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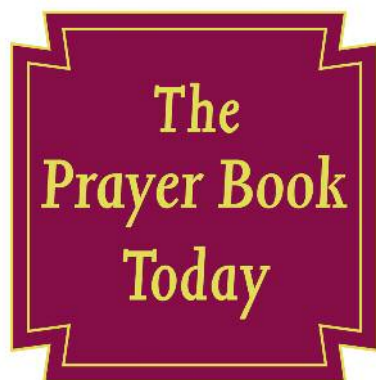
The Prayer Book Today

ISSN: 2059-9528

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- ✠ Cranmer Rocks
 - ✠ Poetry Competition
 - ✠ Mission and the Prayer Book

The Magazine of the
Prayer Book Society

Annual Conference programme
and booking form
enclosed



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The Prayer Book Today

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In the last edition, entries were invited for a competition for the best poem on the theme 'The beauty of holiness' in any form or style. Some entries will be found dispersed throughout this edition and the next. The winner has already been informed but readers of *The Prayer Book Today* will have to wait until the next edition to find out who it is!

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Prayer Book Ownership and the Christian Life

Edward Martin

The value of worshippers each having a copy of the Prayer Book ‘in hand’ is one with some historical pedigree and significance for the Church of England. In her study of the Prayer Book in the Elizabethan and early Stuart era, Judith Maltby examines the circulation and availability of Prayer Books at that time. She notes the steady influence of the Prayer Book in the first instance in clauses from the burial service finding their way into written wills in 1598. She goes on to chart records indicating the charitable distribution of Prayer Books en bloc to parishioners and considers the evidence and influence of its private use at home by individuals in the Stuart and later Commonwealth period. Such was the desire for Prayer Books that Maltby identifies a case from 1634-35 in which a bookseller and customs officer were charged with illegally importing them, concluding that ‘The profit to be made from the public demand for copies of the Book of Common Prayer was enough to justify the risk of smuggling.’

What can have been the historical value of ownership of the Book of Common Prayer and how did it influence those who used it? Unlike secular texts, liturgical works are produced to be used as opposed to only being read. Such use and exposure produced a familiarity with the texts, not only for use in congregational responses, but also as words accompanying various actions and movements by priests and people in worship and in the life of the worshipper. Martin Thornton, in his appreciation of the Prayer Book and its contribution to *English Spirituality*, observes that when we speak of someone ‘going to church’ we often refer to them as taking part in a ‘service’. The very term ‘service’, argues Thornton, has come to suggest participation in one of ‘a series of heterogeneous rites for various times and occasions’.

For Thornton the Prayer Book should be understood on the basis of what he describes as ‘an integrated religious life’ which envisages a marriage of religious observation and domestic routine where the Prayer Book ‘is something to be found not neatly stacked in the church bookcase but in the kitchen and in one’s pocket’. Such was the extent of the use and familiarity with the Prayer Book both at home and in church that the rhythm of daily

prayer and domestic family life did become intertwined. As Wickham Legg observed, ‘the domestic reading of the pith and marrow of the divine service, the daily psalms and lessons, persisted in many families till after the middle of the nineteenth century’.

For Thornton the dynamic goes beyond merely ‘knowing the texts well’, as he suggests regular attendance at various individual services, even over years, does not necessarily lead to an appreciation of their being interconnected. Yet, he argues ‘...it is impossible to say Mattins privately, or as family prayer, without reaching the conclusion that the Collect for the day is to be found with the Eucharistic Epistles and Gospels: there is an immediate connection. The Book grows into a system: regularity of worship leads into Continuity of Christian living.’ Indeed, Alan Bennett reflected on this in noting that ‘...the Prayer Book is so bound up...with memories—memories of childhood, of marriages and baptisms, births and deaths. And that is as it should be.’ This understanding can be seen to have reached its apex during the Caroline era when, in common with the Preface of the Prayer Book, Thornton observes, ‘Taylor, Laud, Hooker, Prideaux and nearly everyone else, speak of the “liturgy”—in the singular—in this composite sense. The liturgy is not a service but a system.’

This kind of appreciation, this osmosis of the Prayer Book into the life of the English people, was not restricted to a particular class or social grouping. In a hierarchical and patriarchal society that would have been as evident in working life as in the ordering of Church pews, it can be argued that the Book of Common Prayer provided for a common culture and to some degree a shared experience that uniquely transcended the traditional divides of class, age and gender. It was the book of the people, it was the book for all people and it embodied the prayer of the Church militant. Indeed, Thornton suggests that one of the great failings of the Oxford Movement was to try and re-introduce the notion of the Prayer Book, and in particular the daily Offices, as being the ‘priest’s office’ as it had been in Medieval times. The Prayer Book embodied the prayer of the whole Church.

Such is the corporate nature, value and identification with the Prayer Book as a system and as a culture in which it is seen in its entirety as the English liturgy. The recent trend and move away from this understanding of a 'liturgy' to a multi-volume series of 'liturgies' inhibits the appreciation and re-discovery of the Prayer Book legacy. The danger, as Henry McAdoo foresaw it, was to return to a situation where only certain parts of the liturgy are known, owned and practised by various social and ecclesiastical groupings, often with little relation or reference to each other. One can but wonder if the present liturgical provision has, unknowing, set this trend in motion such that we now have returned to the Medieval framework with the Prayer Book once again spilt into Missal, Breviary and Prymer.

The point must be made, then, that for this legacy to be re-presented, as George Guiver suggests, in order that we might better evaluate our current liturgical provision and examine our unity and heritage, then use of Book of Common Prayer in its entirety must be protected and encouraged for the good of the Church of England.

Fr Edward Martin SSC is Priest-in-Charge
of St Augustine's and St Andrew's in Great Grimsby.



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The prie-dieu in the Garden of Gethsemane

Two flowers embracing;
Their stem crushed and leaf bruised.
Petals, stigma, stamen –
The organs of love,
Fed, only by Divine Dew,
Lay fallen, like blood upon the grass,
Where the lovers had grown
Blooming unmolested until He knelt,
Thinking of the Cup which was to come.

Two flowers found.
Not by tourists gazing;
Nor by crofters
Visiting Zion for the Feast.
But by a boy-child;
A shepherd playing hookey,
To look after his father's sheep
Whilst a priest was out looking for flowers
To adorn his own special altar
On which he was to sacrifice – the lamb.

Two flowers lifeless
But willingly sacrificed
Before He paid the debt.
David found the blooms
And took them home, clutched to his breast.

Two flowers entwined, to decorate his humble home.
The bouquet of death; the odour of potential,
Filling the air with the sweetness of the Garden
Where His sweat fell as His Holy Knees
Prayed that they would be strong
And shake little as the horror unfolded.

Darkness fell upon the blooms.
The Knees remained unbroken.
'He is already dead, sir!'
'Well, let them take Him, then, to bury
According to their customs.
You take His tunic; I'll buy the first round!'
The walk to Golgotha always raises a thirst
For a chalice of bitterness.

Michael Speight

The Ornaments' Rubric

David Fuller

Often to be found on the page preceding Morning Prayer is a small paragraph of some 55 words which is often referred to as the Ornaments' Rubric. It says:

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as they were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.

Now, the second year of Edward's reign ended on 27th January 1549; the first of Cranmer's Prayer Books didn't come into use until Whitsunday of that year, which occurred on 9th June. The requirements of the Ornaments' Rubric were demanded in the Elizabethan Prayer Book of 1559 and the Savoy Conference Book of James I (1604). The rubric is an extract from the Elizabethan Act of Uniformity, but it has been argued that the text of the rubric breaks off in the middle of a sentence. The Act continued with the words:

...until other order shall be therein taken by The Queen's Majesty with the advice of her commissioners appointed and authorized under the great Seal of England for ecclesiastical causes, or of the metropolitan of this realm.

In the Church of England, up to Whitsunday 1549 the Sarum Rite would have been celebrated in Latin and the clergy would have worn albs, maniples, stoles, chasubles, dalmatics, tunics, copes and mitres. These would have used candles, crosses, crucifixes, banners, thuribles, etc. Church furnishings, such as altar frontals, pulpit falls, funeral palls, etc. would have been of the highest quality.

