

The Prayer Book Today

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- ✠ Cranmer Awards
- ✠ A New Podcast
- ✠ Evensong Research

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The Prayer Book Today

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

Prayer Calendar

We apologise that there is no Prayer Calendar on this occasion. The Prayer Book Society truly appreciates the prayers of our members and supporters, and the Prayer Calendar will return shortly with a new editor/compiler, the Revd Mark Williams. If you have suggestions for inclusion, he will be pleased to hear from you at rector.mark.john.williams@gmail.com or on 0161 799 6082.

Meanwhile, we hope that you will continue to uphold the work of the Society in prayer.

E-mail addresses

Do we have a valid e-mail address for you on file? If you never hear from the Prayer Book Society by e-mail, we probably haven't! We will not spam you with frequent messages; but it is helpful to be able to get in touch with our members by e-mail from time to time.

To update your e-mail details, please contact pbs.admin@pbs.org.uk (including your name, to enable us to find you on our database). We WILL NOT pass on your details to any third party.

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The Young Tractarians

Endre Kormos



Fr Endre Kormos and Andrew Sabisky

Week by week, when we are ‘in season’, I sit down with Andrew Sabisky, my co-host at *The Young Tractarians*, to discuss matters related to Scripture, Reason and Tradition, and then unleash our deliberations upon the world through the simple medium of podcasts.

For those who have never heard of podcasts, they are like pre-recorded radio shows that one gets to listen to on one’s smartphone, tablet or computer, at one’s own leisure. It is a format in which many saw an opportunity for evangelism, or to discuss issues related to discipleship, theology and church life. And as Anglican podcasts are difficult to come by, especially from a traditional, high-church perspective, we decided to create our own.

Yet we did not set out to create a ‘Prayer Book’ podcast. The use of the Book of Common Prayer simply seemed necessary. The state of Anglicanism is such that we are fractured along many lines: but we share a common spiritual patrimony in the Book of Common Prayer, which, in turn, is also our link to countless saints, confessors and heroes, who, Sunday by Sunday, would have meditated upon the same readings as we can with the BCP. In an age so deeply plagued by the loss of belonging and a sense of rootlessness, many young people like ourselves struggle to find what their identity as Christians is.

Modern liturgical revisions from the 1960s onwards have only exacerbated this problem. They did not only obscure our living links with our predecessors, but they have also created space where liturgy can become a reflection not of Christ’s pleading with the Father, but of the vicar’s latest tastes and ideas, which can potentially go as far as to deprive one of things that the soul craves: truth and beauty.

Joseph Cardinal Ratzinger (now the Pope Emeritus) in 1985 famously wrote in *The Ratzinger Report* that: ‘The liturgy is not a show, a spectacle, requiring brilliant producers and talented actors. The life of the liturgy does not consist in “pleasant” surprises and in attractive “ideas” but in solemn repetitions.’

One of the overwhelming experiences of spending time alongside monastic communities is something that is often reflected in the experience of using the Book of Common Prayer, namely, how true the ancient tenet of ‘*Lex orandi, lex credendi*’ is. For monks, being summoned to prayer and Mass at regular intervals by the bells that seem to govern life, the Psalms, their antiphons and the cycles of hymnody throughout the Church year gradually make their way into the deepest crevasses of one’s soul. This lived experience of worship slowly

becomes a language and a lens through which theology is done: if, for example, someone's latest radical ideas about the Atonement do not seem to match up to what Venantius Fortunatus wrote in 'The Royal Banners', one immediately becomes suspicious (often quite rightly) for a reason that has by now become so deeply embedded in one's subconscious that it would become difficult to formulate. They just do not 'fit'.

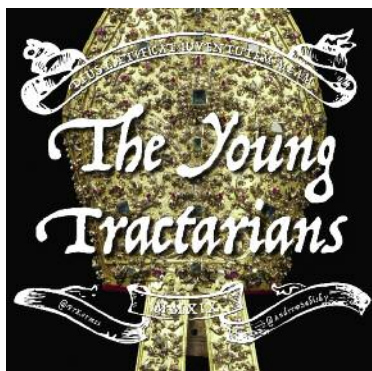
But for this transformation to take place one needs fixed points and anchors. The endless permutations of modern liturgy seldom are capable of providing these 'trellises' (the original meaning of *regula* as used by St Benedict) along which the soul can grow.

For those generations that have been deprived of liturgical stability, this feature is among the most exciting things about the Book of Common Prayer. The 'solemn repetitions' of the Psalms, Creeds, Exhortations and Collects over time saturate the soul and the psyche, and become a compass—which, in this morally vacuous and disorienting time of postmodernity, the human soul craves as much as 'the hart desireth the water-brooks'.

And if the prerequisite for such spiritual growth is stability, then its fuel must be beauty. Beauty is a counter-cultural concept. In an age of radical utilitarianism obsessed with the endless optimisation of processes, beauty seems almost unethically wasteful. But unlike the exclusively human-centred, and therefore severely limited (and at times just thoroughly fallen) constructions of postmodernity, beauty points to what is beyond the functional and immediate. It is what orientates the soul upward and satisfies it in the process.

So where does one find all of these today in the Church of England? Where can one find beauty, stability, belonging and transformation? Where is a 'school for the Lord's service' that is available to us all? Our discovery was that the Book of Common Prayer (and, as we would argue, the traditional Anglo-Catholic liturgical books of the early twentieth century based on the BCP) can provide an answer to such yearnings.

The solemn repetitions of the Prayer Book give us a link to the Church at prayer on earth and in heaven, and have the capability to provide us with something that is universally shared by Anglicans. But these traditional liturgies of the Church Catholic are also a proven and highly effective tool for deepening one's discipleship: because they leave so little room for



individualism, they have the capability to shape our souls into the image of the great High Priest, in whom the liturgy finds its origin and meaning.

And as we feel responsible for the future of our Church, through The Young Tractarians we want to take our part in shaping it into a place where others can rediscover all the treasures that we have found in the




Prayer Book and in our patrimony, which have ultimately—for many younger adults like us—provided a counterpoint to the many vexing issues of our age.


And should you wish to hear how we do it, you can visit our website and tune in!

Fr Endre Kormos is currently serving as the Assistant Curate of the Parish of Wallsend St Peter and St Luke in the Diocese of Newcastle. Alongside Andrew Sabisky, he is one of the creators and hosts of The Young Tractarians Podcast, a weekly show on Scripture, Reason and Tradition, available on Apple Podcasts, Google Podcasts, SoundCloud, Spotify, and many other platforms. Visit <https://theyoungtractarians.wordpress.com>

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More than just a song at twilight?

Kathryn King

Cathedrals are ‘booming’, sacred music sales are blooming and enthusiasm for choral singing is burgeoning. Less well known, however, is that traditional cathedral services are also growing, continuing a trend that began twenty years ago. In 2017—the most recent year for which figures are available—adult attendance at ordinary weekday cathedral services had increased by 35 per cent since 2007. Today, 18,000 people attend ordinary weekday cathedral services every week.

