



Prayer Book
Society
JOURNAL

Trinity 2007

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- ✠ The BCP and the future of the Anglican Communion
- ✠ Raymond Chapman on the Elizabethan Prayer Book
- ✠ Cranmer Awards Finals 2007



A Corporate Act of Prayer

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.

THE COLLECT OF THE SIXTEENTH SUNDAY AFTER TRINITY
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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The cover picture depicts the exterior of St Basil's Church, Toller Fratrum, Dorset, which uses the Book of Common Prayer for all its services. Scholars and tourists come from around the world to inspect its famous ancient font, and in addition the church boasts a contemporary icon of St Basil which is also popular with visitors.

Photograph: Roger Simpson

The Anglican Communion and the Formularies

Readers of this *Journal* will, of course, be well aware of the controversies currently straining the fabric of the worldwide Anglican Communion, and in the previous issue I mentioned the way in which the loss of the Book of Common Prayer had contributed to a loss of Anglican identity.

One of the recommendations of the 2004 Windsor Report, seeking to address the threats to Anglican unity, was the creation of an Anglican Covenant which member churches of the Anglican Communion would be required to ratify.

The Church of England states in Canon A5 and in its Worship and Doctrine Measure that its doctrine is contained in its historic Formularies: the Thirty-nine Articles, the Book of Common Prayer and the Ordinal. The Prayer Book Society, together with our sister societies in the USA and Canada, expressed the hope that the proposed Anglican Covenant would similarly recognize the Formularies.

The first draft of the Covenant has now been produced, and does indeed refer to the Formularies, in the following terms:

‘Each member Church, and the Communion as a whole, affirms ... that, led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons ...’

to which a footnote is appended:

‘This is not meant to exclude other Books of Common Prayer and Ordinals duly authorized for use throughout the Anglican Communion, but acknowledges the foundational nature of the Book of Common Prayer 1662 in the life of the Communion.’

This is a significant step forward, since several of the churches in the worldwide Anglican Communion make no reference to the historic Formularies in their current constitutional framework—a fact which the Archbishop of Canterbury told me that he had been ‘dismayed to discover’.

We still have a significant concern, however, that the wording of the draft—including the use of the past tense in the phrase ‘has borne witness’—is sufficiently ambiguous to leave open the interpretation that the Formularies are purely historical artefacts, and have no present-day doctrinal relevance. This is certainly not the position of the Church of England, and the Archbishop of Canterbury has assured us that he does not construe the draft text in this way. We fear, however, that others might see things differently, especially in those member churches of the Anglican Communion (including the Episcopal Church in the USA and the Anglican Church of the West Indies) which have entirely done away with the Prayer Book as we would

recognize it, replacing it with a new book of contemporary services also bearing the title, *Book of Common Prayer*. We, again with the support of our sister societies, are therefore pressing for a clarification of the wording to remove any element of ambiguity which can ultimately only hinder the quest for unity.

We nevertheless very much welcome the fact that the Formularies appear in the draft. We believe that the treasures of the tradition which they embody offer the theological and devotional riches to help not only the Church of England, but also the Anglican Communion as a whole, faithfully to meet its challenges.

Prudence Dailey
Chairman

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Cranmer Awards 2007

by Peter Bolton

At the close of the Cranmer Awards, when the winners are announced and the chosen ones and the disappointed ones smile proudly or bravely, there is a further ordeal for two competitors as both the senior and junior winners recite their selected passages again. It was a sign of the friendliness of the 2007 event that for the first time that I can remember they were asked if they would like to and were given, by our humane national chairman, what sounded like a genuine opportunity to say 'no'. Of course neither did and by this stage of the competition, even given the distractions of victory, their repeated recitations were flawless. I suppose that should surprise nobody for the words these children have learnt will be etched on their memories all their lives.

That is why the basic principle of the final stage—learning by heart—is so important. In these days when drama, for better or for worse, has become one



Left to right: Lesley Cook, Chairman of Judges for the seniors; PBS Chairman Prudence Dailey; Cranmer Awards National Administrator Merriel Halsall-Williams

of the most popular subjects in many schools, we should not underestimate the ability of children of all ages to commit to memory substantial quantities of prose. Given the easy rhythm of the Prayer Book's language, they will find Cranmer's collects fall more easily into memory than the plays from which they will have to learn parts.

Miss Merriel Halsall-Williams in her first year as the national organizer had some constructive thoughts on how the young people could spread the word through speaking to their teachers on the following Monday. Mrs Lesley Cook, the Seniors' Chief Judge, pleaded for less dramatization of the readings, something that resonated with many branch organizers. Readers of the *Journal* attending church regularly will know at once 'how' services are read but to children who attend church more sporadically—or maybe not at all—that instinct will be absent, and the simple mixture of dignity and understanding can be missing and a competitor's feeling that it is right to treat a Collect (increasingly pronounced with an emphasis on the final syllable) and a speech from *Macbeth* in the same way may start to creep through. That said, there was hardly a competitor on Awards Day who most of

Senior first prize winner Julia Tanner recites her passage from the *Book of Common Prayer*



us would not have felt happy to hear reading a lesson in church, and maybe it is perhaps drama departments who deserve some of the credit for the long-term improvement in children's reading in church. Largely gone are the embarrassing days when terrified poiseless pupils arrived at a lectern and gabbled to get their ordeals over and done with as quickly as possible, giving a sometimes-audible sigh at the end. Practically everything at our finals this year was clear and audible.

So a huge round of applause for the senior winner, Julia Tanner from Birmingham, and the junior winner from Lichfield, Emma Dawson, who conquered all difficulties with such style and understanding. It has been a Cranmer Awards year with a lot of happiness and success. I was present at two friendly heats, both at branches which had not previously held them. At each there was not only a very creditable standard—in fact from one emerged a national winner—but also, in each, reversing a trend seen over a number of years, more boys than girls. Fourteen of the Society's



Junior first prize winner Emma Dawson receives her prize from the Revd Dr Stephen Young, Chaplain of Dulwich College

branches were represented at the finals. If the number were to be doubled what organizational problems there would be, but also what a powerful public demonstration of the future of our cause it would be with—who knows?—the makings of a PBS youth section, maybe.

London adds an extra dimension and a certain sparkle to many a child's free day out and there was every evidence at the 2007 venue that the competitors were enjoying their day. It is worth emphasizing that many of those unsuccessful this year are qualified to return and try again next year.

Nothing like this happens without great efforts by a great many people—too many to name—doing tasks both humdrum and critical. But we must not forget those at branch level whose role was perhaps the most important of all, and without whose work and organization there would have been no finalists at all.



Former National Administrator Meg Pointer discusses the Awards with contestants and their families over lunch

Photographs by Chris Hall

Welcome to our Newest Trustee

The Revd Karl Przywala was born in Birmingham and attended Durham University. He was admitted as a Reader in 1992 and served as such at St Paul's Church, Birmingham (a Prayer Book parish) and in Southwark Diocese. He worked in marketing and market research and spent eight years in Australia, initially in Sydney, where he was a committee member of the Prayer Book Society's New South Wales Branch, then training for ordained ministry in Canberra.



He was ordained Deacon in Australia in 2004, using the 1662 Ordinal, before moving back to Durham Diocese where he was ordained Priest in 2005. He is currently serving as Assistant Curate of Chester-le-Street. As an Evangelical, he is keen for that constituency of the Church to rediscover the Prayer Book as a liturgical and doctrinal standard.

Cranmer's Offices

by Eric Woods

A sermon in commemoration of the anniversary of Thomas Cranmer's martyrdom, preached at matins in Sherborne Abbey for the Salisbury Branch of the Prayer Book Society

There is an old joke, cherished by many of the clergy, which asks: 'What is the difference between a liturgist and a terrorist?' The answer, of course, is that you can sometimes reason with a terrorist.

Well, liturgists come in all shapes and sizes, and one to whom I often return for sheer reasonableness is the Roman Catholic parish priest and scholar Monsignor James Crichton. Described at his death aged ninety-four in 2001 as for most of his life a prophet without honour in his own church, he nevertheless published some of the finest studies in liturgy I have ever read, possessing as they do that all-too-rare combination of a parish priest's pastoral heart with a scholar's erudition.

A recurrent theme of Father Crichton's was that there was loss as well as gain when the cathedrals of Europe largely passed from the hands of secular clergy to monastic control. In England that came about as a result of the reforms of Archbishop Dunstan: in 998, for example, St Wulfsin as Bishop of Sherborne expelled the seculars from his cathedral here, replacing them with a Benedictine community. One result was that the staple daily diet of two services of the Word—matins and evensong—was replaced by the much more complex monastic hours. As the Middle Ages progressed, so those offices—Lauds, Prime, Terce, Sext, None, Vespers, Compline, and Vigils, the Night Office—became increasingly long and elaborate, inaccessible to most people and impracticable for all except religious communities and a few wealthy and leisured lay people. And even they would balk at all the supplementary offices—such as those for the Blessed Virgin Mary and for the dead—which on some days had to be recited in addition to the offices of the day. Monsignor Crichton quotes Archbishop Thomas Cranmer with agreement and with no little feeling: 'There was more business to find out what should be read, than to read it when found out.'

In other words, even for most clerics prayer had become a burden, a chore, rather than a joy and a delight. And James Crichton cannot hide his admiration for Cranmer in restoring to the English

church the old 'cathedral' services, commenting 'for generations of Anglicans the offices of matins and evensong have provided a vehicle for true worship and devotion.'

So I do not suppose that the good Monsignor would be at all surprised to discover that, here at Sherborne, we have in recent years recorded a significant increase in the numbers of those attending sung evensong, offered here Sunday by Sunday and quite often on other days of the week as well. And of even more interest to me is that, at the great festivals such as Christmas and Easter when we offer a full sung matins as well, that is the service which is the fastest growing in popularity, and has been for some years.

The million-groat question, of course, is why? Is it because it is old-fashioned Prayer Book or because it is matins? In other words, do people come in increasing numbers because they love Cranmer's prose and the music that goes with it, or because they are looking for a non-eucharistic service, for worship which is not the Holy Communion?

Either way, I'm not grumbling. I am devoted to Cranmer's Prayer Book too, and the music that accompanies matins and evensong. But I suspect that Archbishop Thomas himself would suggest that people are coming to matins more often precisely because it is not Holy Communion. If so, that flies in the face of the liturgical trends of the last forty years or so. But I'm not at all surprised.