While Thomas Cranmer's Holy Communion Rite did not come into effect until Whitsunday, the Act of Parliament that authorised the use of the Book was approved by parliament on 21st January. It has been claimed that this Act legalises the vestments of the Sarum Rite which were actually in use in the second year, but, by contrast, some authorities accepted that the Act referred to the vestments ordered in the first Edwardine Prayer Book.

In April 1559 Bishop Edwin Sandys (1519-

1588), successively of Worcester, London and York, gave his interpretation of the Ornaments' Rubric. In this he declared that, while the wearing of vestments was not illegal, clergy were not forced to use them. They were to be retained in churches until the Queen gave further instructions. Later that year the Queen issued an Injunction which required churchwardens to deliver to her officers an inventory of 'vestments, copes or other ornaments, plate, books and especially of grails, couchers, legends, processions, hymnals, manuals, portuals and such like, appertaining to their respective churches'. In 1566 Archbishop Matthew Parker (1504-1575) gave instruction that Anglican clergy should wear cassocks and surplices, and copes in cathedrals and collegiate churches. Canon Law, promulgated in 1604, made Parker's instructions legally binding, and with minor adjustment these statutes have remained in law until the twentieth century.

From the time of the Oxford Movement in the nineteenth century the legal interpretation of the Ornaments' Rubric has been challenged. The new breed of Anglo-Catholics, as 'High Church' men came to be called, argued for a re-introduction of traditional Eucharistic vestments. By contrast the Evangelical wing of the Church insisted on the wearing of choir habit for all public worship but did allow the use of copes in cathedrals and collegiate churches. With alterations to Canon Law in 1969 the wearing of vestments became legally allowable.

One important authority in this debate was the Revd (later Revd Canon Dr) Percy Dearmer (1867-1936). In 1899 he published *The Parson's Handbook*. In general agreement with those who advocated a return to the ritual and ceremonial of the pre-Reformation Church, Dearmer argued cogently for a resumption of the English Usage, not the post-Tridentine Roman Catholic liturgy. His intention was to establish sound Anglo-Catholic liturgical practices in the native English tradition, practices which were also in full accord with the rites of the Book of Common Prayer and the canons and rubrics that governed its use. He hoped thereby to save the Church from attack by Evangelical fundamentalists who intensely objected to such practices. One example of Dearmer's advocacy of the English tradition was his insistence that the use of a row of six candlesticks above the altar is pure Romanism. He argued that an altar with two candlesticks is more

dignified and more beautiful.

A strong adherence to the letter of the law would, in Dearmer's opinion, make the Church safe from attacks by those who led demonstrations, interrupted divine worship and battled in the courts for a suppression of ritualism and sacerdotalism. While concerned in general with ritual and ceremonial, *The Parson's Handbook* strongly advocated a return of art and beauty into worship.

Percy Dearmer made it clear that all Anglican clergy were subservient to the Parliamentary legislation expressed in the Ornaments' Rubric and were in breach of its requirements if they did not continue to conduct divine worship as Church of England clergy had done in the days of King Henry; that is, as before the influences of Cranmer and other Protestant reformers began to take effect.

In our modern times there is much greater flexibility in corporate worship, and the disruptive activities in Dearmer's times of the likes of the anti-ritualist and polemicist John Kensit (1853-1902) are thankfully over. However, there are still occasions when clamorous and vocal opponents of Anglo-Catholic ritual foregather, often at shrines such as Our Lady of Walsingham, especially when high officials in the Church, such as members of the Episcopate, take an active part.

Dr David Fuller was a founder member of the Blackburn Branch of the Prayer Book Society. He is a Licensed Lay Leader in the Scottish Episcopal Church, Diocese of Argyll and The Isles. He lives in retirement on the Isle of Mull.

Sonnet for God

What if that tree had not grown there,
That star not shone
That king not reigned,
What then would mankind have gained.
Window light and candle light illuminate the
mystery.
Walls so soaked in prayer
Tell out the history.
The endless falling of knees,
The hearts lifted;
Oh Lord we aim to please.
Forgive us when we fail
And look elsewhere.
Grant we might return
To you, the always there.

Jane Moth

The Beauty of Holiness: All Saints, Appley Bridge

No 'frowsty barn' worth visiting by poets,
The ceiling polystyrene-tiled and low,
The sort of modern, nineteen-eighties church,
this,
To which few cycling dons would choose to go.

Nought here to lure a Betjeman or Pevsner,
Except maybe the Isherwoods – so black
That Passiontide's the only time we hang them,
Dark gifts bestowed by Molly some years back.

We see them now on this late Lenten Sunday,
Our church's claim to art that can inspire,
But taste for paintings so dark and forbidding
Is something that not many can acquire.

If there be beauty here, it's not in paintings,
Nor pallid stained-glass windows, nor the font,
Nor breeze-blocks hardly hallowed by the
decades;
The radiators lack the charm you want.

It's in the holiness that there is beauty,
Or rather, in the hope of holiness,
In those who meekly kneel to start their worship,
With rent hearts and transgressions to confess.

This building, both so modern and so modest,
Is where we use words ancient and sublime
To draw near God, 'to whom all hearts be open',
And pray to him to 'give peace in our time'.

Now Molly is no longer in our number
Of two or three who gather monthly here,
Still seeking, as throughout all generations,
His mercy on them who our God still fear.

'The church is not the building but the people.'
For all God's mercies, we shew forth His praise,
And find here words of beauty to inspire us
To walk in holiness for all our days.

G. M. Lyon

So God loved

Nicholas Turner

The second of the Comfortable Words: 'So God loved the world that he gave his only-begotten Son, to the end that all that believe in him should not perish but have everlasting life.' This apparent archaism is at odds with nearly every Bible translation, including Tyndale and the Authorized Version. And any modern one will, of course, have something along the lines of 'God so loved the world...'. Some go further in making the point, 'For God loved the world so much', and in one designed for those who use English as a second language we read, 'God loved the world so very, very much...'.

'That he gave his only begotten Son...'. And you think to yourself, 'Well, thank you very much, God, but actually, if it's all the same with you, could I suggest a rather different gift? It will cost you rather less, but I would appreciate it a good deal more. I'll go for a few million pounds, excellent health, and devastating good looks, please.' When brought up short and reminded that this is about the whole world and not just me, I'm tempted to reply, 'Yes, great, much appreciated; but if it's all the same with you, couldn't we instead have World Peace, Moral Enlightenment, and the End of All Disease?'

The Prayer Book phrase may, almost universally, be instantly changed, but it is altogether closer to what John 3.16 actually says. That famous verse does not say, 'God loved the world so much that he gave his only Son' but 'Thus [or, in this manner] God loved the world...'. Check the Greek if you have doubts: 'οὕτως γὰρ ἠγάπησεν ὁ θεός'. This is how God has loved the world. And if you don't like it, that's that; it is not a suggestion, nor one of several options to choose from; this is how God has loved the world.

True, if we were setting out, now, to draw up the best religion, this is not how we would devise it. If we were building what you might call a Sensible Religion—like Islam or Puritanism, perhaps—we would not have God making a gift of his Son. In a world where God favours good people, where moral living is

rewarded, and where the wicked are (though God is merciful and compassionate) punished for their wickedness, such a gift is, frankly, odd. The idea that good people are rewarded for their goodness, and that it is they who will be admitted to heaven, makes sense, and as a theological explanation is extremely popular. But it is not what this verse from John's gospel is speaking about.

Instead, this is how God loves the world: he gave his only Son, so that any who believe in him should not perish but have eternal life. This is the great mystery of our faith, and this succinct summary sets it before us. What we make of it, how we understand it, how we respond, is all part of our Christian discipleship. But it is a given: it is not for us to redefine the gospel. This is how God loved the world. And in the Prayer Book service of Holy Communion, this truth is pronounced, by way of comfort after our confession of sins. Even sinners, we are assured, can be saved and brought to eternal life. It is not about being rewarded; it is about being offered salvation even when there is no hope of reward.

