

Prayer Book
Society
JOURNAL

Advent 2005
ISSN 1479-215X

✠ Bishop of Saskatchewan
inspires clergy retreat



✠ Head of Development
appointed

✠ New feature:
Letter from Europe



✠ Conference 2005 report



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.

Issue No 10 · Advent 2005

ISSN 1479-215X

THE PBS JOURNAL

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Published on behalf of the Prayer Book Society by Nigel Lynn Publishing and Marketing Ltd
Telephone: 01993 832313
E-mail: sales@nigellynnpublishing.com

Printed in the United Kingdom

All contributions, including articles, letters for publication, Branch news and notices of forthcoming events, should be sent to:

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Copyhold Farm, Goring Heath,
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or by e-mail to:
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(Submission by e-mail is preferred wherever possible)

The deadline for contributions for the next issue is
Friday, 6 January 2006

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

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A company limited by guarantee
Registered in England No. 4786973
Registered in the Isle of Man
No. 4369F
Registered Charity No. 1099295
Registered office: 16 New Bridge Street, London EC4 6AX

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The background cover picture is of Durham Cathedral

Stagnation or Vigour?

The prolific architect and insatiable restorer Sir George Gilbert Scott died in 1878. With his passing, it was supposed, the Gothic revival would evanesce. In the event the Gothic style persisted in church architecture, though some instances of it were thought to be slavish and tired. The profession of architects was more impatient than its patrons. So in 1905 the invitation to submit designs for the new cathedral at Liverpool bore the specification that it be Gothic. Architects were outraged. A petition to the contrary was signed by 364 of them. But Gothic prevailed. The winning design by Giles Gilbert Scott (grandson of Sir George) is acclaimed for its vitality, innovation and power. In the south, the chapel of Lancing college which was finished in 1979 is, in Pevsner's words, 'a burningly fierce religious expression'. It crowns the South Downs and its grandeur proclaims its mission like the Cross which St Augustine held aloft upon his arrival in England. There is nothing weary about either of these places of worship, medieval though their style may be.

It is the same with liturgy in action. The time-honoured forms can be conveyed in a tired way. Ministers can stumble over them, accentuating whether by accident or design their antiquity. Clergy not trained and practised in their use may conduct worship with evident difficulty, even pain. In the other extreme, some intrude their own personal style, supposing that the words cannot speak for themselves: they mean to be helpful but there is a danger of patronizing intelligent congregations. We cannot blame them but we have to ask questions of how their theological colleges spent their time and fulfilled their obligations under canon law.

Not only in Liverpool and at Lancing did Gothic connect with the Christian gospel in the twentieth century. The loss of its upward direction, its sense of the

transcendent and its aspiration would have been a deprivation for the Christian faithful. So too the robust manner of the Prayer Book, its uncompromising apprehension of sin and of repentance before Communion, its profound reading of history and its compulsion of the faithful to take stock of their own lives and shortcomings. These are disciplines and responsibilities that

are addressed in the evening canticles and systematically in the prayer for the Church militant with its explicit intercessions for peace and justice in the world. There is a word used of architecture that may equally be applied to Cranmer's prayers: muscular. A formulary of such vigour is not weary: we only need to be vigilant of those who refrain to match it with conviction and energy of their own.

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Welcome ...

by Roger Evans, Chairman of the Prayer Book Society

The Board is delighted to announce that Dr Julie Lethaby has been appointed to the new post of Head of Development. This is the outcome of an open competition for the post, which we advertised extensively in the national press, the Church Times and elsewhere.

The Board's view is that the Society is at a turning point, where we must move forward. We have been entrusted by our donors with the financial resources to do so. Now is the time to take our mission further. We need to review and build on existing projects and develop new ones in furtherance of our objects.

Upon reflection, the Board has defined and named the new full-time paid post, the Head of Development, to stress our view that the purpose of the post is to take the Society forwards. Dr Lethaby will be working with all of us, and especially the Branches, in encouraging the expansion of our activities. She took up her new post on Monday, 20 June 2005.

Dr Lethaby is admirably well qualified for her new role. Her highly relevant academic clout is considerable. Her Doctorate is in Divinity from Cambridge. She is a serious expert in Reformation theology and its role in the Church of England to recent times. She obtained first class honours for a BA in Theology from King's College, London and won the annual London University prize for Church History. She obtained a distinction in her MA from King's College in Ecclesiastical History with a dissertation title on the role of John Henry Newman's 'Lectures on Justification' within the context of the Oxford Movement. Her thesis for her Cambridge PhD in Divinity was 'A less perfect reflection: perceptions of Martin Luther in the nineteenth-century Church of England'. She has a range of publications to her credit. She is about to publish a paper detailing John Henry Newman's hitherto unacknowledged debt to Archbishop Sumner's doctrine of justification, in a major new work to celebrate the life and times of Bishop Burgess.

While writing up her PhD thesis, she worked part time as personal assistant to the Archdeacon of Barnstaple and was involved in day-to-day management and responsibility for running the office in addition to preparing papers for lectures and seminars, in particular for the General Synod; undertaking the administration for clerical appointments as vacancies arose; analysing financial data concerning parish accounts within the Archdeaconry; attending annual



Visitations; and assisting in the organization of local and national conferences.

Her work experience since taking her doctorate in 2001 has been at the really sharp end of charity work for The Leprosy Mission in overseas development in the UK and internationally. This has involved raising money and seeing how it is being spent. As Projects' Development Officer for The Leprosy Mission England and Wales (Peterborough) since 2003 she has had UK responsibility for project creation, reporting, monitoring and evaluation (narrative and financial) in the field, recently in Sudan, India (eight states), Bangladesh and Azerbaijan. Her role has also involved the composition of appeal letters, website articles, liaison and advocacy work with other non-governmental organizations and donor agencies in the UK and overseas, including the British High Commission, and strategic review and research work related to the current and future work of The Leprosy Mission England and Wales.

The Journal expects to publish a response from Dr Lethaby, describing how she hopes to develop the activities of the Society over the coming months and years, in the next issue.

... and Farewell

Prudence Dailey, with help from others, has provided these appreciations of the contributions made to the Society by three Trustees who have left the Board this year.

Meg Pointer

Mrs Margaret Pointer, known as Meg, retired as National Honorary Secretary of the PBS at the AGM this year.



The Chairman presenting Meg Pointer with her copy of the Folio Society's edition of the BCP

Meg Pointer is a retired nurse by background, having trained at St Thomas's Hospital, where she subsequently worked as an operating theatre sister. A member of the London and Southwark Branch, she originally became involved with the Cranmer Awards working alongside the late Margot Thompson before herself taking over as National Administrator in 2000. She brought to this task a thoroughly practical and businesslike approach, coupled with the desire to see the Awards continually improved and made more effective year on year.

Her common sense and efficiency made her the ideal candidate to become Secretary in 2002, a role which she combined with continuing to run the Cranmer Awards, as well as being Churchwarden and Parish Administrator of her parish church, St George's, Headstone, in Harrow. When the PBS became a Company Limited by Guarantee in 2004, Mrs Pointer became the first Company Secretary. She found herself plunged into the enormous administrative upheaval of the constitutional change over, which she carried out with characteristic

thoroughness, in the process (as she said) learning more about computers than she ever intended to.

Meg Pointer decided to stand down as Secretary in order to devote more time to her considerable parish responsibilities. We are very grateful that she has, however, agreed to continue to assist with managing the Cranmer Awards for the time being.

The Reverend Professor Raymond Chapman MA, BD, PhD

The Revd Professor Raymond Chapman, erstwhile Deputy Chairman of the PBS, retired at this year's AGM after a long period of dedicated service.

Raymond Chapman was Professor of English at London University for many years, and is now Emeritus Professor. He continues to lecture on a part-time basis. He became a non-stipendiary priest in 1975, and is best described as a 'Prayer Book Catholic'. He is the author of numerous books and tracts, both religious and literary, including *Faith and Revolt: Studies in the Literary Influence of the Oxford Movement*, and a defence of Prayer Book worship, *A Godly and Decent Order*.

Professor Chapman joined the Society's then Finance and General Purposes Committee in 1993, becoming Vice-Chairman in 1996, and Deputy Chairman in 2001.

When the PBS became a Limited Company in 2004, he became a member of the new Board of Trustees, continuing to serve the Society with commitment and enthusiasm.

Professor Chapman lectured and wrote for the PBS, and was never known to refuse a request to address a meeting or to write an article. He



The Chairman presenting Professor Chapman with his copy of the Folio Society's edition of the BCP

was a member of the PBS team that met with the Liturgical Commission in the 1990s. He edited *Draw Near with Faith*, an illustrated guide to Holy Communion aimed primarily at young people, which continues to be widely used.

His wisdom and gentle kindness are greatly valued by all who have had the privilege of working with him, along with his natural ability to see the best in everyone and to act as a 'peacemaker' at times of disagreement. His fellow Trustees frequently referred to him as the 'conscience of the Prayer Book Society'.

We are therefore delighted that Raymond Chapman, although no longer a member of the Board of Trustees, has expressed a desire to continue his active involvement with the Society, albeit at a somewhat reduced level; he remains a member of the Board of PBS Trading Ltd. We wish him and his wife, Patricia, well in his hard-earned retirement from his formal responsibilities.

John Service

We regret to announce that Mr John Service, formerly Chief Executive of the Prayer Book Society and its lynchpin for many years, has resigned from the Board of Trustees.

John Service was Chairman of the Oxford Branch, also becoming National Honorary Treasurer in 1997 (for a brief period combining this with the role of National Honorary Secretary). His remit, however, went far beyond looking after the books. He set up an office in a room in his house in Oxfordshire, complete with equipment and computer systems, also giving over other parts of the house and garage for the storage of PBS paraphernalia. Thatched Cottage soon became the administrative nerve centre of the Society, handling a large volume of correspondence as well as the central membership and finance functions, with

part-time secretaries employed to assist Mr Service in his task.

In addition to his administrative responsibilities, he was involved with a huge range of projects and initiatives. These are far too numerous to list comprehensively, but they included fund raising for the Martin Charteris Appeal, instituting Prayer Book study days for ordinands and new clergy, and establishing a PBS presence at the Christian Resources Exhibition.

Mr Service also demonstrated a particular talent for identifying enthusiastic PBS members with the potential for more active involvement, many of them subsequently taking on high-profile roles in the Society, whilst he himself was always reluctant to be in the limelight.

He was instrumental in the Society's transition in 2004 to become a Company Limited by Guarantee under new constitutional arrangements, following which he became Chief Executive of the PBS, continuing to work in an unpaid capacity.

Eventually, however, it became apparent that it was no longer possible for Mr Service to do this amount of work for no pay. The Board of Trustees therefore decided to employ someone full-time; but, in order to comply fully with the requirements of the Charity Commission, the position would have to be subject to fair and open competition. Advertisements were placed for a Head of Development, encompassing much of the former Chief Executive's role; and following interviews Dr Julie Lethaby was appointed.

Understandably, John Service has therefore decided to make a break with the PBS. We remain, nevertheless, tremendously grateful for the enormous amount he has done for the Society over the years, and we wish him well in his future endeavours.

Pass on the good news ...

Are you a member of the Prayer Book Society?
Have you ever talked to your family ... work
colleagues ... friends ... about the PBS?

**... together let's reveal the treasure
of the Book of Common Prayer**

To find out more about what we do
and who we are simply write to

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Prayer Book Society Conference 2005

by Prudence Dailey

The 2005 Conference took place from the evening of Friday 16 to Sunday 18 September, returning for the second year running to St. John's College, Durham (which also incorporates the aptly named Cranmer Hall theological college). Attendance was up on last year's already encouraging figure, and we were particularly glad to welcome a significant number of new attenders this year, including many from the Durham and Newcastle branches.

