

Trinity 2011

Prayer Book
Society
JOURNAL

ISSN: 1479-215X

- ✦ **Bishop Richard Lewis on the Prayer Book**
- ✦ **The Formative Role of the BCP**
- ✦ **Marriage: an excellent mystery of coupling**
- ✦ **Cranmer Awards Finals**



Issue No 26 · Trinity 2011
ISSN 1479-215X

THE PBS JOURNAL

Editorial Board:

Trevor Butler
Charles Cleall
Prudence Dailey
The Revd William Doyle
Professor Watson Fuller
Anthony Kilmister

Address for correspondence:

Prayer Book Society, The Studio,
Copyhold Farm, Goring Heath,
Reading RG8 7RT
Telephone: **0118 984 2582**
E-mail: pbs.admin@pbs.org.uk
Website: www.pbs.org.uk

All contributions, including articles, letters for publication, Branch news and notices of forthcoming events, should be sent to 'PBS Journal' at the above address, or by e-mail to pbsj@pbs.org.uk

Submission by e-mail is preferred whenever possible. Electronic submission in editable format (such as Word® or RTF) saves the Editor a considerable amount of work. A short style sheet is available from the PBS office, and adherence to this is also very helpful in reducing the need for time consuming subediting. We reserve the right to edit or amend contributions.

Advertising Manager:

Ian Woodhead
Telephone: 01380 870384
E-mail: ian.woodhead@pbs.org.uk
Produced & printed by SS Media Ltd

A Corporate Act of Prayer

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

THE COLLECT OF THE SIXTEENTH SUNDAY AFTER TRINITY
O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

THE PRAYER BOOK SOCIETY

A company limited by guarantee
Registered in England No. 4786973
Registered in the Isle of Man
No. 4369F
Registered Charity No. 1099295
Registered office: The Studio, Copyhold
Farm, Goring Heath, Reading RG8 7RT

Patron:

HRH The Prince of Wales, KG, KT, GBE

Ecclesiastical Patron:

The Rt Revd and Rt Hon. Richard
Chartres, DD, FSA, Bishop of London

Lay Patrons:

The Rt Hon. Lord Hurd of Westwell,
CH, CBE, PC
The Rt Hon. Lord Sudeley, FSA

Vice Presidents:

The Revd Professor Raymond Chapman
The Revd Dr Roger Beckwith
The Rt Hon. Frank Field MP
Professor Roger Homan
C. A. Anthony Kilmister, OBE

Board of Trustees:

Miss Prudence Dailey *Chairman*
The Revd Paul Thomas *Deputy Chairman*;
Regional Trustee – South East Region
Miss Hilary Rudge *Company Secretary*
John Wimpress *Finance Director*
The Revd Dr Roger Beckwith
The Revd Rob Desics *Regional Trustee –*
North East Region
Stephen Evans *Regional Trustee – West and*
Central Region
Peter Hardingham *Regional Trustee –*
Midlands Region
The Revd Richard Hoyal
Nicholas Hurst *Regional Trustee – Eastern*
Region

Christopher Hyder

The Revd John Masding *Regional Trustee –*
South West Region

The Revd Karl Przywala

Ian Robinson

John Scrivener *Regional Trustee – North*
West Region

The Prayer Book Society's child protection policy is available on its website www.pbs.org.uk

The Prayer Book Society, like the Church of England, is a broad church which embraces a wide breadth of opinion and churchmanship. Views expressed in the PBS Journal are those of their individual authors, and do not necessarily represent the opinion of the Society or of the Editorial Board. The inclusion of any advertisement in the PBS Journal does not imply that the Society endorses the advertiser, its products or its services

PBS TRADING LTD

Orders and enquiries for PBS Trading should be sent to:

PBS Trading Ltd, The Studio,
Copyhold Farm, Goring Heath,
Reading RG8 7RT

Front cover:

The Archbishop of Canterbury signing copies of the BCP for confirmees

Picture courtesy of Matthew McArdle

The deadline for contributions for the next issue is:

Monday 5th September 2011

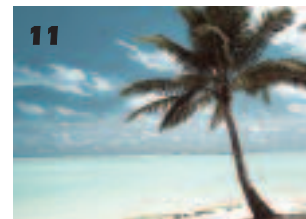
(preferably typed or electronically submitted)

Publication date:

Friday 28th October 2011

Contents

Editorial	4
'We do not presume . . .'	6
In this article Bishop Richard Lewis reminisces on the Prayer Book and reminds us that the BCP emerged at a significant moment in time and that the 350th Anniversary of 1662 is a perfect opportunity to do the same with the BCP as is being done with the King James Bible.	
The Formative Role of the BCP	8
The Revd Professor Jeff Astley and Dr Bridget Nichols remind us that the Prayer Book was once a part of the general ethos of English society as well as of the Church's life and ask some challenging questions in their appraisal of the Prayer Book in the 21st century.	
Memories of the Prayer Book	11
Bishop French Chang-Him shares his experiences and fond memories of the 1662 Book of Common Prayer; he recalls how the BCP played a key role in shaping the spiritual lives of individuals and families, living in the Seychelles.	
An Excellent Mystery of Coupling	12
'The BCP sees marriage as more than a dynastic act or union of families . . . it marks a new status for marriage in a post-medieval domestically-based society, founded on companionate bliss . . .' writes Bishop Alan Wilson. 'The married state is not only a remedy against fornication but, increasingly, a cornerstone of civil society.'	
Prayer Book Weddings	14
With the Royal Wedding focusing interest on traditional marriage services, PBS Chairman Prudence Dailey draws attention to the beauty of Prayer Book weddings and urges parochial clergy to consider more of them and couples not to be hesitant in asking for a traditional service.	
The Cranmer Award Finals 2011	16
Peter Bolton reports on the high standards of the Cranmer Awards competition and The Right Revd and Right Honourable the Lord Bishop of London, Richard Chartres, expresses delight that the 'solid and enduring value and high style of the 1662 Prayer Book has again been reaffirmed.'	
ALSO IN THIS ISSUE	
Proposed Revision of the Objects of the PBS	18
Canterbury Confirmations	21
Letters	22
Book Review	23
News from the Branches	24
Obituaries	26
Forthcoming Events	27
Branch Contacts	30



Editorial

A warm welcome to the Trinity Issue; we have arrived at a time in history when once again the landscape of our former way of life has changed or is changing, with some aspects disappearing altogether. These changes have not been welcomed by everyone; indeed some issues may have caused discomfort. The Church of England is caught up in these changes too. The most glaring examples are the modifications to liturgical practices and the move towards the consecration of female clergy to the episcopate. In this regard we must be careful that any changes made do not contribute further to the apostasy of our church. Already the loyalty of some Anglicans has been strained. I pray that an amicable agreement is reached and soon, then we can get on and deal with other issues and pressing problems that need addressing, such as the militant secularism that is threatening Christianity on our shores.

When huge numbers of people come together change is inevitable, and since we are now considered by some observers to be living in a 'Global Village', we might well consider how best to modify some of the 'old ways' of thinking. For some people this may mean showing signs of confrontation, withdrawal from the scene and or quiet resignation. But none of these approaches have yet proved entirely satisfying. One of the contributing factors is our reluctance to 'love our neighbours as ourselves', showing fairness to all, and in particular working together, in unison, to revitalise the Church and the spiritual life of the nation.

What is needed to bring people back to their senses is a huge dose of spirituality, to revive the human spirit. Men will then come to realise that their refusal to accept a true, repentance (metanoia) lies in the covered hostility hidden in the heart towards the Lord. Scripture makes it clear that the Lord God is not impressed with 'lukewarm' attitudes (Revelation 3:16). It is time to take a fresh look at where we are in our Christian discipleship. How much time do we spend in the presence of God listening to His voice, through His word and in prayer?

There was a time when the English-speaking nations were guided and strengthened by words

and phrases from the Book of Common Prayer; its devotion and solemnity had an influence on the daily lives of families throughout the land. It helped to shape the character of English men and women. Holy Communion, Matins and Evensong were familiar services in the cities and shires of England; congregations knew the words of the 'old book' off by heart. It can be so again; it only takes the parochial clergy to nurture and teach it. This may well go a long way towards restoring Anglican pride and help in the battle against indifference, relativism and unbelief that is plaguing this generation.

I remind you, as a means of encouragement, that the BCP is the foundational Prayer Book of the C of E and was one of the instruments of the Reformation, so we have a duty to preserve it and we need show no reluctance in doing so. The Canons and the three historic formularies: the thirty nine articles, the BCP and the 1662 Ordinal, make the position of the C of E very clear.

It was a special delight recently to hear that a future king and his bride (Prince William and Catherine) had chosen words from the Prayer Book for their marriage ceremony. And little wonder; it is a Book that has spoken across the centuries with memorable felicity and shaped the spiritual life of generations.

Like so many of you I find sentences from the Prayer Book immensely comforting in their sonority, compassion and all-embracing nature. When for instance we hear or read the words in the general Confession:

'We have left undone those things we ought to have done and we have done those things we ought not to have done'

Words such as these place us humbly before God, to whom we pray: 'Lighten our darkness, we beseech Thee O Lord' This Collect for aid against perils, recognises the omnipotence and majesty of God. It changes the mood of the congregation to one of devotion, solemnity and awe that God is Almighty. Prayed together, as in BCP services, stillness settles on the people in the pews, and in this media frenzy world, 'be still and know that I am God' becomes a reality experienced by many worshippers in Prayer Book services.

Get a sample copy of the *Church Times* **FREE**



You may well have heard about the *Church Times*, but if you have never seen the paper, why not allow us to send you a copy absolutely **FREE?**

Over 70,000 readers enjoy reading incisive news, comment and analysis plus keeping abreast of the essential key issues within the Anglican Communion – **week after week.**

Order now — quote ‘CT1122’

Order now: Call 01603 785 911:

Email: subs@churchtimes.co.uk or write to

**Church Times Subscriptions, Hymns Ancient and Modern Ltd
13a Hellesdon Park Road, Norwich NR6 5DR**

or visit our website

www.churchtimes.co.uk



We Do Not Presume....

Richard Lewis

One of my earliest memories in church was seeing my father, who was the parish priest, kneeling at the altar and beginning the Prayer of Humble Access—‘We do not presume’ I was captivated by the fact that this larger-than-life character, who was not averse to some blazing arguments with even the most influential of his parishioners on matters of principle, should kneel quite so quietly and allow his voice to linger so peacefully on the words of the prayer. As a very small boy I instinctively understood that we approached the sanctuary tentatively ‘trusting in our own righteousness’ and yet secure in ‘thy manifold and great mercies’. It is a marvellous juxtaposition of ideas, that we do not presume, but yet we can come with confidence.

I was ordained at the point at which the ‘new services’ were being introduced into parishes, and we had to explain to congregations that for some services, the Book of Common Prayer was to be replaced by the exciting sounding *Series One*, followed by the even more enticing *Series Two*. As far as I remember there was quite a lot of interest in having new liturgy, but then the Prayer Book remained alongside in the weekly pattern and so it did not feel quite so much as if one book was replacing another. The biggest problem has

always been the one of language. Although I loved the Prayer Book, I did feel that there could be a newer form of expression, just as in 1662 the new book had been part of a package of reform presenting the liturgy in English, even if not quite the vernacular of the day. Unfortunately there has so far not been another Cranmer, and the writing process has involved too many compromises and a consequent lack of poetry. There are prayers which are becoming memorable, but the desire to cover all doctrinal points has often resulted in liturgies being too long and verbose.

