of blessing that are found in Common Worship literature.

Table text 7.6

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

The blessing printed in the Order One Liturgy (p. 183) has the traditional single sentence structure. It generates a SMOG Grade of 16 (Level 2), Dale-Chall Reading Age 16 and A Flesch Reading Ease Score of 46 (Difficult). It has a sentence length of 50 words and contains two polysyllabic and 2 Dale-Chall unfamiliar words. Simply splitting this into two sentences at the colon increases the comfort and generates a SMOG Grade of 10 (Entry Level), Dale-Chall Reading Age 13 and A Flesch Reading Ease Score of 71 (Fairly easy). It does not remove the 4 challenging words but it does increase the comfort level.

Analysis of published blessings

Graphical representations of the 33 published blessings analysed can be seen in the charts below (Fig 7.9 to 7.11). Readability statistics are in line with the other texts released in the first tranche of Common Worship material. Using the Flesch Reading Ease Score and Dale-Chall Reading Age two blessings stand out as most comfortable (B25 and B26): blessings 15 and 16 in ‘Further Blessings’ in *Common Worship: President's Edition* (Archbishop’s Council, 2010). The traditional single sentence has been replaced by three shorter sentences and the polysyllabic and Dale-Chall unfamiliar word ‘almighty’ is not used.

Fig 7.9 Blessing: Reading level from National Strategy measured using SMOG Levels

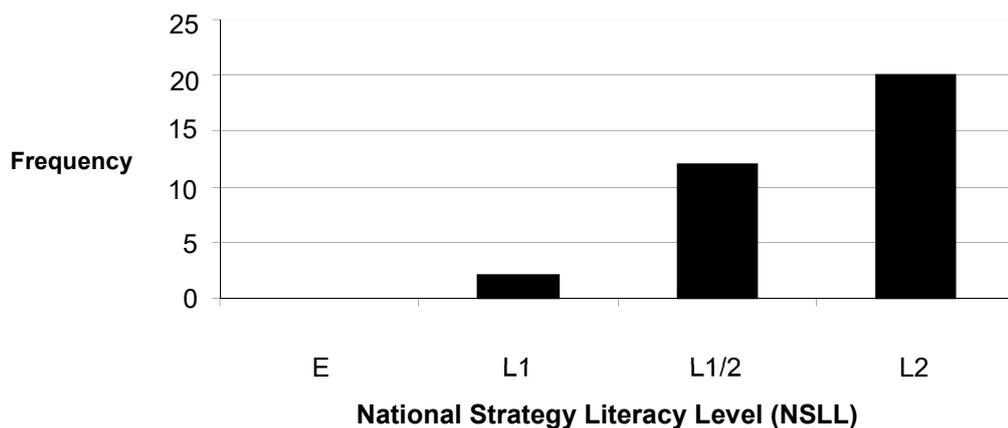


Fig 7.10 Blessing: Reading level using Flesch Reading Ease Score

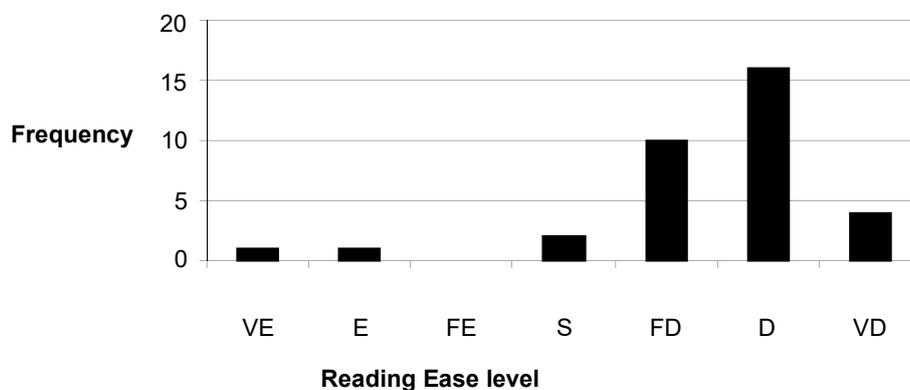
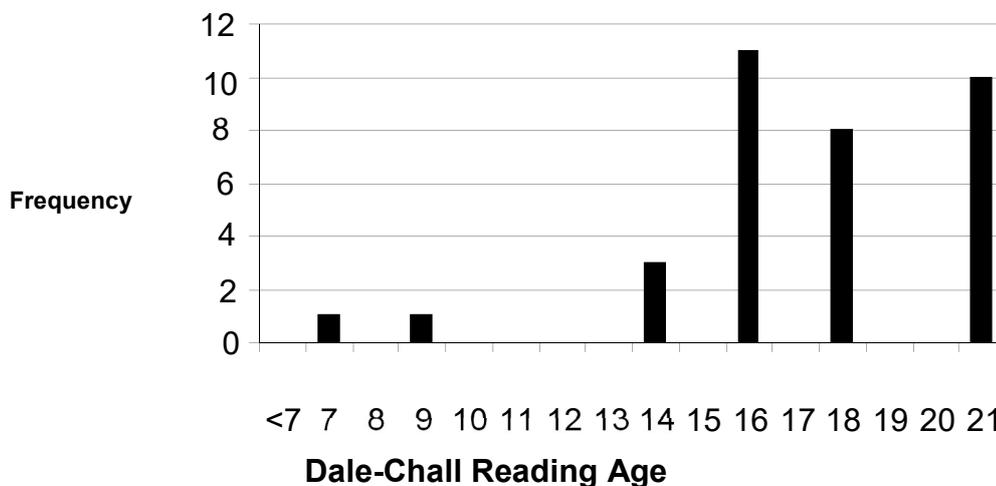


Fig 7.11 Blessing: Dale-Chall Reading Age



The repeated use of ‘*the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always*’ generates much of the challenge of the majority of our blessings. It has a complex structure containing 21 words which is a long sentence before any other content is added. There are 4 clauses, subdivided by 3 commas. In contrast, blessing B25 (Table-text 7.7) contains 4 short but related sentences. Compared with many of the more traditional blessings there is a loss in emphasis on the united nature of the Trinity. This might be reintroduced using the version Table-text 7.8(B25 alt) generating a SMOG Grade of 11(Level 1), Dale-Chall Reading Age of 7 and a Flesch Reading Ease Score of 92 (Very Easy).

Table text 7.7 B25

May God keep you through all your days.

May Christ shield you in all your ways.

May the Spirit bring you healing and peace.

May God the Holy Trinity drive all darkness from you and give you his light.

Table text 7.8(B25 alt)

May God the Father keep you through all your days.

May God the Son shield you in all your ways.

May God the Holy Spirit bring you healing and peace.

May God the Holy Trinity drive all darkness from you and pour upon you
blessing and light.

As mentioned, the majority of the blessings conclude with standard phrase ‘.... *the blessing of*’. Once this is removed the least comfortable blessing is B18 (Archbishop’s council, 2010, *Further Blessing-Presidents edition*, no 11). It is a Level 2 piece with a reading age of 18. It contains 39 words: 6 might be classed as difficult as they are polysyllabic and Dale-Chall unknown. Table-text 7.9 provides an example of how it might be rewritten to increase comfort. This version has a SMOG Grade of 7 (entry Level), Dale-Chall Reading Age 8, Flesch Reading Ease Score 100 (Very Easy).

Table text 7.9- B18 short(alt)

May God, who helps us, waits for us and gives us aid, give you a heart and mind
that is one.

May God help you live in peace as you follow Jesus Christ.

May He give you one voice so that you may give glory to the God and Father of
our Lord Jesus Christ.

Do all the difficult words need to be dealt with in the same way?

Within the 33 blessings sampled, 36 unique polysyllabic and 64 unique Dale-Chall unfamiliar words are used. Many of the words arise from a general vocabulary used in everyday life. Other words are clearly tightly tied up with the activities of the Church as a community. ‘Crucified’ and ‘grace’ are rarely used outside our Church context,

whilst ‘patience’ and ‘forgiven’ are common place words. In addition some words may have a ‘Church of England Community’ definition which differs from the ‘World View’ definition. ‘Ascended’ might be considered an example. In Ecclesiastical circles it carries all the understanding of Jesus having returned to the side of God the Father. In its broader use it just means ‘to go up’. Our usage of such words will be dependent on our own worldview and experience. Accepting this, we would view the following polysyllabic words as words from the vocabulary of the ‘Community of Practice’ of the Church: almighty, eternal, ascended, covenant, crucified, glorify, heavenly, holiness, incarnation and partakers. This is equally true of a collection of Dale-Chall unfamiliar words: glorify, heavenly, holiness, incarnation, kingdom, partakers, redeemed, eternal, grace and almighty.

Our analysis of blessings has demonstrated groupings within our liturgical vocabulary. One grouping is associated with, and developed by, the Community of Practice of the Church; the second belongs to the wider English spoken by the world. Should we treat these two groups in a similar way? Previous work that I have carried out on newspaper accessibility indicates that the sport pages of the tabloids often have high reading ages. This is exemplified by an article appearing on the sports pages of the Sun web site in May 2013 (Howard, 2013). This generates a SMOG Grade of 16 (level 2), Dale-Chall Reading Age 10 and a Flesch Reading Ease Score of 67 (Standard).. The complexity arose from language specific to the topic matter, ‘football’. The ‘football’ Community of Practice is very familiar with the language of the sport. It is part of the vocabulary of those who read such pages.

What significance does this have on our language of liturgy? It suggests that we may need to discern between language that is subject specific and language that is in general use. The word ‘Almighty’, used in 94% of the blessings analysed (i.e. 31 of the 33 Blessings), exemplifies this. Such high-level of usage indicates it to be a ‘key’ word within our Community of Practice. Perhaps so ‘key’ that an involvement with the family of God will rapidly increase accessibility to it? A similar argument might be put forward for other words: eternal, ascended, covenant, crucified, glorify, heavenly, holiness, incarnation and partakers? I find the argument for the continued use of ‘Almighty’ stronger than for the other words. This stems partly from the

challenge of finding a replacement, most synonyms are equally challenging². Earlier in this paper I have used ‘mighty’ to replace this word, but it does water down the uniqueness of the mightiness of God. It also conflicts with our use of it as a noun: ‘Almighty’ a name of God.

The blessings analysed contained some ‘difficult words’ that had low usage³. These are words not specific to our Community of Practice. In such circumstances simpler language should be considered. If we fail to do this, yet intend the material to reach out to those outside our Community of Practice we are likely to develop a barrier. Joining the Church worshipping community will become harder!

A recognition of such ideas will not distract me, within this paper, from looking to provide examples of text that avoid such uncomfortable vocabulary. There is further work to be done on this but it is outside the scope of this dissertation.

² absolute, all-powerful, invincible, mighty, omnipotent, puissant, supreme, unlimited

³ unity, understanding, render, patience

Chapter 8: Occasional services 1- Christian Initiation

Chapter 8: Occasional services 1- Christian Initiation

The publication *Common Worship: Initiation Services* (Archbishops council, 1998) contains the liturgies for Baptism, Confirmation and Welcome. This chapter will focus on Baptism and Confirmation.

A number of authors have produced good brief histories of the journey of development for these liturgical texts (Bradshaw, 2001, pp. 148 -161, Pearce & Murrie, 1997, pp. 3-5). Such descriptions outline the practice in the New Testament era growing out of Old Testament pre-Jesus traditions: traditions that show geographical variance. Jones and Tovey (Bradshaw, 2001, pp. 151- 155) note that in the fourth century¹ western practices became more ‘theatrical’. They go on to make some telling comments about broader changes at the Reformation:

They dispensed with most of the ceremonies traditionally associated with Christian initiation, since they believed that these had either ceased to be understood or had come to be interpreted in a superstitious sense in the popular mind. (Bradshaw, 2001, p. 153)

And

With their customary emphasis on the importance of edification, other Reformers tended to replace the symbolic actions with a wealth of didactic and hortatory words. For some, the idea of addressing the infant, and the godparents making replies on his or her behalf presented difficulties, which they resolved by addressing the questions to the godparents themselves about their own faith. (Bradshaw, 2001, p. 154)

These comments present understanding from a particular vantage point but, importantly, they bring into the foreground a desire that the liturgy be understood. The godparents and parents,

¹ with the conversion of Constantine

who can understand, are addressed because the infant is unable to understand. As we consider the readability of more modern services we are, in a small way, auditing that desire.

Throughout such reflections it is clear that Baptism, rather than Confirmation, is the senior partner of these two Sacraments. It is Baptism that acts as the 'entry gate' into membership of God's family in Christ. Historically, Baptism opens the gate for the catechised to remain, and participate in, the later part of the Communion service. The commissioning by Jesus, makes it a 'Gospel Sacrament'.

Actions currently associated with Confirmation were at one time contiguous with the physical act of Baptism and were the prerogative of a Bishop. Rapidly growing congregations and a paucity of Bishops led, in many places, to the full rite being taken over by the local Priest. Jones and Tovey (Bradshaw, 2001, p. 152) reflect that the influential areas of Rome and Southern Italy did not follow that pattern but split the rite in two: the first part (Baptism) performed by the local Priest and the second (Confirmation) completed, as soon as was practically possible, by the Bishop. With the developing eminence of the Roman Church this local, but at the time less representative, variation became the norm.

In more recent years the relationship between Confirmation and Baptism has again been a topic of debate. Within Anglicanism some groups view Baptism (infant or adult) as the gateway to full membership providing access to the bread and wine at Communion. For others, Confirmation provides the gate: within our 'broad church' a 'broad spectrum' of practice exists. The House of Bishops offers several possible models providing a framework of regulation are reflected in Diocesan guidance (e.g. Chester Diocese, 2007). The scope of this dissertation does not cover the consequences of such debate. What this dissertation does look at is the readability of the approved texts.

Current liturgical practice is heavily shaped by history. It is easier to continue current practice than agree new material for future use. The commentary to *Common Worship Initiation Services* (Archbishop's Council, 1998, p. 185) provides the context: Baptism continues to be an area of controversy and division.

Within Common Worship a number of liturgies are offered, each is derived from the central liturgy 'A Service of Baptism and Confirmation at the Eucharist' found in *Common Worship: Initiation Services* (Archbishop's Council, 1998). As the Eucharist has received significant analysis earlier in this work I shall focus on the services of 'Baptism outside the Eucharist'

and ‘Confirmation outside the Eucharist’. They address the majority of the ‘initiatory’ material utilised in the Eucharistic liturgy.

Method specific to this area

Previous chapters have compared optional yet parallel texts within the same liturgy. Options are less available in these liturgies. I suggest this arises for two reasons. First, these liturgies were some of the earliest Common Worship material developed. Diversity and optional content has become an increasing feature of Common Worship. Secondly, the tensions between schools of thought make it harder to agree on diversity.

The services of Baptism and Confirmation outside the Eucharist have the following structure: Greeting, Collect, Liturgy of the Word, Liturgy of Baptism/Initiation, Welcome and Peace, and ‘Sending Out’. The sections entitled: ‘Collect’ and ‘Liturgy of the Word’ will receive a minimal comment. Both are dealt with more fully elsewhere: Collects in chapter five and the Ministry of the Word in Chapter six.

The structure of the two liturgies is very similar.² Coding for the text will reflect the unique place each text holds: Baptismal and Confirmation texts will use (In), texts used in Baptism only (Bp), texts use in Confirmation only (Cf).

Results

In total 43 unique units of text were analysed. These varied in length and form: the longest contained 227 words written in 14 sentences, the shortest 8 words in 2 sentences. Analysis of SMOG Grades indicates 65 (28%) of the texts are at Entry Level, 51 (22%) at Level 1, 30 (13%) at Level 1 /2 and 16 (37%) at Level 2. The other measures (Flesch Reading Ease Score and Dale-Chall Reading Age) indicate a higher level of comfort. This variance arose from the weight they place on ‘sentence length’ and the reduced significance of ‘syllable content per 100 words’. The texts of the initiation liturgies contain a significant level of ‘congregational response’. In general responsorial texts have shorter sentence length than ministerial text.

² a comparative table can be found in Appendix 8.1 of the supporting material

Fig 8.1 Initiation: Reading level from National Strategy measured using SMOG Levels

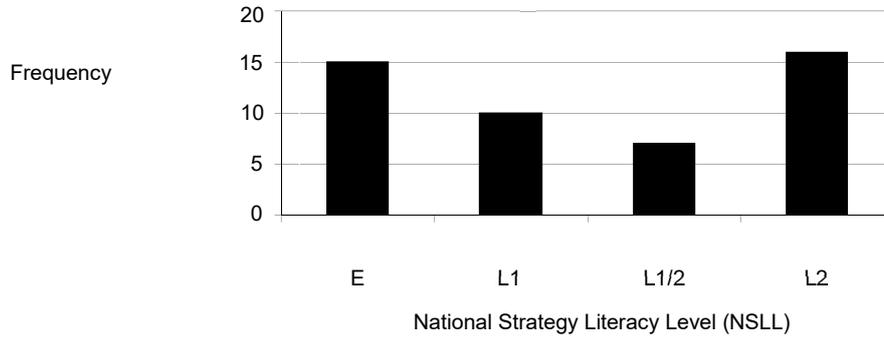
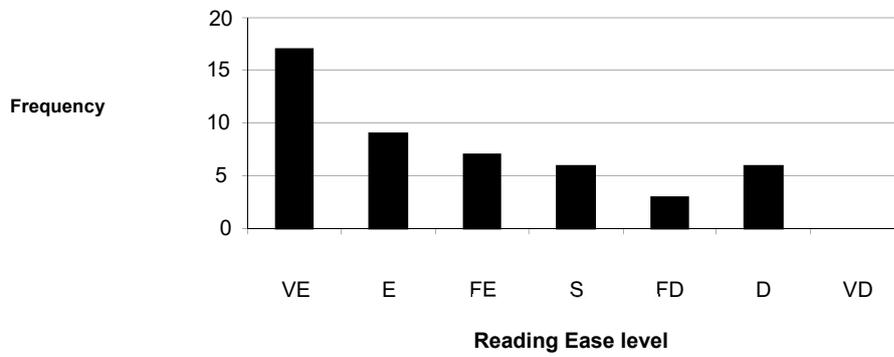
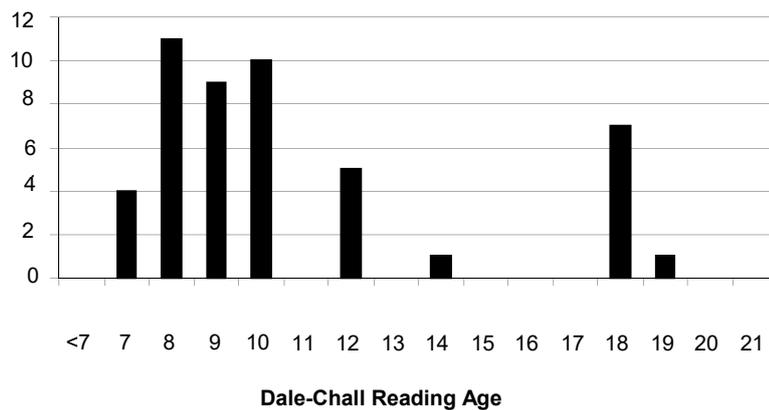


Fig 8.2 Initiation: Reading level using Flesch Reading Ease Score



Frequency

Fig 8.3 Initiation: Dale-Chall Reading Age



A summary of the results for the three forms of analysis can be seen in Figures 8.1 to 8.3. In these texts there were: 10 texts unique to the Confirmation Liturgy, 23 unique to the Baptism Liturgy and 9 texts shared between the two liturgies.

How does the complexity of text change as each Liturgy progresses?

Fig 8.4 to 8.9 display, in sequence, the readability statistics obtained for the Baptismal and Confirmation services. As you move from left to right you move through the liturgy. The unshaded blocks represent material that is common to both liturgies. In6 and In7³ are similar texts displaying only slight variation. The hatched and shaded blocks represent text that is unique to the liturgy under scrutiny. We shall consider first the shared text and then that which is unique to either the Baptism or Confirmation services.

³ The codes used correspond with those in the web based supporting material.
<http://www.plainenglishliturgy.org.uk/>

Fig 8.4 Flesch Reading Ease Score for Bp (Baptism) and In (material used in both services)

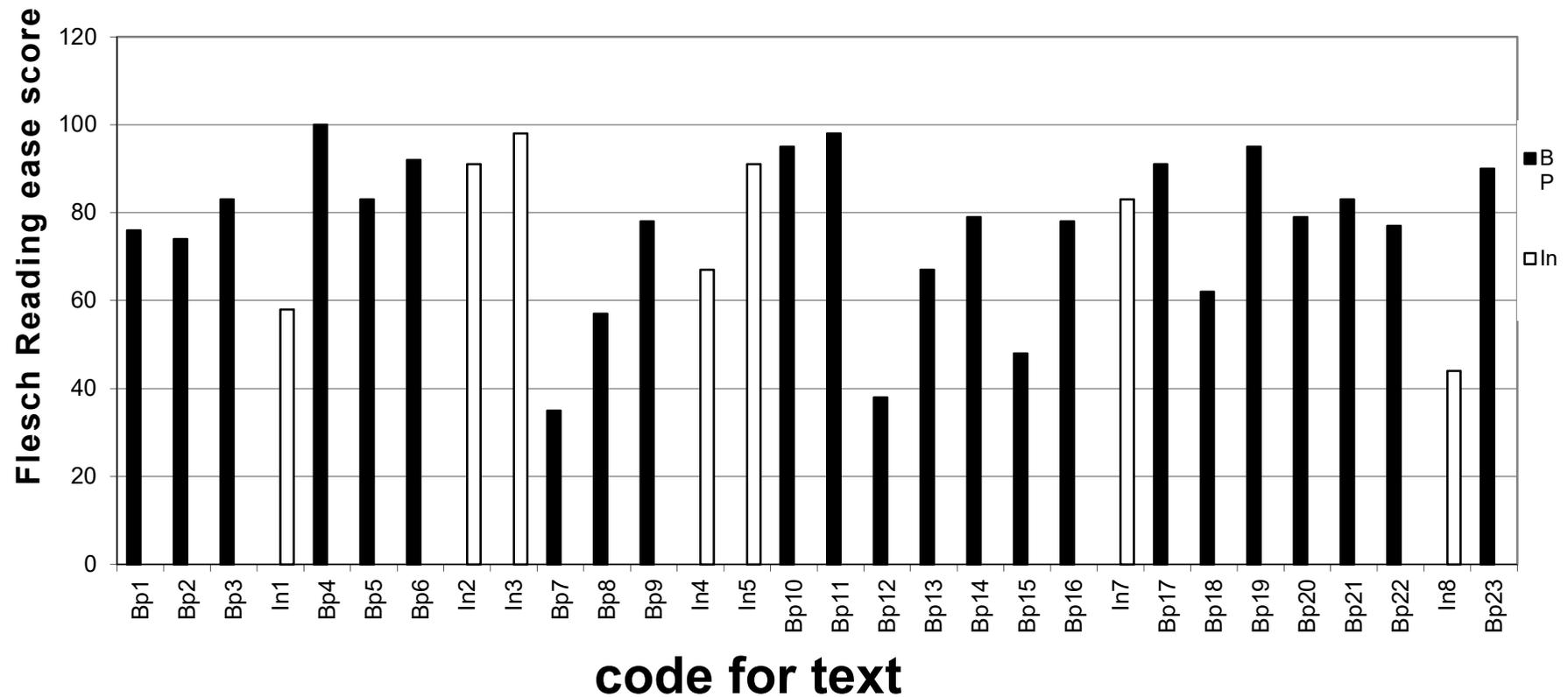
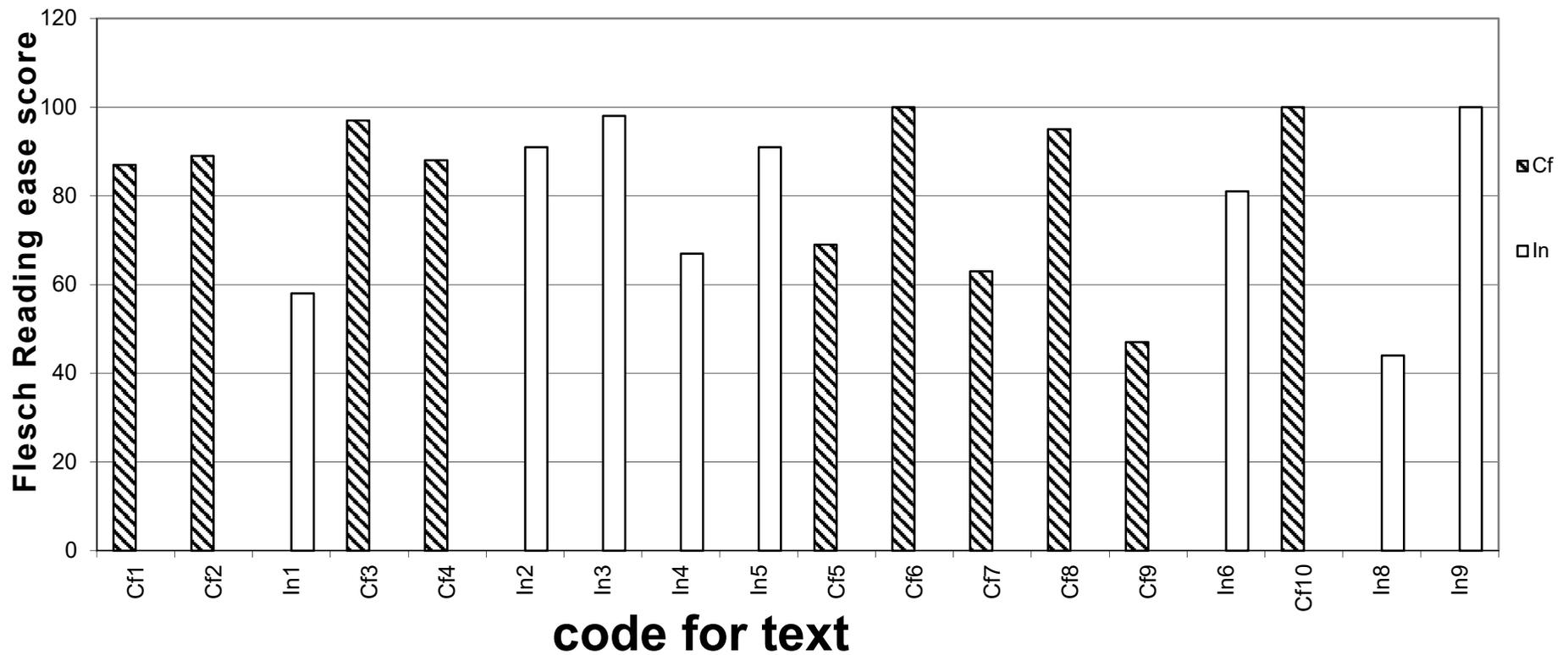
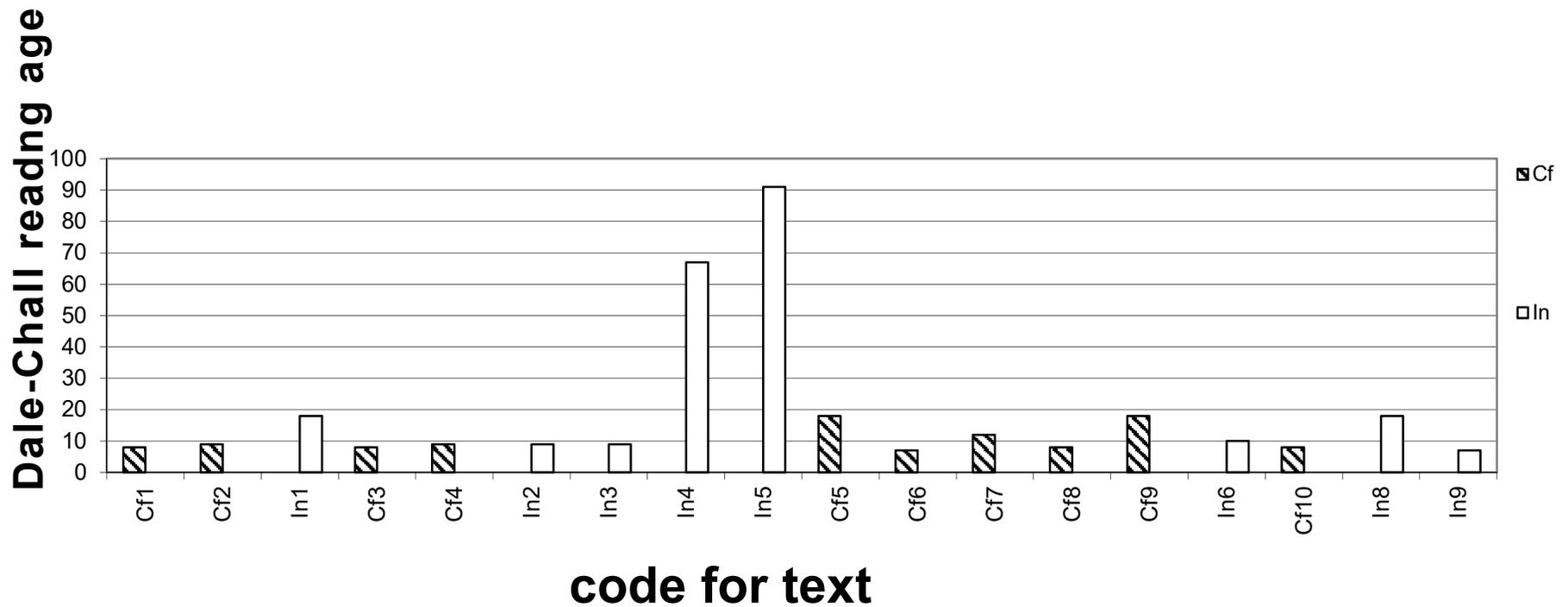


