



# TEACHING CRICKET TO THE YANKS



This document contains: --

## **The Cast List for the Movie (Parts 1 and 3) and for the Prequel (Part 2)**



### **Overview**

#### **Part 1 Brief Synopsis**

#### **Part 2 Brief Synopsis**

#### **Part 3 Brief Synopsis**



**Then follows the subject matter covered by**

**The Hon Georgia Paicecott in her TV special**

**"The Book of Common Prayer"**

***[for the use of the Director, whose call it is]***

---

© March 2022 Property of QUEENSLAND TRUCKIE'S MATE

THIS DOCUMENT IS SOLELY OWNED BY QUEENSLAND TRUCKIE'S MATE and is intended solely for use as an entertainment. QUEENSLAND TRUCKIE'S MATE retains exclusive and inalienable rights to this document, which may not be reproduced in any way without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. Any disclosure, reproduction, copying, distribution, or other dissemination or use of this document or of the intellectual property contained in this document is strictly prohibited without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. (www.qld-tm.net.au)

## The Cast List for the Movie (Parts 1 and 3) and for the Prequel (Part 2)

### GEORGIA

The Right Honourable Georgia Paicecott provides the love interest for Rozzo. Her mother was Mistress of the Chapel Ambry to her Late Majesty Queen Elizabeth.

Point 1: Georgia hosted a hugely popular TV show which covered the Book of Common Prayer as introduced by King Edward VI. From there, Georgia touched on the Pilgrim Fathers. This TV show was a triumph. It was introduced into the US (with great fanfare) around the time of our Prequel. The effect of this learned discussion upon many Americans was inspiring. Rozzo Dezario was one such fan.

Point 2: Georgia will follow her successful TV appearance by hosting around 6 programs whereby she will educate American ladies in the sport of cricket. Her show will be named "The Popping Crease".

*The idea here is that "where the women go, the men will follow".*

### ROZZO

Rozzo Dezario.

Love interest for Georgia.

A superb mimic (as well as being an exceptional athlete and baseballer) Rozzo is jumping through hoops to escape the wrath of his erstwhile Chicago gang.

He flees to Australia, where Rozzo accidentally discovers that he is a very talented wicket-keeper. ***Very*** talented ...



<p><b>COMMAND PERFORMANCE</b></p> <p>Rowson &amp; Brown</p>	<p>Rowson and Brown are cricket aficionados who bob up when least expected to provide some kind of relief and/or explanation.</p> <p>Rowson and Brown comprise a lovely nod to Caldicott and Charters who were cricket buffs in "The Lady Vanishes" (1938). Photo above.</p>
---	--



<p><b>STEERING CREW</b></p> <p>(from Movie to Prequel then back to Movie)</p>	<p>Aintree &amp; Moss.</p> <p>These blokes take it upon themselves to push the plot in the "right" direction – but in fact they rip it apart.</p>
---	---

	<p>Of the pair, it is Aintree who is the more sophisticated. Moss is up for the gangland violence of Knots. Aintree gets a guernsey playing the rôle of Dr John. Moss takes on the coveted part of the Australian Governor-General Mark Davidson.</p>
--	---



<p><b>CHICAGO MOB</b></p>	<p>Knots Salme, Gator, Jemmy, Aitch, Razor, Zats &amp; Stiffs. They are stock Chicago hoods. Given the “brotherhood” theme espoused by these gentlemen, their aim is to capture and execute traitor Rozzo. Knots is a very learned man although he comes across as brutish. Also included here is Rozzo’s saviour: Valda Bereti. Note that Knots also appears in the Prequel.</p>
---------------------------	---



<p><b>AUSTRALIAN CRICKET ACADEMY HEAVIES</b></p>	<p>Nunzio Fabres, Amanda Nutall &amp; Nathan Smith-Parker. They will later be joined by the Governor-General. It becomes their job to locate a decent wicket-keeper for the Australian Test Eleven.</p>
--	---