When first I celebrated 1662 Holy Communion, I made the standard change when reciting the Comfortable Words. Now, I am grateful for Cranmer's wisdom. And if this means that I must, from time to time, preach a sermon to explain, again that is all to the good.

Nicholas Turner is Curate of Broughton, Marton & Thornton in the Diocese of Leeds.



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Bath Abbey's Easter joy muted by the end of Choral Mattins

Easter joy was muted at Bath Abbey this year following news of a plan to scrap the Sunday morning Choral Mattins service which has been central to the religious life of regular worshippers for more than 400 years.

The decision was announced by the abbey's rector, the Revd Preb. Edward Mason, who, without consulting members of the congregation, declared that the abbey's worship should be 'rooted, contemporary and visionary', decreeing that Choral Mattins is to be replaced with a modern-language Sung Eucharist.

Ann Taylor, who has attended Mattins at Bath Abbey for more than twenty years, says that members of the congregation were shocked by the announcement, which came out of the blue only five years after an extensive consultation.

'That led to an assurance in 2012 that, because the overwhelming majority of the regular congregation of more than 100 people preferred Choral Mattins from the Book of Common Prayer, the beautiful Prayer Book liturgy and music of Choral Mattins would be retained,' she recalls.

An unnamed regular attender at Mattins, who is a member of the Prayer Book Society, said: 'This year's unexpected *volte face* has caused huge distress. I speak for many when I say that the congregation received with immense sorrow the news that they are to lose a liturgy which is so precious and special to many of us in the profoundest, most spiritual sense.'

According to a member of the PCC who was present during the meeting at which the decision was made, there was no actual vote on the matter. Only one member of the regular Mattins congregation was represented on the PCC so the change from Mattins to a Sung Eucharist was simply announced.

Ann believes that 'fashion' is the real reason for the change. 'Mattins is thought by Bath Abbey's hierarchy to be unfashionable so it believes it should conform to fashion and replace the service with a modern-language Eucharist,' she says.

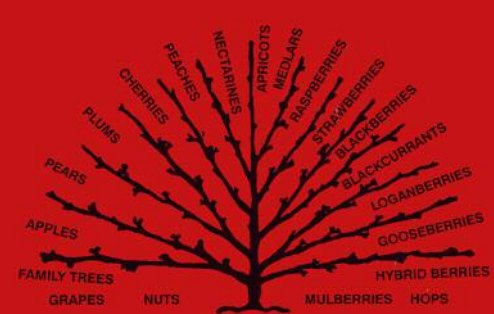
But John Service, the Prayer Book Society's Churches and Clergy Co-ordinator, who works closely with churches and theological colleges across the country, says the reverse is true.

'Mattins, as well as other services within the

Book of Common Prayer, is becoming increasingly popular with many of the young clergy of tomorrow,' he reports. 'The record number of men and women being ordained to minister in churches across the country—almost 1,000 in the past year—is being reflected by growing interest in Prayer Book services. A surprising number of today's theological students come from families which either were not churchgoers at all or, if they were, services were limited to contemporary forms of service, such as Common Worship. Now many of them are discovering the Prayer Book for the first time and embracing it enthusiastically, so you could say it is actually becoming more fashionable.'

Retired schoolmaster Chris Jefferies makes the point that, as a magnet for thousands of tourists from all over the world, the abbey attracts numerous casual worshippers, adding: 'They are very welcome but, as many of them are not baptised or confirmed, they will be excluded from the central act of receiving consecrated bread and wine during the Eucharist set to replace Mattins as our main Sunday service. That is another good reason for retaining Mattins, a service in which they can participate as fully as anyone else.'

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Choral Evensongs in National Trust Priory Church at Canons Ashby

Penelope Rapson



The Priory Church at Canons Ashby

Nestling in the depths of rural Northamptonshire, the Priory Church at Canons Ashby (a popular National Trust property) has for some years now been enjoying a series of traditional 1662 Choral Evensongs during the summer months. Instigated by Laura Malpas, recently Visitor Manager at Canons Ashby, these Evensongs are a rare liturgical oasis, bringing the beauty of the 1662 Prayer Book alive in a part of the country where (like elsewhere) the tide of utilitarian liturgical language threatens to take hold.

Providing music for these Evensongs is the Fiori Musicali Choir (an important limb of Fiori Musicali—an established period instrument ensemble who specialise in bringing world-class music to beautiful settings in and around Northamptonshire.) Fiori are one of the main providers of classical and early music concerts

outside London, and their passion for bringing the musical past to life, which they have been doing for over three decades, sees them performing to thousands of music lovers annually. And over recent summers the unsung Priory Church at Canons Ashby (which is all that is now left of a substantial Augustinian monastic establishment) has been packed to capacity with standing room only for Fiori's Choral Evensongs there.

Part of the National Trust property at Canons Ashby, the church is itself a 'peculiar', standing outside normal episcopal jurisdiction. The re-introduction of full Prayer Book Choral Evensongs over the last few summers, however, chimes well with the ethos of the House, a fine Tudor manor house (with strong associations to the Dryden family) that stands in all its Elizabethan glory just across the road. In keeping with such a historical



Canons Ashby House

spot, the music filling this little church for Evensong (and leading not only the congregation in worship but also the resident bats) is more often than not Tudor. Byrd and Tallis feature large, but the Fiori Choir also stray into later centuries, presenting the music of Jacobean and Restoration composers too, with occasional forays into later repertoire. Readings are taken from the King James Bible, and a particular attraction is the list of distinguished guest preachers. The prelates at Canons Ashby this summer are an impressive roll call. On 23rd April we had the Rt Revd John Holbrook, Bishop of Brixworth, followed in May by the Ven. John Duncan, former

Archdeacon of Birmingham. Then on 18th June the Priory Church is delighted to welcome the Very Revd David Ison, Dean of St Paul's, while July sees a visit by the Ven. David Meara, former Archdeacon of London. On 20th August the series of Evensongs concludes with the Revd Canon Peter Moger, Precentor of York Minster.

With such a line-up of pre-eminent churchmen, beautiful choral music and a historically intriguing Augustinian church in a National Trust setting, it is no wonder that these Evensongs are drawing people to this secluded corner of Northamptonshire to participate in and become absorbed by the wonderfully powerful and noble language of the Book of Common Prayer.

Dr Penelope Rapson is Artistic Director of Fiori Musicali.



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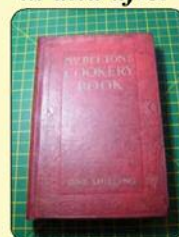
... and after



Before...



... and after



Cranmer Awards Finals 2017

At the end of February, the Cranmer Awards Finals returned for another year to the Old Palace, Worcester, the historic palace of the Bishops of Worcester in the shadow of Worcester Cathedral. Twenty-six young people took part in the Finals, following the local heats with a record 332 participants. Finalists in both groups—juniors (aged 11 to 14) and seniors (aged 15 to 18)—recited their chosen passages from memory, and impressed judges with the high standard achieved.

First place among the junior winners went to Yasmin Nachif (13), a pupil of Queen Mary's High School, Walsall, who spoke the Te Deum, A Prayer of General Thanksgiving and A Prayer for Rain. Second prize went to Rosie Harvey (12), a pupil of Bruton School for Girls in Somerset, who selected the Collect, Epistle and Gospel for St Michael and All Angels. Third was Marie Zoe Cilliers (15), a pupil of King William's College, Castletown, on the Isle of Man, who opted for the Collect, Epistle and Gospel for Quinquagesima.

Among the seniors, first prize went to Harriet Howarth (16), a pupil of Highgate Senior School in London, who spoke the Collect, Epistle and Gospel for the Second Sunday in Advent. Second prize went to Lyn Hui Lee (15), a pupil of St Swithun's School, Winchester who chose Psalm 139. Third was

Rebecca Mann (16), representing St Thomas' Church, Mellor, Stockport, who spoke the Epistle for St John Baptist's Day as well as the Magnificat and Nunc Dimittis.