This has been a dilemma for people like me. I am in no doubt that there is as much a place for new liturgy now as there was in the sixteenth and seventeenth centuries, but the proof of the pudding has not really been in the eating of the new liturgical books. It needs to be said that there has been some very inspiring material which has been produced on an unofficial and often one-off basis, but I suspect that mentioning that will probably cause some readers to faint in despair or worse, so I won’t pursue it. But if you love the genius of Cranmer it’s worth bearing in mind that there may be other geniuses around but not necessarily as members of liturgical commissions.

In the meantime there remains the dilemma. As a bishop I was nettled by accusations that I was neglecting or even worse, undermining 1662. There was considerable pressure, particularly from the increasingly influential evangelical wings of the church, to produce liturgy in a modern idiom, and I can see the place for that. Patterns of worship have changed, and for many people there is little real opportunity to grow up with a liturgy in the way many of us were able to do in the past. The occasional offices are often a lonely point of contact with people who have very slender links, if any, with a regular diet of worship, and who find modern liturgy difficult enough to cope with let alone anything from another age. Therein lays the problem of how to provide services which speak to different people. In musical terms it is like an

SAVE THE DATE

We are delighted to announce that one of the highlights of our year of celebration for the 350th Anniversary in 2012 will be a Service conducted by our Ecclesiastical Patron The Rt Revd and Rt Hon. Dr Richard Chartres, Bishop of London, in St Paul’s Cathedral, with a reception afterwards. Details of how to attend the service and buy tickets to the reception will be sent to all members later in the year. The date will be Wednesday 2nd May 2012 and the service will be at 5 p.m. We look forward to seeing as many of you as possible there to join with us, our Patron HRH The Prince of Wales and our many other supporters to celebrate such an important year for our Society.

orchestra trying to serve the whole community but confined to playing music by only one composer.

So what are my thoughts as a bishop in retirement? First, it is important to acknowledge that there is a need for excellent liturgy which is an expression of contemporary culture, and there are people who are trying to produce it even in the context of what one recent writer in the *Journal* described as the modern problem of 'a low view of godly discipline and habit, and a high view of freedom and variety'. Second, it might help a sense of perspective to acknowledge that there really can be wonderful liturgy in a modern idiom. No one would sensibly suggest that inspired drama, painting or poetry can only be a thing of the past. Third, there are things to be learned from the ways in which interest in the King James Bible is being generated. There does not seem to be any

underlying sense that the KJV needs to be defended or that its survival is in doubt, but rather a renewed sense that it emerged at a significant moment in time and connected with a whole number of other historical strands, as well as being a treasury of linguistic expression. The 350th Anniversary of 1662 is a perfect opportunity to do the same with the BCP and the new website is well placed and well planned to achieve a new understanding, not least in the actual presentation of liturgy. Last but not least, it is important to be confident. My father used to say that you cannot say the Gloria in Excelsis with integrity and then go out and worry about the future of the Church. The same is true of the Book of Common Prayer. We do not presume, but

The Rt Revd Richard Lewis is Chairman of the Retired Clergy Association.

Ancient and Modern: BCP iPhone App launched

The up-to-the-minute relevance of the ancient texts of the Book of Common Prayer have been highlighted by the launch of a BCP app, called 'iPray', for the Apple iPhone. (For readers unfamiliar with the terminology and the technology, an 'app' is an application, i.e. something which the phone can be used for; and smartphones such as the iPhone are really pocket-sized computers which can do much more than make calls.)

The app, which is designed to assist with personal daily devotions, automatically displays the appropriate lessons, Collects and Psalms for the day, enabling users to pray the daily Offices from the Book of Common Prayer without having to refer to the church's calendar, look up the lessons in the lectionary and find the appropriate Psalms for the day in the Psalter.

The iPray app has been developed by the Prayer Book Society of Canada, and has been designed to have a wide international appeal. It uses the texts of Morning and Evening Prayer from the 1662 Book of Common Prayer (rather than the version of it used by the Canadian church, which

was most recently revised in 1962). The 1662 Morning and Evening Prayer texts are supplemented by Midday Prayers and Compline from the Canadian 1962 book (since these do not exist in 1662). The app also uses the 1922 BCP lectionary, which will be familiar to British users of the Prayer Book. More information about the app is available on the 'iPray BCP' page on Facebook.

While the iPray app is only available for iPhone, users of Android phones might want to consider the Church of England daily prayer feed supplied through the Pocket Common Worship and Prayer app. This offers Morning Prayer, Evening Prayer and Night Prayer (Compline) in both traditional and modern language versions, the former being very close to the Prayer Book. Users should be aware, however, that the Church of England daily prayer feed uses the Revised Common Lectionary, which is very different from the authorised Prayer Book lectionaries.

The Formative Role of the Book of Common Prayer

Jeff Astley and Bridget Nichols

PART 1

All change?

It is not perhaps since the liturgical reforms of the 1970s that confirmation candidates have been routinely given copies of the Prayer Book as gifts from their parents or godparents. The very idea of going to church with your own copy of the liturgy has largely now died out. Certainly the all-in-one volume that included a hymnal has largely disappeared, and the variety of hymnals now available probably makes it certain that one common volume will never be seen again.

This confirmation gift was symbolic of the fact that previously many children would have learned their collects and psalms, as well as their catechism, from the Prayer Book. It was a serious medium of Christian learning. It did not always facilitate a good form of education, however; as the stumbling efforts of the schoolboy ‘of the dunce class’ to learn his collect by repetition, as overheard by Bathsheba in Thomas Hardy’s *Far From the Madding Crowd*, illustrate:

‘ “O Lord, O Lord, O Lord, O Lord, O Lord,”—that I know out o’ book. “Give us, give us, give us, give us, give us”—that I know. “Grace that, grace that, grace that, grace that”—that I know.’ Other words followed to the same effect.¹

Yet something *was* learned, even by the devout but illiterate farm workers and craftsmen portrayed in an affectionate scene in George Eliot’s *Adam Bede* (set in 1799), who worshipped in Hayslope village church without books, for, as the narrator tells us, ‘not one of them could read. But they knew a few “good words” by heart.’²

Such a ‘Prayer Book generation’ would have known the Lord’s Prayer and the Apostles’ Creed in what we now think of as ‘traditional language’, and much else besides from the 1662 text. The

Prayer Book was a part of the general ethos of English society as well as of the Church’s life. Its comprehensiveness is neatly summed up by another of George Eliot’s characters, who, pronouncing darkly on strange events which have been occurring in the village, concludes, ‘I don’t want anybody to come and tell me as there’s been more going on nor the Prayer-book’s got a service for.’³ As a marker of the rhythm of ordinary life, a nickname like ‘Stir up Sunday’ for the Twenty-fifth Sunday after Trinity, when the collect begins, ‘Stir up, we beseech thee, O Lord, the wills of thy faithful people,’ speaks of a culture which had made a practical association between the collect of the day and the right time to make a Christmas pudding. In *Common Worship*, by contrast, this collect has been converted to a wholly insider’s role as a post communion prayer for the Sunday next before Advent, with little more than a nod to the traditional association. As a text, its educative reach is now much more narrow.

The history of the text

The Book of Common Prayer had an earlier historical context, of course; or rather a series of contexts, as it developed out of the 1549 and 1552 Prayer Books of the reign of Edward VI. This is sometimes forgotten, as though the 1662 Prayer Book appeared full formed with no sign of any ancestry. But no historical pathway can be walked innocently. The history of its revision is itself a history of our Church’s self-education, and Prayer Book history has been repeatedly reinterpreted in the light of the particular motives and interests of each generation. Thus the 1549 Prayer Book has even been read as allowing for lay leadership and an early form of communion by extension, practices that are surely a long way from Archbishop Cranmer’s intentions. And the more Protestant-sounding text of 1552 was interpreted

¹ Thomas Hardy, *Far from the Madding Crowd*, London: Macmillan, 1960, p. 346

² George Eliot, *Adam Bede*, Harmondsworth: Penguin, 1986, p. 242

³ George Eliot, *Middlemarch*, Ware, Hertfordshire: Wordsworth Editions, 1994, p. 676

at times of controversy over ritualism as having been hardly influenced at all by Continental Reformers, and even as a text that expressed views in conflict with those held by Cranmer. Diarmaid MacCulloch recalls the inventiveness of Tractarians and Anglo-Catholics in claiming 1549 as the text which Cranmer really intended and clothing it in the kind of ritual that the Archbishop would not have welcomed.¹

A view of this kind can be found in the introduction to an edition of the Second Prayer Book of Edward VI published in the 1890s: 'The second Liturgy of Edward VI is not ours; it was abolished in the first years of Queen Mary, and has never been restored.'²

The skirmishes which took place during the attempts at liturgical reform leading to the 1927/8 Prayer Book debacle included claims for a document firmly committed to the plainest principles of Protestant worship on the one hand, and intended for elaborate ceremonial as the setting for Catholic devotion on the other.

Explicit and implicit education

Regardless of the doctrinal understanding located behind and embedded within the Prayer Book, worshippers may still remain unclear as to the theology they are learning. Although it serves Anglicans as a confessional document, this text by no means constitutes an explicit programme for doctrinal teaching. Many declare themselves 'more comfortable' with the Prayer Book, but a dispassionate reading of it hardly provides a comfortable theology. What do people take from the Prayer Book about the meaning of 'the elect', for example, when at a Prayer Book Baptism they hear God entreated that the child may remain 'in the company of thy faithful and elect children', or on All Saints' Day, when the collect speaks of the 'elect' being 'knit together in one communion and fellowship'? MacCulloch suggests that Cranmer's private writings expressed an understanding of God's grace that 'pointed inexorably to the doctrine of predestination. God's elect could never finally fall from grace, even if it was possible that they might temporarily fall through sin; equally the reprobate could never attain salvation.' At the

same time, however, a 'pastoral instinct' was at work which softened the edges of this rigid view in its liturgical presentation. 'Cranmer never felt that this was a doctrine which would bring comfort to the motley congregations which crowded the churches of England.'³

Yet even if the collects are a consistent and earnest reminder that we are saved by grace alone without any merit of our own, they are nevertheless set within a more Catholic, residual medieval and affective piety that is encouraged by the Prayer of Humble Access and the Comfortable Words. Christ's body and blood are still there to avail for those who pray, elect or not, and he continues to plead for us in heaven.

But it is often argued that worship (including the use of liturgical texts) exerts its power as a medium of Christian formation, and thus a shaper of Christian identity, in a subtler way than this. Liturgy usually carries its learning lightly, 'transforming a theology into the cry of a community'⁴ The learning that takes place through liturgy works primarily through a *hidden curriculum* of learning experiences that are not overtly labelled as acts of teaching, but which are potentially much more significant than any overtly didactic exposition. The formative power of liturgy is largely implicit. We learn our Christianity on our knees and on our feet, through saying and singing prayers and psalms (and, of course, hymns); as well as by sitting and listening to readings, sermons and—not often these days—exhortations. Christian learning is a matter of learning to be Christian and to become more Christian, and that involves changes in our affections and our will as well as, and as part of, cognitive changes in our theological beliefs. It involves practice, rhythm and repetition. The shaping of a person may be the work of a lifetime.

Worship 'works' best by both expressing and evoking a range of attitudes, feelings, emotions, and dispositions to act and experience that provide the context and grounding of our learning of Christian belief and Christian activity. And like the followers of St Francis, liturgy preaches its gospel not only through its words:

1 Diarmaid MacCulloch, *Thomas Cranmer*, New Haven CT: Yale University Press, 1996, p. 629

2 *The Second Prayer-Book of King Edward VI, 1552*, London: Griffith, Farran, Browne & Co Ltd, 1890, p. viii

3 MacCulloch, *Cranmer*, p. 375NNIt is a case of letting the reader understand.

4 David Jasper, *Rhetoric, Power and Community*, London: Macmillan, 1993, p. 81.

Catechesis takes place implicitly throughout the totality of the liturgy insofar as our symbolic actions in the ritual shape our understandings and ways of life.¹

The very form and structure of the language of any liturgy contributes to its role as 'effective or persuasive speaking': a phrase that serves as a (neutral, or at least not negative) definition of rhetoric. But this form and structure is also much more important, much more sharply defined. Deborah Shuger describes the potential force of liturgical language, as a branch of Christian rhetoric, like this:

Christian rhetoric . . . operates according to sacramental rather than dialectical modes. It incarnates the spiritual and elicits the affective/intuitive response that can spring from visible sign to invisible reality.²

But does it work?