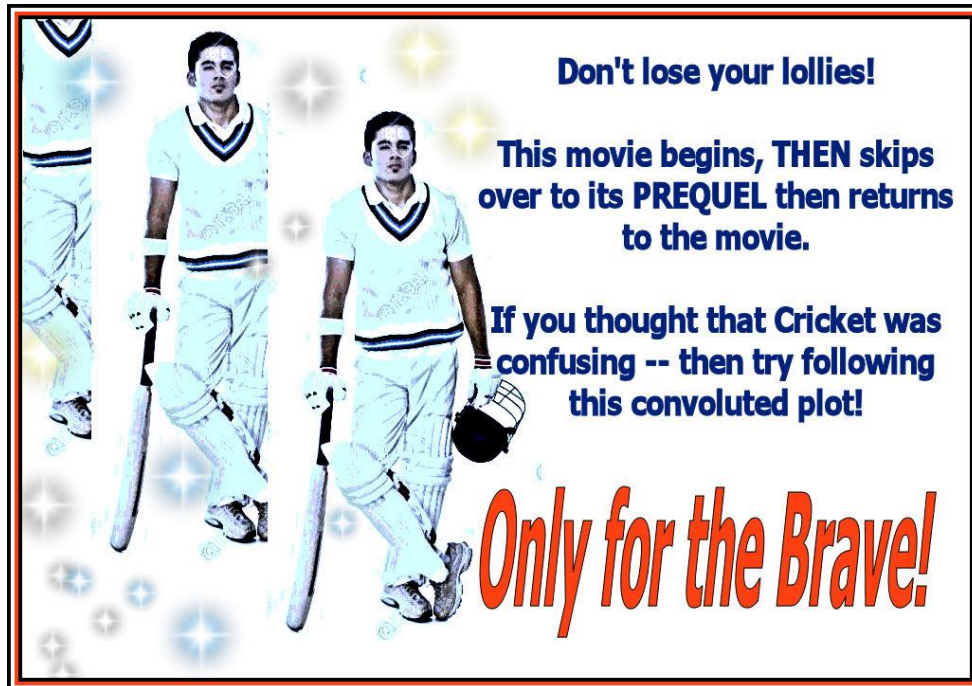


THE NORTHCOTE BOYS	Nordie, Grunt & Biceps. They provide a home for Rozzo (as he is on the run from the Chicago mobsters), and employment and introduce him to cricket.
CRICKET ANNOUNCERS (LADIES)	Fliss, Aysha & Laverna
LD & THE SOUTH AFRICAN HOODS	LD Aucamp, Scrube, Rads, Des
NEW ZEALAND BASEBALLER ROLL-CALL	Mo'aooni Savea, Nougat, Russ Bennett, Police Officer



THE US DIVINES	In the PREQUEL, we meet: Dr John (John Parland Doctor of Theology Oxford) Roger (Anglican Archbishop Roger Thessaly Manservant Ridley Roman Catholic Bishop Eric Dalton (Bishop Dalton) and Knots makes a welcome reappearance
Dr John and Roger are bonhomous learned men. The manservant Ridley is of the old school: straight-backed and no-nonsense. Bishop Dalton epitomises "evil". We overhear his private thoughts: he is a classic villain with a ginormous chip on his shoulder.	

KING EDWARD VI	The retinue of the young King (Prequel) includes: His uncle Lord Seymour, Lord Tamar, Tewkes along with several armed guards
Others in Prequel	Young shepherds and rustic carpenters



© March 2022 Property of QUEENSLAND TRUCKIE'S MATE

THIS DOCUMENT IS SOLELY OWNED BY QUEENSLAND TRUCKIE'S MATE and is intended solely for use as an entertainment. QUEENSLAND TRUCKIE'S MATE retains exclusive and inalienable rights to this document, which may not be reproduced in any way without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. Any disclosure, reproduction, copying, distribution, or other dissemination or use of this document or of the intellectual property contained in this document is strictly prohibited without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. ([www.qld-tm.net.au](http://www.qld-tm.net.au))

## Overview and Background



Let's cut to the chase.

PRIOR TO THE EVENTS OF OUR MOVIE The Right Honourable Georgia Paicecott has hosted an amazing TV show entitled "The Book of Common Prayer" which is about to launch in the USA. Not only is the subject-matter of the TV show stunningly photographed but the host Georgia is rated as one of the most beautiful women in the world. It will be heralded as a top-rating show.