In addition to a cash prize, each winner was presented with a certificate and a copy of the Book of Common Prayer. Also receiving special certificates were three finalists who were Highly Commended. They were junior finalist Carson White (14) of Winchester College, Caleb Lee (13) of St Olave's Grammar School in Orpington and senior finalist Aman Kaur More (17) of King Edward VI High School for Girls in Birmingham.

The prizes were presented by Phoebe Griffith, a previous winner of the Cranmer Awards Senior Finals, now aged 23 and working as a zoologist; the idea of having a young person to present the prizes proved popular with competitors and Prayer Book Society members alike. Phoebe told the audience of more than 100, comprising parents, teachers, clergy and members of the Prayer Book Society, how taking part had provided her with several valuable life skills. She also quoted the journalist, Quentin Letts, who had interviewed her following her win, unaware that he was present in the room with his daughter, Honour Letts, who was a finalist! (The full text of her address appears opposite.)



Photography: Helen Peters

Cranmer Rocks

Phoebe Griffith



Photography: Helen Peters

It's hard to resist the urge to start reciting the Sunday called Quinquagesima. I assure you the words you have learnt really will stay with you through life, or at least the next six years!

Firstly, I want to say a huge 'congratulations' to each and every one of you who has competed here today. The standard really was phenomenal, and I am very relieved to have not had the difficult task of judging, or indeed competing.

I also want to say thank you to the Prayer Book Society for inviting me to speak today as a former senior winner of the Cranmer Awards.

I was so excited to win the Cranmer Awards in 2011. Not only did I make it into the local paper for my 'talent for recitation' at an 'unusual national contest'. I was interviewed by the journalist Quentin Letts who wrote an article about the Finals and I told him excitedly about my purchase with the prize money—an electric guitar—presuming it wouldn't be mentioned.

It's been six years since I last competed in the Cranmer Awards, and twelve since I first entered a heat in my local Festival of Verse and Prose. What have I done since participating in the Cranmer Awards? I am now a zoologist. My undergraduate degree was

in Biological Sciences, which I loved so much that after a period of research and projects abroad I took a Master's Degree in Wild Animal Biology. I am due to begin a Zoology PhD in September, so I'm currently working as a research assistant and tutor. The experience of being part of the Cranmer Awards has helped me at all of those stages. This may seem clear to some of you. Others may think, 'She isn't a vicar, or a theologian, or even a presenter or an actor.' Why was the Cranmer Awards such a positive experience for someone whose entire discipline is founded in studying evolution—something a lot of people don't think really fits with an interest in the Bible?

Throughout my time at university, I found that most people think standing up in front of crowds of their peers and lecturers to discuss the transmissibility of spongiform encephalopathies or the praziquantel treatment of intestinal schistosomiasis is a pretty daunting endeavour, whether they are 18 or 88. But, if they had stood where you have all stood today, and recited as eloquently as you all have, from the Epistle of St Paul the Apostle, or the Sunday called Quinquagesima, trying to clearly convey the meaning of complex

scientific ideas is not really all that hard.

Making sense of the passages today, let alone reciting them by heart, sets the bar for future opportunities for public speaking. And public speaking is an exceptionally useful skill. I have three times had a major examination where the final mark is based on my ability to convey scientific ideas to an audience. Not only that, but regularly I have had to stand in front of a crowd to inform them of why they should vote for me to be X or Y, to persuade them to join that pinnacle of all university in-crowds, The Entomology Society, or to explain to them why they've done themselves a pretty good service by taking part in that 'unusual national contest', the Cranmer Awards.

We are told that the Book of Common Prayer stands alongside only the King James Version of the Bible and the works of Shakespeare as one of the foundation blocks of modern English. Getting my head around the 1662 Book of Common Prayer, to understand exactly what was being said, started my interest in Shakespeare. If the delivery is clear and fluent as heard so often from our readers today, the meaning, the beauty, the dignity of the Book is communicated to others: that clarity helps with Shakespeare. I couldn't get into Shakespeare at GCSE, not even when our lessons consisted of watching the movie with a dishy, young Leonardo DiCaprio as Romeo. However, post-Cranmer Awards, I realised I could understand and, more than that, appreciate what they were saying. Suddenly the plays were funny, sad, or inspiring. When I went to uni I was involved in putting on Shakespeare plays—thanks, remarkably, to the Book of Common Prayer.

Learning and understanding scripture I have also found to be invaluable in and of itself, as many ideas in the Book of Common Prayer remain relevant today. Regardless of background or faith, encouragement to be kind and truthful, not to envy and not rejoice in injustice: surely these are ideals promoted in all faiths.

A verse or two from the Book of Common Prayer can also bring great comfort and peace. At university I lost a very good friend in a tragic accident. It's hard not to cry at inopportune moments and, when this happened, into my mind popped a phrase that I could repeat over and over to myself, and it was really comforting. That phrase I didn't even know I still remembered, but it was from my Junior Cranmer Awards when I was aged about 13. I am sure that you too will hold on to scripture through life. Nowadays you don't even have to own a Book of Common Prayer, you can download the app, and there are beautiful words and comforting passages: accessible

to you any time, any day, for worship, for comfort, or even just to remember how beautiful the English language can be.

Not everyone today has won first prize, but you are all winners, of course, and that's why you're here. You have all been outstanding, and on another day or with another psalm, the outcome might have been very different. When I won I was thrilled of course—as I said, I made the local paper, I got to visit local churches and read more of this book that I had come to love, and I got to spend the prize money on the electric guitar I had wanted so much. What I didn't realise at the time was all that participating in the Cranmer Awards had taught me—the ability to stand up and explain complex concepts with difficult terminology, the use of knowing some beautiful scripture, the resilience to come back time and time again when I did not win. Those life skills are so much more valuable than a guitar.

And although I was sure he wouldn't mention my guitar in his article, Quentin Letts did. He simply said, quite rightly, 'Cranmer Rocks!'

Phoebe Griffith is a 23-year-old zoologist and a former Cranmer Awards winner. She gave this address when presenting the prizes at this year's Cranmer Awards Finals.

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The Book of Common Prayer and its use in piety and mission: The Cambridge Conference

Stephen Anderson



Audience at the Cambridge Conference

A capacity attendance heard a range of speakers give a fascinating sequence of presentations on the theme of 'The Book of Common Prayer and its use in piety and mission' at the PBS one-day Conference at St John's College, Cambridge on Ash Wednesday this year.

The Conference was arranged by the Ely Diocese Branch. I, as Chairman, welcomed delegates, saying that the Society was blessed with a rich talent of clergy and people in the diocese and Cambridge colleges on which to draw as speakers for the day, and all had agreed readily to take part, which was particularly encouraging.

The Rt Revd the Lord Williams of Oystermouth began proceedings with a highly original and thought-provoking look at the service called A Commination [or denouncing of God's anger and judgements against sinners], appointed to be used on Ash Wednesday but now rarely heard. The call to repentance embodied in the service was a call to

both society and the individual, said Lord Williams. It echoed the Old Testament prophets in their calls to Israel to repent, and, when first instituted in the 1549 Book, the rise of a newly enriched, acquisitive class order surrounding the King was creating as many tensions in society as similar developments today. A reformation of manners and relationships was as much needed in common life then as in the doctrines of the Church.

Church Times columnist Dr Bridget Nichols then examined how various scholars and authorities have viewed the Prayer Book in more recent times, especially in respect of its fixed liturgies when freer forms of structure and content have increasingly been developed.

The Revd Dr James Gardom, Dean of Pembroke College, then spoke of the challenges of ministering to young people who have no sense of sin and therefore no sense of judgement, grace and redemption. This is because their social hinterland



Cambridge Conference Speakers

had no fixed reference points to suggest wrongdoing, only relative ones. Dr Gardom found it helpful to compile a user guide to the Prayer Book services in chapel. A lively discussion followed, especially surrounding the role of schools in moral formation.

The Revd Margaret Widdess spoke in the afternoon about the value of repetition, giving time and space for the reality of Prayer Book spirituality to set in.