It was a privilege once again to join in the Cathedral's regular BCP services, particularly magnificent in Durham's awe-inspiring grandeur. These were supplemented by additional services of our own, held in the nearby St Mary-the-Less church, which serves as the College chapel.

Following Evensong in the Cathedral on the Friday, we were due to have heard from the well-known author, journalist and Prayer Book supporter, Fay Weldon; but most regrettably, medical reasons prevented her attendance. Disappointment was quickly assuaged, however, by a tub-thumping address from Peter Bolton, PBS Trustee and Director of PBS Trading, who manfully stepped into the breach. He noted that the Prayer Book was, in marketing terms, an unmatched 'product'. In many areas of the wider culture (such as art, architecture and education), there was a strong move towards the traditional, and now was the ideal time to go out and 'sell' the BCP with renewed vigour.

This was followed by an excellent dinner in the College, during which it was noted that staff had to scurry to fetch more bottles of wine, since we had evidently consumed significantly more than they had anticipated! Compline in the Chapel rounded off the day, conducted by the Revd Canon Arthur Middleton (of the Durham Branch). Although of course not found in the 1662 Prayer Book, Compline is loved by many PBS members as a beautiful and valuable addition to the repertoire of services in authentic traditional language.

Officially, Saturday began with optional Morning Prayer in the Chapel, led by the Revd James Mogridge (of the Peterborough Branch) at the bracing hour of 7.30 a.m., although those staying in one of the main houses had had a rude awakening around 5.00 a.m. when what later turned out to be a fault caused a fire alarm to trigger, with consequent evacuation of

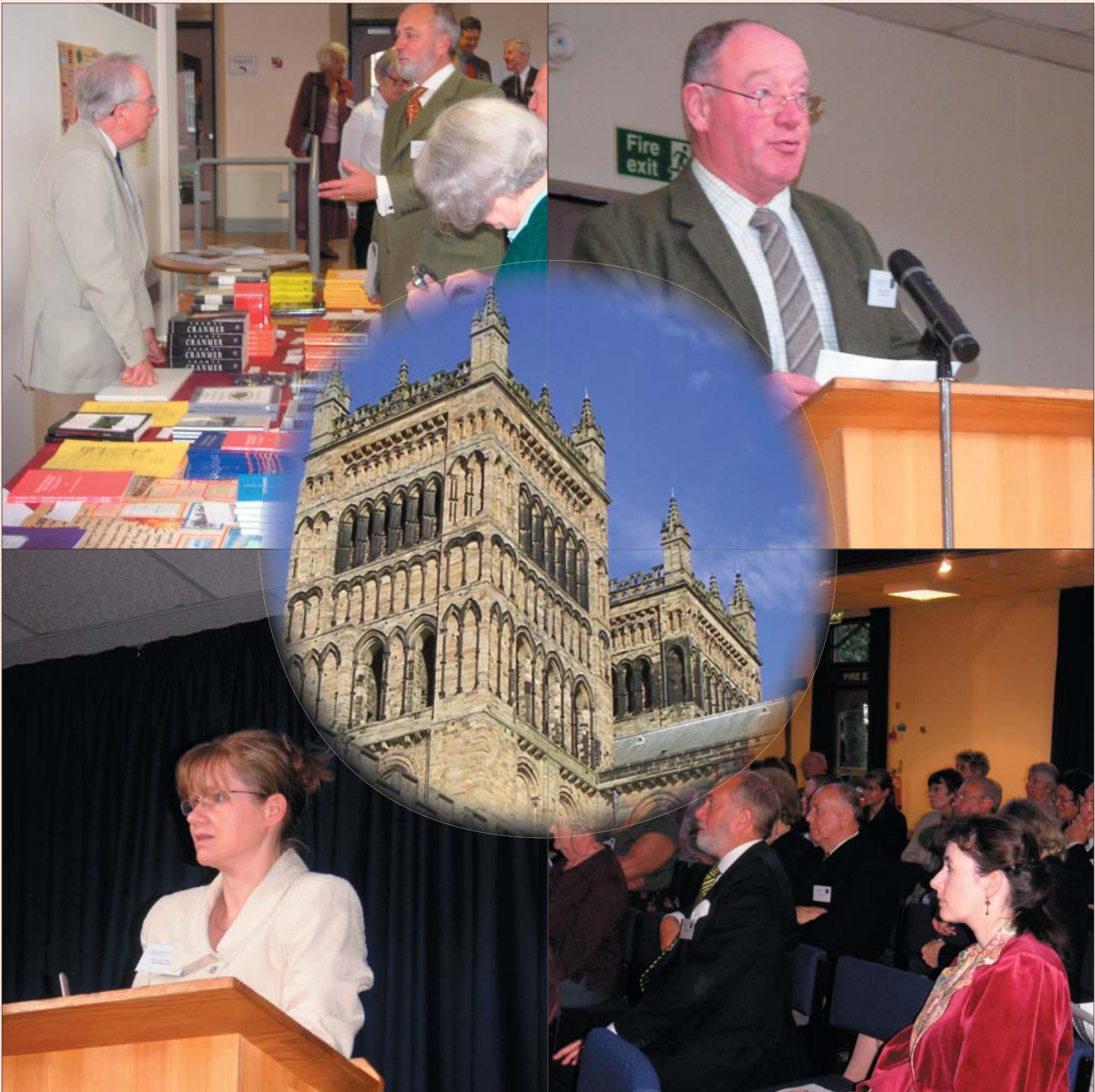
bedrooms. It must be recorded that the stoicism and good-humour of our members in these circumstances was commendable, and was commented upon by the College staff.

After breakfast, Professor David Loades addressed us on the topic of 'Durham, the Reformation and the Prayer Book'. Professor Loades is Director of the John Foxe Project of the British Academy; Research Professor of the University of Sheffield; and author of numerous books on Tudor and Reformation history. In a lecture combining clarity with depth, he outlined how the BCP was received and used over the Reformation period by clergy of differing churchmanship, covering especially the period from Edward VI through to Elizabeth. (The text of Professor Loades' talk will appear in a future issue of *Faith & Worship*.)

After coffee, we heard from the Ven. George Austin, former Archdeacon of York. In a wide-ranging talk, he commended the Prayer Book for its sound biblical basis and the poetry and cadences of its language which *Common Worship* lacks. The Archdeacon was not optimistic for the Church of England's future on present trends, noting recent statistics showing a continued decline in church attendance, while many churches have no young people in them whatsoever. He also urged those who espouse 'traditionalist' causes in relation to different areas of Church life to support each other.

We continued our recent practice of holding discussion sessions on Saturday afternoon, and this year members were given the chance to vote on a selection of topics, the favourites being 'Young people and the Prayer Book', 'Ordinands and clergy and the Prayer Book', and 'The Church of England and the role of the Prayer Book'. We split into three groups to discuss these topics, led respectively by Stephen Evans, PBS Trustee and father of a young family; Julie Lethaby, PBS Head of Development; and Nikki Sales, PBS Company Secretary. Participants were encouraged to focus discussion on their own experiences and ideas which could be put into practice in their local dioceses, and members went away spurred into action. The discussion also provided a number of useful suggestions to be taken forward by the Society nationally.

Evensong in the Cathedral was followed by a pre-prandial sherry reception, giving Conference attenders old and new the chance to meet and mingle. After



dinner, Compline was conducted in the Chapel by the Revd Mike Pennington of the Newcastle Branch.

On Sunday morning, Communion at 8.00 a.m. was followed by breakfast, then sung Matins in the Cathedral. Members of the Prayer Book Society were formally welcomed in announcements, and Canon Arthur Middleton, representing the Prayer Book Society, processed in with the clergy and read one of the lessons.

The final talk was given by the Society's new Head of Development, Dr Julie Lethaby (details of whose appointment and background can be found on page 4). She spoke about the continued relevance of the Prayer Book in a changing world, and the need for the Society to present itself in new ways to appeal in the modern context.

After lunch, we said our goodbyes and departed, many of us laden with purchases from the excellent and varied PBS Trading bookstall which, under Peter Bolton's management, continues to be a popular feature of our annual Conferences.

Special thanks must be recorded to Rosemary Hall, who once again took charge of the Conference organization in her gentle yet totally efficient way, resulting in a Conference which ran like clockwork, with no detail overlooked.

Next year's Conference will be held from 15 to 17 September 2006 at Lady Margaret Hall, Oxford. We look forward to seeing old friends and new, so please note the date in your diary.

The Personal Approach

by Julie Lethaby

At the Prayer Book Society's Annual Conference in Durham this year I was invited to give the closing address, in which I examined the changes in society since the Prayer Book Society was first created in the mid-1970s. In meeting members at Branch meetings and reading the many wonderful and interesting letters that I have been sent containing advice and caution, I have become concerned that the focus of our fight to ensure the regular and continued use of the Book of Common Prayer is, itself, out of kilter with the direction and priorities of the Church and wider society. As such the Prayer Book is being dismissed not for its liturgical style or doctrinal meaning, but simply because it is seen to be out-of-date. Where previous ages have adapted the use of the Prayer Book to their own context, ours has cast it aside and devised a new liturgy.

The two main concerns of members are overwhelmingly the clergy and young people. Both are seen as potential threats to the continued use of the Prayer Book. Some of you will have read the Revd Neil Fairlamb's recent letter to the Daily Telegraph which began 'My training for the Anglican priesthood on the Southwark ordination course, 1990–93, was distinctly unbalanced. Never once in three years for instance, did we use the Book of Common Prayer ...' Again, a new clerical member to the Society commented, 'This reminds me of my own experience of the BCP at Trinity College, Bristol. It was the practice there for the BCP to be used for Morning Prayer in chapel one week per half term. It was explained to us (apologetically) that this was required by the Bishops! I cannot recall there ever being a BCP communion service in college chapel.' Indeed I was recently told of an Anglican Bishop in the UK who at 60 years of age had never taken a Book of Common Prayer service! If the Clergy are not receiving appropriate training how can we blame them for not being able to minister to us? Rather we must help them to receive the training they have been denied.

On the subject of young people, many of those I taught for GCSE, AS and A Level revision classes in Religious Studies had never stepped inside a Church! To make progress with young people today we need to understand the poverty of their liturgical backgrounds. Also we must appreciate

that much has changed in the world since the Prayer Book Society was first formed, not least the dissipation of moral values into a morass of sentiment and relativism. It is perhaps the younger generation, those who have never had the opportunity to hear or use the Book of Common Prayer, who are most affected. The young and those with young families continually find themselves in a quagmire of confusion in which they are as much *unwilling victims* as participants; all too often we, as representatives of the more respectable sector of society—or so we would be perceived—are accused of blame without love and fear without compassion: we need to put the record straight. I would argue that we who know and value the truth of the Christian gospel have an *obligation* to share that truth and the values it represents; and what better tool do we have for this task than the Book of Common Prayer? It is probably worth reminding ourselves that the stated object of the Prayer Book Society is the advancement of the Christian religion according to the doctrine of the Church of England by undertaking events, teaching and publicity, etc., associated with the Book of Common Prayer.

How can you help?

As we all know, the Church is not bricks and mortar but you and me. Each one of us makes up an irreplaceable cell in the Body of Christ. We have the freedom, but do we have the will to put the Book of Common Prayer back on the liturgical map of England? All new members who have joined the Prayer Book Society since the beginning of August 2005 have been asked to complete a short questionnaire. The first question asks: 'How did you hear about the Society?' An overwhelming 90% of those who replied said that they had joined the Society after receiving an invitation or information from a friend or relative: in other words as a result of personal invitation. If each one of us helped just one new person to join the Prayer Book Society and if we all did this on an annual basis, just think how much further forward we would be with the aims of the Society in ten years. Everyone in the Society has friends or family who aren't interested in Church, or don't think it is for them or usually, when you dig deeper, don't think they are good enough for

Church folk! I therefore challenge you to bring at least one new person into the Society during the next twelve months. Copies of the Prayer Book Society's latest membership leaflet are available from your local Branch secretary (or alternatively from the Administration Office at Copyhold Farm (address at the front of this issue) tel: 01189 842582, fax: 01189 845220). As for the clergy, the personal

approach works here too, and probably the best advice to any parishioner wanting to get the vicar 'on side' in matters of liturgical preference is to start by baking a cake, or inviting him or her around for Sunday Lunch: oak trees start as acorns!

