



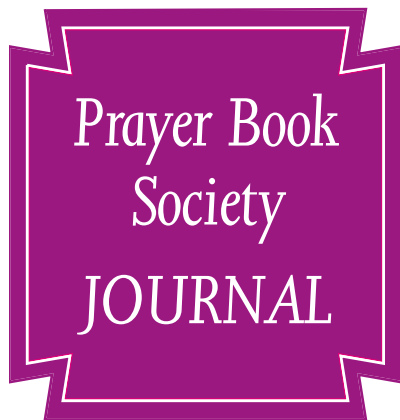
Prayer Book Society JOURNAL

Advent 2008

ISSN 1479-215X



- ✠ Prayer Book Meets Facebook
- ✠ Meet the Society's Press Officer
- ✠ 1662 Evensong at the Synod



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Members of the Society are encouraged to join together in saying the following Collect at the same time in their own homes, at 10.00 p.m. each Sunday evening.

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O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

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Cover pictures:

The Archbishop of Canterbury visits the Society's
stand at the 2008 Lambeth Conference
St Andrew's Church in Fulham
Fay Weldon signing books at the recent PBS
Annual Conference

PBS Conference 2008

By Prudence Dailey

In mid-September this year, members and friends of the Prayer Book Society converged on the Victorian gothic buildings of the Royal Agricultural College (RAC) at Cirencester, set in wide acres of Gloucestershire farmland.

Our Annual Conference begin with a simple, said service of Evening Prayer in the fine college chapel, with William Bishop, winner of the 2008 Cranmer Awards Junior Final, reading the second lesson. This was followed by an address by the Bishop of Rochester (who arrived after a five-hour journey, much of it spent sitting in stationary traffic on the M4 in a thunderstorm). In his wide-ranging and challenging talk, Bishop Michael Nazir-Ali called for the church to reaffirm its traditional identity as a ‘confessing, conciliar and consistory’ church. The food at the RAC lived up to its excellent reputation, and we were pleased that the Bishop and his chaplain were able to stay for dinner. The day concluded with Compline in the chapel.

For the first time this year, the morning began on both Saturday and Sunday with the monastic office of Prime, for those wishing to attend it. This was followed on Saturday by Morning Prayer.

The first address of the morning was given by the Revd Andrew Hawes, Warden of Edenham Regional Retreat House in Lincolnshire, who spoke on the theme ‘The Secular is Sacred: A Perspective on the Spirituality of the Prayer Book’. He believed that the prayers for the Queen and the Royal Family, often dismissed as irrelevant to today’s Society, were in fact of profound importance in our understanding of the relationship between church and nation, and in underlining that all secular authority comes from God.

After coffee, novelist and PBS member Fay Weldon was interviewed by John Scrivener (a Trustee of the PBS and Editor

of Faith & Worship). Having grown up with secular humanist parents, Fay Weldon had nevertheless always liked going to church, and was baptized and confirmed into the Church of England in 2000. Christian culture, she said, allowed room for doubt and questioning, and encouraged the development of science, technology, and education. She believed that God is better worshipped by Christianity than by any other religion, and that we should have the courage to say ‘our God is better than yours’.

Breaking with previous practice, this year’s Annual General Meeting of the Society took place



Ian Robinson offers a contribution to the Conference

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Fay Weldon signing books during the Conference

on the Saturday afternoon of the Conference, rather than on a separate date in the summer. Although depriving conference-goers of the opportunity for relaxation, this arrangement nevertheless appeared to be popular with those attending. There is one change to the Board of Trustees elected in 2007, namely that the Revd Derek Hailes has retired and has been replaced by the Revd Dr Roger Beckwith (who also continues in his honorary role as a Vice-President of the Society).

The Conference resumed with Choral Evensong with music provided by 'Accidental Baroque', singing unaccompanied choral settings of the Psalms, Magnificat and Nunc Dimittis, framed by the introit 'Let Thy Merciful Ears, O Lord' (Mudd) and Tallis's anthem 'If Ye Love Me'.

The after-dinner speaker was the journalist and broadcaster Quentin Letts, who gave an account of the forces he perceived as being responsible for Britain's political and ecclesiastical decline. This was followed by Compline.

Sunday began with Prime and a said service of Holy Communion. After breakfast, there was a 'Question Time' style panel discussion, with questions and comments from the floor. On the panel were Canon Eric Woods, PBS Trustee; Gareth Hardwick, Chairman of the London Branch and of the Branches Representatives' Council; and Ian Woodhead, Salisbury Branch Chairman, who is also involved in a number of national PBS activities.

The topics discussed (which were not known in advance, but were raised spontaneously from the floor) included the presentation of Prayer

Books to ordinands; the value of the Cranmer Awards and how they might be developed; and the possibility of providing digital recordings to accompany the Prayer Book communion service in churches where an organist is not available, similar to those already produced for *Common Worship*. One PBS member warned us of the dangers of giving the impression that the Society takes a position on matters unrelated to the Prayer Book, and it was generally agreed that this should be avoided.

We returned to the chapel for sung Matins, where PBS members proved that they can, as ever, sing more heartily (and tunefully) than almost any other congregation in the land. The second lesson was read by Zoe Hallam,

2008 Cranmer Awards Senior winner. We then proceeded to say the Litany, concluding with a sermon from Canon Eric Woods.

The Conference was supported by PBS Trading bookstall, manned by Clare Fox, Belinda Clarke and Dr John Symons, and always surrounded by eager customers.

Thanks are due to all those who contributed to making the 2008 Conference a very happy and successful occasion, in particular to Nicholas Hurst for organizing all the services and ensuring that they were conducted with aplomb, and above all to our volunteer Conference organizer, Rosemary Hall, for her tireless hard work, kindness and attention to detail.

The texts of the Conference addresses, as well as a transcript of the Fay Weldon interview, will appear in future issues of either *Faith and Worship* or the *PBS Journal*.

In addition, we are for the first time making audio recordings of the Conference sessions available for download from our website: www.pbs.org.uk

PBS Chairman Prudence Dailey addressing the Conference



For the Love of God: For the Love of Words

By Neil Hitt

The Epistles, Gospels, Psalms and various Canticles which appear in the BCP are taken from the Authorized Version (KJV) and Coverdale Bibles. Their very nature is poetic with a wonderful rhythm and cadence which is both pleasing to the eye and ear. Modern versions of the Bible set great store on supposed 'clarity', but surely miss out on the enjoyment and 'colour' of beautiful words so perfectly phrased. Whilst some of the archaic words to be found in the KJV bible are a little challenging at times, the overall sense is not lost. In focusing on clarity and the purely functional we neglect the beautiful and that which can raise up our hearts to God. For those readers who may think that I write as a person of more mature years, I can say that I am thirty-eight years of age and grew up in a non-church environment and became a Christian in my early thirties. I have been drawn to worship more and more by the strength of the BCP and KJV Bible. The reason – the beauty of these marvellous books makes worshipping God the experience it should be. It raises

us up from the everyday and coaxes us gently, yet firmly, to step out of ourselves and to find God and perhaps to allow him to find us. Spending time with God, both in silence and in the reading of Scripture, should be a very special occasion no matter how hurried we may be. The language of the BCP and KJV Bible offer us a wonderful window into a heavenly world beyond and outside us all and the beauty of the words surely lifts us up. Truth coupled with beauty is an intoxicating mix and touches us at our deepest level and helps open up the channels for God's grace to work in us. I suppose the BCP and KJV Bible can be seen by many critics as archaic and irrelevant and is a view I and I am sure all members of the PBS would challenge most strongly. Surely these works have stood the test of time and are as relevant now as they were in 1549, 1611 and 1662! If you do not currently read from a KJV Bible then I urge you to give it a try – you won't be disappointed.

Neil Hitt is a member of Chester Branch



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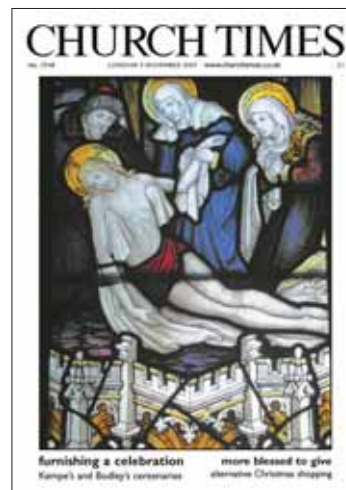
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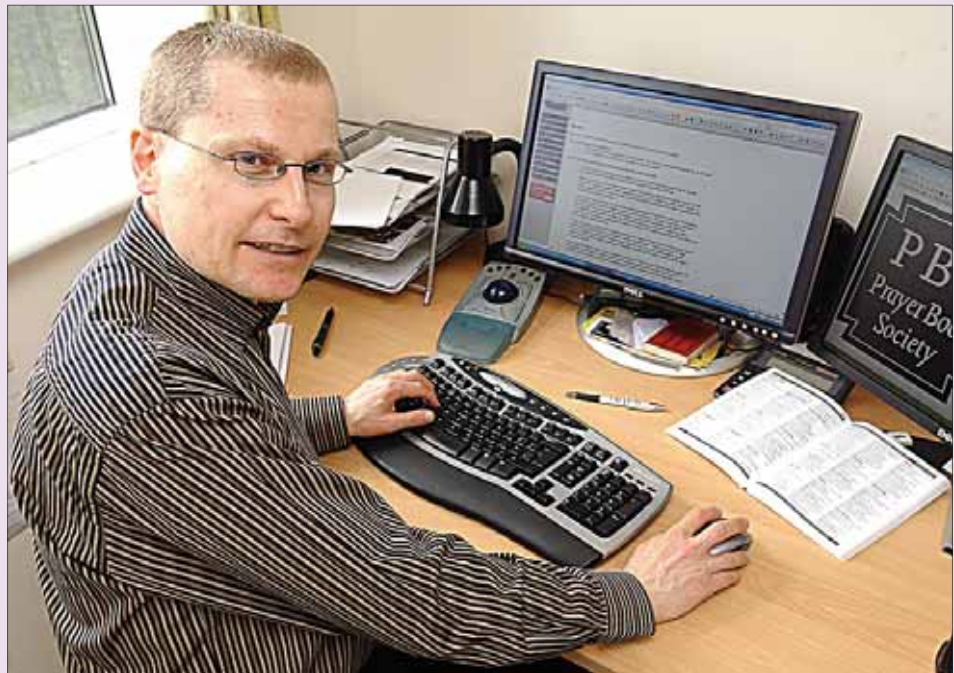
By Trevor Butler
Prayer Book
Society Press
Officer

‘How will the Prayer Book Society be affected by changes in charitable status?’, asks a correspondent from *The Daily Telegraph* over the telephone. The question comes as I am replying to an e-mail from another journalist who wants to know whether we can provide someone to talk on their daytime television show which is covering the wrangle over the ordination of women to the Episcopate.

The fact that news desks now approach the Society for comment and reaction in this way is a major success. In the first few months since I was appointed part-time Press Officer, I have been developing contacts and spreading the word about the PBS and what it stands for and how to reach us for comment and reaction. As a former BBC reporter and magazine news editor, I feel something of a ‘poacher turned gamekeeper’ but having experienced life on the other side of the fence it is easier to understand the journalist’s predicament, what they want from me, and when.

A large part of the work is pro-active, and I have been busy writing and disseminating a range of information to the media at local and national levels as well as to the church press. The reception has been very positive, I am glad to say.

Almost as soon as I started there was the task of promoting the Cranmer Awards national finals – ensuring that local newspapers and radio stations knew of the young people’s success in reaching the London event. And then there was the task of taking photographs of the winners on the day and sending them out to the media with suitable captions, ensuring the PBS was prominent. Local papers love an image of a successful young person from their area, someone with a smiling face and a dramatic



background. The stained-glass windows at the venue proved ideal for this.