Fig 8.5 Flesch Reading Ease Score for Cf (Confimration) and In (material used in both services)



**Fig 8.6 Dale-Chall reading age for Cf
(confirmation)
and In (material used in both services)**



**Fig 8.7 Dale-Chall readng age for Bp (baptism)
and In (Material used in both services)**

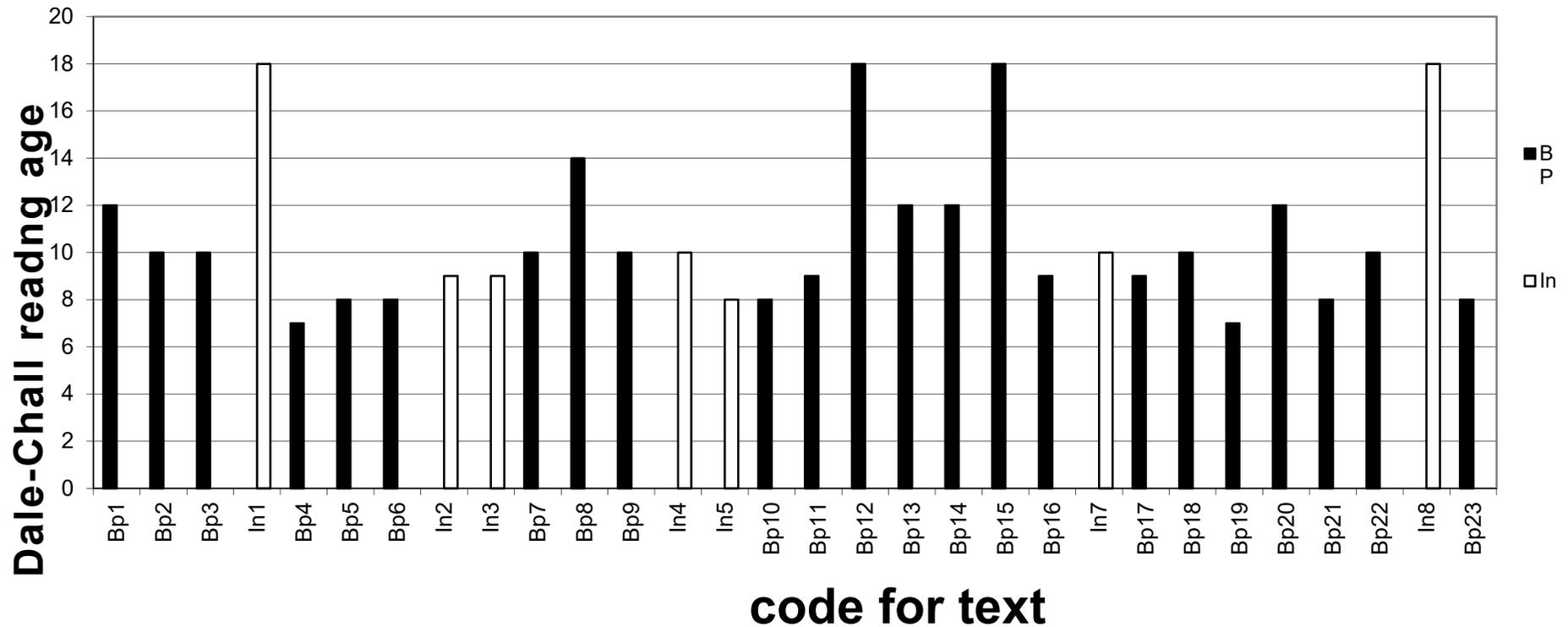


Fig 8.8 SMOG Grades for Bp (Baptism) and I (material in both services)

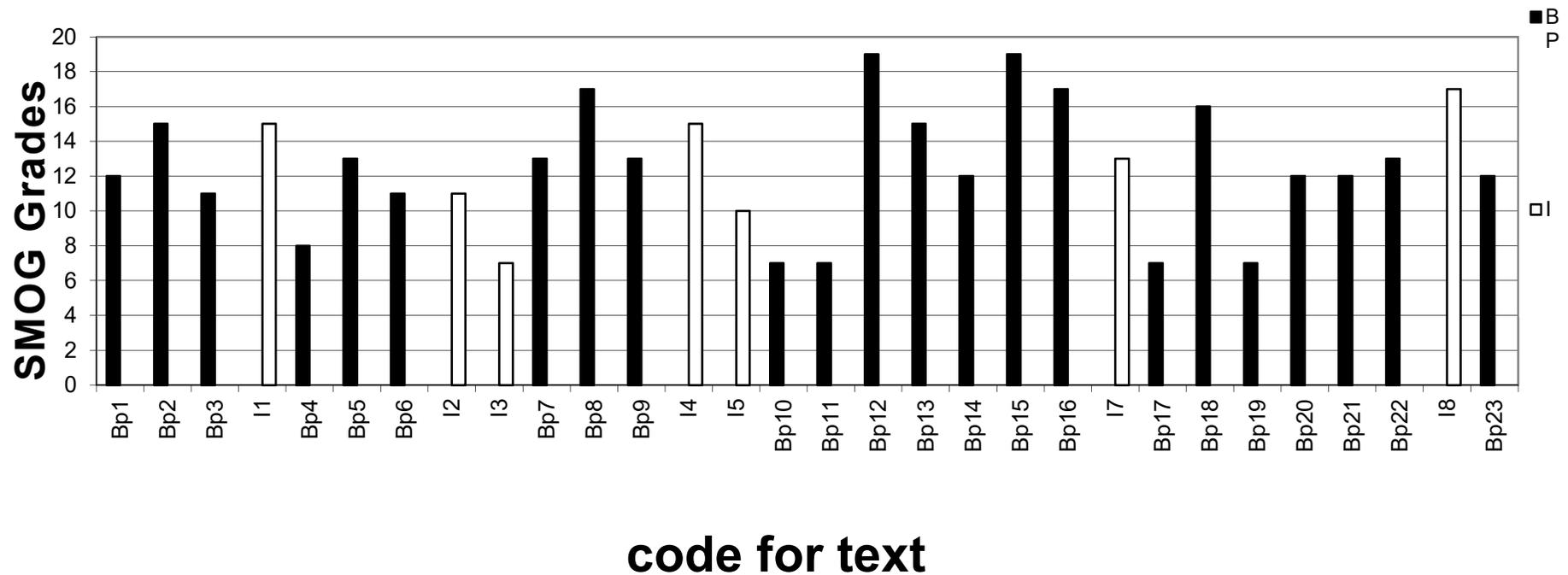
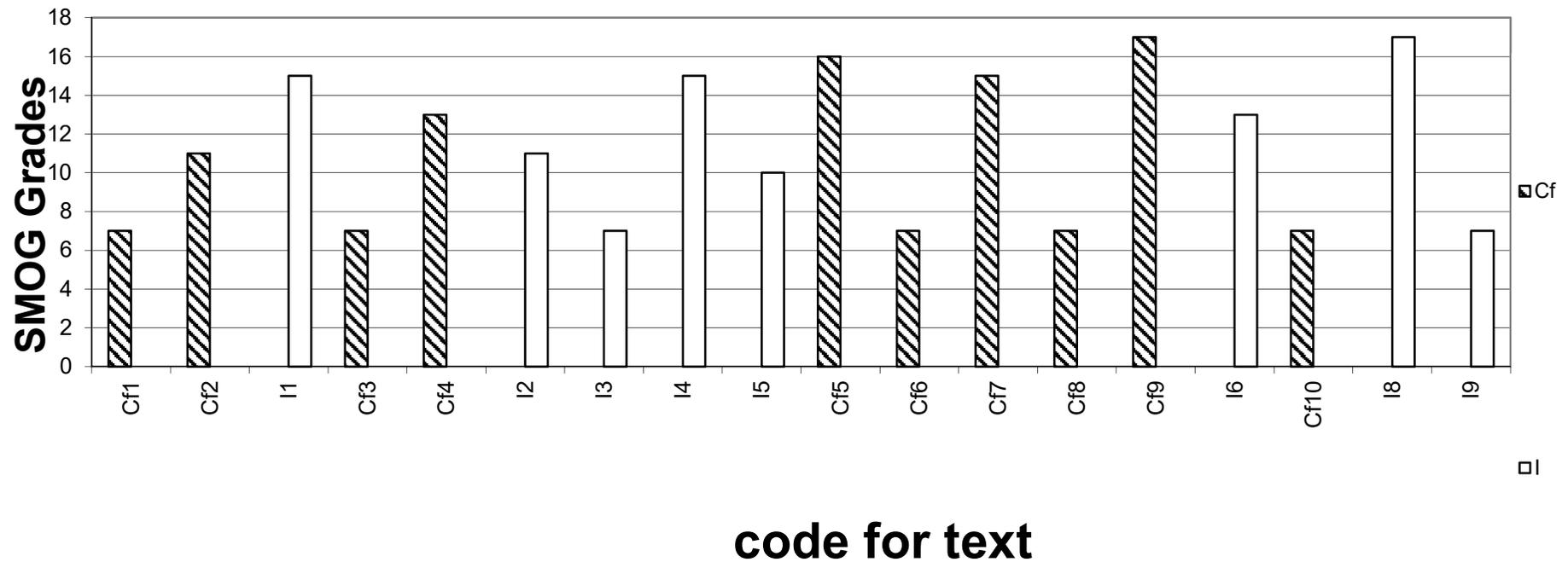


Fig 8.9 SMOG Grades for Cf (confirmation) and I (material used in both services)



In1

In1 is a 'Baptismal Collect' with a two sentence structure. Despite this we encounter a common challenge of the traditional collect structure: long multiphase sentences. Several words do not appear in the Dale-Chall familiar words list. SMOG Grade analysis places this as a 'Level 2' piece. It has a Dale-Chall Reading Age of 18. The rubric alongside this collect runs *Either the Collect of the Day or this Collect is said*. Such guidance provides a tight framework and little scope for adjustment. This collect might be re-written in the form found in Table-text 8.1

Table-text 8.1(In1alt)

Father in Heaven,

your Holy Spirit gives to

your people new life in the water of Baptism.

Give us strength and guide us by the same Spirit.

Do this so that we who are born again may serve you in faith and love.

Help us to grow to be like your Son, Jesus Christ.

He is alive and is King with you and the Holy Spirit

now and for ever.

Amen.

When analysed we discover a Flesch Reading Ease Score of 89 (Easy), a SMOG Grading of 8 (Entry Level), a Dale-Chall Reading Age of 8. This adjustment leaves three challenging words and has not addressed the existing theological and metaphorical challenges but the readability statistics indicate less challenge and increased comfort.

In2 and In3

In2 and In3 fall into the section of the liturgy known as ‘the decision’ and provide an opportunity to declare an allegiance to Christ and a desire to turn away from the broken aspects of our lives. The former (In2) is the default setting with In3 the alternative. The rubric at this point (p. 67) is well worth noting: *Where there are strong pastoral reasons, the alternative form of the Decision (In3⁴) may be used.*

There is recognition that the default (In2) ‘decision’ will not always be appropriate. These notes do not develop an understanding of such circumstances. The default option, of most of our liturgies, present as the norm the less comfortable text options. In this case there is a relatively strong implication that that the more challenging version is, in some way, superior to the more comfortable alternative!

Table-text: 8.2 In3(alt)

Therefore I ask:

Do you turn to Christ?

I turn to Christ.

Do you turn away from your sins?

I turn away from my sins.

Do you turn away from all that is evil?

I turn away from all that is evil.

These short sentences generate Flesch Reading Ease Scores of 91 and 98. Neither have a long average sentence length. In3 contains no polysyllabic words, whilst In2 contains five. The SMOG Grades for In2 is 11 (Level 1) and for In3 is 7 (Entry Level). Both have a Dale-Chall Reading Age 9. In2 contains 11 Dale-Chall unfamiliar words. In3, the already more comfortable form, might be reshaped to that in Table-

⁴ It is the author of this paper that has inserted this code

text 8.2 which generates a SMOG Grade of 7 (Entry Level), a Dale-Chall Reading Age of 7 and a Flesch Reading Ease Score of 100 (Very easy).

In4 and In5

Both forms have been analysed in Chapter 5. Text In4, a congregational statement of faith, is presented in the ‘question and answer’ form of the Apostles Creed. In chapter 5 it was identified as SF5 and had a SMOG Grade of 10 (Level 1), a Dale-Chall Reading Age of 14 and a Flesch Reading Ease Score of 69 (Standard). It is accompanied by this rubric (p. 39):

Where there are strong pastoral reasons, the alternative Profession of Faith may be used.

Text In5 is the first alternative authorized profession of faith offered in the *Common Worship: Services and Prayers for the Church of England* (Archbishop’s council, 2000, p. 144). It was analysed in Chapter 5 (as SF6) and lies within the permissible options of the liturgies for Baptism and Confirmation. We are restricted to these two options. In5 is the most accessible of the accredited forms having a SMOG Grade of 7 (Entry Level), a Dale-Chall Reading Age of 10 and a Flesch Reading Ease Score of 94 (Very Easy). It has a relatively short sentence length (a feature often associated with responsive texts) and contains only 4 Dale-Chall unfamiliar words.

A suggested re-write was made generating Table-text 8.3. This contains no polysyllabic words, a single Dale-Chall unfamiliar word, an average sentence length of 7 words, a maximum sentence length of 12 words and a Flesch Reading Ease Score of 100 (Very easy).

Table-text 8.3 In5(alt)

Do you believe and trust in God the Father?

From Him all life starts.

He is the reason we are here.

We believe and trust in him.

Do you believe and trust in God the Son?

He became like us,

He died for us.

He came back to life for us.

We believe and trust in him.

Do you believe and trust in God the Holy Spirit?

He gives life to the people of God.

He makes Jesus known in the world?

We believe and trust in him.

This is the faith of the Church.

This is our faith.

We believe and trust in one God,

Father, Son and Holy Spirit.

Amen.

In6 and In7

In6 and In7 are optional texts found in the section known as ‘The Commission’. In7 is longer than In6 and contains several extra clauses. Both conclude with the same short ‘collect’.

Table-text 8.4 In7alt

Those who are baptized are called to worship and serve God.

Will you keep the apostles' teaching and fellowship?

Will you join in the breaking of bread, and in prayer?

With the help of God, I will.

Will you try to resist evil?

When you fall into sin, will turn away from it and turn back to the Lord?

With the help of God, I will.

Will you tell the world the good news of God in Christ?

Will you do this in what you say and by the way you live?

With the help of God, I will.

Will you seek and serve Christ in all people?

Will you love other people as you love yourself?

With the help of God, I will.

Will your life show Christ is the king of all?

Will you prayer for the world and its leaders?

Will you defend the weak, and seek peace and justice?

With the help of God, I will.

May Christ dwell in your heart(s) through faith.

May you start and keep going in love.

May you bring forth the fruit of the Spirit.

Amen.

In7 generates a SMOG Grade of 13 (Level 1/2), a Dale-Chall Reading Age of 10, and a Flesch Reading Ease Score of 81 (Easy). It contains 11 polysyllabic words and 20 Dale-Chall unfamiliar words. If this text is re-worked a more comfortable option becomes available (Table-text 8.4). This generates a SMOG Grade of 10 (Level 1), a Dale-Chall Reading Age of 8 and a Flesch Reading Ease Score of 100 (Very easy). It retains two polysyllabic words and nine Dale-Chall unfamiliar words.

In8

In8 is a Blessing with a SMOG Grade of 17 (Level 2), a Dale-Chall Reading Age of 19 and a Flesch Reading Ease Score of 44 (Difficult). As a sentence delivered by the minister it consists of 45 words containing three polysyllabic words and five Dale-Chall unfamiliar words. Table-text 8.5 is a revised form which generates a SMOG Grade 7 (Entry Level), Dale-Chall Reading Age 7, Flesch Reading Ease Score 100 (Very Easy). It contains no polysyllabic words and a single Dale-Chall unfamiliar word.

Table-text 8.5 In8(alt)

Our God, in Christ Jesus,
has called you to His side.
He starts you on this journey of faith.
He gives you strength.
He settles you in the faith.
He is greater than all.
The blessing of God
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Elements unique to the Baptism and Confirmation Liturgies:

23 texts unique to the Baptism liturgy were sampled alongside 10 unique to the Confirmation liturgy. Within the scope of this thesis it is impossible to provide a detailed analysis of each. I shall therefore pick some highlights.

Elements unique to the Baptism liturgy

Bp1

The start of any event is critical. In the Baptism liturgy the first two paragraphs present real challenges. For many the 'event' will be the first contact (or the first contact for some time) with the Church of England, yet the liturgical welcome assumes familiarity with Anglican customs and practices. It is useful that these opening words are optional: *The president may say*. The canopy of this thesis does not cover such cultural issues so I leave them aside.

Analysis of Bp1 generates a SMOG Grade of 12 (L1), Dale-Chall Reading Age of 12 and a Flesch Reading Ease Score of 76 (Fairly easy). It contains a single polysyllabic word and 2 Dale-Chall unfamiliar words.

Bp2

The words of welcome in Bp2 are also optional. They generate a SMOG Grade of 15 (Level 2), Dale-Chall Reading Age of 10 and a Flesch Reading Ease Score of 74 (Fairly Easy). It contains seven polysyllabic words and 11 Dale-Chall unfamiliar words. A revised text, Table-text 8.6, generates a SMOG Grade of 11 (Level 1), Dale-Chall Reading Age of 7 and a Flesch Reading Ease Score of 94 (Very Easy). It contains a single polysyllabic word and 2 Dale-Chall unfamiliar words. This does not remove all challenging words but reduces the number, thus making the text more comfortable.

Table-text 8.6 Bp2(alt)

We rejoice today with the family of N and N.

We come with them to thank God for the gift of life.

We join with them as they bring their children/child for
Baptism.

God who made us,

we thank you for the wonder of new life and we thank you
for human love.

We give thanks for all who work to bring new life into the
world.

Jesus knew the love and order of a human family.

May these children, as part of a family, grow in strength and
become wise.

Mary knew the joy and pain of a mother.

Give these parents your grace and love when they know the
same.

We ask this through Jesus Christ our Lord.

Bp9

Bp9, the prayer over the water, is a long prayer. The default prayer generates a SMOG Grade of 13 (Level 1/2) a Dale-Chall Reading Age of 10 and a Flesch Reading Ease Score of 78 (Fairly easy). It contains 11 polysyllabic words and 19 Dale-Chall unfamiliar words. This passage is full of imagery and storytelling. Such subject matter leads to an increase in challenge for the less able reader. Such considerations are worthy of mention but fall outside the remit of this thesis. The alternative, responsive

form, of this prayer (Bp9a), including the three times inclusion of: *Lord of life, renew your creation*, generates almost identical statistics. Bp9alt, Table-text 8.6, presents a revised and more comfortable version of this prayer generating a SMOG Grade of 10 (Entry Level), Dale-Chall Reading Age 8, Flesch Reading Ease Score 90 (Easy). In this form the longest sentence is 20 words, across the text the average sentence length is 12 words.

Bp10

Bp10 are the words of Baptism. They are plain and simple generating a SMOG Grade of 7 (Entry Level), A Dale-Chall Reading Age of 8 and a Flesch Reading Ease Score of 95 (Very Easy).

Table-text 8.6 Bp9(alt)

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

Most mighty God we thank you for the gift of water.

Water which allows life to go on.

Water which cleans our lives.

Over water the Holy Spirit moved in the start of the world.

Through water you led the children of Israel
from life as slaves in Egypt to freedom in the Promised Land.

In water your Son Jesus was given the Baptism of John.
He was filled by the Holy Spirit to be the Christ, the one who saves us.

Jesus is the one who leads us from the death of sin to new life.

We thank you, Father, for the water of Baptism.

In it we are buried with Christ in his death.

By it we share in his resurrection.

Through it we are born again by the Holy Spirit.

Your Son taught us to baptise into his family those who come to him in faith.

We do this with joy

Now by the power of your Holy Spirit, set apart this water.

May those baptised in it be washed from sin and born again.

Made again into your image, may they walk by the light of faith.

May they keep going for ever in the risen life of Jesus Christ our Lord.

To Jesus, with you and the Holy Spirit,

be all honour and glory, now and for ever.

Bp12

Bp12 is an optional prayer of blessing. It generates a SMOG Grade of 19 (Level 2), A Dale-Chall Reading Age of 18, and A Flesch Reading Ease Score of 39 (Difficult). It contains a single sentence of 46 words containing, 3 polysyllabic words and 6 Dale-Chall unfamiliar words. A slightly amended version, Table-text 8.7, generates more comfortable readability statistics: SMOG Grade of 10 (Entry Level), Dale-Chall Reading Age 8, Flesch Reading Ease Score 97 (Very Easy). It retains a single polysyllabic word alongside 2 Dale-Chall unfamiliar words.

Table-text 8.7 Bp12(alt)

You have entered the Church of God by the gate of Baptism.

May God pour upon you the riches of his grace.

Each day as part of the family of Christ

may He make you new.

Through His grace may He journey with you.

In time, may all that has been promised to the saints in glory come to you.

Bp13

Bp13 are words of commissioning that generate a SMOG Grade of 15 (Level 2), Dale-Chall Reading Age 12, Flesch Reading Ease Score 67 (Standard). It contains 8 polysyllabic words and 21 Dale-Chall unfamiliar words. The accompanying rubric runs:

Where the newly baptized are unable to answer for themselves, a minister addresses the congregation, parents and godparents, using these or similar words.

In consequence flexibility exists over the format of this passage. Whilst attempting to retain the essence of Bp13, Table-text 8.8 might be used.

Table-text 8.8 Bp13(alt)

As they grow up, they will need a model of good Christian life to follow. They will need the help of those around them. They need help to know God in public worship and private prayer. They need to be shown how to follow Jesus Christ in the life of faith. They need to see what it means to follow Jesus as they serve the people they live with. In due course they need to come to Confirmation.

As part of the Church of Christ, we are all called to help. We do this by prayer, teaching and in the way we live our own lives. As their parents and godparents, you are their first guides and helpers. This will be hard work and you will need the help and grace of God. So let us now pray for grace in guiding these children in the way of faith.

This generates a SMOG Grade of 11 (Level 1), a Dale-Chall Reading Age of 8 and a Flesch Reading Ease Score of 93 (Very Easy). It retains 3 polysyllabic words and 5 Dale-Chall unfamiliar words.

Bp23

Bp23 falls within the section titled the 'Lighting of the candle'. It generates the following statistics: SMOG Grade of 12 (Level 1), Dale-Chall Reading Age 8 Flesch Reading Ease Score 90 (Easy). It contains 2 polysyllabic words and a single Dale-Chall Unfamiliar word. The comfort of this piece might be further increased by a few adjustments generating the version found in Table-text 8.9.

Table-text 8.9 Bp23(alt)

God has taken us from the kingdom of darkness
and has given us a place with the saints in light.

You have received the light of Christ;
walk in this light all the days of your life.

**Shine as a light in the world
to the glory of God the Father.**

This text generates a SMOG Grade of 7 (Entry Level), a Dale-Chall Reading Age of 8 and a Flesch Reading Ease Score of 93 (Easy).

Other texts are worthy of deeper consideration but with the constraints of this thesis fall outside a scope that is achievable.

Elements unique to the Confirmation liturgy

Cf3 and Cf4

Opening passages Cf3 and Cf4 are short, responsive and ‘required elements of the liturgy’. They contain challenging words such as: affirm, baptized, candidates, and uphold. Versions with increased comfort can be found in Table-text 8.10 and 8.11. Table-text 8.10 generates a SMOG Grade of 7 (Entry Level), Dale-Chall Reading Age 7, Flesch Reading Ease Score 99 (Very Easy). Table-text 8.11 generates a SMOG Grade of 7 (Entry Level), Dale-Chall Reading Age 7, Flesch Reading Ease Score 92 (Very Easy).