Julie Lethaby is Head of Development of the PBS. This article is adapted from her address to this year's PBS Conference.

Letter from Europe

by John Osborne

For Christians in Europe the major event of the year has been the election of the new Pope, Benedict XVI, after one of the shortest Conclaves of modern times. The mass-circulation press showed its customary respect for religious affairs with (in Germany) headlines such as 'We are the Pope!' (as if it were the World Cup), or (in Italy) 'German shepherd' (which is at least more subtle than the British 'God's rottweiler').

Where his theology was discussed, attention tended to be given to the Pope's former role as Prefect of the Congregation for Doctrine of the Faith, or, according to Hans Küng, 'Grand Inquisitor'. As such, the former Cardinal Ratzinger had acquired a reputation as a conservative opponent of reform and progress in the Roman Catholic Church, and an obstacle to dialogue between the churches. In a bold address immediately before the Conclave, he unambiguously restated the warning that tolerance should not be confused with relativism. His record reveals a much more complex position than he has been credited with; an analytical intellectual, he also exerted a modernizing influence during the papacy of his charismatic and sometimes impulsive predecessor. For instance, notwithstanding the importance accorded by Pope John Paul II to the third secret of Fatima (published in May 2000), Cardinal Ratzinger wrote a carefully considered commentary declaring it to be a 'private revelation', in which not every Catholic must believe.

As we know in the Church of England, high office can deprive the church of works which are essentially the fruit of study and reflection. There is no reason to doubt Cardinal Ratzinger's statements that he found the office of Prefect a constraint and that he would rather have quietly gone about writing his own books. He is, nevertheless, the author of a body of work which established him as one of the great theologians of the twentieth century. Much of this is centred on the liturgy,

culminating in *Der Geist der Liturgie (The Spirit of the Liturgy)*.¹

As anyone who has recently attended a Catholic service will know, the vernacular liturgy of the Roman Catholic Church has suffered much the same de-sacralization as that of the Church of England, which explains why the Latin rite has enjoyed something of a revival. This awareness is at the heart of *Der Geist der Liturgie*. The book begins with an analogy in which the liturgy is compared to a fresco that had remained intact, but whose true nature had been concealed by later over-painting. Thanks to the Liturgical Movement (notably the work of Romano Guardini, 1918) and the Second Vatican Council it had momentarily been revealed in its full splendour, but since then it has been progressively endangered by 'restoration' and 'reconstruction' so that it is threatened with complete destruction if nothing is done to halt these harmful influences.

The purpose of Pope Benedict's book is to renew understanding of the spirit of the liturgy rather than to provide a guide to liturgical practice (p.178), although the latter must necessarily be determined by the former. The basis is laid in the first of four sections, 'The essence of the Liturgy', in which the author insists on the relation of Christian Liturgy both to the cosmos and to history; worship cannot ever be merely an act of socialization designed to further the contemporary sense of community by the use of shared symbols.

This idea informs the second section on 'Time and place in the Liturgy', at the centre of which is a justification of the eastward orientation of the church and worship. Here the author provides a detailed and learned critique of one of the major liturgical innovations of the last century, the celebration of the Eucharist as a communal meal with the priest—'or "president" as is now the preferred form' (p.70)—facing the congregation (*versus populum*). 'Meal', however, is not a concept that can adequately describe the

Eucharist, for, although it took place in the context of a Jewish Passover supper, the injunction, 'Do this in remembrance of me' does not apply to the meal as such. More significant is the change that is brought about when the priest and the assembled community form a closed circle, which, instead of looking outwards and upwards, focuses on the human activity of the 'president' and his team of busy helpers.

The remaining sections are devoted to 'Art and the Liturgy' and 'Liturgical Form'. It is here that the author engages most directly with some of the questions which have concerned the Prayer Book Society over the same period. It must, of course, be said that the true importance of this closely-argued and not always easy book lies in the rigour with which the author bases his conclusions on theological principles that may not command assent from all Anglicans. Equally clearly, it is the liturgy of the Eucharist which is the focal point of the reflections on liturgical practice. However, *mutatis mutandis*, there is much in the fourth section on liturgical form that members of the Prayer Book Society will find interesting and reassuring.

This section begins with the recognition that the idea of worship based on received forms has fallen into disrepute, and nowadays it is compared unfavourably with the creativity and dynamism of a 'living' liturgy in which the community is encouraged to express itself. Against this view it is argued that liturgy is that which comes to the individual as a gift, which he does not himself create (elsewhere in the book the parables of the Good Shepherd and the Prodigal Son are effectively used to support this view); it means entering something larger. While the eastern Church speaks of divine liturgy, in the western Church there has been more emphasis on the historical aspect: it is acknowledged that liturgy develops, but it does so slowly and organically, because nothing is more harmful to liturgy than constant remaking, even if it seems to involve real renewal (pp.71–72). As a result of misunderstandings following Vatican II, the notion of a predetermined liturgy was lost and the idea arose that liturgy could be 'made', for instance by a committee; but even the Pope (declares the present Pope!) is no more than a guardian of its proper development and its enduring identity (p.143). 'Creativity' is not an authentic liturgical category, and true liturgy does not depend on the 'ideas' of planning groups (p.145).

A further area of misunderstanding concerns the question of 'active participation', also commended by Vatican II, but subsequently interpreted in the most superficial sense to mean the visible activity of as many people as possible as frequently as possible, rather than participation, in the spirit of 1 Cor. 6.17, in the central 'action' of the liturgy, which is God's action. That most

disruptive action in modern worship, the exchange of the sign of the peace, merits only two references: one to recommend that it take place before the offering (cf. Matt. 5, 23–25) rather than before the Communion—'if it has to be kept at all' (p.146)—and a second to note again what inappropriate disturbance it causes when it comes immediately before the call to 'behold the Lamb of God'.

Prayer, we are reminded, is not just a spiritual but a fundamental act which involves one's whole being. There are therefore instructive comments on the positions to be adopted and the signs to be made in worship: kneeling, standing, sitting, the sign of the cross, the clasping of the hands etc. This includes an interpretation of the *Orante*, the female figure depicted in the paintings of the catacombs praying in a standing position with outstretched hands. This represents the soul that has already entered heaven, worshipping before the face of God, rather than the earthly liturgy of pilgrimage. Prayer in the standing position is an anticipation of the glory to come; it is the kneeling position that constitutes the norm in the intermediate realm of life on earth. It may well be that kneeling is foreign to modern culture, insofar as it is a culture which no longer knows of anything before which kneeling is the appropriate attitude (p.166). Dance, on the other hand, is firmly denied any place in Christian liturgy, and all attempts to make worship 'attractive' by performances (sometimes by professional groups) are dismissed as senseless (p.170); in the contemporary entertainment market-place, where religious forms are increasingly exploited for sensational effect, the Church cannot hope to compete.

From a 'conservative' Roman Catholic one would hardly expect a vindication of the Book of Common Prayer, the greatest liturgical manifestation of the Reformation. However, the reminder issued by Cardinal Ratzinger in October 1998 will strike a chord with many members of the Society: 'The [Second Vatican] Council ordered a reform of the liturgy, but it did not forbid the use of the previous books. The communities which love the older liturgy must remain integrated peacefully in the life of the church.' This inspiring book goes further in urging a positive renewal of the spirit and forms of that older liturgy.

John Osborne was until recently Professor of German at Warwick University and a member of the Committee of the Coventry Branch of the Society. He and his wife Janet now live in Strasbourg.

¹ Joseph Kardinal Ratzinger, *Der Geist der Liturgie: Eine Einführung*, Freiburg: Herder, 2000. English translation: *The Spirit of the Liturgy*, translated by John Saward, Ignatius Press, 2000.

Manx Revival of Neglected Day

One of the neglected dates in the Church of England's calendar is 29 May, 'Oak Apple Day'. The date commemorates the restoration of the monarchy and the end of the rule of Thomas Cromwell. The colloquial title of 'Oak Apple Day' is in recognition of how Charles II's life was spared by hiding in an oak tree after the Battle of Worcester in 1651. In gratitude the wearing of oak apples, or more commonly just oak leaves, became the symbol of the restoration of the Crown.

As 29 May fell on a Sunday this year, a church service was held on the Isle of Man to commemorate 'Oak Apple Day'.

The venue was Malew Church, which was appropriate for a number of reasons: first, because it continues to use nothing but the 1662 Prayer Book, and then because it is the burial place of William Christian (Illiam Dhone), revered by many as a Manx patriot. He was sentenced to death for treason against the Earl of Derby as Lord of Mann, but was pardoned by Charles II. Unfortunately by the time the pardon reached the island, he had already been executed!

The regular congregation of Malew was swelled



The Bishop of Sodor and Man amidst the Oak Apple Day decorations

by well-wishers from all over the island including members of the *Friends of Malew Church* who also generously supplied ample refreshments. A contingent from the Church Monuments Society also joined the service during their weekend visit to the island. The day was remembered through a beautifully crafted service of Prayer Book Evensong, which was warmly appreciated by all who attended.

Not the Thirty-nine Articles ...

Whilst browsing her bookshelves Nikki Sales came across *The Clergyman's Legal Handbook and Churchwarden's Guide*, by James Murray Dale, published in 1866.

Under Chapter 19, 'Offences', it contains sections on 'Apostasy', 'Heresy', 'Reviling Religion, etc', 'Blasphemy', 'Swearing & Cursing', 'Religious Imposters', 'Profanation of the Lord's Day', 'Churches, etc, Setting Fire to, etc', and 'Obstructing or Assaulting Clergymen.'

Section 3, 'Reviling Religion, etc', reads thus: 'Reviling the Lord's Supper subjects to a fine and imprisonment (1 Eliz. c.2; 1 Edw. IV c.1).

If any clergyman speaks in derogation of the Book of Common Prayer, he shall, if not beneficed, be imprisoned one year for the first offence, and

for life for the second. If beneficed, for first offence he forfeits a year's value, and is imprisoned for six months; for second offence he is deprived and imprisoned for twelve months; and for third offence he is deprived and imprisoned for life (1 Eliz. c.2).

If any person (not being a Protestant Dissenter, 31 Geo. III) shall, in plays, songs, or other open words, speak in derogation of the Book of Common Prayer, or shall forcibly prevent its being read, or read any other in its stead, he shall forfeit, for the first offence, 100 marks; for the second, 400; and for the third he forfeits all his goods and chattels, and is to be imprisoned for life (1 Eliz. c.2; and see 9 and 10 Will III.c.32, *supra*).

Turning Christianity into ridicule is an indictable offence (1 Vent. 293; Keb. 607).'

How times have changed! But have these statutes ever been repealed?

Classical Anglicans

Jeremy Taylor

by Nick Bradbury

In 2005 the Church of England is characterized by a sort of agitated workaholicism. Its constant chatter about 'how to do church' finds one expression in the endless remaking of its liturgy. Lacking a corporate confidence in its past, and its present clergy often drawing personal confidence only from the promotion of unnecessary change, the future of the church has rarely been so uncertain.

This modest series of articles offers an unfashionable remedy: look back more often, and work less! In other words, learn to rely on the firm theological and liturgical foundations laid in the sixteenth and seventeenth centuries.

Among these founding 'classical' Anglicans, one is known as the Shakespeare of the divines.

'When the name of Jeremy Taylor is no longer remembered with reverence, genius will have become a mockery and virtue an empty shade.' Hazlitt's judgement was never extravagant in its estimation of a man whose life was swept along by civil war and the passion of bitter religious controversy.

