

Trinity 2016

The Prayer Book Today

ISSN: 2059-9528

- ✠ The Prayer Book and a new generation
- ✠ Cranmer Awards Report
- ✠ Shakespeare and the Prayer Book

The Magazine of the
Prayer Book Society

Enclosed:

- * Annual Conference programme and booking form
- * London & Southwark Branch Festival flyer
- * Sample membership brochure

The Prayer Book Today

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The Prayer Book Today

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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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Genevieve Sang, Cranmer Awards Junior Third Prize winner, receives her prize and certificate from the Bishop of Worcester

Photography: Helen Peters

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Friday, 9th September
(preferably typed or electronically submitted)

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Friday, 21st October

If you are interested in becoming a member of the Prayer Book Society, please visit our website or contact the office at Copyhold Farm for an application form.

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Prayer Book parishes and the search for a vicar

The growing popularity of e-mail bulletins listing current clergy job vacancies in churches using the Book of Common Prayer for services means that 100 subscribers now are receiving details of around 40 vacancies every week.

The free service launched four years ago by the Prayer Book Society details the nature of each vacancy as well as the church and the diocese in which it is located. It also provides an indication of the extent to which the Book of Common Prayer is used currently. Online links to individual advertisements are provided, and the closing date for applications is stated where known. The names and details of clergy who use the e-bulletin to review or apply for vacancies are kept strictly confidential by the Society, which does not disclose them to parishes or any other third parties.

General Enquiries about the Book of Common Prayer

From time to time, the Society receives requests for information relating to the Book of Common Prayer from members of the public. Recent requests have included enquiries about posture during Prayer Book services; the Table of Moveable Feasts; availability of translations of the Book of Common Prayer into foreign languages; and references to 'unicorns' in the Prayer Book Psalms.

Those with such general enquiries—whether or not they are members of the Prayer Book Society—are encouraged to direct them in the first instance to the PBS office at Copyhold Farm (details inside front cover), from where they will be forwarded to the most appropriate 'expert' for a reply. We cannot promise that we will know the answer to every question; but we will always do our best to identify someone who is able to provide a response.

New Deputy Chairman appointed

The Board of Trustees is pleased to announce the appointment of the Revd David Harris as Deputy Chairman of the Prayer Book Society. David has been Vicar of St Giles, Reading for five years, and has been a Trustee of the Prayer Book Society



since 2013. Born in Nova Scotia, he was previously Chairman of the Prayer Book Society of Canada, and brings valuable experience to his new role. The appointment has been welcomed by the outgoing Deputy Chairman, the Revd Paul Thomas, who continues enthusiastically as a Trustee, but is unable to continue as Deputy Chairman because of increasing demands on his time and additional responsibilities in the Church.

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Jots and Tittles from the Lord's Supper

Christopher Idle

Those familiar with the Prayer for the Church Militant in the 1662 Communion service can hardly fail to notice the small variations made to the authorised text by the celebrant or minister, often at eight in the morning.

Some are not so small; some clergy are notorious for embellishing the prayer, and doubling its length, with intercessions of their own, from the ad hoc insertions which can hardly have been thought through to the well-practised homemade script repeated week by week. It is hard to say which of these is the more irritating and therefore distracting. Prayer can be a fragile thing.

But some of the small changes are intriguing. Here is a selection; if you hear no more than these, or even none at all, you may count yourself blessed.

The first blip comes in the opening lines: 'Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all...'. Who, exactly? Well, 'men', it says in the book; some service sheets and some clergy will aim to help us by explaining that this actually means 'people'. To which it may be objected that this removes the Cranmerian (and biblical) emphasis on 'all', which seems to be important, and transfers it to 'people', which to anyone familiar with the BCP sounds like a clumsy attempt at inclusiveness. The changed word also means that our thoughts immediately go elsewhere; not, perhaps, in the love and charity which will be required of us within the next five minutes or less.

And the would-be reviser is then faced with a problem of consistency. The unreconstructed 'men' confront us in the Nicene Creed, the almost obligatory trigger for fishing in handbag or pocket, in 'Let your light so shine before men...' (there are nineteen other options!); the Confession ('Maker of all things, Judge of all men'); the third of the four 'comfortable words' ('worthy of all men to be received', and *man* in the fourth) and the Gloria ('good will towards men').

In my experience, the 'Christian Kings, Princes and Governors' generally remain untouched, together with Her Majesty's 'whole Council'; presumably we are deemed capable of making the modern equivalents in our minds. But help! Soon we encounter both 'indifferent' and 'punishment' within

the space of a mere six words.

'Indifferently' seems to have been replaced, almost universally and without obvious protest, by 'impartially'. No problem here, then? At least it keeps the rhythm of the prayer intact. But didn't C. S. Lewis encounter an old countryman who said that 'indifferently' meant making no difference between him and the next chap, while 'impartially'... he had no idea what that meant! Lexical purists might even observe that linguistically they don't mean quite the same thing.

Until recently I had never seen 'the punishment of wickedness and vice' as a problem; I have thought, and still think, that they deserve punishment. But what is this? I now hear a prayer 'for the correction of' these two things which I marvel we are still allowed to call wickedness and vice. And I feel a mild shudder; for punishment is or should be precise and proportionate, under law and exercised by due authority. But who is to administer 'correction'? In 'corrective' labour camps, such treatment can last a lifetime, and bears less relation to the crime committed than to the ideology of the tyrants. So despite the attempt to sound so much more liberal and humane, we may be led into the most sinister of cruelties.

Are we on safer ground with the 'Bishops, Priests and Deacons' who are frequently slotted in to improve on the clearly archaic 'all Bishops and Curates'? No; what a misunderstanding is here! For 'Bishops and Curates' surely refers to the ministry they perform; to put it crudely, the job they do rather than the position they hold. The 'Curate' has the 'cure of souls' and cares for the people within that sphere. But 'Bishops, Priests and Deacons' refers to the status of ministers conferred at Ordination and the titles they bear. And if 'Curates' is a problem word, how much more is 'Deacons'! In any case, do Deacons 'rightly and duly administer' the holy Sacraments? As a general rule, no.

And we nearly passed over 'lively', a word which used to be replaced (not so much now?) by 'living', both here and in the Prayer of Oblation where we offer ourselves as 'a reasonable, holy and lively sacrifice'. What's the difference? 'Well,' said one faithful soul, 'our vicar is certainly living, but I wouldn't call him lively!'

After such potholes and puddles we may then limp warily to the end of the prayer. In other parts of the service, 'Holy Ghost' will often lose out to 'Holy Spirit', but Prayer Book users are bound to the old usage (significantly surviving in black-majority and Pentecostal churches) in a Collect for The Queen, the Creed, the Proper Prefaces for Christmas, Whitsunday and Trinity (annually) and the Prayer of Oblation and the Gloria (weekly or daily).

I am not claiming that all these changes are disastrous, let alone of equal significance—hence the title of this feature—but I am asking whether we are aware of what we are doing or of what is being done to us.

And why stop here? Many other desirable 'improvements' might be smuggled in; should we

rephrase 'serve, honour and humbly obey', or modify our desire for 'wealth, peace and godliness'? Some solve the problem by abandoning the 1662 prayers altogether. But the makers of Series 3, the ASB 1980 and Common Worship don't seem to have done much better with their already-faded phrases.

I am loth to lose the petition 'that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love'; or the closing prayer for the needy and praise for the departed. And who among us has the necessary ear for rhythm and resonance as well as rightness?