Table-text 8.10 Cf3 alt

Have you been baptized in the name of the Father, and
of the Son, and of the Holy Spirit?

I have.

Are you ready with your own mouth and from your own
heart, to tell of your own faith in Jesus Christ?

I am.

Table-text 8.11 Cf4 alt

People of God, will you welcome these people and help
them follow Christ?

With the help of God, we will.

Cf5

Although it does not follow a period of silent prayer Cf5 follows a form similar to a ‘traditional collect’. The rubric describing these as words *the bishop says* and ties them down as a compulsory element of the liturgy. It contains 2 sentences with an average sentence length of 26 words generating a SMOG Grade of 16 (Level 2), Dale-Chall Reading Age 18 and Flesch Reading Ease Score of 69 (Standard). It contains 4 polysyllabic words and 8 Dale-Chall unfamiliar words. A revised version, Table-text 8.12, increases the comfort level.

Table-text 8.12 Cf5(alt)

Mighty God,
we thank you for our place in the family of faith.
We thank you we are one
with all who have been baptized into your name.
Keep us true to our Baptism.
Make us ready for that day
when all you have made shall be made perfect in your Son,
the one who saves us, Jesus Christ. **Amen.**

This generates a SMOG Grade 9 (Entry Level), a Dale-Chall Reading Age of 11 and a Flesch Reading Ease Score of 94 (Very Easy). It retains a single polysyllabic word and 3 Dale-Chall unfamiliar words. The effect of filtering out the more complex words has been augmented by reducing the sentence length. The previous 2 sentences have become 4 with an average sentence length of 15 words.

Cf6

The responses in Cf6 contain no polysyllabic words and No Dale-Chall unfamiliar words. They rate as Entry Level material which is Very Easy to read.

Cf7

Cf7 is presented as a required element. The prayer immediately precedes the laying on of the bishop's hands at the act of Confirmation. In the current form it generates a SMOG Grade of 15 (Level 2), Dale-Chall Reading Age 12, and a Flesch Reading Ease Score of 53 (Fairly Difficult). It contains 5 polysyllabic words and 9 Dale-Chall unfamiliar words. It is constructed from 3 sentences with an average sentence length

of 21.3 words. An alternate version is presented in Table-text 7.13. Here these values have been reduced to a SMOG Grade of 10 (Entry Level), Dale-Chall Reading Age 8, Flesch Reading Ease Score 89 (Easy). The original 3 sentences, with an average sentence length of 21 words, have been converted to 8 sentences with an average of 9 words per sentence.

Table-text 8.13 Cf7alt

Mighty, ever present, God,
you have given those who serve you new birth
in Baptism by water and the Spirit.
You have put aside all their sins.
Let your Holy Spirit rest upon them.
Give them wisdom and understanding.
Give them counsel and your strength inside them.
Give them knowledge and lead them to be like you.
Let them find joy in the fear of the Lord. **Amen.**

Cf8

Cf8 are the words of Confirmation. They have SMOG Grade of 7 (Entry Level) A Dale-Chall Reading Age of 8 and Flesch Reading Ease Score of 95 (Very Easy)

Cf9

The rubric for Cf9 implies congregational involvement but the type setting implies delivery by the bishop. They generate a SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 18, Flesch Reading Ease Score of 47 (Difficult). Table-text 8.11 is a version re-written for comfort. It generates a SMOG Grade of 7(Entry Level), Dale-Chall Reading Age 10, Flesch Reading Ease Score 82 (Easy).

Table-text 7.14-Cf9alt

Defend, O Lord, these your servants with your grace,
that they may always be yours.

Day by day increase in them your Holy Spirit
until they come to your kingdom which is without end.

Cf10

Cf10 introduces the Peace and generates a SMOG Grade 7 (Entry Level), Dale-Chall Reading Age 8 , Flesch Reading Ease Score of 100 (Very Easy).

Conclusion

The ‘Services of Initiation’ contain material which varies in complexity. The roots for some texts go a long way back into history. Some material uses a vocabulary that has a high degree of comfort, other pieces have a high degree of challenge. 76 different Polysyllabic words are used, one of these contains 6 syllables (responsibility) and 15 contain 4 (alleluia, authority, community, Confirmation, encouragement, ever-living, everlasting, inheritance, obedience, reconciling, rejoicing, resurrection, society, understanding, valiantly), the remaining 60 contain 3. The distribution of such challenge is spread reasonably evenly throughout. Of the 127 Dale-Chall unfamiliar words, 55 are used on a single occasion. In these liturgies it is understandable that words such as Baptism are heavily used words. Table 8.12 contains other similar challenging words which have a high level of usage.

Fig 8.12

Complex word	Frequency of use
Baptism, or, baptized	25
Almighty	10
grace	8
Kingdom, strengthen	7
Faithful, fellowship	6
Neighbour, wisdom	5
creation, establish, renounce, repent, resurrection, risen and worship	4

Etienne Wenger (1998) investigated the concept of each Community of Practice having community specific vocabulary. He identified that the integration of new members into a Community of Practice required an introduction to community specific language. Some of the heavily used complex words located within the ‘Initiation Services’ fall into this category. Until integration occurs, Wenger is clear that such vocabulary produces a barrier to membership and presents an atmosphere of exclusion (colloquially expressed as ‘cliques’). Some of the words listed in the previous paragraph will be community specific language. Our placement of such words must be carefully considered. Are the initiation services for communication with the initiated or for those on the boundary of the community? Are the liturgies intended to ‘speak to visitors’ who have less experience of community ideas than those being initiated? Is the nature of the intended congregation reflected in the reality of the liturgical text? The answers to such questions shape our choice of words on all occasions and provide opportunity for future investigation.

Many of the challenging words have only a single use (e.g. encouragement, dignity, flourish, inheritance and glorious). This less frequent usage might indicate that they are not a required part of the vocabulary of the Christian community. If we wish to

increase the comfort level we should use these sparingly, acknowledging, with every use, that we isolate parts of our community by their inclusion.

Where such challenge exists, and where these are 'required' elements, there is a possibility that such words may act as barriers for those who are not regularly part of the worshipping community of practice. There is scope, at another time, for further investigation into this.

Chapter 9: Occasional services 2: Marriages.

Chapter 9: Occasional Services 2; Marriages.

Marriage is a relative late comer onto the scene of liturgy. The union of a man and women is talked about in the creation narratives of the Bible but no liturgy of marriage is used. Chapter 29 of the book of Genesis holds the account of Joseph marrying Leah and Rachel. There is undoubtedly ‘an occasion’ described but no detail of a ceremony. We hear that Joseph had a wife Asaneth (Genesis 41:45) but have no account of a ceremony: Asenath was a ‘gift’ from Pharaoh. Zipporah was given to Moses as a wife by Reuel her father. Marriage existed but the process of getting married is not described. The elements of matrimonial liturgy are barely touched on in the works of Senn (1997) and Jones et al. (1992). Neil and Willoughby (1913) provide an in depth look at the Prayer Book versions.

Coontz (2005, p. 106) identifies the 4th Lateran Council⁵ of 1215 as the first recorded gathering where a claim is made that the involvement of the Church was essential in the marriage of a man and woman. Even following that time the marriage of a couple was recognised by their own cognisance. Each need simply say ‘I take you to be my wedded Husband’ or ‘I take you to be my wedded Wife’ or other words that recognise their married state: ‘you are my wife/husband’. It was not until 1753 that legal formalities were required by ‘British Law’. Divorce, the undoing of the responsibilities of marriage, was largely impossible even from such simple affirmations of marriage as we have discussed.

There are three liturgies under consideration within this dissertation: From the *Book of Common Prayer* (United Church of England and Ireland 1862): The form of Solemnization of Matrimony; and from *Common Worship Pastoral Services* (Archbishop’s Council, 2005) ‘A form of Solemnization of Matrimony’ (p. 418) and ‘The Marriage Service’ (p. 104). Table 9.1 provides a breakdown of the structure of the liturgical text. It is the last of these, ‘The Marriage Service’, that will receive the greatest scrutiny. The text of these liturgies is less likely to be presented to the congregation in a full printed form than any of the preceding liturgies. This raises an

⁵ Canons 50-52: On marriage, impediments of relationship, publication of banns. convoked by Pope Innocent III

interesting question: Do we need to provide full texts for our other services or would a summary text suffice?

Table 9.1 Structure of the Wedding service		
BCP 1662 (Bradshaw, 2006, p. 185)	Common Worship: A form of Solemnization of Matrimony: Series One	Common Worship: The Marriage Service (after Delap and Lloyd (2000, p. 56)
Marriage	Introduction <i>(Similar to preface)</i>	Introduction
		Welcome
Preface		Preface
The Declarations	The Declarations	The Declarations
		The Collect Reading and Sermon
		The Marriage
Giving of the bride	Giving of the bride	
Vows	Vows	Vows
		Giving of Rings
Proclamation	Proclamation	Proclamation
Prayers		
Blessing of the Marriage	Blessing of the Marriage	Blessing of the Marriage
Psalms and prayers	Psalms and prayers	Registration
Sermon or prescribed homily		Prayers and Dismissal

Results

From two forms of marriage service there were 51 pieces of text analysed: 29 from The Marriage Service and 22 from A form of Solemnization of Matrimony. A summary of the results are displayed in the figures below (9.1 to 9.6). There is agreement across all three measures that comfort increases with the movement from the Book of Common Prayer to Common Worship⁶.

The SMOG Grades indicate The Marriage Service contains 2 texts (7%) written at Entry Level, 8 texts (28%) at Level 1, 6 texts (21%) at Level 1/2 and 15 texts(52%)

⁶ affirmed by chi square test (.9)

at Level 2. The service of Solemnization of Matrimony contains 3 texts (14%) Entry Level texts, 2 texts (9%) Level 1, and 16 texts (73%) at level 2. Similar distributions are evident if the Dale-Chall Reading Age or the Flesch Reading Ease Score are studied.

Fig 9.1 The Marriage Service, (CW liturgy): Reading level from National Strategy measured using SMOG Levels

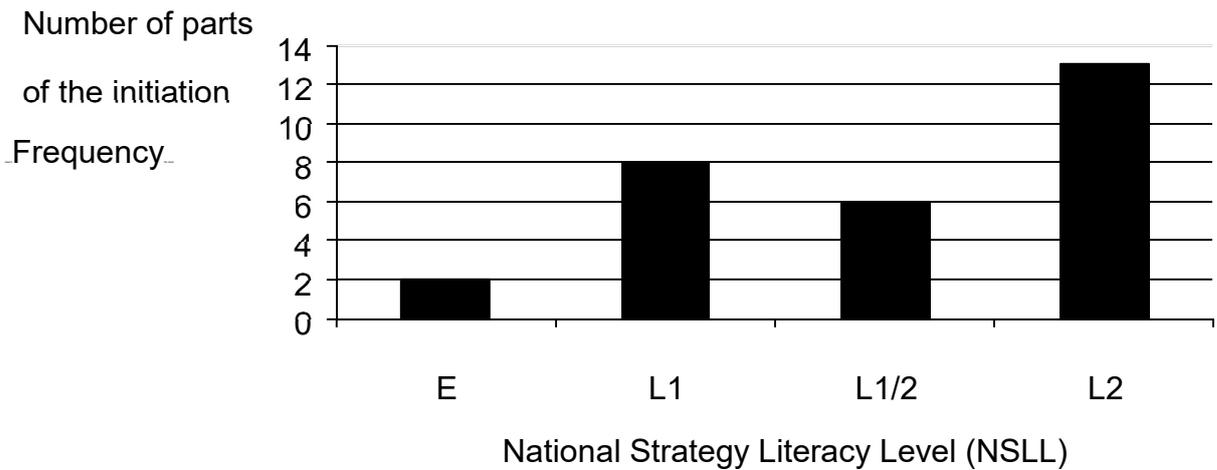


Fig 9.2 The Marriage Service, (CW Liturgy): Reading level using Flesch Reading Ease Score

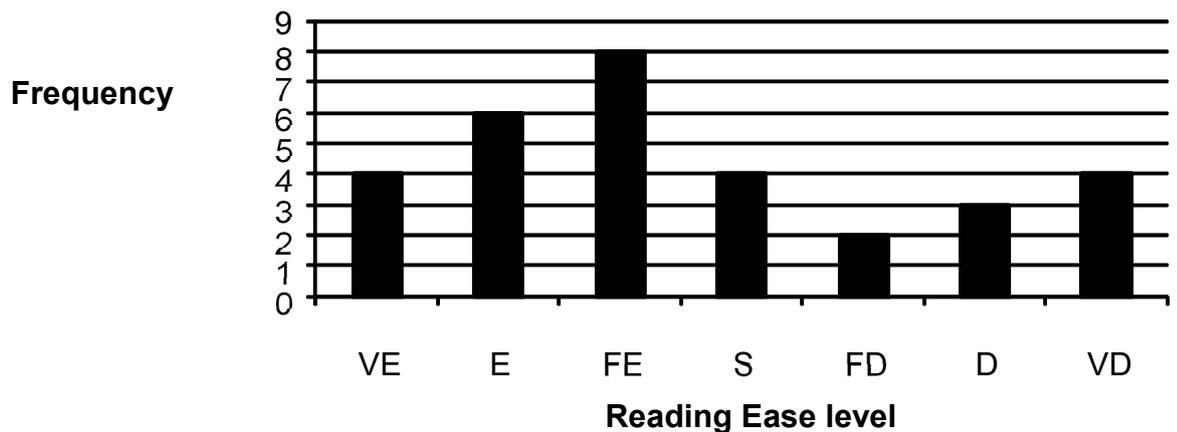


Fig 9.3 The Marriage Service, (CW liturgy): Dale- Chall Reading Age

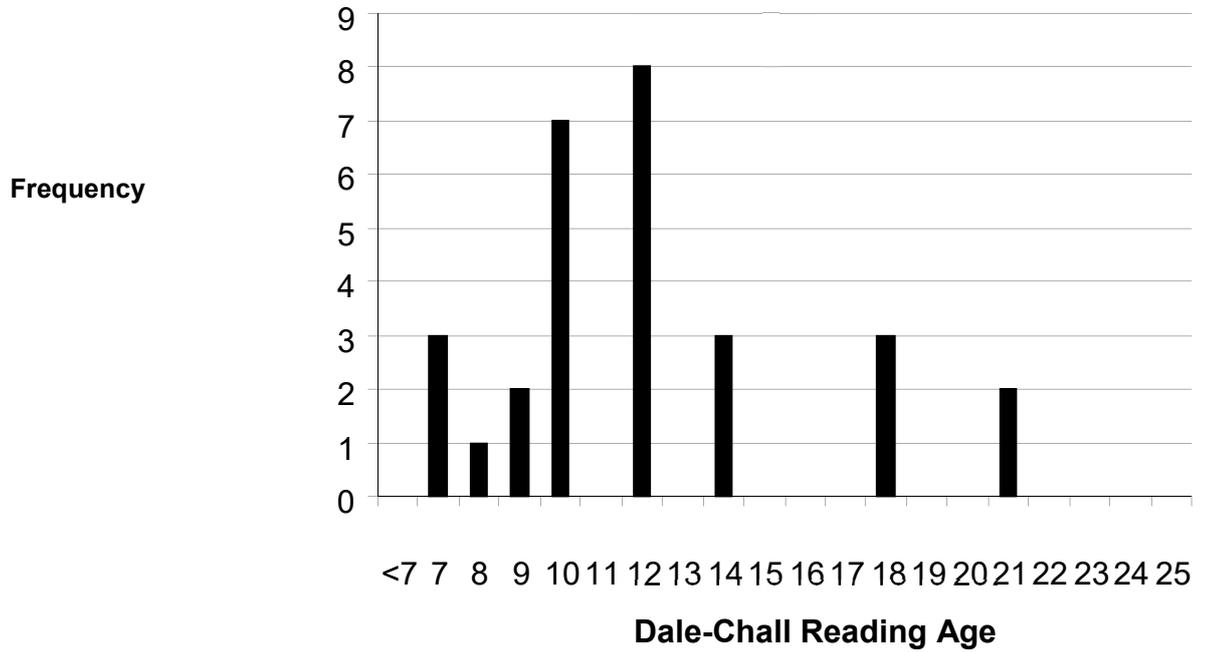


Fig 9.4 A form of Solemnization of Matrimony (Series One Liturgy):

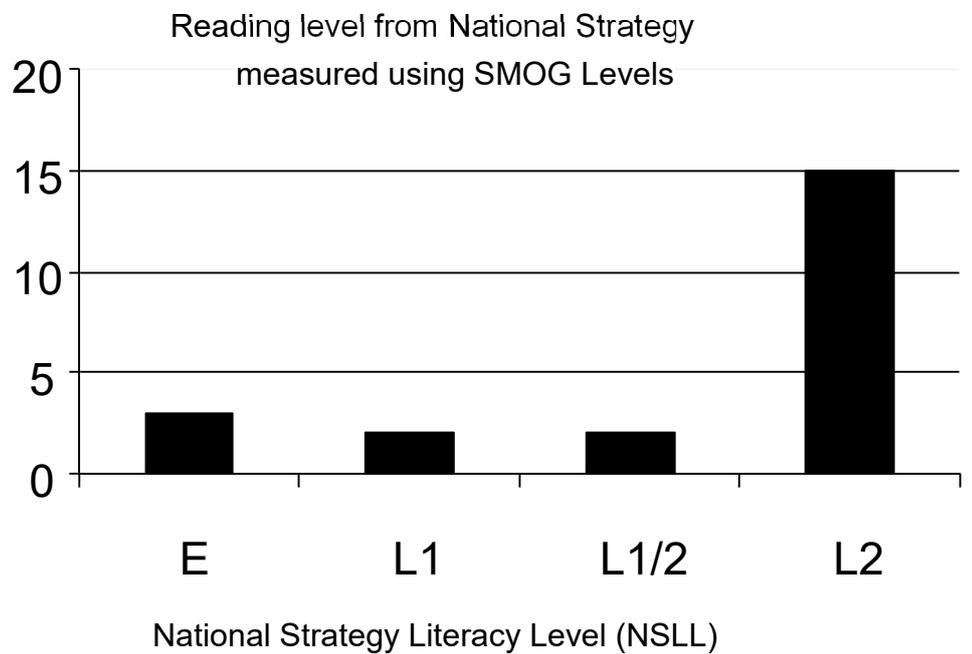


Fig 9.5 A form of Solemnization of Matrimony (Series One Liturgy):
Reading level using Flesch Reading Ease Score

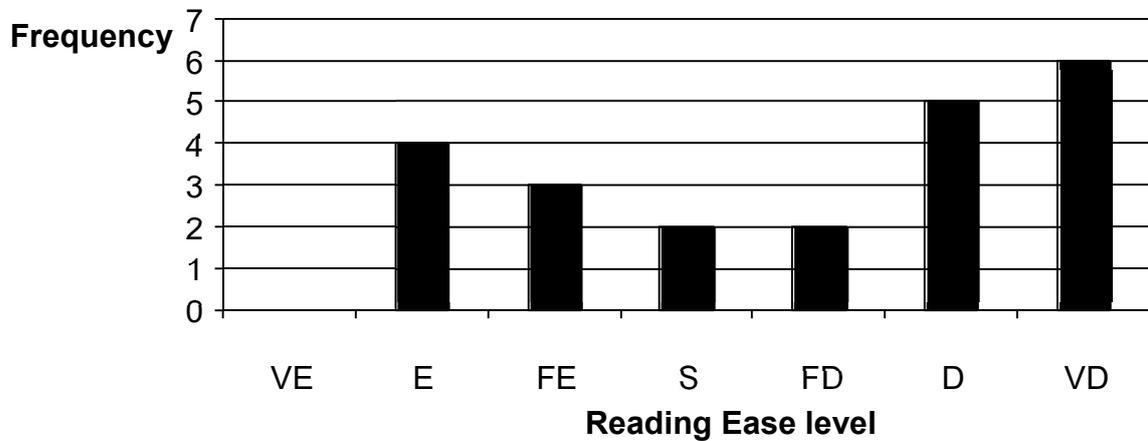
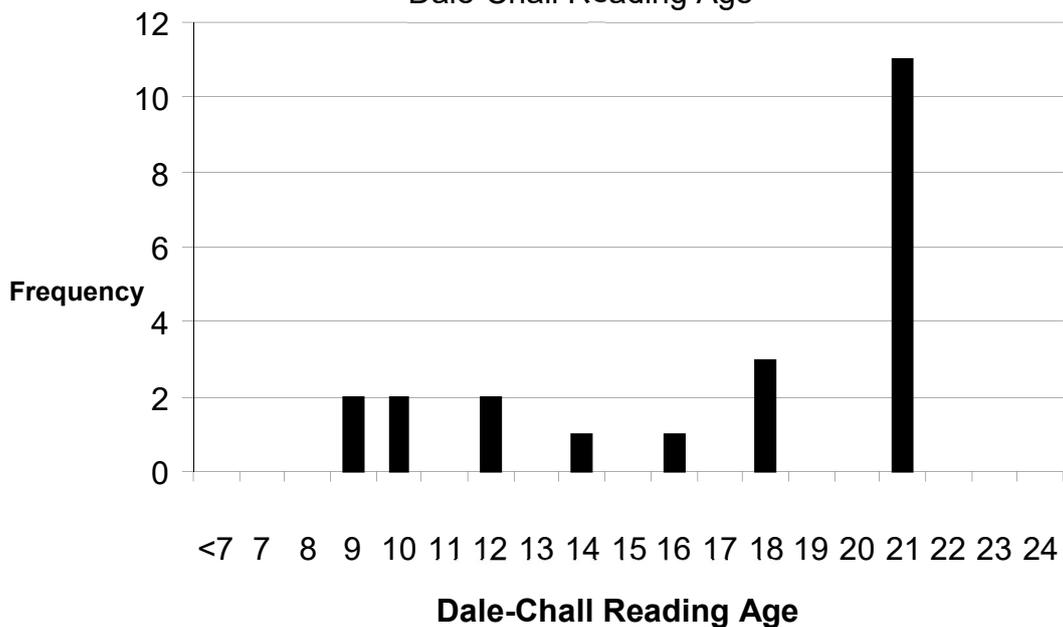


Fig 9.6 A form of Solemnization of Matrimony (Series One Liturgy):
Dale-Chall Reading Age



Figures 9.7 and 9.8 display a summary of the SMOG Grades and Dale-Chall Reading Ages as you pass through the texts. The more challenging texts are located in clusters. Clustering occurs around M4-6, M13-15 and M23-24. M4 and M5 are the two prefaces; these are long descriptive narratives. M6 introduces the declarations and although short in length is dressed in a legal frame. M14-15 are texts linked with the blessing of the rings, whilst M23-24 form part of the optional set of prayers.

Fig 9.7 Change in Dale-Chall Reading Age through the liturgy of the CW Marriage Service

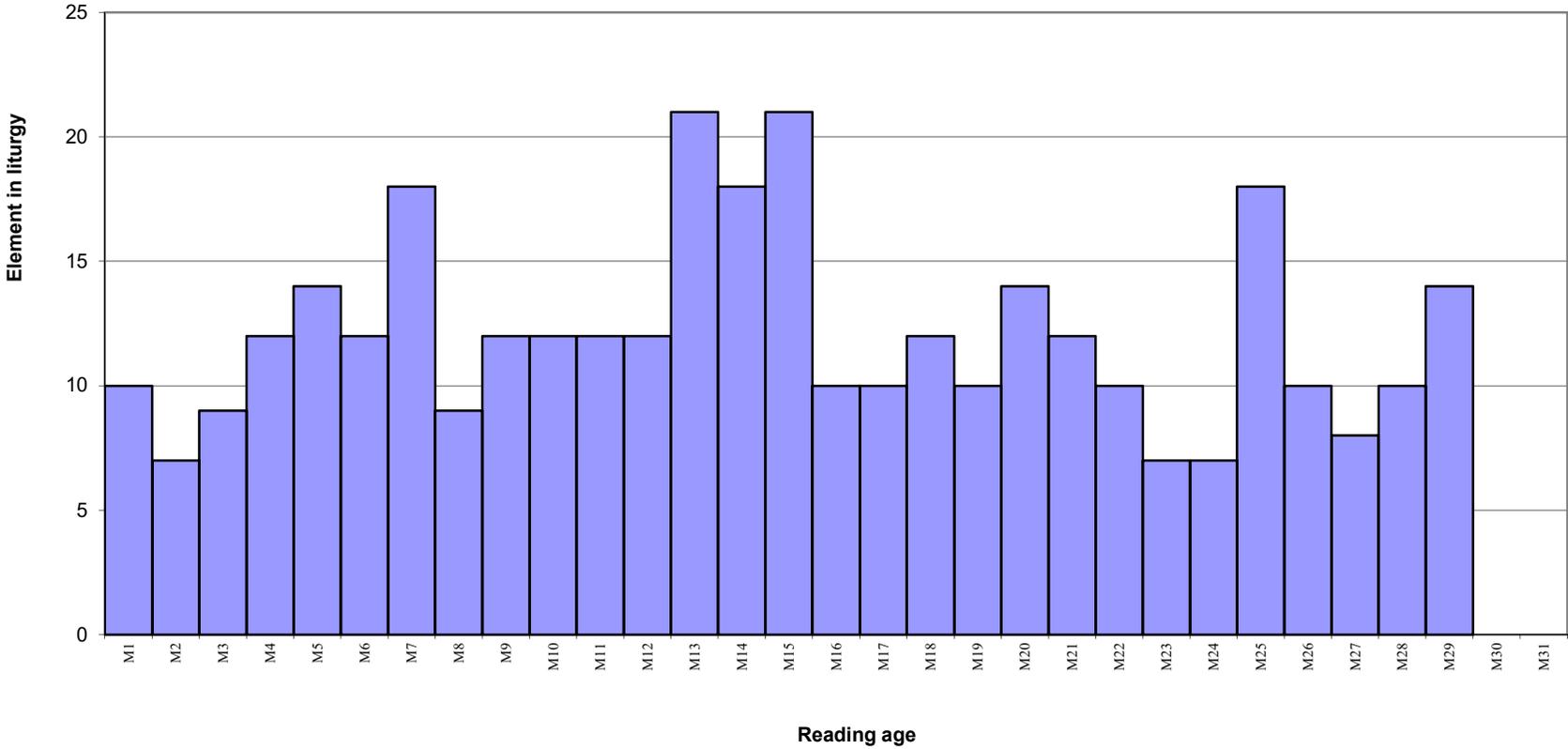
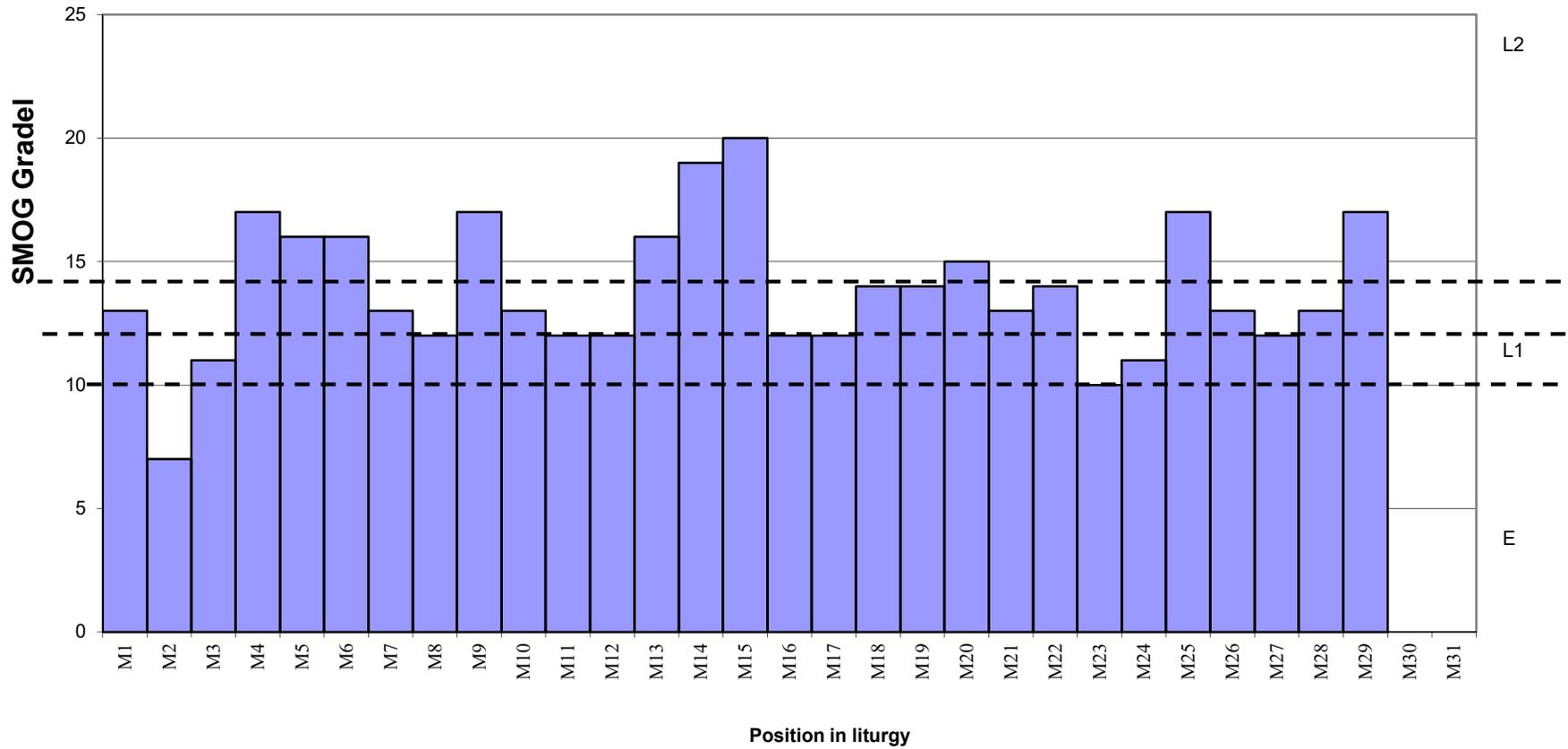