Choral Evensong appears to be experiencing a particular renaissance. Twenty-five years ago, a BBC Radio 4 documentary, *Just a Song at Twilight*, reported that anyone calling in to one of London’s great cathedral churches at Evensong-time would find themselves ‘alone, practically, listening to this marvellous music’. Today, Westminster Abbey welcomes 500 or 600 people to Choral Evensong every weekday; on Sunday evenings, attendance routinely exceeds 1,500.

It is not only in London that evening solitude is a distant memory. Half of England’s 42 cathedrals are experiencing rising attendance at Choral Evensong, and at the chapels of Oxford and Cambridge, queues around the quad as crowds gather in advance of the Sunday evening service have become as much a part of college life as proctors and punting; to arrive late is to hear Evensong only as it echoes in the antechapel, if at all.

The listener data for BBC Radio 3’s *Choral Evensong* is another story of growth. After attracting a stable, loyal audience of around 250,000 for many years, the programme’s listeners suddenly leapt to more than 300,000. It is now heard by a larger audience than at any other time in its 92-year history.

By contrast, the same Church of England statistics that reveal the overall growth of cathedral attendance also evidence the gradual yet persistent decline of non-cathedral church congregations. The British Social Attitudes Survey correspondingly found that the proportion of people identifying as ‘no religion’ has increased by two-thirds in the last thirty years: ‘nones’, as they are known, now constitute more than half the population.

What, in this context, is the appeal of Choral Evensong—this unique phenomenon of the Church of England, as J. D. Riding appositely terms it in the current edition of *Faith and Worship*?

Is it the high-quality repertoire and professional musical performance that account for the service’s renewed allure? Is it the striking surroundings and affective atmosphere that are drawing new crowds? The evocative language and liturgy, the heritage and history? The rhythm and ritual, traditions and formality? The continuity and familiarity? The brevity? The spectacle? Or maybe it is the mystery and wisdom, the possibility of peace, meditation, and spiritual enrichment without commitment; a space in which to be nameless; or simply a place to ‘lighten the darkness’.

These, and many other theories, have been convincingly advanced. As a doctoral researcher at the University of Oxford, my task is to find, gather and analyse the evidence from those who really know: the Evensong-goers.

In February 2019, I launched a survey to gather the views and experiences of people who attend Choral Evensong. Within the first week, 1,000 people had taken part, signifying something of the commitment to the service felt by many of those who have experienced it.

PBS members’ views are vital to this research. If you would be willing to share your thoughts and experiences, you can take part by completing the national Choral Evensong survey. You can access a copy:

Online: at <https://oxford.onlinesurveys.ac.uk/experiences-of-choral-evensong-survey-2019> or through the project website: kathryningresearch.wordpress.com/

On paper: by writing to **Kathryn King at Magdalen College, Oxford, OX1 4AU** to request a form.

You can also contact Kathryn by email at kathryn.king@magd.ox.ac.uk

In parallel, I am undertaking in-depth studies with the congregations of two cathedrals and an Oxford college; a programme of quantitative and qualitative surveys, interviews and focus groups; and an innovative ‘virtual-reality’ methodology, details of which should be published in an academic journal later this year. (If you would like to see what a Choral Evensong service looks and sounds like in virtual reality, do take a look at Magdalen College Choir’s Facebook page, <https://www.facebook.com/magdalencollegechoir> where the research film is

now available.)

Together, these findings should offer original insights into the lives and minds of today's Choral Evensong-goers, shed new light on the real-time experience of listening to sacred words and music, and advance our understanding of the possibilities and potential of Choral Evensong, at twilight and beyond. I look forward to hearing from you.

This article is based on one first published in Cathedral Voice, the in-house journal of The Friends of Cathedral Music, in February 2019. Details of Kathryn's findings will be published in The Prayer Book Today when they are available. Kathryn is a PBS member and University of Oxford doctoral student.

2018 Annual Conference videos now online!

For the first time, the talks at last year's Prayer Book Society Annual Conference were recorded on video. All the talks—including the contribution by Sir Roger Scruton—can now be viewed online at www.pbs.org.uk/event-videos

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Before...



... and after



Before...



... and after



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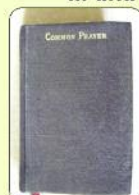
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Before...



... and after



Before...



... and after



Marking time with God

Tanner Moore

If you read the Daily Offices of the Church, you begin your day with Morning Prayer and end the day with Evening Prayer, with occasionally a compline if you are extra zealous. The bookending of your day with prayer has been a staple of the Anglican Church since the Reformation, and monks and clergy have followed ordinary time for centuries prior. Morning and Evening Prayer involve confessing your sins, yet who sins between the hours of sleep and wake?

Growing up, the concept of formulized prayers was always foreign to me. Formulaic prayers seemed repetitive and disingenuous. But the more I studied church history, the more I began to grow to love and appreciate the liturgy handed down through the ages. In my private devotion, I read Morning and Evening Prayer and at church I became immersed in the service of Holy Communion. When I was ordained a deacon, it was impressed upon me the need to read Morning and Evening Prayer every day. In fact, the preface to the 1662 Book of Common Prayer states that, ‘all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause’. This daily devotional of Morning and Evening Prayer became a mandated practice.

I am not a morning person, so praying the Evening Prayer was never a chore for me. Starting Morning Prayer without a cup of coffee nearby, however, has always been a challenge, and I have hit the snooze button more times than I would like to admit. Yet the more I forced myself to get up early and pray the Divine Offices, the more I began to slowly see the impact on my personal life. Ending the day with God in Evening Prayer set a tone for the rest of the night. Beginning the day with Morning Prayer set the tone for the rest of the day. In repeatedly saying the texts, you immerse yourself in the words and language of the penitent praying the Divine Office. Often I have found myself repeating parts of the Morning Prayer while heading to school or making dinner. Yet there are still parts of it that stand out to me as exceptionally strange.

Ending the day with Evening Prayer, heading to bed, then beginning the day with Morning Prayer theoretically leaves very little time to sin. While it makes more sense to end the day asking God for forgiveness for the times you have slipped up during

that day, starting the day off with the Sentences of the Scriptures followed by Confession seems backwards. But the more I reflected on the concept of confessing my sins to God in the morning, the more this practice made sense to me.

Starting off the day boasting in my righteousness that I did not sin (much) during an eight-hour period while asleep seems a step in the wrong direction. The organization of the Morning Prayer is such that I start and end my day humbled before God. In the General Confession, we position our souls in prayer and our bodies in the posture of kneeling before God. We are reminded that not only are we sinners, but that God is merciful to forgive us and forgives us. Starting the day with forgiveness should set our tone for the rest of that day. Even though we may seem boastful in our righteousness, we still ask God to forgive us our sins, placing us in a right-standing before God. This will lead us to position ourselves in a right-standing before others too.

Following the General Confession, we model our prayer through The Lord’s Prayer, and say the words, ‘O Lord, open thou our lips: And our mouth shall shew forth thy praise’. The remainder of the Morning and Evening Prayer rests on this model. The words coming from our mouths are the Scripture of God. We sing the Psalms, respond to them with Scripture, and meditate on the lessons of God found in the Old and New Testaments. Just as the service started with prayer, so too do we end it with prayer. We say the collect, reminding us of our place in the Church calendar, and we end the service with the prayer of St Chrysostom, asking God to grant that our requests and petitions are made ‘as may be most expedient for them’. The timing of this, pun intended, is central to setting the tone of our day as Christians. We begin and end the day making time for God and, as we do this, we move from our time into God’s time, day-by-day understanding our right-standing before God and his love and mercies, with the promise that he watches over us day and night, fulfilling the prayers and petitions we make as humble sinners before his throne.