Is this, however, no more than yet another, theoretical idealization of reality: a challenge that is often posed to those who write about the effects of 'being Church'? And even if these claims are true of worship in general, does the Prayer Book also work in this positive Christian way?

The Revd Professor Jeff Astley is Director of the North of England Institute for Christian Education, and an honorary professor at Durham University. Dr Bridget Nichols is Lay Chaplain to the Bishop of Ely, and Chairman of the Society for Liturgical Study. She has recently been appointed to the Liturgical Commission.

1 John H. Westerhoff, *Building God's People in a Materialistic Society*, New York: Seabury Press, 1983, p. 96. See also Jeff Astley and David Day (eds), *The Contours of Christian Education, Great Wakening*: McCrimmons, 1992, chs 9 and 10; Jeff Astley, Leslie J. Francis and Colin Crowder (eds), *Theological Perspectives on Christian Formation*, Leominster: Gracewing, 1996, Section 7.

2 Debora K. Shuger, *Sacred Rhetoric*, Princeton, NJ: Princeton University Press, 1988, p. 227

Before...



... and after



Before...



... and after



BOOK CONSERVATION

1662? 1928? Is your favourite copy of the BCP looking the worse for wear? After a few decades we all begin to look a bit rough around the edges...

And so do our beloved books; prayer books, bibles, dictionaries, cookery books, photo albums, visitor/address books, even parish registers.

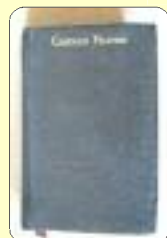
Well-used, well-thumbed, well-travelled and well-loved, don't they deserve a new lease of life so they can continue to give pleasure and use for years to come?

Contact Susie Gibbs on 01494 563 457 or susiegibbs21@yahoo.co.uk

Before...



... and after



Before...



... and after





Memories of the Prayer Book

French Chang-Him

Many Anglicans living in the Seychelles have used the Book of Common Prayer (BCP) to worship. It was always considered a precious acquisition, usually received as a gift on special occasions such as confirmation, weddings or ordination; furthermore, the BCP had a special place in every home, together with the hymn book, usually Hymns Ancient and Modern. From the Prayer Book, children memorised the catechism in preparation for confirmation. The pages containing Morning and Evening Prayer, the Litany, the Psalms and Holy Communion were always well thumbed through regular use and unmistakably 'marked' from the rest of the book; the words read year after year, became familiar. It is a book that clearly played a key role in shaping the spiritual life of the individual, the family, the parish and our diocese. The readings from the Authorised Version of the Bible were also memorised. For example, Psalm 23, The Ten Commandments, the prayers at the end of Morning and Evening Prayer, became bastions of spiritual strength and shields in times of sickness, sorrow, trial and everyday life.

Alongside familiar hymns, often sung by families in the evening were the well-known Anglican chants used for the psalms and canticles in worship. Sundays and major church festivals, such as Christmas and New Year's Day, together with Harvest Thanksgiving; these were marked, first and foremost by attendance at worship in the local parish church.

In the Seychelles, as in many other places, the real change came about with the publication of the Alternative Service Book (ASB) in 1980. By then, the Eucharist as the central act of worship in several diocesan and provinces across the Anglican Communion had become the norm. Morning and Evening Prayer, with the previously familiar chants for the psalms and canticles gradually faded out of Sunday worship. All that was familiar with the 1662 Book of Common Prayer also gradually faded away, not least because printed copies of the book became more and more scarce, here in the Seychelles. The Prayer Book version in French, *Le Livre des Prières*

Publiques, translated and printed for use in the Channel Islands and printed by SPCK in 1959, was widely used in Seychelles, where worship had always been conducted in both English and French (and now also in Creole, the *lingua franca* of the islands). When *Le Livre des Prières Publiques* went out of print, it was later replaced by the French version of the Prayer Book of the Anglican Church of Canada or that of the Episcopal Church of the USA.

Meanwhile, different translated versions of the Bible were introduced into the liturgy and the range of new hymns also increased at a fast pace. No longer can worshippers generally memorise biblical texts, psalms, or canticles, the creed or the catechism as before. Those who have known the 1662 Prayer Book will admit that the new liturgies are now in simpler and clearer language. However, a 'liturgical generation gap' which did not exist before in the era of the 1662 Prayer Book and traditional hymns, arose, creating the need for a 'balancing act' in choosing hymns for common worship to assist or satisfy worshippers of different age groups.

The 1662 Book of Common Prayer used to be part of the 'cement' which held together the Anglican Communion globally. This is no longer the case. Perhaps it is only in eternity that we shall know the full extent of the role played by the 1662 Book of Common Prayer in assisting to shape spiritual lives and preparing souls on their journey with their Lord towards His eternal Kingdom.

French Chang-Him, Bishop of the Seychelles (1979–2004) and Archbishop, Church of the Province of the Indian Ocean (1984–95), now retired.





An excellent Mystery of Coupling

Alan Wilson

With the Book of Common Prayer, marriage takes its place at the heart of domestic and civil society.

The solemnisation of matrimony, best loved and known of the Book of Common Prayer's occasional offices looks backward and forward. The rite recapitulates, in terms reminiscent of Chaucer's Parson's Tale, medieval traditions of ring, joined hands and vows. Looking forward, it brings these into church from the porch, where couples had gathered to get married, but only in the comparatively recent past.

Early Christians had no particular coupling liturgy, but were simply married and given in marriage like everybody else. They often held exalted views of fidelity and saw marriage as a mirror of mystical theology, but their marriage ceremonies were not distinctive.

The BCP's preface gathers the dearly beloved in the sight of God and in the face of this congregation. Marriage is a public reality, and, although it was to be almost 200 years before Lord Hardwicke's Act banned clandestine marriages, matrimony was a communal event, to be recorded in the new parish registers, required since 1538. Before 1929, the minimum age for marriage was 14 for a male, and 12 for a female with parental consent.

The preface sets the scene, followed by a final reading of the banns to the congregation and the couple. Next, the bride is given away, promises are exchanged and a ring given. Right hands are joined, and the priest declares 'Those whom God hath joined together, let no man put asunder.'

Incidentally, Henry VIII never divorced. For Henry to have done such a thing, he would have had to travel forwards in time 110 years for a Dr Who style tryst with John Milton. There is no evidence that he ever achieved this feat. He cast off unwanted wives exactly like other European renaissance monarchs, but writing his own tickets rather than purchasing them from Rome.

Once the puritans had invented divorce, however, the marriage of divorcees in church was

not prohibited, but mandatory, until the courts of judicature Amendment Act 1925 first gave clergy a right to refuse to marry divorcees on condition they provided another clergyman in their place.

Consents having been given and received, promises made, hands joined, and a ring given and received, the couple are pronounced to be man and wife.

BCP's purposes for marriage included procreation and chastity, but emphasised in a new way the 'mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity'. The BCP sees marriage as more than a dynastic act or union of families. It is a personal reality, founded on love. This companionate third purpose has, these days, entirely stolen the show.

After prayers for the fruitfulness of both parties, not just the woman as hitherto, the couple is left with a homily that calls on husbands to love their wives, but rather spoils the effect by pointing out that by doing so they are only loving themselves. It also enjoins obedience on godly matrons with a promise of blessing for those 'whose daughters ye are as long as ye do well and are not afraid with any amazement.' Well-to-do medieval couples, having exchanged vows in the porch, proceeded into church for a nuptial mass. A vestigial reminder of this comes with a final provision that 'it is convenient that the new-married should receive the Holy Communion at the time or at the first opportunity after their marriage.'

The Book of Common Prayer marks a new status for marriage in a post-medieval domestically-based society, founded on companionate bliss. With its married clergy and country house family groups, the English henceforth saw the married state as the ideal, not only a remedy against fornication but, increasingly, cornerstone of civil society.

Compare and contrast two 16th/17th-century writers, one Italian, one English. Cardinal Robert Bellarmine taught that marriage was a human joy

but celibacy the higher, angelic, life. A few years later, the puritan divine Richard Baxter taught that marriage was the best and normative state of life for a Christian man, who should not enter it until he is sure he can love entirely, remembering that God commands him to love someone who has forsaken all the world for him, to be a companion in labour and suffering, a sharer of all things. Amidst much quaint 17th-century sexism, Baxter bids the Christian man remember that God has made women ordinarily affectionate, passionate, and loving. Thus she may rightly expect much love in return from her husband—this way to two point four children, mortgage and a family car.

For Baxter the English puritan, marriage, not celibacy is the norm, the most excellent way—a cultural inclination that has recently been drawn seriously to the attention of a foreign secretary who does not disagree with it.

Copyright © Guardian News & Media Ltd 2010

Alan Wilson is Bishop of Buckingham. This article is one of a series which appeared on the Guardian newspaper website, starting on 23rd August 2010, and is reprinted with permission. Further pieces from the series will appear in future issues of the PBS Journal.



Morse-Boycott Bursary Fund

Working to give boys from all backgrounds the benefit of a superb musical education in a choir school and to preserve the centuries-old tradition of English Church Music

This Fund provides bursaries to parents of boy choristers at choir schools throughout the UK and continues the work of the Christian educationalist Fr. Desmond Morse-Boycott who established a Trust in 1932. Now administered from Chichester Cathedral, it depends entirely on donations and legacies to build the capital from which bursaries can be provided to the needy.

Please give if you can, and preserve this tradition, to:-

The Administrator
Morse-Boycott Bursary Fund
 The Royal Chantry, Cathedral Cloisters,
 Chichester, PO19 1PX
 Tel: 01243 812492 Fax: 01243 812499
 Email: admin@chichestercathedral.org.uk

Gift Aid forms available on request

Patron: Miss M Morse-Boycott Registered Charity No. 313217

THE COLLEGE OF READERS

An organisation to provide members with support and fellowship, especially those who subscribe to the authority of Scripture, the grace of the sacraments and the traditional understanding of the ordained ministry.

There is a quarterly magazine, "Blue Scarf", occasional publications on aspects of Reader ministry, a national AGM and meetings in the regions. Membership costs £10 annually.

Contact Mary Snape for further information.

Tel 01782 332606;
mesnape@yahoo.co.uk

www.college-of-readers.org.uk

BOOKS FOR CHURCHWARDENS

and others involved in the maintenance of churches and the organization of parishes

We supply a wide range of books useful for parish management, including

THE CHURCHWARDEN'S YEARBOOK 2011

the acknowledged reference and diary which gives details of liturgical colours, lectionary readings and saints' days – including BCP festivals and readings

For a brochure and further details contact

Churchwarden Publications Ltd
 PO Box 420 Warminster BA12 9XB

Tel: 01985 840189 E-mail: enquiries@churchwardenbooks.co.uk
www.churchwardenbooks.co.uk

Prayer Book Weddings: not just for Royalty

Prudence Dailey

Prayer Book Society members throughout the Realm will have rejoiced in the Royal Wedding, and I am sure that many, like me, were moved to say 'Amen' at the appropriate points while following the service on television. For despite the fact that this was a national pageant of (as it so often seems) an increasingly secular society, it was above all a religious service imbued with genuine spiritual feeling, as two young people (who will one day be King and Queen) made their vows not only before a third of the world's population, but also before Almighty God.