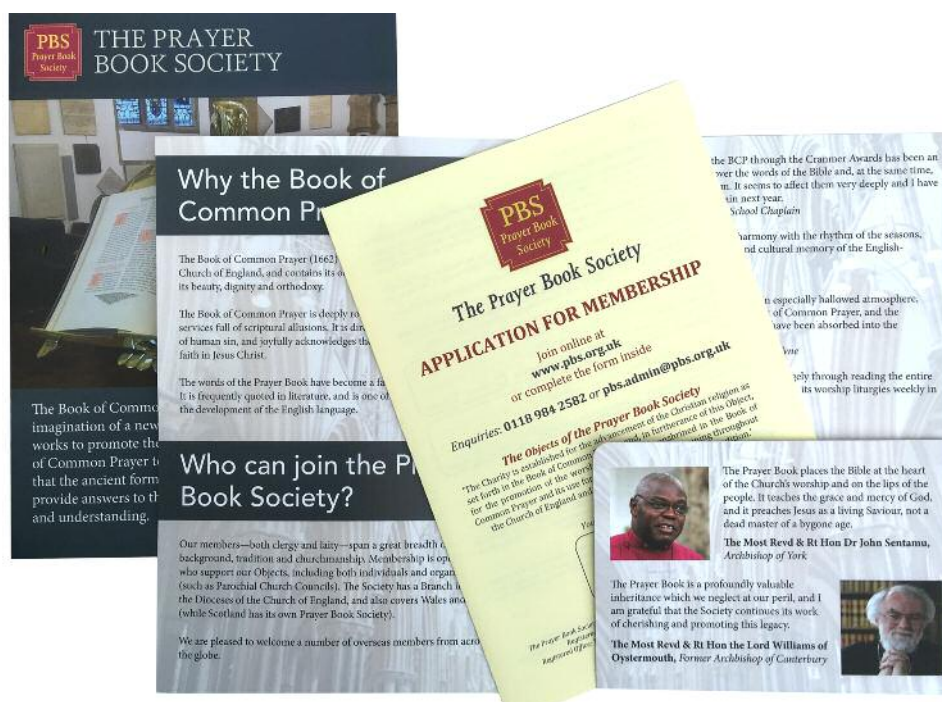
The Revd Christopher Idle is a priest in retirement and a well-known hymn writer.

New membership brochures!

Enclosed with this magazine is a sample copy of our long-awaited new membership brochure. The brochure has been designed in the form of a folder, with the membership application form inserted in a pocket. For Corporate Members, we have an alternative version of the application form, which goes in the pocket in place of the standard form. This format also allows for the insertion of literature aimed at particular groups of people, such as ordinands or members of the congregations of Corporate Member churches: some Branches may also choose to insert their own Branch literature.

Further copies of the brochure are available on request from the PBS office at Copyhold Farm (details inside front cover), and can be posted to you. Would you be able to hand them out to sympathetic fellow members of your own congregation? Could you get permission to put some at the back of church? If so, please do get in touch and let us know how many you need.

Meanwhile, please do pass the enclosed brochure on to someone you know who may be interested in joining the Prayer Book Society.



The PBS Annual Conference: Bursary appeal

Helping clergy, ordinands and young people to attend the conference

It is essential to the future of the Society and of the Prayer Book that we increasingly involve clergy, ordinands and young people in our work. The Annual Conference provides an excellent opportunity to make connections, but many of those we especially need to attract are deterred by the conference fee.

Since 2012, the Society has been operating a bursary scheme, funded by the generous donations of our members, to enable clergy and ordinands (of any age) and anyone under 30 to attend the conference at the much reduced cost of £50 for the full conference. We know from the feedback we have received that the opportunity to attend the conference is very much appreciated by a group of people who would not otherwise be able to afford to do so, and whose involvement is vital to the work of the Prayer Book Society, and to the survival of the Book of Common Prayer. The bursary recipients also play a significant part in the question and discussion times, and their presence greatly enhances the event.

The details and booking information for this year's conference at Girton College, Cambridge are enclosed with this magazine on a separate flyer. If you are booking to attend the conference yourself, there is an option to add on a donation to the conference bursary appeal. Otherwise, please send your donation (cheques made payable to 'Prayer Book Society') to the PBS office at Copyhold Farm, enclosing a note that it is for the conference bursary appeal. The office (which is open Monday to Friday mornings only) can also accept debit/credit card payments over the telephone.

Note: If you have previously completed a Gift Aid form, please let us have your name and address with your donation, to enable us to reclaim Gift Aid. If you have NOT previously completed a Gift Aid form in favour of the Prayer Book Society and are eligible for Gift Aid, please request one from the PBS office.

Annual Conference 2017

Next year's conference will again be held at Girton College, Cambridge from **Thursday, 7th to Saturday, 9th September 2017**. Please make a note in your diary!

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Annual Conference 2016

This year we shall be returning to Girton College, Cambridge, from **Thursday, 8th to Saturday, 10th September 2016**. The theme will be 'The Book of Common Prayer: A book for mission today'. We are delighted to announce that our keynote speaker will be Lord Williams of Oystermouth, Master of Magdalene College, Cambridge and sometime Archbishop of Canterbury. The other speakers will be the Revd Dr Cally Hammond, Dean of Gonville & Caius College, Cambridge; the Revd Nick Bundock, Vicar of St James & Emmanuel, Didsbury; the Revd Dr Lee Gatiss, Director of Church Society; and the Rt Revd Graeme Knowles, former Bishop of Sodor & Man and former Dean of St Paul's.

Save the date!

Ash Wednesday, 1st March 2017 in
Cambridge

Day Conference on the penitential theology of the Book of Common Prayer

Confirmed speakers:

**The Rt Revd the Lord Williams of
Oystermouth (keynote address);
Dr Bridget Nichols;
the Revd Robert Mackley;
Dr Fraser Watts;
the Revd Margaret Widdess**

The speakers will consider:

- Penitence in the Prayer Book structures and liturgies of Divine Worship
- The Communion (appointed for Ash Wednesday)
- Penitence in the Prayer Book as a basis for mission
- Penitence in the Prayer Book as a basis for personal piety
- Resonance with the individual and society

Further details to include venue, booking arrangements, directions etc. in due course; but please save the date now.

The event is organised by the Ely Branch; but all are warmly encouraged to attend. To express an interest for the receipt of further details (when known), please contact Mr P. K. C. White, Hon. Branch Secretary (see Branch contact details on p. 30).



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Quicumque Vult!

David Fuller

This statement of faith in the Holy Trinity, also known as the Quicumque Vult, is to be said 'at Morning Prayer' on designated days (usually Feast days) once a month. The first thing to observe is that this creed was almost certainly not written by Athanasius. Athanasius (c.296-373) was consecrated Bishop of Alexandria in 328. He had attended the Council of Nicaea but was driven into exile in 336 because of his opposition to the unorthodox doctrines of Arius (c.250-c.336). Athanasius also resisted other fourth-century heresies, especially those of Apollinarius, who denied the full humanity of Jesus, and Macedonius, who denied the full humanity of the Holy Spirit. The creed that bears his name has a style and content that is markedly more the product of a Latin than of a Greek author. Also, Athanasius would not have felt the need to formulate a new creed since he, like all the orthodox divines of his times, constantly referred to the Nicene Creed as the foundational statement of their faith.

Neither Athanasius, nor any of his contemporaries, nor any of the writers who immediately succeeded him, made any reference to the creed that bears his name. Furthermore, it was never quoted as an authority for any decisions in the disagreements relating to the procession of the Holy Spirit, between the Eastern and Western Churches, in the seventh to ninth centuries. As it was never mentioned in those controversies, and, further, as it condemns Nestorian, Photinian, and Eutychian heresies, which did not exist until long after the time of Athanasius's death, it is manifest that this creed was not then in existence, and consequently could not have been composed by him. Various other authors have been suggested, among them Vigilius, Bishop of Thapsus (400-484), who was later considered to be the first Pope of the Byzantine Papacy, but modern scholarship has discounted his authorship, mainly because the creed is written in a style different from Vigilius's other works, and because it does not address the controversies that affected the Church of his time. Other suggested authors include: Ambrose of Milan, Venantius Fortunatus (c.530-c.600) and Vincent of Lérins (†445), but the most likely pen was that of Hilary, Bishop of Poitiers (315-367), for use by his Gallican clergy.