You see, the Holy Communion, the eucharist, is really for the committed, for the initiated. It is not necessarily very accessible to the occasional attender, to the person who stands on the doorstep of the household of faith but doesn't yet feel ready to share the family meal. That should not surprise us. In the early church you wouldn't even be allowed to witness the eucharist, let alone participate in it, until you had been thoroughly instructed and examined in the faith. But for the last forty years or so we have been increasingly serving up in church a solidly eucharistic diet. In my bad moments I call it 'chips with everything'.

Now please do not get me wrong. I love the eucharist. It is the staple of my faith. I celebrate it or participate in it every week of my life, often several times. As the late, great Archbishop of Canterbury, Michael Ramsey, put it long ago,

It is a moving thing to find a congregation accustomed on every Lord's Day to gather round the perpetual memorial of the death of Christ, to feed together upon his Body and his Blood, and to offer themselves, their souls and bodies, through him to the Father.

But Archbishop Ramsey, writing when he was Bishop of Durham, warned that there is loss here as well as gain—a loss of nurture, of teaching and of the 'meditative element' in religion. He speaks too of the loss of reverence which he prophesied would be bound to occur if and when the eucharist became the only act of worship for most people:

The awe in the individual's approach to Holy Communion which characterized both the Tractarians and the Evangelicals of old, stands in contrast to the ease with which our congregations come tripping to the altar week by week ... I suggest that we should read and ponder the long Exhortation in the Communion service, which brings home how the reception of Communion is dreadful as well as precious, and reminds us of the need for confession of sin and the possibility of the 'benefit of absolution'. We of the clergy are sent not to bring people to be 'communicants' so much as to bring them (and ourselves) into union with our Lord ...

Which is why I would want to add that another loss in the over-emphasis on the eucharist is the opportunity for the uncommitted, the enquirer, the nominal Anglican, to find somewhere safe and unthreatening in which to look and listen and explore and be. Of course that does not describe all those who are glad of the opportunity to attend matins or evensong in our cathedrals and parish churches where these services are still offered. But I suspect it does describe some. And if matins and evensong can still be, for some, a kind of entrance to the church, a vestibule of faith, then I am heartily glad of it. It is part of what the church is for.

But we cannot stop there. No-one should loiter in the lobby of faith for ever. Our faith is an Easter faith, and that means it is a faith of encounter, of encounter with the risen Lord. Read the accounts of the resurrection, and what do you find? Encounter. With Mary of Magdala. With the disciples. With doubting Thomas. With the two men on the road to Emmaus. You cannot avoid or evade encounter with the risen Christ for ever.

That is why we must never imagine that Archbishop Cranmer was martyred for the sake of a book, even so very special a book as the Book of

Common Prayer. It has always distressed me, and always will, when I see churches or congregations, priests and people, councils and synods, divided over the issue of liturgical reform, especially when this book or that is paraded like some sacred relic or battle standard. Cranmer of all people would not have approved of his work being preserved as a protestant relic, as an alternative to the bones of the saints as an object of veneration. His own Preface to his Prayer Book begins with the famous words

It hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it.

He himself was to revise his 1549 book in 1552. There was a light revision again in Elizabeth's reign, before the further modifications which gave us the 1662 edition we know and treasure today. Quite frankly he would have been as appalled at the notion of his work being preserved in some kind of holy aspic as he would at some of the antics dressed up as worship we can find in our churches today.

No, Thomas Cranmer was martyred for what Queen Mary's church and state described as heresy and treason, and what we must surely prefer to call

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his pursuit of Christian truth and the sovereignty, not of a prayer book, but of the Word of God. From the Word of God he deduced, as did so many others in the sixteenth century, the doctrine of Christian obedience to the Prince, and that led him—as it did Thomas More as Lord Chancellor—to punish political opponents, apply torture to suspects and send those he regarded as heretics to the stake. But he was not a cruel man, and he was one who tried harder than most of his contemporaries to adhere to the principles and the doctrines in which he believed. Nor was he a coward, as is so often alleged: his curse was being able to see both sides of an argument, and that truth is usually more complicated than most people like to think. To him more than to anyone we owe a Church of England that is both Catholic and Reformed, and that is why we celebrate his life and commemorate his martyrdom. And that is why his last words must have the last word today:

And now, forasmuch as I am come to the last end of my life, whereupon hangeth all my life past, and all my life to come ... I shall therefore declare unto you my very faith how I believe, without any colour or dissimulation; for now is no time to dissemble, whatsoever I have said or written

in time past.

First, I believe in God the Father Almighty, maker of heaven and earth ... And I believe every article of the catholic faith, every word and sentence taught by our Saviour Jesus Christ, his apostles and prophets, in the New and Old Testament.

And now I come to the great thing, which so much troubleth my conscience, more than any thing that ever I did or said in my whole life, and that is the setting abroad of writing contrary to the truth; which now here I renounce and refuse, as things written with my hand, contrary to the truth which I thought in my heart, and written for fear of death, and to save my life if it might be; and that is, all such bills and papers which I have written or signed with my hand since my degradation; wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished there-for; for, may I come to the fire, it shall be first burned.

And so it was, and so he died. May he rest in peace, and rise in glory. Amen.

The Revd Canon Eric Woods is Vicar of Sherborne

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 only relies on donations and legacies to build capital from which bursaries can be provided.

Please give if you can to:

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 Chichester, West Sussex PO19 1PX
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 Email: admin@chichestercathedral.org.uk

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BCP services and guided tours at St Martin-on-the-Hill, Scarborough

A fine example of Bodley's early churches, St Martin-on-the-Hill (1863) is renowned for its early French Gothic architecture, splendid furnishings, colourful decoration and especially for its unique collection of stained glass by Morris, Burne-Jones, Madox Brown and other pre-Raphaelite artists. The building and its contents abound in involved symbolism that is characteristic of a church so profoundly influenced by the Tractarian movement. PBS members who happen to be in the area would be very welcome at choral BCP Evensong which takes place at St Martin's at 3.30 p.m. on the third Sunday of each month.

Guided tours are also held at 10.30 a.m. every Tuesday from 22 May until 11 September 2007. Each tour lasts an hour; tea or coffee and biscuits are served afterwards. The tours are free but contributions to the recently launched appeal for the restoration of the glass are welcomed.

For further details of the services and tours, please telephone 01723 373268.

The Power of Reflection

by Terry Waite

Pitch pine, combined with floor polish and musty hymn books, produce for me the distinctive aroma of the Church of England. One of my earliest memories is of sitting in a pew waiting with childish excitement for my name to be called. 'Terence Waite' boomed a voice from the far distance. I slid off the seat and marched up the aisle swinging my arms in imitation of the soldiers I had seen marching past our house.

The year was 1943 and I was just four years of age. I couldn't understand why the congregation was laughing. Surely this was the correct way to collect my first Sunday school prize. The book was *The Three Little Kittens* and I still treasure it. Typically it wasn't a religious book. After all, this was the C of E; the Church of the people for the people.

My confirmation classes took place above the public bar of the Ship Inn. The landlady, Mrs Middleton, made her parlour available to the rector, who travelled to our village from the local town some miles away. Across the years I assimilated the teachings of the church painlessly. The hymns, psalms and collects were unconsciously committed to memory as I repeated them Sunday by Sunday from my seat in the choir stalls. Although I didn't realize it, I was building up a store of memories that would stand me in good stead in later life.

Forty or more years later the polish and prayer books had disappeared and in their place was a cold prison cell. It was Christmas Eve and I was a hostage in Beirut. Totally alone and with nothing but the stub of a candle for light and some simple plastic utensils, I poured a little water into my cup and broke a small piece of bread that I had saved from my meagre supper. The language of the Prayer Book I had learnt so many years ago came flooding back. 'Take, eat, this is my Body which is given for you.' The words of the Gospel of John rang loud and clear in my memory, 'In the beginning was the Word and the Word was with God and the Word was God.' I had no need of a service book as my memory had captured whole passages in childhood and they were mine to call on at will. During those long dark days I refused to engage in extempore prayer as I felt that if I did so I would simply end up by constantly asking God to release me and thus fall into deeper despair. Instead I was able to draw on the collects of the church, 'Lighten our darkness we beseech thee O Lord and

by thy great mercy defend us from all the perils and dangers of this night.' Such a prayer gains in significance when you are actually sitting in the dark away from family and friends. Within the language of the Prayer Book there was poetry and harmony, and the recollection of those ancient writings breathed harmony into my soul which at times I felt was in danger of fragmenting.

As a child, I had been given a structure based on the regular use of good language. The faith that had been communicated to me did not depend on an over-emphasis on feeling or emotion. It was part and parcel of the totality of my life. Spring, summer, autumn and winter settled together comfortably with the church's year. Easter in particular marked the end of the long winter months, and the religious message of resurrection and hope blended naturally with the changing of the seasons.

Today we live in a very different world. The settled community I knew as a child has largely gone. Internationally and nationally, the church is faced with tremendous changes. In England today, Sunday is very little different from the other six days of the week. Evensong, which was conducted in almost every church, is now a rare occurrence. In most churches the old Prayer Book has disappeared and along with it the regular use of good language.

I am no Luddite, for, along with many Anglicans, I felt that the 1662 Prayer Book needed revision, but I don't believe that I am alone when I suggest that the clearout might have been a little too rigorous. There was a time when I could attend a communion service and, in the company of others, participate in a contemplative way. I did not have to stand up every few moments; greet my neighbour with a handshake, hug or kiss or sing along to the strains of a guitar.

As such features were adopted by an increasing number of churches anxious to attract younger members, I found myself drawn in two directions. The first was to the Orthodox Church. Often when I was in London on a Sunday morning I would make my way to the Russian Orthodox Cathedral to share in the morning liturgy. To take part in such a service is to be a participant in a great dramatic performance. The order of service is highly formal and full of elaborate ritual. Standing in the main body of the church, you can be caught up with

fellow worshippers in what might be seen as a magnificent show with choral music that encourages an attitude of reverence. At the same time, while the service progresses in the language of Old Slavonic (translations are always available) you can slip away to a quiet corner and retreat into contemplation as the liturgy continues. Here I found a balance between participating with others and withdrawing into inner silence. Such a balance I could not find within the 'busyness' of the new Anglican services.

At the other end of the scale, so to speak, from time to time I began to share in my local Quaker meeting. At first sight this might seem to be miles away from the Orthodox, and indeed the elaborate ritual and drama is totally absent. You take your place in a simple meeting room and silence reigns until someone or other feels that they have something to share with the group. There is no compulsion on individuals to speak and if they do they are listened to in respectful silence. At the end of an hour we break for notices and a general chat. I always leave the meeting feeling a sense of inner calm and at the same time possibly challenged by a comment someone might have made during the hour.