If there had been a Prequel to this movie, it would have covered the activities of a group of Divines from the USA as they prepare to welcome Georgia. These Divines will be in the vanguard of her publicity tour: promoting this important TV show. They link-up with Chicago bigwig Knots Salme in an effort to ensure a smooth path for their endeavours (viz no union trouble).



But that's not all.

Georgia will also host a sports show (6 episodes or thereabouts) dedicated to encouraging American ladies to take up cricket. Called "The Popping Crease", this show will feature cricketers (male and female) from all countries. Production will begin as soon as Georgia can have time off from her other promotional work. She will fly about in the US from major city to major city.



As the Prequel begins (and again as it ends) excerpts from the show "The Book of Common Prayer" will appear. The Prequel provides back-story: King Edward VI and his off-siders cover both the early days of the Prayer Book *and* the genesis of the game of cricket.

An ancillary story focuses on the hunt for a small dagger which had belonged to King Edward VI.



There is a further twist. "Bleak House" by Charles Dickens gets a guernsey.

Enjoy!



## Brief Synopsis (Part 1)

We discover that the Australian men's cricketing eleven are in bother over their present wicket-keeper and will probably need a new one. No-one comes to mind ...

Having broken the rules of his criminal gang (headed by Knots Salme) Rozzo Dezario is now a wanted man under sentence of death. He flees the US under many disguises.

The plan is that Rozzo will land in South Africa, travel to New Zealand and from there to Victoria, Australia.

A rabid baseball fan, Rozzo tries to learn what he can of cricket in order to assist in the success of one of his disguises. Fortuitously, it is a beautiful woman (and not a bloke, as expected) who lays the groundwork for Rozzo's cricket education.

Aintree introduces us to King Edward VI who will lead us neatly into the up-coming coverage of the Book of Common Prayer.

From Chicago, we become acquainted with the erstwhile gang of Rozzo. They have a gangland execution in store for Rozzo – if only they can find him ...

We are promised (thanks, Aintree!) a sneak peak at the Prequel to this movie.

## Brief Synopsis (Prequel Part 2)

Obviously the Prequel precedes the Rozzo business of Part 1.

The New York divines provide a clean contrast to the hijinks of Knots and his cronies. They provide Knots with 2 missions. Knots is to expedite the arrival of the Hon Georgia Paicecotte to the US. As well, Knots is to locate the little dagger which once belonged to King Edward VI.

We learn that Bishop Dalton is in possession of what he believes is the missing dagger. However, he keeps mum.

Aintree, Moss, Rowson and Brown appear in Renaissance England where an

embryonic cricket game is being played by a group of shepherd boys. This happens in the presence of the boy-king.

## Brief Synopsis (Part 3)

Rozzo arrives in Australia, takes on the persona of Englishman Terry Ebley, gets a rough sort of job in the construction industry and finds lodgings in Northcote with Nordie and his mates. Quite by accident, it is discovered that this "Englishman" has never played cricket. Rozzo is a natural sportsman (boxing and baseball). So when he mucks around with his new mates, it is evident that Rozzo is a genius behind the wicket.

You don't need to be Rhodes Scholar to follow the plot here. The Australian Eleven is in urgent need of a decent wicket-keeper and here is "Terry Ebley" working his magic at the stumps.

This crazy situation is made even more amazing when Rozzo reveals to Nordie et al that he is not Englishman Terry Ebley but is in fact a Chicago gangster on the run with a mob-style execution awaiting him.

The guys who serve Knots come to grief. One of their number suffers a heart attack in New Zealand while searching for Rozzo. Another two henchmen are executed by a South African mobster whom they have upset. Again, these men were seeking out Rozzo when they met their fate.

Knots receives information that the King Edward VI dagger can be picked up in Sydney. Strolling to the shop in Sydney proves fatal for Knots, too.