Fig 9.8 Change in SMOG Level through the liturgy of the CW MarriageService



Analysis of individual texts:

M1

M1 is a short optional text of welcome conveying a desire that God's Trinitarian character be present in all that follows. It contains a single polysyllabic word and 2 Dale-Chall unfamiliar words and generates a SMOG Grade of 13 (Level 1/2), Dale-Chall Reading Age of 10 and a Flesch Reading Ease Score of 76 (Fairly Easy). The traditional bidding 'Peace be with you' along with the response '**and also with you**' is an option. As these are the first words the congregation will use, it seems important that they fall within the normal vocabulary of those present. With a desire to stick closely to the theme of M1 perhaps Table-text 9.1 might suffice. It contains no polysyllabic words and returns a Flesch Reading Ease Score of 84 (Easy).

Table-text 9.1 M1(alt)

The love of God; Father, Son and Holy Spirit be with you
and also with you.

M2

M2, a verse from the First Letter of John, contains no polysyllabic words, or Dale-Chall unfamiliar words. It also returns a Flesch Reading Ease Score of 100 (Easy).

M3

An optional congregational prayer follows. This returns a SMOG Grade of 11 (Level 1), Dale-Chall Reading Age of 9 and a Flesch Reading Ease Score of 85 (Easy). It contains 1 polysyllabic word, and 4 Dale-Chall unfamiliar words. The alternative below, Table-text 9.3, returns a SMOG Grade 7 (entry level), Dale-Chall Reading Age 8, and Flesch Reading Age 90 (Easy). It contains no polysyllabic words and a single Dale-Chall unfamiliar word (worship). This has not been replaced as it is very context specific.

Table-Text 9.2 M3(alt)

God of wonder and of joy:
you teach us to give to others what they need
and you alone start life and stir in our hearts love.
Without you, we cannot please you.
Without your love, our deeds are worth nothing.
Send your Holy Spirit,
and pour into our hearts
the gift of love,
that we may worship you now
with thankful hearts
and serve you always with willing minds;
through Jesus Christ our Lord.
Amen.

M4 and M5

M4 and M5 provide the two possible prefaces. We find the default text less comfortable of the two. M4 generates a SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 12 and a Flesch Reading Ease Score 63 (standard). M5 generates a SMOG Grade of 14 (Level 2), Dale-Chall Reading Age 14 and a Flesch Reading Ease Score 64 (Standard). It is a text that rarely needs to be read by the congregation. The writer reflects that the concentration of congregation and participants often drifts at this point of the liturgy.

M4 currently contains 13 polysyllabic words and 12 Dale-Chall unfamiliar words: several of these are used repeatedly. It has an average sentence length of 32 words and a maximum sentence length of 42 words. Table-text 9.3 overcomes some of these challenges generating a SMOG Grade of 13 (Level 2), Dale-Chall Reading Age 7, and Flesch Reading Ease Score 92 (Very Easy).

It has already been noted that the average sentence length in M4 and M5 is 'long' over 20 words, which increases challenge. It can be addressed by breaking the multiphase sentences into shorter single phase sentences. In consequence the natural flow of the text changes. The original very long sentences have a repeated focus. Scriptural passages, such as the beatitudes (Matthew 5: 1-12)

address this by repeated use of that focus 'Blessed are'. St Paul in his treaty on love (1 Corinthians 13) echoes the sound 'Love is....' throughout verses 4 to 10. The alternative version of M4 and M5, Table-Text 9.3 M4(alt) and Table-text 9.4 M5(alt), use a similar style.

The use of the word 'marriage' is challenging. It is a Dale-Chall known word but a polysyllabic word. It occurs in the original M4 text on 4 occasions. At this stage of the liturgy a definition of Christian Marriage is given. It is at this point that education about Christian marriage' and the foundation for the broader canvass of marriage occurs. To remove it from the liturgy would be unhelpful. The revision Table-text 9.3 increases its use to 10 occasions resulting in an increase in the SMOG Grade.

Two other polysyllabic words occur; family and Galilee. The first is a Dale-Chall familiar word and the second a proper noun. There remain 8 Dale-Chall unfamiliar words. This revised text generates a SMOG Grade of 12 (Level 1), Dale-Chall Reading Age 8 and a Flesch Reading Ease Score 86 (Easy). If the frequently occurring, content specific, polysyllabic word 'marriage' is ignored the statistics become a SMOG Grade of 10 (entry Level), Dale-Chall Reading Age 7, Flesch Reading Ease Score 96(Very Easy).

Table-text 9.3 M4(alt)

God is Father, Son and Holy Spirit.

As one we stand in front of God
to witness the marriage of *N* and *N*.

We are here to pray that God will bless them.

We share their joy

and give thanks for their love.

Marriage has been a gift of God since the start of our story.

Through it a husband and wife may know the grace of God.

Christ is one with his bride, the Church.

In marriage a man and woman reflect this.

They grow closer in love and trust,

and become one in heart, body and mind.

Marriage is a gift.

It joins a husband and wife in tender delight as their bodies become one.

They join to the end of their lives.

In marriage we are ever present for each other.

Marriage is the rock of family life

in which children are [born,] cared for and grow.

This is a place where each member of the family, in good times and in bad,
may find strength, and comfort.

In marriage a husband and wife will grow in knowing what true love is.

Here they will show love in their lives.

Marriage is a way of life made holy by God.

It was blessed when our Lord Jesus Christ
joined those at a wedding at Cana in Galilee.

Marriage is a sign that a husband and wife are one.

It is a sign that they are loyal to each other.

We should all value this.

It brings extra riches to our life with others.

It makes stronger the groups of people we live and work with.

No one should enter marriage without careful thought.

No one should enter marriage thinking only of their own needs.

They should think with care about each promise they will make.

They should know that they are making these before God who is judge of all.

N and *N* are now to enter this way of life.

They will each give their consent to the other
and make life long vows.

As a sign they will [each] give and receive a ring.

We pray with them that the Holy Spirit will guide them
and give them strength.

We pray with them that they may complete God's plans
for the whole of their life here on earth.

M5 contains 325 words whilst M4 contains 294 words. In the original form M5 contains 12 polysyllabic words and 33 Dale-Chall unfamiliar words. The longest sentence in M5 is made up of 33 words (42 in M4) whilst the average sentence length is 27 words (for M4 this is 24). M5 consists of 12 sentences. 2 of them contain 19 words, 14 between 20 and 29 words, whilst 3 contain more than 30 words.

The suggested alternative to M5, Table-text 9.4 M5(alt), generates a SMOG Grade of 12 (Level 1), Dale-Chall Reading Age 9 and a Flesch Reading Ease Score 84 (Easy). It contains 4 polysyllabic words alongside 6 Dale-Chall unfamiliar words. If the word marriage is taken out of the structure these statistics marginally change to a SMOG Grade of 11 (Level 1), Dale-Chall Reading Age 9 and a Flesch Reading Ease Score 86 (Easy). This revised structure contains 19 sentences of which 9 have less than 20 words, 8 have between 20 and 29 words and 2 have more than 30.

Table-Text 9.4 M5(alt).

We have come before God, to witness the marriage of *N* and *N*, to ask his blessing on them, and to share in their joy. Our Lord Jesus Christ was himself a guest at a wedding in Cana of Galilee, and through his Spirit he is with us now.

The Bible teaches us that marriage is a gift of God. It is a means of his grace in which a man and woman become one flesh. God expects that a husband and wife will each day, in love, give their life for each other. In marriage they shall be joined in love in the same way that Christ is joined with his Church. It is a lifelong promise and a wonder beyond our thoughts.

Marriage is given, that husband and wife may comfort and help each other. As they share life in need and in plenty, in sorrow and in joy, they will keep faith with each other. It is given, that with delight they may know each other in the truth of love. It is given, that through the joyful joining their bodies, they may make strong the union of their hearts and lives. It is given as the rock of family life in which children may be born and grow.

In marriage husband and wife belong to each other. As one they begin a new life

and take their place in the larger life of their family, village, town, city and place of work. It is a way of life that all should honour. It must not be started without care, or when thinking only of oneself, but with honour, with respect, and after deep thought.

M6

M6 is a short question concerning ‘impediments to marriage’. It consists of single sentence of 23 words generating a SMOG Grade of 16 (Level 2), Dale-Chall Reading Age 12 and a Flesch Reading Ease Score 72 (Fairly Easy). There are 2 polysyllabic words and 3 Dale-Chall unfamiliar words. The alternative, Table-text 9.5, generates a SMOG Grade of 7 (Entry Level), Dale-Chall Reading Age 8 and a Flesch Reading Ease Score 87 (Easy).

Table Text 9.5 M6(alt)

First, I must ask if any of you present today knows a reason, in Law, why these persons may not marry.

If you do, you must declare it now.

M7

M7 is a single sentence of 48 words which generates a SMOG Grade of 13 (Level 1/2), Dale-Chall Reading Age 18 and a Flesch Reading Ease Score 55 (Fairly Difficult). There is 1 polysyllabic word and 6 Dale-Chall unfamiliar words. A variation of this, Table-text 9.6, generates a SMOG Grade of 7 (Entry Level), Dale-Chall Reading Age 8 and a Flesch Reading Ease Score 97 (Easy). There are no polysyllabic words and 3 Dale-Chall unfamiliar words remain. It has become 4 sentences, the longest containing 16 words.

Table text 9.6 M7(alt)

The vows you are about to take are to be made before God.

He is judge of all and knows all the secrets of our hearts.

I ask if either of you knows a reason, in law, why you may not marry?

If so you must declare it now.

M8

M8 is addressed to the Groom, Bride and then family. In the original form it generates a SMOG Grade of 12 (Level 2), Dale-Chall Reading Age 9 and a Flesch Reading Ease Score 91 (Easy). The second and fourth sentences contain 34 words each. The three short two word responses reduce the average sentence length dramatically. There are 3 polysyllabic words

M9

M9 is a Collect with a 3 sentence structure. It is therefore a break from tradition. It contains 8 polysyllabic words and 9 Dale-Chall unfamiliar words, all within a total of 68 words. It is a challenging text which returns a SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 12 and a Flesch Reading Ease Score 66 (Standard). The alternative offered, Table-text 9.7, returns a SMOG Grade of 7 (entry Level), Dale-Chall Reading Age 9 and a Flesch Reading Ease Score 94 (Very Easy). There are no polysyllabic words and 3 Dale-Chall unfamiliar words.

Table text 9.7 M9alt

God our Father,
you have blessed all that you made with fullness in life.
Bless *N* and *N* that they may become one.
As they walk as one and as friends bless the love they have for each other.
Bless them as you call them to you and for each other.
We ask this through our Lord Jesus Christ your Son,
who is alive and reigns with you,
and the Holy Spirit,
one God, now and for ever.

M10 is a short text inviting the bride and groom to join hands.

M11, M12, M13

M11, M12, M13 are three alternatives offered for vows. They show a high degree of similarity. M13, written in traditional language, is the least comfortable text. It generates a SMOG Grade of 16 (Level 2), Dale-Chall Reading Age 21 and a Flesch Reading Ease Score 45 (Difficult). As our

intention is to ‘broaden the canvass’ I shall offer deeper comments concerning the most accessible version M11. The difference between M11 and M12 is marginal and occurs in a single line.

M11 has an average sentence length of 27 words. It is constructed of 4 sentences: 2 of these contain 46 words, the other 2 contain 9 words each. In the current form it returns a SMOG Grade of 12 (Level 2), Dale-Chall Reading Age 12 and a Flesch Reading Ease Score 78 (Fairly easy). There is a single polysyllabic word and 3 Dale-Chall unfamiliar words. In practice these vows are rarely read by the bride and groom, or guests. Usually they are fed to the bride and groom as part sentences. This puts in place informal strategies to overcome the challenges. Recognising these ‘local strategies’ I am not at this time going to offer a restructuring of the long sentence structure. I do, however, offer a version (Table-text 9.8) taken from another part of the Anglican Communion (The Church of the Province of New Zealand, 1989, p788). This returns a SMOG Grade of 11 (Level 1), Dale-Chall Reading Age 7 and a Flesch Reading Ease Score 97 (Very Easy). It consists of 4 sentences.

Table text 9.8 An alternative set of vows

N, I take you to be my husband/wife.

All that I have I offer you;

what you have to give I gladly receive;

wherever you go I will go.

You are my love.

God keep me true to you always

and you to me.

M14 and M15

The words of blessing for the marriage rings are contained in M14 and M15. The rubric presents them as an *either/or* option. The notes present the act of giving and receiving rings as optional. If this is the case the inclusion of either M14 or M15 is no longer a ‘required’ part of the marriage service. M14 presents itself as the most comfortable of these so we shall focus our attention on this one. Said by the minister and rarely seen by the congregation these 39 words form a single sentence. They return a SMOG Grade of 19 (Level 2), Dale-Chall Reading Age 18 and a Flesch

Reading Ease Score 54 (Fairly Difficult) and contain 4 polysyllabic words and 6 Dale-Chall unfamiliar words. The slightly amended form, Table-text 9.9, returns a SMOG Grade of 11 (Level 1), Dale-Chall Reading Age 9 and a Flesch Reading Ease Score 92 (Very easy).

Table Text 9.9 M14(alt)

Father of Heaven, bless these rings.
To *N* and *N* let these rings be
a sign of their promise to love and to be faithful to each other.
May they remind them of the lifelong promises and vows
which they have made this day.
Vows made through Jesus Christ our Lord.

M16 and M17

These are the words used by the Bride and Groom at the giving and receiving of the rings. They generate very similar accessibility statistics. For M16 a SMOG Grade of 12 (Level 1), Dale-Chall Reading Age 10 and a Flesch Reading Ease Score 84 (Easy).

M18

Here the minister declares the bride and groom married. Like so many of the words of this liturgy they are rarely seen in written form by the congregation. This particular set generate a SMOG Grade of 14 (Level 2), Dale-Chall Reading Age 10 and a Flesch Reading Ease Score 77 (Fairly Easy). An adjusted text, Table-text 9.10, returns slightly more comfortable statistics: SMOG Grade 12 (Level 1), Dale-Chall Reading Age 9 and a Flesch Reading Ease Score 84 (Easy).

Table Text 9.10 M18alt

Before God, and these people
N and *N* have given their consent
and made their marriage vows to each other.
They have given and received *rings*. They have joined hands.
By this they have declared their marriage.
I therefore proclaim that they are husband and wife.

M19 to M24

M19 to M24 provide a number of alternative prayers of blessing. The rubric, ‘The husband and wife kneel. The minister may use the following blessing or one of those provided here’. implies that one of these designated prayers of blessing should be used. The default provision, M19, generates a SMOG Grade of 14 (Level 2), Dale-Chall Reading Age 10 and a Flesch Reading Ease Score 77 (Fairly Easy). M23 and M24 present more comfortable options. Both are responsive blessings. M23 has an echoed response throughout: ‘Blessed be God for ever’. Such an echo will be easier for the congregation to follow. It contains 2 polysyllabic words and 6 Dale-Chall unfamiliar words. It returns a SMOG Grade of 10 (Entry Level), Dale-Chall Reading Age 7 and a Flesch Reading Ease Score 98 (Very Easy).

M25

Immediately following the declaration of married status the minister is instructed to offer a Trinitarian blessing. It returns a SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 18 and a Flesch Reading Ease Score 44 (Difficult). It contains 3 polysyllabic words and 6 Dale-Chall unfamiliar words. Like so many prayers of its type it is a single sentence. On this occasion consisting of 29 words. An alternative might be the form found in Table-text 9.11 which has 4 much shorter sentences averaging 14 words each, the longest sentence is 21 words. It returns a SMOG Grade of 7 (Entry Level), Dale-Chall Reading Age 9 and a Flesch Reading Ease Score 94 and contains 6 Dale-Chall unfamiliar words.

Table text 9.11 (M25alt).

God the Father,
God the Son,
God the Holy Spirit,
bless, preserve and keep you.
The Lord in mercy grant you the gift of his grace,
that you may please him both in body and soul.
May He help you live as one in faith and love.
May you receive the blessings of life without end.
Amen.

M26

The intercessions follow. These have the rubric ‘These or other suitable prayers may be used..’. The default set of prayers returns a SMOG Grade of 13 (Level 2), Dale-Chall Reading Age 10 and a Flesch Reading Ease Score 82 (Easy) and contains 12 Polysyllabic words, alongside 30 Dale-Chall unfamiliar words. With the optional status of these prayers it seems unnecessary to provide an alternative at this point.

M27 and M28

Options for the Lord’s Prayer are made in two forms.

M29

A Trinitarian blessing follows. It generates a SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 18 and a Flesch Reading Ease Score 44 (Difficult). It comprises a single 49 word sentence containing 3 polysyllabic words and 6 Dale-Chall unfamiliar words. It is accompanied by the rubric ‘The ministers says’. It is noteworthy that other liturgies conclude with ‘The president/minister may use a suitable blessing or’. An alternative, more comfortable, but unauthorised, form can be found in Table-text 9.12.

Text Table 9.12 M29alt

God the Holy Trinity make *you* strong in faith and love,
defend *you* on every side, and guide *you* in truth and peace.
May the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among *you* and remain with *you* always.

Amen.

Conclusion

The texts analysed display a breadth of degrees of comfort. Some have a high degree of comfort and others a high degree of challenge. The distribution was heavily weighted towards those that were challenging. For ‘The Marriage Service’ 45% generated SMOG Grades at Level 2, 42% of the text produced a Flesch Reading Ease Score that was Standard or more difficult whilst 55% a Dale-Chall

Reading Age of 12 or above. The results for ‘The Service of Solemnization of Matrimony’ were further skewed. Very few texts were found at the Entry Level⁷ or had Flesch Reading Ease Scores rating them as Very Easy⁸. This challenge was generated by a combination of complex words and long sentence length.

When comparing the ‘The Marriage Service’ and ‘The Service of Solemnization of Matrimony’ it was clear that there had been an increase in comfort and a movement towards ‘Everyman’s Best Style’ (Sherman, 1893, p. 326).

It proved possible to increase the comfort of these texts by breaking the longer multi-clause sentences into shorter 1 or 2 clause sentences and by using words that contained less syllables and which were more firmly rooted in the central vocabulary of the land.

In total there were, across the texts, 124 unique polysyllabic words used. Of these 3 consisted of 5 syllables (unadvisedly, anticipation, hospitality), 26 contained 4 syllables (Matrimony, everlasting, companionship, spiritual, mercifully, reverently, adversity, congregation, instituted, prosperity, signifying, sobriety, society, undertaken, amiable, benediction, Christianly, community, consecrated, considering, impediment, maturity, profitably, represented, virtuously, whatsoever) and the remaining 48 contained 3 syllables.

There were 223 Dale-Chall unfamiliar words. 41 of these were used in more than 3 of the texts analysed: according (11), presence (11), thy (11), grace (10), thee (10), honour (8), cherish (6), kingdom (6), unto (6), wedded (6), eternal (5), faithful (5), hallowed (5), thereto (5), troth (5), ye (5), companionship (4), created (4), grant (4), lawfully (4), source (4), union (4), vow (4), vows (4), almighty (3), betwixt (3), covenant (3), creation (3), estate (3), faithfulness (3), forsaking (3), gladness (3), likeness (3), mankind (3), mercifully (3), mercy (3), ordinance (3), reigns (3), spiritual (3), temptation (3), thou (3).

We have previously discussed the nature of some of these specialist words as, perhaps, being so integral to the life of the worshipping body that they are difficult to avoid. ‘Almighty’ was cited as an example. Other words clearly do not fall into that category. If the liturgies we use are not going to be tools for selecting members of our congregations, then use of challenging words that are not

⁷ two

⁸ four

part of the specialised vocabulary of the ‘Church Community of Practice’ needs to be carefully monitored.

If we are to reach the breadth of our nation we need available liturgies that are appropriate for both the occasions we encounter but also the people we encounter. The work towards developing liturgies that are closer to ‘Everyman’s Best Style’ (Sherman, 1893, p. 326) needs to continue.

Chapter 10: Occasional services 3: Funerals and farewells

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With the rise in ‘secular celebrants’ there can no longer be the assumption that the Church is the first port of call for funerals. This presents just one more argument encouraging us to work to ensure that our funeral liturgies are consistent with our faith but appropriate to the communities and individuals we serve. The Church of England is known for the way it is involved in ‘Hatching, Matching and Dispatching’. In many circles it is this last function, dispatching, that forms the largest percentage of pastoral services undertaken by our ministers. Senn (1997, p. 672) outlines what he describes as eight key values of the funeral service:

1. Using the church building
2. Preaching of the kingdom and of hope.
3. Placing it in the context of a Eucharist
4. Using music and songs to invite congregational participation
5. Using Christian Symbols
6. Using the colours of resurrection linked with Easter.
7. Using the procession to the grave side to symbolise our pilgrimage.
8. At the committal, using the profession of faith ‘...the sure and certain hope of the resurrection to eternal life.’

In the context of the catechised these have become the expected norm, but increasingly our involvement is not with catechised families of faith. Often it is with individuals who have had little or no contact with the Church. In such cases the symbolism listed above, at best, requires explanation and will by some be seen as inappropriate, irrelevant and unhelpful: Families do not understand the significance of the colours of resurrection but will focus on a ‘favourite colour’ of the loved one who has died.

At many funerals it is not the close family who learn most about the Christian way of mourning and the rites of passage marking ‘the passing of our loved ones’. Those in the close family are too close and have such high levels of emotion that such learning is beyond them. It is those who have significant but less emotional attachment to the process who grow most in understanding.

Unlike our historic forbearers, who by necessity embraced death as an ever present part of life, current medical advances and social improvements have marginalised death. Death is now put aside and only dealt with when it forces itself into our presence. Outside the circle of the ‘most faithful’, the natural flow of life from a presence in this world to a closer presence with God has been lost.

Giles in *A companion to Common Worship Volume 2* (Bradshaw, 2006, pp. 194 to 200) provides a good potted history of current funeral liturgy. He roots it in the Jewish background of the middle ages and follows the change in focus through the early Catholic Church from the ‘affirmation of the hope of eternal life to the inspiration of fear of judgement’ (Bradshaw, 2006, p. 196).

The Reformation Movement refocused the liturgy on serving the living not the dead, giving hope of the resurrection and denying the efficacy of prayers for the dead. In this context the burial might proceed or follow a church-based service of the word. It is such an understanding that shapes Cranmer’s Prayer book of 1549 (also called *The First Prayer Book of Edward VIth*, Rhys, 1910) . Through subsequent versions, including the proposed revision of 1928, little changed in the structure. A simple comparison of this structure can be found in fig 10.1. Against this early framework a great number of scriptural and prayerful texts were offered and within the rubrics there was recognition of the possibility of a ‘funeral mass’.

By the 1960s Giles (Bradshaw, 2006, p. 198) talks of the growing recognition and desire for congregational involvement in the liturgy. An optional set of ‘prayers for the departed’ were included. *The Alternative Service Book 1980* (Archbishops Council, 1984) brought the move to modern language. Here increased openness to non-prescribed prayers is truly evident. The introduction of simple rubrics like ‘Prayers may be said’ appeared. This permissive use of options, defined or open, can be found in several rubrics. Giles expresses these sentiments in this way, ‘For ministers taking funerals in 1980, the new Alternative Service Book provided choice and freedom hitherto unknown’ (Bradshaw, 2006, p. 200). It opens up increased possibility of tailoring the service to the personal circumstances of each occasion. Put another way, it is a broadening of the tent allowing the liturgy to sensitively serve a higher proportion of the population.