For me, both the Orthodox and the Society of Friends provide what I feel is lacking with many Anglican services today, and that is contemplative space. I value the sense of the numinous created within Orthodoxy where I can reflect on, and participate in, the great mystery that lies at the heart of life. For their part, the Friends enable me to face and be nourished by the great silence that lies at the heart of the universe. A silence that may be experienced within.

I do appreciate the difficulties confronted by the clergy of the Church of England, who are faced with a situation that is vastly different from when I was brought up in the Church. What in my day would have been considered elementary religious knowledge would today be largely unknown by the majority of the population. As a young child I learnt the Ten Commandments, the Beatitudes and the Lord's Prayer by heart. Clergy can no longer take even that knowledge for granted in their congregations.

It also seems as though the uncertainties of today produce in some a form of reactionary fundamentalist Christianity that

proclaims absolute certainty. Traditionally, the C of E was always able to embrace those who could not embrace such certainties, but increasingly today they might well feel excluded. The 'happy clappy', onstage style of worship does not appeal to all.

Well, where do I stand? Whenever I attend Evensong at such places as Magdalen College, Oxford, or one of our great cathedrals, I realize that not all the family silver has been sold off. Without a doubt the Church of England has some of the best church music there is and one can worship in such places without being forced to leap to one's feet and demonstrate participation. In company with an increasing number from my own church, I also continue to attend Quaker meetings from time to time. I find spiritual strength from participating with others in the silence; I am happy to share with those who, like the Quakers, attempt to apply the teaching of Christ to this world in a determined and quiet manner.

I remain an Anglican, but the Church of England, as those of my generation have known it, has gone for ever. However, men and women from every age will continue in their spiritual quest. I must confess though, that if push comes to shove, I do prefer pine, polish and prayer books to posters, pop groups and prima donnas. But then I would say that wouldn't I?

Terry Waite, CBE, envoy of Archbishop Robert Runcie from 1980 to 1992, was kidnapped in Beirut in 1987 and held captive for five years

This article originally appeared in *Saga* magazine; to subscribe ring 0800 056 1057 or visit www.saga.co.uk/magazine



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**John Eagle
Higginbotham
1933–2007**

John Higginbotham was a Yorkshire boy who attended Bradford Grammar School. After university as a classics scholar and later two years of National Service, he went into teaching, eventually becoming the first headmaster of Leicester Grammar School which, under his leadership, was to become known for its high standards, not only in academic subjects but also for its Christian outlook.



John worshipped at the church of St Mary de Castro, Leicester. He was a member of General Synod where his thoughtful speeches were always appreciated, and he was a valued member of local Synods and St Mary's PCC. He was for several years President of the Leicester Branch of the Prayer Book Society.

John was a true gentleman, respected, admired and loved by all. His funeral at St Mary de Castro was attended by several hundred people, the Bishop of Leicester presided and the Very Revd Alan Warren, Provost Emeritus of Leicester, gave the address.

Together with John's family, members of the Prayer Book Society in the Leicester Branch and beyond mourn his passing. As the Very Revd Alan Warren said, 'we thank God for every remembrance of you'.

**Contributors Wanted:
Your Journal Needs YOU!**

We are pleased to announce that Tim Nixon, a PBS member who is also Deputy Chief Sub-editor for the *Lancashire Telegraph*, will be taking the Editor's chair for the next issue. We are very grateful to him for volunteering.

We are, however, always on the lookout for more contributions for the *Journal*. Could you put pen to paper, or do you know someone else who might be persuaded to do so? As a guide, the word count for the first page of an article (including the title, but without illustrations) is around 800 words, with 900 words on each subsequent page. We generally prefer pieces of no more than two pages in length, although shorter pieces are also appreciated.

We are also always in need of photographs: either digital photos—the higher the resolution, the better—or those taken with traditional film are equally acceptable.

Our sister publication, *Faith & Worship*, welcomes longer or more in-depth articles, and is also looking for additional copy.

Contributions should be sent by post or, preferably, by e-mail to the address shown on the inside cover.

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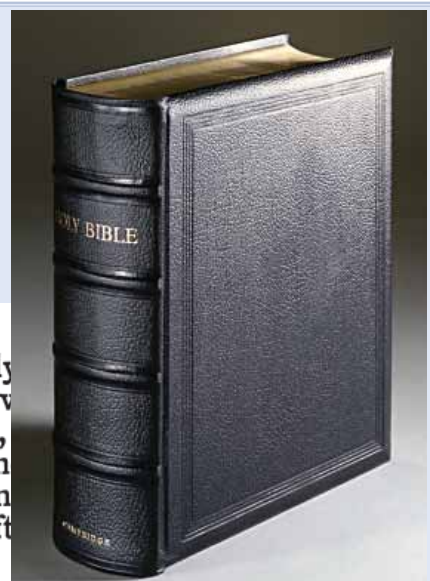
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CHAPTER 4
AND ^jJesus being full of the Holy
^kreturned from Jordan, and v
^lby the Spirit into the wilderness,
^m2 ⁿBeing forty days tempted of th
And in those days he did eat n
and when they were ended, he aft
hungered.



The Elizabethan Prayer Book

by Raymond Chapman

Anyone with even a slight interest in the Book of Common Prayer will recognize the dates 1549, 1552, 1662, but 1559 may not have the same resonance. In that year Prayer Book worship was restored in England after the period of return to Roman Catholic order under Mary I. Religious feelings in the country were strong, varied and disputatious. There was anti-papal feeling after the persecutions which had only recently ended, intensified by the influence of Protestant activists returned from exile. For some of the most extreme, the Prayer Book had not gone far enough in a Protestant direction. They were making objections which would be familiar for the next hundred years: the sign of the cross in baptism, the giving of a ring in marriage, were among the usages they wanted to abolish. Then, as always in history, the majority of people desired nothing more than peace and stability, but it was the few who would make the decisions affecting the whole church.

Despite the objections of some extremists, it was clear that the Book of Common Prayer would again become the source of worship. But which version was to be authorized? Queen Elizabeth I hoped for stability and tried to maintain it throughout her long reign. She certainly did not approve of the advanced Puritans, the 'godly' as they liked to call themselves. She tended towards the old ways, without a return to Rome; in her own chapel she accepted elevation of the Host. She favoured the First Prayer Book of 1549 rather than the Second of 1552 which the influence of men like Bucer and Knox had moved in a more Protestant, or as some historians prefer to say, Evangelical direction. William Cecil, her chief minister, made enquiries to the leaders of the church, and met a variety of views but a general unwillingness to go back on the reforms which had been made. When the question went before Parliament, the debate was intense and sometimes angry but eventually the 1552 order emerged as the chosen version and a book for use in all churches in the realm was issued in 1559. It was effectively the 1552 book, but with a number of changes which were important for the development of the revived Church of England. With a new Act of Uniformity, the Elizabethan Prayer Book was authorized on 28 April 1559 and

ordered to be used in all churches from St John the Baptist's day.

Despite strong anti-papal feeling, there was a small but significant change in the Litany, surprising but creditable at a time when ecumenism was not a feature in Christian relationships. The petition for deliverance 'From all sedition and privy conspiracy' had continued in both 1549 and 1552, 'from the tyranny of the Bishop of Rome and all his detestable enormities' and this phrase was now omitted. It was never restored, even after Pope Pius V excommunicated the Queen in 1570. More important doctrinally was the change in the words of administration at Holy Communion. There was an attempt at that spirit of inclusion, which has always been a mark of Anglicanism. In 1549 the bread was given with the words 'The body of our Lord Jesus Christ which was given for thee preserve thy body and soul unto everlasting life', the cup similarly with 'The blood of our Lord Jesus Christ which was shed for thee ...' The form was completely changed in 1552 to 'Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving', and 'Drink this in remembrance that Christ's blood was shed for thee, and be thankful'. The first formula affirmed the Real Presence, and even allowed for a belief in transubstantiation for communicants who in their hearts held to the old faith. The replacement gave the signal that the eucharist was a memorial, an act of obedience to the dominical command rather than a sacramental sharing. It accommodated the receptionist view of Zwingli and others that grace received in communion came through the faith of the communicant and not through any change in the elements. The Elizabethan Prayer Book put the two forms together as they have remained to this day accommodating all consciences and making no pronouncement about exactly what 'happens' at the time of consecration. The word 'and' was printed between the 1549 and 1552 words, whether as a reminder to the priest or to emphasize both interpretations to the communicant is uncertain; the word was removed in 1662. The 1928 Prayer Book, unauthorized but widely used, allows the priest to say either part of the words of administration, or to say them to a whole row of communicants. Order Two in *Common Worship* keeps

the two parts together but allows them to be said to several communicants collectively.

Another move away from strict Reform principles in the 1559 book was the omission of the words added at the end of the Holy Communion service in 1552, explaining that the rule of kneeling to receive communion was intended to keep due order and reverence, but that 'it is not meant thereby that any adoration is done, or ought to be done, either unto the Sacramental bread or wine there bodily received or to any real and essential presence there being of Christ's natural body and blood'. Known as the Black Rubric—not for any critical reason but because it was printed in black instead of the usual rubric red—its excision took away any absolute bar to claiming the Real Presence. It was restored in 1662, possibly as a result of the seventeenth-century controversies with Roman Catholic apologists, like that of Lancelot Andrewes with Cardinal Bellarmine. The later wording slightly modified the doctrine by substituting 'corporal presence' for 'real and essential presence'.

Less doctrinal but the source of much controversy was the 'Ornaments Rubric' printed before the Order for Morning Prayer. It ordered that the Minister 'shall use such ornaments in the church as were in use by the authority of Parliament in the second year of the reign of King Edward the VI, according to the Act of Parliament set in the beginning of this book'. With its reference to 1549, the year of the First and more catholic Book of Common Prayer, it was probably intended as a fairly conservative provision, but in practice there was a reaction against ornaments and vestments, even the surplice being regarded by some as popish. The rubric was retained, with a slight change of wording, in 1662. During the ritualist controversies in the nineteenth century it was invoked both by supporters and opponents of eucharistic vestments, and invoked in prosecutions under the Public Worship Regulations Act of 1874. It remains in our Prayer Book, but happily tolerance of choice has replaced rigid interpretation.

