



## **A MESSAGE FROM TIM**

February 15, 2024

As we observe Lent I on Sunday with the chanting of the Great Litany, we are once again reminded of our common heritage within the larger realm of the Anglican Communion. We have many historic traditions and customs which ground our faith and serve as reminders of Christ's love for us, however, the Great Litany is one our most ancient dating back to the fifth century with origins in Rome. The Litany was the first English language rite to be prepared by Archbishop Thomas Cranmer, who gave us Evensong, and was first published in 1544. As he did with constructing the liturgy for Evensong by combining Compline and Vespers, Cranmer consolidated certain groups of petitions into single prayers with response. His Majesty King Henry VIII ordered the Litany to be used in processions when England entered a war with Scotland, and it was printed as an appendix in the 1549 Book of Common Prayer. The 1552 BCP used the Litany for Morning Prayer on Sundays, Wednesdays, and Fridays and the 1928 BCP allowed for its use before the Eucharist as well as providing for a shortened version for use at ordinations. For the 1979 BCP it was given the name The Great Litany to distinguish it from other lesser litanies.

The Great Litany may either be sung or said in procession or while kneeling or standing. Because of its penitential tone, it is especially appropriate during Lent and has found a home in most parishes on Lent 1 as a way to begin the Lenten Season in unified prayer. When the Great Litany is used as part of the Eucharist at the Entrance, it ends with the Kyrie and negates the need for the Prayers of the People.

As we say the Great Litany in Procession at the 8 am service and chant the Great Litany in Procession at the 10 am service we will be lifting our voices with those around the world and with those who have gone before as we pray together this powerful and ancient prayer which has been a part of our faith for centuries.

Blessings,

Tim