It was widely reported that the order of service dated from 1966, and a brief word of explanation might be in order. Technically, it was 'Series 1', representing a slight modification of the Book of Common Prayer as proposed in 1928. Although the 1928 book was rejected by Parliament and therefore never authorised, and Series 1 was only temporarily authorised as part of the march of liturgical reform, the Series 1 marriage and burial services proved especially popular and continue to be authorised for use in the Church of England (in addition to the 1662 and Common Worship versions).

The Royal nuptials are bound to heighten interest in traditional marriage services, and it seems likely that an increasing number of couples will wish to follow in the footsteps of the Duke and Duchess of Cambridge when deciding on an order of service. It can only be hoped that local clergy do not thwart their hopes.

Giles Fraser, Canon Chancellor of St Paul's Cathedral, commented in the *Daily Mail* in relation to the Royal Wedding that 'I conduct many wedding services but rarely use this version'; throughout the Church of England this pattern is not unusual. At the same time, anecdotal evidence suggests that, when clergy offer couples a genuine free choice, about 50 per cent opt for Series 1 with the other half choosing the contemporary language service in Common Worship. (It has to be admitted that 1662 is only very occasionally used, with its robust references to 'fornication', 'brute

beasts' and 'carnal lusts' generally considered too direct for modern sensibilities, despite their undiminished relevance.)

So what is going wrong? Could it be that many parish clergy, out of personal preference combined with force of habit, are steering couples away from the Prayer Book versions and towards Common Worship? When couples tell the Vicar that they want their wedding to be 'traditional', is it simply assumed that this means a white dress, traditional organ music and the bride being given away by her father, but does not encompass the Order of Service itself?

A glance at the website of the Church of England's Weddings Project (www.yourchurchwedding.org) suggests that this may very well be the case. The Weddings Project was established with the worthy



"THE MOST BEAUTIFUL SOUND IN THE WORLD"
New York Times

We need your support to sustain a tradition
which has lasted for over a thousand years

JOIN NOW

Contact Grayston Burgess Membership Secretary
Campaign for the Traditional Cathedral Choir
Charterhouse Charterhouse Square
LONDON EC1M 6AN
www.ctcc.org.uk

aim of encouraging more people to consider getting married in church, but users of the website could easily conclude that Common Worship was the 'norm'. While mentioning the existence of the 1662 and Series 1 versions, it refers to the Common Worship service as 'reflecting the current Christian understanding of marriage', carrying the clear implication that the Book of Common Prayer does not (and yet who could claim that the Royal Wedding did not reflect the Christian understanding of marriage in all its fullness?) The website also includes an online ceremony planner, enabling couples to select hymns and readings to produce a draft order of service, but this is based entirely on Common Worship and includes no option to select one of the traditional forms.

Aware of budgetary constraints and the potential cost of expanding this feature, enquiries were made as to whether the Weddings Project might be interested in receiving sponsorship from the Prayer Book Society to enhance the online ceremony planner to include the Prayer Book versions; but we were advised that, in order to avoid complexity, 'we have chosen the most frequently used service and its most frequently used alternatives for our initial template.' The sincerity of this thinking should not be doubted (especially considering the multiplicity of options that exist within Common Worship); and yet inevitably the descriptive becomes prescriptive, and 'the most frequently used service' increasingly dominates simply because couples are unaware of the alternatives.

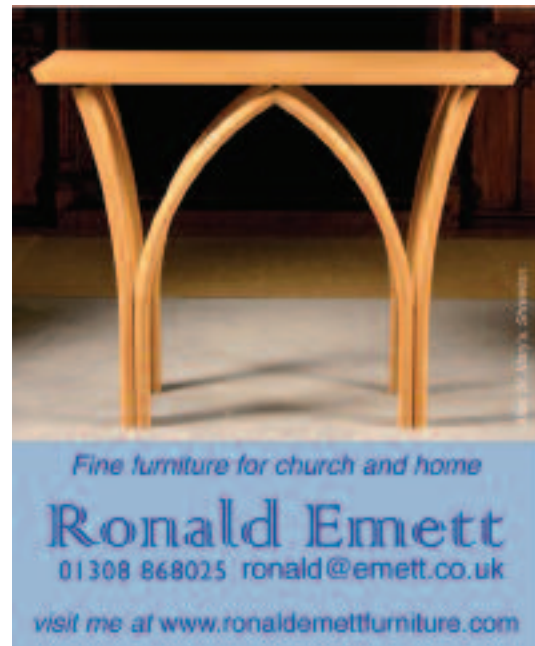
Those who are planning their own church wedding, or who have friends or relatives who are soon to be married, simply cannot assume that parish clergy will present them with all the options in an unbiased way. Wedding couples would be well advised to do their own research—fortunately all the different services are presented on the Church of England website, to ask for what they want, and to refuse to be bamboozled.

Whilst it is the case that, legally, the form of service to be used is ultimately at the discretion of the minister taking the service, only the most unreasonable of clergy would refuse the clearly expressed wish of a well-informed couple. If the worst comes to the worst and the minister does refuse,

there is a right of appeal to the Bishop; although by then the couple might well be wondering whether they wouldn't prefer someone else to conduct the service!

It would, however, be wrong to imply that those asking for 'the same service as William and Catherine' will be likely to be met with negativity and hostility; most parish clergy in such circumstances are warm and welcoming and wish to please. Couples wanting a traditional ceremony should therefore not feel hesitant in requesting it.

Prudence Dailey is Chairman of the Prayer Book Society.



- Parish Holidays
- Pilgrimages
- Conferences
- Training Seminars
- Bed & Breakfast
- Music Workshops
- Breaks for Schools & Colleges

 Standard and En-Suite Residential Accommodation for over 100 guests

SNEATON CASTLE CENTRE
Whitby North Yorkshire
 A peaceful and picturesque location providing the ideal Christian venue
 Sneaton Castle is owned by the Order of the Holy Paraclete, an Anglican Religious Community

For a detailed Information Pack please contact:
 Reservations
 Sneaton Castle Centre, Whitby
 North Yorkshire YO21 1QN
Tel: 01947 600051
Fax: 01947 603490
 e-mail: sneaton@globalnet.co.uk
 www.sneatoncastle.co.uk

Cranmer Award Finals 2011

Peter Bolton



Joyous winners and runners-up in the Junior and Senior sections with the PBS Youth Officer, the Revd Fredrik Arvidsson

The joy of attending the Cranmer Finals is the sum of small cameos. The boy whose recitation is full of meaning and understanding but who has a soft voice; the pin-drop stillness in the Charterhouse Chapel is somehow heightened and the audience instinctively cranes an inch or two forward. The girl who at the end of her recitation exchanges a beatific smile with her father in the audience (he probably knows her piece as well as she and there is a moment of shared pleasure. A competitor who finishes her psalm with the doxology; she considered it well and its familiar routine verses are for a few seconds routine no more. The boy who hesitates momentarily before a word; it is not the hesitation of one groping in his memory but the hesitation that the professional learns to give emphasis, and the girl whose facial expressions move with the sense of the text frowning with distaste or puzzlement. These are recollections from the senior event which was worthily won by Phoebe Griffith from Lichfield. The junior winner in a strong field was Harriet Dagnall from Blackburn.



Phoebe Griffith, Lichfield, confidently declaiming in the Senior section

Young people and their parents have gone to a lot of bother on our behalf. One candidate was up at 4.30 a.m. for her father to drive her to a West Country station so they could undergo a frustrating journey on a delayed train to Paddington and then sit biting their nails on the ever slug-like Circle line which took them on the final stage of their journey. The contingent from the Sodor and Man Branch who have always been vigorous supporters of the event will have found when their plane touched down in Birmingham that they were still further away from the Cranmer awards than most of those who attend. We should be grateful for all this effort and perhaps try to encourage more from the Northern Province to join in. There was every sign that those taking part relished the challenge and enjoyed the competition. The Bishop of London, the Society's Ecclesiastical Patron, took time out of a busy life to present the prizes. The words of the Book of Common Prayer, he said, internalised through learning, would be the young people's for life. For him and for all those present the 'solid and enduring value and high style' of the 1662 Prayer Book had again been reaffirmed.

What a long way we have come in the twenty two years of the Awards. The Society has contributed, though it has left the fact modestly unproclaimed to the better reading of the Prayer Book. Time was when there were serious complaints and nudges from the judges. In the early years they

bemoaned a tendency to rush or even gabble. Not a single contestant came near to being guilty of this in the 2011 finals. Later, there were complaints of what the Bishop of London called 'over-emotion;' but this year's pieces were read with what he called 'chastity and modesty'. The result of all this was that the standard was extraordinarily high. Apart from an occasional candidate with potential who had probably under-estimated the necessary work required, there was only a whisker between the remaining dozen or so young senior candidates of the very highest calibre, and though the junior candidates' abilities were perhaps more widely spread there was a high proportion of young people who might easily have come away with a prize.

Today's comments are much less serious – perhaps among some contestants somewhat staccato phrasing, egged on one suspects by the sound-bite age. I have heard it said that learning by heart is difficult – even too difficult - but what bunkum this is as the juniors among whom only one candidate needed prompting showed. Young people's brains have not shrivelled since the days when they learnt poetry by heart. There is a lot of good school drama about these days where the prompter is, if anything, less rather than more often heard. The Cranmer Awards remain very much fit for purpose.

The Society is as ever grateful to the Judges and to the National Organiser and those who assisted her.

All photos by Steve Robards



Last minute practice for Emily Poole, representing Gloucester



Domenico Galante (Sodor and Man) is congratulated by the Bishop of London



Victory in the Junior Section went to Harriet Dagnall, Blackburn

Proposed Revision of the Objects of the Prayer Book Society

The Objects of a charity, in the words of the Charity Commission, 'describe and identify the purpose for which the charity has been set up.' The current Objects of the Prayer Book Society, to which anyone who wishes to apply for full membership of the Society must sign his assent, form part of the Society's Association as a Company Limited by Guarantee and are stated as follows:

The Objects for which the Prayer Book Society is established are the advancement of the Christian religion (according to the doctrine of the Church of England and of other Churches in the Anglican tradition) and, in furtherance of this object but not otherwise, the Charity shall seek to:

- Uphold the worship and doctrine of the Church of England and of other churches in the Anglican tradition as enshrined in the Book of Common Prayer;
- Encourage the use of the Book of Common Prayer as the norm for all principal services throughout the Church of England and Churches in the Anglican tradition;
- Encourage the use of the Book of Common Prayer in the training of Ordinands at Theological Colleges and other similar institutions;
- Encourage the use of the Book of Common Prayer in schools and colleges and for the training of candidates for Confirmation;
- Spread knowledge of the Book of Common Prayer and the doctrine contained therein;
- Ensure that the Society's views are effectively represented in synods and councils and among the clergy and laity at large.

The Board of Trustees has come to the conclusion that the present Objects are in need of revision, for a number of reasons.

The Objects as they stand, as well as being wordy, are also too detailed and prescriptive, setting out specific activities rather than just a general purpose. The advice of the Charity Commission is that this is not what Objects are

supposed to be for, and in listing so many individual purposes, they exclude those not listed: for example, the Society may wish to involve itself with the training of Readers and with the Continuing Ministerial Education of those already ordained, but the Objects refer only to Ordinands.

In addition, the reference to 'the use of the Book of Common Prayer as the norm for all principal services throughout the Church of England and Churches in the Anglican tradition' is felt to be (sadly) an unrealistic ambition in the current Church, and people are liable to be deterred from joining if they believe we are unrealistic.