By the tenth century the creed attributed to Athanasius was in liturgical use throughout most of

what is now called Europe and in some parts of the Eastern or Greek Church, particularly in Russia, Serbia, Bulgaria and at Constantinople. At the time of the Protestant Reformation it was adopted by all Protestant Churches: Martin Luther (1483-1546), John Calvin (1509-1564), and Theodore Beza (1519-1605) all made it their principal statement of faith.

The Athanasian Creed was included in Thomas Cranmer's first English Prayer Book (1549) as an extension to the text of Evening Prayer, although its rubric clearly stated that it 'shalbe song or sayd immediately after Benedictus'. While Neil Alexander suggests that its recitation was required on six principal feasts, the rubric states that its use was required at 'Christmas, The Epiphanie, Easter, Thascencion [and] Pentecost'. In the 1552 revision this creed was still appended to Evening Prayer but the rubric dictating its use was expanded to:

In the feastes of Christmas, the Epiphanie, Sainte Mathie, Easter, Thassencion, Pentecost, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Symon and Jude, Saint Andrewe, and Trinitie Sunday: shalbe song or sayd immediately after Benedictus, this confession of our Christen fayth.

In the 1662 Book of Common Prayer the Athanasian Creed is given its own identifiable section, immediately following Evening Prayer, labelled 'At Morning Prayer'. In this book Article VIII of the XXXIX Articles of Religion, titled 'Of the Creeds', 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.

In the 1662 edition the rubric has been changed slightly, as follows:

Upon these Feasts; Christmas Day, the Epiphany, Saint Matthias, Easter Day, Ascension Day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer,

instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and people standing.

What has happened since 1662? In the 1878 Prayer Book of the Church in Ireland the Athanasian Creed was left intact but all rubrics requiring its use in worship were removed. The 1928 Deposited Prayer Book retained the Athanasian Creed but the section is headed *Quicumque Vult*. It begins with a complicated set of rubrics which suggest that different parts of the creed may be used on different feasts and festivals. There is also a revised translation, where *Quicumque Vult* is given as 'Whosoever would' rather than 'Whosoever will'. The 1929 version of the Scottish Prayer Book has the Order of Compline separating Evening Prayer from what is there called 'A Confession of the Christian Faith'. The rubric states:

The following Canticle shall be sung or said, either in place of the Apostles' Creed or as an Anthem, at Morning or Evening Prayer on Trinity Sunday. On other days the Canticle as a whole or from verse 3 to verse 28 (The Catholic Faith is this... let him thus think of the Trinity), or from verse 30 (The right Faith is that) to verse 41 inclusive, or from verse 3 to verse 41 inclusive, all portions with the *Gloria Patri*, may be used at Morning or Evening Prayer as an Anthem or Procession.

It is interesting to observe that this creed may now be used at both Morning and Evening Prayer and may be used as an anthem in procession. Also, two more Latin words, *Gloria Patri*, appear.

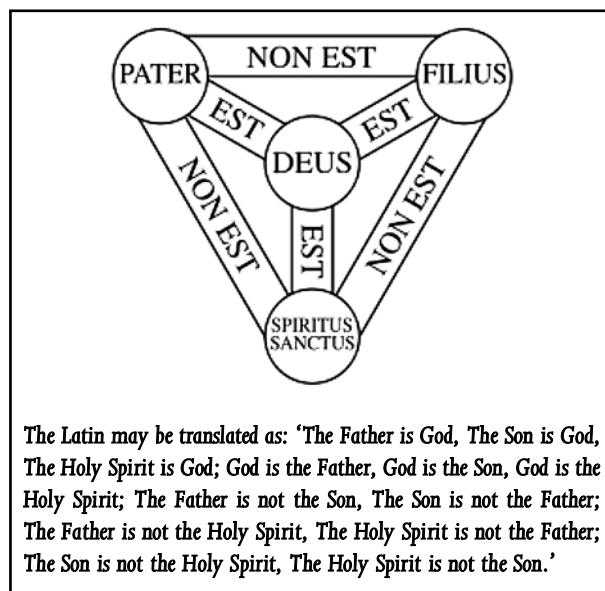
The Athanasian Creed has not been without its critics and much debate about its continued inclusion within the Book of Common Prayer took place during discussions about Prayer Book revisions, especially in the latter half of the nineteenth century. One proposal suggested that an explanatory note be included in the rubric, to the effect that, 'the condemnations in this Confession of Faith are to be not otherwise understood than as a solemn warning of the peril of those who wilfully reject the Catholic Faith'. The debate became so heated that two of the stalwarts of the Oxford Movement, Edward Pusey and Henry Liddon, threatened to resign their priestly orders if the Creed was degraded or mutilated in any revision of the Prayer Book.

What should twenty-first-century worshippers make of this somewhat strange and maybe

exaggerated statement of the Trinitarian and Christological theology? It was written to combat many of the heresies that beset the Christian Church in the early Middle Ages. The Church of our times is still beset by heresy but also by apathy, atheism and agnosticism. She is treated by many with indifference and as an irrelevance. Yet, at every turn, she is under attack from sensation-seeking journalists looking for pithy headlines, is disavowed by vociferous, telegenic, atheistic academics and is constantly wounded by those who would replace her beautiful and ancient liturgies with facile and hackneyed cyber-speak. Cranmer's incomparable, liturgical language has been traduced, maligned and belittled by those whose clichéd and superficial vocabularies are only fit for puerile conversations, text messaging and social networking.

It is therefore good that the Athanasian Creed, despite its complex phraseology, and its damnations and anathemas, still has its place in the Book of Common Prayer and thus the worshipping life of the Anglican Church, but, as I have written before, the demise of the Divine Office in favour of the ubiquitous Holy Communion service leaves few if any opportunities for the Apostles' Creed to be replaced by *Quicumque Vult*. Perhaps there is a case to be made for replacing the Nicene Creed, if only on Trinity Sunday, with the words of the Athanasian Creed. What do you think?

One visual representation of the Doctrine of the Holy Trinity, as derived from the Athanasian Creed, is the *Scutum Fidei* (= Shield of Faith), shown below:



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

The Prayer Book and a new clerical generation

The number of trainee clergy in theological colleges is at one of the highest levels for years and many of the new ordinands in their twenties are embracing enthusiastically the 1662 Book of Common Prayer. A study by the Prayer Book Society reveals that 622 new ordinands are training in Britain's twenty-four Anglican theological colleges in the current academic year.

Regular readers of *The Prayer Book Today* will know that the Society gives every new ordinand a free copy of the Book of Common Prayer and will be delighted to know that many of them regard it as something of an eye-opener. Fergus Butler-Gallie (23), a former chairman of the Oxford University Branch of the Prayer Book Society who is now a first-year student at Westcott House Theological College in Cambridge, likens discovery of the Prayer Book to 'access to the attic'. He says:

As children we are told that there is nothing of interest to us in the dark and dusty attic but, when we do make our way up there, we are surprised and delighted to find ancient treasures waiting to be uncovered and enjoyed. Some of the students who fall in love with the Prayer

Book's rich and powerful language have come from secular backgrounds with limited experience of the church. I believe that the growing popularity of the Book of Common Prayer makes it a catalyst for unity, bringing together those formerly separated by the partisanship of the past 60 years. Today it is being used in a wide range of Anglican churches, from evangelical to Anglo-Catholic.