Tanner Moore is a PhD student at Purdue University studying Tudor/Stuart history and theology. He is a deacon in the Reformed Episcopal Church.

Cranmer, patron saint of politicians?

Marcus Walker

For a city that held me in its thrall for almost a decade, I have been very bad at returning to Oxford since finishing my third—and probably final—degree at this university: Theology (as it was then called), in anticipation of being ordained the following year. It might have something to do with the answer I remember myself giving in the Final Honours School paper on the Reformation, to the question, ‘What did Thomas Cranmer think he was doing?’ ‘What did Thomas Cranmer think he was doing?’ a younger Marcus wrote. ‘To quote a “popular beat combo”, he was “staying alive”’. How witty I must have thought myself at the time. And yet for all the smugness, there is a truth there.

In the 1970s series *Henry VIII and His Six Wives*, which probably did more to awaken an interest in theology than any number of services, as Thomas Cromwell is taken off to be executed, his friend Thomas Cranmer laments that he himself is such a coward. ‘No,’ comforts Cromwell, ‘you’re a survivor. You will accomplish more than all the others who stand firm and fall.’

There is an irony in reflecting on the death and martyrdom of a man who was one of the great survivors of the poisonous politics of Tudor church and court; an irony and an ambiguity. The man who plunged his hand into the fires as he earned his martyr’s crown is the man who used that hand to sign a public recantation of his beliefs only days before.

‘The wind bloweth where it listeth, and thou hearest the sound therefore, but canst not tell whence it cometh and whither it goeth.’

The man who anointed and crowned Anne Boleyn was the man who declared her marriage null and opened the way to an execution he bitterly regretted; the man who had a wife and children—hidden, by slanderous repute, in a box—was the man who signed up to the Act of Six Articles reinforcing clerical celibacy, over which his fellow Oxford martyr, Bishop Latimer, resigned rather than accepting.

The Cranmer who tried and executed John Frith for denying the Real Presence was the Cranmer who rewrote the Prayer Book in a way that left little room for a memorialist understanding of the sacrament.

Michael Ramsey was once asked which way God was likely to vote in a forthcoming general election.

He responded, ‘Well, God the Father’s probably a Conservative; God the Son is probably Labour; and God the Holy Ghost... well, he blows where he listeth, so he’s probably a Liberal!’

But this blowing where he listeth is not just the mark of the Holy Spirit. It is, according to our Lord in his conversation with Nicodemus (John 3), the mark of everyone that is born of the Spirit.

Perhaps the most important thing to note about Archbishop Cranmer is this: other martyrs may have stood firmer or sounded fiercer, yet not one has had a greater impact. Who can say of Thomas More or Bishops Latimer and Ridley, or Archbishop Laud, that their works are being read and used daily, not only across the country but across the world? Who can say this, in fact, of any of the fiercer and firmer stalwarts of the Reformation—of kings or popes or pious hermits?

No. The irony is that the man whose cowardice, or wisdom, led to his surviving two mercurial reigns, despite all the forces ranged against him, is the man who defined, more than any other man or woman, the faith of these isles. It is of note that the patron saint of politicians (Thomas More) is one of the men who was also intimately involved in the disputes of this era and who found himself in fierce disagreement with Dr Cranmer. But I would suggest that the honour has been wrongly bestowed. It is always a temptation to praise those who stand firm, who refuse to engage with their opponents, who would rather accept death—and condemn others to death—than contemplate compromise.

If there is one thing that should be commemorated in remembering Thomas Cranmer, it is the dogged stoicism that actually wins the victory. It is the willingness to take setbacks and defeats and humiliations, but to keep labouring away until the circumstances are right to move forward an inch or two; to seek out friends and allies, and to be prepared to work with those who might disagree with you to try to find a solution that both of you might be comfortable with. This is the true mark of a politician.

Thomas More’s certainty and inflexibility stand in marked contrast to the Archbishop’s tortured theological progress. More’s burning of his religious opponents stands in similar contrast to Dr Cranmer’s

continued on p10

How the Book of Common Prayer inspired an award-winning poet



The Book of Common Prayer may have been one of the earliest influences on the award-winning poet, Wendy Cope, it was revealed recently.

Raised in Kent, where her parents often recited poetry to her, she was regularly exposed to the language and rhythm of the Prayer Book when she attended church.

She said: 'I became familiar with the Book of Common Prayer during boring Sunday morning services in my childhood. Several decades later I began attending services in Winchester Cathedral to listen to the music. I was not surprised to be moved by the music but I hadn't expected to be so profoundly affected by the language of the Prayer Book.'

'After many years of avoiding church, it was wonderful to come back and rediscover the words I had known as a child. I especially love the collects at Evensong and Coverdale's Psalms.'

Myles Coverdale, the translator of the Psalms and a contemporary of the Prayer Book compiler, Thomas Cranmer, was an English ecclesiastical reformer chiefly known as a translator of the Bible as well as a preacher and, briefly, Bishop of Exeter.

Wendy, who read history at Oxford University, taught in primary schools for many years before publishing her first collection of poetry, *Making Cocoa for Kingsley Amis* (1986). Reviewing her work in the *Los Angeles Review of Books*, the critic and poet A. M. Juster declared, 'One has to go back to Byron to find a poet as consistently witty, wide-ranging, and technically outstanding as Cope.'

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forgiving of those who tried to have him condemned and executed for heresy. More, sometime Speaker of the House of Commons, may stand as role model and patron of many—too many—in public life today, but our gentle Cranmer has the power to win the hearts and minds of the people still, just about, through his words, and bring them back to that most English and Anglican and, may I suggest, Christian of virtues: compromise.

This article is based on a sermon preached by Revd Marcus Walker, Rector of St Bartholomew the Great, at the annual Commemoration of the martyrdom of Thomas Cranmer at St Michael at the North Gate, the City Church of Oxford, on 21st March 2019.

Book reviews

Dwight Longenecker,
Mystery of the Magi:
The Quest to Identify the Three Wise Men,
Regnery History, hardback,
320 pages, £19.99

Longenecker is a former Anglican priest, now a Roman Catholic, who is a prolific writer in the areas of spirituality and doctrine. He is recognised as one of the most effective apologists for Christian orthodoxy among a growing number of clergy converts to Roman Catholicism in the United States; Scott Hahn being another. He writes in an accessible style, without too much American syntax and expression, and has a gift for handling huge amounts of complex evidence and distilling it into short and very readable chapters. Longenecker does not fall into the stylistic hole of writing in very short journalistic chunks but trusts the reader to manage more than a few hundred words at a time!

Longenecker, like most Anglicans ‘trained’ for ordination in the 1970s and 1980s, experienced very thin gruel when being fed New Testament scholarship. The starting point for most scholars in the West was ‘not much of this is factually true’ and the text was blasted to pieces with all kinds of critical techniques borrowed from the study of other literature form criticism, redaction criticism, anthropological studies of folk tales, and anything else that would reach the avowed aim of the historical Jesus and his authentic teaching.