In the *Alternative Service book 1980* the canopy of liturgy reaches over those who have taken their own lives, and those not baptised. This significant change recognised the liturgy to be the servant of not only the Community of Practice of the gathered worshipping Church but also the broader community. It is my understanding that such a broadening of the canopy requires a paralleled broadening of the language we use.

Fig. 10. 1 Structures of the Church of England Funeral service compared

BCP Service	An order for the Burial of the Dead	The Funeral Service
Introduction	Introduction	The Gathering
Psalm	Psalm	Sentences
Lesson	Lesson	Introduction
		Prayer
		Prayers of Penitence
		The Collect
		Readings and Sermon
The Prayers (including versicles and responses)	The Prayers (including versicles and responses)	Prayers
The Burial	The Burial	Commendation and Farewell
		The Committal
		The Dismissal

Method

The focus of this chapter will be on two of the currently authorised services: ‘The Funeral Service’ (*Common Worship Pastoral Services*, Archbishops Council, 2005, pp. 259-273) and ‘An order for the Burial of the Dead’ (*Common Worship Pastoral Services*, Archbishops Council pp. 430- 446). The service ‘An order for the Burial of the Dead’ appeared in what is known as Series 1. The comparative structure of these services is laid out in Fig 10.1 alongside the structure of the *Book of Common Prayer Service* (BCP). The texts of the first two will be analysed using the readability formulas as in previous chapters and the challenges encountered considered.

Results

In total 72 texts were considered. 38 from ‘The Funeral Service’ and 34 from ‘An order for the Burial of the Dead’. A summary of the results can be seen in Fig. 10.2 to Fig 10.7. A visual scan of the graphs indicates that an increase in the comfort level of the texts has occurred. When the distribution across the comfort range is compared using t-test analysis we find support for such an argument: National Literacy Levels, $p = .15$; Flesch Reading Ease levels $p = .27$; Dale-Chall Reading Ages, $p = .21$. It might be understood that radical change has occurred if such figures were below $.05$. Such a radical level of change cannot be claimed. Dale-Chall analysis considers the density of unfamiliar words. It is not surprising that such a change from the language of ‘An order for the Burial of the Dead’ to ‘Modern English’ will show an improvement under this test. Despite this, it would appear that simply modernising the words does not bring them into the comfortable vocabulary identified by Dale and Chall formula. Using the National Literacy Trust framework, 55% of the material occurs at level 2 and will be challenging for 56% of readers. If the material on the level 1/ 2 boundary is considered this level rises to 73%.

The results of the Flesch Reading Ease Levels indicate that the liturgy has become more challenging. This formula considers both density of polysyllabic words and sentence length. This move towards greater challenge runs against the pattern encountered in other liturgical areas which show movement away from challenge. We should note the publication containing these liturgies (*Common Worship Pastoral Services*, 2000) was part of the first tranche of Common Worship material in 2000.

Fig 10.2 The Funeral Service: Reading level from National Strategy measured using SMOG Levels

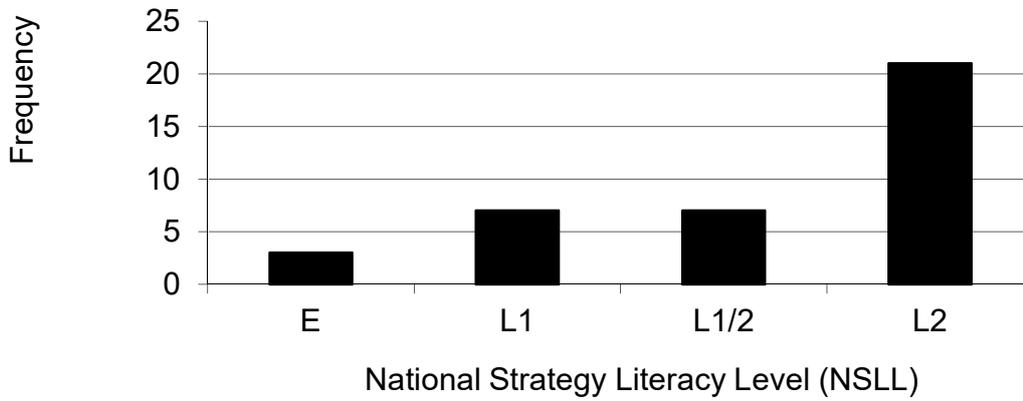


Fig 10.3 An Order for the Burial of the Dead: Reading level from National Strategy measured using SMOG Levels

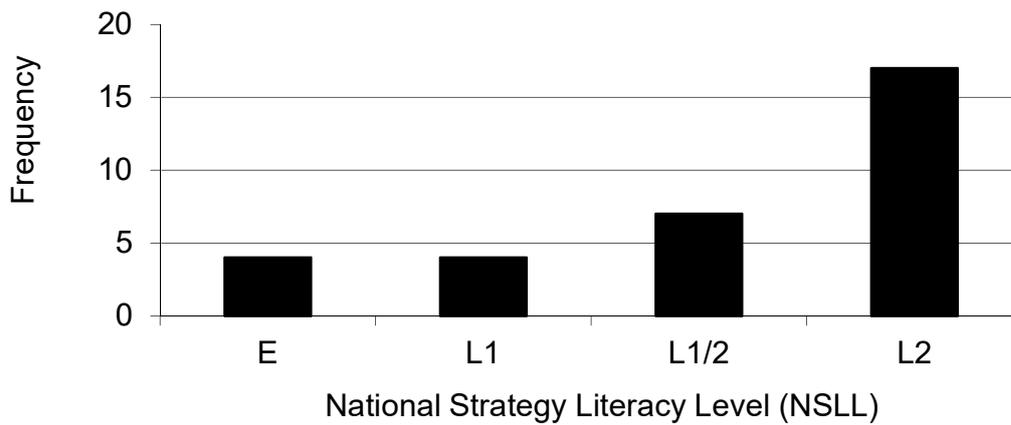


Fig 10.4 The Funeral Service: Reading level using Flesch Reading Ease Score

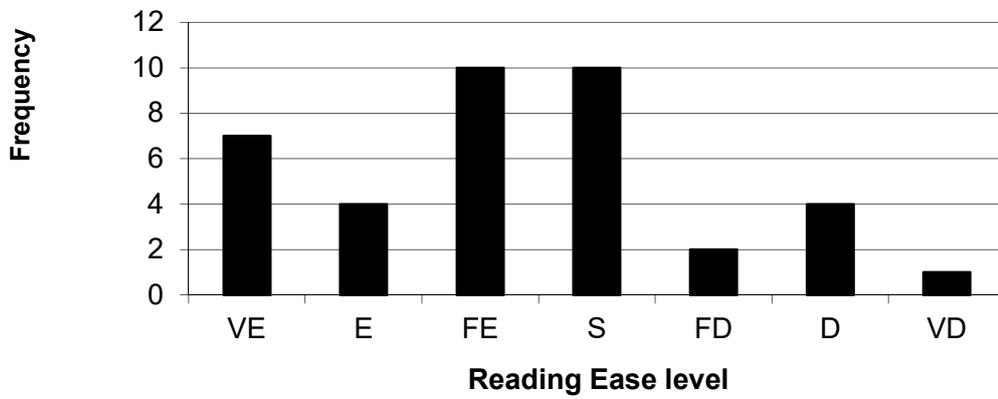


Fig 10.5 An Order for the Burial of the Dead: Reading level using Flesch Reading Ease Score

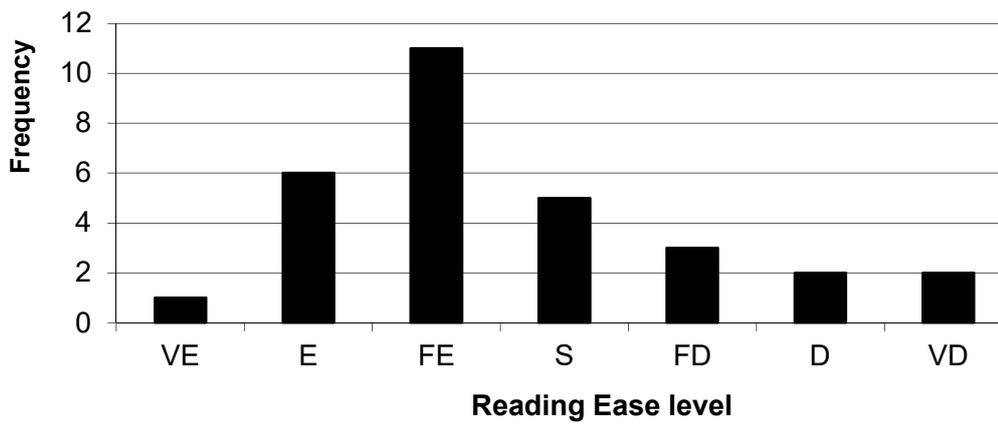


Fig 10.6 The Funeral Service: Dale-Chall Reading Age

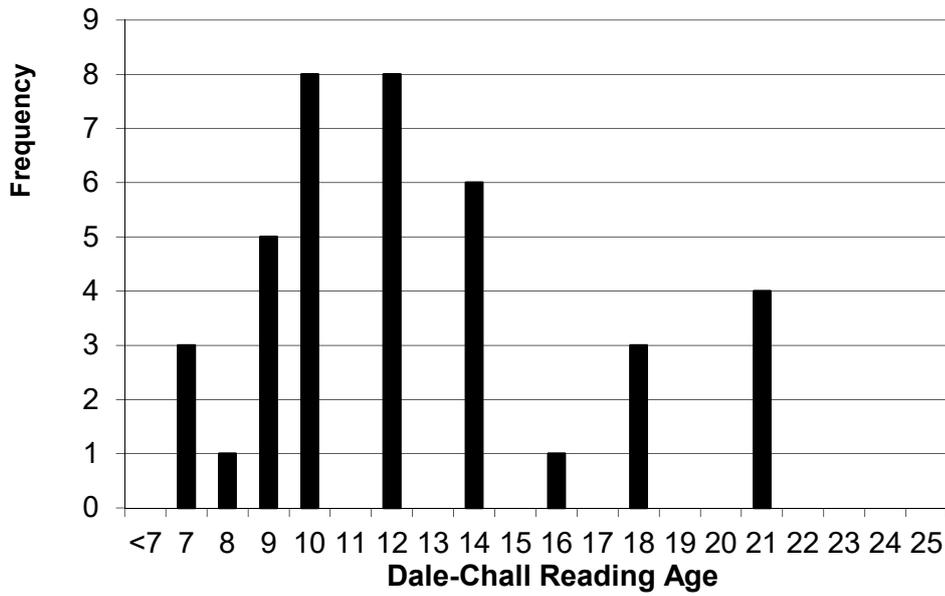
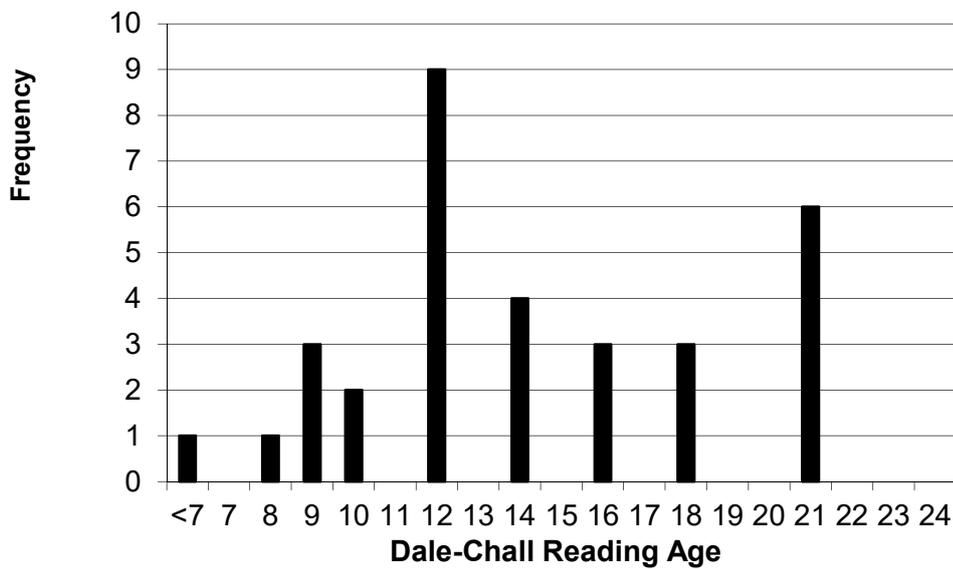


Fig 10.7 An Order for the Burial of the Dead: Dale-Chall Reading Age



Analysis of individual texts

What follows is an in depth look at the texts of 'The Funeral Service'. This is chosen as it is the most recently developed provision. The aim of this exercise is not to remove difficult passages but to demonstrate that versions might be made available that have greater degrees of comfort whilst still reflecting traditional content.

FS1 to FS7

These scriptural sentences are rarely read by the congregation and often form part of a procession into the church/chapel. The first, John 11:25 & 26, generates a SMOG Grade of 13 (Level 1/2), Dale-Chall Reading Age 9, Flesch Reading Ease Score 78 (Fairly Easy). It contains 2 polysyllabic words and 5 Dale-Chall unfamiliar words.

Scripture is always going to present a challenge but we do have a number of translations available. The beginning of chapter 5 considered guidance by the Liturgical Committee on Bible translations: it listed 7 commendable characteristics. These included: 'faithfulness in translating the Hebrew or Greek, familiarity to the listener, intelligibility to the listener, and appropriateness to the linguistic register of the particular congregation' (*GS Misc. 698 Notes of Bishops council, General Synod, 2002, p. 1*). On occasion the desire to incorporate all these characteristics may present a challenge. Different decisions will be made when the liturgy is intended for use with those outside the Community of Practice compared with times when the congregation is catechised. Those outside the Community of Practice will have a much smaller library of known texts. In such circumstances ensuring 'familiarity to the listener' is harder to achieve. As familiarity with scripture decreases the importance of the 'intelligibility to the listener', and 'appropriateness to the linguistic register' of the particular congregation, will increase. This may generate a pressure point as we strive to retain 'faithfulness in translating the Hebrew or Greek'. Such faithfulness is measured against a vocabulary familiar to the community. Each community and sub-community is different. Psalm 147 talks of snow and ice. How do we make meaningful translation for a community that has never encountered snow and ice? For a community that has never encountered Christian resurrection how do we meaningfully translate resurrection?

Suggested alternatives in Table-text 10.1 offers some of the alternatives biblical translations of John 11:25 & 26. Young's Literal Translation generates a SMOG Grade of 12 (Level 1), Dale-Chall Reading Age 8, Flesch Reading Ease Score 92 (Very Easy). It contains 2 polysyllabic words and 1 Dale-Chall unfamiliar words.

The New Life Version generates a SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 14, Flesch Reading Ease Score 57 (Fairly Difficult). It contains a single polysyllabic word, used twice, and 3 Dale-Chall unfamiliar words.

Table-text 10.1 FS1(alt)

A) Jesus said to her, “I am the One Who raises the dead and gives them life. Anyone who puts his trust in Me will live again, even if he dies. Anyone who lives and has put his trust in Me will never die. Do you believe this?”

New Life Version

B) Jesus said to her, ‘I am the rising again, and the life; he who is believing in me, even if he may die, shall live; and every one who is living and believing in me shall not die -- to the age;

Young's Literal Translation (YLT)

C) Jesus said to her, “I am the resurrection and the life. Those who believe in me will live, even though they die; and those who live and believe in me will never die. Do you believe this?”

Good News Translation (GNT)

D) Jesus then said, “I am the one who raises the dead to life! Everyone who has faith in me will live, even if they die. And everyone who lives because of faith in me will never really die. Do you believe this?”

Contemporary English Version (CEV)

FS2 to FS7 can be addressed in a similar fashion. Further work is required but lies outside the scope of this paper. There is a need to consider which translation will speak best to any specific gathering.

Table-text 10.2 FS8(alt)

We meet in the name of Jesus Christ,
who died and was raised to the glory of God the Father.
May God’s love be with you.

FS8

FS8 positions the funeral under the canopy of the Christian faith. It marks the proceedings as a Christian act not simply a secular Rite of Passage. It contains no polysyllabic words but 2 Dale-Chall unfamiliar words. As an opening bidding to a temporary community of people who may be unfamiliar with the language of the Church, there is a significant challenge. The broadening of the target group for the funeral service started in the Series 1, 2 and 3. With these liturgies it was to include those not baptised and those who have taken their own life. Such broadening requires a broadening of the language of liturgy. The second sentence in the text raises the challenge. What does 'Grace and mercy be with you' mean to an individual outside the Community of Practice of the Church? The alternative I offer perhaps over comes this challenge (Table-text 10.2 FS8(alt)). There is a simply replacement of 'Grace and Mercy' with the overarching character of God's 'Love' of which 'Grace and Mercy' are part. This returns a SMOG Grade of 7 (Entry Level), Dale-Chall Reading Age 7, Flesch Reading Ease Score 99 (Very easy).

Table-text 10.3 FS9(alt)

We have come here today

to bring N before God.

We will give thanks for their life.

We will commend them to God.

For God is our judge and is full of mercy.

He is the one who can redeem us.

We come to commit N's body to the elements,

and to comfort one another in our grief.

FS9

FS9 sets out the purpose of the liturgy and returns a SMOG Grade of 24 (Level 2), Dale-Chall Reading Age 21, Flesch Reading Ease Score 21 (Very Difficult). It is a challenging piece of text containing 7 polysyllabic words and 8 Dale-Chall unfamiliar words. Adjustments might lead to Table-text 10.3 which returns a SMOG Grade of 10 (Entry Level), Dale-Chall Reading Age 9, Flesch Reading Ease Score 96 (Very Easy). It contains 2 polysyllabic word and 6 Dale-Chall unfamiliar words.

FS10 and FS11

These two prayers are optional and presented as ‘either/or’. The first, FS10, returns a SMOG Grade of 15 (Level 2), Dale-Chall Reading Age 10, Flesch Reading Ease Score 76 (Fairly Easy) and contains 3 polysyllabic words and 3 Dale-Chall unfamiliar words. The second FS11 is slightly denser and returns a SMOG Grade of 16 (Level 2), Dale-Chall Reading Age 12, Flesch Reading Ease Score 63 (Standard) and contains 3 polysyllabic words and 3 Dale-Chall unfamiliar words. The slightly more accessible FS10 will be the focus of comments here.

Lazarus is a polysyllabic name (a proper noun) which will be difficult to remove without losing the story line. Alternatives for compassion, consolation and strengthen, can be found. The offering in Table-text 10.4 provides one possible variation. Containing a single polysyllabic word (Lazarus) and a single Dale-Chall unfamiliar word it generates a SMOG Grade of 10 (Entry Level), Dale-Chall Reading Age 7, Flesch Reading Ease Score 98 (Very Easy).

Table-text 10.4 FS10(alt)

God, you are the one who offers support and care.

Your Son Jesus Christ was moved to tears

at the grave of *Lazarus* his friend.

Look with *love* on your children in their loss.

FS12 to FS15

The heavy use of the word ‘may’ in the rubric implies that acts of ‘confession’ and ‘absolution’ may be omitted from the service. The inclusion of a form of confession that requires only the congregational use of the word ‘Amen’ allows for situations where no printed order of service is used. Funeral congregations incorporate a large number of people who are not regularly part of the worshipping community and may therefore be unfamiliar with the concept of confession of sins.

FS12

FS12 offers a short introduction to confession. It is accompanied by the rubric ‘These or similar words may be used to introduce the confession’. Such wording provides scope for simple adjustments. In its given form it returns a SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 12, Flesch Reading Ease Score 59 (Fairly Difficult). Three challenging words present themselves

each is polysyllabic and Dale-Chall unfamiliar. The alternative suggested in Table-Text 10.5 is permissible and returns a SMOG Grade of 7 (Entry Level), Dale-Chall Reading Age 7, Flesch Reading Ease Score 93 (Very Easy).

Table-text 10.5 FS12(alt)

We are children of a loving Father in Heaven.

He is gentle and full of love and care.

Let us ask him to forgive us.

FS13 and FS14

FS13 and FS14 offer 2 possible confessions. Confession and absolution have, in general, been considered in chapter 3. The option considered here (FS14), the responsorial ‘Kyrie eleison’ returns comfortable readability statistics: SMOG Grade 7 (Entry Level), Dale-Chall Reading Age 10, Flesch Reading Ease Score 97 (Very Easy).

FS15

FS15, the absolution, is one of a broader raft of options that were considered in chapter 3. It returns a SMOG Grade of 16 (Level 2), Dale-Chall Reading Age 12, Flesch Reading Ease Score 69 (Standard). The rubric only allows for this single ‘absolution’ to be used. Other authorised absolutions, with simpler language, are available. I offer one below (Table-text 10.6) which can be found in *Common Worships: Services and Prayers for the Church of England* (Archbishops Council, 2000, p. 135). This returns a SMOG Grade of 8 (Entry level), Dale-Chall Reading Age 10, Flesch Reading Ease Score 79 (Standard).

Table-text 10.6 F15alt (F24)

May the Father forgive us

by the death of his Son

and strengthen us

to live in the power of the Spirit

all our days.

FS16

FS16 is a Collect following a period of silence. The rubric reads: ‘The minister invites the people to pray, silence is kept and the minister says this or another suitable Collect’. The Collect supplied has the traditional single sentence form containing 57 words and returns a SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 21, Flesch Reading Ease Score 42 (Difficult). It contains 3 polysyllabic words and 7 Dale-Chall unfamiliar words. FS16(alt) offers an adjusted text that retains many features but uses a more comfortable vocabulary. It contains 6 sentences with an average of 11 words each. There remains one long sentence with 21 words. There are no polysyllabic words and 2 Dale-Chall unfamiliar words.

Table-text 10.7 FS16(alt)

Father of mercy,
hear our prayers and comfort us.
Make new our trust in your Son,
whom you raised from the dead.
Make strong our faith.
Help us to know that all who have died in the love of Christ
will share in his raising from death.
We ask this through him who lives and is king with you and the Holy Spirit.
You are one God, now and for ever.

FS17 is a version of Psalm 23 currently returning a SMOG Grade of 11 (Level 1), Dale-Chall Reading Age 12, Flesch Reading Ease Score 82 (Easy).

FS18

FS18 turns to intercession: The rubric lays out a general pattern which is followed by an exemplar. Other examples are given elsewhere. This particular set returns a SMOG Grade of 13 (Level 1/2), Dale-Chall Reading Age 10, Flesch Reading Ease Score 84 (Easy). Removing the responses makes very little difference (lowering the Flesch Reading Ease Score to 82). Forms of intercession have been considered in greater depth in chapter 6. I shall not revisit the issue here.

FS20 to FS23

As often occurs (in a Service of the Word) the Lord's Prayer follows the intercession. FS20 to FS23 cover these areas of the liturgy. There are 2 introductions FS20 and FS23. FS20 returns the more accessible statistics: a SMOG Grade of 13 (Level 1/2), Dale-Chall Reading Age 7, Flesch Reading Ease Score 92 (Easy), but with such short sentences this holds little validity. Table-text 10.8 replaces 'Saviour' with 'Jesus'. In this form there are no polysyllabic or Dale-Chall unfamiliar words.

Table-text 10.8 FS20(alt)

As Jesus taught us, so we pray.

FS21 and FS23 are the two most regularly used forms of the Lord's Prayer. FS21, the modern language version, returns slightly more accessible statistics: a SMOG Grade of 11 (Level 1), Dale-Chall Reading Age 10, Flesch Reading Ease Score 82 (Easy). The version of the Lord's Prayer offered in Table-text 10.9 was developed and released by the English Language Liturgical Consultation (ELLC, 1990, p. 11). It returns a SMOG Grade of 9 (Entry Level), Dale-Chall Reading Age 10, Flesch Reading Ease Score 85 (Easy). It contains a single polysyllabic word and 3 Dale-Chall unfamiliar words. This text demonstrates the remaining deep-seated cultural links of the Christian faith. Many individuals who, by self-election, would not see themselves as a regular part of a church congregation will defend the traditional model of the Lord's Prayer as being the only one they are happy using. The writer's own experience is that with a mums and toddlers group, the choice of the new mums is for the traditional version. It highlights the importance of 'familiarity to the listener', mentioned earlier in this chapter.

Table-text 10.9 FS21(alt)

Our Father in heaven, hallowed be your name,
your kingdom come,
your will be done, on earth as in heaven.

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil.

[For the kingdom, the power, and the glory are yours now and for ever.] **Amen.**

FS24

FS24 forms the invitation and words of commendation. Several options are presented but the rubric seems not to confine our use to these. The service notes (Archbishops' Council, 2005, p. 292) do indicate that these should be authorised texts. The default wording (p. 267) returns a SMOG Grade of 16 (Level 2), Dale-Chall Reading Age 14, Flesch Reading Ease Score 65 (Standard). Alternative prayers of commendation are offered (p. 373-377). The most comfortable readability statistics are generated by prayer 70 (p. 373) generating a SMOG Grade of 13 (Level 2), Dale-Chall Reading Age 12, Flesch Reading Ease Score 68 (Standard). A revised version, Table-text 10.10, returns a SMOG Grade of 11 (Level 1), Dale-Chall Reading Age 10, Flesch Reading Ease Score 87 (Easy).

Table-text 10.10 FS24(alt)

Let us commend *N* to the mercy of God,
who made us and saves us.

God who made us and saves us,
by your power Christ overcame death
and came into glory.

Trusting in this,
and claiming all He promised,
we entrust *N* to your love.

We do this in the name of Jesus our Lord,
who died and is alive
and rules as king with you,
now and for ever.

FS25 and FS26

2 forms of approach to the committal are offered. The rubrics describe their use as ‘*either/or*’. The first FS25 returns the more comfortable readability statistics: a SMOG Grade of 13 (Level 2), Dale-Chall Reading Age 10, Flesch Reading Ease Score 78 (Fairly Easy). It contains 4 polysyllabic words and 7 Dale-Chall unfamiliar words. There is an average of 20 words per sentence whilst the longest sentence contains 31 words. These words are rarely read by the congregation but delivered by the minister. The alternate version offered in Table-text 10.11 returns a SMOG Grade of 7 (Entry Level), Dale-Chall Reading Age 9, Flesch Reading Ease Score 89 (Easy). It retains 4 Dale-Chall unfamiliar words but contains no polysyllabic words.

Table-text 10.11 FS25(alt)

The Lord is full of love and mercy,
slow to anger and of great goodness.
As a father is caring towards his children,
so is the Lord is caring to those that fear him.
He knows of what we are made;
he never forgets that we are but dust.
Our days are like the grass;
we live like a flower of the field;
when the wind blows over, it is gone
and its place will know it no more.
But the mercy and goodness of the Lord is
for ever and ever toward those that fear him
and He is righteous to their children’s children.