With a string of controversial issues in the church keeping religion in the headlines it has been a busy time, added to which there was the Lambeth Conference to attend and the Society’s Annual Conference to promote.

A wonderful part of the job is contact with members around the country, and the chance to meet them along with Branch representatives. I was able to give a short presentation to a meeting of the BRC (Branches’ Representative Committee) which met in London earlier this year. As a result of the meeting I created a website to assist local branches with publicity. At www.prayer-book.co.uk they can find press release templates, useful information on how to contact news rooms and a database of media contacts in local papers and radio stations.

E-mail is undoubtedly the preferred method of sending information to the media in this technological age. Beware of sending time-sensitive stories to named individuals unless you are sure they are in the office. Messages can sit un-opened while recipients are away and the crucial deadline passes.

Remember, too, the target audience. Not only the demographics, but the locality. A regional radio station or daily newspaper will be more interested if the story has an appeal across an area, such as a diocese, to appeal to a large audience segment. A weekly newspaper, on the other hand, covering a smaller area is looking for a more local angle,

something affecting just one town or even one church. A key facet to a successful story is the person behind it. Thus, it is not the Cranmer Awards themselves which the media wanted to know about, but the local personalities who had taken part.

The advice on media training courses is always to include a quotation from a named individual and ensure there are contact numbers so journalists can get in touch for more information. There is no point in listing a number which will not be answered or one merely attended by a machine. Reporters need to speak to real people, often in a hurry as they have deadlines. When they cannot get hold of someone, that story is much more likely to end up in the bin, or 'spiked' as it's called.

The style of language used in a media release should also reflect the news desk being targeted. A church publication can be expected to understand basic theological terms, a more general publication's readers will need to be told the meaning of words such as 'episcopate' and will not know the subtle yet distinct differences between a priest, vicar, curate and incumbent. Mainstream publications like to see down-to-earth writing with straightforward sentence construction. Leave subordinate clauses for other audiences, not the local paper. And remember, the person appointed to look into your 'story' is likely to be young, could very well be inexperienced and is unlikely to know much, if anything, about the church as a whole or its liturgy in particular. Everything will have to be spelled out clearly and concisely.

Timing is crucial. The story must not arrive so early as to lose its news-value by being only a 'What's On' thinly disguised as a story. Yet it should not arrive in the afternoon if the editorial deadline for the majority of the pages (run-of-paper) is midday. Don't be afraid to ask a reporter or someone on the subs' desk for advice about timing. Most local journalists are really quite friendly and want to build good working relations with organizations on their patch. But be wary of bothering them if they are on deadline – ask if it's a convenient time to talk before you begin.

I am hoping to hold a series of workshops on identifying and selling stories at a future BRC event. Meanwhile, back to those enquiries from national newspapers ...

There was a fear that Christian charities which promote particular versions of the faith could lose their charitable status under new guidance. Thankfully the PBS Board has already discussed this and ascertained the position. It won't affect the Society and I can pass this on to the journalist along

with the number of our Chairman in case he needs a quote for his article. And the request to talk on women Bishops has to be declined as it is not part of the PBS remit. The Society exists to promote the 1662 Book of Common Prayer and not religious conservatism.

Now, I must draft a press release on Christmas traditions ... but please do contact me if I can be of any help in promoting the PBS where you are. Just e-mail prayer@tbutlerpr.co.uk or look at www.prayer-book.co.uk to see if it answers your question.

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Lambeth 2008: We Were There

By Prudence Dailey

Representatives of our own Society were joined in Canterbury by members of the Prayer Book Society of the USA and the Prayer Book Society of Canada for the two weeks of the decennial Lambeth Conference, held in July and August this year.

Prior to our arrival, we had seen alarming accounts in the press which almost made it sound as though the University of Kent campus was surrounded by barbed wire fences with armed sentries, under orders not to allow any unauthorized person near. At the same time, we had been told that we would not be given security passes because we 'would not need them', and we wondered nervously what that meant. Would we actually get to speak to any bishops at all?

Fortunately, the reports turned out to be exaggerated, with only the blue 'big top'— where the bishops and spouses met for worship and discussions— fenced off (allowing them, perhaps, to juggle with fire in private). Most of the university campus was entirely open, enabling us to wander around freely and engage the bishops in conversation. We even bumped into the Archbishop of Canterbury, who spoke to us, and managed to hide the surprise he may have felt when seventeen-year-old Alexander Urquhart of the Prayer Book Society of Canada genuflected and kissed his ring.

Other opportunities for meeting the bishops included a rather splendid civic garden party amidst the ruins of St Augustine's Abbey to which, to be frank, we had not actually been invited; but the sun was shining, and nobody seemed to mind a few gate-crashers. One of the Canterbury city councillors even expressed an interest in joining the Prayer Book Society! We were also very grateful to Bishop Anthony Burton, who invited us to meet a number of bishops in the lovely house where he and his family were staying (by courtesy of the Revd Fredrik Arvidsson, chaplain of the King's School, Canterbury, and one of our Trustees, who had very kindly allowed the Burtons to stay there while he was away on holiday).

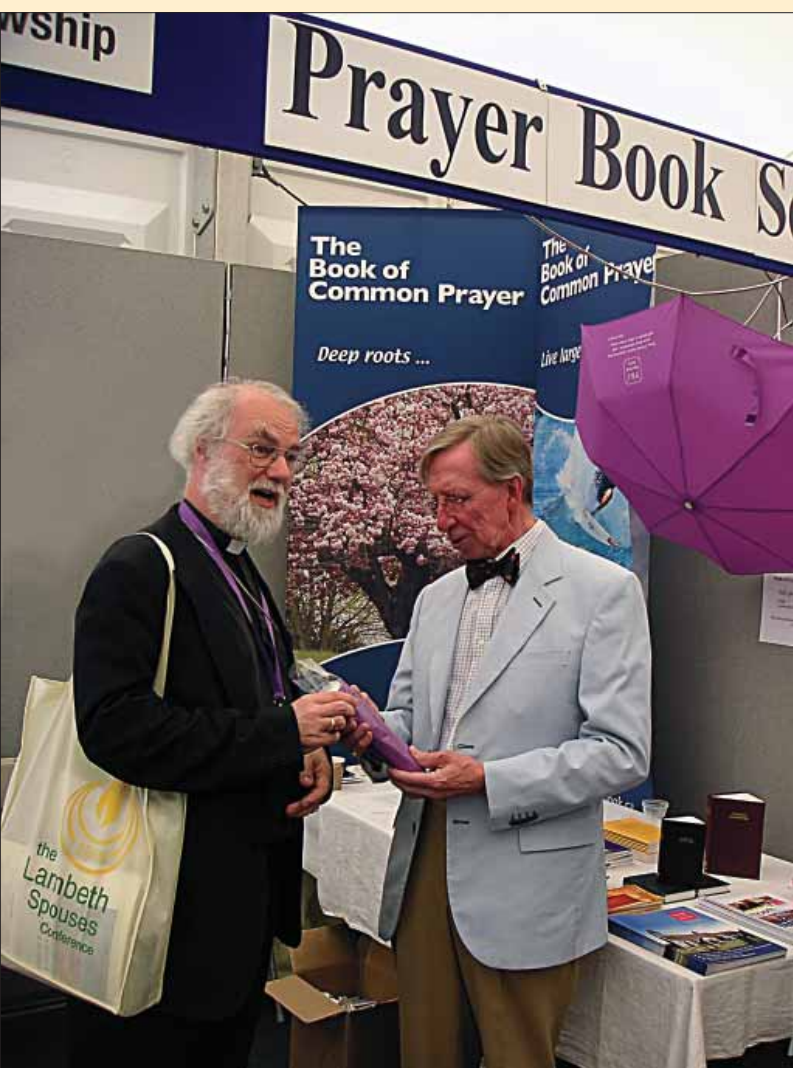
And then there were our two receptions, the first with the Bishop of London and the second with crime novelist P. D. James, held in the beautiful and historic room above the gateway of St Augustine's Abbey. Frustratingly, on both occasions some of

those who were originally intending to come found themselves at the last minute obliged to attend urgent meetings which they could not get out of; but both receptions were truly happy occasions, likely to be remembered for some time by all those who were there.

It was fortunate that, although we had been unable to book a stand in the 'Lambeth Marketplace' beforehand, we had brought all our display equipment with us. The Zacchaeus Fellowship initially offered to share their display space with us from the end of the first week onwards, but by Wednesday of the second week they had run out of literature and so packed up and went home, leaving the whole booth to us for the last three days. Having an exhibition stand did make a great difference, providing a point of contact for those bishops, bishops' spouses and others who particularly wanted to talk to us (rather than being randomly accosted on the campus)!

As we predicted, we had a bit of work to do explaining what we actually meant by 'The Book of Common Prayer', since the Anglican Communion boasts a great variety of service books under that title, some of which are local variations of the historic Book of Common Prayer, while others bear little relation to it. We had copies of the 1662 Prayer Book for sale on our stand, and sold a good number of these, especially when we first opened. A visitor from the Episcopal Church in the USA expressed surprise that the 1662 Prayer Book was actually still in print, and was amazed to learn that it had recently been reissued with new typography by Cambridge University Press. A Kenyan Bishop said that he was desperate for copies of the 1662 book for his theological students, and found it almost impossible to obtain copies in his country— or, if they were available, they were very expensive. We were pleased to be able to tell him about our scheme for supplying Prayer Books to Africa, and to assure him that we would be able to help him.

A number of our representatives had managed to procure press passes, and we produced four editions of a special 'Prayer Book at Lambeth' newsletter, containing news from the conference, articles and interviews with a number of bishops. These newsletters were handed out around the campus and from our stand. We were also kept



The Archbishop of Canterbury receiving a PBS umbrella

busy updating our dedicated website www.prayerbookatlambeth.com. (This website will not be maintained indefinitely, but we will be keeping it online a little while longer, so readers are encouraged to take a look while you can.)

Our purple umbrellas were a great draw, bearing the PBS logo and a quotation from Psalm 68.9: 'Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.' These proved particularly popular with the bishops' wives (as well as with the Archbishop of Canterbury). Ironically, it was blazing hot for the whole two weeks and did not start to rain until the very last day of the Conference, but a few of our brollies were seen in use around the campus, and are now (we hope) keeping members of the episcopacy dry in the four corners of the Anglican globe.

As the Conference drew to a close, signs of weariness were evident, and a number of bishops were overheard grumbling that their noses had been kept to the grindstone for the whole time.

One of the many ecclesiastical outfitters in the marketplace displayed a sign that we might never have expected to see: 'ALL CROZIERS 10% OFF'. One couldn't help wondering whether it was enough of a discount – although 90% off would have been a bad portent indeed for the Anglican Communion.

So was it all worth it for the Prayer Book Societies? In considering that question, we have to remind ourselves of our stated purposes in being there, which were:

- ✠ to raise awareness of the historic Book(s) of Common Prayer;
- ✠ to raise awareness of the Prayer Book Societies, and to make a positive impression;
- ✠ to make contacts that may prove useful in the future.

It used to be popular in business to say that 'if you can't measure it, you can't manage it'; but nowadays it is generally accepted that not everything worthwhile is straightforwardly measurable. Our presence at Lambeth was rather like that, and any assessment must necessarily be anecdotal. For instance, one of the Canadian bishops, boarding the coach to take him to our reception, told a PBS member: 'I'm here for P. D. James, not for the Prayer Book!' Getting back onto the coach afterwards, the same bishop was heard to comment, 'Well, it seems that I did come for the Prayer Book, after all'.