The Board of Trustees therefore proposes that the Objects be modified to make them simpler and to reflect more accurately the purposes of the Society, and that they be recast as follows:

The object for which the charity is established is the advancement of the Christian Religion according to the worship and doctrine of the Church of England and churches of the Anglican tradition, as found in the Book of Common Prayer.

To supplement the proposed new Objects, the Trustees have approved a 'Statement of Aims and Objectives' which are not a formal part of the Constitution of the Society, and which specify in more detail the areas of work in which we are involved. These are shown on the opposite page.

In order to amend the Objects, the approval of both the Charity Commission and a General Meeting of the Society would be required. Before that stage is reached, however, the Trustees are inviting comments from the membership; any comments received will be reviewed before a final proposal is made.

If you would like to express a view about the proposed revision, please write to the Company Secretary, Hilary Rudge, c/o the Society's offices at Copyhold Farm (the address of which is given on the inside front cover of this magazine), or e-mail hilary.rudge@pbs.org.uk. The deadline for responses is 8th July 2011.

Prudence Dailey, Chairman

Statement of Aims and Objectives

In furtherance of its object the Prayer Book Society shall seek to:

- (a) Establish the use of the Book of Common Prayer for principal services, so that all may have the opportunity to worship according to the Prayer Book each week.
- (b) Establish support networks for Prayer Book laity and clergy for co-operation, mutual encouragement and edification.
- (c) Promote high standards of Prayer Book worship to ensure that such services are consistently edifying.
- (d) Promote understanding of the doctrine found in the Church of England's historic formularies, the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons, to ensure that the Church orders its life in accordance with these formularies.
- (e) Promote the use of the Book of Common Prayer for Baptism, Confirmation, Marriage and Funeral services, so that its encouragement may be available to all at key stages in life.
- (f) Encourage the use of the Book of Common Prayer for diocesan and deanery services, so that the Church's collective life may be influenced by the Prayer Book's ethos.
- (g) Encourage the availability of services in the Prayer Book tradition for use on occasions for which there is no Prayer Book provision, to cover the needs of Church life more fully.
- (h) Promote the study and use of the Book of Common Prayer in the training of clergy and Readers through theological colleges/courses/schemes, in training parishes and as part of Initial/Continuing Ministerial Education and Development, to ensure a supply of well-trained clergy and Readers.
- (i) Promote the study and use of the Book of Common Prayer in schools and colleges and for the preparation of candidates for Confirmation, to ensure the continuance of our spiritual heritage.
- (j) Ensure that the Society's views are effectively represented in synods and councils and in public debate.
- (k) Encourage the use of the Book of Common Prayer for public, civic and national occasions.

*Make the Unknown
known*

Jo's
friends

Cancer of
Unknown Primary
(CUP) Foundation

Information & support for those affected by
Cancer of Unknown Primary

www.cupfoundjo.org

Registered UK Charity No. 1119380

Traditional Choir Trust

The Traditional Choir Trust was started in 2002 by Dr John Sanders in Gloucester who formed a group of Trustees to run the charity whose objects were:

"To give grants, bursaries and scholarships to boys otherwise unable to attend recognised choir schools. To encourage and financially assist choir schools, cathedrals, Chapels Royal, collegiate churches, university chapels, parish churches and other choral foundations to maintain the ancient tradition of the all-male choir."

Upon Dr Sanders' death in 2003, the Trusteeship was handed over to the Dean & Chapter of Chichester Cathedral who have instigated boy chorister scholarships. More funds are urgently needed to support other scholarships to ensure the continuing survival of the boy chorister in service. The Trust relies entirely on donations and legacies to build capital from which bursaries can be provided.

Please give if you can to:

The Administrator
Traditional Choir Trust
 The Royal Chantry, Cathedral Cloisters
 Chichester, West Sussex PO19 1PX
 Tel: 01243 812492 Fax: 01243 812499
 Email: admin@chichestercathedral.org.uk

Gift Aid Forms available upon request.

Patron: The Very Reverend Michael Taviner, Dean of Hereford
 Registered Charity No. 1092940

CAMBRIDGE

Bibles

King James Version TRANSETTO EDITION

Another first from Cambridge



The Transetto Bible is the first English-language Bible in the flipback® format. It adopts an innovative binding style and highly readable design to contain the three-quarters of a million words of the KJV in a handy pocket edition.



The text is rotated 'crosswise' through 90° in landscape format so that, when open, the two pages on view form a single image for reading. Light and compact, they are ideal for reading on the move – any time, anywhere.

Paperback £15.99
Purple, Green or Blue

01223 325566

www.cambridge.org/bibles

SOUND INVESTMENT ADVICE

MADE FOR YOU

At Charles Stanley we have a different approach to investment services. Rather than slotting you into someone else's financial model, we custom build a service around you.

For a brochure or to discuss our services in more detail please contact Christopher Corfield or Katie Presland at our Tunbridge Wells office.

Please remember the value of investments may fall as well as rise and your capital is not guaranteed.

43 Dudley Road, Tunbridge Wells, Kent, TN1 1LE
01892 557100

www.charles-stanley.co.uk

CHARLES STANLEY

Charles Stanley & Co. Limited is authorised and regulated by the Financial Services Authority. Registered office 25 Luke St, London, EC2A 4BH. Registered in England No. 100304



- Discretionary and Advisory investment management
- Advisory and Execution-only share dealing
- Charity services
- ISA and SIPP services



**CAMBRIDGE
UNIVERSITY PRESS**

Canterbury Confirmations

Trevor Butler



The head of the Anglican church pledges full-hearted support for the service of Confirmation from the 1662 Prayer Book in a special service at Canterbury Cathedral

The Archbishop of Canterbury, confirmed 85 young people in his Cathedral Church recently, using the 1662 Book of Common Prayer. Each confirmer—students from the King’s School Canterbury—received a personal copy of the Prayer Book as a gift from the Prayer Book Society. The high profile event was arranged by the School’s Chaplain and PBS Youth Officer, Fr Fredrik Arvidsson. The school’s Chaplain, The Revd Fredrik Arvidsson, who favours the 1662 BCP described it a collection of ancient and beautifully inspired prayers and services. ‘It can be a rock for young people who live in a very uncertain world, beset by media frenzy. The Book of Common Prayer should be an affirmation of our faith,’ he says.

Commenting on the use of the ancient text of the BCP, Dr Rowan Williams said: ‘The Book of Common Prayer remains a deeply valuable spiritual resource for people of all ages. It offers a

wealth of words and images to deepen prayer and enrich imagination, and I am delighted to see younger people having the opportunity of experiencing this richness.’



Young confirmands queue up for the Archbishop to sign their commemorative Prayer Books

Letters

Saved by Grace

I have found that the Book of Common Prayer does not of itself save us . . . however we are saved by Grace through the Lord Jesus Christ Himself. This leads us into true worship and helps us to defend the faith once delivered to the saints.

Stanley Ward, PBS member

Prayer Book Appreciation

I am not a theologian, but I believe that the Prayer Book enables me to draw closer to God.

At my preparatory school we had prayers before breakfast every day. The headmaster would read the collect for the day, together with some other prayers taken from the Prayer Book. When I was at Marlborough during the sixties, boys had to attend chapel every day (except Thursdays and Saturdays). On Sunday we attended Matins or Evensong. All services were taken according to the Book of Common Prayer. There was also Holy Communion at 8 a.m. for those who wished to attend. Thus I was fortunate in being exposed to the Book of Common Prayer since the age of nine, enabling me to appreciate the beauty of its language and the depth of its scriptural authority from an early age.

I have no doubt that Cranmer received divine inspiration when he wrote the first Prayer Book in 1547. The conciseness and directness of its contents are most unlikely to have been written by a human being without 'outside help'. The Prayer Book is like a great painting: the more that you study it, the greater the insight you obtain into the meaning of what is written.

There are some phrases in the Prayer Book that appear obscure when first read, but discovering their meaning is like finding a pearl of great worth: well worth the effort of searching for it. A common argument used by clergymen opposing the use of the Prayer Book is that the latter is difficult to understand, and therefore discourages people from coming to church. If that argument is valid, how is it that many churches using modern liturgies are still empty? Perhaps it is a case of the problem lying with the singer, not the song.

Were I to be isolated on a desert island, I should take the Prayer Book and my copy of the authorised version of the Bible.

The Hon Christopher Brightman, PBS member Lincoln Branch

Grappling with the Parable of the Unjust Steward

In her discussion of personal discernment, Brenda Watson (PBS *Journal*, Lent 2011) argues that uncomprehending acceptance of traditional scripture amounts to misplaced and naïve piety. We must 'critique such prayers and readings' in the Book of Common Prayer as those for the 9th Sunday after Trinity: we

thereby 'deepen and enhance' worship. I wished she had elaborated. This was not the first time I had struggled with the Unjust Steward parable (or, for that matter, the 'our fathers were under the cloud' passage from 1 Corinthians 10).

But in fact, Dr. Watson led me to explore the matter in a way I never had before and probably would not have done today, had she not left us hanging—perhaps intentionally, to challenge her readers to make their own inquiries. I attempted to unravel both the cited scripture readings but will focus here on one of them.

Online commentaries on the Unjust Steward seem simplistic: basically, make as much money as you can, papering over scruples by being a good person at the same time. But no depth there, at least, not in the half-dozen items I looked at.

Of the print sources I consulted, the New English Bible translates Luke 16:9, the verse that has confused me most, the one about making friends with Mammon, as follows: 'Use your worldly wealth to win friends for yourselves, so that when money is a thing of the past you may be received into an eternal home.' The Revised Standard Version is similar. The Living Bible forms the verse into a question, to which the answer is 'No'. Admittedly a paraphrase, this version goes beyond the text in order to convey what the translator thinks it means. Even so, it gives plausible clarification.

The *New Jerome Biblical Commentary* adds that the 'obvious' interpretation of the parable is 'morally repugnant'; the point to be drawn from the steward's shrewdness is not his cunning but his decisiveness; finally, the disciples are being told to use Mammon for alms and to share God's material gifts with each other and the needy.

So much for my brief study and the light shed by newer interpretations of scripture. Yet how can English-speaking Christians maintain any unity, community, or continuity if we do not keep the KJV front and central? How significant to us are its resounding maxims, even, 'Make to yourselves friends of the mammon of unrighteousness'! We know perfectly well that the Lord Jesus Christ is not saying, 'cosy up to Wall Street and you will get to Heaven.' But that is what people today may infer if they don't probe the KJV's language. Sitting and thinking about it is not enough: we can take a hint from Dr Brenda Watson and investigate for ourselves. For example, by following clues laid down in other translations and commentaries. This way, the King James Version, with all its beauty, majesty, and tradition, can still come first with us, to be passed along to following generations, as a rock to cling to in very troubled seas.

Susan Cowan, PBS member, Idaho, USA

Review

Peter Mullen,
A Partial Vision: English Christianity and the Great Betrayal,
published by St Michael's Foundation, £10,
ISBN 978 0 9547157 5 5. Available from PBS Trading

Peter Mullen might be described as the traditionalist Anglican's Rottweiler, if one had ever known a Rottweiler which was genial, scholarly, and had a sense of humour. He is a prolific author in several kinds, and a devoted parish priest. His new book falls into two parts: the first and longest being a survey of Christian doctrine followed by an attack on the many ways in which he sees faith and worship betrayed in the Church of England. He first takes the reader through a kind of adult catechesis, from the existence of God, through the teaching and work of Christ to the doctrine of the Atonement and the Last Things. The teaching is reinforced by close reference to the Bible and Christian writers, to places in the Holy Land, and by personal anecdotes from his long experience as a priest. What makes his work so compelling is the deep sense of reverence for Jesus Christ, true God and true Man, the only hope of a broken world.