Finally, another Church Times columnist and local city centre vicar, the Revd Dr Robert Mackley, said that he and those of his congregation who attended BCP services found the Prayer Book to be valuable in its core themes, present in every service, of sin and mercy, love and forgiveness, its measured pace and drawings back in approaching God, its sense of reverence but also friendship, its allowing of God to be God and how it did not present the Christian faith as a lifestyle option around how it feels to the individual.

The two sessions were chaired ably by the Revd Duncan Dormor, Dean of Chapel at St John's, and the Revd Canon Dr Jessica Martin, a Canon Residentiary at Ely Cathedral.

Delegates then repaired to St John's Chapel for Choral Evensong, being recorded live on BBC Radio 3. The officiating ministers, readers, choir and organ were all of the highest standard, and delegates returned home enthused and nourished by the day's proceedings and public worship.

The Revd Stephen Anderson is Chairman of the Ely Branch of The Prayer Book Society.

The beauty of holiness

'Be holy: for I am holy,'
Says the Lord.
Holiness simply begets holiness:
Born in us by the Holy Spirit
Of the Father and His Son:
He in us; we in Him.

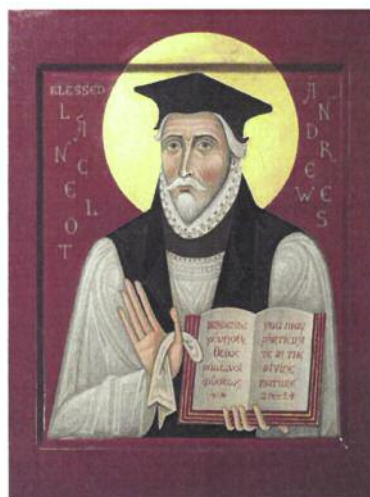
He in us:
With His Spirit within,
'Ye shall be holy...'
For I, the Lord, am holy,'
Living out His holiness in us
In all its beauty,
As sure as day follows night.

'Be holy:'
Not so much a command,
Simply a word of prophesy
That soon becomes reality.

We in Him:
Simply immersed in His Spirit,
Akin to a sponge in water:
Totally saturated,
Soaked through and through
With God's Holy Spirit,
And His whole nature.

Squeezed by the pressures of life
Only the sweetness and beauty
Of His nature comes forth:
Holiness, pure and simple,
In all its beauty.

John E. Wilson



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Co-ordinator's column

John Service

I am employed full time as Churches and Clergy Co-ordinator. My job consists largely of liaison between PBS Clergy (especially Ordinands) and PBS places of worship (including PBS Corporate Members). The last three months have been spent in the planning of the following projects for 2017:

School Chaplains' Conference

The Society seeks to build on the long-term success of the national annual Cranmer Awards in its work with schools. For the first time in 2015 the Society had a presence at the biennial SCALA (School Chaplains and Leaders Association) Conference. The 2017 Conference runs from 21st-23rd June and the Prayer Book Society team will comprise the Revd Dr Simon Thorn (Chaplain of Winchester College), the Revd James Power (Chaplain of Harrow School) and the Revd Dr Tom Plant (Chaplain-designate of Lichfield Cathedral School), together with Fergus Butler-Gallie (Ordinand at Westcott House Theological College, Cambridge) and myself. There will be two seminar/workshop sessions with the three chaplains explaining how important the BCP is in ministry to pupils, and Fergus will conduct one of the only three services during the Conference, which will be (probably for the first time in the twelve-year existence of the Conference) a Book of Common Prayer Mattins.

Licensed Readers' Day Course

Following the success in October 2016 of the inaugural Day Course on 7th October at St Marylebone Church, London the PBS will run a day course entitled 'Morning and Evening Prayer for Licensed Readers' on 7th October 2017.

Work with Ordinands

In 2016 a record number of 702 Ordinands commenced training, as opposed to 630 in 2015. I anticipate that in 2017 that number will further increase to over 800. A package containing a copy of the BCP with a BCP Glossary inserted and a copy of *Using the Book of Common Prayer: A Simple Guide* are presented to every Ordinand entering training. There are twenty-four separate training colleges and courses and I have to liaise with each one separately



to establish the numbers involved and the different dates of the start of their academic year.

Work with Corporate Members

The Society's new computer system, database and website hold details of the Corporate Members, the total of which has now increased to 80. I am planning to increase contact with Corporate Members by means of an increased number of visits and a new e-newsletter.

New Membership Wallets

Membership stands containing ten wallets have already been accepted by and are located in 130 churches. Members are urged to request from the office a stand full of Membership Leaflets if they have permission to place them in a church.

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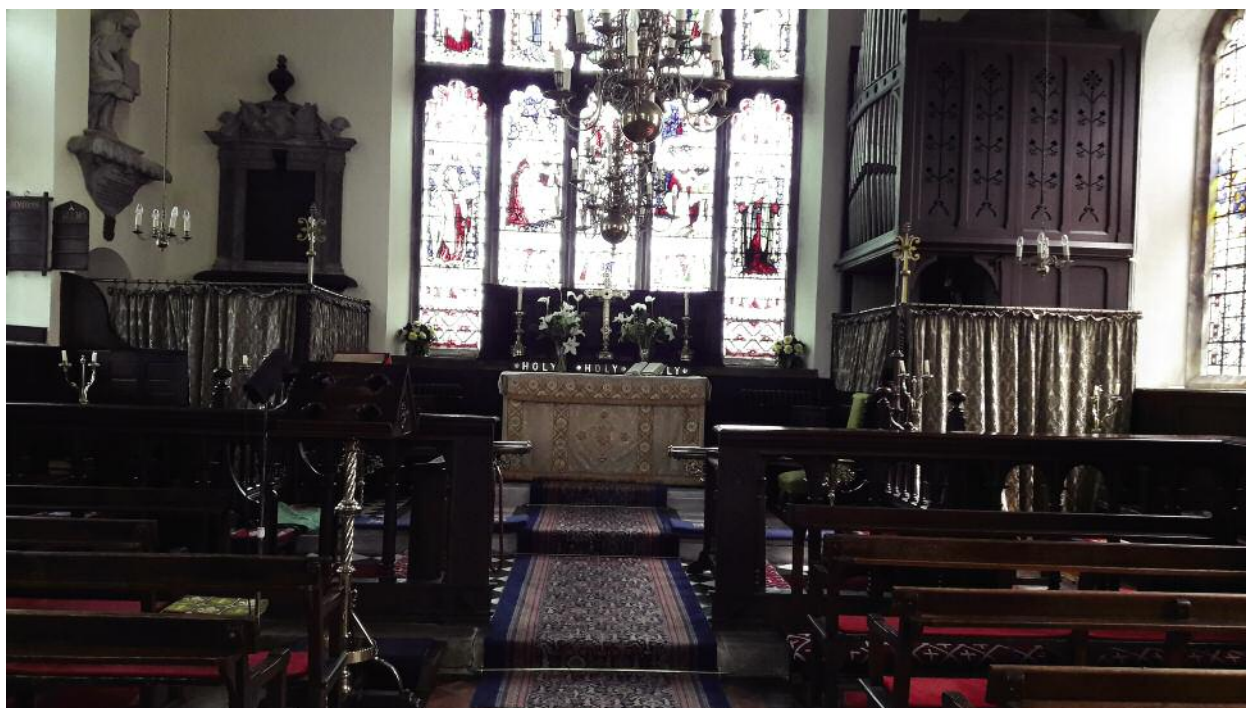
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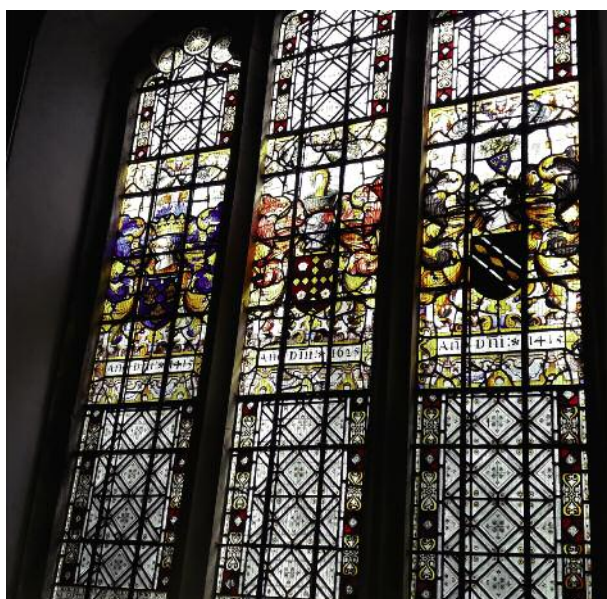
A Prayer Book Church