There are certainly things that could have been better. It is hardly satisfactory that – just as in 1998 – none of the worship at Lambeth was conducted according to the Book of Common Prayer (which would have been more familiar around much of the Anglican Communion than many of the forms of worship that were used). Nor are we happy about the 'watering down' of references to the historic Formularies – the Thirty-nine Articles, the 1662 Prayer Book and the Ordinal – in the latest draft of the Anglican Covenant.

Our spending two weeks in Canterbury was, however, hardly likely to influence these things. Our aims are long-term: we have sown a seed, and now we must wait to see whether and how it will germinate.

Postscript

Shortly after the end of the Lambeth Conference, we received a message from the Bishop of Lincoln, thanking us for the umbrella presented at the Lambeth conference. 'Like the BCP itself', he said, 'it will be a splendid shelter under which to seek refuge in stormy times!'

Prayer Book Meets Facebook!

By Martin Eastwood

A church in Fulham has been using the social networking site Facebook to attract many new singers to the choir that sings Prayer Book Choral Evensong once a month. When I arrived at St Andrew's two years ago there were no Prayer Books on site and no evening service on a Sunday. Now Evensong is sung each week and on the first Sunday in the month members of the Facebook group 'Evensong and Sausages' gather to sing the service (the name arises from the sausages served at the party after the service – cooked to a secret recipe by my wife Chrissy).

The group has seventy members already and consists mainly of young singers at the start of their careers in London, and singers who want to sing occasionally but who cannot commit to singing every Sunday morning. The regular choir has grown as a result and the choir for Choral Evensong is now often thirty-five or more singers with many more than that in the congregation. Recent works performed include the Parry's 'I Was Glad', the Allegri 'Miserere', and Balfour Gardiner's 'Evening Hymn'.

The combination of good music, a sense of belonging through membership of the Facebook group (and the sausages!) seem to make the events irresistible.

For a Music Festival between 20 and 22 June this summer, three new pieces were commissioned: a new service in B^b from Peter Aston, a new set of responses from Humphrey Clucas, and a new work for soloists, choir, and organ by Jonathan Coffey, winner of the BBC Proms Young Composer Competition last year. This last piece sets words by the Archbishop of Canterbury who has said of new music at St Andrew's:

I am very grateful indeed to Jonathan Coffey for his setting of words of mine. It's a particular joy to see this as part of such a positive and generous engagement with the arts by a local church community!

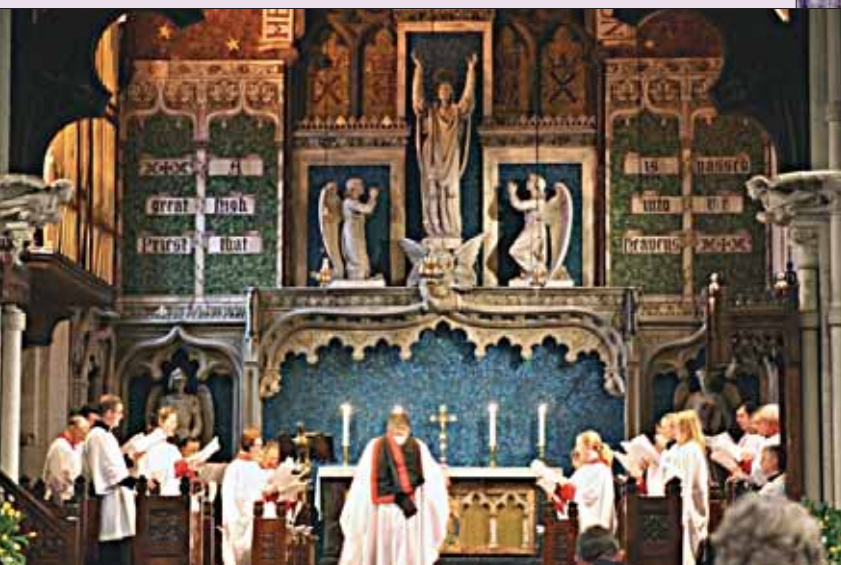
The preacher for the Festival Evensong was the Bishop of London who commented:

I am delighted to be able to join St Andrew's for this very exciting occasion. It is always a delight to hear that churches are places where artistic culture is flourishing alongside community activities, and both of these seem very much alive at St Andrew's.

The choir also went on tour in summer to sing the services at St Patrick's Cathedral, Dublin.

Singers interested in coming along to the Festival or to sing once a month should see the Facebook group Evensong and Sausages or the church's website www.standrewsfulham.com

The Revd Martin Eastwood is Vicar of St Andrew's, Fulham



Prayer Books for Africa: Progress Report

By Ian Robinson

Prayer Book Society members evidently agree that the appeal for Prayer Books for Africa is well worth supporting. Three months after the first appeal in the last Journal more than £9,000 has been gratefully received, and the Society has been able to arrange the despatch to St John's Cathedral, Fort Portal, Uganda, of the seven hundred copies Dean Kyaligonza asked for. As we go to press the consignment is somewhere on the high seas, part of a forty-foot container load organized by the Friends of Teso. It is to be collected by the St John's people from Soroti – we hope in time for the books to be put to good use when the new church year starts in Advent.

I have been touched by Dean Patrick Kyaligonza's expressions of gratitude. It takes an effort of the imagination for us in the opulent west to understand a church that needs a large number of Prayer Books and at the same time can't afford them. When the Book of Common Prayer originated in the sixteenth century the situation in England was rather comparable. There had to be enough copies to go round the parish churches and clergy, but one each, even for the members of the congregations who could read, would have been a luxury.

I already know that this is not the only request we shall have, having had another, and it is probable that our American sister society will be sending us new ones. So I can assure donors that although, thanks to their generosity, we have surplus funds at present, the money will be put to good use – and more is welcome.

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The God of Paradox

By Eric Wood

When I first thought of reflecting on the life and work of Thomas Ken, gentle, holy and deeply spiritual Non-juring bishop, I did not realize how startlingly relevant his pilgrimage, and that of his fellow Non-jurors, would be to many in the Church of England today. It was a painful pilgrimage, and one that brought him much agony of spirit and distress of heart, just as many priests and people of the Church he loved are in agony and distress today. It is not my purpose to comment on current issues tearing at the heart of the Church, but perhaps from Thomas Ken we can learn a little of how to bear them, and find God and his purposes within them.

Born in 1637 he was but a child during the years of the English Civil War, and grew to adulthood during the Commonwealth and Protectorate, when of course the Church of England was banned, the Bishops were in exile, the clergy were deprived of their livings and the Prayer Book proscribed, and faithful priests and people often met in secret to worship and use the liturgy of their Church. It was a bad time in which to be orphaned: Ken's mother died when he was four, and his father ten years later. But he was immensely fortunate in his much older half-sister Anne, who devoted herself to his upbringing and whose husband became the boy's guardian on the death of his father. Anne's husband was none other than the gentle, God-fearing author of *The Compleat Angler*, Izaak Walton, and in the Walton household Thomas found an oasis of peace and security, scholarship and prayer. Thomas attended Winchester College and then went up, like so many Wykehamists, to New College, Oxford. At Oxford he became firm friends with Thomas Thynne, afterwards Viscount Weymouth, and although their paths soon diverged they came together again when Lord Weymouth offered Ken sanctuary at Longleat following his deprivation. Longleat was to be Ken's base from 1691 to his death twenty years later. But the widow of Lord Weymouth's son lived here at Leweston, which is why from time to time Ken stayed here, especially when his old friend was away from Longleat or entertaining on a scale from which the bishop was glad to escape.

I could of course explore those aspects of Ken's life and ministry which qualify him to be thought of as one of the spiritual giants of the Anglican Church. There is the inspiration of a saintly life and a devoted

priestly ministry. In one of his poems, *Edmund*, he gives us his picture of an ideal priest which is also an unconscious portrait of his own character and life:

Give me the Priest these Graces shall possess;
Of an Ambassador the just Address,
A Father's Tenderness, a Shepherd's Care,
A Leader's Courage, which the Cross can bear,
A Ruler's Arm, a Watchman's wakeful Eye,
A Pilot's Skill the Helm in Storms to ply,
A Fisher's Patience, and a Lab'rer's Toil,
A Guide's Dexterity to disembroil,
A Prophet's Inspiration from Above,
A Teacher's Knowledge, and a Saviour's Love.
Give me the Priest, a Light upon a Hill,
Whose Rays his whole Circumference can fill;
In God's own Word, and sacred Learning vers'd,
Deep in the Study of the Heart immers'd,
Who in such Souls can the Disease descry,
And wisely fit Restoratives apply.

I could reflect on his work to ensure that the Church of England would continue to stand in the best spiritual tradition of catholic Christendom. Here is just one extract from a surviving sermon:

A devout soul, that is able to observe it, fastens himself to the Cross on Ash Wednesday, and hangs crucify'd by contrition all the Lent long; that having felt in his closet the burthen and the anguish, the Nails and the Thorns, and tasted the Gall of his own sins, he may by his own Crucifixion be better disposed to be crucify'd with Christ on Good-Friday, and most tenderly to sympathize with all the Dolours, and Pressures, and Anguish, and Torments, and Desertion, Infinite, Unknown and Unspeakable, which God incarnate endured, when he bled upon the Cross for the sins of the world; that being purify'd by repentance, and made conformable to Christ Crucify'd, he may offer up a pure oblation at Easter, and feel the power, and the joys, and the triumph of his Saviour's Resurrection.

And of course I could reflect upon the hymns, some of which we still sing:

Awake my Soul, and with the Sun,
Thy daily stage of Duty run;
Shake off dull sloth, and early rise
To pay thy Morning Sacrifice.

Or

Glory to Thee, my God, this night,
For all the blessings of the Light;
Keep me, O keep me, King of Kings,
Under Thy own Almighty Wings.

But what strikes me most about Ken's ministry as both priest and bishop is that it is full of *paradox*, and it is in a state of paradox that I feel at the moment, and I suspect that some of you do too. For Ken the first paradox was that he never wanted to leave pastoral and parochial ministry, but was given little choice but to do so when summoned to be the Chaplain of the Princess Mary of Orange, daughter of the future King James II and wife of William of Orange. It was a wretched job: William was a Calvinist with no regard for the Church of England and no intention of paying for his wife to have an Anglican Chaplain, especially when that Chaplain took him to task for neglecting his wife and having a scandalous liaison with Lady Elizabeth Villiers. Back in Winchester Ken made his notorious refusal to accommodate King Charles II's mistress, Nell Gwyn, at his prebendary's residence whilst Charles was staying at the Deanery: in the end the Dean had a small apartment built on to the Deanery for her. Yet, paradoxically, Charles II bore him no ill-will, and so his sheer integrity may have been the reason for the Merry Monarch's nomination of Ken to Bath & Wells – he had conceived a liking for 'the little fellow who refused poor Nelly a lodging'.

Then, of course, came the greatest paradox of all: Ken's principled opposition to the Romanizing policies of James II, which brought for him and six of his brother bishops imprisonment in the Tower, and then when James fled before the invasion of William of Orange, Ken's refusal to disavow the Oath of Allegiance he had taken to that supremely foolish monarch. The so called 'Glorious Revolution' put him in an impossible position: he had opposed James's policies at every turn, but he had taken an Oath of Allegiance to him and that was that. It mattered not that James despised the Church of England in general and its bishops in particular. An oath was an oath. And so Ken became one of the leading Non-jurors forced out of office for refusing, as a matter of principle, to take another Oath of Allegiance to an intruded King.