Perhaps it is not entirely accurate to say that the book is in two parts, because the teaching is continually related to exposing modern errors and false

interpretations. When he comes to what he calls 'The Abandoned Hostage', Mullen launches a powerful onslaught on watered-down doctrine, banal services and feeble attempts to make the Church acceptable to society instead of challenging society through the Church, Mullen does not spare authorities, liturgists or clergy. He attacks error in a lively, forceful style, with general objections always supported by specific instances. He is hilarious about the alterations made to well-known hymns, and his descriptions of some 'instructional' conferences for the clergy would read like fantasy if one did not know them to be only too accurate. In fact it is no longer possible to satirise the worst in our Church, for it has done the job on itself. Sometimes the denunciations seem almost too sweeping, but Mullen gives encouragement as well as warning: we can fight back, and encourage what is still good in the Church. I have to agree with almost everything he says, although perhaps his dismissal of fears about global warming can be questioned. Our members will rejoice in his robust defence of the Prayer Book and his conclusion on 'Staying and Fighting our Corner'; no need to seek refuge in an Ordinariate if we hold fast to our own principles.

Raymond Chapman



Priory Automotive

MASSIVE CHOICE OF THE FINEST CARS
MOST VEHICLES ARE ONE OWNER & FULL SERVICE HISTORY

FREE UK DELIVERY

Specialist Supplier to Clergy, Church Members and Charities

Free Delivery To Your Door

Nationwide 'Locate - A - Car' Ensures Quality

Every Car is Fully Checked and Prepared To The Highest Standard

Everything Included, Warranty, Service, Tax, No Hidden Extras

Part Exchange of Any Car Welcome

Discounted 'Church Family' Finance Scheme Available

Old Buttermere Works, 7 Buttermere Road, Sheffield, S7 2AX.
Tel 0114 255 9696
www.prioryautomotive.co.uk

Vehicles shown for illustration purposes only.

News from the Branches

COVENTRY

Cranmer Reading Competition

Eleven committed girls and boys of The Croft School near Stratford-on-Avon, entered into the Cranmer Award style competition for children under 11, which is the youngest age for the official awards. It was a delightful experience for all those present to hear youngsters between seven and eleven (yes, there were two seven-year-olds), reading so confidently.

The Prayer Book is of course a consummate store of readable passages, many of them suitable for young minds to comprehend and voices to express. Still it was a surprise to hear the youngest competitor offering a prayer for the burial of the dead!

Each participant taking part, in this Cranmer reading Competition, received a specially designed certificate of merit, and the following category winners were presented with a book token: Year 3—Charlotte Fitzgibbon; Year 4—Jessica Hope; Year 5—Eleanor Gillitt; Year 6—Zoe Maundrill.

The school authorities were delighted with the experience and want to repeat it next year. Another school in the area has shown keenness to be involved. Is it too fanciful to suppose more schools or other organisations will wish to do the same, a team versus team occasion, or even a new category in the national Cranmer Awards? We do not want to leap ahead on the strength of a single occasion, but the enthusiasm of the children, the staff and the parents who attended will stimulate consideration of future steps, and particularly as such experiences are potential motivations towards promotion of the use of the Prayer Book and possible membership of the Society.

Alan Lyne, member of the Coventry Branch

On 7th April some twenty members of the Coventry Branch attended a service of Evening Prayer in the private chapel of Deene Park, in Northamptonshire. The service was led by PBS member Margaret East, and the organ played by Branch Chairman Sheila Cole. The service was held by kind permission of the owners Mr and Mrs Edmund Brudenell, who were also present. The private chapel, which replaced an earlier chapel in the grounds, dates from 1971, and is said to be the last such private chapel to have been created in England.

The service was preceded by a guided tour of the mainly Tudor and Georgian house, which has been in the possession of the Brudenell family since the 16th century, and a visit to the beautiful gardens, both of which have been extensively renovated by the present owners.

Peter Luson, member of the Coventry Branch

EXETER

On Sunday 13th March, a candlelit service of Choral Evensong was held in the small rural Church of St Petrock, Clannaborough in the Devon countryside. Thirty or so Branch members and friends were joined by local worshippers in the sunshine amid bright spring flowers for the service conducted by the Branch Chairman, The Revd Preb. Paul Hancock who also preached the Sermon.

The Sermon was based on the second Lesson taken from St Luke's Gospel relating the parables of the lost sheep and the lost coin. The parable of the lost (prodigal) son was also considered. Whereas the lost sheep illustrates God's infinite love in ceaselessly seeking us out, the lost coin demonstrates our individual and unique value to God. The prodigal son clearly shows our need to respond with repentance to a welcoming and ever-forgiving

Father. Our encounter with God may be a gradual process but, as someone was heard to say 'God is always there, it was that I just failed to recognise the fact.'

Preb. Hancock turned our attention to the position of the Church; how controversially in these times of altered views and 'ethical values', fewer priests are being appointed. Yet, there has never been a greater need for 'clergy who are well trained, whose spiritual lives have been well formed and whose daily lives are rooted in prayer.' To affirm the values of the Gospel over those of the world, the Church, clergy and people, need to 'put on the Lord Jesus Christ, to grow in our Christian discipleship' and to fulfil the mission of the Church by our faithfulness to Christ, 'the Image of the Living God' and our lifelong Guide and Mentor. For the Church to be the centre of God's love, a holy place, its role as it has always been. It lies in pointing people, valued as unique individuals, to God as revealed in Christ and remaining true to the Scriptures and the Doctrine of the Faith.

The service was followed by Tea amply supplied by a local hostelry. Out grateful thanks to the Churchwarden, the lady musical accompanist, Mrs Hazel Pickard and Mrs Sally Tipping who arranged this happy occasion.

NORWICH

We held our AGM on the morning of the 7th April at the very pleasant venue of Wolterton Hall near Aylsham. Built in the 1720's for the brother of Sir Robert Walpole, Britain's first prime-minister. We were greeted with coffee and biscuits by Lord and Lady Walpole and shown to a nice spacious room lined with tapestries where the usual proceedings were carried out. The accounts were duly accepted and the president, vice-president, chairman,



Branch Chairman Geoffrey Horne lays the wreath on the Martyrs' Memorial

vice-chairman, secretary, treasurer and committee, all re-elected. The chairman then asked if any member of the audience would care to join the committee and we were very pleased to elect a new member—Hilary Hunter, and we look forward to her contributions towards the future running of the Branch. After the meeting, Lord and Lady Walpole showed us around the principal rooms of the Hall, which contain a wealth of history and family portraits and many other interesting features. In the afternoon, we were given a guided tour of the nearby round-towered Norman and Saxon church of St Andrews, Wickmere, which was followed by Evensong to complete a lovely Prayer Book Society day.

Richard Harrison, Branch Vice-Chairman

OXFORD

Our annual commemoration of the martyrdom of Archbishop Thomas Cranmer took place on Monday 21st March, the actual anniversary day. A service of Matins was held in the church of St Michael at the North Gate, Oxford by kind permission of the Rector, the Revd Bob Wilkes. The service was conducted by branch president and PBS Trustee the Revd Dr Roger Beckwith and the preacher was branch committee member Mr John Mitchell. Following the service,

the congregation proceeded to the martyrs' memorial, pausing at the site of the martyrdom in Broad Street for a reading of an account of the martyrdom. At the memorial of St Giles, a wreath was laid by the branch chairman Mr Geoffrey Horne.

After the ceremonies, a lunch was held in the Mitre Inn in Oxford High Street attended by 27 PBS members and their friends.

ROCHESTER

Cranmer Awards

The Rochester heat for the 2012 Cranmer Award final was held at The Bromley Festival of Music and

Speech on the 26th March. The senior class was won by 14 year-old Philip Marshall from the Bennett Memorial Diocesan School. School Chaplain, the Revd Rachael Knapp, has encouraged pupils to enter the competition by using the sponsor's prize money to take them to the Charterhouse to see friends take part in the finals.

The junior winner was Omkaar Divekar, who at ten years of age was our youngest competitor. Omkaar is a pupil at Ashford Friars Preparatory School but nominated St Mary's Church, Great Chart's roof repair fund for his sponsor's prize.

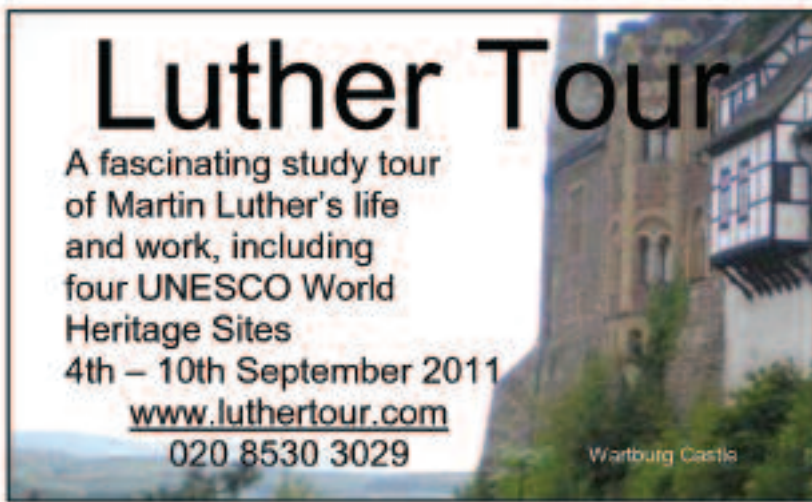
Both boys were awarded gold medals of the Festival for their performances and runner up in the junior section, Matthew Knapp, was awarded a silver medal, having also achieved Honours marks.

Adjudicator, Jenny Thornton, complimented all the competitors on their performances and stressed the importance of sincerity in delivery when reading from the Book of Common Prayer.

The prizes were presented by Rochester Branch Secretaries, George and Joanna Comer. The Branch is very grateful to Mrs Celia Yeo, the Honorary Secretary of the Bromley Festival for all her support in running the Rochester heat over many years.



Left to Right: Philip Marshall, Matthew Knapp and Omkaar Divekar



ST EDMUNDSBURY AND IPSWICH
 Eastern Region trustee, Nicholas Hurst, attended the St Edmundsbury and Ipswich Branch AGM on Saturday 2nd April, at St Mary's Church, Huntingfield. Mrs Felicity Griffin spoke to a well attended meeting about the 19th-century restoration of the building. One of Mrs Griffin's ancestors, the Revd William Holland, had been the parish's benefactor, and with his artist wife, Mildred, had recreated the splendid painted ceiling and angel roof.

Choral Evensong, led by the Revd Tony Norton, was followed by afternoon tea.

L. Scott

SALISBURY

Spring Meeting

The Annual General Meeting of the Branch, held at Dinton Village Hall, was opened with prayers by The Revd Derek Frost, Branch Chaplain. The Chairman of the Branch, Mr Ian Woodhead, paid tribute to the work of former Secretary and later Patron,

Mrs G. B. Miller who died in December.

The Chairman submitted the accounts and reported on another successful year for the Branch. The current Officers and Committee were re-elected en bloc.

After the AGM, Air Chief Marshal Sir Joseph Gilbert explained his training and then his work for many years as a guide of Salisbury Cathedral. Many nationalities visited in the course of a year, of which it was noticed that French children

could be difficult and many children were not as well behaved as in previous years. Guides try to give Christian experience to everyone though were sometimes astonished by such questions as 'Is the Cathedral open on Sundays?'

Sir Joseph's enthusiasm for his work and for the Cathedral were evident—it had been built in 38 years in one style and had the oldest standing medieval spire in the country—and he felt that the standard of guiding at Salisbury was very high.