Fergus says that within the Anglican Church is a new generation of worshippers seeking services 'offering meat rather than gruel'. 'The words and rubrics—directions for the conduct of a service—found in the Book of Common Prayer satisfy that hunger as they rediscover past patterns of worship and understand their significance,' he says.

Among those awaiting the go-ahead to start training as an ordinand is Neil McCleery (26) who, in addition to his current role as Assistant Chaplain of New College Oxford, sits on the Prayer Book Society's Oxford Branch committee. He points out that, while attendance at mid-week services in Church of England cathedrals has been rising in recent years, it is less well-known that Choral Evensong—a Book of Common Prayer service sung in the centuries-old tradition—is experiencing the greatest growth:

Alongside this is renewed interest among university students in the traditional worship set out in the Book of Common Prayer. Chapels in Oxford and Cambridge, with their traditional liturgy and choral music, are experiencing something of the same resurgence as that seen in the cathedrals. Unlike worshippers who, half a century ago, rejected the traditional liturgy they regarded as a straitjacket—matching the rigorous structure and cultural norms imposed on them at that time—today's young people, who have rarely experienced the traditional worship of the Book of Common Prayer until now, are attracted by its strong spiritual quality. For them, amid a constantly-shifting culture providing no firm anchor, the Prayer Book's rich poetic language conveys something beyond the humdrum of everyday life, providing an unchanged form of worship hallowed through centuries of prayer.

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Prayer Book videos are launched

A brand new series of eight free half-hour videos has been produced by the Prayer Book Society to guide clergy and readers unfamiliar with the Book of Common Prayer when required to conduct its most popular services. The films also will assist wedding planners, undertakers and others advising those arranging marriages and funerals.

The videos are expected to be welcomed by ordinands training in theological colleges as well as students of related subjects. Many younger people coming across the Book of Common Prayer for the first time are embracing it enthusiastically, reports the Society.

The Prayer Book Society launched the new videos at a special fringe meeting of the General Synod chaired by the Bishop of Exeter, the Rt Revd Robert Atwell, in London on 17th February.

The new videos have been produced in two formats: in one they include a spoken commentary explaining to clergy and ordinands the practicalities of conducting the services; the alternative format has no commentary, allowing viewers to concentrate on the wording used in Prayer Book services.

They are Holy Communion, Morning Prayer (or Mattins) and Evening Prayer (or Evensong) as well as baptism, marriage and funeral services. Two versions of both the marriage and funeral services are available on video; one follows the 1662 Book of

Common Prayer and the other is taken from *Alternative Services: Series One*, which is based closely on revised forms of service issued in 1928. In the *Series One* marriage service, some of the wording is 'softened' with fewer Old Testament references in the prayers and with 'obey' becoming an optional promise for the bride. It will be familiar to those who watched the wedding of the Duke and Duchess of Cambridge, who chose this rite for their marriage.

The services presented in the videos are spoken without music, so that greater emphasis can be given to the wording in the Book of Common Prayer. However, suggestions are made at points where hymns or other music might be incorporated into the liturgy. Typically, during Morning and Evening Prayer there are many elements of the services which can be sung, including the canticles, psalms and hymns.

One or two people have suggested that the Communion service in particular is somewhat 'high church', and it should be made clear that there is no implication that this is somehow a preferred style. Rather, given the impossibility of reflecting the great variety of churchmanship and worship style that exists within the Church of England, we opted to portray the services in one particular style, suited to the liturgical space in which they were filmed, while making clear the intention is that users will adapt the



Part of the marriage service filmed at St James's Church, Sussex Gardens in London

advice and suggestions given to their own particular context.

Currently, the videos are available online only. We have, however, become aware that there is a demand for them on DVD: this is work in progress, and we will let you know through these pages when the DVDs become available. The videos are now available for viewing free of charge online at www.pbs.org.uk/videos.

Filmed in St James's Church, Sussex Gardens in London, the videos include voice-overs scripted by the Revd Paul Thomas, Vicar of St James's. Until recently he was Deputy Chairman of the Prayer Book Society and a member of the Church of England's Liturgical Commission.

The Revd Richard Hoyal, a Trustee of the Prayer Book Society, handled revision and editing of the scripts recorded by the Chairman of the Trustees, Prudence Dailey, and the Revd Paul Thomas. Four of the filmed services—Holy Communion, baptism and both versions of the marriage service—were conducted by the Revd Paul Thomas. His own son, one-year-old Henry, appears in the baptism video.

The Revd Patricia Bancroft, Priest-in-Charge of St Luke's Milland and St Luke's Linch in the Chichester diocese, officiated for Morning Prayer and Evening Prayer. The Revd Richard Hoyal conducted both versions of the funeral service.

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BCP is a winner in Chelsea



Chelsea Old Church, Cheyne Walk
Photography: John Salmon/Commons

The Prayer Book has played a 'key role' in boosting Sunday attendance at his church over the past decade, a London vicar believes. The Vicar of the Thames-side Chelsea Old Church, in Cheyne Walk, Canon David Reindorp, said that his congregation had increased by more than 20% since he arrived in 2006, partly owing to the continued use of the Book of Common Prayer.

'Our worshippers do not describe themselves as zealots of the Prayer Book, but that is what they prefer,' said Canon Reindorp, who is also the Area Dean of Chelsea. 'I have worked in a council estate, villages, suburbs, and now I am here; if you're toughing it out on an estate, you would probably do things differently.'

The Prayer Book is used for all Sunday and weekday services at Chelsea Old Church, including Holy Communion, Mattins and Evensong. The church is noted for its choral tradition. It also holds a children's service at 10 a.m. on Sundays; on one Sunday recently 66 children and 219 adults attended. Average Sunday attendance has risen from 250 to 300 in ten years, and an estimated 25,000 are welcomed into the church each year. 'People are saying that the Prayer Book doesn't appeal to people. It clearly does,' Canon Reindorp said. 'Modern versions don't always hit the spot.'

Rising numbers might also be due to the charm of the church's history, particularly for couples preparing for marriage, he said. 'We did 37 weddings last year, all of which were Prayer Book. But it is also a very old church: the inside is medieval; so people know what they're getting. Where faith is authentic, people respond.'

The building, as it stood before the war, consisted of the chancel, dating probably from the thirteenth century, with chapels to the north and south (c.1325). It is where King Henry VIII married Jane Seymour, and where his children and Lady Jane Grey worshipped regularly.

The south chapel was rebuilt in 1528 by Sir Thomas More, as his private chapel. There is a memorial to More (L. Cubitt Bevis, 1969) outside the church. 'It is authenticity that people are after, and they obviously find that here,' Canon Reindorp said.

Chelsea Old Church recently became the 60th to sign up for corporate membership of the Prayer Book Society, following regular contact over the past four years by Churches and Clergy Co-ordinator John Service.

This article first appeared in the Church Times, and The Prayer Book Today is grateful to the editor for permission to publish.

Cranmer Awards Finals 2016



Georgina Sockett, Junior First Prize Winner, receiving her prize and certificate from the Bishop

Following heats in thirteen dioceses, this year's Cranmer Awards National Finals returned to the Old Palace in Worcester. Formerly the residence of the Bishops of Worcester and now home to the Worcester Diocesan offices, the Old Palace is adjacent to the cathedral, and provides a suitably 'ecclesiastical' backdrop to the event. As usual, the Junior (ages 11-14) and Senior (15-18) competitions took place simultaneously in separate rooms, with the prize-giving after lunch.

As ever the quality of rendition was impressive, and all the more so considering that competitors in the Finals are required to recite their chosen passages from the Book of Common Prayer, of between three and five minutes in length, from memory.