These were the major changes between 1552 and 1559. Prayers for the Queen and for the clergy and people were added after the Litany and are still printed after the orders for Morning and Evening Prayer. In the Lectionary, proper Old Testament lessons were provided for every Sunday in the year. Without moving back to 1549, changes and additions nudged the second book in a slightly more catholic direction, leaving the basic liturgy

unchanged. The Hampton Court Conference in 1604 was faced with the familiar Puritan objections but made only a few minor changes, including an extension of the Catechism. Its main achievement of course was the Authorized Version of the Bible, a worthy partner to the Book of Common Prayer and the translation taken for the Epistles and Gospels after 1662.

The Elizabethan Prayer Book was the immediate ancestor of the 1662 revision which we use today. It served the Church of England through the years when she was finding her identity and establishing her integrity as being more than a protesting or compromising body, the years when men like Jewel and Hooker were building on the foundations which had been laid. With the very few 1604 changes, it was in use through the reigns of James I and Charles I, suppressed under the Commonwealth, and brought to the Savoy Conference in 1661. Here the Presbyterian delegates raised objections which were mostly overruled, though the use of the Authorized Version for Epistles and Gospels came through their request. With additions including the order for Adult Baptism and the splendid General Thanksgiving, it became the book which would sustain the followers both of the Evangelical Revival and the Oxford Movement, and meet the assaults of later liturgical innovation. The Elizabethans inherited and tackled many problems, notably in matters of religion. The Elizabethan Prayer Book was a strong pillar of the nascent Church of England. During the reign of Elizabeth I prayers were composed for the many times of danger which occurred, and were appended to some editions of the Prayer Book. They are mainly of only historical interest, but some of them have a continuing relevance. For instance, these words when the Spanish Armada was imminent may not be politically correct, but there is strength in the petition that England may be both protected and a source of protection.

Set we pray thee, O Lord, a wall about it and evermore mightily defend it. Let it be a comfort to the afflicted, a help to the oppressed, a defence to thy Church and people persecuted aboard.

The Revd Professor Raymond Chapman is Emeritus Professor of English in the University of London and a non-stipendiary priest in the Diocese of Southwark. He was formerly Deputy Chairman of the Prayer Book Society

The Battles over the Falkland Islands

by Anthony Kilmister

A few weeks ago—at the end of March and beginning of April this year—I spent a most enjoyable weekend in North Yorkshire staying at the home of a good friend Ian Curteis and his wife Lady Deirdre Curteis. Their home, Markenfield Hall, which was built in 1310, is entirely surrounded by a moat—originally dug to keep out marauding Scots who in the fourteenth century came over the border raping and pillaging, especially in nearby Ripon. I mention this defensive stance so as to put ‘my story about the story’ of the 1982 invasion of the Falkland Islands in context.

The Argentine’s invasion of the Falklands (the Malvinas as they call them), or more specifically the behind-the-scenes attempts to prevent General Galtieri’s neo-Fascist Junta in Buenos Aires getting away with naked aggression, was graphically told in a radio and television play by Ian Curteis. Though commissioned by the then BBC Director General, Alastair Milne, in or about 1986, much

internal squabbling at the BBC prevented Ian’s play being produced for some fifteen or so years. Lord Annan (a former Chairman of the Committee on Broadcasting) told the House of Lords in 1988: ‘There are rumours that the BBC staff hated (the play) because it was patriotic and favoured the Prime Minister’. Eventually it was shown on BBC television in 2002 to great acclaim, and the radio version has even been heard in the last few weeks. Anyone who remembers the MOD spokesman in 1982 will have found this lively play very different to that civil servant’s monotone. Funnily enough in March this year the BBC suddenly released for sale a DVD as a double-set containing an anti-Thatcher drama ‘Tumbledown’ by Charles Wood and Ian Curteis’s *The Falklands Play* which was not.

All of this will remind many of us of both the pain and pride that our armed forces exhibited twenty-five years ago. Nobody in their right mind glories in war. It is horrid and sadly a heavy price in young lives is paid but, as in this case, aggression had and has to be fought so that it is not allowed to succeed. Hitler—eventually—was made to see that. Would that the lesson was taken earlier.

Back in 1982 I was not only moving house and home but also moving my office staff into newly acquired premises in Portland Place—only a stone’s throw from Broadcasting House. However, as the South Atlantic battles ended many became aware that a huge row was brewing over the differing views of Church and State on the form of service that was to be held in St Paul’s Cathedral to give thanks for the conflict’s successful outcome.

Prime Minister Thatcher and the Archbishop of Canterbury (and his advisers) saw matters very differently. The latter gave the appearance of wanting to down-play (woolly-mindedly) any mention of victory and to turn the service into a half-ashamed demonstration against the use of arms. What those responsible for arranging the service should have done was to turn to the Book of Common Prayer. There one can find a short form of service among the *Forms of Prayer to be used at Sea*, and under the sub-heading of *After Victory or Deliverance from an Enemy* was text that could have been adapted to encompass the Army and the Air Force as well as naval forces—and that, in my view, should have been used.



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The BCP service contains what all in the country had used to mark victories in the past—and would have been fitting after the task force had returned from the South Atlantic in 1982. The service begins with a ‘Psalm or Hymn of Praise and Thanksgiving after Victory’ rather along the lines of *Non Nobis Domine* (Not unto us, O Lord but unto Thy Name give the Praise).

It then provides for a *Te Deum* to be sung. The *Te Deum* is an ancient hymn of praise and prayer for mercy which Henry V ordered to be sung after Agincourt. Then comes a no-nonsense prayer that is especially appropriate and which should have provided the culmination of the 1982 service. ‘O Almighty God ... We bless and magnify Thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to Thee.’

The Collect turns to the ways in which a victory should be properly used—‘As much as in us lieth, to the good of all mankind.’ It adds ‘And, we beseech Thee, give us such a sense of this great

mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy and obedient walking before Thee all our days ...’

That seems to point to the best way of responding to victory: by avoiding excessive pride in our achievement and instead praising God, offering thanksgiving and not crowing unduly—or too much.

Anyway, we are a quarter century on and I know that this generation (and the one before) are grateful for the achievements of the 1982 task force that—under Admiral Sir John (‘Sandy’) Woodward—sailed some 8,000 miles or so that freedom might win through.

And as we renew our thanks to God for bringing a happy issue out of past afflictions, such as the ugly Argentine gamble, let’s be proud of our forces to whom we owe so much.

Summer School on Oxford and English Christianity

St Stephen’s House, Oxford will be running a summer school from 3–9 September 2007, entitled Oxford and English Christianity. This will consist of five mornings of lectures by distinguished lecturers on aspects of Oxford’s Christian history. Subjects covered will include Oxford during the Reformation, the Wesleys, the Oxford Movement and C. S. Lewis. In the afternoons, there will be visits to related places of interest in and around the city, as well as time to relax and enjoy being in Oxford. Accommodation will be in the college building, ten minutes’ walk from the city centre. There will be a formal dinner each evening with an invited speaker. Speakers include Baroness James of Holland Park (P. D. James), Peter Bottomley MP and Ruth Gledhill. The cost is £650 which includes accommodation, all meals and tuition.

PBS Members may like to note that the dates of this Summer School coincide conveniently with the PBS Conference, also taking place in Oxford. Since the Summer School lectures run from Monday to Friday only, with the weekend set aside for free time, it would be possible to attend both without missing anything.

A flyer for the Summer School is available on the St Stephen’s House website www.ssho.ox.ac.uk, or please contact either Ms Natasha O’Hear (coordinator) at natasha.ohear@worchester.oxford.ac.uk, or the Revd Dr Edward Dowler (Vice-Principal) on 01865 432299 or at edward.dowler@ssho.ox.ac.uk



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St Nicholas Church, Pyrford, Surrey is a charming and well-preserved Norman village church of the mid-twelfth century which has come down to us as a complete building of one period i.e. without addition of aisles, chapels, tower; although with later vestry, bellcote, porch etc. The roofs of the chancel and the nave were probably renewed in the fifteenth century. Also from this period dates the beautiful north porch.

A passer by thought of it as one of the many lovely, but little-used churches which grace our countryside, until he happened to pass one Sunday morning when, lo and behold, people were wending their way up the path, obviously going to a well-attended service. An exquisite old English church, which is also a living place of worship.

All services are from the Book of Common Prayer with eight o'clock Communion every Sunday then, at 11.30 a.m. Communion once a month, and on the three other Sundays Matins (as some of us remember, the standard fare in English churches from before the war!). And quiet evening prayer once a month.

The services are well attended. The building is well lit, with discreet flood lighting in the rafters; it is anything but gloomy. The small church always seems full, and the under-pew heating is excellent. Sermons can feel more like a chat because of the close proximity of the preacher, and I can honestly say that I listen to every word!

There is an excellent modern organ and the hymns are well chosen—words and music well known to an enthusiastic congregation. Both Communion and Matins are slightly abbreviated, and the psalms are usually spoken, but the canticles are sung to well-known tunes.

For special occasions the choir of the sister church in Pyrford will attend; there is a flower festival and more, such as Christmas Eve, when the candles draw you up the pathway to the softly lit interior, and the fellowship of some wonderful people.



Although I am a new-comer I realize that the particular geography, and the strong leadership of the rector are important. Pyrford parish includes a big chunk of West Byfleet—relatively well-to-do commuters—and to serve this area, Pyrford also has a modern church, The Good Shepherd, where services are of the *Common Worship* variety—they also are full, and do attract families. A number of people will attend both in turn, and the parish organization is vigorous and effective. But, above all for St Nicholas the rector supports PBS and ensures that there is always a parson for the services. An active 'Friends of St Nicholas' provides additional funding to preserve the fabric of the church for future generations.

But above and beyond everything else is the sense of continuity of prayer and praise, offered to God across the generations. In a world in which so much is changing, it is wonderful to feel this sense of really belonging to a Christian tradition—a Christian family, which will continue long after we have gone.

To me that sums up not just this church, but the work and aims of the Prayer Book Society.

Ted Gibson

If you know of a Prayer Book church which deserves special mention, please let us have the details. We especially welcome written-up articles, with photographs.

The Three Creeds

by Lee Potter

Recently when asked what qualifications were necessary for programmes to be broadcast on Premier Christian Radio, the director of programmes replied that anyone who believed in the Nicene Creed was eligible. Is this sufficient? What is the place of the creeds in the church today?