After a brisk question time the speaker was thanked by Branch Press Officer Miss Joy Rabbetts. Following the traditional hearty tea, members gathered at St Mary's Church, Dinton for Evensong conducted by the Revd John Staples. The organist was Mr David Davies.

Further information about this event and the work of the Salisbury Branch can be obtained from the Chairman, Mr Ian Woodhead, on 01380 870384.

Miss Joy Rabbetts, Branch Press Officer

Travel Insurance
Arranged for Journal Readers
ANNUAL TRAVEL INSURANCE
 We have some of the best prices in the UK.
 (Maximum age 85)

There is no age limit on single trip cover!

Mention this advert for a £20 discount on all annual policies!!!

For more information and details please call

0116 272 0500

Authorised & regulated by the F.S.A.

LOCKIE LIMITED
FOR ALL YOUR ENVELOPE NEEDS

Boxed Sets of Envelopes
 Booklet Envelopes
 Gift Aid Envelopes
 Stock Designs & Bespoke

Lockie House, Withiro Road,
 Haydock, St Helens WA11 9UD

Tel: 01942 402510
 Fax: 01942 402519
 e: sales@lockiechurch.com
 www.lockiechurch.com

Obituaries

Frank McFarlane

The death is reported of Mr Frank McFarlane who died in February 2011. Mr McFarlane was a keen supporter of the London/Southwark Branch Cranmer Awards competitions. He enjoyed playing the organ for church services and will be missed by the many people who knew him.

The Earl of Onslow

Michael, 7th Earl of Onslow—President from the early days of our campaigning until succeeded by Sir John Colville in 1981—died on 14th May 2011 aged 73. At times independently-minded, almost eccentric and certainly an outspoken peer, he voiced his views passionately

against Archbishop Michael Ramsay's liturgical modernism. Lord Onslow was a stout defender of the Book of Common Prayer and vigorously spoke out against the legislation authorising new liturgy.

Forthcoming Events

Chichester

Prayer Book Choral Communion Service, Saturday 15th October 2011 at 10.30 a.m. Chichester Cathedral, followed by luncheon in the Vicars Hall.

Ada Zahoui (Mrs)

Exeter

A 400th Anniversary celebration (partly dramatised) of The King James Bible at Exeter Cathedral at 6 p.m. on the following Sundays: 3rd July; 11th September and the 2nd October. Everyone welcome.

Sunday 3rd July, at 3.00 p.m. Celebration of the 400th Anniversary of the King James Bible at St Helen's Church, Abbotsham, Bideford, North Devon. Followed by a cream tea in the hall at £4.50 p.p. in aid of church funds. Evensong at 6.00 p.m. at St Helen's Church. Contact: The Revd Francis Otto Tel: 01237 473445. Email: . Everyone welcome.

Saturday 22nd October at 3 p.m. Choral Evensong at St James Church, Avonwick, South Brent will be

conducted by the Branch Chairman, The Revd Preb Paul Hancock. Afternoon Tea to follow the service at Blackhall, Avonwick by kind invitation of Mrs Marigold Seager-Berry.

Everyone welcome.

Esme Heath (Mrs)

Hereford

'A Celebration Binding the Authorised Book of the King James Bible and the Book of Common Prayer'

This year marks the 400th Anniversary of the authorised use of the English translation and as such goes hand in hand with the (1662) Book of Common Prayer in liturgy and worship.

Saturday 2nd July 2011

11.15 a.m.—Service of Holy Communion at St John's, Llanrothal Church—Celebrant: The Revd Simon Mondon

12.45 a.m.—Annual General Meeting will be held at Tregate Castle Shared lunch, followed by a talk by Mrs Madelyn Carlyon with slides on religious art of the 16th and 17th centuries. Display of photographs and paintings by Mrs Mary Hopson and friends.

Stephen Evans tel: 07920 200619; email: onny@hotmail.co.uk

Stephen Evans,
Branch Secretary/Regional Trustee

Lichfield

Saturday 30th July 2011, 6 p.m.: Celebration of the 400th anniversary of the King James Bible at St Michael's Church, West Felton, near Oswestry, Shropshire.

The concert trio, 'In Voice and Verse', will be performed in numerous churches and cathedrals this year; it will tell the story of Genesis to Revelations using the words of the King James Bible interspersed with well-known pieces of music, which those words have

inspired. The music will include excerpts from Haydn's *Creation*, Handel's *Messiah*, Mendelsson's 'O for the wings of a Dove' and several modern compositions.

The trio consists of actor Lance Pierson, an experienced Bible performer, singer Belinda Yates, a member of the Monteverdi Choir and Heather Chamberlain, an accomplished pianist.

Tickets, which include supper and a complimentary glass of wine cost £10 and are available from: The Old Vicarage, Welsh Frankton, Shropshire SY11 4NX. Cheques should be made payable to West Felton with Haughton PCC (please include s.a.e.).

For further details please contact 01691 622454, 01691 610612 or 01691 610203.

Colonel Frank Hewitt, Branch Chairman

Leicester

Friday 24th June 2011, 6:00 p.m. Strawberry Extravaganza, bring and buy and giant raffle, at the home of PBS members Edwin and Gina Bale in aid of our local Branch. The address is: Fleckney Grange Farm, Kilby Road, Fleckney (01162 402225).

Saturday 25th June, 2011, 3:00 p.m., St James' Burton Lazars—Evensong. Followed by guided tour of the medieval site of a leper hospital. Refreshments afterwards. (Chris Stephens 0116 271 6086)

Sunday 26th June 2011, 6:30 p.m., St Wistan's Wistow—Evensong with the choirs of St Mary's Knighton and St Guthlac's

Wednesday 29th June 2011, 7:30 p.m., St Peter's Mount Sorrel—Patronal Festival followed by refreshments. (Ian Evans 01509 890889)

Saturday 13th August, 2011, 3:00 p.m.—St Thomas à Becket Church, Skeffington. Evensong with tea to follow. (Tom Allen 0116 2708926)

Sunday 28th August 2011, 6:00 p.m.—St Wistan's Wistow—Evensong with the choir of St Mary de Castro

Saturday 29th October 2011, 12:00 noon—All Saints Highcross. A service of Holy Communion. This

PASTIMES
OLD TOYS WANTED

**Antique and collectors toys
bought and sold**

**Die-cast and tin plate vehicles
(Dinky, Schuco etc) –
preferably pre 1970**

**All types of trains and rolling stock,
Clockwork and electric, Meccano,
Boats and steam models.**

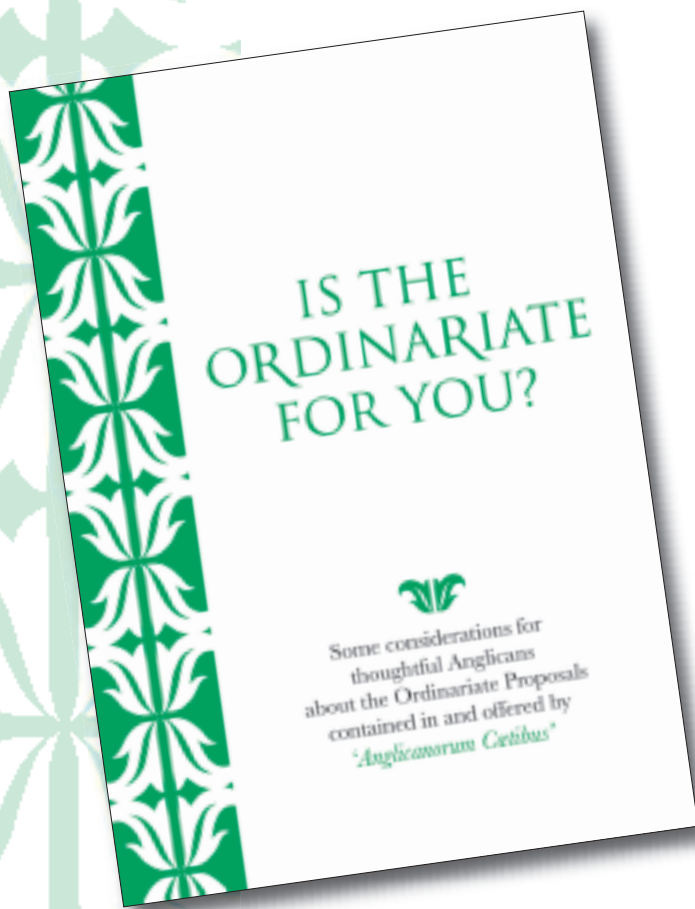
**Metal and plastic figures
(Britains etc) from mint/boxed
to playworn**

**Either drop in or call to
arrange a visit**

**PASTIMES, 3 Westbury Road,
Sherborne, Dorset.**
01935 816072
Mobile 07527 074343
E mail info@pastimes-toys.co.uk

The Ordinariate.

Some considerations for thoughtful Anglicans



As a churchgoer, ordained or lay, you may well have heard, or read, about people 'joining the Ordinariate'. This booklet seeks to help individuals make an informed decision about whether to take the question of joining the Ordinariate further.

To receive a free copy* of this 28 page booklet, normally priced £2.50, please visit the website: www.anganabasis.com

Or write to P.O. Box 67267, ANGANABASIS, London SE6 9LE

*UK only.

Make sure of your free copy while stocks last, since demand continues to be brisk.

IS THE ORDINARIATE FOR YOU?
Published by the Anglican Association

Forthcoming Events continued

annual service is the only act of worship in this redundant Churches Conservation Trust property rarely opened to the public. This ancient church has Norman foundations. Refreshments follow the service. For further information contact: Chris Stephens 0116 2716086

Saturday 5th November 2011, 3.00 p.m.—All Saints Wigston Magna. Patronal Festival Evensong followed by refreshments. (Tom Allen 0116 270 8926)

Peterborough

Thursday September 22nd: 3 p.m. guided tour of Peterborough Cathedral followed by tea and cakes (booking required—£6). 5.30 p.m.. Cathedral Evensong with the choir of boys and men. The service will commemorate the 400th anniversary of the King James Bible.

There may be a few places available for an alternative brief tour of The Bishop's Palace at 3.30 p.m. (booking required—£6), followed by tea with

the Bishop, our Branch Patron, followed by Evensong as above.

For further details and booking contact Mary Stewart 01664 474 353.

Rochester

Sunday 3rd July—St Mary the Virgin, Westerham

Choral Evensong, with a celebration of John Fryth, protestant martyr. John Fryth, born in Westerham in 1503, was a noted scholar who assisted Tyndale in translating the New Testament into English. He was burnt at the stake on 4th July 1533. After the service a cream tea will be served in the John Fryth room adjacent to the church.

Saturday 9th and Sunday 10th July—A weekend celebrating the King James Bible at Lullingstone

Saturday 9th July—From 10 a.m.—5 p.m. Exhibition of Bibles at St Botolph's, the church in the grounds of Lullingstone Castle.

6.30 Concert 'The Bible in Voice and Verse'—A special concert of

words and music preceded by Pimms & canapés in the Castle's Great Hall. Concert trio 'In Voice and Verse' tell the story of Genesis to Revelation using the words of the King James Bible interspersed with the famous pieces of music which those words inspired. The music will include excerpts from Haydn's *Creation*, Handel's *Messiah*, Mendelssohn's 'Oh for the Wings of a Dove' and several modern compositions. Actor Lance Pierson is an experienced Bible performer, singer Belinda Yates is a member of the Monteverdi Choir and Heather Chamberlain is an accomplished pianist and teacher. Tickets £10 in advance from Valerie Wells, 01322 860 868.

Sunday 10th July—11 a.m. Morning Prayer.

The Bible exhibition will re-open at 12 noon and close at 5 p.m.