Taylor's response to the violent uncertainty of those times was far more subtle than can be sketched here, but his understanding of the constants in human nature is both a golden thread running through all he wrote and the explanation for the warmth and love his character engendered. 'His soul', said his friend George Rust in the oration at Taylor's funeral, 'was made up of harmony'. And Anthony Wood called Taylor 'a rare conductor of souls' who 'knew how to counsel, and to advise; to solve difficulties, and determine cases, and quiet consciences.'

Coleridge thought that Taylor had provided 'a perpetual feast' in an immense body of work that includes the first life of Christ written in English (*The Great Exemplar*, 1649), published in the same year that Charles I went to the scaffold and to execution by the same common hangman who probably also publicly burned the Prayer Book.

In 1645 the *Directory of Public Worship* had replaced the Prayer Book, which was made illegal and remained a forbidden liturgy until the Restoration.



C. H. Sisson, that distinguished civil servant, poet and clear-minded twentieth-century defender of the Prayer Book (and supporter of the Prayer Book Society), paints the mid-seventeenth century scene for us: '[the Directory] indicated roughly what should be said but left ministers who valued their ingenuity to inflict on their congregations whatever expressions of piety they thought best in the inspiration of the moment ... there were revolutionary committees in every county to ensure that only politically acceptable persons could have their say in church. The Church of England, as a public presence, ceased to exist ...'

In the preface to his *Apology for Authorized and Set Forms of Liturgy* (1646), Jeremy Taylor gave an analogy for the prayer book which had been lost so recently:

I shall only crave leave that I may remember Jerusalem and call to mind the pleasures of the temple, the order of her services, the beauty of her buildings, the sweetness of her songs, the decency of her ministrations ... these were the pleasures of our peace, and there is a remanent felicity in the very memory of those spiritual delights which we then enjoyed, as antepasts of heaven and consignations to an immortality of joys.

He goes on to argue that the history of the Prayer Book and of its defenders 'ought to recommend it to all the sons of the Church of England for ever, infinitely to be valued beyond all the little whispers and murmurs of argument pretended against it'.

But, by contrast, 'under the Directory there will be as different religions, and as different desires, and as differing forms, as there are several varieties of men

and manners under the one half of heaven, who yet breathe under the same half of the globe’.

The loss of the Prayer Book, then, is far from being only an aesthetic deprivation or a threat to established order. It is also the gravest threat to unity and fellowship.

When Taylor wrote the *Apology*, the fate of the Prayer Book seemed ‘to be cut in pieces with a pen-knife, and thrown into the fire, but it is not consumed; at first it was sown in tears, and is now watered with tears, yet never was any holy thing drowned and extinguished with tears’.

Fortunately he lived to see the Prayer Book returned to full use, and later his own reputation survived through his devotional writings, which have been universally admired as ‘holy things’ well into living memory.

Eighty years ago (certainly within the lifetime of some PBS members!), Canon W. J. Brown assessed Taylor’s legacy as consisting not in ‘eminence as a theologian, but in his supreme mastery of pulpit oratory, and his unique gifts as a devotional writer ... *Holy Living* [1650] and *Holy Dying* [1651] have never lost their hold on the English-speaking world’. Canon Brown goes on to echo Lord Shaftesbury’s earlier view that those same works ‘are in use at all seasons, and for all places’. Surely that phrase could apply equally well to the Book of Common Prayer, before the strange modern judgments about ‘accessibility’ and ‘relevance’ began to bite.

For, by 1990, Sisson was in melancholy mood as he went about selecting and introducing some extracts from Taylor. Few people, he implies, now seem to know Taylor’s name, and Sisson laments the fact that ‘the tastes and prejudices of our age’ have

told against such writing, which is now thought to be too poetic—and too Christian, even.

Perhaps we should sometimes come out of the church or the study, and go into the marketplace. One could, this last summer, buy a first edition of Taylor’s *Ductor Dubitantium, or the Rule of Conscience* (1660) for roughly the same price as a week’s groceries for a family of three. I did so, but don’t doubt that the book dealer was relieved to sell it, albeit for so little. There is no real market for such stuff, it seems, not even as a beautiful and rare object, made as Charles II came to the throne and dedicated to him. It is not in Latin, so the words inside are ‘accessible’, and certainly prettier on the page than the portrait of Jeremy Taylor which you see here, and which is taken from the same book.

It is true that Taylor thought his reputation would rest on this monumental work of moral theology, and that he turned out to be quite wrong. The *Ductor* was never a best-seller, despite the scarcity of works of casuistry in the reformed churches, and it is very, very long. Further, as Canon Reginald Askew has understated, Taylor’s ‘ambition to cure Roman casuistry ... was attempted in difficult years for the Church of England’.

As Taylor himself wrote most movingly: ‘It is a great work and too heavy for one man’s shoulders; but somebody must begin; and yet no man ever would, if he can be affrighted with the consideration of any difficulty in the world.’

It may be that this article would have been better replaced with a plain set of quotations from Taylor’s works. They really do speak for themselves. We can offer the following, from *Holy Living*, to modern liturgical reformers: ‘... a man may be very idly busy,

Jeremy Taylor: his life in a box by Thea Bradbury

It is uncertain as to exactly when and where Jeremy Taylor was born, but it is thought it was in the Black Bear Inn, Cambridge, a few days before his baptism on 15 August 1613. He was the fourth child of Nathaniel Taylor (a barber), and his wife Mary Dean.

Taylor entered Gonville and Caius College in 1626, and graduated in 1630/31.

He was invited to preach at St Paul’s Cathedral, in the place of an older Caius colleague. He did so well that Archbishop Laud came to hear of him, and ordered him to preach at Lambeth.

He moved to Oxford, and was shortly afterwards appointed chaplain to Charles I.

The Civil War started in 1642, and Taylor served as a chaplain in the Royalist army, before being imprisoned under the Commonwealth. After this he retired to Wales, where he became chaplain to the Earl of Carbery.

Taylor went to Lisburn in Ireland, and, after the Restoration in 1660, was appointed Bishop of Connor, as well as Vice-Chancellor of Dublin University.

He caught a fever on 3 August 1667, and died ten days later, at the age of fifty-four.

and take great pains to so little purpose, that in his labours and expense of time he shall serve no end but of folly and vanity’.

Finally, I can remind myself to be more charitable and we can all cheer ourselves up, by examining Taylor’s treatment of contentedness.

Canon Askew again: ‘... this recipe is not the same as cosiness or complacency. The important analysis of contentment occupies considerable space in *Holy Living*, and is clearly an English form of detachment ... In a rare autobiographical moment Jeremy Taylor revealed his predicament: “I am fallen into the hands of publicans and Sequestrators, and they have taken all from me: what now? They have left me the Sun and Moon, fire and water, a loving Wife, and many friends to pity me ... and I can still discourse; and unless I list they have not taken away my merry countenance, and my cheerful spirit, and a good Conscience: they still have left me the Providence of God, and all the promises of the Gospel, and my religion, and my hopes of Heaven, and my charity to

them too; and still I sleep and digest, I eat and drink, I read and meditate. I can walk in my Neighbour’s pleasant fields ...”.

Further reading

Jeremy Taylor, *Ductor Dubitantium, or the Rule of Conscience* (James Flesher, The Angel, London, 1660)
Collected Works (ed. R. Heber and C. P. Eden, London, 1847–54)
Selected Writings (ed. C. H. Sisson, Carcanet, 1990)
W. J. Brown, *Jeremy Taylor* (SPCK, 1925)
C. J. Stranks, *Life and Writings of Jeremy Taylor* (1952)
R. Askew, *Jeremy Taylor’s Merely Spiritual Power: an Examination of Canon Law in Ductor Dubitantium 1660*, 3 *Ecclesiastical Law Journal* pp.156–65 (1993–95)

Nick Bradbury is a Trustee of the Prayer Book Society. His daughter Thea is eleven, and is fed well, regardless of her father’s book-buying habits.

Many Thanks to the PBS ...

It is the time of year once again when a whole new crop of students begin their university and college careers. And this also applies to ordinands setting out on their study courses. For the fourth successive year the Prayer Book Society will, with the official backing of the Church of England’s Ministry Division, be presenting a Book of Common Prayer to each ordinand beginning their training.

This scheme was brokered by our member and (until last July) General Synod member Mrs Margaret Brown. Importantly the Chairman of the Ministry Division writes from Church House, Westminster, to the Principals of all theological colleges, courses and OLM schemes prior to the arrival of the books. Last year his letter said *The Prayer Book continues to be an historic and living part of the heritage and life of the Church of England. From time to time the House of Bishops has reaffirmed its importance as a part of the formularies of the Church and as a central liturgical resource for the Church’s worship. Within initial training the House has underlined its importance, both as a key text in Anglican theological self-understanding and for Anglican worship, and stated that ordinands should be fully familiar with it by the time of ordination. In the light of this, I am pleased to be able to tell you that the Prayer Book Society has generously offered to give each ordinand a copy of the Prayer Book as they enter training.*

These will be made available shortly.

I am grateful to the Prayer Book Society for this continuing and generous commitment. The initiative and the practical arrangements for it have been discussed with the Ven. Dr Gordon Kuhrt and the Revd Dr David Way at the Ministry Division. We would ask you to encourage a full understanding of and use of the Prayer Book in your preparation of candidates for ordination.

The arrangements for CUP to send the requisite books to the colleges and courses are made by Neil Inkley from the information provided by Church House. Last year we sent 533 books to 40 locations. When the programme began in 2002 the Society sent some 1,500 books to cover all ordinands then in training. Since then we have sent books to the subsequent new starters. And this year’s batch will take the total despatches to past the 3,000 mark. At the request of the Ministry Division a Pew Edition is supplied as a ‘working book’, so Branches are by no means precluded from gifting a ‘nicer’ edition at ordination time.

We are gratified by the number of appreciative letters we receive each year not only from ordinands but from Principals of colleges and Directors of Training as well. Among the remarks we liked the best came ‘This gift will replace my rather worn copy ...’.

A Few Late Plums

Some of PBS Trading's Books for the Season

For PBS members, the longer evenings of autumn and winter mean reading and self-improvement as well as that smug feeling which comes as you switch off, or maybe throw away your television, and turn to higher things. The approach of Christmas brings the onset of present-seeking. The PBS Books Advent book list can help you in both these greater aspirations.

Let it Go Among our People by David Price and Charles C. Ryrie (£29.50) (reviewed in the last *Journal*) is a luscious book which owners of wide stockings would be pleased to wake up to on Christmas morn. An approachable history of the Bible from the Wycliffe to the King James Bible, its fifty fine illustrations are a great pleasure and for those of us who will never own a Bishop's Bible or a Geneva Bible an unusual opportunity to see the real thing and delve in an easy way into their history. The imaginative range of early Bibles may surprise, from those with maps, footnotes or illustrations, to Archbishop Matthew Parker's single marginal inverted commas to indicate unedifying sections (including almost all of Leviticus). 'Nearly every sentence in the King James Version', write the authors, 'moves smoothly and with a natural dignity.' I am sure members agree.

Even after the advent of the printed Bible, texts of the Wycliffe Bible still circulated and were treasured. For those who would like to read earlier and influential Bibles you may like to consider *The Wycliffe New Testament of 1388* (£20.00) which we sell, or, in its first reprint since 1526, a pocket version of *Tyndale's New Testament* (£15.00), both British Library versions. Tyndale's Bible was arguably the most important single event of the English Reformation. In either version the unfamiliar word or phrase constantly pulls the reader up and excites. The Wycliffe spelling has been modernized. The Tyndale is original. So Matthew chapter 2 starts in Wycliffe:

Therefore when Jesus was born in Bethlehem in Judea in the days of king Herod, lo there came astromiens from the east to Jerusalem and said ...

and in Tyndale:

When Jesus was born in Bethleem a toune of Jury in the time of king Herod. Beholde there cam wyse men from the est to Jerusalem sainge ...