In exile from his diocese Ken bore himself with dignity, courtesy and tolerance. Not for him a path of bitterness and resentment. He withdrew from the public liturgy of the Church of England but never ceased to use the Book of Common Prayer. In the homes of his friends and especially in their

chapels – like this one – he could officiate with a clear conscience. He continued to style himself 'Thomas Bath & Wells' during the episcopate of his replacement, Richard Kidder, but paradoxically it is likely that he would have accepted Queen Anne's plan to restore him by moving Kidder to Carlisle had he not by then been in ill-health. The deaths of both James and William had released him from his earlier obligations, but he no longer had an appetite for public life. So when Kidder died when part of his palace at Wells collapsed upon him during a great storm, Ken welcomed the translation of his old friend George Hooper to the see, and from that point reverted to signing himself 'Thomas Ken'. Out of the paradox came not restoration but reconciliation, and in his will he made it clear that,

As for my Religion, I die in the holy Catholick and Apostolick Faith, professed by the whole Church, before the disunion of East and West; more particularly I dye in the COMMUNION OF THE CHURCH OF ENGLAND, as it stands distinguished from all Papal and Puritan Innovations, and as it adheres to the doctrine of the Cross.

The dictionary definition of *paradox* is 'the seemingly absurd or self-contradictory statement or proposition which may in fact be true'. The Bible is full of it, but perhaps the New Testament writer who most appreciates the paradoxes at the heart of our faith is St John: 'The light shineth in darkness, and the darkness comprehended it not ... He was in the world and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.' From the opening verses on, the whole Gospel is shot through with both divine paradox, and divine irony too. And rather like Thomas Ken, we live in a world which takes itself so seriously that most of the time it cannot see it.

And this is troubling, because we are now embroiled whether we like it or not in a troubled and unsettling time for both the Church of England and the Anglican Communion. I suggest we need to learn again how important it is to be able to live with paradox, and with the storms and rough seas it can bring. Remember that remarkable paradox in the Gospels, when Jesus slept well in a small boat on a rough sea while gales raged around him – and how, when he was awoken by his anxious disciples, he rebuked the winds and the waves for their comfort, but then rebuked them in turn for their little faith.

Of course I understand that some Christians find it hard to live with paradox. *The Times* recently devoted four pages of its *Times 2* supplement to a

lengthy article (I nearly said ‘piece of propaganda’) on how well the Roman Catholic Church is doing out of Anglican uncertainties. One young convert was quoted as saying ‘In a world where we are spoilt for choice, and told that we can have anything, be anything, do anything, it is grounding and comforting to have a set of rules to live by’. And yet – supreme irony this – the previous paragraph told us that ‘Contraception for most Catholic young people simply isn’t an issue. They either ignore it or embrace it. The old arguments over married clergy are the province of oldies.’ In other words, if there’s something in the rules you don’t like, don’t think about it. Just ignore it – and don’t tell Father.

But this is not how we should ‘do’ our faith. Christian faith is not a pick ‘n’ mix selection whereby you obey the rules you like and quietly ignore the ones you don’t. That way you will find that in the end your bag contains only ... humbugs. There is a lazy, uncritical side to most of us which prefers to be told what to believe. But the challenge of Christian faith is to use the mind which God has given us, to think issues through, and pray them through, and if at the end of the day you and your neighbour have not come to a common mind on this issue or that, do not imagine that everything needs to fall apart. God can live with paradox even if you cannot. And if the Bible is anything to go by, he positively thrives on it.

In his novel *The Brothers Karamazov*, Dostoyevsky tells the story of the return of Christ to this world in the sixteenth century. He chooses to return to Seville, and there he is almost immediately imprisoned by the Grand Inquisitor and brought to trial. The crime for which he is charged is that of having given men and women freedom. ‘Instead of taking possession of men’s freedom’ the Grand Inquisitor thunders, ‘you multiplied it. You want man’s free love so that he should follow you freely. You ask too much of human beings, because they really want to be told what to do and have their believing done for them. We therefore see our mission to be to relieve human beings of their great anxiety and of their present terrible torments of coming to a free decision for themselves.’

Of course I understand why people crave both authority and certainty in their faith. It is a truism that we live in an age of great confusion and rapid change in our political, religious and moral landscape. The old familiar landmarks and signposts are disappearing fast. And people feel that the church ought to be the one feature in the landscape which never changes – and behind that feeling is surely another, that God himself ought to be

always immutable, immovable, static and stationary, rather than the living, moving God of the biblical revelation, who went before his people when they were in the wilderness as a cloud by day and a pillar of fire by night.

So my message at this present time is a simple one. Do not be too perturbed by the storms which will lash the Church of England and the Anglican Communion in the coming weeks and months. They have happened before. They will happen again. They should be seen as the growing pains of a Church that is not frightened to think and not afraid to question. Remember that, paradoxically, Christians are called to be *radicals* in the true sense of that much-abused word: people who live from their *radices*, their roots. If we are living from our roots – deeply earthed and rooted in the love of God and the truth of Jesus Christ – we have nothing to fear.

Because he knew the frailties and vulnerabilities of his flock, Jesus – having talked to them of the paradoxes of their faith – would not leave them comfortless. Today’s Gospel ends with those supremely ‘comfortable words’ (in the language of the Authorized Version and the Book of Common Prayer), ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest for your souls. For my yoke is easy, and my burden is light.’ Matthew 11.28–30

That’s Matthew, chapter eleven. But remember: there are still seventeen chapters to go. Here is the divine paradox yet again: we are given these words of comfort not so that we should take our ease in a quiet, unchanging world of certainty and tranquility, but that we might be renewed and refreshed for the journey before us. It will take us through trial and tribulation, through the passion and death of Christ. But that is the only way to the joy of the Empty Tomb. Always, always, resurrection comes by way of the Cross.

Canon Eric Woods is Vicar of Sherborne Abbey

In July 2008, Canon Eric Woods, PBS Regional Trustee for the South West, conducted a Quiet Day for the local Chapter of the Societas Sanctae Crucis (The Society of the Holy Cross, an Anglican Confraternity of Bishops and Priests). It was held in the Trinity Chapel at Leweston School near Sherborne in Dorset, a Roman Catholic School for Girls of which Canon Woods is Honorary Anglican Chaplain. This is an edited version of the text of his first address

Prayer Book Evensong at General Synod

By Peter Moger

A year ago, the Church of England's Liturgical Commission launched its initiative *Transforming Worship: Living the New Creation*. The Report which carries the same title is unequivocal in affirming the place of The Book of Common Prayer within the Church's worshipping life. The Commission has been delighted to have among its members since 2006 the Revd Paul Thomas, Trustee and Deputy Chairman of the Prayer Book Society, and has staged a number of joint events seeking to raise standards of leadership of BCP worship.

A crucial part of affirming a 'mixed liturgical economy' is the modelling of good practice. For that reason, the Commission has been working with the Revd Canon Carl Turner, Chaplain to the General Synod, to ensure that the worship offered at General Synod reflects a range of worshipping styles and practices, and that Prayer Book worship 'done well' should feature at the Synod.

At the Group of Sessions at York in July, we were able to welcome – thanks to financial support from the Prayer Book Society – a group of five Songmen and Choral Scholars from the Choir of York Minster to help lead Evening Prayer on the Monday. As those who have attended the General Synod will know, the time allocated for Morning and Evening Prayer is not great – hence there was a need for a slightly abridged form of Evensong! The service was led by Dr Elaine Storkey (lay member for the Diocese of Ely) and the Revd Peter Moger.

After the opening Preces and Responses (sung to a setting for men's voices by John Bawden), the congregation joined in Christopher Idle's fine evening hymn *Eternal light, shine in my heart* (after words by Alcuin of York). The choir sang Psalm 4 to Anglican chant and, after a reading from Philippians 4, an atmospheric setting of the Magnificat by Philip Moore, who has recently retired as Organist and Master of the Choristers at York Minster. Following the Responses and Collects, the choir sang Tallis' anthem *O nata lux*.

Mindful of the fact that the Central Hall at York University lacks many of the architectural and symbolic advantages of a church building, a set of carefully chosen images was projected onto the screen above the platform during the service. These provided a backdrop to the liturgy and a helpful focus for worshippers.

That afternoon (7 July) the Synod had begun a major debate on the issue of women bishops. The

service of Prayer Book Evensong which followed, with its sense of stability, Cranmer's matchless prose and some of the gems of the Anglican choral tradition, was a welcome opportunity for us all to seek God's face and be brought more fully into his presence.

The Revd Peter Moger is National Worship Development Officer

The PBS works in partnership with the Liturgical Commission to enable good practice in the leading and preparation of worship. *Transforming Worship: Living the New Creation* is downloadable (free) from www.transformingworship.org.uk/ or price £13.00 from Church House Bookshop

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Letting the Message Ring Out

By Peter Bolton

Yet another initiative by Ian Woodhead assisted by his wife Ann and bolstered from time to time by members of the Coventry branch led to the Society being represented at the Ringers' Roadshow held this year at the Royal Show Ground at Stoneleigh. For those for whom bellringing is just another Holy Mystery it is worth saying that this is a really BIG event, held over two days, attended by hundreds, with stalls representing every imaginable aspect of the art from the Society of Cumberland Youths (who can be 80 as well as 18) to those who recycle headstocks to make Nativity scenes, not to mention a gathering of mobile belfries parked outside. Those manning the PBS stall found themselves mesmerized by a video on a continuous loop made by the bellringers of St Paul's Cathedral opposite the Society's pitch, which played extracts from state occasions and the usually unseen world of its ringing chamber, occasionally coming round to the man heroically but deftly coping alone with its tenor bell weighing over three tons.

The Prayer Book Society added what the organizer described as 'an extra dimension to the show' and those walking round the dozens of stalls may well have been brought up with a jolt to discover religion lurking among the bell rope manufacturers. PBS books and Christmas cards (which brought in considerably more than the cost of the stand) acted as a lure while visitors browsed and chatted. Here was the interface with the real man in the pew. These were not at the Roadshow because they belonged to any section of the church. Here was not



a cluster of High or Low; nor was it, as can so often be the case with societies, a coming together of the elderly. Ringing attracts all ages. Across the tables of the Society's wares came a flurry of insights into the mood and feelings of churchgoers. And what a lot of sympathizers the Prayer Book has. Young couples preferred the reflective nature of PB Holy Communion to the loud free-for-all of crawling kiddies during their so-called family service. You don't have to be over thirty to say spontaneously that you appreciate traditional services. A lot of our visitors, however, set their sights low. Comments along the lines of 'We are lucky we have an eight o'clock service twice a month' were heard several times. (Of course they are not lucky.) Inevitably came variations on the 'We-would-like-to-but-the-vicar-won't' theme (see the last *Journal* etc.). A couple



of visitors said that they sat at the back and muttered to themselves. Those of us distracted from the service by the irritating insertion or deviation will understand this though when it comes to effective protest the mutter is not on the recommended list. Fiddling around with the internal arrangements – central altars, projection screens etc – in churches also brought resentment. A clergyman came and joined. He has brought back PB services and said that he was able to go round and recover those who had dropped out of churchgoing when modish services were introduced.

Nobody forced these revelations from our all-age customers. Any bishop listening in could hardly have looked anything but worried. Here



was a virtual straw poll suggesting that the C of E's customer satisfaction ratings were poor. The C of E is a not-for-profit organization (you can say that again!) but every parish's giant diocesan quota and the salaries of the plethora of diocesan advisers come from what the man in the pew pops into the bag or envelope. The grumpier the customers the lighter the Sunday haul. The common view from the belfry was of an often arrogant clergy, many paying only lip service to the needs and wants of congregations. A lot of emphasis is placed on the church's democratic façade but it is in many cases only a sham. The well-known and entertaining vicar's wife, Catherine Fox,

whose column in *The Church of England Newspaper* raises many a chuckle, once let the cat out of the bag. 'At theological college ordinands are trained not to think 'It's my church and I'll do what I like'. (Is that so?) 'Instead you learn', she wrote, 'to listen respectfully, nod and then do what you like.' After what I heard I have a suggestion. Perhaps it is time theological colleges started to teach ordinands that it is a good idea to be nice to their parishioners.