For more information about any Rochester events; phone George or Joanna Comer on 01732 461462.



The Royal Society of St. George

Patron:

Her Majesty the Queen

Society Founded: 1894

The Society stands for:

Respect for 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:

One

To foster the love of England and to strengthen England and the commonwealth by spreading the knowledge of English history, traditions and ideals.

Two

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.

Three

To combat all activities likely to undermine the strength of England or the Commonwealth.

Four

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 women may gather together.



Are you proud of your Country and her glorious history?

Then why not become a member of

The Royal Society of St. George. Membership provides an opportunity to take part in our determination to honour England and Englishness, and to celebrate our nation and its achievements.

An elected Council governs the Society, and we have over 100 branches worldwide.

Please visit our website for regular updates

www.royalsocietyofstgeorge.com

Contact the address below for a brochure

Administration Centre
127 Sandgate Road, Folkestone,
Kent, CT20 2BH England
Telephone: 01303 241795
Fax: 01303 211710

Email: info@royalsocietyofstgeorge.com

Membership Application Form

Name: Email:

Address:

Postcode: Tel no:

Where did you hear about the Society:

Subscriptions (UK): Full Individual £25.00 p.a. Joint Full £35.00 p.a.

For all other forms of membership and information, please contact our Administration Centre
Membership includes a RSSG Jewel Badge and Journals

Branch Contacts

- **BATH & WELLS:**
Mr Ian Girvan, 59 Kempthorne Lane, Bath, BA2 5DX
Tel: 01225 830663
iangirvan@me.com
- **BIRMINGHAM:**
The Revd Dr John Breadon, 101 Causeway Green Road, Langley, Oldbury, Birmingham B68 8LE
- **BLACKBURN:**
Mr Neil Inkley, 6 Knot Lane, Walton-le-Dale, Preston, Lancashire, PR5 4BQ
Tel: 01772 821676
Fax: 01772 259340
- **BRADFORD:**
Mrs Armored Nelson, Old Gledstone, West Marton, Skipton, North Yorkshire, BD23 3JR
Tel: 01282 843476
- **BRISTOL:**
Mr David Selwyn, 8 Barrow Court, Barrow Gurney, Bristol BS48 3RW
Tel: 01275 463421
(Membership) Mrs Joyce Morris, 29 St John's Road, Clifton, Bristol BS8 2HD
- **CANTERBURY:**
Mr Christopher Cooper, Goose and Gridiron, 6 Churchyard Passage, Ashford, Kent TN23 1QL
Tel: 07525 095717
saveashfordchurch@yahoo.co.uk
- **CARLISLE:**
Secretary: Mrs Joy Budden, Arthuret House, Longtown, CA6 5SJ
Tel: 01228 792263
jobudsignofthefish@yahoo.co.uk
Membership Secretary: Mrs Kate East, 10 Fernwood Drive, Kendal, LA9 5BU
Tel: 01539 725055
- **CHELMSFORD:**
Mr David Martin, The Oak House, Chelmsford Road, Felsted CM6 3EP
Tel: 01371 820591
- **CHESTER:**
Mr J. Baldwin, Rosalie Farm, Church Minshull, Nantwich, Cheshire CW5 6EF
Tel: 01270 528487
mdsc187@aol.com
- **CHICHESTER:**
Mrs Valerie Dane, 225 Chichester Road, Bognor Regis, PO21 5AQ
Tel: 01243 827330
valerie.225@btinternet.com
(Chichester East) The Revd G. Butterworth, The Vicarage, 51 Saltdean Vale, Saltdean, East Sussex BN2 8HE
Tel: 01273 302345
- **COVENTRY:**
Mr Peter Bolton, 19 Kineton Road, Wellesbourne, Warwickshire CV35 9NE
Tel: 01789 840814
peterandrosalindbolton@hotmail.com
- **DERBY:**
Mrs Jennifer Radford, Poplar Farm, Hognaston, Ashbourne, Derbyshire DE6 1PR
Tel: 01335 370143
- **DURHAM:**
Mrs Rosemary Hall, 23 Beatty Avenue, Newcastle-upon-Tyne, NE2 3QN
Tel: 0191 285 7534
hallrosyhall@aol.com
- **ELY:**
Mr P. K. C. White, The Orchard House, 12 Thrift's Walk, Old Chesterton, Cambridge CB4 1NR
Tel: 01223 324176
pkcwhite@waitrose.com
- **EXETER:**
Mrs Esme Heath, Brookfield, Stokenham, Kingsbridge, Devon TQ7 2SL
Tel: 01548 580615
esme.heath@sky.com
- **GLOUCESTER:**
Mr Tony Hilder, 28 St Luke's Place, Cheltenham GL53 7HP
Tel: 01242 580444
tony@aphilder.wanadoo.co.uk
- **GUILDFORD:**
Mr John Fox-Reynolds, 3 Orchard Cottages, Bron-y-de, Churt, Farnham GU10 2LL
Tel: 01428 605156
john_reynolds2002@hotmail.com
- **HEREFORD:**
Mr Stephen Evans, 14 Raven Lane, Ludlow, Shropshire SY8 1BW
Tel: 01584 873436
Mobile: 07812 424007
onny@hotmail.co.uk
- **LEICESTER:**
Mrs S. Packe-Drury-Lowe, 35 Green Lane, Seagrave, Loughborough LE12 7LU
Tel: 01509 815262
ritaphillips@gmail.com
- **LICHFIELD:**
Mr D. Doggett, Grassendale, 5 Park Drive, Oswestry, Shropshire SY11 1BN
Tel: 01691 652902
- **LINCOLN:**
The Hon. Christopher Brightman, The Grange, Hall Street, Wellingore, LH5 0HU
Tel: 01522 811432
cbrightman@hotmail.co.uk
- **LIVERPOOL:**
Mr I. K. Lang, 5 Bayfield Road, Garston, Liverpool L19 3QL
Tel: 0151 427 0381
- **LONDON:**
Mrs Kay Wolf, 1 Hereford Court, 77 Worcester Road, Sutton, Surrey, SM2 6QN
Tel: 0208 6428446
Email: kpwolf@hotmail.co.uk
- **MANCHESTER:**
Mr Nicholas Johnson, 94 Rocky Lane, Monton, Eccles, Manchester, M30 9LY
nicholasj2104@yahoo.co.uk
- **NEWCASTLE:**
Mrs Rosemary Hall, 23 Beatty Avenue, Newcastle-upon-Tyne NE2 3QN
Tel: 0191 285 7534
hallrosyhall@aol.com
- **NORWICH:**
Mrs A. Wilson, The Old Rectory, Burston Road, Dickleburgh, Diss, Norfolk IP21 4NN
Tel: 01379 740561
- **OXFORD:**
Mr J. B. Dearing, 27 Sherman Road, Reading, Berkshire RG1 2PJ
Tel: 0118 958 0377
gpwild@btconnect.com
- **PETERBOROUGH:**
Mrs M. Stewart, The Sycamores, 3 Oakham Road, Whissendine, Rutland LE15 7HA
Tel: 01664 474353
mary.stewart@decomplexity.com
- **PORTSMOUTH:** Please see Winchester & Portsmouth
- **RIPON & LEEDS:**
Mr J. R. Wimpess, Bishopton Grove House, Bishopton, Ripon HG4 2QL
Tel: 01765 600888
bgh@ripon.org
- **ROCHESTER:**
Mr G. Comer, 102 Marlborough Crescent, Sevenoaks, Kent TN13 2HR
Tel: 01732 461462
joannacomer@btinternet.com
- **ST ALBANS:**
Miss C. P. Cawood, 2 Churchill Court, Green Lane, Northwood, Middlesex HA6 2RY
Tel: 01923 824217
- **ST EDMUNDSBURY & IPSWICH:**
Mr Anthony C. Desch, South End House, 2 Sicklesmere Road, Bury St Edmunds, Suffolk IP33 2BW
Tel: 01284 755355
Anthony@adesch.wanadoo.co.uk
- **SALISBURY:**
Mrs Lucy Pearson, 10 Briar Close, Wyke, Gillingham, Dorset SP8 4SS
Tel: 01747 825392
lucypearson@waitrose.com
- **SHEFFIELD:**
Miss Rosemary Littlewood, Railway House, Hazlehead, Sheffield S36 4HJ
Tel: 01226 764092
rowood@waitrose.com
- **SODOR & MAN:**
Mrs C. Salisbury Jones, 7 The Parade, Castletown, Isle of Man IM9 1LG
Tel: 01624 824467
- **SOUTHWARD:** (See London for details.)
- **SOUTHWELL AND NOTTINGHAM:**
Mr A.F. Sunman, 1 Lunn Lane, South Collingham, Newark, NG23 7LP
Tel: 01636 893975
Email: adriansunman@lineone.net
- **TRURO:**
Mr J. St Brioc Hooper, 1 Tregarne Terrace, St Austell PL25 4BE
Tel: 01726 76382
- **WAKEFIELD:**
The Revd Philip Reynolds, St Aidan's Vicarage, Radcliffe Street, Skelmanthorpe, Huddersfield HD8 9AF
Tel: 01484 863232
life.draw@virgin.net
- **WINCHESTER & PORTSMOUTH:**
Lt Cdr B. H. Goulding, 36 Christchurch Road, Winchester SO23 9SS
Tel: 01962 879569
b.goulding1928@btinternet.com
- **WORCESTER:**
Mr John Comins, The Old Rectory, Birlingham, Nr Pershore WR10 3AB
Tel: 01386 750292
john_comins@yahoo.co.uk
- **YORK:**
Mr R. A. Harding, 5 Lime Avenue, Stockton Lane, York YO31 1BT
Tel: 01904 423347
eboraco@talktalk.net
- **NORTH WALES:**
The Revd Neil Fairlamb, 5 Tros-y-afon, Beaumaris, Anglesey LL58 8BN
Tel: 01248 811402
rheithor@yahoo.co.uk
- **SOUTH WALES:**
Dr J. H. E. Baker, 56 Bridge Street, Llandaff CF5 2YN
Tel: 0292 057 8091
- **CHANNEL ISLANDS:** Please see Winchester & Portsmouth
- **OVERSEAS MEMBERS:**
Mrs Sally Tipping, Woodland Cross Cottage, Woodland Head, Yeoford, Crediton, Devon EX17 5HE
sally631@btinternet.com

AFFILIATED BRANCHES

- **IRELAND:**
Please contact Head Office.
- **SOUTH AFRICA:**
Please contact Head Office.

SISTER SOCIETIES

- **AUSTRALIA:**
Miss Margaret Steel, 9/63 O'Sullivan Road, Rose Bay, NSW 2029
mste8801@bigpond.net.au
Mr F. Ford, PO Box 2, Heidelberg, Victoria, 3084, Australia
Mrs Joan Blanchard, 96 Devereux Road, Beaumont, South Australia, 5066, Australia
- **CANADA:**
The Prayer Book Society of Canada, P.O. Box 38060, 1430 Prince of Wales Drive, Ottawa, Ontario, K2C 3Y7, Canada
- **SCOTLAND:**
Mr J C Lord, 11 Melrose Gardens, Glasgow, G20 6RB
Tel: 0141 946 5045
jcl30@btinternet.com
- **UNITED STATES OF AMERICA:**
The Prayer Book Society, PO Box 35220, Philadelphia, Pennsylvania, 19128, USA

Keeping the heart of the community beating



We know just how important your church is to the community. That's why we offer you a wide range of services that will help you maintain, enhance and even protect your church.

To find out more about what services we can offer to your community call:

01332 345 569

or visit www.smithofderby.com

Auto Winding



Bell Sounds Systems



ChurchCAM Security



Clock Servicing



Smith of Derby