The word creed comes from the Latin *credo* (I believe). A creed is a short summary of the essentials of Christian truth. Article 8 (Of the Three Creeds) of the Thirty-nine Articles of Religion states: 'The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.' They have a biblical foundation.

The Canadian liturgical scholar Dr Dyson Hague observed that 'the Creed is a personal confession. It is the only place in the whole Anglican service where everybody says *I*.' This must go beyond mere intellectual assent to a living trust in a living saviour. St James tells us that 'the devils also believe, and tremble' (James 2.19). Hearty repentance and true faith, gifts of God's grace, are lacking and there is no obedience.

The Apostles' Creed was not written by the Apostles but is of great antiquity. In *The Teacher's Prayer Book*, Bishop Alfred Barry, who served as Primate of Australia, pointed out that this creed 'is traceable in various forms from very early times. At the close of the second century we find its substance in Irenaeus and Tertullian; we have record of it in interrogative form at Rome in the third century; in the fourth century it is found, almost identical with its present form, in Rufinus and St Augustine; gradually it emerges in written form and with commentaries upon it, till it appears in its present completeness in the eighth century, and from that time onward never varies'.

Used in daily services, it is also the baptismal creed. It did not result from any controversy. It embodies the essence of apostolic teaching.

The Nicene Creed, the longer creed which we use at Holy Communion, was forged in the fires of controversy. The distinctive features of the creed were inserted to protect the church

against false teaching that denied the Godhead of our Lord Jesus Christ. It dates from the Council of Nicaea in 325 A.D. At the Council of Constantinople in 381 A.D. the clauses about the Holy Ghost in the last part of the creed were added. Dr W. H. Griffith Thomas wrote: 'The Nicene Creed presupposes a Christian experience higher than that of a beginner, and is on this account fitly included in the Service of the Lord's Supper, which is the privilege and joy of the Christian worshipper.'

The Athanasian Creed was not written by St Athanasius but embodies his biblical teaching at a time of great controversy. It was compiled circa 420–450 A.D. and its author is unknown. It upholds the doctrines of the Holy Trinity and the Incarnation of our Lord Jesus Christ, which are under attack in these dark days. Bishop Samuel Wilberforce (son of William) stated: 'Every proposition is a record of some battle-field, on which the faith has been assaulted, but finally is maintained, ascertained, and cleared'. Dean Armitage Robinson wrote: 'Not a phrase that is used is new: each phrase has been tested in the long fight, and has been found needful to protect some portion of the truth. Almost every section is the tombstone of a buried error.'

The Three Creeds do not deal with later controversies such as the plan of salvation, the nature of the church and sacraments, the authority of scripture, and the uniqueness of Christ as the only saviour. The Thirty-nine Articles of Religion, the Anglican confession of faith, deal with them. It is to that biblical teaching that we must turn when the creeds are silent.

The three creeds and the Thirty-nine Articles point us to God's Word, the supreme authority. By saying and believing the creeds, we are linked with believers across the centuries and around the world.

The Revd Lee Potter is Chairman of the Chelmsford Branch of the PBS

'What Remaineth'—After Holy Communion

by Andrew Montgomerie

I wonder how many priests these days obey the rubrics of the Book of Common Prayer relating to 'what remaineth of the consecrated Elements'?

The Prayer Book has two rubrics directing what should be done with the consecrated elements. The first reads as follows:

'When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fine linen cloth.'

The second says:

'... but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently consume the same.'

The sequence is clear.

From the moment when all have communicated until immediately after the Blessing, the remaining consecrated elements should remain on the Lord's Table covered in a decent and reverent manner. Then, immediately after the Blessing, the priest and whoever else he may invite to assist him from among the communicants, should reverently consume all the remaining consecrated elements.

One reason why these rubrics are present is to prevent the irreverent consumption of the holy elements outside the church, for example at home, by the minister's family, or others. This practice apparently took place in Puritan times and is probably carried on in some places today.

Secondly, there was and remains a legitimate fear that the consecrated elements may be coveted by those who wish to use them for the purposes of witchcraft. Again, this was certainly the case in the seventeenth century and I imagine it is also possible today.

Thirdly, there were, and are, those who would wish to use the consecrated elements for the purposes of adoration and the service of Benediction, which was common before the Reformation and was revived in some churches in the nineteenth and twentieth centuries. This is presumably what is being referred to in Article XXVIII 'Of the Lord's Supper' (1562):

'... The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.'

Interestingly, in one sense every service of Holy Communion ends in Benediction, since if the rubrics are followed, the Blessing takes place in the presence of the consecrated elements which signify 'the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper' (from 'A Catechism', Book of Common Prayer 1662). This point was made in an article I read many years ago by the Tractarian Bishop Grafton of Fond du lac.

Adherence to the rubrics in the Prayer Book service has valuable consequences.

First, the rhythm of the service is maintained, with the immediate resumption of the congregation's involvement through saying together the Lord's Prayer. The late Bishop Stephen Neill once observed that the 'Amen' at the end of

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the Prayer of Consecration interrupted the flow of the service in this respect.

Secondly, and this follows from the previous point, the danger of the distractive habit exhibited by many congregations today of talking after receiving communion whilst waiting for the service to resume, is minimized by observation of these rubrics.

Thirdly, the reverent consumption of the consecrated elements during a hymn after the Blessing does not disturb or disrupt the flow of worship whilst the congregation waits for the priest to complete his task. At a 'said' service, which is sadly all that many of us ever experience in parish churches these days, the silence after the Blessing whilst the priest completes his duty provides a fitting conclusion, rather like the moment of silence after the completion of a symphony when the orchestra has finished and before the audience breaks into applause (I would not wish to strain my simile here!).

Finally, and unsurprisingly, *Common Worship* has no such clarity in its rubrics. We are told that:

'Any consecrated bread and wine which is not required for purposes of communion is consumed at the end of the distribution or after the service.'

The Prayer Book rubrics are clear and they are there for good reasons. They are an aid to reverent congregational worship and private devotion and they are in keeping with the whole tenor of the Prayer Book service of Holy Communion. I always appreciate their abiding value and would like to think that my fellow clergy, understanding their rationale, would obey them in the exercise of their office to 'rightly and duly administer' God's holy sacraments.

The Revd Andrew Montgomerie is Rector of St Lawrence, Eyam, Derbyshire

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Devices and Desires

by Martin Tunncliffe

It used to be said that religion was a kill-joy and a spoil-sport, always on about sin and confession. The first part of that assertion is false. The second part has some truth in it. Perhaps the word 'always' is an exaggeration, but certainly any authentic and useful religion should repeatedly be 'on about' sin and the need for confession and repentance, simply because human beings repeatedly err and should be urged to say sorry.

There was a time when I began to get irritated having to repeat the Confession at every church service. I was no saint, but I couldn't really accuse myself of having been a 'miserable offender' during the past week. Well—perhaps I had done one or two 'things that I ought not to have done', but, to be honest, 'the remembrance of them' was not 'grievous unto' me, nor was the 'burden of them intolerable'. And as for there being 'no health' in me, I have been fortunate positively to glow with good health for most of my life.

There is, however, another way of looking at it. A little history will help. The emerging Protestant churches in the sixteenth century were extremely unhappy, and rightly so, about the practice of private confession as carried out in the Roman Church. Yet the Protestants understood the need for people to repent and be forgiven. Some of the more Puritan of them went in for public confessions. Others, like the Church of England (for which the term *Reformed Catholic* would be more appropriate than *Protestant*), looking for more formal liturgical structures, incorporated prayers of general confession into their services. These could be recited corporately, or, in less literate times, said by one member of the congregation on behalf of all, or led by the priest with the people repeating each phrase.

The Book of Common Prayer reached its final form in 1662. If we think that the forms of general confession in the book seem a bit excessive and wordy (especially when backed up by the lengthy Exhortations in the service of Holy Communion), then we need to remember that, in the 1660s, England had only recently emerged from the trauma of regicide and a nation-wide civil war. The sense of sin and failure was naturally acute, and the need for confession and absolution

would have seemed very real to many of the sincere Christian people who had been caught up in the conflict.

Be that as it may, general confession remains an essential ingredient in our common worship. We may use the terse and rather utilitarian language of the new liturgy, or the sonorous and balanced phrases of the old Prayer Book. Either way, we need to recognize our imperfections and express sorrow for our 'misdoings'. It does not greatly matter whether or not, at any particular time, we feel that the 'remembrance' of those misdoings is 'grievous unto us', or that 'the burden of them is intolerable'.

For when we are in church, we are not there just for ourselves or to support the local show. We are there as part of the priesthood of all believers. We are called to represent (re-present) before the Throne of Grace the whole human race, in its failures as well as its triumphs. When we join in the General Confession, therefore, we can be aware, not only of our own shortcomings, but of the sorrowful state of our society and the world at large. We become conscious of the enormous need for repentance and 'newness of life'. Say the Confession for yourself, yes; but say it also for other human beings in their sinfulness. Just think of the week's news. It can hardly be denied that, as members of society in this or any other country, we have certainly 'erred and strayed' from the ways of God 'like lost sheep'. We have most surely 'followed the devices and desires or our own hearts'. And if health means wholeness, which is a state of blessedness, of being most fully the way God wants us to be (which is its true meaning), then undoubtedly 'there is no health in us'.

In this way, confession incorporates intercession. And in many ways, I think that the rich language of the Book of Common Prayer actually expresses more eloquently and realistically the human condition than does the language of *Common Worship*. What is more, it is a good deal easier to learn by heart, and thus it may become more heart-felt in its recitation.

This article first appeared in the parish magazine of St Alphege, Solihull and is reproduced with permission

Letters

Stick to the Prayer Book Lections!

In the Lent 2007 issue of the *Journal* Gareth Hardwick drew our attention to the failure of churches, in their lists of services, to indicate the type of liturgy used. This is something that we all should try to get our own churches to remedy.

Even worse, in my opinion, is the widespread practice of advertising services as BCP when they are not conducted strictly in accordance with the Prayer Book.

This is more often the case with Matins and Evensong because the Communion Service actually specifies, within its pages, the words of the Collect, Epistle and Gospel to be used.

For Morning and Evening Prayer the BCP provides tables of readings for each day but they are often not adhered to. The biggest disappointment to traditional worshippers is the widespread use of *Common Worship* readings and the CW First Collect, using versions of the Bible other than the KJV. A quite unnecessary alteration to the Lord's Prayer, where 'on' and 'those' is substituted for 'in' and 'them', is frequently encountered. And then, of course, there are the usual wordy, mumbled intercessions.