There are lessons in all this for the Society. This is certainly an exercise that should be repeated if and when the Roadshow moves on to another part of the country. There are people out there who hold our views who have never heard of us and are looking for an organization such as ours. Unless we get out to people like them the Society will shrivel and die. Only a self-advertising PBS which can make an effort to proclaim what it stands for beyond easy well-tryed routes will pick up support for the next generation of members. It was good to see from these two days' campaigning that a lot of potential future members are a long way from collecting their pensions; they speak our language. Many of them ring bells!

Peter Bolton is Secretary of the Coventry Branch of the Prayer Book Society

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Contributions wanted

The Prayer Book Society Journal needs your help! We are always on the lookout for contributions, so if you feel you could put pen to paper and write something for our pages, why not give it a go? As you can see from this issue, the aim is to publish a mixture of articles on subjects of interest to PBS members, and reports of Society events – however big or small. Members want to know what is happening across the country, and we want to keep everyone informed of everything that the PBS does. And remember – a picture paints a thousand words, so photographs are always gratefully received.

As a rough guide, main articles need to be 800 to 3000 words in length, but all contributions will be considered. Contributions should be sent by e-mail or post to the address shown on the inside cover.

Eucharistic Reformation

By David Fuller

A short study of the development of Eucharistic liturgy from the Catholic Mass to the two Edwardine Prayer Books.

Introduction

The Holy Eucharist is one of a number of titles given to the principal sacrament of the Christian church. Eucharistic liturgy encompasses all the movements, actions, ceremonies and prayers contained within its corporate worship, both clerical and lay. In the Early Church, forms of public worship were largely unwritten; there is little if any evidence of a documented liturgy before that attributed to Pope Leo I (440–461). By the late sixth century and the Pontificate of Gregory I (540–604) the structural liturgy of the Mass was established: it would remain essentially unchanged until the Council of Trent. From as early as the fourteenth century perceived abuses in the church, particularly in its Eucharistic worship, were under discussion and much heated debate took place in centres of education across the whole of what is now called Europe.

Early Eucharistic history

This central service of Christian worship had developed in part from Jewish sources. The Liturgy of the Word, the first section of the order, survives from the Sabbath morning, synagogue service. This comprised two scriptural lessons with an interposed psalm. The essential structure of the Eucharistic prayer is derived in part from the hymn of praise and thanksgiving which concluded the ritual celebrations of the Jewish family meal. Hellenistic influences were added to these components, many of them being of a ceremonial nature. At the core of this worship was an enactment of the procedures that Jesus rehearsed with his disciples on the eve of crucifixion. Over ensuing centuries the Mass attracted to itself numerous ceremonies. These varied from the very simple, such as the praying postures of standing, sitting or kneeling, through making and using the sign of the cross (by both clergy and laity) to the introduction of the asperges and incense. Some of these ceremonial elaborations developed from as early as the fourth century, a time when the Eucharist was transformed from a private into a fully public offering of worship. Each innovation was deliberately symbolic and designed to address the spiritual sensitivity of the increasing numbers of regular worshippers,

reminding them that solemnity was a necessary part of the church's care for its members. From the second century the church adopted a policy of communion in one kind, in that the communicant only received the consecrated host. Doctrinal accretions were added to the Eucharist over time. Among the most important of these, especially insofar as it affected Reformation thinking, was the dogma associated with transubstantiation.

Eucharistic thinking of the principal Reformers

Reformed Eucharistic theories can be broadly divided into those promoted by Martin Luther (1483–1546), Ulrich Zwingli (1484–1531) and John Calvin (1509–1564).

Luther's thoughts on the Lord's Supper changed over time. In a sermon preached in 1519 he said that, 'the bread is changed into Christ's true natural body'. In the following year he adopted a view offered by William of Occam (c1288–c1348) that the substance of the bread and wine remain, but that, at the same time, the Body and Blood of Christ are offered and received. Luther's original Eucharistic thinking was entirely based on the Catholic acceptance of the real presence and transubstantiation but within a year he had changed to Occam's position on consubstantiation. After initially defending the withholding of the chalice from the laity he later accepted that the Words of Institution indicated that all who participate in the service should receive both kinds. Luther also changed his view on the soteriological efficacy of the sacrament, from it being merely a fellowship of believers to seeing it as the foundation for the forgiveness of sins. In his later years he taught that there was a sacramental presence (often called a real presence) in the Eucharist. In this context he coined the phrase 'sacramental union'. Within this 'union' the Body of Christ is 'in, with and under' the bread. Luther now condemned the doctrine of transubstantiation, wherein the Mass was celebrated as a sacrifice in which Christ was offered to the Father. He also spoke against the practice of non-communicating services where church members were present to adore the elevated host. He felt it important that congregations should cease to be non-participating spectators and become active worshippers. Yet despite this development

Luther believed that none should be admitted to the sacrament indiscriminately. Names of those wishing to communicate should be given to the pastor so that he could examine them in terms of their faith, life, conduct and belief. Finally, Luther was careful to advise church members against ‘communing’ with Protestants who denied his doctrine of the sacramental union. It has been suggested that the pre-Reformation Luther would have been an advocate of communion in one kind. Luther had argued that, under one form, the communicant receives the ‘substance’; under two forms only the ‘shadow’ is received.

Zwingli had early taken a humanist stance against church corruption. In his studies he found himself less able to reconcile the church’s doctrine and rituals with his scriptural readings. Zwingli is often ignored in the roll of Reformation leaders because of the simplicity of his theology. This was based on the uncomplicated principle that if the Bible did not say something explicitly and literally, then no Christian should believe or practice it. In his view the words of the Bible would no longer be mysterious, difficult or allegorical: they became, in his mind, something like statutes. Words meant what they said, without obscurity or ambiguity. This shift in the reading of the scriptures had profound application. Henceforth not only would practices, beliefs, and rules not contained in scripture be shunned, but those that were contained in the literal meaning of the Bible were to be adhered to, absolutely and uncritically. These reforms in Zurich resulted in a vernacular service to replace the Mass, in which the Lord’s Supper was celebrated as a memorial meal. Zwingli taught that, in his view of the ‘real presence’, the presence of Christ was only to be found in the hearts of the worshippers, not in any physical attribute. While Luther, like the Catholic church, believed that the bread and wine of the Eucharist were spiritually transformed into the body and blood of Christ, Zwingli believed that the Eucharist only symbolized that body and blood. He appears to have had an almost docetist view of Christ and those Protestant churches that are his spiritual inheritors overwhelmingly stress Christ’s divine nature: any insistence on human characteristics represent, in their view, an incorrect reading of history.

Calvin sat mid-way between Luther and Zwingli in his interpretation of Eucharistic doctrine and clearly disassociated himself from Zwingli’s understanding of the Words of Institution. He went so far as to use the word ‘substance’ in his assertion about the true presence. He preferred the word ‘true’ to ‘real’ because the latter term was often associated with Lutheran and Roman Catholic


arguments for Christ’s localized presence. Calvin readily asserted that his disagreement was not over the actuality of Christ’s flesh and blood, ‘but only the mode of reception’. Calvin’s conceptualization of the Eucharist was determined by his different personal circumstances, *vis-à-vis* Luther. Whereas Luther lived and died close to his place of birth, Calvin was an exile. His profoundest polemic was articulated in his publication, ‘A Short Treatise on the Lord’s Supper’. In this he repudiated the thinking of Zwingli and Oecolampadius. Calvin’s *magnum opus* was his *Institutio Christianae Religionis*, which was first published in 1536. In it he confronted a multitude of comprehensions, in the many ‘reformed’ churches, of the meanings of the Words of Institution: ‘this’, ‘my body’, ‘this do’ and ‘remembrance’; aware always of the plethora of misunderstandings (in his view) that they bespoke.

All the Reformers seem to have ‘forgotten’ that the Eucharistic Prayer had traditionally been a recital of the whole history of salvation, preferring to concentrate on the Words of Institution as their warrant for celebrating the sacrament. The Reformers, angry at contemporary abuses, led them to eliminate many things of genuine value. Among these were the disappearances of the calendar with its memorials of the saints. It has also been argued that the eschatological expectations contained with the Eucharist were ignored by the Reformers, who concentrated instead on memorializing the Passion of Calvary, a unique event in human history.

English Eucharistic thinking

The name that springs first to mind in this area of study is that of Thomas Cranmer (1489–1566), yet among the leading theologians of the day, Cranmer was seriously outranked. His principal concerns were ecclesiastical and political, and not overtly theological; but among matters that did exercise him were Holy Scripture, Justification and the Sacrament of the Altar. In this latter respect, the drafting of creedal statements, the formation of liturgies and their resultant orders of public worship were of the greatest importance to him. Cranmer was a theological

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student in Germany in 1531 and 1532 and responded positively to many ideas from the Reformers. Chief among Cranmer's mentors was Andreas Osiander (1489–1552), whose niece he married in 1532. In common with all reformers, Cranmer insisted on the principle of *sola scriptura*. This doctrine led naturally to his solifidian stance, within which he insisted upon a 'lively faith' and whereby his followers would not fall into antinomian errors. Although determined on a course of liturgical reformation, Cranmer was inhibited by Henry VIII's Act of Six Articles (1539) which, among other provisions for the maintenance of the Catholic *status quo*, was perhaps more exacting in its doctrinal statement on the Eucharist than the Fourth Lateran Council. Despite the Act of Supremacy, which clearly took the Church of England away from the authority of Rome, Henry had little time for Protestantism or reformation and remained essentially 'Catholic' to his death. Thus it was not until the accession of Edward VI that serious changes in Christian worship could be considered.

At this time little difference existed between the religion of the clergy and upper echelons of the nobility, and the common people. Of absolute importance were the seasonal, religious cycle of fast and festival, of ritual observance and symbolic gesture. It may be assumed that the general populace of England would largely have been illiterate; they would have no knowledge of Latin, the language of the liturgy, and no ability to read Holy Scripture, even after the Bible became available in the vernacular language. It was against this background that Cranmer and his supporters attempted to introduce liturgical amendments and a new theological understanding, especially of the Mass. Post-Henrician changes were brought into effect. Visitations of dioceses by state officials to determine their conformance with religious legislation ceased soon after Henry's death. Suggestions were rife that the government was planning changes to the church's religion and ceremonies: a Proclamation of 24 May 1548 denounced rumour-mongering. The evangelical establishment was eager to pursue its programme of reforms and Cranmer's First Book of Homilies was published in 1547. While these did assert that the central pillar of reform was *sola fide*, there was an embarrassing silence about the nature of the Eucharist. Despite the intolerance to change implicit in the Act of the Six Articles, the key figures in the Reformation movement (Cranmer, Ridley and Latimer) had all abandoned a belief in a corporeal presence in the consecrated elements of the Eucharist.

The Eucharist in the First Edwardine Prayer Book of 1549

There is no *de facto* evidence that Cranmer was the sole architect of this Prayer Book. The Holy Communion order was clearly the work of a committee and was derived from several sources, primary among which was the English Sarum Rite. There was also input from the Roman Breviary of the Spanish Cardinal Quiñones and a book on doctrine and liturgy by Hermann von Wied, Archbishop of Cologne. Into a translated, yet, essentially unaltered, Latin Mass were inserted: a Collect for the King; an Exhortation; a Confession and Absolution; the Comfortable Words; the Prayer of Humble Access and the Words of Administration. The resulting rite was theologically ambiguous. The service was designed to authorize the administration of both kinds and to ensure proper preparation on the part of the communicants. Evidence that this rite contained few serious doctrinal changes from the Roman Mass is indicated by the title of the service – 'The Supper of the Lorde and the Holy Communion commonly called The Masse'. The rubrics still required the celebrant, 'to be fully vested in alb and a vestment or cope and that assisting clergy shall wear albs and tunicles'. The Roman idea that the Mass is a sacrifice, in which the celebrating priest offers Christ to the Father, was removed from this service, but there were suggestions that the real presence was still understood and accepted. Most of the saints were removed from the Kalendar (*sic*): just twenty-three days were retained, mostly associated with Christ and his apostles. Feasts for the Purification and Annunciation of the BVM were preserved. Also removed from the Sarum rite were: references to incense and censuring (at various points in the order); the Alleluia and Sequence (or Tract) that followed the Gradual; the *Dominus Vobiscum* and *Oremus* (after the sermon); prayers at the Commixing; the *Pax* and a post-Communion Collect.