First place among the junior winners went to Georgina Sockett (14), a pupil of Hereford Cathedral School in the Hereford Diocese who recited the Collect, Epistle and Gospel for the second Sunday in Lent. Second prize went to Flora Leeper (13), a pupil of Cheltenham Ladies' College in the Gloucester Diocese who recited the Collect, Epistle and Gospel for the twenty-fifth Sunday after Trinity. Third was Genevieve Sang (13), a pupil of Bruton School for Girls in the Bath and Wells Diocese who recited the Collect, Epistle and Gospel for St Andrew's Day.



The Bishop of Worcester provides some words of encouragement

Among the seniors, first prize went to Albert McIntosh (17), a pupil of Magdalen College School in the Oxford Diocese, and second was Richard Decker (17), a pupil of St Olave's Grammar School in the Rochester Diocese. Both recited the Epistle and Gospel for the Birth-Day of Christ. Third prize went to Emer Halton (15), a pupil of King William's College on the Isle of Man in the Sodor and Man Diocese. She recited the Epistle and Gospel for the thirteenth Sunday after Trinity.

The prizes were presented by the Bishop of Worcester, the Rt Revd Dr John Inge, who praised the competitors' performances. In addition to a cash prize, each winner received a copy of the Book of Common Prayer, and every finalist received a certificate. The day concluded with a reprise of their renditions by the two First Prize winners.

Special thanks are due to all those who organise the local Branch heats leading up to the Finals; to Merriel Halsall-Williams, the National Administrator of the Cranmer Awards; and to Nicholas Hurst, Chairman of the Cranmer Awards Committee, assisted by Ian Woodhead.

Photography: Helen Peters



Albert McIntosh, Senior First Prize Winner, reciting his chosen passages



Omkaar Divekar, from the Rochester Diocese, has competed in the Finals several times before



Mrs Alex Daborn sums up the verdict of the judges

Co-ordinator's column

John Service

It's now six months since I have been employed full time as Churches and Clergy Co-ordinator. My job description consists largely of liaison between PBS Clergy (including ordinands) and PBS places of worship (including Corporate Members). Since the last issue of this magazine the official launch of the BCP Services has taken place at a reception given by the PBS at Church House, Westminster during the General Synod meeting on 17th February. This was the culmination of the four years involvement I have had with this project.



PBS
Prayer Book Society

THE PRAYER BOOK SOCIETY
PRESENTS A FREE EVENT FOR ORDINANDS

WESTHAVER CRANMER TILBY
STAFFORD BESWICK NEWMAN

OLD WINE

No man also having drunk old wine straightway desireth new: for he saith, 'The old is better.' Luke 5:39

Choral Evensong, followed in the Deanery (by kind permission of the Very Revd Professor Martin Percy) by a hot buffet with wine and soft drinks. A panel presentation on worship and practical resources from the Prayer Book in parish ministry will be followed by an open discussion.

6pm, Monday 9th May (3rd week)
Christ Church Cathedral

Due to space limitations, this free event is open to ordinands at Wycliffe Hall, St Stephen's House and Ripon College, Cuddesdon only.

Advance booking required: please visit www.pbs.org.uk/oldwine
Last date for bookings: Mon 25th April; places limited—early booking essential



PBS Day for Licensed Lay Readers. I have now organised this to take place at St Marylebone Parish Church, London NW1. Full details of the programme and booking arrangements are included on p. 21.

Old Wine Project for ordinands: I have worked on this new pilot project which built on the free gifts of BCPs and Using the Book of Common Prayer on to a practical stage. For a report on the first Old Wine event please see p. 17.

Auckland Castle, Bishop Auckland, Co. Durham. New exhibitions galleries are under construction to house exhibitions of 'The History of Faith'. About 120,000 visitors a year are expected. I have been liaising with the Auckland Charitable Trust to ensure that the Book of Common Prayer is featured as prominently as possible.



Oxford uncorks old wine for new ordinands

The success of Old Wine, a special evening seminar organised by the Prayer Book Society attended by almost 50 ordinands studying in Oxford's three theological colleges, means that it has set the pattern for a follow-up series of events involving trainee clergy from theological colleges and courses nationwide.

The Prayer Book Society's Churches and Clergy Co-ordinator, John Service, said that, although the appeal and use of the 1662 Book of Common Prayer has skipped several generations of young ordinands, many of those in their twenties now are embracing it enthusiastically. Commenting on the title chosen for the event, he explained:

In recent years the Prayer Book has been sidelined by many churches in favour of contemporary forms of worship, so the words 'Old Wine' were taken from verse 39 in chapter five of St Luke's Gospel, which states: 'No man also having drunk old wine straightway desireth new: for he saith, "The old is better."'

The event on 9th May was hosted by the Dean of Christ Church, Oxford, the Very Revd Canon Professor Martyn Percy, a Prayer Book Society member. It started with Choral Evensong in the cathedral prior to a buffet supper and discussions in the Deanery.

The speakers at the Old Wine event were chosen because they are very familiar with the Book of Common Prayer and use it on a regular basis. They included Christ Church Oxford's Diocesan Canon Angela Tilby, an author and former producer within the BBC's Religion Department. She told the ordinands:

The Prayer Book was written at a time when the rules of rhetoric were understood. The prose of the best parts of it is supple and rhythmic and therefore easily remembered. I can still reel off the Te Deum from memory because I attended Prayer Book Mattins when I was teenager. It sticks.

Among those who led discussions during the evening were the Revd Jonathan Beswick, Parish

Priest of St Barnabas, the parish church of Jericho, Oxford, and the Revd Dr George Westhaver, Principal of Pusey House in Oxford which promotes theological study and serves as an independent chaplaincy to the University from within the catholic tradition of the Church of England. Others included the Revd Mark Stafford, Chaplain of Pusey House, and the Revd Dr Daniel Newman, Assistant Curate at St John's Church in Weymouth who trained at Oxford's Wycliffe Hall.

Oxford was chosen as the venue for the first Old Wine event in view of its long-standing popularity as the city in which to train for church ministry. Of the 622 new ordinands studying in Britain's 24 Anglican theological educational institutions (TEIs) in the current academic year, 88 have opted for Oxford colleges. They are Ripon College at Cuddesdon, Wycliffe Hall in Banbury Road and St Stephen's House in Marston Street. The Old Wine initiative builds on the relationship the Prayer Book Society has built with TEIs in recent years. In addition to free membership for ordinands for the duration of their training, the society presents each new one with free copies of both the Book of Common Prayer and *Using the Book of Common Prayer—A Simple Guide* by the Revd Paul Thomas. He wrote the book to assist ordinands and clergy seeking advice on how to conduct the services in the Book of Common Prayer.



Pictured addressing ordinands at the Old Wine event is the Revd Mark Stafford. Seated are the other speakers (left to right): the Revd Dr George Westhaver, the Revd Dr Daniel Newman, the Revd Jonathan Beswick, the Revd Canon Angela Tilby and (far right) the Very Revd Canon Professor Martyn Percy.