FS27-29

There are 3 forms of committal offered. These texts include the italicised text *his/her* and *brother/sister*. For the following discussion I have removed these options and recalculated the readability statistics. FS27 has the most comfortable statistics: a SMOG Grade of 16 (Level 2), Dale-Chall Reading Age 18, Flesch Reading Ease Score 56 (Fairly Difficult). These are not very encouraging. It contains 4 polysyllabic words and 9 Dale-Chall unfamiliar words. The alternative offered in Text-table 10.12 generates a SMOG Grade of 10 (Level 1), Dale-Chall Reading Age 9, Flesch Reading Ease Score 85 (Easy). Within the liturgy between FS29 and FS30 are positioned

two versions of the Lord’s Prayer. Discussion about these has taken place earlier (FS21 and FS23 above): I shall not echo them here.

Text-table 10.12 FS27(alt)

We have passed our brother/sister N into God's mercy,
and we now return his/her body to the ground:
earth to earth, ashes to ashes, dust to dust.
We do this with sure and certain hope of a return to eternal life
through our Lord Jesus Christ.
He will change our frail bodies
that they may become like his body,
who died, was buried, and rose again for us.
To him be glory for ever. **Amen.**

FS30

The use of the Nunc Dimittis is optional. In the form presented it returns a SMOG Grade of 14 (Level 2), Dale-Chall Reading Age 9, Flesch Reading Ease Score 79 (Fairly Easy). It takes the form agreed by the ELLC. A translation such as that found in the Good News Bible returns more comfortable readability statistics: a SMOG Grade of 13 (Level 1/2), Dale-Chall Reading Age 10, Flesch Reading Ease Score 85 (Fairly Easy). Versions that have a ‘higher degree of paraphrasing’ might return statistics indicating greater comfort. The text in the *Living Bible* (1971) generates A SMOG Grade of 11 (Level 1), Dale-Chall Reading Age 7, Flesch Reading Ease Score 97 (Very Easy). Table-text 10.13 displays this wording.

Text-table 10.13 FS30(alt)

“Lord,” he said, “now I can die content! For I have seen him as you promised me I would. I have seen the Saviour you have given to the world. He is the Light that will shine upon the nations, and he will be the glory of your people Israel

Nunc Dimittis

The Living Bible Luke 2: 29-32

FS31 is the well-used Trinitarian Gloria

FS32-34

As we move to the close of the Funeral Service several optional prayers are offered these include FS32. This is a congregational prayer that returns a SMOG Grade of 17 (Level 2), Dale-Chall Reading Age 14, Flesch Reading Ease Score 68 (Standard). It is constructed from two sentences. It contains 5 polysyllabic words and 6 Dale-Chall unfamiliar words. The longest sentence contains 38 words. The alternative offered in Text-table 10.14 return statistics that indicate greater comfort: a SMOG Grade of 12 (Level 1), Dale-Chall Reading Age 8, Flesch Reading Ease Score 88 (Easy). The software used mistakenly picks up ‘people’ as a three syllable word. Without this it would return a SMOG value of 11 (Entry Level). ‘Forgiven’ is retained as the single challenging word. It is both polysyllabic and Dale-Chall unfamiliar.

FS33

The Sarum Primer (Saint Osmund, 1558) is often associated with the words of FS33. It returns a SMOG Grade of 16 (Level 2), Dale-Chall Reading Age 14, Flesch Reading Ease Score 61 (Standard). It contains 2 challenging words ‘departing’ (polysyllabic and Dale-Chall unfamiliar) and ‘understanding’ (polysyllabic). The poetic phraseology of this piece makes it difficult to re-write.

FS34

This returns a SMOG Grade of 12 (Level 1), Dale-Chall Reading Age 14, Flesch Reading Ease Score 73 (Fairly Easy) and contains a single polysyllabic word and 7 Dale-Chall unfamiliar words. It is intentionally written in a poetic form.

FS35 to FS38

Here are four ‘offered’ texts for the close of the Funeral Service. The accompanying rubric allow for other possibilities. These will be the last liturgically words the congregation hear. As with the starting words it is important that they are understood. Each of these is a Level 2 piece. Each has its own focus. FS36 concludes with a traditional Trinitarian blessing. If this wording is ignored the text contains no polysyllabic or Dale-Chall unfamiliar words.

Conclusion:

This chapter has considered currently authorised funeral services. As intended it has looked in depth at the texts of 'The Funeral Service' found in Common Worship and briefly considered how these compare with the traditional language provision 'An order for the Burial of the Dead'. It has shown that the more modern funeral service has marginally improved comfort. If the 'Adult Literacy Trust' framework is considered, we discover that this more modern service retains a vocabulary where more than 50% of the material is outside the range of more than 50% of the population.

Using a 'limited but accessible vocabulary' it has been shown that texts can be generated that, whilst having a similar content to these more traditional texts, are more comfortable. The provision of rubrics and notes in the Common Worship Service allow a minister to choose from a list of options and other texts. This immediately allows many of the texts drafted in this chapter to be used. As with other liturgies, there are places where the 'permissible options' exhibit challenging vocabulary. The lack of comfortable options in such cases drives me to the conclusion that the authorising structures of the Church of England need to bring on line authorised texts that extend the canopy and assist our church to be missionary.

There were 151 unique polysyllabic words analysed: 16 of these were used in 4 or more texts and a further 12 used in 3 texts. These are listed in fig 10.7

There were 292 unique Dale-Chall unfamiliar words used: 24 of these were used in 4 or more texts and a further 22 on 3 occasions. These can be seen in fig 10.8.

Between these two lists there are some words that no longer have regular use. Some are only found in the traditional language of the service 'An order for the Burial of the Dead'. Their use in this specialist text leads me to believe that I do not need to consider these further. Some of the remaining words listed are very specific to the Community of Practice that forms the Christian family. They constitute a specialist vocabulary that is both 'defining' of our activities as church and difficult to avoid using. Identifying the words that fall into such a group is a judgement call. Where such lines should be drawn will always be a challenging question. For the purpose of this chapter I will try to keep this group as small as possible. In the context of this liturgy I would identify the following 15 words as members of this group: Almighty, communion, eternal, faithful, forgiveness, fullness, hallowed, heavenly, kingdom, merciful, mercy, redeemer, resurrection, Saviour, temptation. 16 words are both polysyllabic and Dale-Chall unfamiliar: eternal, resurrection, merciful, his/her, righteousness, brother/sister, whosoever, temptation, tabernacle, perpetual, offences, heavenly, glorious, forgiveness, entrusted, compassion. Current liturgies indicate that we

are highly dependent on the words in this list. They occur frequently despite their challenging nature. If we use them in contexts that include non-regular members we need to ensure that their meaning is unpacked.

Fig 10.7 Common Dale-Chall unfamiliar words used in the funeral services and their frequency of use

mercy	19	grant	5	refuge	3
thy	18	righteousness	4	presence	3
thee	13	nor	4	perpetual	3
eternal	13	mourn	4	perish	3
resurrection	11	hence	4	perfect	3
kingdom	11	hath	4	offences	3
though	9	hast	4	liveth	3
thou	9	dwell	4	heavenly	3
wisdom	6	brother/sister	4	hallowed	3
strengthen	6	whosoever	3	glorious	3
ye	5	tender	3	fullness	3
thine	5	temptation	3	forgiveness	3
merciful	5	tabernacle	3	Faithful	3
labour	5	sake	3	entrusted	3
his/her	5	reign	3	compassion	3
				commit	3

Fig10.8: Common polysyllabic words used in the funeral services

Syllable Count		Frequency	
eternal	3	16	righteousness 4 5
entrusted	3	3	
resurrection	4	13	another 3 4
forgiveness	3	3	
Saviour	3	9	brother/sister 5 4
heavenly	3	3	
merciful	3	8	departed 3 4
infinite	3	3	
beginning	3	7	glorious 3 4
people	3	3	
deliver	3	7	redeemer 3 4
perpetual	3	3	
Almighty	3	6	according 3 3
remember	3	3	
every	3	6	communion 3 3
temptation	3	3	
everlasting	4	5	compassion 3 3
victory	3	3	
his/her	3	5	

Over time the language of our funeral services has become closer to the language we use in everyday situations. However, such progress has been marginal. If we wish to develop liturgies that rely on comfortable vocabulary we will need to consider very carefully the words we use, relying heavily on the day-to-day vocabulary and moving into ‘church speak’ only with intention and forethought. When we do this we need to put in place teaching to ensure that the members of the intended congregation can understand what we are saying. A stepping stone towards this is development and authorisation of texts that use more commonly occurring language.

Chapter 11: Conclusions

Chapter 11: Conclusions

In the first chapter of this dissertation we raised the following question: Is the readability of liturgy a real issue for Britain in the 21st century? This was raised in the light of government material showing that the literacy levels of our nation are a real and active concern. The *Skills for life survey* (Department for Business Innovation and Skills, 2011) suggested that some 15% of our population were functionally illiterate (working at or below entry level) and that a further 29% of the population had literacy skills that limited their access to a significant amount of written material (Level 1). Using readability formulas this dissertation sets out to investigate that question with reference to liturgical texts.

In chapter 1 two further ideas were explored. First we considered Sherman's work (1893) showing that an evolution was occurring in the style in which we write. He noted change that moved the style towards what he described as 'Everyman's Best Style'. This style progressively approached the style of the 'spoken word'.

Secondly, we considered the work of the educational theorist, Etienne Wenger (1999). This focussed on what he termed, 'Communities of Practice': Communities that work together for a particular purpose. Such communities, he proposed, develop language and practices that are specific to their context and purpose. He further proposed that barriers grow between the membership of the Community of Practice and the wider community when the language and practices of the community became too specialised. Put in other words: specialist language and behaviour can prevent others from understanding the life of the community and consequently make joining the community more challenging.

Chapter 2 considered the factors that contribute to generating a comfortable piece of written material. Recognising that issues of accessibility could be approached in many ways this chapter turned our focus onto the possible use of Readability Formulas for the investigation of liturgy. It posed a series of questions: Can Readability Formulas be useful tools when we consider the changing nature of our liturgies? Might Readability Formulas help us access the truth of Sherman's ideas of evolving written style and to see if his thesis holds up in the texts of our liturgies? Might such tools enable us to consider the suitability of our liturgies for mission to reach out to those who are not already a part of our Community of Practice, the gathered Church; and might such tools be used to provide a flagging system highlighting text containing challenging vocabulary?

In chapter 2 three formulas were considered. These utilised a number of variables: Familiarity of vocabulary, density of complex polysyllabic words, and the number of words per sentence. Other works have shown these variables to correlate with text complexity, or readability in a broader sense. The tools chosen (SMOG Grades, Dale-Chall Reading Age, and the Flesch Reading Ease Score) can be accessed using online ‘web browser based applications’. This puts comparable tools into the hands of the average parish priest and the professional and amateur liturgist.

Why three tools not one? First, no single measure can be the arbiter of comfort. Where three indicators point to a similar conclusion increased confidence will exist in that conclusion. Secondly, these tools only ‘flag up’ awareness of challenging sentence construction; each tool will flag up a different contributor: SMOG Grades consider polysyllabic words, Dale-Chall Reading Age considers familiarity of vocabulary, Flesch Reading Ease Score considers sentence length. If the flagging up of issues of complexity is to be useful there needs to be a way of isolating the type of complexity that has been identified. Using these three readability formulas will allow the causal detail to be identified more easily.

Chapters 4 to 10 used these tools to assess the readability of various texts taken from published Church of England liturgies. Chapters 4 to 7 considered material used on a week by week basis in the Daily Offices or Eucharist. The framework of the ‘Common Worship Order One Communion’ has been utilised allowing the most regularly experienced elements to be considered. Chapters 8 to 10 considered the liturgies of key Pastoral Offices: Baptisms, Weddings, and Funerals.

Sherman’s work and ‘Every Man’s Best Style’

The liturgies of the Church of England: Do they demonstrate a movement towards ‘Everyman’s Best Style’ (i.e. the spoken word)? This work has not exhausted all the authorised and exemplary material that the Church of England has released but has considered a significant representative sample. Just over 740 unique pieces of text have been analysed. Copyright dates of publication provide a date stamp for most of the material. This stamp does not tell us when the material was written but it does tell us the time when the text was viewed as being appropriate for use.

Fig 11.1 Change in Dale-Chall Reading Age in liturgies over time

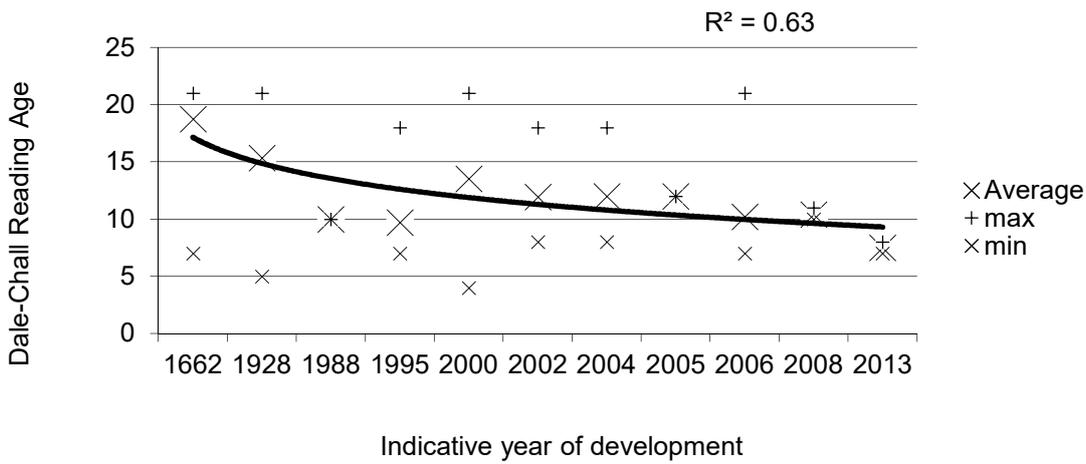


Fig 11.2 Change in SMOG Grade in liturgies over time

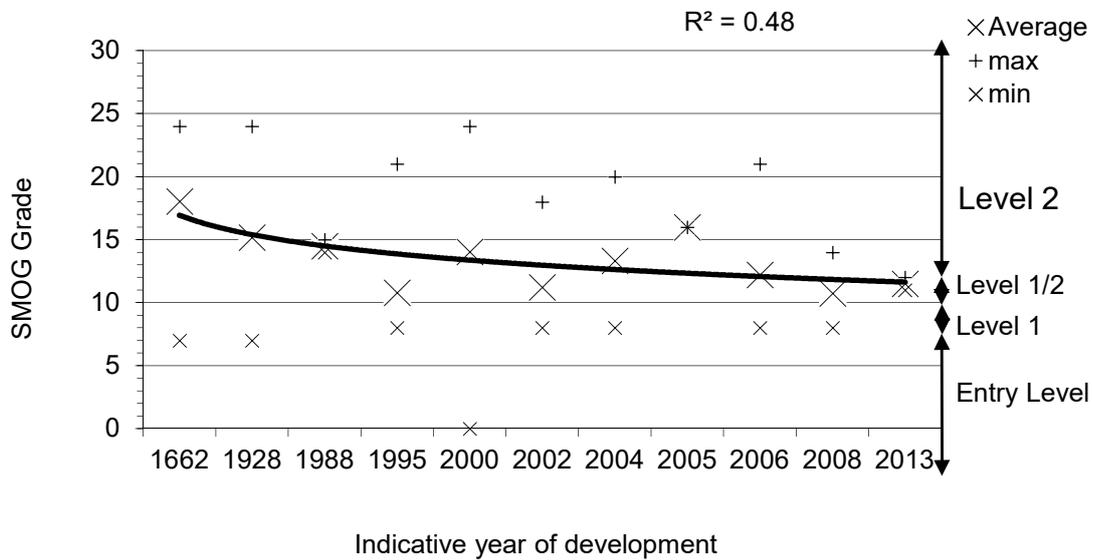
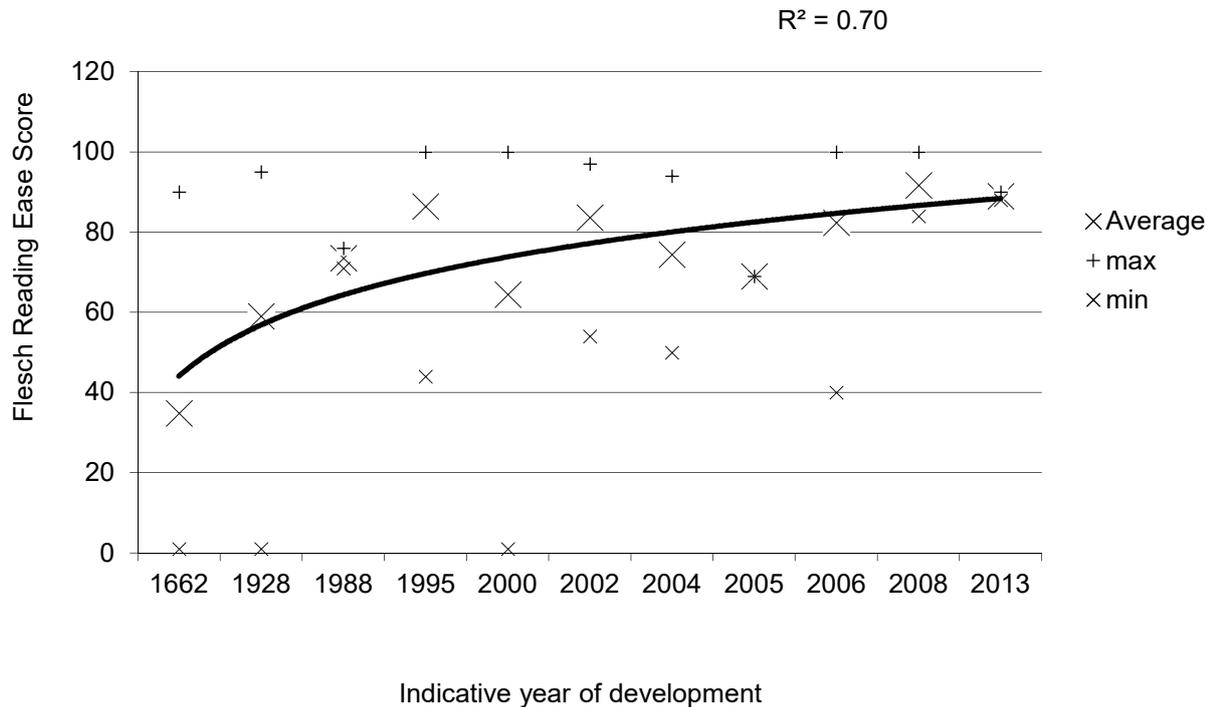


Fig 11.3 Change in Flesch Reading Ease Score in liturgies over time



Using these indicative dates Figures 11.1 to 11.3 track the change of the readability statistics of the material through the cycle of revision. Each chart displays both the range and the average for that indicative time period. All three show an increase in average comfort⁹ over time. There is a decrease in the average Dale-Chall Reading Age and the average SMOG Grades alongside an increase in the average Flesch Reading Ease Score.

Each copyright date isolated a different number of samples. The years 1662 and 2000 generated 89 and 399 samples, whilst 2002 and 2013 generated 21 and 2 samples. The difference in size of these samples is great. The average value for each publication date has been used to provide an indicative figure for that year. This gives equal weighting to each year as opposed to each text sampled. Each revision date has been assigned a sequential position: 1662 was given a value 1 whilst 2013 was assigned a value 10. The relationships indicated are calculated against these positional values.

⁹ P. 60

Table 11.1 Sample size for each year

Year of publication	1662	1928	1988	1995	2000	2002	2005	2006	2008	2013
Number in samples taken for this year	89	56	2	29	399	21	1	63	12	2

Logarithmic trend lines have been plotted on each chart and the R^2 values generated (by an excel spread sheet) have been attached. Where a linear relationship is considered Fig 11.1 generates a relationship $y = -0.66x + 15.89$ with an r^2 value of .5. Fig 11.2 generates a relationship $y = -0.43x + 16.01$ with an r^2 value of .4. Fig 11.3 generates a relationship $y = 3.66x + 51.52$ with an r^2 value of .5. The lower r^2 values generated by linear relationships show that the relationship is not simple. Time itself will not be the causal variable. Over time the approach to liturgy and worship changes. Such changes are reflected in the liturgical texts produced.

The results in 1995 and 2008 arise from small collections of data, each with a very limited range of liturgical use. 1995 saw the introduction of ‘Patterns of Worship’ which had a clear intent to re-pitch the tent of worship away from the traditional. 2008 saw the introduction of the ‘Times and Seasons’ material. This too aimed to broaden the tent of liturgical material authorised and available.

These observation leads me to conclude that in the context of Church of England liturgy the conclusion of Lucius Sherman (1893) holds true. Stylistically, the structure of our liturgical texts are progressively moving towards what Sherman described as ‘Every Man’s Best Style’.

Can these three tools successfully flag up difficult text?

The work of this dissertation indicates that all three formula (SMOG Grades, Flesch Reading Ease Scores, and Dale-Chall Reading Ages) provide useful flags to highlight challenging text. But do they tell us anymore?

In the early stages of this dissertation a decision was made to use three readability formula. Each considered a different syntactic complexity: SMOG grades considered the use of polysyllabic words, The Flesch Reading Ease Score focussed on the length of sentences, whilst the Dale-Chall Reading Age considered vocabulary. Figures 11.4, 11.5 and 11.6 display the aggregated results collected by these three formulas. When plotted against each other, and when considering the

possibility of a linear relationship, high r^2 values are generated: .6; .8; .8. In simple terms this means that a liturgical text containing a high percentage of polysyllabic words is also likely to contain challenging vocabulary and long sentences. Whilst more complex writing styles tend to bring all three together, each should be a focus of concern. This leads me to believe all three tools should be used when considering the complexity of a text: to rely on a single tool would be inadequate. To use a single tool would turn our eyes on only one of three challenges. For a writer to be reliant on a single tool for an extended period of time would school that writer in a style avoiding one form, polysyllabic words, long sentences or unfamiliar vocabulary. This would be at the expense of the other complexities.

Fig 11.4 Correlation of Dale-Chall Reading Age and SMOG Grades

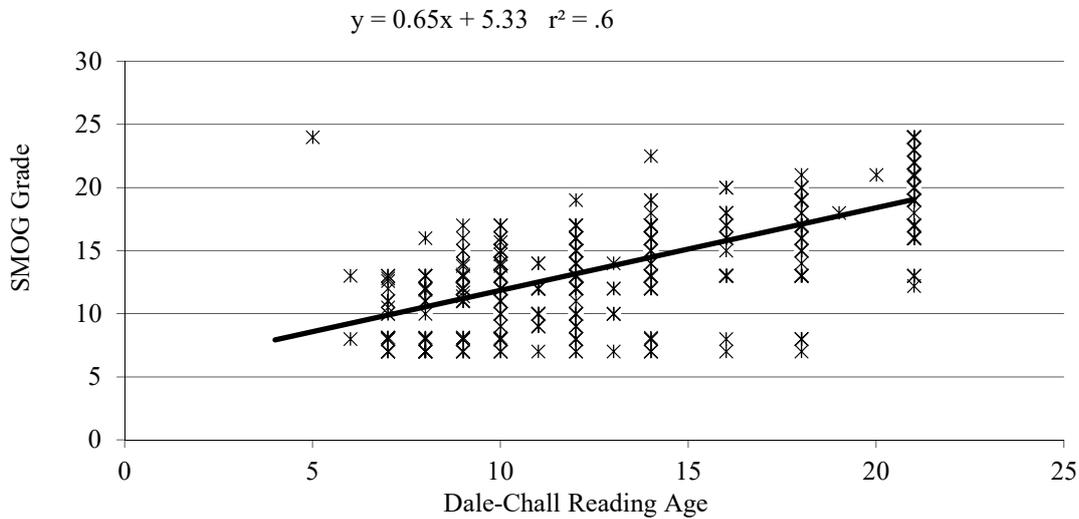


Fig 11.5 Correlation of Dale-Chall Reading Age and Flesch Reading Ease Score

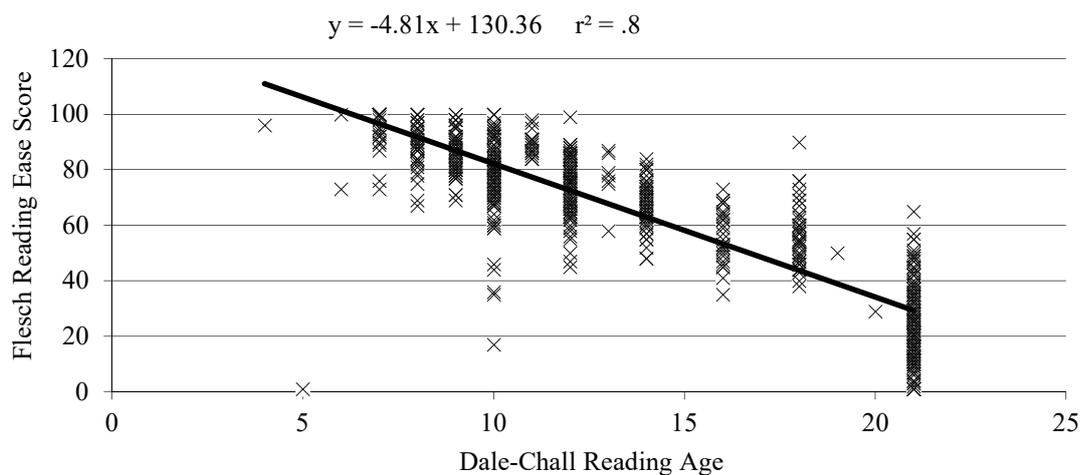
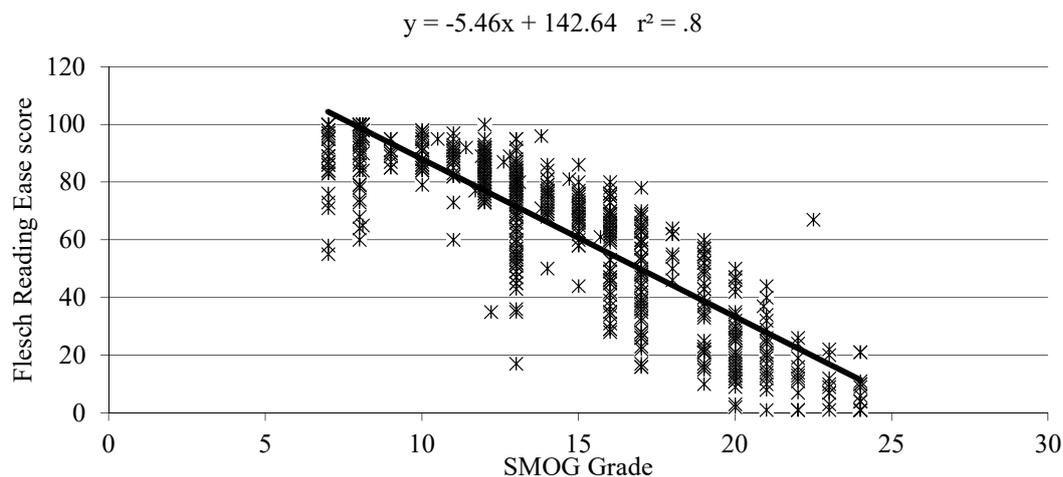


Fig 11.6 Correlation of SMOG Grades and Flesch Reading Ease Score



Our three tools did not address complexities that arise from the concepts contained in the text. Where metaphors are used simple words may help develop clearer images of those metaphors but they cannot remove the challenges that language describing such thinking holds.