A small but valued gift this season might well be *A Prayer for All Seasons* (£9.50) which puts together all the Prayer Book collects in a single hardback volume and illustrates them with attractive and bold early twentieth-century wood engravings by Blanche McManus. Slim

though it is, this is really two books in one since, after an introduction by Ian Curteis, it contains the text of H. J. Burgess's fine and explanatory *Why Prayer Book Collects?* If you have not got Canon Burgess's *Why Morning Prayer?* you will probably want to buy *The Prayer Book Society Guide to Morning Prayer* (£3.45). This booklet, reissued and slightly revised, appears in its new eye-catching cover to educate and persuade. It is a sobering thought that if you don't pick this up you will probably find no substitute in print. You may like it for your PCC.

If you are on a PCC and find the way that the Church is run increasingly bewildering with its regulations about health and safety and children's groups, as well as those everlasting difficulties about your quota, your insurance and even VAT and, believe it or not, food hygiene, the book for you is the readable *Practical Church Management* (£19.95) (reviewed this issue) written by James Behrens, an ecclesiastical lawyer. You are in good hands with him and a copy bought will be a load off your mind; a gift to a church official will be a friend made for ever. Mr Behrens will also tell you about what should happen at Sunday services.

I once knew someone whose father actually lived in the City of London but even then in the 1960s he was a great rarity and most of its buzzing population—still in bowler hats—ebbed and flowed with the working day. So what do City rectors actually do? Read Peter Mullen's *Holy Smoke* (£10.00) to get an insight into an unusual job. (He is also chaplain to the Stock Exchange.) The author would not pretend that his book of anecdotes is not light reading but like many good pieces of light reading it has much to stimulate and provoke. You will find yourself entertained and outraged probably in roughly equal measure.

If you have time for deeply solid reading and do not already own Diarmaid MacCulloch's biography of the Prayer Book's prime translator, *Thomas Cranmer* (£14.95) then pleasures still await you. If you do then maybe you should consider getting one for your friends. The sparkling reviews for this book which won the James Tait Black Memorial prize for biography, the Duff Cooper Prize and the Whitbread Biography Prize are a just tribute to the huge insights into the life and world of this remarkable man, a hesitant hero with a tangled and exciting life story in the most tumultuous of times, whose greatest achievement accounts for our Society's existence. If you have already read it then you will

probably want to move on to MacCulloch's later work **Reformation; Europe's House Divided** (£10.95) which brings light to an era which for some has brought mist or cloud. Noel Malcolm in the *Sunday Telegraph* Books of the Year wrote of it 'From politics to witchcraft, from the liturgy to sex; the sweep of European history covered here is breathtaking. This is a model work of history.'

A new publication from PBS Books appears with this booklist. It is Canon Arthur Middleton's **The Spirit of Anglican Devotion**. This is a booklet to introduce to you that remarkable group of sixteenth-century Anglican divines which includes Jeremy Taylor, Lancelot Andrewes, Richard Baxter, Thomas Ken, William Laud, George Herbert, John Donne and Thomas Treherne whose writings focused on personal devotion based on the tradition of contemplation and serious prayer at the centre of which were the offices of The Book of Common Prayer. Of course the names of many will be familiar to you; they deserve to be understood in much greater depth.

Reintroduced to our catalogue is Margot Johnson's **Our English Church Heritage** (£4.00). When it was first published in 1987 this booklet of only 32 pages was remarkable for its compass and its production quality at a time when good colour photography was relatively little used. The same thing can still be said and you are not likely to find as succinct a book explaining the history of English churches and their liturgy—nor at such a low price.

Stocking filler with a message? We are sometimes asked what is our most popular book. The answer may come as a surprise: it is the small book of cartoons **No Thank You, I'm 1662** (£3.00), described retiringly by its authors, Jim Cotter and Stuart Yerrell, as a 'modest nudge of a book'. Their book will bring smiles—sometimes rather wry—to the faces of any recipients.

Some of our members and their friends cannot get to services as much as they would like, or maybe simply appreciate that now less common phenomenon, a Prayer Book service well done. If that is the case you will wish to buy the CD of **Choral Eucharist** (£10.00) which the PBS assisted to production. It is sung to settings by Merbecke with anthems by Lloyd, Wood and Harris and the Ordinary by Stanford in C and F. Of course you could always give one to your clergy to show them how to do it! We hope there will be more Prayer Book CDs to follow.

We have long recommended as a gift for clergy to spur them on to real consideration of all the implications of traditional liturgy and as a refutation of error and misconception **The Real Common Worship** (£12.50) written by a string of famous names led by the Revd Peter Mullen and Professor Roger Homan.

Of course, no summary of some of the gems we have to offer would be complete without mention of

the Book of Common Prayer itself. Many people have children, grandchildren, godchildren, nieces or nephews who deserve to be treated seriously in this dumbed-down world of liturgical pap and to receive a special copy on a special occasion. What are your choices? You may like to consider the Everyman edition of **The Book of Common Prayer** (£15.00) miraculously discovered to be in print after a period of absence from our lists. This is a celebratory version of the Book of Common Prayer and naturally enough has a place among those books which Everyman chose to republish for the new Millennium as a tribute to their huge influence on the English language. You may buy it as a large but entirely manageable pew copy (it is 8.3 inches × 5.2 inches and an unhefty 632 pages) and you may buy it as a piece of history—a version which contains all the services added in the seventeenth century and discontinued in the nineteenth century—giving thanks for the restoration of Charles II and the defeat of the Gunpowder Plot. The Society's version of the **First and Second Prayer Books of Edward VI** (£9.50) from which our Prayer Book is lineally descended is still available and has sold hugely at home and abroad since it filled a gap and brought to us a long out of print book. It has an illuminating introduction by the Revd Canon Professor J. R. Porter.

We are indebted to the Revd Dr Peter Toon for his **Annotated Holy Communion** (£4.95). You can take this to church and use it easily in the pew. On the right-hand side you will find the text of the 1662 service and conveniently opposite, Peter Toon's learned but approachable notes to help you understand everything.

Do you know a bibliophile to whom you wish to show generosity and bring delight? **The Bibliography of the Book of Common Prayer 1549–1999** by David N. Griffiths (£65.00) is a book about Books of Common Prayer and the conclusion of the author's labour of love, jointly published by The British Library and Oak Knoll Press. Its 632 pages give a concise description of all five thousand editions of the BCP and is lavishly illustrated with 60 black and white and 16 colour plates. Remember two things: that the bookseller's profit stays within the Society and you never regret buying a book—only not having bought one!

The final two stages of your Christmas present chore have been thought out by the Society. You pick up our order form (available with each publication) and to the books you have selected add at only 15p a time our **Bookmarks** (£1.50 for a pack of ten) inscribed with either the second or the third collect at Morning Prayer, and pop one into each present to help to advertise the Prayer Book Society's important presence. You can then thank your friends for your own presents using one of our attractive Canterbury Cathedral **Notelets** (£3.95 for a pack of ten).

The Prayer Book at ... All Saints', Pavement, York



The reredos with modern figures



The interior of All Saints'

All Saints' has the reputation for having been 100% BCP since 1662, and continues to maintain that tradition. It is thought that a church was originally built on this site in AD 685 for St Cuthbert, but this building would have been a timber construction and no archaeological evidence remains. However, there is some evidence of an ecclesiastical building on the site in the tenth century. The church was almost completely rebuilt during the fourteenth century to a rectangular plan. There was further extensive restoration in 1834–37, when the present tower topped with its notable lantern was added. In former days a fire in this lantern offered a guiding light to travellers benighted in the Forest of

Galtres, north of the City. This lantern has been the inspiration for many others on churches in York and elsewhere in more recent times.

All Saints' is the Guild Church of the City of York, and each Guild has an annual service in the church. It is also associated with several regiments and also ex-service associations. These enable many people who are not regular

church attenders to participate in the traditional forms of worship. It is remarkable how many times such people remark how good it is to hear 'the old liturgies'!

The church is laden with beautiful and historic artefacts. Notable among them is the pulpit dating from 1634 which was made for Henry Ayscough, City Preacher. There is some fourteenth-century glass in the west window, which was imported from St Saviour's Church in Victorian times. There are also four windows by the noted Victorian artist C. E. Kempe. The sculptures of the saints embodied in the reredos are recent productions, the originals having been stolen during refurbishments to the building in the last decade.



The east window by Kempe

There are three services on a Sunday, all BCP: Holy Communion at 8.30 a.m., the Eucharist or Matins and Communion at 10.30 a.m., and Evensong at 6.30 p.m., and the church ministers to a mix of visitors and local folk. Just as the lantern gave direction in times past to those lost in the dark of the forest, so now All Saints' in its continuing use of the Book of Common Prayer gives hope to those who feel lost using other forms of worship.

The text and pictures were kindly provided by Alan Harding, Secretary of the York Branch.



The exterior of the church (left) showing the tower surmounted by its lantern, and the seventeenth-century pulpit (right)



A Rich Diet at Hemingford Grey

by Mark Hart

They were the last hot days of the summer, in late September this year. It was in the comfort and tranquillity of St Francis House, nestling in the chocolate-box end of Hemingford Grey in Cambridgeshire. The hospitality was generous and the company convivial. Warm scones at tea followed the afternoon relaxation; wonderful cheesecake; port at bedtime ... yet none of this was in the advertisement, or the blurb received on enquiry. The banner over this retreat was 'The Prayer Book Society'.

The Book of Common Prayer is not what would immediately spring to mind if you mention 'retreat' to most people today. 'Spirituality' is a growth market, with a bewildering array of suppliers to shop around, where the produce draws the eye by its attractive packaging or exotic origins. Many would consider the attempt to organize a prayer book retreat in the twenty-first century to be like trying to sell All-Bran to children.

Yet, astonishingly, I found myself there. For me this was one important step in a process which has been rather like the attraction of the aroma of freshly-baked bread in a supermarket. The appetite has been whet, and I have discovered, not another novel taste experience, but a staple diet.

Yes, I am indeed a priest of the Church of England. But it has to be understood that before theological college I had no experience of the prayer book, and whilst there I encountered no enthusiasm for it. I owe most to the parishes where these past seven years it has been my duty to use it.

I am grateful to the Revd George Westhaver, whose inspiration and diligence made the retreat happen, and to Dr Julie Lethaby, whose advocacy won the support of the Prayer Book Society. Twelve clergy attended, more having booked but having to withdraw. Another time, such an event could only be more popular, as word gets around.

As spiritual nourishment goes, it was a feast. To be strict, I should not say that the Prayer Book Society flag was top of the mast. We were drawn to Christ himself, who 'brought me to the banqueting house, and his banner over me was love'. Or is that an inappropriate use of the Song of Songs? Is it a book purely concerned with human erotic love, or may we still, in common with generations past, also see an allegory of Christ and the Church?



Some of the participants relaxing at Hemingford Grey

We were led through the Song of Songs by the speaker, the Rt Revd Anthony Burton, Bishop of Saskatchewan, who engaged with such questions. He was inspirational, working with the King James Version, brilliantly demonstrating how to be neither obscurantist with respect to modern biblical scholarship nor shackled by it. He spoke with humour and pastoral care, blew away myths about the past and brought insights into the present. Our discussion ranged widely and topically.

Being under the auspices of the Prayer Book Society, some people, in their prejudice, might have thought us quaint, blinkered or dusty. I trust we were none of those. Uncompromising prayer book worship was the framework for the 48 hours. But present with us was a priest from Nigeria, and a bishop from amongst the native Cree people of Canada, places where the prayer book is still widely used. The ministries and backgrounds of the others were quite varied. Differing contexts, but a common faith expressed in common prayer. We came together for worship which was both solid and familiar, with minimum distraction and maximum opportunity to focus on God.