## **THE BOOK OF COMMON PRAYER:**

### **Elizabethan Compromise.**

**Presented by the Right Honourable Georgia Paicecott.**

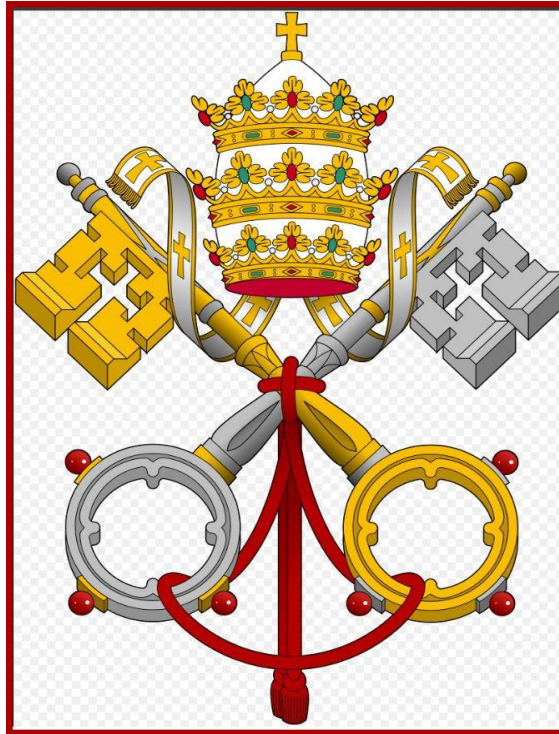


Georgia

I'm inside the oldest church in England. This is St Martin's Canterbury. It was built around 600 AD.

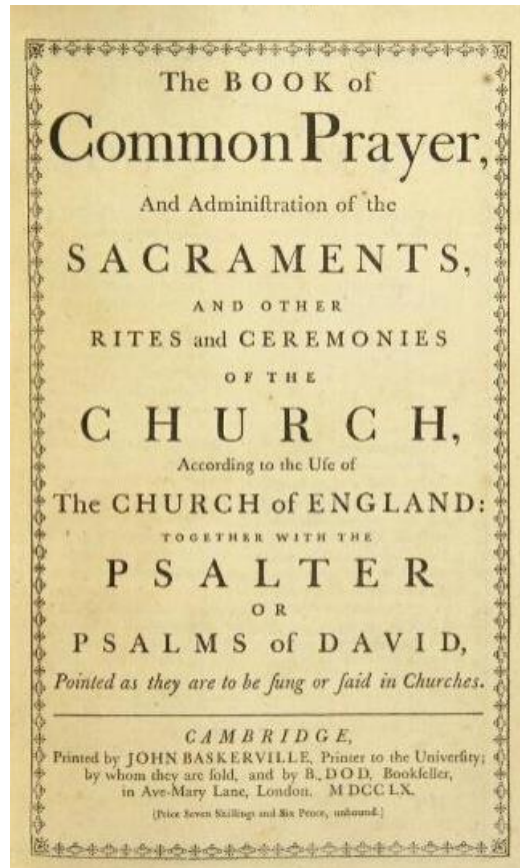
© March 2022 Property of QUEENSLAND TRUCKIE'S MATE

THIS DOCUMENT IS SOLELY OWNED BY QUEENSLAND TRUCKIE'S MATE and is intended solely for use as an entertainment. QUEENSLAND TRUCKIE'S MATE retains exclusive and inalienable rights to this document, which may not be reproduced in any way without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. Any disclosure, reproduction, copying, distribution, or other dissemination or use of this document or of the intellectual property contained in this document is strictly prohibited without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. ([www.qld-tm.net.au](http://www.qld-tm.net.au))



Georgia

Suppose that we have a woman of 40 years old praying here (or in a similar church) in 1559. When this woman was born in 1519, she was undoubtedly Christened into the Roman Catholic faith. Around her 10<sup>th</sup> birthday the King then cut ties with the Pope. Now this girl belonged to the Catholic Church in England.



Georgia

However, a church without a Pope is not the same as a Protestant church. When our sample woman is 29 years of age the Book of Common Prayer (as constructed for King Edward VI by a committee led by Archbishop Cranmer) became the only lawful prayer book for use in English churches. Now Protestantism holds sway.