The function of the tools has been completed once the challenging text has been identified. The task then lies with the liturgist to reframe the words, sentences and structure to lead the participant in worship appropriate to context and community.

These observations lead me to conclude that, these tools add useful colour to the liturgist’s palette. Alongside other practices they will enable the liturgist to assess the appropriateness of a piece of liturgical text for a particular context. They provide insight into specific issues. Used in isolation they generate a narrative, not the solution. The solution is in the hands of the liturgist once the story of complexity has been told.

The headlines across this study?

A summary of the collated results is displayed in Fig 11.7, Fig 11.8 and Fig 11.9. Of the 740 unique texts analysed the SMOG Grades generated revealed that 17% were Entry Level pieces, 17% at Level 1, 18% at Level 1/ 2 and 48% at Level 2. The Flesch Reading Ease Scores described 14% as Very Easy, 19% as Easy, 20% as Fairly Easy, 13% as Standard, 8% as Fairly Difficult, 11% as Difficult and 15% as Very Difficult. The Dale–Chall Reading Age disclosed 38% as having a reading age of 10 or less, 57% a reading age of 12 or less, 71% a reading age of 16 or less and 100% had a reading age of 21 or less (the maximum age this system goes up to).

Fig 11.7 Combined data
: Reading level from National Strategy measured using
SMOG Levels

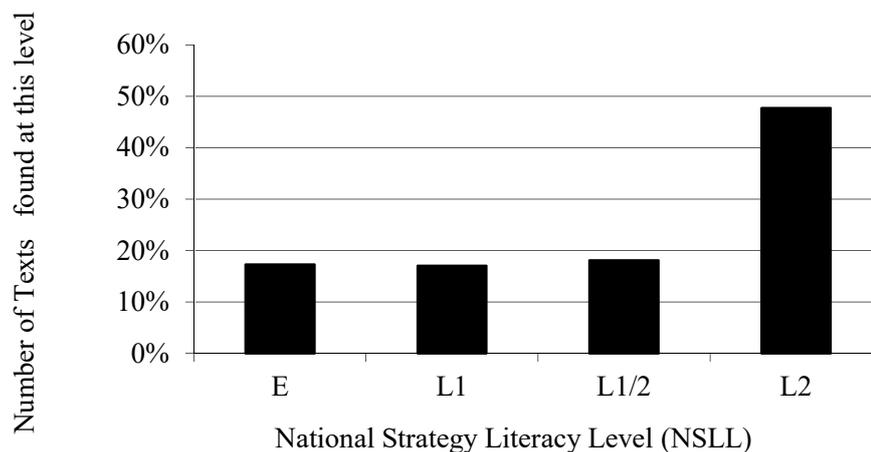


Fig 11.8 Combined data: Reading level using Flesch Reading Ease Score

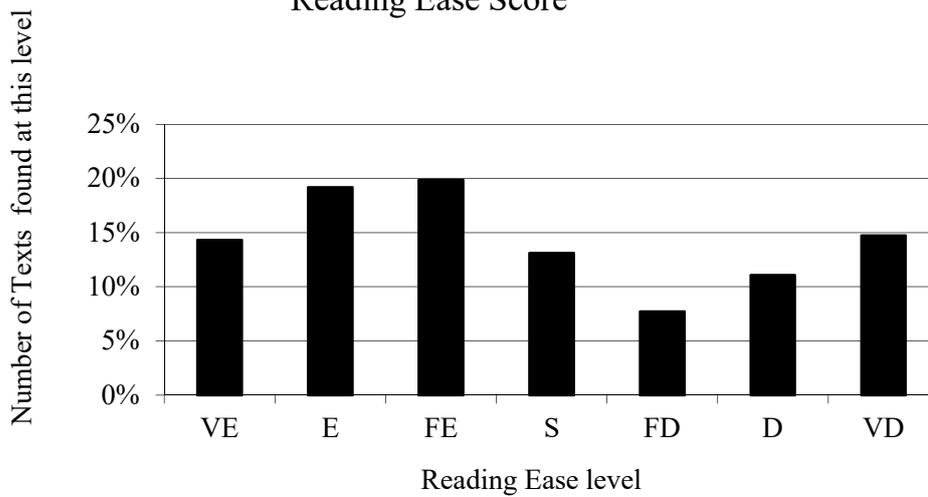
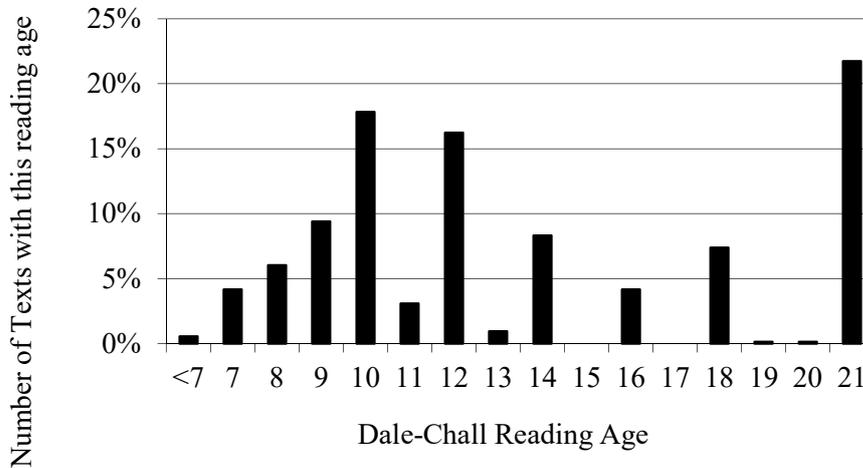


Fig 11.9 Combined: Dale-Chall Reading Age



This collating of diverse material provides a smoothed impression of the data. Yet in Chapter 4 (Greetings) we found a higher level of texts that were comfortable (Fig. 4.3) whilst the analysis of Collects (Chapter 5) showed a high level of challenge (Fig. 5.1-3 and 5.9-11). We must therefore be careful in the use of such broad and sweeping statements.

The Occasional Services studied in chapters 8 to 10, where there was less optional material, had material that could act as a barrier. These barriers came in the form of challenging text at intervals along the course of each piece of liturgy (see figures Fig 9.7 and 9.8). At Aintree Race Course you discover in excess of 95% of the course is flat, there are however 16 short sections that stop many horses getting to the end of the course. These are the fences that the horses need to negotiate. Liturgy can function in this fashion, if there are significant obstacles on the journey people decide not to continue: they fall off.

Taking the average across such diverse work is inadequate. The ‘head line’ ‘66% of Church of England liturgy has a reading age of 14 years or less’ sounds very encouraging but is very unhelpful. It is very different to the head line ‘The majority of Church of England services contain material that more than half our population find challenging’. But both describe the big canvas of our liturgy.

When we wish to produce material that is appropriate to those outside our Community of Practice we need to look at the detail not just the broad canvas. It is worth considering both the complete gathered liturgy and the individual texts within the liturgy. They tell a complementary story.

A mind set of the norm

It has been very encouraging to encounter material that, in the context of this dissertation, is comfortable, but these have commonly been held as ‘alternative texts’, located away from the main text. They are texts that need to be sought out. In addition they are often seen as the less desired or less adequate option.

Such institutional academic elitism is expressed in the rubrics. An example can be found in the rubric accompanying the ‘profession of faith’ in the Baptism Service: ‘Where there are strong pastoral reasons...’. The guidance is clear: the default option is the presumably preferable theologically better option: the alternative is to be avoided unless real undefined ‘pastoral reasons’ exist. The original statement of faith (In2) returns a SMOG Grade of 11 (Level 1), Dale-Chall Reading Age 9, Flesch Reading Ease Score 91 (Very Easy). The alternative returns a SMOG Grade of 7 (Entry Level), Dale-Chall Reading Age 9, Flesch Reading Ease Score 98 (Very Easy). This principle of hiding ‘the other’ away is characteristic of the style used in Common Worship material. In parishes, it takes conscious effort for the liturgist (parish priest/ reader/ administrator) to look for the more comfortable forms and include them. Structurally we are not taking the lead to ensure that comfortable forms are available. Without over stating the case it is similar to getting a ramp out

only when a wheel chair user approaches the church building. For people in challenging situations our aim should be to provide an unobstructed permanent safe route of access, not wheeling something out at the last minute making them wait and thereby drawing attention to their need.

The work completed within this dissertation argues the need for a change of approach: making the consideration of comfort in liturgy an early step question, not a last step remedial task. I am not arguing that all material should be of a particular type but that we should recognise the context in which liturgy will be used and shape material in light of this. This should be a conscious act and the norm and should be reflected in the published works that contain our liturgies.

Do I envisage writers sitting down with a blank sheet of paper and a list of permissible words? No, but I do envisage writers sitting down with such tools and interrogating the liturgies they produce, reflecting and rewriting to ensure appropriate levels of comfort.

Closed language of the Anglican Worshipping Community of Practice

Every Community of Practice has language and vocabulary that appears central to the life of the community. Without the terms ‘leg before wicket’ and ‘maiden over’ the game of cricket would be very different. What has our analysis of liturgical texts told us about the vocabulary of the worship of the Church of England? And is there vocabulary so central to our life that we might question if we can do without it?

Towards the end of chapters four to ten we have considered both Dale-Chall unfamiliar words and polysyllabic words that have had repeated use. Some of these words feature in more than one chapter. The polysyllabic words Almighty, eternal, everlasting, heavenly, saviour, unity, creation, every, family, merciful, resurrection, together, are examples. This is equally true of the Dale-Chall unfamiliar words: Almighty, eternal, grace, kingdom, grant, mercy, proclaim, heavenly, beloved, faithful, forgiveness, honour, image, presence, risen. We will return to these shortly.

There are over 950 challenging, either Dale-Chall unfamiliar or polysyllabic, words that have been used just once in the texts analysed. With such a low level of frequency we can assume that these are not essential words. They become a list of words that can be avoided. Of more importance are the 24 difficult words in Table 11.2. These occurred in ten or more of the areas of liturgy that we have considered.

Table 11.2 Challenging words used across the liturgies

Almighty	Forgiveness	Mercy
Beloved	Grace	Presence
Creation	Grant	Proclaim
Eternal	Heavenly	Resurrection
Everlasting	Honour	Risen
Every	Image	Saviour
Faithful	Kingdom	Together
Family	Merciful	

Table 11.3 takes these words and places them into three groups Group C is a group of words that are not clearly related to the religious matters (4 words). Group A contains words that define concepts that the experience of this dissertation make this writer believe it is difficult to discard altogether. Group B contains words that fall between these two extremes. They are words that have been frequently used but the experience of this thesis indicates the possibility of writing liturgy that avoids their use.

Table 11.3 Challenging words used across the liturgies

A	B	C
Almighty	Beloved	Forgiveness
Eternal	Creation	Grant
Faithful	Everlasting	Proclaim
Family	Heavenly	Every
Grace	Honour	
Kingdom	Image	
Mercy	Merciful	
Resurrection	Presence	
Risen	Together	
Saviour		

This establishes that not all high usage complex words are essential to liturgy. I repeat again that this does not mean we should always avoid them but we should use them carefully acknowledging the character of the congregation that will use the liturgy being developed. Locally there may be times when the inclusion of such vocabulary will be appropriate. I suggest that we should possess published complete liturgies that avoid such words. If such a suggestion were accepted you might see the release of an ‘Order One Communion Service-Alternative Text’.

Table 11.4: Challenging words from chapters 4 to 10

Chapter 4	Chapter 5	Chapter 6	Chapter 7	Chapter 8	Chapter 9	Chapter 10
Almighty	Almighty	Almighty	Almighty	Almighty	Almighty	Almighty
Confess	Mercy	Communion	Ascended	Baptism	Marriage	Kingdom
Confirm	Grace	Disciples	Covenant	Confirmation	Merciful	Merciful
Forgives	Worship	Family	Crucified	Fellowship	Spiritual	Mercy
Honour	Disciples	Grace	Holiness	Kingdom		Reign
Mercy	Merciful	Heavenly	Incarnation			Resurrection
Sinned	Saviour	Kingdom				
Worthy	Heavenly	Mourn				
		Risen				
		Saviour				

As previously established, looking solely at the broad canvas of liturgy has a weakness. In dealing with liturgy we need to retain a focus on the detail found in the smaller areas. Table 11.4 contains the ‘difficult words’ encountered across each of chapters 4 to 10. These, in the writer’s opinion, contain ideas central to the Worshippers’ Community of Practice and will be difficult to work without.

In this table there are 31 unique words: Almighty (In all 7 Columns), Ascended (1), Baptism (1), Communion (1), Confess (1), Confirm (1), Confirmation (1), Covenant (1), Crucified (1), Disciples (2), Family (1), Fellowship (1), Forgives (1), Grace (2), Heavenly (2), Holiness (1), Honour (1), Incarnation (1), Kingdom (3), Marriage (1), Merciful (3), Mercy (3), Mourn (1), Reign (1), Resurrection (1), Risen (1), Saviour (2), Sinned (1), Spiritual (1), Worship (1), Worthy (1).

All are Dale-Chall unfamiliar words whilst 17 are polysyllabic: Almighty (7), Ascended (1), Communion (1), Confirmation (1), Covenant (1), Crucified (1), Disciples (2), Family (1), Fellowship (1), Heavenly (2), Holiness (1), Incarnation (1), Marriage (1), Merciful (3), Resurrection (1), Saviour (2), Spiritual (1).

If we combine the lists generated from both the larger canvas with those generated from our reflections on specific areas of liturgy we end up with a list of 33 words. For ease of location these are summarised in table 11.5.

Table 11.5: Key words of the Worshipping Community of Practice.

Almighty	Faithful	Merciful
Ascended	Family	Mercy
Baptism	Fellowship	Mourn
Communion	Forgives	Reign
Confess	Grace	Resurrection
Confirm	Heavenly	Risen
Confirmation	Holiness	Saviour
Covenant	Honour	Sinned
Crucified	Incarnation	Spiritual
Disciples	Kingdom	Worship
Eternal	Marriage	Worthy

What is the consequence of such a set of ‘Key difficult words of the Worshipping Community of Practice’?

If such a list of words is recognised it is reasonable to assume that these words will only sparingly appear in liturgies where we are attempting to ensure comfort for the reader. Their use should be avoided if possible and kept down to a minimum. Where this cannot be achieved, and to increase

comfort further, they should be kept to the minister's use, rather than the congregational response. In consequence such words need not be included in written material that the congregation is expected to follow/read. Where words with complex meaning are used a degree of explanation should be incorporated into the surrounding liturgy. Foot notes and end notes will not achieve this.

What should be the aspirations of 'writing for accessibility'?

Throughout we have focused on comfort seen through a window of readability formula. Such a focus confines aspirations to comments linked with these ideas. The work completed in chapters 4 to 10 has shown that it has been possible to restructure existing liturgy reducing the number of polysyllabic and Dale-Chall unfamiliar words. It has further been possible, on many occasions, to reduce sentence lengths to less than 20 words. If all three of these criteria are achieved SMOG Grades of eight or less (entry level), Dale-Chall Reading Ages of eight or less and Flesch Reading Ease Scores above 95, generating Very Easy documents, can be achieved. The experience of this dissertation indicates that these should be aspirational figures for all liturgies that intend being comfortable.

Removing all Dale-Chall unfamiliar words proved more challenging than removing all polysyllabic words. If less than 6% (1 in 15) of the words used are Dale-Chall unfamiliar and the sentence length averages less than 15 words Dale-Chall Reading Ages of less than 9 can be achieved.

The experience of this research has revealed a small field of 33 'difficult words' that are central to the life of worship of the church. The complete exclusion of these would leave some liturgical texts incomplete. Where such words are used sparingly SMOG Grades of 12 or less (Level 1), Dale-Chall Reading Ages of 10 or less and Flesch Reading Ease Score of 90 (Very Easy) or higher, can be achieved. Experience has further shown that when low level polysyllabic word use occurs, Flesch Reading Ease Scores keep low when sentence length is above 20 words.

Issues of authorisation have been raised. Increasing the comfort level of material should not lead to a change in the orthodox beliefs and values that are held within liturgical text. The aspiration should be to tell the traditional story in the language of the congregation. Such activity will generate challenge. This challenge is evident whenever translation occurs and can be seen in the various translations of the Matthew 5:1-10, the Beatitudes. The process of authorisation generates confidence that orthodoxy has been retained.

Closing remarks

Looking through the window of accessibility, this study of liturgy has highlighted the evolutionary nature of liturgy. It has shown that over time the shape of liturgy has not only changed but has increasingly taken a form closer to that of the spoken word; ‘Everyman’s Best style’. This movement has resulted in liturgies with increased comfort¹⁰. It is a journey underway not a journey completed. Much of the material currently available still lies outside the comfort zone of a large percentage of our population.

The use of ‘readability formulas’, and their associated tools, has enabled some of the challenging texts within our liturgies to be identified. Syntactic causes of such challenge have been identified; texts, of increased comfort, aimed at conveying similar ideas have been substituted. Some of these texts address areas of liturgy that are not regulated by the need for ‘authorisation’. This means that they can be used immediately in public worship. Other suggestions, as they apply to areas where national authorisation is required, come as part of a wish list for use. Why is authorisation important? It is important that the work generating more comfortable texts is not a vehicle for changing the theology, ecclesiology or intent of text. Some individuals might believe that some issues need addressing but the adjustment of the comfort level of text should not allow this to be achieved this via a back door. A process of authorisation and peer scrutiny will hopefully ensure this does to occur. From the work completed there seem to be no compelling reasons that prevent the production of complete liturgies exhibiting high levels of comfort. These might then be authorised and brought into parish use. The current model of hiding ‘more comfortable options’ in sections of ‘alternative texts and additional material’ is not a good practice.

The current ease of access to the readability formulas used in this dissertation bring into the hands of parish based ministers (lay and ordained) a set of tools that will allow them to monitor material that is locally used.

In closing I return to an underlying principle of the Church of England:

Article XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

¹⁰ p. 59

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Appendix 4.1: Greetings for worship

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
G1.	Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you. And also with you.	CW	8.1	E	95	9	Grace 1 mercy 1	
G2.	Peace to this house and to all who live in it.	CW	8.1	E	100	--	--	
G3.	This is the day which the Lord has made. Let us rejoice and be glad in it.	CW	8.1	E	100	--	--	
G4.	We meet in the name of Jesus Christ, who died and was raised to the glory of God the Father. Grace and mercy be with you.	CW	8.1	E	96	9	--	
G5.	We meet in the name of Jesus Christ, who died and was raised to the glory of God the Father. Grace and mercy be with you.	CW	8.1	E	96	9	Grace 1 mercy 1	
G6.	The Lord be with you and also with you.	CW/A SB	8.1	E	100	--	--	
G7.	The Lord is here. His Spirit is with us	CW/A SB	8.1	E	100	--	--	

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
G8.	Grace and peace to you from God. May he fill you with truth and joy.	Patterns of worship	8.1	E	100	8	Grace 1	
G9.	Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you. And also with you.	Patterns of worship	8.1	E	95	9	Grace 1 mercy 1	
G10.	In the name of Christ (who died and was raised by the glory of the Father) we welcome you: grace, mercy and peace be with you all. And also with you.	Patterns of worship	8.1	E	98	8	grace 1 mercy 1	
G11.	Jesus suffered outside the city to make us holy through his blood. Let us come to him, looking for the city which is to come. Through him we offer our sacrifice of praise to God. Lord, open our lips: and our mouth shall proclaim your praise.	Patterns of worship	8.1	E	90	8	Jesus 1 proclaim1 sacrifice 1	
G12.	Lord, direct our thoughts, teach us to	Patterns of	8.1	E	84	10	worship 1	

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
	pray, lift up our hearts to worship you in Spirit and in truth, through Jesus Christ.	worship						
G13.	Loving Lord, fill us with your life- giving, joy-giving, peace-giving presence, that we may praise you now with our lips and all the day long with our lives, through Jesus Christ our Lord.	Patterns of worship	8.1	E	65	14	joy-giving 1 life-giving 1 peace-giving 1 presence 1	
G14.	May the light and peace of Jesus Christ our Lord be with you. The Lord bless you.	Patterns of worship	8.1	E	100	-	--	
G15.	Praise our God, all you his servants: those who fear him, both small and great.	Patterns of worship	8.1	E	100	-	--	
G16.	The grace and mercy of our Lord	Patterns of	8.1	E	98	9	grace 1	

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
	Jesus Christ be with you. And also with you.	worship					mercy 1	
G17.	The Lord of glory be with you. The Lord bless you.	Patterns of worship	8.1	E	100	-	--	
G18.	This is the day which the Lord has made. Let us rejoice and be glad in it.	Patterns of worship	8.1	E	100	-		
G19.	Blessed be God, Father, Son and Holy Spirit. Blessed be his kingdom, now and for ever. There is one body and one spirit. There is one hope to which we were called; one Lord, one faith, one baptism, one God and Father of all.	CW	10.5	L1	95	7	baptism 1 kingdom 1	

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
	Peace be with you and also with you.							
G20.	O Lord, open thou our lips: and our mouth shall show forth thy praise. God, make speed to save us: O Lord, make haste to help us. Glory be to the Father and to the Son, and to the Holy Spirit: as it was in the beginning, is now and ever shall be, world without end.	Patterns of worship	11.0	L1	97	8	haste 1 thou 1 thy 1	beginning 3 1
G21.	We will praise the name of the Lord; ascribe greatness to our God. Lord, open our lips: and our mouth shall proclaim your praise. (Alleluia!)	Patterns of worship	11.4	L1	92	9	Alleluia 1 ascribe 1 greatness 1 proclaim 1	Alleluia 4 1

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
G22.	Great is the Lord and worthy of all praise. Praise and glory and wisdom, thanksgiving and honour, power and might, be to our God for ever and ever! (Alleluia!)	Patterns of worship	11.7	L1	77	9	Alleluia 1 honour 1 wisdom 1 worthy 1	Alleluia 4 1 thanksgiving 3 1
G23.	Alleluia Christ is risen. He is risen indeed. Alleluia. There is one body and one spirit. There is one hope to which we were called; one Lord, one faith, one baptism, one God and Father of all. The Lord be with you. And also with you.	CW	11.9	L1	89	8	Alleluia 2 baptism 1 risen 2	Alleluia 4 2
G24.	Alleluia! Christ is risen. He is risen indeed. Alleluia!	CW	(SMOG 12.2)	Literacy level 1.)	35	21	Alleluia 2 Christ 1 risen 2	Alleluia 4 2

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
G25.	<p>The Lord our God, the Almighty, reigns.</p> <p>Let us rejoice and shout for joy, and give God the glory. Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and shall be for ever. (Alleluia!)</p>	Patterns of worship	12.6	L1/2	87	7	Alleluia 1 reigns 1	<p>Alleluia 4 1</p> <p>Almighty 3 1</p> <p>beginning 3 1</p>
G26.	<p>O Lord, we call to you: come to us quickly.</p> <p>Hear us when we cry to you.</p> <p>Let our prayer be set forth in your sight as incense: the lifting up of our hands as the evening sacrifice.</p> <p>Glory to the Father, and to the Son, and to the Holy Spirit: as it was in</p>	Patterns of worship	12.8	L1/2	89	7	Alleluia 1 incense 1 sacrifice 1	<p>Alleluia 4 1</p> <p>beginning 3 1</p> <p>evening 3 1</p> <p>sacrifice 3 1</p>

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
	the beginning, is now, and shall be for ever. (Alleluia!)							
G27.	Praise God! For the Lord, our almighty God, is King! Happy are those who have been invited to the wedding-feast of the Lamb. (Alleluia!)	Patterns of worship	13.1	L1/2	80	9	Alleluia 1 almighty 1 wedding-feast 1	Alleluia 4 1 almighty 3 1 invited 3 1 wedding-feast 3 1
G28.	Christ has brought us out of darkness: to live in his marvellous light.	Patterns of worship	13.8	L1/2	96	9	Christ 1 marvellous 1	marvellous 3 1
G29.	We stand before the throne of God with countless crowds from every nation and race, tribe and language. Salvation belongs to our God! (Alleluia!)	Patterns of worship	13.8	L1/2	71	10	Alleluia 1 countless 1 Salvation 1 tribe 1	Alleluia 4 1 every 3 1 Salvation 3 1

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables/Frequency)
G30.	<p>We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus: so that the death of Jesus may be revealed. We fix our eyes not on what is seen: but on what is unseen and eternal.</p>	Patterns of worship	14.7	L2	81	10	<p>abandoned 1 eternal 1 every 1 despair 1 eternal 1 perplexed 1 persecuted 1 revealed 1 struck 1 unseen 1</p>	<p>abandoned 3 1 eternal 3 1 every 3 1 persecuted 4 1</p>
G31.	<p>We have come to the city of the living God, to the heavenly Jerusalem, with thousands of angels in joyful assembly. Alleluia! We have come to God the judge of all,</p>	Patterns of worship	15.7	L2	61	10	<p>Alleluia 2 assembly 1 covenant 1 heavenly 1 mediator 1</p>	<p>Alleluia 4 2 assembly 3 1 covenant 3 1 heavenly 3 1</p>

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
	to Jesus the mediator of the new covenant. Alleluia!							Jerusalem 4 1 mediator 4 1
G32.	We have come together as the family of God in our Father's presence to offer him praise and thanksgiving, to hear and receive his holy word, to bring before him the needs of the world, to ask his forgiveness of our sins, and to seek his grace, that through his Son Jesus Christ we may give ourselves to his service.	CW/ ASB Morning evening prayer)	20.9	L2	37	21	forgiveness 1 grace 1 presence 1 seek 1	family 3 1 forgiveness 3 1 thanksgiving 3 1 together 3 1
G33.	Dearly beloved brethren, the Scripture moveth us in sundry places to	BCP	22.5	L2	67	14	accompany 1 acknowledge 2	accompany 4 1 acknowledge 3 2