The benefits of such a time are many. Summer days with space to enjoy comforts are a blessing in themselves. Being with God, hearing the Word, meeting new people, thinking together. It ought to be hard to book a place. That it is not is because of the neglect and ignorance of our own richest resources. Mostly ignorance. In my opinion a similar retreat should be repeated with yet more effort to attract non-members of the PBS. There is still no need to mention scones or port on the advert. Just let me talk to a few people.

The Revd Dr Mark Hart trained for the ministry at Trinity College, Bristol, served his title at Bromborough, Wirral, and has been Rector of Plemstall and Guilden Sutton, Chester, for the past three years. Prior to ordination he was an aerodynamicist, working with GEC Alsthom for nine years on the design of large steam turbines for power generation.

Evensong and the Road to Emmaus: Prayer Book Spirituality for the Modern World

by George Westhaver

The journey to Emmaus is a popular image of the Christian life and spiritual growth. Walking from Jerusalem to Emmaus on the first Easter Sunday, two of Jesus' disciples meet a stranger who turns out to be the Lord Jesus himself. The Book of Common Prayer appoints this passage from the Gospel according to St Luke 24.13–35 as the Gospel reading for Easter Monday. *The Emmaus Course*, used by many parishes to nurture faith and to teach, takes its name from this journey. However, long before *The Emmaus Course* was developed or thought of, the Church of England offered pilgrims the opportunity to share the Emmaus experience. The best-known services of the Prayer Book, the Order for Holy Communion as well as Morning and Evening Prayer, invite worshippers to make the journey to Emmaus. In this, as in so many other ways, the Prayer Book shows itself to be far ahead of its time, meeting the needs of modern Christians even before those needs were 'discovered' and articulated in our peculiarly enlightened age. By considering the parallels between Evening Prayer and the biblical account of the journey to Emmaus, we can appreciate how the Prayer Book leads us on the spiritual journey which our Lord's disciples in every age are called to make.

The disciples' meeting with the risen Lord on the road to Emmaus suggests the importance of beginning Evening Prayer with a confession of sin. When Jesus drew near to Cleopas and his unnamed companion, they did not recognize him, even though they were talking about him. In response to his question, they told the mysterious stranger that they 'had trusted', presumably before Good Friday, that Jesus should redeem Israel (v.21). This explanation of their sadness (v.17) showed that Jesus' death had dashed their hopes. Cleopas and his companion failed to recognize Christ, in part, because they could not accept or did not understand the connection between Christ's crucifixion and the establishment of his kingdom. Jesus' rebuke of St Peter for a similar confusion (St Matthew 16.21–23) shows that the failure to accept the logic of the cross is in some

way a rejection of the Gospel of salvation. The Bible emphasizes the connection between sin and lack of faith, between doing 'those things which we ought not to have done', and a darkened, worldly or confused understanding. That is why we begin Evening Prayer with a confession of sin. Not to understand or believe that the Messiah ought 'to have suffered these things and to enter into his glory' (v.26) is not to recognize an analogous connection between our baptism into Christ's death and the share which we have in his resurrection. In other words, we do not recognize Christ when we do not see or accept that the foolishness of God is wiser than the spirit of the age, that obeying and serving Christ is perfect freedom, or that denying and crucifying sinful passions rather than giving in to them is the way to happiness and contentment. When we confess our sins, we confess all these confusions, with whatever makes us unlike Christ and so unable to recognize him or to understand his ways. By saying the confession we are prepared to hear Christ speaking to us as he did to the disciples on the road to Emmaus.

Having first drawn near the disciples walking to Emmaus, and inviting them to open their hearts to him, our Lord begins to correct and to enlighten them: 'And beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself.' (vv.25–27) In order to lift the veil from their eyes, Christ showed the disciples that he is the main character not just of the New Testament, but of the Old Testament also. At Evening Prayer, the recitation of the Psalms and the reading of the lessons correspond to this part of the journey to Emmaus. As Christ opened the Scriptures to the disciples on the way to Emmaus, he sets them before us at Evening Prayer. The invocation of the Holy Trinity (*Glory be to the Father ...*) with which the Psalms conclude guides us to hear the Psalms speaking of Christ (v.44), to pray them as the prayers of the Church and as our prayers. Like the disciples on the road to Emmaus, we will understand the Old Testament if we understand that the events

described there and the teaching it contains prepare for Christ's coming, reveal his character and the nature of his kingdom, prophesy his suffering and resurrection, and show both Israel's need and our need for a redeemer. The Magnificat which follows the first lesson, teaches us to hear the Old Testament in this way. It is both a hymn of praise which directs us to respond to God's Word to us with thanksgiving and a lens through which we interpret and understand what is read. The Magnificat briefly sums up and describes what the Old Testament reveals about our Lord's purposes and character. St Mary's inspired words also lead on to the New Testament lesson, where we will learn how the promise made to 'Abraham and his seed for ever', is fulfilled in the Word of God who took our human nature from her. The same Jesus who drew near the disciples on the road to Emmaus will draw near to us despite our confusions and doubts, but he does not leave us like that. If we are to continue on the journey with him we must allow him to correct our misconceptions and shape our minds through the teaching of Scripture. (A sermon printed in the Lent 2005 issue of the Prayer Book Society *Journal* considers how the Nunc Dimittis complements and interprets the New Testament lesson as the Magnificat does the Old.)

When the disciples arrived at Emmaus, the mysterious stranger 'made as though he would have gone further'. Cleopas and his companion urged the stranger to stay with them, saying, 'Abide with us'. The eyes of the disciples were not opened until their new understanding of the Scriptures was united with a longing for Christ who had walked with them and taught them. Faith is not simply a knowledge of certain facts; it is communion with a person. The intercessions which follow the Apostles' Creed at Evening Prayer are like the disciples' plea to Christ. By our prayers and petitions we seek to constrain our Lord, knocking so that the door may be opened to us. By praying for his strength and wisdom, for others and for ourselves, we say with Cleopas and his companion, 'Abide with us'.

Considering Evening Prayer alongside the journey to Emmaus not only helps us to appreciate the spiritual riches of this service, but also its place in our regular diet of church services. The identity of the mysterious stranger was made

known to the disciples when he broke bread and blessed it. This reminds us that Evening Prayer is not complete in itself. Rather, it prepares us for Holy Communion where our Lord makes himself known to us 'in the breaking of bread' (v.35). According to the vision of the Christian life given expression in the Prayer Book, the offices of Morning and Evening Prayer complement rather than compete with Holy Communion. Many of the services which are the products of liturgical revision are shaped, in part, by the assumption that people will attend public worship only on a Sunday and only once on Sunday. The tacit assent given by many in the Church of England to these assumptions has contributed to the decline in the use of the Book of Common Prayer and to the pattern of reading Scripture which it offers.

Perhaps the type of journey to Emmaus which Evening Prayer offers seems a distinct second best to the journey made by the disciples on the first Easter Day. However, that would be to underestimate the means of grace which have been given to us. The disciples with whom Jesus spoke on the road to Emmaus had not yet been 'endued with power from on high' (v.49). By the gift of the Holy Spirit, the same Lord who walked with the disciples to Emmaus dwells in our hearts; he is nearer to us than he was to them. Christ who opened the Scriptures to Cleopas and his companion on the road to Emmaus will open the same Scriptures to us if we attend to them with reverence and diligence, if we seek to hear Christ himself speaking to us and showing himself to us through them. More than that, in the sacrament which he evoked by breaking the bread at Emmaus, Christ gives us his very self, even the life and divinity which are forever united with his body and his blood, not only to be our food and strength, but that we may live in him, and he in us. We have been given more than Cleopas and his companion could ask for or imagine. If our eyes need to be opened and our hearts warmed in order both to appreciate and to receive more fully what is offered us, then Evening Prayer and the services of the Prayer Book can give us what we require.

The Revd George Westhaver is Chaplain of Lincoln College, Oxford.

Impressions of the Annual General Meeting

by Nikki Sales

I arrived surprisingly early. The only appreciable traffic that I met in driving up from Southampton was the seven coaches of Arsenal supporters on the westerly carriageway of the M4, heading towards Cardiff for the culmination of a certain well-known sporting competition. Is football a 'religion', I mused? In the Prayer Book Society, how do we open our hearts to let the Holy Spirit in to weld the same pattern of self-dedication in the world—but with the vital difference of turning that pattern Christ-wards?

The four almost identical sides of the perfectly glorious fan-vaulted cloisters of Gloucester Cathedral are the finest and best preserved in England. I saw that I was not the only PBS member to lose her sense of direction whilst trying to locate the entrance to the Norman Chapter House!



Members registering for the AGM in the Chapter House, Gloucester Cathedral

I do so love PBS meetings: the joy of meeting old and of making new friends, of catching up on news around the dioceses, and of discovering the new initiatives that our Society is leading and enthusing every one of us to take, for us to achieve our common



desire to advance and uphold Christian life, worship and doctrine as enshrined in the Book of Common Prayer.

The Chairman, Roger Evans, (left) and Finance Director, Ian Woodhead, (right) address the meeting



Members socializing beforehand

There was a buzz of excitement in the Chapter House as Mr Roger Evans stood up to open the meeting. He began with a very full and comprehensive account of the Society's activities in 2004/5, which is the first year of the PBS in its new form as a Company Limited by Guarantee. Roger described the considerable work that has been done to implement the requisite changes to ensure an effective legal, accounting and governance framework to a PBS that is now firmly focused on campaigning. P. D. James had spoken at a London and Southwark ordinands' training day. The final of the Cranmer Awards had been held at Hatfield House. PBS members have been canvassed and encouraged to stand for General Synod later this year. The Society continues to present copies of the BCP to all those entering training for the Ministry. We also met a request to supply copies of the BCP for a midnight service at the Greenbelt Festival. PBS Trading's profits are growing, and it has been reformulated with a commercial remit, and a small Board headed by Mr Peter Bolton. Communication within our Society has been improved, with the seven Regional Trustees actively dealing with practical problems raised by the Branches. The publication





Tony Kilmister making a point during discussion

of a new Branch Committees' Newsletter now gives the opportunity to share ideas and feedback on success across the Branches. Sage accounting software is now used to glean a visible and deeper understanding of our sources of income and expenditure.

Our Vice-

President and long-serving former Chairman, Mr C. Anthony Kilmister, was warmly congratulated on his award of OBE in the New Year's Honours list, the citation for which mentioned his sterling services to the Prayer Book Society.

Mr Nick Bradbury challenged the meeting to consider the uncertainties of our recent past contained within the changes in the liturgical structure of the Church of England. He used four bullet points: *Where have we come from? Where are we going? What's next? What does it mean for us?* Nick stressed how we must be proactive in balancing our criticism with encouragement. We must protest at the unwarranted disenfranchisement and victimization of the Christian population who worship through the use of the BCP. Education and support are key. We now have a Youth Officer (the Revd Fred Arvidsson), and the birth of a strong BCP clergy network through ordinand day seminars coupled with a new clergy retreat (organized by the Revd George Westhaver). A new, salaried Head of Development was to be appointed.

All of this evoked many well-thought-out questions and answers from those present. Miss Cherry Cawood challenged us all to recognize that Christianity is not now taught (other than as a comparative religion) in schools; hence it is essential that the PBS engages with the Secretary of State for Education over this. Gripping Christian truths are ignored as the Church of England downgrades its liturgy and doctrine.

That we are in a period of great change was illustrated by the changes to the Board of Trustees. Heartfelt thanks were given to the four retirees: to the Revd Professor Raymond Chapman (Deputy Chairman), to Mrs Meg Pointer (Company Secretary), to Mr Charles Farrow (Regional Trustee—East), and to Mr Ian Lang (Regional Trustee—North West) for their leadership, dedication, and valued work on behalf of our cause.