The Eucharist in the Second Edwardine Prayer Book of 1552

Changes in Eucharistic doctrine and praxis are so comprehensive in this book that it seems not unreasonable to suppose that revision of the 1549 book began almost before its printing was completed. Further developments to evangelical principles and new innovations stemmed in part from Continental Reformers who visited these shores. In April 1549 Martin Bucer (1491–1551) arrived in England and later that year moved to Cambridge where he taught candidates for the priesthood. Many of his students would later exercise great influence in the church. Bucer was directed to examine the 1549 Prayer Book and in so doing he exposed much episcopal

opposition to further changes. He and the other Reformers used theological principles of the Fathers: they either neutralized these when they did not match evangelical doctrine or appropriated them when they did. Peter Martyr (Vermigli) (1499–1562) had, perhaps, more influence on Cranmer in this period than anyone else, yet Cranmer's revised views of the Eucharist came about through complex paths after he was exposed to a wide diversity of influences.

In May 1550, in preparation for the new Prayer Book, Bishop Ridley of London demanded the removal of all altars from his churches and their replacement with wooden tables. By Order of the Council this policy became nation-wide in November. A 'royal circular' to the bishops ordered the destruction of all Latin service books. A second Act of Uniformity in 1552 changed the nature of the Eucharist in the English church more substantially than ever before. In this new order the Canon of the Mass was divided into three sections and the language was altered considerably. The Prayer of Intercession was placed earlier, immediately after the Offertory and the introduction now included the words, 'militant here in earth'. The central section retained the Prayer of Consecration but the epiclesis was removed. The 1549 text included a cruciform symbol (✠) within the words 'blesse' and 'sactifie' to signify the epicletic component: these were not printed in the 1552 edition. This prayer ended with the Words of Institution and led directly to the administration, thus removing any possibility of time for Eucharistic adoration or worship. The words of administration were radically changed. The new order removed all references to Christ's resurrection, ascension and heavenly priesthood. The Lord's Prayer and the Prayer of Oblation were removed to a position after the Communion. Other changes included: the introduction of the Decalogue close to the start of the order and the transfer of the Gloria in Excelsis to the end of the service. The Kyries were removed and the reference the 'The Masse' in the title was expunged. Mediaeval Eucharistic rites had contained a collect for the Holy Catholic Church which included the names of the Pope, Bishop and Sovereign. This was altered in 1549 to include only the king and it was interposed between the collect for the day and the epistle. In 1552 this collect order was reversed. A new feature of the Edwardine Prayer Books was the inclusion of exhortations. To the two contained in the 1549 order was added in 1552 a third, composed by Martyr at the insistence of Bucer. The significance of this addition within the Reformed Eucharistic doctrine was strictly in relation to the concept of *sola fide*. The so-called black rubric, attributed to John Knox, was added. This

rubric called 'The Declaration on Kneeling' indicated that, while kneeling was the correct posture to adopt when receiving the sacrament, this was not to be construed as an act of adoration or devotion to the consecrated elements. The fourth introductory rubric, which had hitherto concerned itself with priestly vesture, now directed the placing of the Communion Table in the chancel.

Conclusion

This paper gives little more than a thumbnail sketch of the doctrinal changes that occurred in this period of history, and cannot begin to explore the many reforming characters who made their individual contributions to Eucharistic thinking and praxis. It is equally difficult to survey the many changes of opinion that affected individual reformers or to analyse their complex interactions with the churches they claimed to serve. It is not unreasonable to accept that Archbishop Thomas Cranmer changed the Church of England for ever. Although he is declared to be the principal architect of the two Edwardine Books of Common Prayer, he sought and received inspiration from leading evangelical Protestants, both at home and across the European continent. It is impracticable at this distance to try to determine which of many, sometimes conflicting, views proved significant in the resulting manuscripts. The Book of Common Prayer has uniquely remained the one book 'by law appointed' within the Church of England, albeit the later revision of 1662.

Since the middle of the twentieth century there have been many attempts to offer the church a prayer book adapted to its perceived, modern needs. A set of relatively minor revisions by Convocation led to the 1928 Prayer Book, (the so-called Deposited Book) but this was rejected by parliament (who could not debate its content, but only vote on its acceptance as a lawful replacement for the 1662 Book). *Common Worship* is the latest in this line of experiments in the Church of England.

This author is firmly of the opinion that, upon accepting that some doctrinal and liturgical revision was needed to the pre-Tridentine Roman Mass and that a text in the vernacular language was necessary, the 1549 Prayer Book adequately fulfilled both of those roles.

David Fuller was a founder member of the Blackburn Branch of the Prayer Book Society and is now a member of the Scottish Branch of the Prayer Book Society. He is a Lay Leader in the Scottish Episcopal Church, at Saint Columba, Gruline, Isle of Mull – Diocese of Argyll & The Isles

Cranmer's Continuities

By John Hunwicke

When our family was young, we used to get affordable holidays by doing exchanges with other clergy. On one occasion, having got all the arrangements, as I thought, sorted out, I received a worried call from the 'swoppee' incumbent.

'You'll have to use the Prayer Book here,' he said, rather abruptly. 'It'll be a pleasure,' said I, rather puzzled. 'I mean 1662,' said he. 'Certainly,' said I, even more puzzled. 'Word for word; absolutely word for word,' he said. 'No problem at all,' I replied.

Only later did I discover what lay behind this unusual exchange. He had learned that I was trained at a theological college with an extremely Catholic reputation; he was afraid that I would unleash heaven-only-knows-what sort of high church or Popish rigmarole on his unsuspecting country folk.

So, on my first Sunday in his church, I did exactly as agreed. They got the Prayer Book Communion service word for word – except, let me now confess, I did not insist on being given the names of all the communicants the day before.

After the service I was confronted by a congregation which was not in the least cross – they confessed to liking what I had done. But they were surprised: 'We've never had the Commandments before ... or the Collect for the Queen ... or that exhortation ... and why did you stand at the left-hand end of the altar?'

I was reminded of this when I read the discussion in the last *PBS Journal* about the rights of a PCC to insist on the Prayer Book. It is indeed true, as I understand it, that PCC consent is necessary for any alternative, such as *Common Worship*, to be used. Otherwise, it has to be the Prayer Book.

But the problem here is that if there is great insistence on using the Prayer Book as it stands – 1662 and nothing else – an incumbent with more inclination to be bolshie than to be pastoral can do just that.

Do you *really* mean to exclude the Lord's Summary of the Law? Do you *really* want an exhortation every Sunday? Do you *really* want the full words of administration read to every communicant, irrespective of the consequent lengthening of the service? Do you *really* wish to discontinue in your parish all use of hymns (which, with the single exception of a hymn in the Ordination service, are

not allowed in the rubrics of the Prayer Book)?

If you do, well and good. But if you want what most people, in my experience, actually mean by 'Prayer Book' – that is, for example, the 1662 Communion rite with certain familiar modifications that are in practice used nearly everywhere – what you are in fact asking for is the form of service printed in *Common Worship* as 'Order Two'.

I do not think it does any harm to our common cause to know what it is one is asking for; to be knowledgeable, precise and specific about the legal situation.

Having said that, I willingly make an offer to anybody in the Oxford area or within reach of Oxford by train (my church of St Thomas's is more or less beside the railway station): If you want a Sunday Communion strictly according to 1662 at 8.00 a.m. on a Sunday, I will provide you with one any Sunday I am in Oxford if you give me a couple of days' notice. The minimum number of communicants (see the Prayer Book) must be three. Honest. I mean it!

And I do not think congregations should be bamboozled by talk about 'You won't get a new vicar unless you modernize your services.' Did you notice that this Pope has emphasized the legality of the old Latin Mass? And have you read about the large numbers of young RC priests anxious to learn it and provide it?

Last year, when my wife and I were sent for a Ruby Wedding holiday to Avignon by our children, I went to Mass in a church which was a little baroque gem nestling under the towering walls of the Papal palace. The congregation was of all ages, with a very large proportion of young people and families; and the Mass was the old rite. Being a Latinist, I was glad to hear Prayer Book Collect, Epistle and Gospel read in their Latin originals.

Which brings me to my last point. We are fortunate enough to belong to the Prayer Book Society. Naturally, it includes people of many different types, from dyed-in-the-wool Reform Protestants to those who glory in the name of Catholic. This is admirable. But occasionally the PBS can seem a bit like a Cranmer Admiration Society.

To admire the Prayer Book must indeed, I agree, mean to admire the wonderful, classical English prose in which Cranmer translated or composed his

texts. But Cranmer was soaked in Latin prayers and texts with which he had grown up, and they formed the basis of his work, both when he was translating and when he was being creative. They were texts which went back behind the Middle Ages to the ancient Roman sacramentaries put together by the Popes in the early Christian centuries, like the great majority of his Sunday Collects, Epistles and Gospels, including the ones I heard at Avignon.

And sometimes, even in Cranmer's longer and less derived texts, I can often identify Papal wording: take for example that wonderful phrase 'Not weighing our merits but pardoning our offences' (which at first sight can seem so very Reformation Protestant). In fact, it is a translation of a phrase by Pope Leo the Great: 'Non aestimator meriti sed veniae largitor'.

Or take the opening of the Preface: 'It is very meet, right ...' The Latin original begins 'Vere dignum ...', and 'vere' was pronounced 'very' by Medieval Englishmen. Even in the sounds of his English text, Cranmer seems to want to echo what Englishmen had been hearing sung, in Latin, in their churches, for the almost-millennium since St Augustine brought his Papal service books from

Rome in 597.

So I value the Prayer Book for its continuities, rather than as a sign of rupture or a repudiation of the way Englishmen had worshipped for a thousand years. I value it not as a new start or a Protestant beacon shining in a gloom of Romish superstition and darkness, but as one way in which ancient traditions and texts of Catholic worship were handed on. Cranmer was but one moment – albeit a remarkable one – in that wonderful continuum.

John Hunwicke

What do you think? Is it wrong for congregations to expect Prayer Book services to be used word for word and for rubrics to be followed to the letter? Write to the Editor at the address on page 2

The directors and trustees of The Prayer Book Society apologize for the error of year shown in the header of the Minutes of last year's Annual General Meeting at the University of Westminster, NW1 5LS. The date should, of course, have read 'Saturday 14th July 2007' and not 'Saturday 14th July 2006' as stated.



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Letters

From Meg Pointer

The article by Peter Bolton on Lay Officers of the Parochial Church Council in the Trinity 2008 edition of the *PBS Journal* gave me some food for thought.

Why is it that he has found so many Churchwardens and other PCC officers ignorant of the duties and responsibilities of the office they are elected to hold, and why are they not equipped for the tasks?

I would hope that dioceses other than London provide training sessions for new post holders and PCC members, or at least offer a printed résumé of responsibilities. As members of the PCC are Charity Trustees they should be aware of the responsibilities involved.

There are several publications available that it would be useful for the PCC to hold to issue to new post holders; or with which the post holders could equip themselves.

1. *A Handbook for Churchwardens and Parochial Church Councillors* by Kenneth Macmorran and Timothy Briden is updated regularly with a new edition every few years incorporating the latest changes. It is published by Mowbrays.