Book Reviews

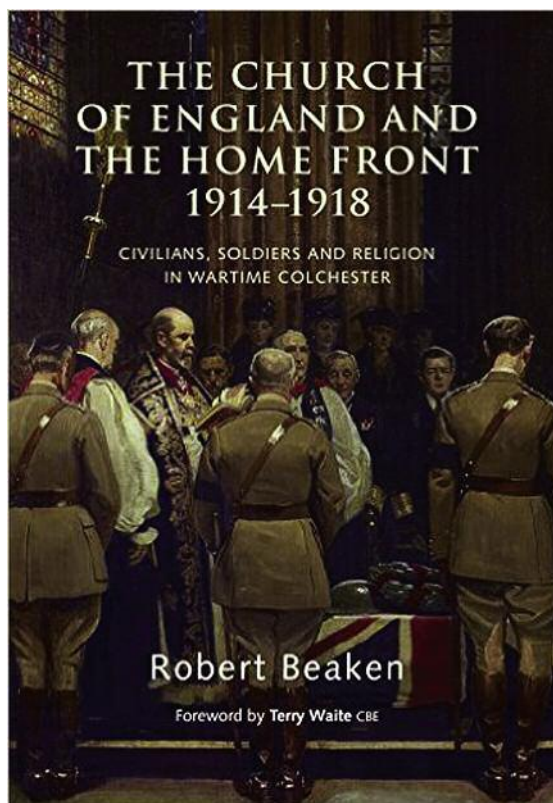
Robert Beaken,
*The Church of England and the Home Front, 1914–1918:
Civilians, Soldiers and Religion in Wartime Colchester*,
The Boydell Press,
hardback £30, Kindle £28,
272 pages,
ISBN: 978-1-78327-051-4

Readers of *The Prayer Book Today* may remember Robert Beaken's biography *Cosmo Lang: Archbishop in War and Crisis* (2012). This examination reviewed here of society in Colchester during the First World War has many familiar traits. The amount of primary reference material that Beaken uses is astonishing: parish registers and returns, newspapers, parish magazines, collections of correspondence, personal archives of all conditions of men, interviews with many individuals; all these have provided a depth of detailed evidence that makes his conclusions very convincing.

When this local colour is added to a broad canvas of secondary material—biographies and other local, national, and international historical works—the reader is provided with a very lively and vivid reconstruction of this Essex town and its people as it passes through the trauma of the Great War. As Beaken leads the reader through many different aspects of personal and social life, exploring not only social changes but also challenges in the area of ethics and theology, there is a clear sense that the writer knows where he is going.

As is the case in his book on Lang, Beaken does not shy away from areas of controversy and is not afraid to challenge some widely held views by mainstream historians: for example he deals deftly with the commonly held judgment that the Church of England had a 'bad First World War'. Writing from the perspective of a serving parish priest in the Colchester area, Beaken has an appreciation of the pressures and possibilities in parish life and ministry that helps the reader see church life from the inside out, rather than from the outside looking in, the perspective of most historians in this field. If anyone is looking for a way to understand how the Church of England worked for the first half of the twentieth century, and to appreciate its place in family and community life, this book would be an excellent starting place.

There is so much detail in this book; perhaps too much. I kept thinking 'there is another book here,

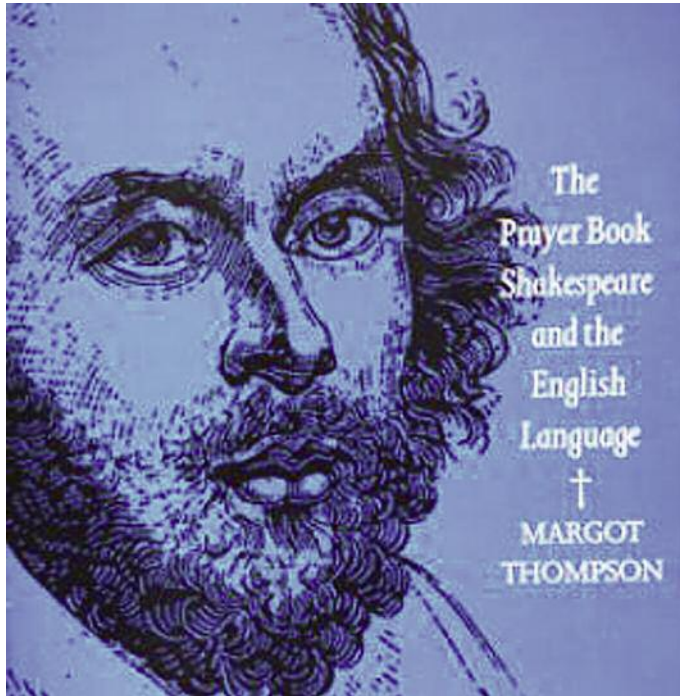


and another book there'. There are pithy treatments of some very broad and challenging topics—the place and role of children and young people, the effect of war upon the clergy, attitudes towards the Germans—but because they deal with these themes from a local perspective they have substance and depth. As historians of the Reformation in England have found, the local perspective throws more light on controversial areas than the sweeping searchlight of a national survey. With the First World War still firmly set in the National Curriculum for history, I would suggest that this book should be on every history teacher's bookcase.

The book is lavishly illustrated both with photographs and reproductions of drawings and paintings. There are also clear tables for statistics. This is a book full of stimulating images and insights, but also light in touch and personal in places. Whoever said the 'the scholar parson is extinct' should meet Dr Beaken. He is Parish Priest of St Mary the Virgin, Great Bardfield, and St Katharine, Little Bardfield, in Essex. He holds a Ph.D. from King's College, London, and is a Fellow of the Royal Historical Society. He is the author of seven works, including the biography of Cosmo Lang.

Andrew Hawes

Margot Thompson,
The Prayer Book, Shakespeare, and the English Language,
(£3.50),
available from the Prayer Book Society



This contains a lively text of two papers by Margot Thompson on the importance of the Book of Common Prayer to Shakespeare, as well as its enriching effect on the English language. She wrote:

He knew they would grasp and respond to his use of the Book of Common Prayer and references to it would not be lost on them. He was a master of the embedded quotation where words or sentences from the Prayer Book are skilfully woven into his original material—a technique used more recently by Kipling and P. G. Wodehouse.

An example of this appears in *The Comedy of Errors*, in which Shakespeare borrows words from the marriage service. In the play's last act Adriana says: 'I will attend my husband, be his nurse/ Diet his sickness, for it is my office'—an allusion to the vow 'in sickness and in health'.

Henry VI, Part I, written around the same time, has an allusion to the Litany. In Act I Salisbury says: 'O Lord have mercy on us wretched sinners', and Gargrave responds: 'O Lord have mercy on me, woeful man.' Shakespeare changed the wording slightly, possibly to improve the rhythm. Another

Prayer Book reference in the same play—the dreadful judgement day—echoes the line in the Marriage Service: 'as ye will answer at the dreadful day of judgement'.

Among more than a dozen other examples of Prayer Book-inspired lines in Shakespeare's plays are:

King John: an allusion to the Catechism or, perhaps, the commandments as read in the Holy Communion service, occurs when Constance says: 'Thy sins are visited on this poor child;/ The canon of the law is laid on him/ Being but the second generation/ Removed from thy sin-covering womb.'

King Henry VI, Part II: an allusion to the offertory in the Communion service in Henry's words: 'Tell us here the circumstance, That we may glorify the Lord.'

Richard II: a reference to the Communion service appears again with The Queen's 'Uncle, for God's sake speak comfortable words.'

The Merchant of Venice: another Communion service allusion in Portia's line: 'So shines a good deed in a naughty world.' In the casket scene of the same play, the silver casket has a scroll with the words 'The fire seven times tried this', which are a reminder of Psalm 12, verse 7: 'even as the silver which from the earth is tried and purified seven times in the fire'.

Macbeth: a line saying that life is 'a tale told by an idiot' is paralleled by another in *King John* that 'life is as tedious as a twice-told tale'. The source for these is Psalm 90, verse 9: 'we bring our years to an end as it were a tale that is told'.

Othello, As You Like It and **Henry VIII** all contain lines describing a lifetime as 'a span', as in Psalm 39, verses 6 and 7: 'Behold thou hast made my days as it were a span long.'

As You Like It also has a reference to the Catechism's 'My duty towards my neighbour is to love him as myself' when Phoebe says in Act III: 'Thou hast my love; is that not neighbourly?'