It is certainly the case that the Prayer Book does not actually specify the use of the KJV in these services but I would argue that it is reasonable to expect the use of the KJV at a service advertised as '1662'.

I would add that the introduction of *Common Worship* readings to those traditional-language CW Eucharists that, until recently, used BCP readings from the KJV has proved the last straw for many worshippers who had put up with frequent changes to the liturgy for years but now no longer attend the main service at their churches. Some have been driven to stop attending at all on Sundays in favour of going to a weekday BCP Communion.

Not everyone may agree with me but, in my opinion, the way intercessions are usually made is ineffective as a form of prayer. My experience is that effective intercessory prayer requires preparation, concentration and visualization and certainly restriction to one object at a time. Our Lord specifically warned us against wordy prayer.

Tom Foxon
Tewkesbury

The Quest for Prayer Book Services

I am tardy in responding to Mrs. Stephenson's 'agony' letter.

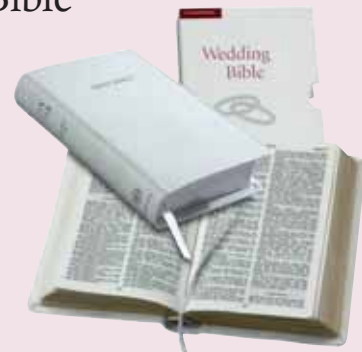
My own story goes back to October 1975 when my husband, I and two small children moved from a church in Essex, which was BCP plus family service, to Cambridgeshire. I investigated the church services: Series 3—and we tolerated that. In 1981, the ASB suddenly appeared, and that was 'painful'. The congregation did not read with any sense of understanding and stopped at the end of every line, regardless of punctuation or sense. A new priest introduced handshaking and movement at the Peace, which I found very disruptive to thought and prayer: those leading the service would leap down from the chancel, as if they had just seen someone returned from overseas!

Since we returned to Essex, the new priest-in-charge here has, in my view, gradually trivialized the services. Though it states clearly in the parish magazine that the readings for the BCP services are printed in that book, it may well be announced to those present that an 'alternative' is to be used. At Christmas Midnight Holy Communion the rector told the congregation to 'wish your neighbour a

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happy Christmas and shake hands' before going to the altar rail! I had been greatly dismayed at the disruptive behaviour and had wanted to say 'Be still, for the Presence of the Lord'.

I was asked to represent the Chelmsford Branch of the PBS at Little Bardfield church in 2004, when BCPs obtained through the Edith Matthias Fund were going to be used for the first time. I continued to go there for BCP services. During last autumn, following major restoration, the vicar announced that there would be a BCP Midnight Mass at Little Bardfield, it is thought for the first time since 1939. It was beautiful; the church was full.

This is where I am at the moment. I wish I were not so far from a suitable church. It is noticeable that at festivals, the BCP tends to be excluded in favour of *Common Worship*. As the Bishop of London has said: 'The BCP expects a lot of those who use it. It is counter-cultural at the present time!'

When the Chairman of the PBS came to the Chelmsford Branch AGM in November 2006, she did say that the 'powers that be' are no longer hostile to the BCP, but have appointed the PBS as partners in the scheme to encourage well conducted liturgy. So we can but continue to pray!

Mrs Susan Brazier
Broomfield, Chelmsford

Prayers for the Armed Forces

Our forces have a difficult task to perform in Iraq and Afghanistan in trying circumstances, in a hostile climate and with little back-up from the Government and the MoD. They deserve our prayers every Sunday at least.

I have asked our vicar to institute a prayer and I'm surprised the Episcopate has not shown a lead. In the 1939–45 war an edict was issued that prayers for the armed services should be said at Sunday services.

I find that a 'custom built' prayer for any particular subject is more meaningful than the current practice of mentioning the subject followed by versicles and responses.

I happen to have five prayer books and it is surprising that only one of these contains a prayer for the forces of the Queen. This is my 1929 Scottish Prayer Book that I bought from SPCK in Nairobi fifty years ago. The BCP and the 1928 Book don't—nor do the ASB and CW though both the latter contain so much other irrelevant and surplus matter.

Major Arthur Hoare (retired)
Hook

Prayer Book Church near Chichester

I should be very grateful if you could find room in your *Journal* to mention St. Peter's Church, Racton, near Chichester in West Sussex.

St Peter's, Racton is one of the 'Octagon' group of downland churches on the Sussex-Hampshire border. Services are held here using the Book of Common Prayer on four Sundays of each month of the year. Matins alternates with Holy Communion, and occasionally Holy Communion is celebrated on a fifth Sunday at a united service for all eight congregations. All our services are held at 10.30 a.m., and all are sung to the accompaniment of an Alexandre harmonium, thanks to our loyal organists.

Racton Church, as it is known, dates from the twelfth century and seats about fifty people. A number of interesting artefacts are to be seen inside, several of which, including an 'Easter Sepulchre', have survived the deprivations of both the Reformation and Oliver Cromwell's Commonwealth. (Racton is also associated with the escape of King Charles II after the Battle of Worcester: he broke his journey between Salisbury and Shoreham at 'King Charles' Cottage' next to the church, under the protection of Colonel Gunter of Racton Park.) The church is open during daylight hours.

The PCC would like more people to know that BCP services are held regularly in this neck of the woods, and trust that we may be helped to spread the word through your pages.

Mrs Audrey Hamilton (Churchwarden)
Lordingham, Chichester

The Cruise of a Lifetime?

Those of your readers who like me were brought up on the Authorized Version of the Bible may be amused by the following story of a misunderstanding.

I was attending a country supper in a village hall in Surrey. We had enjoyed an excellent lasagne when the call went out inviting people to come forward to the servery for a second helping. Having spent the day tramping across wet fields after a pack of beagles, I was quick to join the queue for seconds. To my disappointment, just as I reached the servery the dish ran out. The smiling lady behind the counter said 'Don't worry', and reached into the hot-cupboard for another huge dish of the lasagne. 'Well,' I said, 'this is better than the widow's cruise.' 'Really?' she replied with a puzzled frown. 'The widow's cruise? Well I wouldn't know—I've never been on one of those.'

With the language of the Authorized Version and of the Prayer Book becoming less familiar, I am sure readers could tell of other amusing misunderstandings or misreadings. We all know the story of the small child whose Lord's Prayer included the phrase, 'Harold be Thy name'.

Gareth Hardwick
London

Book Reviews

The Oxford Guide to the Book of Common Prayer: A Worldwide Survey

Charles Heffling and Cynthia Shattuck, eds; Oxford University Press, 2006; 614 pp; ISBN 978-0-19-529756-0; £26.99

This is a tempting title, which might attract members of the Prayer Book Society who want to know more about the book they love. It has many contributors, expert in their own fields, and covers a wide range of related topics. The first section deals with the early history and development of the Book of Common Prayer, a topic already familiar to many and here presented with sound scholarship. A much longer section looks at service books in use today across the Anglican provinces, mostly derived from the BCP but with many adaptations and variants. The later chapters turn to modern liturgies, moving far from the declared subject of the book as a whole.

This in fact is essentially a study of Anglican liturgies today, with a look at probable future adaptations making use of new technology and electronic communication. The Book of Common Prayer is relegated to being a distant source, an ancestor to be politely acknowledged but regarded as from a generation that has passed away. The assumption of most of the essays is that it is no longer viable for modern services and has no future in its long-accepted form. Little regard is given to all the many signs of revival, and its increasing acknowledgment even by modern liturgists. There was a great difference of approach between those who produced the *Alternative Service Book* and the compilers of *Common Worship*, who had dialogue with representatives of the Prayer Book Society. The Society itself gets specific and dismissive mention from Colin Buchanan as pursuing ‘the policy of keeping in print the liturgical antiquities of the Church of England’ and ‘the attempted protection of what was passing over the horizon of history’.

So the answer to the question of whether our members are likely to buy this book must be negative. It has value for those who are interested in the wider range of Anglican service books and the principles which engage the makers of new liturgies. It has a full bibliography and a good index. But it has little to give to lovers of the Book of Common Prayer, as evolved from 1549 to 1662 and still serving the needs of many worshippers.

The price is low for the size of the volume, but it comes with a standard of production that is not creditable to its academic publisher. The print is small, the margins mean; setting its content aside, it cannot be said that it is a pleasure to read.

Raymond Chapman

Why I Am Still an Anglican: Essays and Conversations

Caroline Chartres, ed; Continuum 2007. ISBN 978-0-8264-8312-6; £8.99

The title is discussed in ‘essays and conversations’ by the following fifteen people: John Stott, P. D. James, Anne Atkins, Emeka Anyaoku, Elizabeth Butler-Sloss, Frank Field, Andreas Whittam Smith, Stephen Layton, Nicky Gumbel, Ian Hislop, Hugh Montefiore, Rupert Sheldrake, Fay Weldon, Lucy Winkett and Edward Lucas. This is quite a mix of traditions and backgrounds. And whilst the number is far too low for statistical analysis with any confidence, after a first read (achievable in two comfortable sittings) I couldn’t restrain myself. I wanted to go back and give a point for each positive appreciation of either the Book of Common Prayer or *Common Worship*, allowing one per author in each direction. Such an exercise is too crude, both mathematically and theologically, for the result to be taken seriously by a body as discerning as the Prayer Book Society. However, for the sheer fun of it, I report that it was a rout: Book of Common Prayer 10, *Common Worship* 1.

It gets yet more interesting. Another quality approved recurrently is the ability of Anglicanism to embrace both breadth of tradition and uncertainty of belief. Frank Field likens the latter to Jesus’ manner of answering a question with another question, an approach he describes as: ‘Here is the background; here is what scripture says; this is how previous generations have interpreted those truths—now you decide.’ It is fascinating to notice how a number of authors, whilst expressing doubts about many areas of Christian belief, do not find any stumbling block in the more theologically robust Prayer Book liturgy sufficient to turn them to *Common Worship* for ease. It is a phenomenon I have observed on numerous occasions in parish ministry.

Not that this is a book primarily about liturgy.

It is a rare, welcome and affectionate celebration of a Church whose faults are more normally in the spotlight. It is engaging autobiography, especially from some of the less well known contributors. And, since it has recently become available in paperback, it is reasonable value.