St John the Evangelist Church, Groombridge, Kent

Winston Blake



Parishioners at Groombridge are keen that readers who may be in the area should know that theirs is a Prayer Book church. This beautiful church, built in 1625 to meet the needs of Prayer Book worship, lies on the village green about four miles west of Royal Tunbridge Wells in Kent. The church is part of the Parish of Speldhurst, Groombridge and Ashurst, with one rector for the three churches. All services at St John the Evangelist are from the Book of Common Prayer. We have Morning Prayer on the first Sunday and Holy Communion on the second Sunday, both at 11.00 a.m. with organ accompaniment. Services on the



other Sundays in the month are held in the other churches. The church was built by the owner of Groombridge Place, a nearby Manor House. It has beautiful stained-glass windows and a congregation who would like to share the experience of glorious worship in this holy place.

Winston Blake attends St John the Evangelist Church, Groombridge.

The Revd John Masding

LLM (University of Wales), MA(Oxon), DipEd(Oxon), FRSA

The Revd John William Masding, for a number of years a Trustee of the Society, and latterly a national Vice-President, died on Good Friday, 14th April 2017.

Born in 1939, John attended Moseley Grammar School in Birmingham and went on to read History as a demy (scholar) at Magdalen College, Oxford. He followed his Oxford BA (1961) with an Oxford DipEd (1963) but then transferred to Cambridge for ordination training at Ridley Hall. He took his Oxford MA in 1965.

Remaining in the Diocese of Birmingham, from 1965-71 he served as Curate at St Michael's, Boldmere, in Sutton Coldfield, and thereafter as Vicar of St Paul's, Hamstead, a sizeable parish in the Great Barr area of Birmingham. His faithful, caring ministry over an incumbency of more than twenty-six years made him a parish priest whose depth of learning and wealth of experience led many colleagues to seek his guidance. He brought considerable insight, intellect and understanding to the conflicts and concerns faced by clergy and lay readers amid the realities of parish life and church governance.

John Masding always spoke of himself as an ordinary parish priest. But as a close colleague has written, 'John was far from ordinary. Few parish priests drove vintage Bentleys, especially in the heart of Birmingham ... He epitomised the Anglican parson, kindly in manner, unobtrusive in liturgy, consistent in teaching, and dedicated in the service of his parishioners.' Here mention should be made of John's imposing physical persona and the strong measured tones of his fine speaking voice; together they made him unforgettable, and all the more effective both in formal and informal situations. When John stood to speak, people listened. In 1997 he retired from populous suburban Hamstead to the tiny village of Norton Hawkfield, south of Bristol in North Somerset. Here he gave invaluable support both in his local rural parish group and at the strong BCP church of Christ Church with St Ewen in Bristol's city centre.

Throughout his ministry John consistently maintained standards that were slipping elsewhere. He remained happy with sensible traditional ways. Against prevailing trends he championed the

superiority of the Book of Common Prayer, and he always upheld the legitimate rights of patron, parish and parson. Moreover, he always had a fruitful life 'outside the parish'. He was committed to his family. He enjoyed company, and clubs and societies. He cherished his Mark 6 Bentley and frequently drove it to Bentley Drivers' Club meetings and Silverstone. He wrote articles for a surprisingly wide range of church journals (including *The Prayer Book Society Journal* as it then was) and provided reasoned submissions on a whole variety of issues for Synod committees and other bodies. He was often invited to speak at meetings and to preach at special services. From time to time a subject would provoke him into writing to the press. His letters were always stylish. Amid everything, he continued to read and think and contribute.

One example is the keen interest John had in the Church's Canon Law. John was an active member of the Ecclesiastical Law Society from its inception thirty years ago, and he served for many years on its General Committee and also on several of its working parties. John was to the fore in persuading Cardiff University to update and revitalise its Master's degree in Canon Law, and he was amongst the first of the new intake. In 1994 he duly received the University of Wales LLM degree. Annually thereafter, John hosted a reunion dinner at Magdalen College, Oxford, for his fellow Cardiff graduates. Breakfast the next morning was always preceded by BCP Holy Communion in the chapel, which he himself celebrated.

From 1991 to 2015 John was also Chairman of the English Clergy Association, which he had helped to form out of the earlier Parochial Clergy Association. During his chairmanship he oversaw the growth of the Association and steered it with great skill and wisdom through difficult times for the clergy. He will be particularly remembered for his eloquent campaign against the abolition of the freehold and the introduction of Common Tenure. He was also active in the defeat of proposals to give bishops power to dismiss churchwardens summarily. A fair and open procedure for examining complaints was eventually achieved.

John's interests were widespread. Always aware of the needs of clergy and their families, for many

years he sat on the Court of the Corporation of the Sons of the Clergy, where he was much involved in securing the education and welfare of clergy children who found themselves being brought up in deprived areas or with little financial support. Over the years he served faithfully on many charitable trusts, both church bodies and community organisations.

In 1996 John was appointed a Fellow of the Royal Society of Arts. He was also active in the Bath and County Club, serving for some years as Vice-Chairman and a director. He was also a member of the Royal Society of St George (well represented at Christ Church with St Ewen), for a while serving as Honorary Secretary to the Bristol City and County Branch of the Society. In this capacity, in 2012 he was called upon to conduct the civic blessing of *The Matthew*, an impressive modern replica of John Cabot's famous ship, in preparation for her voyage from Bristol to London to take part in the Thames Pageant staged for The Queen's sixtieth anniversary as Sovereign.

At one stage John was Honorary Secretary of the Oxford University Heraldry Society, an interest that

surfaced when he sought to persuade fellow Trustees that the PBS should acquire a coat of arms (a rather costly venture not pursued). Always a staunch Prayer Book user and supporter, he joined the PBS in 2003, much to the benefit of the Society. When a place on the Board fell vacant in 2009, John was well qualified to accept nomination as a Trustee. He served as South West Regional Trustee, a role he carried out with flair and distinction. With his knowledge and experience of Canon Law it was fitting that he was also appointed the Board's Patronage Secretary.

When failing health obliged John to step down from the Board in 2015, the Trustees unanimously appointed him a Vice-President of the Society in recognition of his services.

John had the blessing of wonderful support and companionship in his wife Margaret, a Lay Minister in the Lakeside group of parishes where John supported. We extend our condolences to her and all the family. John's many admirers will continue to miss a remarkable friend and colleague.

Richard Hoyal

Two Memorable Members

Until perhaps the present decade those attending the Finals of the Cranmer Awards would quickly notice in the audience two front-row enthusiasts and good friends. Sitting side by side they would quietly and kindly exchange views on the relative merits of each candidate.

These front-row friends were The Dowager Marchioness of Salisbury and Lady Charteris of Amisfield, who have both died this year—indeed in the past few months.

Lady Salisbury (whose second Christian name was Molly) was the daughter of Captain Valentine Wyndham-Quin, the British Naval Attaché in Buenos Aires, and a grand-daughter of the Earl of Dunraven. In 1945 Molly, their daughter, married an adventurous Grenadier Guards officer who saw action in North-West Europe and later was, for four years, a Member of Parliament before becoming the 6th Marquess in 1972. He died in 2003, having been President of the Monday Club in 1974. Their son (the 7th Marquess) was President of the Prayer Book Society between the presidencies of Lord Charteris and Lord Cormack.