The Winter's Tale: Psalm 28, verse 8—'therefore my heart danceth for joy'—may have prompted Leontes' line 'my heart dances,/ But not for joy, not joy'.

Hamlet: in an allusion to the creeds in the Prayer Book, Hamlet speaks in Act V the words: 'tis for the dead, not for the quick'.

The Merry Wives of Windsor: a reference to the Psalms occurs when Pistol jokes: 'He hears with ears', as in Psalm 44, verse 1: 'O God we have heard with our ears', a phrase which also occurs in the Litany.

Church Times

‘Out of the Question’

The Church Times prints a regular column entitled ‘Out of the Question’, where people submit their queries to be answered by other readers of the newspaper. Last year, the following appeared, and is reprinted here with permission.

When conducting Holy Communion according to the Book of Common Prayer, how much flexibility (if any) does the priest have to omit, edit, expand, amend, or vary the text to suit his or her personal preferences? How should this subject be most constructively raised by a congregation member?

The Bishop of London, as Ecclesiastical Patron of the Prayer Book Society, once remarked that it is only the opponents of 1662 who insist that it be used with a rigidity not seen since 1663! Some degree of flexibility is necessary and desirable and, according to Canon B5, ‘The minister who is to conduct the service may in his discretion make and use variations which are not of substantial importance,’ provided that such variations ‘shall be reverent and seemly and shall be neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter’.

What would constitute ‘substantial importance’ is, however, nowhere explicitly defined: this is inevitably subject to a range of interpretations, and a test of reasonableness needs to be applied. It can sometimes be the case that apprehension is aroused not so much by the use of variations in themselves, but by the perceived direction of travel, if it appears that the priest is moving further and further away from the BCP.

The ‘traditional language’ services in Common Worship incorporate the texts of the Prayer Book rite, while allowing for considerable flexibility; but if the priest wishes to use one of these forms of service in place of the BCP, this must (under Canon B3) be agreed with the PCC.

As to how a member of the congregation might raise this with the priest concerned, I would say ‘diplomatically’, since there is little to be gained from conflict (nor from attending a BCP service conducted through gritted teeth by a priest who does not really want to do it). Draw the priest’s attention to the provisions of the Canons, and ask if he or she might explain the reasons for the variations. If the priest has concerns about particular aspects of the BCP rite as it stands, the Prayer Book Society (www.pbs.org.uk; telephone 0118 984 2582) may be able to assist with a response.

(Miss) Prudence Dailey
Chairman, The Prayer Book Society

While the decision which form of services are used is made jointly by the minister and PCC, Canon B5 permits the minister who is to conduct a service, including a service from the Book of Common Prayer, to make variations which are not of substantial importance. Such variations must be ‘reverent and seemly and not depart from the doctrine of the Church of England’.

It would be difficult to argue that a variation found within another authorised service fell outside that definition, but it could be argued that a minister was so substantially omitting, varying, or expanding the text that it was the use of another form rather than the Book of Common Prayer and was thus outside the agreement with the PCC.

To resolve the matter, a friendly personal approach to the priest is usually the most constructive way to raise any issue. With the right approach, not only can matters be resolved or better understood, but the relationship can grow, avoiding the danger of disagreement on an issue being felt to be an attack on a person. ‘Above all things have fervent charity among yourselves’ remains the best advice.

(The Ven) Frank Bentley
Persore, Worcestershire

Correspondence

Dear Sir,

The Revd Richard Hoyal's piece on Ken Toop (Royal Oak remembered: A Prayer Book Connection, Lent 2016 edition, pp. 18-19) prompts me to mention that I first met him some twenty-one years ago when he and Lilian came to a Salisbury meeting at Tisbury when we visited the chapel at Wardour Castle. It was here that he asked me if it would be all right to come to Salisbury meetings although living in the Winchester diocese. The answer was of course 'Yes', and from that day he and Lilian became co-opted Salisbury members, travelling many miles to meetings. By the way an additional fact that he seldom mentioned was how fortunate he was to have survived two further torpedo incidents which left him swimming for his life in the cruel sea. Such was the man.

Ian Woodhead,
Salisbury

Dear Sir,

The Prayer Book Society has been very successful. Common Worship contains regularly used services in traditional language, and the new Roman Catholic Ordinate Use is based on the Books of Common Prayer (Fr David Stafford, Lent 2016 edition, p. 6). These two impostors could be seen as triumphs. In a way, they are, for they acknowledge the importance of beauty in formal worship. The Book of Common Prayer, however, contains much more than its elegant order of Holy Communion.

L. Scott



Forthcoming Day Conference for Readers

2016 sees the 150th anniversary of the introduction of Reader ministry in the Church of England. The Prayer Book Society is marking the occasion with a day conference on the Prayer Book in Reader ministry. This conference is open to all Readers, and a flyer with full details of the conference and a booking form will be found in the new edition of *The Reader* magazine.

The conference will be held on **Saturday, 15th October** at St Marylebone Parish Church, London, and will run from 11.00 a.m. to 4.00 p.m. It will begin with a said celebration of Holy Communion and will conclude with Evening Prayer. The rest of the programme will comprise plenary sessions and group discussion. Speakers will include Dr Alan Wakely, Secretary to the Central Readers' Council.

The conference will aim to:

- Affirm the importance of the Prayer Book in the ministry, and in the spiritual life, of Readers;
- Consider the opportunities, as well as reviewing the difficulties, that Readers might encounter in using the Book of Common Prayer in their ministry;
- Consider the implications of any possible future changes in the role of Readers in the Church;
- Determine whether there might be scope for some form of continuing contact between Readers supportive of the Book of Common Prayer.

The cost of the day will be £17 per head, to include tea/coffee and lunch. The conference will be open to all Readers, to whom booking details will be circulated via *The Reader* magazine. We know that it will attract those Readers who are members of the Prayer Book Society, but we would be grateful if all members could bring it to the notice of Readers in their churches, and encourage them to attend.

News from the Branches

Chichester East

On the Second Sunday of Advent, at the invitation of the Revd David Reynish, Rector of St Peter's, Bexhill, we gathered for a Choral Evensong at his church. St Peter's is one of the few churches that still maintains a weekly Evensong and has a voluntary choir of cathedral standard. Under the leadership of their Director of Music, Anthony Wilson, the choir sang the canticles to a setting by Walmisley. The sermon was given by the Branch Chairman, the Revd Dr Michael Brydon, who spoke about the Forms of Prayer to be used at Sea and linked them to our Advent journey. Afterwards we enjoyed the hospitality of the parish, with hot mince pies, sausage rolls and mulled wine in the adjacent hall.

In April we visited The Queen's Chapel of the Savoy in London. Within the chapel is a window commemorating the Savoy Conference of 1661, which helped pave the way for the Prayer Book of 1662. Our Chairman delivered a short lecture on the Savoy Conference. Squadron Leader Thomas Leyland, the Chapel's Steward, also gave us a tour of the

building. The present building was part of a royal hospital founded by Henry VI, which became the Chapel of the Royal Victorian Order during the reign of George VI. The most recent treasure is the Diamond Jubilee window, which includes such heraldic delights as a Corgi Rampant! Professor Galloway, the present chaplain, joined us for tea and kindly offered an additional tour of the Royal Robing Room. We finished the visit with said Evening Prayer in the chapel.

Coventry

The first event of the year was Mattins at Priors Hardwick on 11th April, flying the flag in an area of the diocese where we have never met, the organisation aided by our member Margaret Clarke. There was a good turnout and members appreciated this shockingly neglected service. Afterwards they

lunched at Long Itchington, lingering long in chat and discussion.