Georgia

On the 21<sup>st</sup> of January 1548 the English Parliament passed the Act Of Uniformity declaring that the only legal prayer book to be used in England was that of Thomas Cranmer. This replaced the Latin Missal which had been integral to Roman Catholic worship. To clergy and laity alike, this was not simply a change: it was an upheaval.

© March 2022 Property of QUEENSLAND TRUCKIE'S MATE

THIS DOCUMENT IS SOLELY OWNED BY QUEENSLAND TRUCKIE'S MATE and is intended solely for use as an entertainment. QUEENSLAND TRUCKIE'S MATE retains exclusive and inalienable rights to this document, which may not be reproduced in any way without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. Any disclosure, reproduction, copying, distribution, or other dissemination or use of this document or of the intellectual property contained in this document is strictly prohibited without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. (www.qld-tm.net.au)



Georgia

The King died at the age of 15 and (but for a brief 9 days under the sovereignty of Queen Jane) was succeeded by his half-sister Mary in 1553. Within a month of Mary's accession, the restoration of the Roman Catholic Church (with the Pope at the helm) is accomplished in England.

The woman whose rocky life we have been following is now aged 34. She has been buffeted by the sweeping waves of religious peculiarities. And now she has returned safe to the Roman Catholic Church into which she was born.

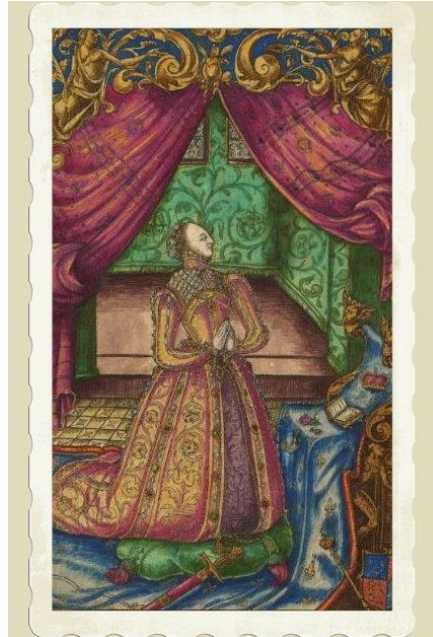
However, more is to follow.



Georgia

Queen Mary died in November 1558, to be followed onto the throne by her half-sister Elizabeth.

Our focus woman (as we know) will turn 40 in 1559. From that time until her death, one religion will now dominate England: the Church of England. And one prayer book will dominate English life: the Book of Common Prayer.



Georgia

I'm fascinated by the dilemma faced by the young Queen Elizabeth. Which way would she choose to go in matters of religion? As it turns out (and I'm paraphrasing here) the new Queen decided to cleave to the middle ground. She liked "bits" of Protestantism and she liked "bits" of Catholicism. It seemed to her very rational mind that she must allow her English subjects to simply get on with their lives. No more rocking the boat!

What her subjects needed most of all was stability, reliability and comfort.



Georgia

This program will investigate the "middle course" of Queen Elizabeth's church. She firmly believed that her trade-off would act as a compromise.

I want to look at the Elizabethan Settlement.

The Catholics grumbled at the loss of their adored objects of

devotion: their “trinkets”, their “trappings”.

The Protestants opposed superstitious displays, veneration of saints and worship of icons. The Elizabethan solution was to offer a sop to the Catholics. They might retain their beloved religious images, but they were not permitted to publicly adore or worship these “trappings”.



Georgia

What then remained in the Church of England that might be considered papist?

And what was tossed out?

How could Elizabeth cling to tradition when (from 1529) a proportion of those ideals that people knew and loved had been chucked out of the window?



Georgia

The “Ornaments Rubric” (found before Morning Prayer) is a good place to start. It includes the instruction that “the chancels shall remain as they had done in times past”. So the medieval vestments worn by the clergy were to stay, as were the cloths covering the Lord’s Table. The colours indicated the church seasons: Epiphany, Lent, Advent, Pentecost, and so on. They were to continue as before. Moderation and elasticity governed the Elizabethan modifications.



Georgia

Baptism, Confirmation and Holy Communion stayed. But belief in Purgatory and the extreme veneration of the Virgin Mary were outed.