Longenecker, responding to a parishioner’s question, ‘Were the Magi real historical figures?’ reveals his undisguised joy in discovering there are very good reasons for saying that they were and, in the process, realises with many of his generation that the Gospels are true and reliable records. Yes! They contain facts! Longenecker deals with all the material carefully and even-handedly, and guides the reader through discussions of the origins of St Matthew’s Gospel, a close examination of the relevant text, the political scene in the contemporary Middle East (including a detailed look at King Herod), the nature of trade at the time and a lengthy history of the caste or school that were termed Magi.

Longenecker leaves no stone unturned, aware, no doubt, that doubters and scoffers delight in comparing the Gospels to fairy tales. There is a very

detailed discussion of the star. He summarises all the astronomical theories—he researched the nature of astrology at the time. By the end of the book he does give his own considered account of the Magi, and the origin and purpose of their journey. Not wishing this review to be a spoiler, I will resist spilling the beans, but Fr Longenecker convinced me! His theory has wide-ranging implications to our understanding of the New Testament, not only the birth of Jesus but even the theology of St Paul. This book would make a very good present at any time of year—especially for clergy!

Andrew Hawes

David Fuller,
The English Church and State: a short study in Erastianism,
Lulu Press (www.lulu.com/uk),
paperback, 121 pages, £7.50

I came upon the term ‘Erastianism’ relatively late in life and still took a while to appreciate its nature and practicalities. Now, there is no need for anyone to falter as Dr Fuller’s eminently readable, yet sufficiently detailed, book takes us through the centuries.

Much of the account of the eleventh to the sixteenth centuries will be new information for many, until we come to the better known times of Henry VIII and the split from Rome. At that stage (to my mind), things become quite confusing, as the English Church establishes itself as a monarchical institution embodying a mixture of religious observation and national patriotism, only to be resolved in more recent times with a constitutional monarchy quite separate from governmental action. The book takes us through this period with analytical accuracy.

Finally, we arrive on more familiar territory with the 1928 Prayer Book et al. ‘Is this the end of Erastianism?’ Dr Fuller proceeds to show that it is not.

Like all Dr Fuller’s little books, this one too benefits from a lengthy bibliography and fulsome notation for those who wish to take matters further.

Neil Inkley

Commemoration of the martyrdom of Thomas Cranmer in Oxford

For about a quarter of a century, the Oxford Branch of the Prayer Book Society has been commemorating the anniversary on 21st March of the martyrdom of Thomas Cranmer, burned at the stake in Oxford's Broad Street.



The church of St Michael at the North Gate, Oxford
Photo: Marilyn Cox

This year, for the first time, this was expanded into a full-day national event, with around 120 people attending in total, including Society members from around the country, plus some local non-members. Notwithstanding that 21st March falls outside the university term, it was encouraging to see a younger contingent present.



The Revd Marcus Walker addresses the congregation
Photo: Marilyn Cox



Processing to the Martyrs' Memorial
Photo: Marilyn Cox

The proceedings began with a service of Matins at St Michael at the North Gate, the City Church of Oxford: this was conducted by the new vicar of St Michael's, the Revd Anthony Buckley, and the sermon was delivered by the Revd Marcus Walker, Rector of St Bartholomew the Great, London's oldest parish church.



At the site of the martyrdom in Broad Street
Photo: Marilyn Cox

At the conclusion of the service, the congregation processed to the site of the martyrdom for a moment of remembrance, and thence to the Martyrs' Memorial, where a wreath was laid.



The wreath
Photo: Marilyn Cox

After lunch, which was held in the hall of nearby Balliol College, the afternoon programme took place at Pusey House. The Revd Dr Robert Wainwright, Chaplain of Oriel College, spoke on the theme 'I believe in the English Reformation'. After tea, the Revd Dr George Westhaver, Principal of Pusey House, addressed 'The Prayer Book and the English Reformation'.



Geoffrey Horne, Oxford Branch Chairman, lays the wreath *Photo: Marilyn Cox*



The Revd Dr Rob Wainwright speaks in Pusey House Chapel *Photo: Gerry Lynch*



The Martyrs' Memorial, depicting Thomas Cranmer. (Its other faces depict Bishops Ridley and Latimer)
Photo: Marilyn Cox



The Revd Dr George Westhaver speaks in Pusey House Chapel
Photo: Gerry Lynch

The proceedings concluded with Pusey House's regular Evensong at 5.00p.m.

It is hoped that we will be able to publish the texts of the talks and the sermon in due course.

Where there's a will

David Richardson

The quick and the dead' is the way the Book of Common Prayer's Creed describes the living and the departed, and many of the latter have played valuable roles in ensuring that the former gain maximum value from the Prayer Book.

In recent years legacies in the wills of Prayer Book enthusiasts have helped the Prayer Book Society to achieve its twin aims of encouraging rediscovery and use of the majesty and spiritual depth of the Book of Common Prayer at the heart of the Church of England's worship.

Their generosity has been of particular benefit to young people, many of whom are discovering the Prayer Book for the first time and embracing it enthusiastically.

They include some of the 50 Oxford ordinands—the clergy of tomorrow—who attended a special evening seminar organised by the Society.

Talks and discussions during the event, dubbed 'Old Wine'—the name inspired by the line in St Luke's Gospel: 'No man also having drunk old wine straightway desireth new: for he saith, The old is better' (Luke 5:39)—helped to develop the ordinands' interest in the practicalities of using the Book of Common Prayer for church services.

Legacy income of just under £2,000 was used by the Society to fund the event, which was so successful that similar ones are being held in other locations, including Cambridge and London.

Old Wine was one of the first major initiatives launched by John Service as Churches and Clergy Co-ordinator. Since then, the investment of legacy income in John's salary and expenses has paid off many times over as he continues to strengthen links, activities and awareness of the Prayer Book among churches, theological colleges and schools nationwide.

The value the Society attaches to work with ordinands is underlined by the way it gives every new Church of England ordinand a free copy of the Book of Common Prayer at the start of his or her training.

More than 900 copies have been distributed in the past twelve months to men and women being ordained to minister in churches across the country. That figure is the highest for many years, but the generosity of those who have died leaving money to the Prayer Book Society has helped to fund this year's £14,000 bill for issuing the Prayer Books, as well as copies of Paul Thomas's instructive book,

Using the Book of Common Prayer.

Generous bequests in wills have also played a key role in enabling the Society to supply Prayer Books to churches unable to afford the copies they need.

Recently, two donations to the Society—a bequest and a lifetime gift—were used to pay for 250 brand new copies of the Book of Common Prayer in support of a plan by the Dean of Exeter, the Very Revd Jonathan Greener, to reintroduce use of the Prayer Book during services in the city's 618-year-old cathedral.

Work with schools is increasing, too. Thanks to a £1,200 legacy, the Society has established valuable new links in the education field by taking part in the national conferences for school chaplains since 2015.

Organised biannually by SCALA (the School Chaplains and Leaders Association), the most recent conference in Liverpool, entitled *Growing the Kingdom of God*, attracted 150 delegates from across the country. The Prayer Book Society ran a series of bespoke workshops with the theme *Tradition Speaks to Youth*.