Mark Hart

West Bagborough with its fine medieval church, dedicated to St Pancras, nestles on the southern slopes of the Quantocks. Built from the local red sandstone it seems to the visitor to be an integral part of an ancient landscape. Within also are many delights, not least the rich Comper furnishings—windows (east, west, north and south), rood beam with rood, figures and dragons, oak screen for the organ gallery, altar dorsals and curtains, figure of Risen Christ with canopy, tabernacle, figure of St Pancras with canopy, four silver bowls and two candle brackets, gilt chalice and ciborium, all bear witness to the superb range of Comper's art.

A new book, *Sir Ninian Comper: An Introduction to his Life and Work with a Complete Gazetteer* (The Ecclesiological Society and Spire Books; 2006) by Anthony Symonds SJ and Stephen Bucknall, is a

fascinating examination of the work of one of the last great Gothic Revival architects who devoted himself almost entirely to churches and their furnishings. He is well known—as West Bagborough amply illustrates—for his use of colour ('Comper Pink' comes to mind in view of his rich, rose-red curtains and altar hangings), his sensitivity to liturgical planning and his magnificent integration of Classical and Gothic styles in his sacerdotal designs (what he called 'unity by inclusion').

Using early photographs the author charts Comper's development as a creative architect. He discusses Comper's friendship with Sir John Betjeman, ready champion of Comper's work, and provides a comprehensive gazetteer (compiled by S. Bucknall), county by county and church by church of his work, great and small (as regards Somerset special mention is made of West Bagborough, Clevedon, Wells Cathedral and Downside Abbey). Comper believed that 'beauty must be conceded by the eye ... truth by the mind and goodness by the heart'. This creed was the touchstone and driving factor behind all the projects that Comper undertook.

He was also a devotee of The Book of Common Prayer and liked to think that the 'Ornaments Rubric' which first appeared in the Elizabethan Prayer Book of 1559 gave lawful authority to sacerdotal decoration and cleared the way to its revival.

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Precise specification of what is meant by 'ornaments of the Church' is lacking and this has led to lively disputes between 'low church' and 'ritualist' churchmen and their followers. Symondson suggests that Comper's world was one in which 'the Book of Common Prayer and the King James Bible were ... dignified, mysterious, resonant, powerful and historically sanctified symbols of transcendent reality' (p. 228) but that it is a world that has gone. Maybe

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it has, but for many Christians, not to mention PBS members, this does not mean that the beauty and legacy of the Christian tradition is anything other than indispensable.

Another fine work of scholarship is Eamon Duffy's *Marking the Hours: English People and their Prayers 1240–1570* (Yale University Press; 2006; £19.99). Well known through his magisterial study of traditional religion of the later Middle Ages in England, *The Stripping of the Altars* (1992), Professor Duffy has turned his attention to the beautifully illustrated manuscript prayer books used by the laity—over the same period—for devotional purposes. His book is lavishly illustrated in colour and gives a wonderful insight into the piety of the privileged owners—sometimes family history over several generations is recorded in the margins—and their affection, knowledge and love of church traditions. The books range from lavish, illuminated and hugely expensive

copies to sparsely illustrated volumes costing a few shillings or pence. They contained a calendar of saints' days, feast and fast days; psalms; prayers; hours of Mary the Virgin and services of the canonical Hours (matins, lauds, vespers etc.—hence the name 'Book of Hours'). Biographical details jotted in the margins along with affectionate messages, autographs and pious paste-ins are examined by the author and placed in the context of religious and social change—above all the Reformation when the importance of the Bible and liturgy in English (almost all English hour books are in Latin) led inexorably to their demise and extinction. Of similar size to the small editions of the books of hours, Cranmer's Book of Common Prayer eventually took their place and in time became an object of love and affection in Anglican tradition.

Peter Coxon

The Making of Matins: Change and Continuity in the Church

by Mary Howard

'There have always been tensions in the church between those who don't like change and those who are enthusiastic about new ways of doing things', the Venerable Dr William Jacob wryly reminded the congregation at St Mary's, Guildford, when he preached to them recently on 'The Making of Matins'.

On the other hand, the service of Matins has evolved out of a long tradition of continuity, he explained. This reaches back to the fourth century, when already the *Te Deum* and *Benedictus* were being said regularly. By the middle of the ninth century the basic structure of Morning Prayer, which we still follow, was in place. It consisted of a pattern of praise and prayer, drawn from the Bible, and included sung psalms and canticles, collects, and the Apostles' Creed.

But services were long and conducted in Latin, so they tended rather to be the exclusive preserve of the clergy and the educated classes. In the sixteenth century attempts were made to simplify services, one of the results being the 1549 Book of Common Prayer, in English for the

first time. Its 1552 revision gave a new prominence to Morning Prayer and made it more accessible to the laity, who began to attend daily. Worship became more of a communal activity too, when the prayer '... O Lord open thou my lips ...' was changed to '... open thou our lips ...'

There was much discontent and resentment of these changes at first, but in time people made the new service their own, so that by the 1640s they found ways of continuing to use the Prayer Book even though it was banned.

Another feature of Matins, which grew out of the Reformation, was the development of Anglican chant. As time went on, a body of fine church music was written, which is now a much-appreciated characteristic of the Anglican Church, but not much more than a century ago some bishops frowned on the musicians in village churches for trying to emulate cathedral choirs. The practice of robing choirs was actually denounced as 'illegal': they should not be 'dressed in the rags of popery'. And it needed an Act of Parliament in 1872 for the Litany

to be dropped from Morning Prayer and a sermon allowed.

'A church that does not change will die', declared the Archdeacon. 'We are part of a long tradition that embraces both continuity and dynamic change, making the Gospel known to people anew in every generation.'

Dr Jacob, Archdeacon of Charing Cross, was preaching at one of the special services held regularly this year to promote St Mary's as a church where the Book of Common Prayer and the King James Bible are treasured and used at every Sunday service: 8.00 a.m. Holy Communion and 11.15 a.m. Matins, or Sung Communion on the first Sunday of the month. The church itself is much older than the Prayer Book, some of it dating back to pre-Conquest times, and it is steeped in prayer and worship. But the congregation is small and we are trying to build it up by spreading the word to others who also care about Cranmer's legacy in the Prayer Book.

Mary Howard is Press Officer of the Parish of Holy Trinity and St Mary's, Guildford

News from the Branches

Birmingham

Success first time for Birmingham Branch in the Cranmer Awards

Many congratulations to Julia Tanner, Senior Winner of this year's Cranmer Awards. Julia was our candidate from Birmingham. Last autumn the Branch decided to have a shot at holding our own heat, in spite of the fact that previous attempts had failed through lack of support. Advice was sought from the National Administrator, Miss Merriel Halsall-Williams, who was most helpful and remained extremely supportive throughout. With the information pack she sent to us, we wrote to head teachers of twenty independent schools. There was instant enthusiastic response from two RE teachers, and from the remainder—a deafening silence! Follow-up included telephoning head teachers in person, and later, enquiring how many entry forms they required, etc. Total indifference was challenged by saying: 'Oh, What a pity to let the boys/girls get away with it!' and this sometimes produced an immediate response. Local clergy were also contacted but only one reply was received.

We set our date for the end of January, requiring candidates to read their chosen passages. This would give winners a month to prepare a polished recitation for the national final. After a roller-coaster progress, deadlines missed, changes of readings, photocopies not submitted etc., the great

day arrived. Fruition at last! It was the greatest pleasure to meet our young contestants in the 11–14 and 15–18 year age groups, and to hear the variety of passages selected from the 1662 Book of Common Prayer. Sixteen entrants competed on the day, and they reflected the multi-faceted ethnicity of our city. Mrs Rosalind Bolton (Coventry Branch) had kindly agreed to judge for us, and the venue was St George's Church, Edgbaston, where the vicar, the Revd Simon Thorburn, gave his full support as Master of Ceremonies. It proved to be a very friendly 'domestic' occasion, warmly supported by parents and teachers. We took the opportunity of having a poster board for Cranmer, his prayer book and our Birmingham hero, John Baskerville, printer of the Prayer Book for Cambridge University Press.

We aimed to generate a lot of publicity, via the diocesan website, by contacting the unresponsive press and TV, writing to three bishops, and attempting unsuccessfully to secure sponsorship from local business. We were delighted to get a mention nationally from Simon Bates on Classic FM's 'School Run', and also a follow-up column in the local press lauding Cranmer's incomparable prose. So, in one way or another, many people had their attention drawn to the BCP.

Owing to the generosity and goodwill of various members our costs were at a minimum: £125 for Book Token prizes, and £50 for church expenses.

Postage, phone calls, e-mails, stationery, photo-copying, photography, refreshments and entertaining were all donated and fees were generously waived.

For just £175, we spread the word, achieved our first Birmingham heat, and sent a winner to London!

Dr Margaret Davis



Competitors in the Birmingham Branch heat of the Cranmer Awards

Chester

Celebrities turn out for Chester Branch Cranmer Awards heat

A knight of the realm, two bishops, a star from the BBC and a star from Coronation Street, nineteen keen youngsters, parents, the National Administrator, Miss Merriel Halsall-Williams,

and guests—yes, it was the Cranmer Awards at Gawsworth again for another hugely enjoyable and successful competition. Once again Gawsworth (a beautiful church in a wonderful setting, at which all the services are BCP) wove its own very special magic.

We were delighted to welcome Bill Roach MBE (Ken Barlow of Coronation Street) Sir Nicholas Winterton MP, Diana Mather from the world of broadcasting, Bishop Nigel Stock of Stockport and well over fifty people to the Cranmer Awards in the diocese of Chester. Bishop William Pwaisiho OBE, who as well as being Rector of Gawsworth is a Bishop in Melanesia, made everyone very welcome and a splendid morning was had by all.

Linda and Nigel Pearson



Competitors and guests at the Chester Branch heat



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Rochester

Winners of the Rochester Branch heat of the Cranmer Awards

Ruby Melynn and Janahan Elansie were the Junior and Senior winners of the Rochester Branch heat for the Cranmer Awards at the Bromley Festival on 17 March.

It was the first time that Ruby had entered a Rochester heat, but the second year running that Janahan, who took part in the 2007 final, had won prizes of £50 for himself and for his school, St Olave and St Saviour's Church of England Grammar School.



Winners Janahan Elansie and Ruby Melynn

Salisbury

Canon Eric Woods addresses Salisbury Branch Annual General Meeting

Hinton Hall, Tisbury, was packed with members and friends for the Annual General meeting of the Salisbury Branch of the Prayer Book Society. The speaker, The Revd. Canon Eric Woods, Vicar of Sherborne, taking as his theme the place of the Book of Common Prayer in the twenty-first century, had noticed that the majority chose the Prayer Book for the marriage service. He quoted Terry Waite who, in his captivity, used the Prayer Book prayers of his childhood because extempore prayer not immediately answered increased his despair.