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/ Frequency	3 or more syllables (No of syllables /Frequency)
	<p>acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of almighty God our heavenly Father; but confess them with an humble, lowly, penitent and</p> <p>obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render</p>						<p>almighty 1</p> <p>although 1</p> <p>assemble 1</p> <p>beloved 1</p> <p>benefits 1</p> <p>beseech 1</p> <p>brethren 1</p> <p>chiefly 1</p> <p>cloak 1</p> <p>confess2</p> <p>dissemble 1</p> <p>forgiveness 1</p> <p>grace 1</p> <p>heavenly 2</p> <p>humble2</p> <p>humbly 1</p> <p>infinite 1</p> <p>lowly 1</p> <p>manifold 1</p>	<p>almighty 3 1</p> <p>assemble 3 1</p> <p>benefits 3 1</p> <p>dissemble 3 1</p> <p>forgiveness 3 1</p> <p>heavenly 3 2</p> <p>infinite3 1</p> <p>manifold 3 1</p> <p>necessary 4 1</p> <p>obedient 4 1</p> <p>penitent 3 1</p> <p>requisite 3 1</p>

code	Greeting	Source	SMOG	Literacy level	Flesch Reading Ease Score	Dale-Chall reading age	Dale Chall Unfamiliar words/Frequency	3 or more syllables (No of syllables /Frequency)
	<p>thanks for the great benefits that we have</p> <p>received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul.</p> <p>Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me:</p>						<p>mercy 1</p> <p>moveth1</p> <p>nor 1</p> <p>obedient 1</p> <p>obtain 1</p> <p>penitent 1</p> <p>render 1</p> <p>requisite 1</p> <p>Scripture 1</p> <p>sundry 1</p> <p>unto 1</p> <p>Wherefore 1</p> <p>wickedness 1</p> <p>worthy 1</p>	<p>together 3</p> <p>1</p> <p>wickedness 3</p> <p>1</p>

Appendix 4.2: Collects: words not found in Dale Chall 300 word list

Word	Frequency it is used in words of greeting
abandoned	1
acknowledge	1
Alleluia	9
almighty	2
ascribe	1
assembly	1
baptism	1
beloved	1
brethren	1
Christ	2
cloak	1
confess	1
countless	1
covenant	1
despair	1
dissemble	1
eternal	1
forgiveness	2

Grace	8
greatness	1
heavenly	2
honour	1
humble	1
incense	1
infinite	1
Jesus	1
joy-giving	1
life-giving	1
lowly	1
manifold	1
marvellous	1
mediator	1
mercy	6
moveth	1
nor	2
obedient	2
obtain	2
peace-giving	1

penitent	2
perplexed	1
persecuted	1
presence	2
proclaim	2
reigns	1
revealed	1
risen	2
sacrifice	2
Salvation	1
Scripture	2
seek	1
struck	1
sundry	2
tribe	1
unseen	1
wedding-feast	1
wickedness	2
wisdom	1
worship	1
worthy	1

Appendix 4.3: Greeting Words that are used with 3 or more syllables

Word	Number of syllables	Frequency of use
abandoned	3	1
accompany	4	1
acknowledge	3	1
Alleluia	4	9
Almighty	3	3
assemble	3	1
assembly	3	1
beginning	3	3
benefits	3	1
covenant	3	1
dissemble	3	1
eternal	3	1
evening	3	1
every	3	2
family	3	1
forgiveness	3	2
heavenly	3	2
infinite	3	1

invited	3	1
Jerusalem	4	1
manifold	3	1
marvellous	3	1
mediator	4	1
necessary	4	1
obedient	4	1
penitent	3	1
persecuted	4	1
sacrifice	3	1
Salvation	3	1
thanksgiving	3	2
together	3	2
wedding-feast	3	1
wickedness	3	2

Appendix 8.1- Comparative structure of liturgies for Baptism and Confirmation outside the Eucharist

Baptism apart from a Celebration of Holy Communion) Archbishops' Council, 2003a)	Confirmation outside the Order for Celebration of Holy Communion (Archbishops' Council, 2003)
Preparation	Preparation
<i>At the entry of the ministers a hymn may be sung.</i>	<i>At the entry of the ministers, a hymn may be sung.</i>
The Greeting	The Greeting
<i>The president may say</i>	<i>The bishop greets the people, using these or other suitable words</i>
The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all All and also with you. (B1)	Blessed be God, Father, Son and Holy Spirit. Blessed be his kingdom, now and for ever. Amen. (C1)
<i>Words of welcome or introduction may be said.</i>	<i>or from Easter Day to Pentecost</i>
<i>The president may use the prayer of thanksgiving</i> We rejoice today with the family of N and N as they thank God for the gift of life and bring their children for baptism. God our Creator, we thank you for the wonder of new life and for the mystery of human love. We give thanks for all whose support and skill surround and sustain the beginning of life. As Jesus knew love and discipline within a human family, may these children grow in strength and wisdom. As Mary knew the joys and pains of motherhood, give these parents your sustaining grace and love; through Jesus Christ our Lord. Amen (B2)	Alleluia Christ is risen. He is risen indeed. Alleluia. There is one body and one spirit. There is one hope to which we were called; one Lord, one faith, one baptism, one God and Father of all. Peace be with you. And also with you. (C2)
Introduction	Introduction
<i>The president may use these or other words. (For seasonal introductions, see here)</i>	<i>The bishop may introduce the service.</i>
Our Lord Jesus Christ has told us that to enter the kingdom of heaven we must be born again of water and the Spirit, and has given us baptism as the sign and seal of this new birth. Here we are washed by the Holy Spirit and made clean. Here we are clothed with Christ, dying to sin that we may live his risen life. As children of God, we have a new dignity and God calls us to fullness of life. (B3)	<i>Gloria in excelsis may be used.</i>
The Collect	The Collect
<i>The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.</i>	<i>The bishop introduces a period of silent prayer with the words Let us pray or a more specific bidding.</i>
Either the Collect of the Day or this Collect is said. (For seasonal Collects, see here .)	<i>The Collect of the Day is normally used on Sundays and on Principal Festivals. On other occasions a seasonal Collect or this prayer is used</i>

<p>Heavenly Father, by the power of your Holy Spirit you give to your faithful people new life in the water of baptism. Guide and strengthen us by the same Spirit, that we who are born again may serve you in faith and love, and grow into the full stature of your Son, Jesus Christ, who is alive and reigns with you in the unity of the Holy Spirit now and for ever. Amen.</p>	<p>Heavenly Father, by the power of your Holy Spirit you give to your faithful people new life in the water of baptism. Guide and strengthen us by the same Spirit, that we who are born again may serve you in faith and love, and grow into the full stature of your Son, Jesus Christ, who is alive and reigns with you in the unity of the Holy Spirit now and for ever. Amen.</p>
The Liturgy of the Word	The Liturgy of the Word
<i>The readings of the day are normally used on Sundays, Principal Feasts, other Principal Holy Days and Festivals. For other occasions, see here and here.</i>	<i>The readings of the day are normally used on Sundays and Principal Festivals. For other occasions a Table of Readings is provided.</i>
<i>Either one or two readings from Scripture may precede the Gospel reading. At the end of each the reader may say</i>	<i>Either one or two readings from Scripture may precede the Gospel reading. At the end of each the reader may say</i>
This is the word of the Lord. All Thanks be to God.	This is the word of the Lord. Thanks be to God.
<i>The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.</i>	<i>The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.</i>
Gospel Reading	Gospel Reading
<i>An acclamation may herald the Gospel reading. When the gospel is announced the reader says</i>	<i>An acclamation may herald the Gospel reading. When the Gospel is announced the reader says</i>
Hear the gospel of our Lord Jesus Christ according to <i>N</i> . Glory to you, O Lord.	Hear the Gospel of our Lord Jesus Christ according to <i>N</i> . Glory to you, O Lord.
<i>At the end</i>	<i>At the end</i>
This is the Gospel of the Lord. Praise to you, O Christ.	This is the Gospel of the Lord. Praise to you, O Christ.
Sermon	Sermon
The Liturgy of Baptism	The Liturgy of Initiation
Presentation of the Candidates	Presentation of the Candidates
<i>The candidates may be presented to the congregation. Where appropriate, they may be presented by their godparents or sponsors.</i>	<i>The candidates may be presented to the congregation. Where appropriate, they may be presented by their godparents or sponsors.</i>
<i>The president asks those candidates for baptism who are old enough to answer for themselves</i>	<i>The bishop asks the candidates</i>
Do you wish to be baptized? I do. (B4)	Have you been baptized in the name of the Father, and of the Son, and of the Holy Spirit? I have. Are you ready with your own mouth and from your own heart to affirm your faith in Jesus Christ? I am. (C3)
<i>Testimony by the candidates may follow.</i>	<i>Testimony by the candidates may follow.</i>
<i>The president addresses the whole congregation</i>	<i>The bishop addresses the whole congregation</i>
Faith is the gift of God to his people. In baptism the Lord is adding to our number those whom he is calling. People of God, will you welcome <i>these children/candidates</i> and uphold <i>them</i> in <i>their</i> new life in Christ? With the help of God, we will. (B5)	People of God, will you welcome <i>these candidates</i> and uphold <i>them</i> in <i>their</i> life in Christ? With the help of God, we will. (C4)
<i>The president then says to the parents and godparents</i>	

<p>Parents and godparents, the Church receives <i>these children</i> with joy. Today we are trusting God for <i>their</i> growth in faith. Will you pray for <i>them</i>, draw <i>them</i> by your example into the community of faith and walk with <i>them</i> in the way of Christ? With the help of God, we will. In baptism <i>these children</i> begin <i>their</i> journey in faith. You speak for <i>them</i> today. Will you care for <i>them</i>, and help <i>them</i> to take <i>their</i> place within the life and worship of Christ's Church? With the help of God, we will. (B6)</p>	
<p>The Decision <i>A large candle may be lit. The president addresses the candidates directly, or through their parents, godparents and sponsors</i></p>	<p>The Decision <i>A large candle may be lit. The president addresses the candidates directly, or through their parents, godparents and sponsors</i></p>
<p>In baptism, God calls us out of darkness into his marvellous light. To follow Christ means dying to sin and rising to new life with him. Therefore I ask: Do you reject the devil and all rebellion against God? I reject them. Do you renounce the deceit and corruption of evil? I renounce them. Do you repent of the sins that separate us from God and neighbour? I repent of them. Do you turn to Christ as Saviour? I turn to Christ. Do you submit to Christ as Lord? I submit to Christ. Do you come to Christ, the way, the truth and the life? I come to Christ. (I2)</p>	<p>In baptism, God calls us out of darkness into his marvellous light. To follow Christ means dying to sin and rising to new life with him. Therefore I ask: Do you reject the devil and all rebellion against God? I reject them. Do you renounce the deceit and corruption of evil? I renounce them. Do you repent of the sins that separate us from God and neighbour? I repent of them. Do you turn to Christ as Saviour? I turn to Christ. Do you submit to Christ as Lord? I submit to Christ. Do you come to Christ, the way, the truth and the life? I come to Christ. (I2)</p>
<p><i>Where there are strong pastoral reasons, the alternative form of the Decision (here) may be used.</i> Therefore I ask: Do you turn to Christ? I turn to Christ. Do you repent of your sins? I repent of my sins. Do you renounce evil? I renounce evil. (I3)</p>	<p><i>Where there are strong pastoral reasons, the alternative form of the Decision may be used.</i> Therefore I ask: Do you turn to Christ? I turn to Christ. Do you repent of your sins? I repent of my sins. Do you renounce evil? I renounce evil. (I3)</p>
<p>Signing with the Cross</p>	<p><i>The bishop says</i></p>
<p><i>The president or another minister makes the sign of the cross on the forehead of each candidate, saying</i></p>	<p>May God who has given you the desire to follow Christ give you strength to continue in the Way. Amen.</p>
<p>Christ claims you for his own. Receive the sign of his cross. (B7)</p>	<p><i>The ministers and candidates for confirmation gather at the baptismal font. A canticle, psalm, hymn or a litany may be used.</i></p>

<i>The president may invite parents, godparents and sponsors to sign the candidates with the cross.</i>	
<i>When all the candidates have been signed, the president says</i>	
Do not be ashamed to confess the faith of Christ crucified. Fight valiantly as a disciple of Christ against sin, the world and the devil, and remain faithful to Christ to the end of your life. (B7)	
May almighty God deliver you from the powers of darkness, restore in you the image of his glory, and lead you in the light and obedience of Christ. Amen. (B8)	
Prayer over the Water	
<i>The ministers and candidates gather at the baptismal font.</i>	
<i>A canticle, psalm, hymn or litany may be used (see here)</i>	
<i>The president stands before the water of baptism and says</i>	
<i>(optional seasonal and responsive forms are provided here and here)</i>	
Praise God who made heaven and earth, who keeps his promise for ever.	
Let us give thanks to the Lord our God. It is right to give thanks and praise. We thank you, almighty God, for the gift of water to sustain, refresh and cleanse all life. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel from slavery in Egypt to freedom in the Promised Land. In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us from the death of sin to newness of life. We thank you, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore, in joyful obedience to your Son, we baptize into his fellowship those who come to him in faith. Now sanctify this water that, by the power of your Holy Spirit, they may be cleansed from sin and born again. Renewed in your image, may they walk by the light of faith and continue for ever in the risen life of Jesus Christ our Lord; to whom with you and the Holy Spirit be all honour and glory, now and for ever. All Amen. (B9)	

<p>Let us give thanks to the Lord our God. It is right to give thanks and praise.</p> <p>We thank you, almighty God, for the gift of water to sustain, refresh and cleanse all life. Over water the Holy Spirit moved in the beginning of creation. Through water you led the children of Israel from slavery in Egypt to freedom in the Promised Land. In water your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us from the death of sin to newness of life. Lord of life, renew your creation.</p> <p>We thank you, Father, for the water of baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore, in joyful obedience to your Son, we baptize into his fellowship those who come to him in faith. Lord of life, renew your creation.</p> <p>Now sanctify this water that, by the power of your Holy Spirit, they may be cleansed from sin and born again. Renewed in your image, may they walk by the light of faith and continue for ever in the risen life of Jesus Christ our Lord; to whom with you and the Holy Spirit be all honour and glory, now and for ever. Amen. Lord of life, renew your creation. (B9a)</p>	
Profession of Faith	Profession Of Faith
<i>The president addresses the congregation</i>	<i>The bishop addresses the congregation</i>
<p>Brothers and sisters, I ask you to profess together with <i>these candidates</i> the faith of the Church. Do you believe and trust in God the Father? I believe in God, the Father almighty, creator of heaven and earth. Do you believe and trust in his Son Jesus Christ? I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead. Do you believe and trust in the Holy Spirit?</p>	<p>Brothers and sisters, I ask you to profess together with <i>these candidates</i> the faith of the Church. Do you believe and trust in God the Father? I believe in God, the Father almighty, creator of heaven and earth. Do you believe and trust in his Son Jesus Christ? I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead. Do you believe and trust in the Holy Spirit?</p>

<p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen. (14)</p>	<p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen. (14)</p>
<p><i>Where there are strong pastoral reasons, the alternative Profession of Faith (see here 15) may be used.</i></p>	<p><i>Where there are strong pastoral reasons the <u>Alternative Profession of Faith</u> may be used 15.</i></p>
<p>Let us affirm, together with these who are being baptized, our common faith in Jesus Christ.</p> <p>Do you believe and trust in God the Father, source of all being and life, the one for whom we exist? I believe and trust in him.</p> <p>Do you believe and trust in God the Son, who took our human nature, died for us and rose again? I believe and trust in him.</p> <p>Do you believe and trust in God the Holy Spirit, who gives life to the people of God and makes Christ known in the world? I believe and trust in him.</p> <p>This is the faith of the Church. This is our faith.</p>	<p>Let us affirm, together with these who are being baptized, our common faith in Jesus Christ.</p> <p>Do you believe and trust in God the Father, source of all being and life, the one for whom we exist? I believe and trust in him.</p> <p>Do you believe and trust in God the Son, who took our human nature, died for us and rose again? I believe and trust in him.</p> <p>Do you believe and trust in God the Holy Spirit, who gives life to the people of God and makes Christ known in the world? I believe and trust in him.</p> <p>This is the faith of the Church. This is our faith.</p>

We believe and trust in one God, Father, Son and Holy Spirit. (15)	We believe and trust in one God, Father, Son and Holy Spirit. (15)
Baptism	
<i>If the candidate(s) can answer for themselves, the president may say to each one</i> N, is this your faith?	<i>The candidates may come forward to the font and sign themselves with water, or the bishop may sprinkle them.</i>
<i>Each candidate answers in their own words, or</i> This is my faith.	
<i>The president or another minister dips each candidate in water, or pours water on them, saying</i>	
N, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. All Amen. (B10)	
<i>If the newly baptized are clothed with a white robe, a hymn or song may be used, and then a minister may say</i>	
You have been clothed with Christ. As many as are baptized into Christ have put on Christ. (B11)	
<i>The president may say</i>	
May God, who has received you by baptism into his Church, pour upon you the riches of his grace, that within the company of Christ's pilgrim people you may daily be renewed by his anointing Spirit, and come to the inheritance of the saints in glory. All Amen. (B12)	
<i>The president and those who have been baptized may return from the font.</i>	
	<i>Then the bishop says</i>
	Almighty God, we thank you for our fellowship in the household of faith with all who have been baptized into your name. Keep us faithful to our baptism, and so make us ready for that day when the whole creation shall be made perfect in your Son, our Saviour Jesus Christ. Amen. (C5)
	<i>The bishop and the candidates gather at the place of confirmation. A hymn, chant or litany may be used.</i>
	CONFIRMATION
	<i>The bishop stands before those who are to be confirmed, and says</i>
	Our help is in the name of the Lord who has made heaven and earth.

	Blessed be the name of the Lord now and for ever. Amen. (C6)
	<i>The bishop extends his hands towards those to be confirmed and says</i>
	Almighty and ever-living God, you have given these your servants new birth in baptism by water and the Spirit, and have forgiven them all their sins. Let your Holy Spirit rest upon them: the Spirit of wisdom and understanding; the Spirit of counsel and inward strength; the Spirit of knowledge and true godliness; and let their delight be in the fear of the Lord. Amen. (C7)
	<i>The bishop addresses each candidate by name He then lays his hand on the head of each, saying</i>
	N, God has called you by name and made you his own. Confirm, O Lord, your servant with your Holy Spirit. Amen. (C8)
	<i>The bishop invites the congregation to pray for all those on whom hands have been laid</i>
	Defend, O Lord, these your servants with your heavenly grace, that they may continue yours for ever, and daily increase in your Holy Spirit more and more until they come to your everlasting kingdom. Amen. (C9)
Commission	Commission
Either	<i>The bishop may use this Commission</i>
<i>Where the newly baptized are unable to answer for themselves, a minister addresses the congregation, parents and godparents, using these or similar words</i>	
As <i>they</i> grow up, <i>they</i> will need the help and encouragement of the Christian community, so that <i>they</i> may learn to know God in public worship and private prayer, follow Jesus Christ in the life of faith, serve <i>their</i> neighbour after the example of Christ, and in due course come to confirmation. As part of the Church of Christ, we all have a duty to support <i>them</i> by prayer, example and teaching. As <i>their</i> parents and godparents, you have the prime responsibility for guiding and helping <i>them</i> in <i>their</i> early years. This is a demanding task for which you will need the help and grace of God. Therefore let us now pray for grace in guiding <i>these children</i> in the way of faith. (B13)	
One or more of the following prayers may be used	
Faithful and loving God, bless those who care for <i>these children</i> and grant them your gifts of love, wisdom and faith. Pour upon them your healing and reconciling love, and protect their home from all evil. Fill them with the light of your presence and establish them in the joy of your kingdom,	

through Jesus Christ our Lord. Amen. (B14)	
God of grace and life, in your love you have given us a place among your people; keep us faithful to our baptism, and prepare us for that glorious day when the whole creation will be made perfect in your Son our Saviour Jesus Christ. <i>All Amen. (B15)</i>	
<i>N and N,</i> today God has touched you with his love and given you a place among his people. God promises to be with you in joy and in sorrow, to be your guide in life, and to bring you safely to heaven. In baptism God invites you on a life-long journey. Together with all God's people you must explore the way of Jesus and grow in friendship with God, in love for his people, and in serving others. With us you will listen to the word of God and receive the gifts of God. (B16)	
or	
<i>Here or at the beginning of the Sending Out, a minister may say to the newly baptized who are able to answer for themselves</i>	
Those who are baptized are called to worship and serve God. Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers? With the help of God, I will. Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord? With the help of God, I will. Will you proclaim by word and example the good news of God in Christ? With the help of God, I will. Will you seek and serve Christ in all people, loving your neighbour as yourself? With the help of God, I will. Will you acknowledge Christ's authority over human society, by prayer for the world and its leaders, by defending the weak, and by seeking peace and justice? With the help of God, I will. May Christ dwell in your heart(s) through faith, that you may be rooted and grounded in love and bring forth the fruit of the Spirit. All Amen. (I7)	Those who are baptized are called to worship and serve God. Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers? With the help of God, I will. Will you seek and serve Christ in all people, loving your neighbour as yourself? With the help of God, I will. Will you acknowledge Christ's authority over human society, by prayer for the world and its leaders, by defending the weak, and by seeking peace and justice? With the help of God, I will. May Christ dwell in your hearts through faith, that you may be rooted and grounded in love and bring forth the fruit of the Spirit. Amen. (I6)
The Welcome and Peace	The Peace
There is one Lord, one faith, one baptism: <i>N and N,</i> by one Spirit we are all baptized into one body.	

(B17) We welcome you into the fellowship of faith; we are children of the same heavenly Father; we welcome you. (B18)	
<i>The congregation may greet the newly baptized.</i>	
<i>The president introduces the Peace</i>	<i>The bishop introduces the Peace in these or other suitable words (<u>seasonal forms</u> are provided in the service for Holy Baptism)</i>
We are all one in Christ Jesus. We belong to him through faith, heirs of the promise of the Spirit of peace. The peace of the Lord be always with you and also with you. (B19)	God has made us one in Christ. He has set his seal upon us and, as a pledge of what is to come, has given the Spirit to dwell in our hearts. The peace of the Lord be always with you. And also with you. (C10)
<i>A minister may say</i>	<i>A minister may say</i>
Let us offer one another a sign of peace.	Let us offer one another a sign of peace.
<i>All may exchange a sign of peace.</i>	<i>All may exchange a sign of peace.</i>
Prayers of Intercession	Prayers of Intercession
<i>Intercessions may be led by the president or others. These or other suitable words may be used. For seasonal forms and an alternative form, see <u>here</u> and <u>here</u>. The intercession concludes with the Lord's Prayer.</i>	<i>The service continues with suitable prayers, ending with the Lord's Prayer. It is appropriate that the newly confirmed take their part in leading the prayers. The prayers provided <u>in the service of Holy Baptism</u> or <u>in the service of Confirmation</u> may be used.</i>
As a royal priesthood, let us pray to the Father through Christ who ever lives to intercede for us. Reveal your kingdom among the nations; may peace abound and justice flourish. <i>Epecially for ...</i> Your name be hallowed. Your kingdom come. Send down upon us the gift of the Spirit and renew your Church with power from on high. <i>Epecially for ...</i> Your name be hallowed. Your kingdom come. Deliver the oppressed, strengthen the weak, heal and restore your creation. <i>Epecially for ...</i> Your name be hallowed. Your kingdom come. Rejoicing in the fellowship of the Church on earth, we join our prayers with all the saints in glory. Your name be hallowed. Your kingdom come. (B20)	
The Lord's Prayer	
As our Saviour taught us, so we pray:	
Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power,	

<p>and the glory are yours now and for ever. Amen. (B21)</p>	
<p><i>or</i></p>	
<p>Let us pray with confidence as our Saviour has taught us</p>	
<p>All Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen. (B22)</p>	
<p>The Sending Out If the words <u>here</u> have not been used earlier, a minister may address the newly baptized who are able to answer for themselves, using those words.</p>	<p>The Sending Out</p>
<p>The Blessing</p>	<p>The Blessing</p>
<p><i>The president may use a seasonal blessing (<u>here</u>), or another suitable blessing, or</i></p>	<p><i>The bishop may use a <u>seasonal blessing</u> from the service for Holy Baptism, or another suitable blessing, or</i></p>
<p>The God of all grace, who called you to his eternal glory in Christ Jesus, establish, strengthen and settle you in the faith; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. Amen. (18)</p>	<p>The God of all grace, who called you to his eternal glory in Christ Jesus, establish, strengthen and settle you in the faith; and the blessing of God almighty, the Father, the Son and the Holy Spirit, be upon you and remain with you always. Amen. (18)</p>
<p>Giving of a Lighted Candle</p>	
<p><i>The bishop or another person may give all candidates a lighted candle. These may be lit from the candle used at the Decision.</i></p>	
<p><i>When all have received a candle, the bishop says</i></p>	
<p>God has delivered us from the dominion of darkness and has given us a place with the saints in light. You have received the light of Christ; walk in this light all the days of your life. Shine as a light in the world to the glory of God the Father. (B23)</p>	
<p>The Dismissal</p>	<p>The Dismissal</p>
<p>Go in the light and peace of Christ. Thanks be to God. (19)</p>	<p>Go in the light and peace of Christ. Thanks be to God. (19)</p>
<p><i>From Easter Day to Pentecost Alleluia, alleluia may be added to both the versicle and the response.</i></p>	<p><i>From Easter to Pentecost Alleluia Alleluia may be added after both the versicle and response.</i></p>
	<p><i>The bishop may lead the newly confirmed through the church.</i></p>

Appendix 13.1- Worked examples of calculations

1. SMOG calculations

Number of sentences = 2

Number of polysyllabic words = 4

Sample text:

Lord of all,
 who gave to your servants Cyril and Methodius
 the gift of tongues to proclaim the gospel to the Slavs:
 make your whole Church one as you are one
 that all Christians may honour one another,
 and east and west acknowledge
 one Lord, one faith, one baptism,
 and you, the God and Father of all;
 through Jesus Christ your Son our Lord,
 who is alive and reigns with you,
 in the unity of the Holy Spirit,
 one God, now and for ever.

$$\text{grade} = 1.0430 \sqrt{\text{number of polysyllables} \times \frac{30}{\text{number of sentences}}} + 3.1291$$

$$\text{Smog Grade} = 1.043 \times \sqrt{\left(\begin{array}{c} \text{Number of} \\ \text{polysyllabic} \\ \text{words} \end{array} \times \frac{30}{\text{number of sentences}} \right)} + 3.1291$$

$$\text{Smog Grade} = 1.043 \times \sqrt{\left(4 \times \frac{30}{2} \right)} + 3.1291 = 11.2$$

2. Conversion of a SMOG grade to a level:

11.2 is greater than 10 but less than 12. This puts it into level 1

Fig 3.2

E = Entry level	---	SMOG Grade ≤ 10
L1 = Level 1	---	$10 < \text{SMOG Grade} \leq 12$
L1/2= Border level 1 and 2	---	$12 < \text{SMOG Grade} < 14$
L2 = Level 2	---	SMOG Grade ≥ 14