The value of the SCALA conference is underlined by the fact that, for the first time, three schools have been signed up as Corporate Members of the Society. They are Winchester College and Downe House School near Newbury—both of which have chapels—and Sussex House School in London, where pupils attend weekly services at the nearby church of St Simon Zelotes, also a Corporate Member.

'All this has been achieved largely through prudent use of money left to us in wills,' says the Society's Treasurer, Paul Meitner. 'If people continue to do so—and we hope they will—we will be able to build significantly on this initial success. As they say, where there's a will, there's a way.'

The Trustees of the Society recognised the importance of legacies by writing to all members in 2015 to ask them to consider naming the PBS in their wills. Those who pledged a legacy gift were invited to join the '1662 Circle'. The number of Circle members now stands at 61. I will be writing again to members this summer to renew the invitation. There will be a special event for Circle members—Choral Matins followed by lunch—at a church in central London on Saturday, 26th October.

David Richardson is the Prayer Book Society's Deputy Chairman and Director of Fundraising.

Co-ordinator's column

John Service



Churches and Clergy Co-ordinator

I am employed full time as Churches and Clergy Co-ordinator based at the Society's office at Copyhold Farm, near Goring on Thames. My job consists largely of liaison between PBS Clergy (especially ordinands) and PBS places of worship (including PBS Corporate Members).

Branch visiting

I am always keen to attend Branch AGMs and events and to give a short report to Branch members on the Society's projects and activities. I already have several visits planned for 2019 and would welcome other Branches informing me of their programmes so I can make arrangements as appropriate.

Recent Branch visits in 2019

The following Branches invited me to give a presentation on my work:

- Oxford
- Carlisle
- Chichester West
- London & Southwark (AGM).

On 6th April, I attended the Branches Representative Council at St Marylebone Church in London and gave a presentation on my work over the last twelve months.

Future Branch visits

- Blackburn
- Ely, 'Old Wine' event
- Guildford
- Chichester
- Lichfield
- Liverpool.

Oxford Cranmer martyrdom commemoration 2019

My brief was to transform this hitherto annual Oxford Branch event into a national day festival.

Last year, Matins was followed by processions and lunch in a local restaurant—40 people attended the service and twenty the lunch.

This year, Matins and the processions were followed by a lunch at Balliol College and two lectures and tea at Pusey House—120 people attended the service and procession, 76 enjoyed lunch and 100 people went along to the lectures in the afternoon.

A similar, high-profile event is already being planned for next year's Oxford commemoration.

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HRH The Prince of Wales celebrates thirty years of the Cranmer Awards

In 1989, the Prayer Book Society launched an annual competition for young people aged eleven to declaim from memory passages from the 1662 Book of Common Prayer. Originally known as the Thomas Cranmer Schools Prize and with just five regional heats, the competition was the brainchild of Charles Moore, then Editor of *The Spectator*, and featured a distinguished panel of judges, chaired by the novelist P. D. James. The highlight of the event was the prize-giving, with the prizes presented by HRH The Prince of Wales.



Nicholas Hurst (Chairman, Cranmer Awards Committee) and Prudence Dailey (PBS Chairman) greet The Prince of Wales as he arrives at Lambeth Palace

Over the following thirty years, the competition—soon rebranded the Cranmer Awards—has gone from strength to strength as the number of local heats has significantly expanded, with a total of twenty-eight finalists taking part in 2019 across the Junior (11–14) and Senior (15–18) sections. It was an especial delight that HRH The Prince of Wales, Patron of the Prayer Book Society, was once again with us to present the prizes at this year's Final, which took place at Lambeth Palace, the official residence of the Archbishop of Canterbury in London.



Owen Marshall recites his chosen passage

Speaking about the Book of Common Prayer, the Prince said: 'It is a crucial part of our heritage and this is, I think, the particular point; we mind about our churches, our cathedrals, our buildings, but also our language is important. When you think how much importance, fortunately, is paid to Shakespeare,



HRH The Prince of Wales and Merriel Halsall-Williams listen to the recitations

the Prayer Book Society still works so hard to spread the word about the Prayer Book and its value.' He added: 'And as I'm sure many of you understand, as I do, as you get older, the words in the Prayer Book mean more and more and more.' The full text of His Royal Highness' remarks can be found on his official website at: www.princeofwales.gov.uk/speech/remarks-hrh-prince-wales-prayer-book-societys-30th-cranmer-awards-lambeth-palace



HRH with all the finalists

This year's junior prize winners were first: Owen Guy Marshall (12), from The Judd School, Tonbridge, whose home is in Cross-in-Hand, East Sussex; second: Edward Thomson (12), who attends The Pilgrims' School, Winchester, and lives in Haywards Heath; third: Jessica Macfarlane (14), from the church of St Martin of Tours in Epsom, Surrey.

Senior prize winners were first: Joseph Oxtoby (15), a pupil of Gresham's School, Holt, from Paston, Norfolk; second: Jemima Shepherd (16), from King William's College in Castletown, Isle of Man, whose home on the island is in Foxdale; third: Rose Beadle (15), who is at Sexey's School in her home town of Bruton, Somerset.



HRH chats to competitors

Following the prize-giving, the judges and many of the guests were presented to The Prince of Wales, and talked to him about their work for the Society. The judges included the Hon. Mrs Mary Pearson, daughter of the late Lord Charteris in whose memory the Martin Charteris Memorial Fund, which finances the Cranmer Awards, was endowed. Also present was Anthony Kilmister, who had been Chairman of the Prayer Book Society when the Awards were first instituted, and is now a Vice-President of the Society.



Senior First Prize winner Joseph Oxtoby recites his piece



HRH The Prince of Wales applauds the Cranmer Awards finalists

Grateful thanks, as ever, are due to those whose hard work made the event possible, and particularly to Merriel Halsall-Williams, National Administrator (who had intended to retire this year, but has generously agreed to carry on for another year while the search for her successor continues). The Society is also especially grateful to Nicholas Hurst, erstwhile Chairman of the Cranmer Awards Committee, who



PBS Company Secretary Hilary Rudge and Deputy Chairman David Richardson are introduced to The Prince of Wales

stepped down following the Finals, and to Hilary Rudge, who succeeds him in this role; and also to Ian Woodhead, who for many years has helped to ensure that the Finals run smoothly, and who has also now retired.

The Prayer Book Society has produced a short video of the proceedings, which can be accessed via a link on the homepage of the Society's website: www.pbs.org.uk

Photos: Darren Fletcher Photography

A dig in the ribs

Nick Butcher

The Treasurer of the PCC reached for her early morning cup of tea and nudged the Churchwarden aggressively in the ribs. 'I've just paid out the annual subscription to the Prayer Book Society. What are we doing as a Corporate Member to justify our membership? Shouldn't we be more proactive?'

The Churchwarden sighed. Getting up to let out the Labrador at 6.15a.m. was bad enough, but questions of this sort being thrown at a chap just before *Bach Before Seven* on Radio 3 was going too far. However, 46 years of experience had taught him not only to recognise a rhetorical question when he heard one but also the futility of resistance to the Treasurer, whom he knew had the full support of the Secretary (i.e. herself)...