Any tenet which was shaky (as in the vexed question of Transubstantiation) was simply ignored.

Penance, confession, bells, incense, chanting, services in Latin – all these trappings of the normal Roman Catholic service were gone. Parishioners might hold prayer beads; but there was nothing in the Church of England that came anywhere close to the dogmatic Catholic Rosary prayers. Much of the spiritualism and mysticism has been hacked away.



Georgia *voice-over*

It is a small book containing all manner of information. There are hymns, texts from the Bible, charts and tables of all kinds (for instance the date of Good Friday, the table of kindred and affinity), order of service and so on. Above all else, it is a small book which provides continuity, comfort and balm for the soul.

Yes, it was created under the auspices of King Edward VI. Yes, it was based on the breviary and missal of the Roman Catholic church. Yes, the uppermost intention was to ensure that “everyone was singing from the same hymn sheet”. And yes – the system of belief is re-affirmed when the Apostles’ Creed is recited.

It was even from the start intended for use by a vicar ministering

to his congregation. But it was written in English such that anybody who had learned to read could dip into it whenever time permitted.

There has always been something lovely about joining other Anglicans on a Sunday morning for Morning Prayer. The vicar in his vestments. The dear children of the choir in their robes. The Lord's Table bearing the correct altar frontal indicating the church season. In a way, we are stretching back to the very earliest years after Christ's death.

This "small book" is larger than life: it is the Book of Common Prayer.

The 1950 prayer book from which I will dip belonged to my grandfather. In it prayers are dedicated to His Majesty King George VI. Well into the 21<sup>st</sup> century as we are, everything has been re-written in keeping with the times. Some of the "pretty stuff" has drifted away. Pity ... but there it is ...



Georgia

It was my grand-father who insisted that I was (and had been since birth) a Protestant. As a little girl, I was confused by that term. What did it mean?

"You're not an RC, that's what!" exploded Grand-father.



Georgia

The structure of the early church was such that it was open to

glaring abuse. Rather than bother to physically atone for wrongdoings, one could buy remission of sins. Popes, cardinals, bishops and priests grew rich on the proceeds of their Christianity. Any serious attack on these practices was met with a charge of heresy.



Georgia

It is the difference between "rebellion" and "revolution". The people might demand that the existing infrastructure of the church needs a strong hand to clean it up. That is a rebellion.

Or the people (thoroughly fed-up) might insist that the whole thing be totally dismantled and a new one set in place. Revolution.



Georgia

In the 14<sup>th</sup> century John Wycliffe and in the 16<sup>th</sup> century William Tyndale argued that a rebellion was required in the existing church to rectify the faults. The dogma and the liturgy would stay. However, the following needed urgent attention:

Corruption in the clergy (from the Pope down) – the hypocrisy of their wealth and power.

Removal of simony (cash for office).

Removal of pardoners who were swindlers selling indulgences (that is, tickets to a guilt-free Heaven bought for cash).

The secrecy of the Mass as delivered in Latin which few English people understood.



Georgia

The truth came from the Bible and only from the Bible. All the accretions which had built up over time since the Apostles walked on the Earth had to be scratched away.

Do this (said the reformers) and the church will be purified and truly Holy once more.



Georgia

There were sects who went down the road of Revolution, trying to smash the church *totus porcus*.

We shall not follow the activities of these root-and-branch extremists as they do not affect the Book of Common Prayer.



Georgia

Step back.

King Edward VI is credited with being the force behind the Book of Common Prayer. In fact, all the credit lies with his uncle and royal protector Edward Seymour. Seymour became a humanist at university and this then blossomed into a close interest in reforming the church.