2. *A Handbook for Council and Committee Members* by Gordon W. Kuhrt, published by Mowbrays.

3. *Church Representation Rules*, updated regularly and published by Church House Publishing.

The above books refer to certain of the Canons without giving the text in detail so to be really 'with it' *Canons of the Church of England*, to which supplements are issued from time to time, is published by Church House Publishing.

4. For lighter reading The Council for the Care of Churches produce booklets such as *The Churchwarden's Year*, a calendar of Church maintenance, *Handle with Prayer*, a church cleaner's notebook, and *Safe and Sound*, a guide to church security.

5. A few years ago Reform produced a booklet of especial use during an interregnum, *Whose Church is it Anyway?*, edited by Hugh Balfour, subtitled

'Restoring power to your parish'.

6. *An ABC for the PCC* by John Pitchford is a useful reference guide.

7. A weighty tome is *Practical Church Management; a Guide for every Parish*, by James Behrens, published by Gracewing. A second edition was published in 2005. This covers all aspects of church life including financial matters.

8. *Ecclesiastical Insurance* also produce information in pamphlet or booklet form.

9. Church House Publishing and the Council for the Care of Churches have more titles for the many and varied situations that arise.

During my time as Honorary Secretary to the Prayer Book Society I had several enquiries from Churchwardens and I always referred them to the appropriate page/section of the Handbook.

A Parish Profile is produced to give guidance in the appointment of a new incumbent/priest-in-charge during an interregnum. This is compiled by the PCC and should include requirements such as maintenance of the use of the BCP.

Meg Pointer

Churchwarden of St George's, Headstone, Harrow 1994; Member of London branch PBS; Former Honorary Secretary of the PBS

Editor's note: The Canons of the Church of England are available on the Cof E website

From Anthony Kilmister

Rightly or wrongly the Prayer Book Society's directors have decided that the Society should take a neutral stance on the matter of women bishops. That they are entitled to do and it may well be for the best since different people have different views.

My own view is somewhat specific but no matter. Thinking about it, I cannot bring to mind anything in the Book of Common Prayer which is a genuine innovation – that departs from the tradition of past centuries, in the way that a

woman bishop (or woman priest) does. Yes, there are new things like including the Commandments in the Communion rite, or uniting Vespers and Compline into one office – and there are traditions which cannot claim the explicit support of scripture (like wedding rings etc.) but I cannot think of an instance when Cranmer decided to be really revolutionary and do something wildly new. Using our mother tongue isn't exactly wild but, that apart, antiquity has been the standard for Anglicanism.

Yes, our own individual views may differ on this matter of the moment and, of course, certain of our members will not share my thinking. But what happened at the meeting of the General Synod in York on Monday 7 July was bare-faced brutality and put the Church of England to shame. The more serious members of the Synod appreciated that people on both sides of the argument had been happily described by the Synod a few years ago and by the Lambeth Conference of ten years ago, as 'loyal Anglicans'. They must have been shocked by the vindictive behaviour of the Synod's wild and mindless majority on 7 July 2008.

What was (and is) at stake is the fact that legally binding provision for the minority needed to be included in the planned legislation. That minority (and it includes people like me) do not want to be driven out of the Church of England because (for reasons of faith) they still believe what the Church has always believed – and cannot kow-tow to the revolution.

I hope that PBS members – whether they agree or disagree with the principle of women-bishops – will agree that the decent thing should be done and will support those who seek to save the comprehensiveness of the Church of England.

I write in a personal, not official, capacity.

Anthony Kilmister

Former National Chairman and present Vice President of the Prayer Book Society

From David Fuller

I read with interest Ian Woodhead's letter in the Trinity 2008 edition of the PBS Journal. While I have a degree of sympathy for the predicament in which his local parish finds itself, with a paucity of clerical oversight, I have to ask, 'What is he (and others) doing about it?' The increased costs of stipendiary clergy (particularly in relation to pensions, housing and transport) and the associated reductions in available funds will necessitate a reduction in their numbers, leaving them ever more widely spread. This will inevitably place more onus on the laity in any parish to take over more of those duties hitherto the responsibility of their priest. These will include the offering of corporate worship, both of choir office and sacrament. Services of the Holy Eucharist 'by extension' are already becoming a part of the church's common practice; services led by suitably trained lay persons.

In the rural part of Scotland where I live we have almost no priestly presence yet in the period from September 2007 to March 2008 our local lay leaders provided a service every Sunday plus Christmas Day. In that time some twelve lay-led Eucharistic services were held, interspersed with Matins and other non-sacramental offices. Apart from leading our corporate worship, laypersons were responsible for reading lessons, offering intercessory prayers and preaching. I should add that our average winter time congregations number fifteen.

I have written at some length on changes that the church may have to face in the decades to come and some of the possible solutions that we can introduce. This trilogy of papers has been published in diocesan magazines of the Scottish Episcopal Church Diocese of Argyll & The Isles. They may also be accessed on our church web site at: www.grulinechurch.org.uk.

Please take heart Mr Woodhead. All is not lost. If you really want regular and frequent worship in your church, you will get it, but you may have to take very positive steps and some personal involvement to achieve that goal.

David Fuller

Lay Leader, Saint Columba, Gruline, Isle of Mull

From Richard Gregson

In response to Neil Hitt's article in Issue 17, page 14, I use the BCP as the basis for my morning prayer. (Evening prayer is another thing. Most of my life I have worked many evenings: getting home around 11.00 p.m. has meant I am too tired for more than a rapid snack and a couple of 'arrow prayers'.)

My ideal – not often achieved – is to use Matins in full on weekdays and Saturday. I do make this a part of my Lent and Advent rule, in Lent also looking at one of the Thirty-nine Articles per day. I always include the week's collect, whatever I do, but I have never followed any of the BCP lectionaries. At the moment I am reading the whole Bible over two years, as suggested at the back of my King James Bible; this is the second time I have done this.

When using Matins, I say the absolution as an intensification of my intent in the confession, rather than giving myself absolution. I say the morning psalms in 'odd' months, and the evening psalms in the 'even' ones. Although alone, I try to take others with me in my thoughts, all the way from the Church Triumphant and Militant, to those under the same roof as myself; there are many useful groupings available. This helps to make sense of the use of plural expressions, and the response structure of intercessions, etc.

At the moment I am often using the shortened form I got as a booklet from the PBS; apart from some irritating typos, it works well. On holiday I often say Prime and Compline from my 1928 – which prayer book is my default one.

I was introduced to the idea of basing my private prayer on the BCP through a book called *Learning to Pray with the Church* by Verney Johnstone around 1960. I used it as my Advent book in 1979, and here are my slightly edited notes I then made.

'Published in 1949, this book seems, by 1979, to be more relevant than ever – and more eccentric. The main theme is that Anglicans should explore & use the Prayer Book more,

and base their individual devotions on the services there-in: particularly Matins & Evensong. (Evelyn Underhill is quoted in this context.) There is an interesting 'potted history' of the PB, and a number of 'further study' books are mentioned in the text ... A brief discussion of the psalms is useful. The whole book tries to call folk back to Cranmer's innovations/restorations. It seems a very long way from the 'with-it' style of reformed liturgy today. I would certainly prefer the PB, although it is obviously (alas) sensible to 'translate' some of the vocabulary. This is allowed for in the directions on suitable subject matter for sermons. VJ on the whole approves of the 1928 changes, but dislikes some. I fear he would dislike much of today's liturgy, with its creed simplified out of existence, and its lack of meat. "The hungry sheep look up for food, and are given platitudes" (Charles Williams). Surely there is an urgent need to treat people as adults, & not to water things down until they are insipid.'

I feel another read of it coming on!

Richard Gregson

46 Brudenell Road, Tootin Bec, London

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From G. M. Lyon

Whilst few would disagree with DrBeckwith's assertion that Easter Day 'needs to fall on a Sunday' in spring, some might question whether much would be lost if Easter fell other than 'near' (how near is 'near?'), the full moon or the equinox. The spiritual, familial and practical disadvantages of the exceptionally early Easter of 2008 might be judged more significant.

Different systems for dating Easter have been used in England in the past and there are variations between denominations today. This is regrettable, but there seems little reason to believe that an agreed 'common Easter' is any more likely to be attained by keeping rather than replacing the present system.

In fact, legislation to change the current system is already on the statute book, but has yet to be enforced. The Easter Act of 1928 fixes Easter Day as 'the first Sunday after the second Saturday in April'. If twenty-first century schools are to standardize what was the 'Easter' holiday, the advantages of enforcing the 1928

Act might well now be thought to outweigh the disadvantages.

G. M. Lyon,
13 New Acres, Newburgh,
Wigan

From Philip Shand

I am writing to draw your attention to a quotation which I came across recently and which may be of interest; it comes from the translator's preface to *The Idea of the Holy* by Rudolph Otto, the German theologian who invented the word 'numinous', basically the subject of his book. The footnote (p. xiii) says 'The Dean of St Paul's (Dr W. R. Matthews) who presided at these lectures (on mysticism) in

London (King's College, 1927), and who after Otto's death paid the tribute of an address in his memory at Marburg, writes that Otto "formed the opinion that England was still the most religious country in the world, and he attributed this very much to the influence of the Book of Common Prayer. He was very anxious to produce a Book of Common Prayer for the German People." Language is important but Otto is surely implying more. He is not calling for a translation, a relatively easy matter one would have thought, but the inspirational qualities mediated by the language.

Philip Shand
Blackburn Branch

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News from the Branches

Blackburn

The Revd Dr Mark Hart from Chester Diocese was guest preacher at the Eucharist at the Branch's Annual Festival, held at Blackburn Cathedral. The celebrant was the Revd Stephen Harvey, headmaster of Bury Grammar School, and the music – Ireland in C – was led by Octavius, a group of singers conducted by former cathedral chorister Anthony Tattersall.

Lunch in the crypt and the AGM were followed by guest speaker historian John Milner, from Manchester University, and then Evensong. Next year's festival will be on Saturday 9 May.

Bristol

Christ Church with St Ewen and St George, the Prayer Book church in central Bristol, held its patronal festival on Trinity Sunday, 18 May 2008.

Canon George Kovoov, Principal of Trinity College, Bristol, and a Chaplain to the Queen, preached during the 1662 Sung Eucharist, and his visit and his sermon were much enjoyed by a larger than usual congregation.



Canon George Kovoov and, in the background, Director of Music Jonathan Price, patron of the living John Heal and Bristol Branch Chairman Canon David Sansum

Carlisle

Kendal's ancient parish church was the venue chosen for this year's annual festival in May. Mindful that the Book of Common Prayer is in regular use, Holy Trinity was an appropriate choice. Cranmer's familiar and well-loved words resounded throughout a church that boasts five aisles and is one of the widest parish churches

in the land, being only three feet narrower than York Minster.

The Eucharist was among the most memorable to date, while the well-trained voices of the renowned church choir contributed greatly to the beauty and sanctity of our worship. Good music sung professionally and to a high standard has long been a feature of the choral worship at Holy Trinity and the superb blending of men's and boys' voices in the singing of Mozart's Ave Verum was a joy to hear.

The Priest-In-Charge, Eric Robinson (later to become Branch Chairman) was the celebrant, while the sermon was in the capable hands of Fr Ronald Croft, Parish Priest of St Hilda's Church, Prestwich. Fr Croft's sermons are music to the ears of traditionalists and with Trinity Sunday and Isaiah's vision for his theme, his firm voice reverberated throughout the unusually large building as he challenged listeners with the question, 'Whom shall I send?', leaving no doubt as to the expected response.

Lunch was taken in the adjacent church hall, followed by the annual meeting when officers were appointed and satisfactory reports adopted. Referring to the loss of several members by death or removal, the Chairman in his report stressed the need for the frequent enrolment of new members. Such was essential if the branch was to retain viability and those present were urged to look in the direction of those who, while desirous of Prayer Book worship, had yet to be persuaded to join the PBS.