So, it was time to put on thinking caps. Thinking is thirsty work and the occasional glass of red wine proved essential to the creative process. Eventually, it was decided that we would organise a day of worship comprising a series of services using the liturgy of the Book of Common Prayer. It would be called 'The Exciting of Piety', derived from the Preface to the BCP:

Our general aim... in this undertaking was... to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God.

We began with Morning Prayer, read without hymns or a sermon. After coffee, the Litany, followed by Holy Communion. Prior to Communion, the team of Benefice bell ringers joined us to ring the magnificent set of six church bells. We adjourned to the nearby village hall for lunch and thereafter to listen to a talk: 'What the Prayer Book means to me' by James Marston, an ordinand at Westcott House in Cambridge, and a popular *Eastern Daily Press* journalist.

After a short break to 'take the air' and enjoy the warm spring sunshine, the day concluded with Choral Evensong led by the Benefice choir under the direction of Michael Nicholas, former Organist and Master of the Choristers at Norwich Cathedral, who had composed an anthem specially for the occasion. This concluding service attracted a congregation of 80.

It was a special day. Piety was indeed exciting. The congregation gave generously and the Treasurer was happy. She has promised to pay the PBS subscription again next year.

Nick Butcher is Churchwarden of Halvergate (a PBS Corporate Member), a small parish in rural East Norfolk famous for its wide expanses of grazing marshes. An average congregation of twelve enjoys the Prayer Book for all its services.

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The Litany—that fourteenth petition

Neil Inkley

I love the Litany. There could not be a more comprehensive prayer compendium and the suffrages are sufficiently generic to allow the individual to attach to them, mentally, specific personal issues that come under the subjects concerned. Add to this a really good precentor and choir singing the service to Tallis's majestic and moving setting, and one is at heaven's gate.

Generally, as one would expect, the petitions are to God for his granting of circumstances to the betterment of mankind. Petitions 1–5 are for mercy and our sparing. Petitions 6–13 are for deliverances and the means by which they are obtained. Then comes 14, of which more later. Petitions 15–18 are for the Royal Family, 19 is for the clergy, 20–21 for civil governance and 22–23 for peoples and nations. Petitions 24–27 are for conformances (to commandments), grace and strength, 28–30 for protection against certain dangers, 31 is for mercy, 32 for the spirit of forgiveness, 33 for the use of the fruits of the earth, 34 for true repentance. Then petitions 35–41 are for mercy and the hearing of our prayers.

In each and every instance, the request is

Godward for him to cause the various benefits for mankind.

But what about the fourteenth petition?

It begins in the manner of all the other petitions: 'We sinners do beseech thee to hear us, O Lord God'. And then things change, seeming to ask God to do something more directly for himself: 'and that it may please thee to rule and govern thy holy Church universal in the right way'. There is an implication here that God might get it wrong and that our prayers might help him to obviate this! There is also an implication of a human judgment as to what is the right and the wrong way. Wouldn't one expect this petition to go, 'and to cause those who rule and govern thy holy Church universal to do it the right way'? Is this seeming lack of consistency and theological logic something that has been misinterpreted in the translation or is there some other explanation? I am sure there must be readers who have answers to this but I cannot find those answers. Perhaps they will appear in these pages shortly...

Neil Inkley is Vice-President of the Prayer Book Society.

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Correspondence

Dear Canon Hawes,

I am writing as one who served for more than thirty years in the Royal Air Force in response to Dr David Fuller's letter about last year's Festival of Remembrance in the Royal Albert Hall. Also as one who, the following day, had the privilege of marching past the Cenotaph with other members of the unit that, some years ago, I had the good fortune to command.

It is not clear to me if Dr Fuller was criticising the choice of music or the fact that the performers were applauded. If the former, I believe he should be pleased by the very fact that Christian music was included in the service. Given the ethnic make-up of today's armed forces it would not have been out of place for music or chants from other religions to have been performed. If he did not like the applause I can only say, 'Why not?' In reflecting an aspect of modern worship it certainly did not detract from the overall dignity of the occasion.

Having over the years watched many Festivals of Remembrance (going back to the days when some of the Chelsea Pensioners present served in the Boer Wars) I am grateful for the way in which The Royal British Legion and the BBC have gradually revised and updated the format of the Festival. I was definitely not affronted in any way by the latest offering of remembrance.

Yours sincerely,
David Packman

Dear Sir,

I was most interested in Revd Mark Broadway's recent article on the Visitation of the Sick, especially his comments on 'Peace be to this house...' Although pronouncing a blessing *ex cathedra* is, as he correctly points out, distinctly clerical, there is also of course a broader tradition of invoking, rather than pronouncing, benison—for example in the traditional Irish 'God save all here!'

I confess I often pray such words not only when visiting domestically but also, for example, on arrival at my local Air Training Corps Squadron after a day's engineering work, having prepared myself by Evening Prayer on public transport en route to step from one role into another! I'm reminded of the Jewish *mezuzah*, the little scroll box on the right of a doorpost containing the first words of the *Shemah Yisrael*, our Summary of the Law (Deuteronomy 11:20), in obedience to the ancient instruction of Deuteronomy 6:9.

I pray that my presence might be some sort of blessing by God's good graces, and that I might also be blessed in that place through the eternal love of him who is in every place—though I have been known to comment on the Irish blessing when entering a particularly facetious Adjutant's office, 'God save all here—appearances notwithstanding'; 'peace' in a cramped corridor of cadets is often an inward and spiritual peace rather than anything outward or visible...

Yours most faithfully,

Dr Malcolm Toft

Reader, the Parish Church of St Andrew,
Newcastle upon Tyne, and Padre, 131 Sqdn
(City of Newcastle)

Sir,

We live in a world of advertising jingles, slogans and sound-bites. There is a phrase known to most churchgoers because it is used within many and varying liturgical presentations. It is, 'Hold fast to that which is good'. Prefaced with your identification I think it would be a good persuasive slogan for our cause: 'The Book of Common Prayer. Hold fast to that which is good.'

Neil Inkley

Erratum

Apologies to Bryn Tyrfel whose surname was incorrectly spelt Turvel in the last edition of *The Prayer Book Today*.

Stranger in the temple Sandringham 2019

I am a stranger in this temple
Where the sleeves of the angels
Hang, open mouthed, above my head,
Overshadowed by their wings.
There is no time to read the many marbled walls,
Or to look into the depths of the ecclesiastical
silver.
I occupy a narrow pew to hear the words of God,
clear spoken,
And anthems and prayers
Such prayers as will answer for all time,
And lead us to eternal life.

Jane Moth

The tale of a Prayer Book

John Dearing

This story concerns a sort of relative of mine—my mother's brother-in-law's father—and a Prayer Book with an adventurous history.

Sidney Gillett was born in 1897, the son of Alfred and Sarah Anne (née Weaver) who had married in Dundry, Somerset, near Bristol in 1888. He was among the younger of their eight children. Aged ten or eleven, he would accompany his mother to Bristol market on Saturday nights with a handcart on which they would load meat supplies for the next few days' meals. On one of these expeditions he discovered, in the vicinity of Dundry churchyard, an old Prayer Book. An inscription dated 1726 showed that it had been the property of 'Hester Shephard her book' and 'gave [sic] to her by Madam Hacche of Allor house in Devon'.