Georgia

Many learned men and women embraced the enlightenment of Protestantism, namely Queen Elizabeth herself. When she was put to the task of issuing a Book of Common Prayer 1559 (based on the inceptual version of her young half-brother) she merely had to comb through (in conjunction with Matthew Parker)



**THE BOOK OF COMMON PRAYER:****Harried from the land.****Presented by the Right Honourable Georgia Paicecott.**

[Voice off with spiritual music]

*Remember that thou keep holy the Sabbath-day.  
Six days shalt thou labour, and do all that thou  
hast to do;*

*But the seventh day is the sabbath of the Lord thy  
God. In it thou shalt do no manner of work, thou,  
and thy son, and thy daughter, thy manservant,  
and thy maidservant, thy cattle, and the stranger  
that is within thy gates.*

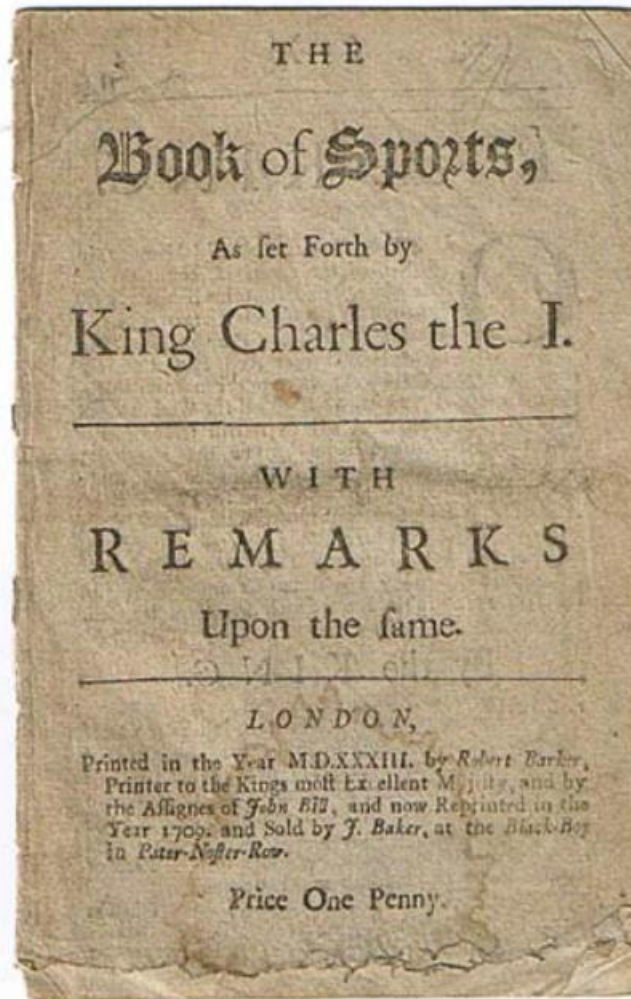
*For in six days the Lord made heaven and earth,  
the sea, and all that in them is, and rested the  
seventh day: wherefore the Lord blessed the seventh  
day, and hallowed it.*

Georgia

Clearly, Sunday was marked as a day of rest. This was not just a nice thing to look forward to. More than that, in the Book of Common Prayer (in the Holy Communion section) it is a requirement that the ten commandments be obeyed by all.

Including the fourth commandment. No work on Sundays!

However, in 1618 King James I (father of Charles I) issued the Book of Sports. It provided a list of all permissible sports that might be undertaken on Sundays and general Holy days.



Georgia

Archery received a royal nod. After Sunday services, the men and boys could make merry on the village green by getting in some target practice. This served the government nicely: at times of war, the able-bodied males were obliged to trudge off to fight. Presumably (due to their Sunday recreation) they would now be useful archers (thanks to the Book of Sports).



Georgia

The contradiction in regulation was not lost on the Puritans. How

could Sunday be hallowed if the King instructed that “work” (in that drilling for the battle of warfare ought to be considered “work”) might be performed? It became a battle of God’s word versus the King’s commands.

The government came down heavily on those who would not worship according to the prevailing norm, which required recourse to the Book of Common Prayer. This affected both Catholics and Puritans. Fiscal punishments affected all those who would not toe the line.



Georgia

Families packed up and left for new opportunities in America. Fighting native Americans on a foreign soil had more appeal than fighting against a tyrannical government at home in England.



Georgia

All things considered, there were two sides. A relatively small section of the British community left their country because they were harried from the land. Constant monetary punishments made life unbearable. Leaving was the only alternative.