Meg Pointer thanking the Society for her retirement gift

Subsequently, during Evensong in the Cathedral Choir, my mind returned to the passion voiced by Nick: 'We can all pray, introduce new members, give our individual time and expertise, contribute funding for specific projects, lobby our local clergy direct, campaign in our dioceses . . . it is in this way that we will increase the vitality of the PBS and so ensure that we hand on to our successors the treasure that is the BCP'

Nikki Sales was elected Company Secretary at the AGM.



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

New Trustees

As reported elsewhere, Mrs Meg Pointer and the Revd Professor Raymond Chapman have stepped down as Trustees and Mrs Nikki Sales and the Revd Fredrik Arvidsson were elected as their replacements at the AGM. It was not possible to elect Trustees for the Eastern and North-West regions at the AGM, and since then John Service and Stephen Paxton have resigned as Trustees. The Board has co-opted Dr Chris Hall to fill one of the four vacant posts, and it hopes to co-opt members to fill the others before too long. Below are brief details of the three new Trustees.

Mrs Nikki Sales, Company Secretary

Nikki Sales, 41, has been a member of the Portsmouth Diocesan Synod since 2003, and is webmaster for www.stmarywarsash.org.uk. She currently works as a senior research scientist



for a global US-owned pharmaceutical company.

Her diary of the 2003 PBS Conference can be read in the Advent 2003 issue of the PBS Journal. As a church bell-

ringer, she met her husband, learned how to read OS maps, and has rung bells in over two thousand churches, chapels, secular buildings, abbeys and cathedrals scattered through the UK, Isle of Man, Channel Islands, Eire and Canada. Her hope is that together we will learn how to talk freely and fully to all, of the depth and richness of our Christian faith and community as nurtured through our Book of Common Prayer; so as to bring all generations to know the love of Christ, the fear of God, and the surprise of the Holy Ghost.

The Revd Fredrik Arvidsson, Youth Officer

Fredrik Arvidsson, 38, was born in Stockholm, Sweden and moved to England as a boy. He is currently the Senior Chaplain at The King's School, Canterbury and has built up a team of six chaplains

working at the Junior and Senior schools. He has been involved with the PBS for many years and is now the PBS Youth Officer. Before going to King's, he was rector of a country parish for five years, and the somewhat reluctant Chairman of the Canterbury Diocesan Liturgical Committee. He has been delighted with the results of using the BCP in worship and for confirmations, with 100 of his school pupils recently confirmed according to the BCP by the Archbishop in Canterbury Cathedral. He believes that the BCP is a 'modern liturgy' when used by modern people and that the Prayer Book is the future for a healthy and vibrant Church of England.

A picture of Fredrik appeared in issue 7 of the Journal.

Dr Chris Hall (co-opted)

Chris Hall took advantage a few years ago of the offer of early retirement from a post in a University Physics Department, where he was Departmental Director of Undergraduate Studies, but maintains contact with former colleagues by organizing the walking group of the retired staff association. His great interest is a narrow-gauge steam railway, which he visits when on holiday and where he goes and works for a number of weeks each year. He has been a member of the Coventry Branch Committee of the PBS for many years,



but it is only since retirement that time has allowed him to be more active in the Society. He has recently become Branch Treasurer, and now edits the Coventry Branch Newsletter, the Branch Committees' Newsletter and the Society's Journal. He strongly supports the Society's initiatives to involve the clergy and young people in the use of the Prayer Book.

As this issue was about to go to press, the co-option to the Board of Mr John Yaxley CBE was announced.

News from the Branches

BATH AND WELLS

The Bath and Wells Branch AGM was held on 16 July at Wells Cathedral in the Vicars' Hall. It was preceded by Matins in the Cathedral conducted by the Revd Preb. Peter Clarke, who also preached; this was followed by lunch. The Precentor of Salisbury, Canon Jeremy Davies, following a brief introduction by Bishop Michael, then gave this year's Selby Lecture on the topic 'Common Prayer in an Uncommon Climate'. John Masding proposed a vote of thanks to the speaker, and members of the Branch then enjoyed short tours of the Cathedral led by two of its guides—Tom Burr and Peter Coxon, both PBS members. Tea in the cloisters followed, and members who were able stayed on to attend Cathedral Evensong.

BIRMINGHAM

The Birmingham Branch has been given an offertory bag for use at Branch services by Miss Margaret Williams, one of the Branch's staunchest members. The bag was inaugurated on the occasion of the Branch's annual outing, which this year was to Wells Cathedral. After making the members of the Branch welcome, Prebendary Denys Goodman led the Branch in a service of the



Litany, after which he and Professor Peter Coxon, a member of the Bath and Wells Branch, took members on a tour of the Cathedral in two groups. The photograph, taken in the Cathedral gardens, shows the donor in the centre with Committee Members (left to right) Miss Pat Mountfield (Chairman), Miss Mary Thorp (Honorary Secretary), Dr Margaret Davis and Miss Audrey Randall. The small photographs show the front of the bag, bearing the arms of Archbishop Cranmer, and the reverse, embroidered with the Society's logo.

CHELMSFORD

The Chelmsford Branch held its Annual Evening Prayer on 7 May at St Paul's Church, Woodford Green by kind invitation of the Vicar, the Revd J. H. Springbelt. The sermon was



delivered by Dr David Allen of the Trinitarian Bible Society on the subject of 'The Excellence of the Authorized Version'. In this he set forth clearly the truth of Scripture, pointing out that the King James Bible is the only Bible translated solely by Anglican divines. Dr Allen showed those attending, among other treasures, a facsimile of the original Tyndale Bible. Other Branches interested in inviting Dr Allen to address a Branch meeting should contact Dr Allen at the Trinitarian Bible Society, Tyndale House, Dorset Road, London SW14 3NN. The photograph shows Dr Allen (left) with Mr David Martin, Branch Secretary.

COVENTRY

The Branch's annual service of Choral Evensong took place on Saturday 16 May. We were especially fortunate to have with us the Revd Dr Roger Beckwith, one of the Vice-Presidents of the Society, who preached an admirably concise and focused sermon. The choir was the Oken Singers, and many members were able to join the choir and preacher afterwards in the adjacent school hall for tea and talk. The photograph shows some of the company taking tea afterwards.



On 12 July we visited St Peter's, Wolfhampcote, a remote, interesting, thirteenth-century redundant church, to say Morning Prayer there. This was an experiment—because of the location, because it was a weekday (we usually have daytime meetings at the weekend for the benefit of those who work) and because it was Morning Prayer—we mostly seem to have Evensongs. Interestingly, in the 1950s there was a proposal to move this unused church, stone by stone, to the new parish of Camphill, whose modern building was featured in the last issue of the *Journal*. We would have considered the exercise worthwhile if but a handful had turned up, but the congregation numbered 35. The service was led by the Revd Dr Tony Upton, a committee member, and the singing was accompanied by his wife on the clarinet. The sun shone on us literally as well as metaphorically and we were able to sit on the grass outside in the sun afterwards for our picnic. The picture overleaf shows the church and some of the picnickers.

The Branch AGM, chaired by Dr Chris Hall in the absence of the Chairman, Roger Fifield, was held



at Aston Cantlow on 28 September. The Branch officers were elected unopposed, as were also the rest of the Committee with the addition of Mrs Margaret East. It was preceded by a supper prepared by the ladies of the Branch, and followed by a talk, illustrated with music, on 'Some Victorian Hymn-writers' given by the Revd Dr David Pym, a member of the Branch committee.

EXETER

The Branch AGM took place in the Chapter House of the Cathedral on 28 May. It was preceded by a service of Holy Communion in the Lady Chapel, at which the Revd Canon J. A. Thurmer gave an address on 'Reading the Bible According to the Book of Common Prayer'. Canon Thurmer is an erudite speaker and gave a clear and succinct exposition lasting for forty minutes without the use of notes. The AGM was followed by lunch in the Cathedral refectory, and the day finished with Evensong in the Cathedral. The photograph shows Canon Thurmer with Colonel Drake (Branch Chairman) and Mrs Channon (Minute Secretary).



LICHFIELD

The AGM of the Lichfield Branch was held on Sunday 12 June at Whitmore Hall, Newcastle-under-Lyme, by kind invitation of Mr and Mrs Cavenagh-

Mainwaring. Afterwards members joined the regular congregation of St Mary and All Saints', Whitmore, for Evensong. This was taken by the Revd James Graham and the lessons were read by Jenny Hazan, winner of the senior section of the 2005 Cranmer Awards, and Caroline Mantell who came third in the junior section. After the service the Branch Chairman, Col Frank Hewitt, presented a folio edition of the Book of Common Prayer to Guy and Christine Cavenagh-Mainwaring to thank them for their hospitality. Members then returned to Whitmore Hall for a buffet supper prepared by the ladies of the Branch.

LINCOLN

The Branch Annual Festival was held at St Martin's Church, Stubton, near Newark, on Saturday 21 May. Matins was read by the Rural Dean, Dr Maghey, and the Holy Communion following was celebrated by Canon Robin Clark (Branch Chairman). The Vice-Chairman Mr Peter Rose served and the organist was the Branch Secretary Mr Philip Manser. The day was a special one as it saw the dedication of a chalice and paten (see picture below) in memory of the former secretary and benefactor to the Society, Miss Freda Ockenden, and the presentation of an altar copy of the Prayer Book to Stubton Church by the Branch. The services were followed by a buffet lunch and an address by Mr Peter Bolton (Regional Trustee) on the work of the Society and its future.



MANCHESTER

23 April this year fell on a Saturday which no doubt helped to swell to almost a hundred the numbers attending a sung Eucharist arranged by the Branch at Manchester Cathedral, to celebrate St George's Day.

The 15th Annual Branch Festival on 7 May was held in the historic setting of St Mary's, Deane, Bolton. The day began with sung Matins which, after

a break, was followed by the Litany and procession, led by Canon Finney acting as Precentor. Because of other commitments later that day, the Revd Hugh Bearn delivered his sermon at the end of the Litany. Appropriately for the occasion he took as his text the prayer for the Royal Navy. This was followed immediately by a sung Eucharist. Overall more than a hundred were present. After a buffet lunch in the parish hall, members heard a most enthralling talk by the guest speaker, Mrs Vera Waters, author, broadcaster and life-coach. Choral Evensong sung by the Thomas Cranmer Choir brought the Festival to a close.

PETERBOROUGH

On Sunday 1 May the Branch held a service of Holy Communion, using the Merbecke setting, in Whissendine Church, Rutland. This was only the



second time in living memory that the choir had used this setting. The first time was in 2002 when our Branch organized a service to celebrate the 450th anniversary of the publication of the 1552 BCP. The young Vicar gave an excellent sermon which we hope to publish in a future issue of the *Journal*. The service was followed by a buffet lunch and a bookstall of PBS publications. Mr Bolton, the Midland Region's Trustee, then gave us a brief, informative and entertaining talk on PBS affairs at a national level. The meeting was deemed a great success and we hope to repeat the event at other local churches during the year. The photograph shows some of the attendees, including the vicar, the Revd James Saunders, and his wife and son at lunch in the village hall.

RIPON AND LEEDS

The Branch held its AGM at Markenfield Hall on the evening of Friday 30 September. After a celebration of Holy Communion in the Chapel and a convivial glass or two of wine, some 20 members heard a report on developments in the Society from the Branch Secretary (Mr John Wimpres) and both he and the Chairman (His Hon. Judge Shaun Spencer QC) were re-elected unopposed.

ST ALBANS

On 26 June members were made very welcome at the Patronal Festival of St Peter's Priory, Dunstable, where the Chairman of the Branch worships. We joined around fifty-five parishioners and choristers for Choral Evensong, after which we enjoyed refreshments with the rest of the congregation and the choir.

Similarly on 18 September a number of members of the Branch joined the regular congregation of St Peter's, Arkley (in the Barnet parish) for Evensong, afterwards meeting parishioners over refreshments, when we found much support for the Book of Common Prayer.