Research shows that Shephard was Hester's married name and that she and her husband James had a son, John, who died aged three. John was baptised at St Andrew's, Chew Magna, near to Dundry, in 1729 and buried there in 1732. Madam Hacche can be identified with Ann Hacche, daughter of John Hacche, who was baptised at South Molton in Devon in 1688. The Hacches, it seems, were a wealthy local family.

The subsequent history of the Prayer Book is difficult to trace, nor is it clear whether young Sidney made any attempt to locate its present owner, but it certainly remained in his hands for the rest of his life, travelling with him to Hanham, Gloucestershire. There he became the village blacksmith, having trained as a farrier during his World War One service in France. When he died in 1976, the Prayer Book passed to his elder son, Maurice (better known as 'Gill'), and when Gill died in 2016 his widow, Ruth, decided it was time to return the Prayer Book to Dundry where it had come from. So it was that in November 2018 she, accompanied by her younger son, Matt, visited the church of St Michael's, Dundry, where the Churchwarden, Kathy Woodward, gratefully received it, and where it will be displayed in a glass case.

The 1662 Book of Common Prayer is not commonly used at St Michael's Church these days. We, nevertheless, express the hope that this old Prayer Book, with its unusual history, will inspire future generations to explore its riches.

With thanks to Ruth Gillett, Matt Gillett and Kathy Woodward, Churchwarden of St Michael's, for helping in the preparation of this story. Ruth is my late mother's sister.

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News from the Branches

Coventry

Junior Cranmer Awards

The Coventry Branch of the Prayer Book Society took a step into history this year by being the first Branch in the country to hold a Junior Cranmer Awards competition for children from Church of England primary schools.

The Branch wished to give a platform for this age group not only to learn passages from the Book of Common Prayer but also to be encouraged to gain confidence in public speaking.

It was evident during the heats that the pupils had all done very well in coming to grips with the proposed passages, particularly since for some—if not all—it was the first time they had met the language of the BCP. At this stage they were allowed to read their passages. By the time the Finals came, the pupils had to recite by heart the passages chosen by the Branch, and their confidence in



Branch Chairman Sheila Cole presents the winning school's cup to Temple Grafton Primary School. The Archdeacon Pastor, The Ven. Sue Field, who presided over the judging, looks on *Photo: Louise Beale*

both learning and delivering them was quite inspiring. Public speaking was certainly no challenge for them!

The committee was supported by Bishop Christopher of Coventry in its involvement with primary schools in the diocese, and tremendous help in the administration was given by the staff of the Diocesan Board of Education.

The Final was held on Tuesday, 2nd April at St Gabriel's C of E Academy at Houlton near Rugby. Members of the Branch judged the heats and the two Branch judges in the final were chaired by the Archdeacon Pastor of Coventry, The Venerable Sue Field.

Nineteen pupils from nine schools qualified from the various heats held before Christmas. Each pupil recited from memory a passage or passages from the Book of Common Prayer. The choices were: Psalm 23; Psalm 46; Psalm 100; Psalm 121; the Magnificat; the Epistle for Quinquagesima; the General Thanksgiving; the Collect for the Seventh Sunday after Trinity; the Collect for the Nineteenth Sunday after Trinity; the Third Collect at Morning Prayer and the Second Collect at Evening Prayer.

Each pupil who took part in the Finals received a copy of the *Lion Handbook to the Bible* and the winner received a book token; each school received a library copy of the Book of Common Prayer (our thanks go to the Society who provided those books for us), and a cup was presented to the school



Kristian Tinker and Barnaby Richards of Temple Grafton Primary School holding the cup they have just won *Photo: Louise Beale*

of the overall winner.

The result of the Final was:

- 1st Kristian Tinker of Temple Grafton Primary
- 2nd Barnaby Richards of Temple Grafton Primary
- 3rd Daisy Wagstaff of the Canons Primary.

Exeter

St Clement's Church, Powderham (Corporate Member) held a Choral Evensong on Passion Sunday, 7th April. The service was sung by The Heritage Singers to the setting by Noble in B Minor. The choir regularly sing Evensong at churches mainly in South and East Devon.

Canon Ken Parry preached an excellent sermon connecting Cranmer and Passiontide.

The congregation/choir of 70 subsequently enjoyed refreshments (including delicious lemon drizzle cake) provided by members of the congregation.

St Clement's only has BCP services at 11a.m. on Sunday mornings, alternating Matins and Holy Communion.

Salisbury

On 21st March, 50 members of the Salisbury Branch, together with the South-West Area Trustee, Mr Dick Wilkinson, attended the Prayer Book Holy Communion in the magnificent Sherborne Abbey. The celebrant was the Revd Canon Charles Mitchell-Innes, Branch Chaplain, assisted by the Revd Hugh Bonsey.

After the service, the Branch members crossed the road to Digby Hall for lunch, organised by the committee.

On Saturday, 27th April, more than 60 PBS members gathered at Wilton to hear our Ecclesiastical Patron, the Rt Revd and Rt Hon. The Lord Chartres, speak about the BCP and its role in our church

and nation today. The meeting, which began with the (brief) Salisbury AGM, was hosted by the Salisbury Branch. We were delighted to welcome visiting members from other local Branches.

Bishop Richard spoke at length about the origins of the BCP as part of a 'social and spiritual revolution' in the Tudor church, which transformed worship from what had been largely a spectator sport to an event in which both clergy and laity became deeply engaged. No longer did the people watch from afar: they were drawn into an interactive experience that touched both the heart and the mind. He spoke of the debt the BCP owes to the early Fathers and how that legacy draws us towards the mystery of God experienced in the BCP liturgy, and characterised this tradition as 'a living stream of spirit-filled wisdom'.

But we were not left nodding in comfortable agreement. Bishop Richard also challenged us not to allow this glorious tradition to become 'traditionalism', a mere 'obstinate attachment'. He observed that there is need for 'a fresh narrative for the English nation' and that we have a pattern for this in the way the BCP favours the middle way. The bishop concluded his comments with the observation that Cranmer set out to create a prophetic and visionary community founded on the generosity of God, and left us to ponder our role as a society in bringing that contribution to a new narrative for the nation.

Truro

The Primer of 1553

To be an authority on a particular subject is a wonderful gift; to be able to share that knowledge in an erudite and digestible fashion is

another.

Revd Professor Andrew Lewis, Prebendary of Marnays in the Collegiate Church of St Endellion, exhibited both skills, much to the delight of members of the Truro Branch of the Prayer Book Society at its AGM on Sunday, 28th April, when he spoke on the subject of 'The Primer of 1553'.

The speaker began by saying he suspected that, although his audience was well acquainted with the 1662 version of the Prayer Book, it was probably not the case with the 1553 Primer. He explained how, in the mediaeval church, there were not many liturgical books. There were Books of Hours for personal prayer and some Breviaries and Missals—but in none of them were there helpful rubrics.

As a relevant 'aside', Professor Lewis drew his audience's attention to the following wording from the introductory 'Concerning the Service of the Church' from the 1662 Book of Common Prayer:

Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

So, as a consequence, there was an incentive to better assist congregations at worship and guide individuals in their private devotion—and Primers fulfilled this purpose. The advent of printing gave new impetus to the production of these texts and Books of Hours became highly personalised.