Georgia

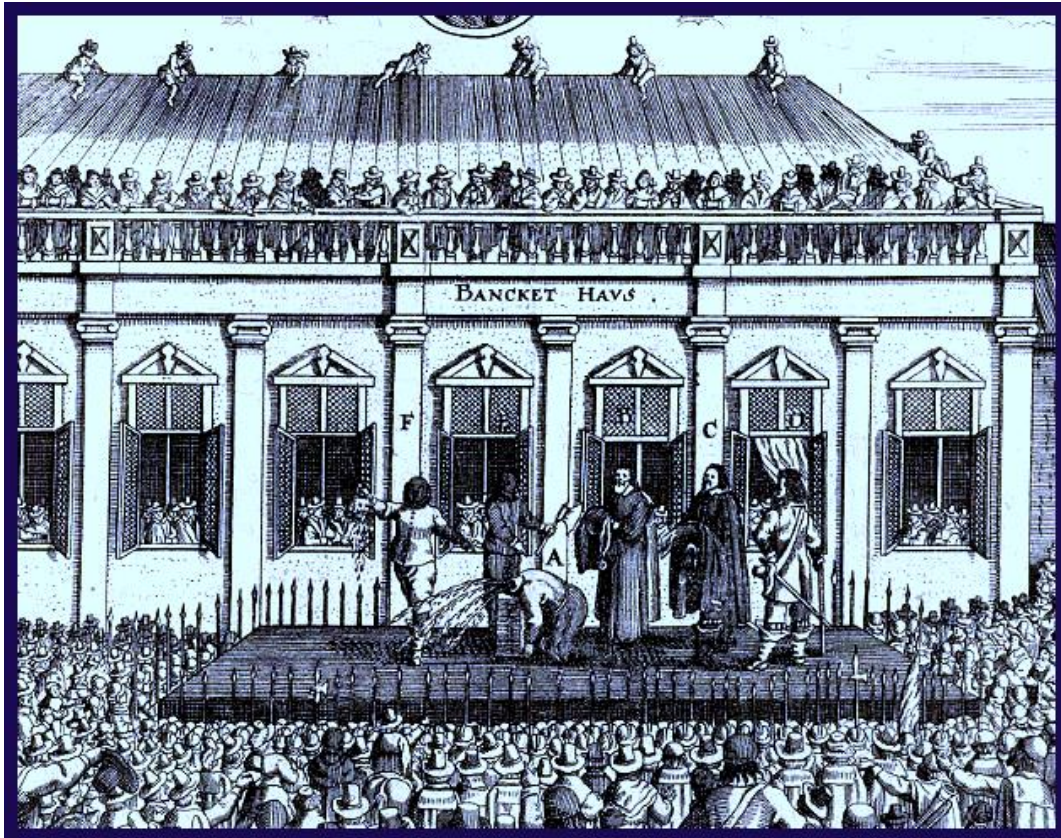
Others stayed. There were parishioners of the Church of England who were extremely happy with the Elizabethan settlement. They attended church, sang hymns, donated to the poor and joined in all the time-honoured feasts and festivals and holy days which dotted the calendar.



Georgia

But there were also English men and women who were defiant. The fervour of these Puritans surged forward during the English Civil War which culminated in the martyrdom of King Charles the

First. These people had *not* departed England to set up colonies overseas.



Georgia

However much the settlers were glad to turn their backs on British force majeure, the emigrants were appalled at the "necessary" bloodshed attached to the execution of a hallowed King (namely King Charles the First). Blinds were drawn. Prayers were said.



---

© March 2022 Property of QUEENSLAND TRUCKIE'S MATE

THIS DOCUMENT IS SOLELY OWNED BY QUEENSLAND TRUCKIE'S MATE and is intended solely for use as an entertainment. QUEENSLAND TRUCKIE'S MATE retains exclusive and inalienable rights to this document, which may not be reproduced in any way without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. Any disclosure, reproduction, copying, distribution, or other dissemination or use of this document or of the intellectual property contained in this document is strictly prohibited without the express authorisation and permission of QUEENSLAND TRUCKIE'S MATE. ([www.qld-tm.net.au](http://www.qld-tm.net.au))