Norwich

The sun literally shone on the Branch outing on 19th April to All Saints Church in the village of Wilby, Norfolk. It was a beautiful spring day and the introduction to the history and beauty of this unusual church was of the highest standard. The church was almost completely destroyed by fire in 1633, rebuilt soon afterwards and, importantly, escaped the attention of the busy Victorians. As a result it is a largely untouched example of its seventeenth-century origins, and for those of you who would wish to know more, there are both pictures and history to be found on

www.norfolkchurches.co.uk/wilby/wilby.htm.

The church had a narrow escape in the 1970s when a redundancy order nearly came to pass due to major repairs to the tower being necessary without the cash needed. Lady Harrod, founder of the Norfolk Churches Trust, came to the rescue and deserves medals for her actions on this and many other occasions. Over thirty members of the PBS Branch attended this event, which was hosted by Canon Stephen Wright, to whom we are most grateful. Stephen Heywood, Conservation Officer for Norfolk County Council, explained the building to us in fascinating detail. Then Canon Jeremy Haselock, Precentor and Vice-Dean of Norwich Cathedral, spoke of the furnishings



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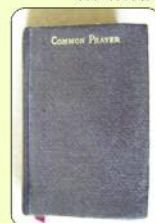
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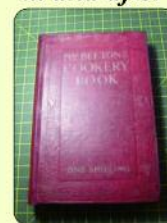
... and after



Before...



... and after



and a great deal more of the church's history. After refreshments we sat in the old wooden pews for Evensong, with Bryan Orland from Brooke playing the organ splendidly.

In the hands of Canon Haselock, BCP Evensong was just as it should have been and has been for centuries in the church. The three-tier (or

triple-decker) pulpit was used as designed with the clerk sitting in the first level (in fact Malcolm Fisher who read both Lessons), the Minister in the second level, then climbing to the third level to preach. Canon Haselock told us that the sermon from that altitude was normally for 45 minutes—shades of

The Great Sermon Handicap by P. G. Wodehouse—but he would not keep us that long. His words rounded off what had been a perfect afternoon.

Oxford

On Monday, 21st March, the Oxford Branch held its annual commemoration of the martyrdom of Archbishop Thomas Cranmer. As usual this commenced with a service of Mattins in the church of St Michael-at-the-North-Gate in Oxford. The service was conducted by Branch President the Revd Dr Roger Beckwith, and the speaker was the Revd Jonathan Beswick, a Branch committee member and Vicar of St Barnabas, Oxford. Many of the congregation of about 45 then processed to the Martyrs' Memorial in St Giles which commemorates the three Oxford martyrs, Cranmer, Latimer and Ridley. Here Branch Chairman Geoffrey Horne laid a wreath. On the way the procession paused at



Prayers at the site of the martyrdom in Broad Street



Tony and Christine's wedding

Congratulations to Tony and Christine Kilmister who were married at St Peter's Parish Church, Bushey Heath on 3rd February this year. Mr Kilmister, a founder member of the Prayer Book Society, remains a very active Vice-President.



the actual site of the martyrdom, marked by a stone cross in the road, where Dr Beckwith read a short account of Cranmer's execution. Following the ceremony members repaired to the Mitre Inn for our annual luncheon. Many thanks are due to the Vicar of St Michael's, the Very Revd Bob Wilkes, for hosting the event once again and for his generous donation of the collection at Mattins to the Society.

Salisbury

Over 50 members of the Salisbury Branch attended the Prayer Book Holy Communion at Sherborne Abbey on Thursday, 10th March. The service was conducted by the Vicar and Branch Chaplain, the Revd Canon Eric Woods DL.

The Branch Chairman, Mr Mike Rowlandson, was pleased to welcome Mr Dick Wilkinson,

Chairman of Winchester Branch and South West Regional Trustee, to the service, the reception and the splendid lunch which followed in the Digby Memorial Church Hall.

As Canon Eric Woods said at the conclusion, '... this day appears to be becoming a successful annual event in the Salisbury calendar'.

Salisbury Branch returned to Dinton Parish Hall for its AGM on Saturday, 23rd April at 2.15 p.m. Opening prayers were led by Canon Eric Woods. Before the start of the meeting, the Chairman asked those present to remain standing for a minute's silence in memory of Mr Barrie Waterfall the previous Chairman, who passed away three weeks previously after a very short illness.

Following the meeting the guest speaker was the Revd Andrew Montgomerie, Regional Trustee for the West and Central regions, who gave a fascinating talk entitled 'The Price of the Prayer Book ? — Stories

from the Great Ejection of 1660 to 1662.' This engendered many questions from the floor.




After the famed Salisbury tea, members went to St Mary's Parish Church, Dinton, where Evensong was conducted by Canon Eric Woods.




Canon Eric Woods says farewell to members after Evensong

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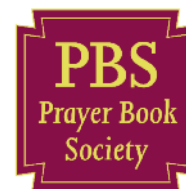
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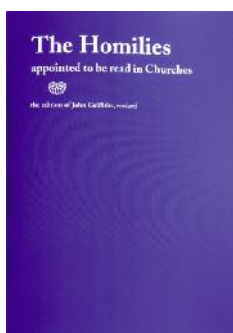
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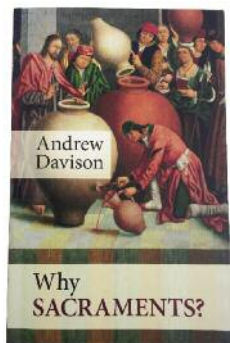
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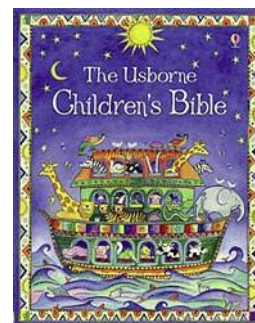
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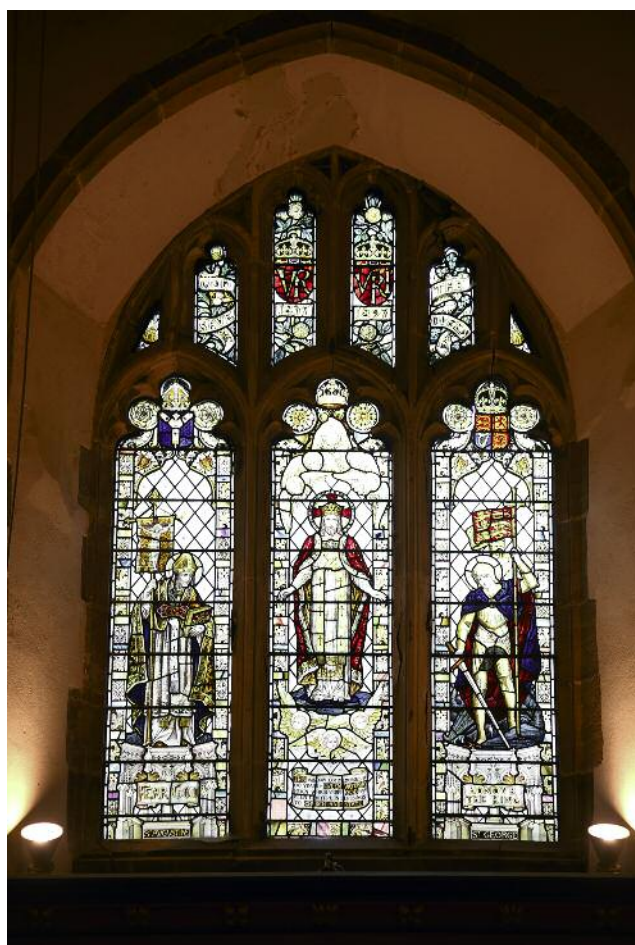
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