Pictured (from left): Revd Canon Pat Robson, Revd Professor Andrew Lewis and Revd Hilary Spong

The 1553 Primer can be seen as an intermediary document in making worship more accessible to the public. It contained some text in Latin and some in English, including the Lord's Prayer. The liturgy largely followed the pattern of the Sarum Order. Psalms were reduced to a minimum and it provided a different set of readings and a different Litany.

Although Edward VI's Primer (1553) borrows much of its content from the 1552 Book of Common Prayer, it still retains aspects of the mediaeval liturgical tradition. Following Edward's death in July 1553, it fell into disuse throughout the reign of Queen Mary, although the publisher did try to 'tweak' it to give it wider appeal. Later 'Latinised' versions of the Edwardian Primer were produced and their appearance is a hallmark of the degree of 'religious instability' that prevailed at the time.

Professor Lewis went through the contents of the 1553 Primer and explained that it is useful to compare them with those of the

Book of Common Prayer (1552); especially its commencement with a Kalendar, The Catechism, Graces before Dinner and Supper and a chapter entitled 'Before thou pray'. In this chapter appears a general prayer into which has been inserted an exhortation to pray specifically for one Thomas Cottesford, a Protestant of whom little is known other than that he was probably subcontracted into assisting with the compilation of the liturgy of the 1553 Primer.

As previously mentioned, no attempt is made in the 1553 Primer to go through the entire Psalter. Rather, psalms are selected and grouped together to 'shoehorn' the mediaeval tradition into the Primer format.

Professor Lewis quoted passages from the 'Sundry Godley Prayers for Divers Purposes', which appear at the end of the 1553 Primer. This series of revealing intercessions speaks in extremely unflattering terms about certain groups of people, such as bishops, landlords and lawyers, whilst praising 'gentle men' and offering salutary advice as to the appropriate behaviour of

'maids'.

Concluding—and with his tongue firmly in his cheek—Professor Lewis suggested that many of these prayers might provide highly pertinent material for intercessory prayer in today's world!

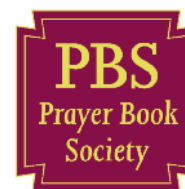
Prior to this presentation, assembled members of the Truro Branch had held their AGM and welcomed their new chairman, Revd Hilary Spong, who, in turn, thanked the retiring chairman, Revd Canon Pat Robson, warmly for her 'enthusiastic and positive leadership' spanning eight very busy years, which had seen the Truro Branch of the PBS 'go from strength to strength'.

The day ended with Sung Evensong in the Church of St Ladoca, Ladock, conducted by our Honorary Chaplain, Revd Canon Jem Thorold.

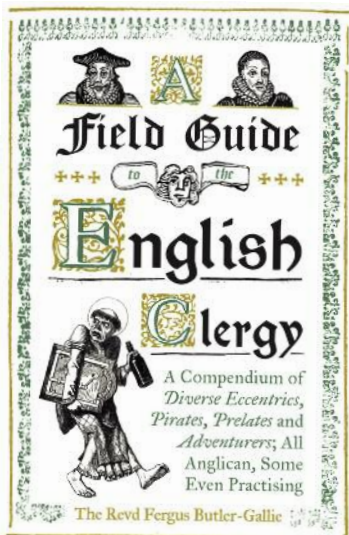
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The Homilies. John Griffiths. 1859 Ed. (2006) Sbk, 438pp. With the BCP and the King James Bible, the third member of the great Anglican triad, 'appointed to be read in churches'. The entire First and Second books of Homilies.

59 £16.99
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The Book of Common Prayer: A Biography. Alan Jacobs. (2013) Hbk, 256pp. In this 'biography' Alan Jacobs traces the life of the BCP from the English Reformation to the modern era. 'Within a mere 200 pages one could not wish for a more engaging introduction to the history of the Prayer Book. It is beautifully written and produced, and would make a perfect gift... This is a triumph of compression and lucidity.' David Martin, Church Times

101 £1.50
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100 £8.00
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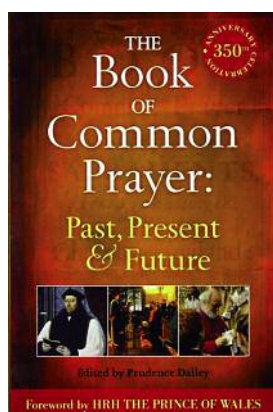
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Forthcoming Events

Salisbury

The next event will be the Annual General Meeting on Saturday, 27th April at 2.15p.m. at the Wilton Community Centre, Wilton, when the speaker will be The Rt Revd and Rt Hon. The Lord Chartres KCVO, PC, our Ecclesiastical Patron.

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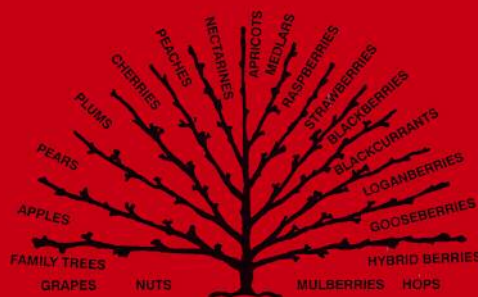
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The Aims of Our Society:

- To respect the Monarchy; Duty to our Sovereign and our Country
- The cause of England and Englishness

In accordance with our Constitution, the **Objects of the Society** are:

1. To foster the love of England and to strengthen England and the Commonwealth by spreading the knowledge of English history, traditions and ideals.
2. To keep fresh the memory of those, in all walks of life, who have served England or the Commonwealth in the past in order to inspire leadership in the future.
3. To combat all activities likely to undermine the strength of England or the Commonwealth.
4. To further English interests everywhere to ensure that St. George's Day is properly celebrated and to provide focal points the world over where English men and woman may gather together.

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Membership Application Form

Name: Email:

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Where did you hear about the Society:

I / We wish to further the Aims and Objectives of the Society (as printed in the 'St George For England' Journal) and now apply for membership of

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Signature: Date:

For more information or a brochure on the Society, please contact us at Head Office:

Address: The Royal Society of St George, Enterprise House, 10 Church Hill, Loughton, Essex IG10 1LA, England

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Our Society is non-political, non-racist, non-sectarian and membership is open to all those who agree with our aims and objectives.

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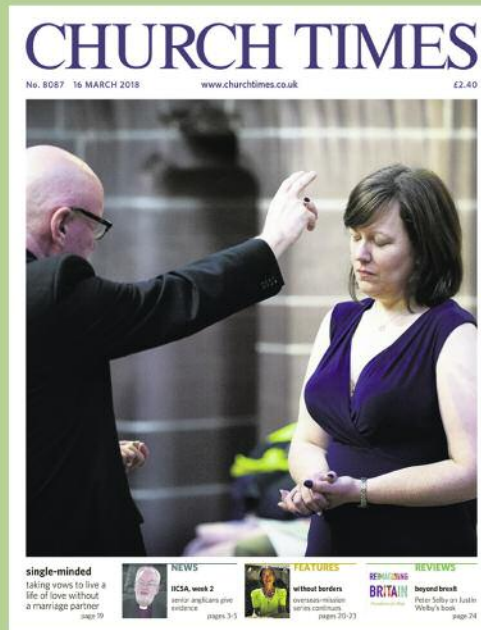
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