Ely

Thanks once again to the generosity of Ely Branch Members, we have been able to make a gift of Prayer Books for all twelve Deacons ordained Priest this Petertide at Ely Cathedral.

The candidates assembled for their pre-ordination retreat at Bishop Woodford House in Ely, in the presence of the Bishop and Archdeacon. The Director of Ordinands, Canon Vanessa Herrick, in welcoming this PBS initiative, explained that over several years this gesture had been much valued by everyone.



The Revd Nigel Pearson receives his Prayer Book from Nicholas Hurst

Nicholas Hurst, PBS Eastern Regional Trustee, and Philip White, the Ely Branch Treasurer then formally presented the beautiful, leather-bound copies, each with personal dedications. In a brief address, Nicholas said how much he welcomed the opportunity to join with the group at this special event. He hoped that the Prayer Books would, of course, be well-used, and also assured all those present of the on-going support and prayers of the PBS membership.

Lichfield

Mid June saw the members of the Lichfield Branch gathering for their annual Summer Event, which this year was held at Tedsmore Hall, Shropshire, by kind permission of the Revd and Mrs Robert Parker and at the nearby Pradoc Church. Following the AGM at Tedsmore members moved to Pradoc Church, which is an extra parochial district on the adjacent Pradoc Estate, where the Book of Common Prayer is used for all services.

A number of people are to be thanked for their contributions to the splendid service of evensong, including the Revd James Graham, the Branch Chaplain, who officiated, the Revd Roger Clarke, who travelled from the Wirral



The winners of the Moreton Hall School Book of Common Prayer Reading Competition

to deliver a most erudite and pertinent sermon and to Laura Davies and Polly Booth, pupils of Moreton Hall School and both of whom had represented the Branch in the Cranmer Awards finals, who read the lessons splendidly. Lastly, but by no means least, our very grateful thanks go to Mr Keith Yearsley, the choirmaster of the Thomas Cranmer Choir, all the members of the choir and their organist, Mr James Pyatt, who travelled from Macclesfield, Cheshire to join us and lead the congregation most excellently in the singing of the hymns, canticles and the psalm as well as singing a setting of Psalm 23 by Howard Goodall and 'O thou central orb' by Charles Wood. It was an ideal opportunity to congratulate Keith Yearsley on his recent award of the MBE for his work with the choir. To mark the occasion the Branch Chairman presented Mr Andrew Kenyon, who recently inherited the estate from the late Colonel John Kenyon, with a copy of the Folio Society edition of the Book of Common Prayer for use in Pradoe Church.

Following the service, members and guests returned to the splendid surroundings of Tedsmore Hall for a most excellent and enjoyable supper for which our thanks go to those ladies of the Branch responsible for this most important contribution to a very successful day.

The Sarah Parkes Prize for a Reading from the Book of Common Prayer
Over many years, pupils from Moreton Hall School, near Oswestry, have competed in the Cranmer Awards Competition and have frequently been highly placed in the national finals. Last year a new 'in-house' Book of Common Prayer Reading Competition was established at the request and through

the generosity of Dr Giles Parkes, in memory of his daughter, Sarah, who had been a pupil at the school.

In July this year, as Chairman of the Lichfield Branch of the PBS, I was asked to judge the competition and present prizes; this was both a demanding and an enjoyable task. Demanding because of the very high overall standard of the readers and enjoyable for the same reason.

The competition was divided into two classes, one for girls under thirteen years of age and the other for those up to fifteen. A wide variety of readings was chosen, including collects, epistle and gospel readings, canticles and psalms; every one was read at an appropriate pace with clarity, fluency and understanding, once again demolishing the claim that 'the Book of Common Prayer is too difficult for young people to understand'.

A total of twenty-one readers was heard, with another nine who had hoped to take part, but were unable to do so because of other end-of-term commitments. Laura Davies won the senior competition with Polly Booth a very close second; in the junior competition, Rose Booth and Abigail Bunce were placed first

and second respectively. All four read splendidly, but all who took part are to be congratulated on their excellent standard which was a credit to both the individual readers and to Moreton Hall. I should also mention that both Laura Davies and Polly Booth had arrived back at school on foot only half an hour before reading, having taken part in a demanding Duke of Edinburgh's expedition in the Ceiriog Valley. A most commendable effort, demonstrating both determination and resilience.

This sort of competition, which exists very easily alongside the Cranmer Awards, and has the potential to develop confidence and enthusiasm to enter the Awards, is to be applauded and encouraged in other schools. It does, however, require an enthusiastic member of staff to generate interest and organize such an event. Moreton Hall has the advantage of having Merriel Halsall-Williams as a member of staff and she is to be congratulated on arranging such a well-run and enjoyable competition.

Frank Hewitt
Lichfield Branch Chairman

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Norwich

Some thirty Branch Members gathered at the Parish Church of St. John the Baptist, Reedham on Thursday 26 June last for the Annual General Meeting of the Branch. The rector gave us a guided tour of the church before the meeting at which the Chairman, Mr Richard Harrison, thanked the officers and committee for their hard work during the year and, in particular, he mentioned one member of the committee who had devoted much time and energy to circulating all the parishes in the Diocese to compile a survey of the extent to which the Book of Common Prayer is used therein'

He commented on the success of the Branch outings during the year and the generosity of members who had extended their hospitality at every event with the opportunity to attend Evensong afterwards at the local parish church on each occasion. Following the meeting, members enjoyed lunch and then visited two other churches in the benefice – All Saints', Freethorpe and St Andrew's, Wickhampton, followed by Evensong in the latter at which the rector officiated and preached.

Oxford

The Oxford Branch is accustomed to present a high quality copy of the Prayer Book to each new Deacon on the occasion of their ordination. On 26 June these presentations took place at Ripon College, Cuddesdon, when prayer books were presented to fourteen new Deacons at their pre-ordination retreat. In the absence of Dr Roger Beckwith, Branch president, the brief ceremony was conducted by Geoffrey Horne, Branch chairman assisted by John Mitchell. The Bishop of Oxford had kindly sanctioned this arrangement and was present for the occasion.

Salisbury

Three Branches Meet

The Salisbury Branch of the Prayer Book Society was joined by Bath and Wells and Exeter Branch members for their summer meeting at Sherborne Abbey. The fascinating history of Sherborne Abbey from the eighth century was explained by the vicar,



Canon Eric Woods talking with a member

Canon Eric Woods. In the fifteenth century, he said, disgruntled townsfolk set fire to the Abbey, the burning arrow that caused the fire probably being shot by the vicar.

Abbey Guides then answered questions as members explored the building before they adjourned to Digby Hall for an excellent cream tea provided by Sherborne Mothers' Union.

Choral Evensong followed at the Abbey sung by the English/Dutch Choir of the Anglican Church of the Holy Trinity, Utrecht, whose Chaplain, the Ven. John de Wit, is Archdeacon of the Benelux countries. The service was conducted by the vicar and the anthem was 'I Give You a New Commandment' (Nardone).

The Salisbury Branch Chairman Mr Ian Woodhead said: 'It was a wonderfully united event and the beautiful Utrecht choir was an inspiration'.

Spring Meeting

The Annual General Meeting of the Branch held at Newhouse, Redlynch, the home of members Mr and Mrs



Ian Woodhead in conversation with Miss Elizabeth Morse

George Jeffreys, was well attended by Branch members and representatives of the Bath and Wells and Winchester branches.

Following a buffet lunch, and opening prayers, the Chairman, Mr Ian Woodhead, thanked the officers and committee for their hard work and members for their support during the year. Meetings had been well attended and Branch membership had risen.

The speaker, the Revd Stephen Trott, Vicar of Pitsford with Boughton, Northamptonshire, a Church Commissioner, explained the development and present role of the Church Commissioners. Branch Vice-Chairman Miss Sheila Houliston thanked him for his interesting talk.

After tea, Evensong was conducted at the Parish Church of St Mary, Redlynch, by the Revd Derek Frost, Chaplain to the Branch.



Canon Eric Woods talking to a group of members from Salisbury and Bath & Wells

Late Spring Meeting

Members and friends of the Salisbury Branch of the Prayer Book Society met for their Late Spring Meeting at Silton Village Hall.

The speaker, Miss Diana Makgill, CVO, gave an amusing account of her years of service in the Foreign and Commonwealth Office, followed by a lively question time. She was thanked by Miss Joy Rabbetts, Publicity Officer for the Branch.

After the famous 'Salisbury tea', the bells called worshippers to the Parish Church of St Nicholas, Silton, an entirely Prayer Book church, where evensong was conducted by the Revd Canon Michael Welch. The Chairman of the Branch, Mr Ian Woodhead, said 'It was our first visit to Silton and a most enjoyable occasion'.

Forthcoming Events

Blackburn

Sunday 25 January 2009

Assheton Sermon Service at Downham Church, Lancashire, below majestic Pendle Hill (just off the A59 past Clitheroe). The service is Choral Matins at 11.00 a.m. The preacher will be the Most Revd and Rt Hon. Lord Hope KVCO, former Archbishop of York. Many members attend this service every year and surely many more will travel the extra mile to hear Lord Hope.

Saturday 9 May 2009

Branch Festival at the cathedral at 11.00 a.m. Celebrant: the Bishop of Blackburn. Preacher: the Dean of Westminster, the Very Revd Dr John Hall. Eucharist and Evensong to be sung by Octavius. And lunch – of course.

Sunday 14 June 2009

Evensong at All Saints', Pendleton. at 6.30 p.m. followed by refreshments.

This is a church to which we have recently supplied BCPs to keep the tradition going.

Sunday 4 October 2009

Evensong at St Michael and All Angels, Ashton-on-Ribble, Preston (noted choir) at 4.00 p.m. Another church we have recently helped with the supply of Prayer Books.

Chester

Saturday 15 November 2008

St John the Baptist Church, Guilders Sutton. Chester Diocesan Heat of the Cranmer Awards Competition.

Coventry

Saturday 29 November 2008

3.00 p.m. The Guild Chapel Stratford on Avon. Advent Carol Service. Free parking at King Edward VI School, adjacent.

The serious nature of the time of Advent is often lost in the hectic period getting ready for Christmas.

On the Saturday before Advent Sunday, the Branch offers an opportunity to meet together and remind ourselves of the meaning of this season of the church year. As last year, we meet in the Guild Chapel in Stratford-upon-Avon. Ensemble 1685 will again lead the singing. Further details of events can be obtained from Mr Peter Bolton, Branch Secretary on 01789 840814.

Leicester

Saturday 6 December 2008

10.00 a.m. Fleckney Grange Farm. Coffee morning hosted by kind permission of Mr & Mrs Edwin Bale, Fleckney Grange Farm, Kilby Road, Fleckney LE8 8BQ (01162 402225).

Salisbury

Saturday 29 November 2008

11.15 a.m. Advent Carol Service followed by lunch. Venue to be arranged.

Traditional Choir Trust

The Traditional Choir Trust was started in 2002 by Dr John Sanders in Gloucester who formed a group of Trustees to run the charity whose objects were:

"To give grants, bursaries and scholarships to boys otherwise unable to attend recognised choir schools. To encourage and financially assist choir schools, cathedrals, Chapels Royal, collegiate churches, university chapels, parish churches and other choral foundations to maintain the ancient tradition of the all-male choir."

Upon Dr Sanders' death in 2003, the Trusteeship was handed over to the Dean & Chapter of Chichester Cathedral who have instigated boy chorister scholarships. More funds are urgently needed to support other scholarships to ensure the continuing survival of the boy chorister in service. The Trust relies entirely on donations and legacies to build capital from which bursaries can be provided.

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