Lady Charteris, born as Mary Gay Hobart Margesson in 1919, was the beautiful daughter of David Margesson MP, the Government's Chief Whip in the 1930s until chosen as Secretary of State for War by Prime Minister Winston Churchill. Gay was much admired by Jock Colville (another future PBS President) but met Martin Charteris at a ball at Nancy Astor's house in St James's Square, and they became engaged in 1944. Martin, an army officer, by then held a senior role in military intelligence in Jerusalem. Gay cleverly contrived to be posted to the Red Cross in Jerusalem and married Martin in a convent there. In 1950 Martin was appointed Private Secretary to Princess Elizabeth and was with her in Kenya when she became Queen in 1952. He retired as Private Secretary to The Queen in 1977 and, as Lord Charteris, became Provost of Eton, where Gay spent many happy years, eventually retiring to Wood Stanway, where Martin died in 1999 but where otherwise she was in her element. Her daughter Mary has been a splendid judge at the Cranmer Awards.

Anthony Kilmister, OBE

Former chorister Ken Dodd sings the praises of the Book of Common Prayer

The Book of Common Prayer is a guide to life according to 89-year-old comedian Ken Dodd.

‘While the Old Testament has rather a lot of smoting and begatting, the Prayer Book is, in many ways, very up to date,’ he says. ‘It’s a wonderful piece of literature, beautifully written and based on fact.’

Prayer Book enthusiast Sir Ken—whose modesty prompts him to dismiss the need for any reference to the knighthood he was awarded earlier this year—has been a life-long devotee of the Prayer Book with which he became familiar at an early age as a chorister at the Church of St John the Evangelist in Knotty Ash.

He still worships there periodically but the pull of Choral Evensong means that he also attends Liverpool’s Anglican Cathedral now and then. He enjoys the music and the words of the Prayer Book service he sang in his youth.

‘I sometimes struggle with the Psalms,’ confesses Ken, ‘but if you tried to update them they would become plastic.’

He has a solution: ‘I would like someone to create a hybrid which retains the beauty of the old Prayer Book language married to a new form of communication so that it means more to those struggling to cope with some of life’s most basic problems, like keeping up with payments on the mortgage or the car, or coping with the care of sick children.’

Ken admits that is quite a challenge for anyone but no doubt he would be tickled if they managed to achieve it.

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Correspondence

Dear Editor,

It is not often that I am moved to write to The Prayer Book Society—indeed this is the first time—but I do so in support of David Fuller’s article in *The Prayer Book Today* (Lent 2017, pp.6-7) with regard to where the priest shall be standing when he speaks the opening words of Holy Communion and indeed where the altar should be and where the priest should be for the rest of the service. This is set out in the 1662 Book of Common Prayer with the usual ‘licence’ where anything specific is not mentioned, as I have set out below.

It is indeed true that with the Restoration of the Monarchy in 1660 stone altars were restored to their original positions placed as before on a north/south axis against the east wall, or as stipulated in the rubric, with the Book of Common Prayer stating ‘in the body of the church or in the Chancel...’ (which is not necessarily against a wall, but set out away from the wall so the priest would be facing the congregation). In the Order for Holy Communion, it does say that when the service begins, ‘...the Priest standing at the north side of the Table, shall say the Lord’s Prayer with the Collect following, the people kneeling’. After which it says, ‘Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments’, for which the priest has obviously moved position. ‘Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying ...’. ‘...And immediately following the Collect, the Priest shall read the Epistle...Then shall he read the Gospel...Then shall follow the sermon...Then shall the Priest return to the Lord’s Table and begin the Offertory...The Priest shall then place upon the Table so much Bread and Wine...After the general confession all kneeling...Then shall the Priest...stand up, and turning himself to the people, pronounce the absolution...Then shall the Priest turn to the Lord’s Table and say...When the Priest, standing before the Table...’ and ‘...when all have communicated the Minister shall return to the Lord’s Table...’.

So after reciting the Lord’s Prayer and the Collect at the beginning of the service, the priest moves from the table to various positions for the rest of the service: lectern, or pulpit, or otherwise, or back to the table, so it would not be possible for him to remain at the North End of the table, nor does it say that any of his other functions are carried out from there, saying instead quite the opposite.

No, there is no mystery associated with any of the priest’s actions, as at the time of the issuing of the 1549, 1552 and 1662 Prayer Books they were keen to ensure that the priest was not concealing anything from the congregation at all—and all in English too!

George Powers
(London, Chelsea Old Church congregant)

Dear Editor,

I refer to Mr Packman’s letter in your Lent 2017 issue [p.20] regarding his problems in attending BCP services when away from home. David should bring his family to Yorkshire, and Sheffield in particular, where he would find, and be welcomed at, the tiny Beauchief Abbey which uses the Prayer Book exclusively, with perhaps just a tiny bit of the 1928 revision now and then. Our small lovely chapel, the remains of a large twelfth-century abbey, has Holy Communion every Sunday except the third Sunday of the month when we have Sung Evensong as an alternative. And on the fifth Sunday (when there is one) we enjoy a combined Mattins and Holy Communion.

Like David I usually spend Christmas away from home—in Ilkley in my case—and on Christmas morning attend Bolton Abbey Priory near Skipton (another exclusively BCP church) for Choral Holy Communion. And in both churches David could be quite certain that the priest would be properly attired and the choral services would strictly follow the BCP.

Yours,
Bryan Thornhill

Dear Editor,

Members of the Prayer Book Society will have a degree of sympathy for Neil Inkley’s plea for prayers that simply address God as Almighty, and which do not label him with human delimitations (*The Prayer Book Today*, Lent 2017, p.7). However, although not as transparently obvious as ‘Generous God’ or ‘Creator God’, the Prayer Book does assign anthropological constraints in the opening words of many of its prayers. One has only to consider the Second Collect at Morning Prayer, ‘O God, who art the author of peace and lover of concord ...’. Is this really any different from ‘Peace loving God’? Or the Third Prayer for Ember Days, ‘O God, whose nature is ever to have mercy ...’ (Merciful God); the Collect for All Conditions of Men, ‘O God, the Creator and Preserver of all mankind ...’ (Creator God);

the Collect for Ash Wednesday, 'Almighty and Everlasting God, who hatest nothing that thou hast made ...' (Redeemer God)—the list is endless.

Of course, it can be argued that the second clause of a collect is merely a recollection of some attribute of God, or some reminder of what he has done for us. However, close reading of the Prayer Book gives us some openings that would surely incur Mr Inkley's displeasure. Look, for example, at A Prayer for the High Court of Parliament, 'Most gracious God, ...', Saint John the Evangelist's Day, 'Merciful Lord, ...', The Seventh Sunday after Trinity, 'Lord of all power and might, ...', Saint Michael and All Angels, 'O Everlasting God, ...', A Prayer in the Publick Baptism of Infants, 'O Merciful God, ...'. The Prayer Book contains other prayers which begin, 'O Eternal God, ...', 'O most merciful God, ...', 'O most mighty God, ...'. The Forms of Prayer to be used at Sea contain the following: 'O most powerful and gracious Lord, ...', 'O most glorious and gracious Lord, ...', 'O most powerful and glorious Lord, ...', 'O most blessed and glorious Lord God, ...', 'O most mighty and gracious God, ...'.

It is in the very nature of man to anthropomorphise God because we are an enquiring species and our puny minds try to cope with the monumental task of understanding his perfection, transcendence and divine existence. So, while in general I agree with Mr Inkley and concur with his concern, and offer my own opinion that many modern prayers are further examples of the dumbing down of worship and a movement away from our firmly held Cranmerian traditions, I have to accept that any form of devotional address to the Almighty, in corporate worship or private prayer, is better than no address at all. At the very least modern liturgists (if such they be) are giving God the credit for being welcoming, generous, benevolent, etc., which is something for which we should all be eternally grateful. Equally, I am sure that God doesn't mind!

Dr David Fuller

Dear Sir,

Please permit your columns to be used to thank David Richardson for all he has done for the Society as a Trustee. Many will know that he took six months off to lead the work in his Diocese of Carlisle to help those with dementia. The work expanded beyond expectations and he decided to devote himself to it, standing down as a Trustee.