A lively question time followed, then the usual hearty tea. Evensong at the Parish Church of St John the Baptist was conducted by the Vicar, The Revd Canon Humphrey Southern and the organist was Mr. David Power.

The full text of Canon Eric Woods' address will appear in a future issue of *Faith & Worship*.



Canon Eric Woods in conversation with Salisbury Branch Chairman, Ian Woodhead

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Unfortunately, we have all been to services where prayers are gabbled, in a bored 'been there, done that, got the surplice' sort of way, or lessons are read without any expression, when more skilful use of pause and emphasis could elucidate the meaning. The words of church services need to be expressed with all possible skill and power to convey their deepest meaning. In the Prayer Book we are blessed with a liturgy that bears repetition without ever becoming trite or commonplace; that is both dramatic and comforting, in the original sense of giving strength.

Cranmer Awards' adjudicators at festivals of speech and drama often explain incisively to competitors the differences between church services and theatre; even the registers required to express the differences between Collect, Epistle and Gospel, stressing sincerity and rejecting excessive theatricality. We should be very grateful that there are teachers of speech and drama who continue to bring young people to thoughtful understanding of the Book of Common Prayer.

Joanna Comer is joint Branch Secretary of the Rochester Branch of the PBS

Drama, Liturgy and the Cranmer Awards

by Joanna Comer

Anyone attending the Cranmer Awards heats or finals could not fail to be impressed by the clarity of diction and the intelligent interpretation exemplified by young people as they read or recite passages from the Book of Common Prayer. Many of the contestants will have been prepared by drama teachers and coached in the skilful use of pause, emphasis and expression to elucidate their texts.

The link between liturgy and drama has a long history. The first record we have of 'scripted' drama in Britain dates from 970 AD when Ethelwold, Bishop of Winchester, decided to follow the practice of some French monasteries by dramatizing the Easter story as part of services to 'fortify the faith of the ignorant populace'. On Good Friday, a crucifix wrapped in cloth was to be placed in a recess in the altar to signify Christ's entombment in the sepulchre.

St Ethelwold directed that, at Matins on Easter Sunday, one monk should sit by the altar-sepulchre where three others would join him. 'Let these three be vested in copes, bearing in their hands thuribles with incense. And, stepping delicately as those who seek something, let them approach the sepulchre. These things are done in imitation of the angel sitting in the monument, and the women with spices coming to anoint the body of Jesus. When therefore he who sits there beholds the three approach him like folk lost and seeking something, let him begin in a dulcet voice of medium pitch to sing: "Quem Quaeritis?" (Whom do you seek?) And when he has sung it to the end, let the three reply in unison, "Ihesu Nazarenum". (Jesus of Nazareth.)'

Then the monk representing the angel replies, 'Non est hic, surrexit sicut praedixerat. Ite, nuntiate quia surrexit a mortuis.' (He is not here, he has arisen as he foretold. Go, announce that he is risen from the dead.)

'At the word of his bidding, let those three turn to the choir and say: "Alleluia! Resurrexit Dominus". (Alleluia! The Lord is risen.)' The angel was to take the three Marys to the sepulchre and show them the empty cloth in which the crucifix had formerly been wrapped; upon which the Te Deum was sung.

St Ethelwold's instructions to the three monks make it clear that he envisaged a performance more akin to acting out dramatic roles than purely emblematic ritual. He might even lay claim to being Britain's first ecclesiastical impresario.

Before long similar tropes, or insertions into the liturgy, were performed at Christmas, some monks representing the shepherds seeking the Christ child. Others, as mid-wives, standing by a statue of Virgin and Child, would ask 'Quem quaeritis in praesepe, pastores?' (Whom do you seek in the manger, shepherds?)

From these tiny beginnings grew the great medieval tradition of mystery plays. As with so many initially appealing ideas, things started to get out of hand. Decorum was lost. More and more scenes were incorporated. John and Peter might run the length of the church in their race to get to the tomb. A comic character, a seller of spices, haggled over the price of the ointments bought by the women. The role of King Herod acquired considerable boisterous licence. Finally the joyously theatrical re-enactments of Biblical scenes were thrust into the streets and performed on pageant-wagons under the auspices of the craft guilds.

However, the dramatic quality of liturgy has never been wholly lost. Liturgy is inherently dramatic: it is not private prayer.

What could be more dramatic than the service of Holy Communion, with its re-enactment of the Last Supper? It has its prologue, climax and epilogue. It has its stage and stalls: the chancel and nave, separated by a proscenium arch; the priest entering stage left. It has its set: the lectern, pulpit and the Lord's Table 'having a fair white cloth upon it'. There are costumes, properties, script and stage directions: 'Here the Priest takes the Paten into his hands', 'Here he is to take the Cup into his hand', 'Then shall the Priest turn to the Lord's Table', 'kneeling down at the Lord's Table', 'standing before the Table'. We, as the congregation, are both auditors and chorus in this greatest of all dramas.

Continued opposite

Forthcoming Events

All members and friends of the PBS are welcome to attend these events. Some events require advance booking: for further details, please get in touch with the relevant Branch contact (see inside back cover).

Bristol

Friday 22 June
Badminton, Glos.
3.30 p.m. Tyndale Lecture: Sir Roland Whitehead. Followed by Evensong, with the boys of Tewksbury Abbey and a reception at Badminton House, speaker the Rt Hon. Lord Hurd of Westwell.

Saturday 29 September
Christ Church, Broad Street, Bristol. AGM. Speaker: the Revd Canon George Kovoov, Principal, Trinity Theological College.

Carlisle

Saturday 23 June
Arnside Church, Kent Estuary.
11.30 a.m. Choral Communion with the Thomas Cranmer Choir; address by the Revd Stephen McCann, formerly a Roman Catholic monk before being accepted into the Anglican Church, and currently assistant curate of Kendal Parish Church. Followed by lunch and the Annual Meeting in nearby village hall. Further details from the Branch Chairman, Dr J. M. Newbery—see Branch Contacts.

Exeter

Saturday 21 July
Midsummer event in the Cornwood/Sparkwell area. Talk, followed by tea, then Evensong conducted by the Revd Freddy Denman. Supper in the local hostelry will conclude the day. For further details contact the Branch Secretary, Mrs F. O. Urwin—see Branch Contacts.

Saturday 22 September
Afternoon tea at Lower Nicholas Nymett Farm, the home of Mr & Mrs David Pyle, at 2.45 p.m. Price £4.00. Followed at 4.30 p.m. by Evensong in St Petroc's Church, conducted by Canon Michael Hall.

Hereford

Tuesday 10 July
St. John the Baptist, Grendon Bishop, near Bredenbury. 12 noon, Holy Communion with hymns and sermon, followed by lunch at Grendon Manor by kind permission of the Tremayne family. After lunch there will be a short talk by James Higgins.

Leicester

Saturday 8 September
Rotherby (between Brooksby and Ratcliffe on the Wreake). 3.00 p.m. Guest speaker, Evensong, refreshments

Saturday 27 October
Wanlip. 3.00 p.m. Guest speaker, Evensong, refreshments.

Further details of these events from the Branch Secretary, Mrs Rita Packe-Drury-Lowe—see Branch Contacts.

Saturday 1 December
Fleckney Road Farm, Kilby Road, Fleckney. 10.00 a.m. to 12.30 p.m. Coffee morning hosted by Gina Bale, cakes, bring and buy, raffle, etc.

Lichfield

Sunday 7 October
Berwick House, Shrewsbury.
11.00 a.m. Matins, followed by lunch at the Prince Rupert Hotel, Shrewsbury. Details from David Doggett, Membership Secretary—see Branch Contacts.

Newcastle

Sunday 29 July
St George's Church, Mickley. 6.00 p.m. Holy Communion

Sunday 21 October
St. Mary Magdalene Church, Mitford. 6.00 p.m. Evensong; Preacher: Bishop Paul Richardson.

Peterborough

Sunday 29 July
St Peter and St Paul's Church, Hannington, Northamptonshire 6.00 p.m., Lammas Evensong. (Traditionally the first cut of the harvest was made on Lammas Day, 1 August.) We are grateful to the vicar and PCC for allowing us to use this fascinating double-nave church, which was built in the late thirteenth century when the parish was in the care of the Gilbertine monastery at Sempringham. After the service there will be refreshments and a PBS bookstall.

Rochester

Sunday 1 July
St. Martin's Church, Brasted, near Westerham, Kent. 5.00 p.m. Tea, Evensong taken by the Rector, the Revd

Penny Stephens. Mrs Stephens will be also conducting BCP Morning Prayer at 10.15 a.m. and we hope that anyone able to make a day of it might wish to attend that service and then visit nearby Chartwell, formerly the home of Sir Winston Churchill, now National Trust. A brief AGM will be held at 4.30 p.m. For more details call Mr or Mrs Comer—see Branch Contacts.

St Albans

Thursday 20 September
Crypt of St Albans Abbey. 2.00 p.m. An opportunity to hear about the liturgy of the Church of England and the pre-eminent role in it of the Book of Common Prayer. Speaker: the Revd Paul Thomas, Deputy Chairman of the Prayer Book Society (and a member of the Liturgical Commission). For further details contact the Branch Secretary, Miss C. P. Cawood—see Branch Contacts.

Salisbury

Saturday 11 August
Winterborne Stickland Village Hall. 2.15 p.m. Speaker: Mr Neil Skelton of the Churches Conservation Trust. This will be followed by tea, then Evensong in St Mary's Church.

Wakefield

Saturday 13 October
St Aidan, Skelmanthorpe. 2.30 p.m. Autumn Festival Service of Sung Holy Communion, followed by refreshments. The liturgy will be the 1549 rite, and is in honour of St Anita Cantieri (1910–1942). Preacher: the Rt Revd William Pwaisiho, OBE, formerly Bishop of the Anglican Church of the Solomon Islands, now Vicar of St James, Gawsworth, and Honorary Assistant to the Bishop of Chester. The church of St Aidan was designed by G. F. Bodley, with altars firmly in the eastward position for every Mass! Parish website: www.thales.demon.co.uk There is plenty of parking within the church grounds—if you require directions, please contact the Parish Priest, the Revd Philip Reynolds at St Aidan's Vicarage, Radcliffe Street, Skelmanthorpe, Huddersfield HD8 9AF. Telephone: 01484 863232.

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