David brought with him valuable experience of fundraising in the charity sector and has used it to great effect for us. He was instrumental in setting up, first, the Benefactor scheme and then the 1662 Circle

for those who have made a bequest to the Society. He has shown great sensitivity in opening our minds to the possibility of making financial contributions to the Society over and above the annual membership fee.

His experience as a C of E Reader enabled him to take services at PBS events. He has shown his versatility at our Annual Conferences by being, possibly, the only person to preach at a service and to be the after-dinner speaker, although not both in the same year. He will remain the Society's contact with the Faith exhibition being developed at Bishop Auckland.

David is a great Jane Austen enthusiast. As Charlotte Lucas might have said in *Pride and Prejudice*, 'We shall depend on hearing from you very often, David.'

George and Joanna Comer (Rochester)

Sir,

Under the Collect for Advent Sunday is the rubric 'This Collect is to be repeated every day with the other Collects in Advent, until Christmas Day.' There are similar injunctions under the Collect for St Stephen's Day (until New Year's Eve) and that for Ash Wednesday (every day in Lent).

Perhaps because clergy now often dart between different liturgies on a regular basis, these rubrics seem to be increasingly overlooked and the additional Collects omitted. I have thought it would be a better practice to print the instruction under each of the days when the observance is due; when the book is open the celebrant will not have to rely on memory. If there is agreement to this improved form of instruction, with absolutely no change of intent whatsoever, would this require an Act of Parliament to change the format of these rubrics?

Neil Inkley

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News from the Branches

Norwich

On 4th April about 35 members visited All Saints' Church at Beeston Regis for the Branch Spring Outing. The church is situated between Sheringham and Cromer on a windswept spot above the sea. It has a fourteenth-century chancel with a fifteenth-century nave and a twenty-first-century approach track, since it lies on the other side of an active railway line, having a tunnel for small cars and a DIY level crossing for taller vehicles. Everyone assembled in good time, however, to hear Canon Jeremy Haselock, Precentor and Vice-Dean of Norwich Cathedral, tell us the history of the church and in particular the medieval rood screen which has survived the centuries almost unblemished. Canon Haselock is a particularly good speaker and the audience were fascinated by his informative talk from beginning to end. He is also the author of the book *Norfolk Rood Screens*. Canon Haselock's talk was followed by refreshments and then Sung Evensong, with West Runton organist Philip Adams. Canon Haselock further extended his generosity to the Branch by taking the service.

Oxford

The annual Cranmer Commemoration, organised by the Oxford Branch, took on a special significance this year, the 500th anniversary of the Reformation. The event on 21st March commemorated the martyrdom in Oxford's Broad Street of Archbishop Thomas Cranmer, a leader of the Reformation who compiled the Book of Common Prayer.



Cranmer Commemoration, Oxford

The commemoration started with the Prayer Book service of Mattins at the Church of St Michael at the North Gate. The service was conducted by the Revd Jonathan Beswick, Vicar of St Barnabas, Jericho, and an address was given by the Revd Peter Dewey, Chaplain of Allnutt's Almshouses, Goring Heath.

After the service, the clergy and congregation processed to Broad Street where Cranmer was burned at the stake on 21st March 1556. At the spot where he died, marked by a cross in the road, an account of Cranmer's martyrdom was read by Bishop James Johnson, former Bishop of St Helena and now licensed as an Honorary Assistant Bishop in the Diocese of Oxford.

The procession then continued to the Martyrs' Memorial where a floral wreath was laid by Geoffrey Horne, Chairman of the Oxford Branch of the Prayer Book Society. By tradition the wreath comprised flowers in three colours—red for a martyr, purple for a bishop and white for saintliness (although Cranmer was never made a saint).

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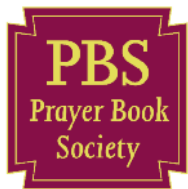
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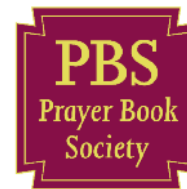
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Forthcoming Events

Bath and Wells

Candlelit Evensong will be sung by visiting choirs at St Mary the Virgin, Orchardleigh, on the Sundays of 18th June, 16th July, 20th August and 17th September. On Thursday, 15th June, Choral Evensong for the Feast of Corpus Christi will be held at Tewkesbury Abbey. The service will be preceded by talks by the Chaplain of Dulwich College and by Prof. Peter Coxon, formerly Secretary of the Bath and Wells Branch. The Musica Deo Sacra festival will be held at Tewkesbury Abbey from Monday, 31st July to Sunday, 6th August. From Sunday, 20th August to Sunday, 27th August, the Festival of Music within the Liturgy will be held at Edington Priory Church. On Sunday, 8th October, there will be Choral Evensong in the Chapel of Forde Abbey, sung by the Harmonia Singers. The Branch AGM will be held in the afternoon. On Tuesday, 7th November, Solemn Evensong will be held in Merton College Chapel at 6.15 p.m., followed by a reception and dinner. After tea in the College Theatre there will be a lecture by Jonathan Griffiths, a doctoral student of Prof. Diarmaid MacCulloch.

Exeter

Saturday, 17th June: Exeter Branch AGM at The Pearson Room, Exeter Cathedral. 11.00 a.m. Prayers & Tour of the Cathedral. 12.15/12.30 p.m. Lunch. 2.15 p.m. AGM followed by address by the Rt Revd Martin Shaw (retired Bishop of Argyll & The Isles): 'The revival of Anglican Religious Communities & The Anglo-Catholic use of The Book of Common Prayer'. 4.00 p.m. Evensong (said) in The Lady Chapel.

Saturday, 23rd September: Evensong at 3.00 p.m. at St Bartholomew's Church, Nymet Rowland, Nr Crediton. Evensong will be conducted by the Chairman, the Revd Preb. Paul Hancock. Afternoon Tea to follow by kind invitation of Mrs Victoria Littlewood at her home (opposite

the church). Everyone welcome to attend.

Saturday, 21st October: Evensong at St James Church, Avonwick, South Brent at 3.00 p.m. followed by Tea at Black Hall, Avonwick by kind invitation of Mrs Marigold Seager-Berry. Evensong will be conducted by the Chairman, the Revd Preb. Paul Hancock. Everyone welcome to attend.

Wakefield

Saturday, 5th August, 2.45 p.m.: Lammastide Evensong at St Thomas, Heptonstall (Bus 596 departs from Hebden Bridge at 2.15 p.m.). The hilltop village is in itself worth a visit, with a café, inns and a museum in the former grammar school, along with the roofless medieval church alongside the 'new' Victorian one.

Saturday, 30th September, 2.45 p.m.: Michaelmas Festival at St Aidan's, Skelmanthorpe. Sung Communion, refreshments, general meeting.

All welcome at both events.

Prayer Book Quiz Competition

The following quotations are all from rubrics in the Book of Common Prayer. Can you identify the service from which they are taken?

1. and be in charity with all the world
2. the Bishop shall surcease
3. read with a loud voice
4. by some standing by
5. the people repeating after him every petition
6. or some other discreet persons
7. after the first collect at Morning or Evening Prayer
8. then the Archbishops and Bishops present
9. after the sermon or homily ended
10. and pay to them or him all ecclesiastical duties
11. as the time and present exigence will suffer
12. while these sentences are in reading

Readers are invited to send their answers to pbs.admin@pbs.org.uk or The Studio, Copyhold Farm, Goring Heath, Reading RG8 7RT. Winners and answers in the next edition.

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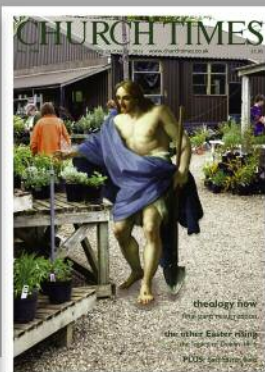
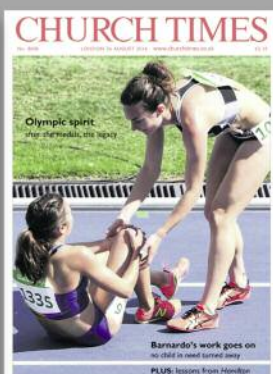
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