SALISBURY

The AGM of the Salisbury Branch was held on 9 April in the Hinton Hall, Tisbury. In his report the Chairman, Mr Ian Woodhead, stressed that it had been a busy year with the usual meetings around the diocese, the traditional Advent Carol Service and regular attendance by members of the Branch at the 1662 Holy Communion Service in Salisbury Cathedral on Thursday mornings.

After the business of the meeting Sir Roland Whitehead Bt., Vice-Chairman of the Tyndale Society, gave a talk about the language of the Bible entitled 'The Word, the Flesh and the Ploughboy'. A lively question time was followed by tea provided by the Committee and Branch members. The meeting finished with Evensong at the Parish Church of St John the Baptist.

The Branch meeting on Saturday, 11 June was held at Christchurch, Derry Hill at the invitation of the Revd Derek Frost, the Branch Chaplain. The day started with Matins followed by the Litany, in the early Victorian church close to Lansdowne Estate. After the

service, members moved to nearby Lansdowne Hall for lunch. In the afternoon Professor Roger Homan, a Society Vice-President, gave an address. Following a lively question time a vote of thanks was proposed by the Hon. Diana Makgill.

On Saturday 20 August sixty-seven members and friends attended a Branch meeting at Toller Porcorum, which was addressed by June Rodgers, Chancellor of the Gloucester Diocese, who gave a very informative account of the historical development and duties of the office and role of Chancellor. The labyrinthine details of church law require a very quick and agile mind, in addition to a great deal of good common sense, and this was ably demonstrated by June Rodgers both throughout her speech and in her replies to the questions afterwards. In answer to a question on the closure of smaller churches, the speaker emphasized that churches need to be highly pro-active in guarding all aspects of their interests. She also stressed that if in difficulty we should not hesitate to approach our Diocesan Registrar and other church bodies, all of whom are there to help. Following tea, most of the company moved to Toller Fratrum for Evensong conducted by the Revd Graham Perryman. Due to the fact that some thoughtful members had brought their own chairs, we were able to squeeze all sixty-three worshippers into a space intended for about fifty! The photograph shows some of the congregation and Mr Perryman.



SODOR AND MAN

Following an invitation from the Sodor and Man Branch, on 12 April 2005 Lord Hurd of Westwell, Lay Patron of the Society, addressed an enthusiastic audience of about 60 in support of the Book of Common Prayer. The address was given at a reception held at Balladoole House, Castletown by kind invitation of Mrs Jean Holt. A stay of three days allowed opportunities for

sightseeing, and Lord and Lady Hurd said they had much enjoyed their visit.

The photograph shows, from left to right: Lord Hurd; Mrs Anne Cassels (Branch Chairman); Lady Hurd; HE The Lt Governor, Air Chief Marshall Ian Macfadyen; Mrs Celia Salisbury Jones (Honorary Secretary).



NORTH WALES

The North Wales branch is small and scattered; only 46 members over two large dioceses (Bangor and St Asaph) with a few members in the St Davids and Swansea & Brecon dioceses. By a canon promulgated in 1981 the BCP Holy Communion is no longer authorized for use in Wales (although the canon also says it is 'not unlawful to continue the use of the form ... contained in the 1662 Book of Common Prayer and the Welsh version thereof'). Despite this lack of official approval we try to encourage the use of the Prayer Book wherever the incumbent and PCC is willing for us to have a service, often having to loan copies of the BCP to the church concerned. On 4 September, however, we had an exceptional opportunity to attend the regular 11.15 a.m. Sunday service of BCP Holy Communion in Llanedwen Church in Anglesey, where the Prayer Book has been in sole and uninterrupted use for generations. The church is in an idyllic position overlooking the Menai Straits and is still lit almost entirely only by candles. The church is close to Plas Newydd, the home of the Marquess of Anglesey and administered by the National Trust. The Marquess, a Society member, has been churchwarden since 1947, and we were delighted to have his cooperation and that of the church members in arranging the service. The regular congregation of about 20 was swelled to 50 with Society members and guests. The service was conducted by the Revd Professor Leslie Francis, Professor of Practical Theology at the University of Wales, Bangor, who



is frequently the celebrant there, and very pleased to support the continuing regular use of the Prayer Book. These regular Prayer Book services are held with the blessing of the incumbent, the Rector of Llanfairpwll, Philip Hughes. Society members holidaying in North Wales and Snowdonia would be welcome any Sunday. The preacher on this occasion was Neil Fairlamb, Rector of Beaumaris and North Wales Branch Secretary. Dr Julie Lethaby, Development

Officer, was able to come and Dr Chris Hall from the Board was also present. After the service we had a special lunch in Plas Newydd and a tour of the house, with the Marquess speaking about its key features—notably the museum about the first Marquess and the Battle of Waterloo, and the Rex Whistler mural painting.

The photograph shows members of the congregation leaving Llanedwen Church after the service.

Book Reviews

The New Cambridge Paragraph Bible; Cambridge University Press; 2005; 1856pp; £45.00 ISBN 0-521-84386-3

DAVID NORTON: *A Textual History of the King James Bible*; Cambridge University Press; 2005; 361pp; £55.00 ISBN 0-521-77100-5

Sold as set £90.00 (25% discount available to PBS members)

We may think of the King James Bible as a text of complete stability in a changing world, though perhaps not going so far as the legendary reader who declared 'If the Authorized Version was good enough for St Paul, it's good enough for me.' In fact the version was not declared to be 'Authorized' but, as the title-page says, 'Appointed to be read in churches'. The translators were not charged with producing a completely new rendering but with amending and revising the Bishops' Bible of 1568, itself the heir of work going back to Tyndale. They took into account other existing English versions, including the Geneva Bible which was favoured by the Puritans. The version issued in 1611 went through many stages of further minor corrections and changes as the Privileged Presses brought out new editions. What we have been accustomed to reading and hearing read is essentially the text of an Oxford University Press edition of 1769. The changes have been mainly in spelling, especially of proper names, and punctuation. There has been no question of a radical departure from the work which emerged after the Hampton Court Conference, but there are a large number of textual differences from the first printing of 1611. It was in the seventeenth and early eighteenth centuries that English spelling and

punctuation developed from personal and inconsistent choice to a generally agreed uniformity. The four Folio editions of Shakespeare's plays, from 1623 to 1684, show this move towards a standard usage. All this, and much more, is explained by David Norton in an impressive work of close reading and textual research. He discusses the many stages through which the text has passed, and follows the historical account with appendices listing in detail the specific differences between the first and later editions.

The practical result of his investigation is a Bible, containing the Old and New Testaments and the Apocrypha, which is modern in presentation and conservative in text. Norton went back to the few surviving manuscript and printed sources of the work of the translators, and collating them he has produced a text which is faithful to the first edition of 1611. His treatment of spelling and punctuation has been cautiously rather than radically modernizing. The familiar verb forms and pronouns, dear to traditional Anglicans, are preserved. The immediate difference to the eye is that the text is set out in paragraphs, as we are accustomed to see in a book of the present time. Chapter and verse numbers are inserted unobtrusively, but in such a way as to make it easy to find any lectionary reading.

We should honour Norton's work, and also the men of 1611, working as a set of small groups without any of the technical aids which we take for granted today. The Paragraph Bible is excellent for either quick reference or continuous reading. But—whoso readeth let him understand—it is large and heavy as the good paper and print make inevitable, easier in size and weight for the lectern than the hand. If you have the money and a good flat surface it is well worth having. Why not persuade your incumbent to buy a copy? Under cover of offering something new, you might

insinuate a decent version into the parish services.

Raymond Chapman

JAMES BEHRENS: *Practical Church Management*; Gracewing; 528pp; £20.00 ISBN 0-85244-602-0

Are you a church warden? If so what sort are you? Are you meticulous or are you inclined to wing it? Do you lead from the front or round up the stragglers like a collie? Wherever you fit in the vast and varied category 'church warden' there will be something in this book for you. It is a compendium, a treasure trove and you don't have to be a warden to find it fascinating. Anyone with an interest in the way the church runs—or should run—parish secretary, priest or PCC member, will dip into it with pleasure and interest and be better informed afterwards.

In this book you will find sound advice on membership and meetings of the PCC, sensible suggestions for the handling of disputes and better still, avoiding them in the first place. There are sections on copyright and computers, rectories and robes, fetes and food. The latter is a bit alarming but no church worth its salt will let the legal niceties destroy its cake stall. On the other hand if you really are in the catering business you need to know the rules—and they are all in this book. There are hazards in a church's life which I guarantee you will not have thought of before you read this book. What force should an erect gravestone withstand? The answer is 35kg, and gravestones should be tested every year. A counsel of perfection it seems to me, but don't be too sanguine, there have been three fatalities (over what period of time is not revealed).

Are you facing an interregnum? Let the PCC loose on this book and the Rural Dean will have to be on his mettle. Of course, life may not be like this and if

your interregnum is now behind you, too close a reading of this text may reveal, as it did for me, plentiful sins of omission. The normal procedures of a service are covered but also the emergency when no priest or reader has appeared and you are left to cope. Here the advice is clear, simple and good and includes the helpful comment that you, probably the warden, and all those who have turned up, are here to worship God, it's not a command performance, and the congregation will be with you and supporting you. An entry to delight PBS members is a list of necessary equipment for church wardens which includes the Book of Common Prayer. Hurrah! Well done MrBehrens!

If unusual words divert you as you look through a dictionary you will find the same thing happening to you as you look through this book. On my way to something else I discovered the proper application of the word 'terrier' and immediately its derivation, which had always puzzled me, became clear; nothing, of course, to do with a perky dog but the term for a list of your church's lands and usually misused for the inventory.

A word of caution. If you are planning to twist someone's arm and persuade them to fill the looming vacancy for a church warden, secure their consent and preferably have them sworn in, before you give them this book. The range of responsibilities and the possible pitfalls which it reveals could prove daunting, but once in post, it will be invaluable to your quarry.

One small criticism. I cannot recommend James Behrens' advice on physically restraining an unruly child. It could land you in trouble, as well as incurring the wrath of the parent concerned who will feel embarrassed and humiliated. There are correct procedures for the physical restraint of children and you will not have been taught them. Instead have strategies to hand such as inviting children to take the collection or hand out the books, provide bags of toys and if all else fails, let them run, since the alternatives are worse and they get the hang of what is appropriate behaviour and what is not, after a few services.

I assume that the leaders in your parish are already as gentle as doves; this book will enable them to be as wise as serpents, forewarned and forearmed, and therefore without the need of a venomous bite!

Sue Lampitt

H. J. BURGESS: *The Prayer Book Society Guide to Morning Prayer*; Prayer Book Society; 2005; 19pp; £3.45
ISBN 0-9505901-2-6

This pamphlet's bold front cover design by Tim Jaques is a departure from the Society's hitherto more formal style. The present guide is an amended version of *Why Morning Prayer?* first published in 1985. It is re-issued specifically to rekindle interest in and enthusiasm for Prayer Book Morning Prayer which the author (the late Canon Henry Burgess) lamented had 'disappeared from the public worship of most parishes'. A Foreword by the Society's chairman commends the study as 'an admirable, learned and forceful exposition'.

For Burgess, Morning Prayer is a 'scriptural vehicle of spiritual worship'. He postulates four reasons for its sad neglect and defends those who feel deprived by the failure of clergy to empathize with their spiritual aspirations. This he attributes to a glaring lacuna in theological college

training curricula. The result is that many of today's clergy 'have not taught, because they have not understood, the spiritual plan informing [Prayer Book] worship'.


Throughout this brief study, necessarily highly selective, are such recurring themes as the scriptural basis of the Prayer Book and its adherence to the liturgical principles of the Fathers, the reason for its emphasis on humanity's fallen nature, and the inspired literary genius of the principal composer in 1549 and 1552. Implicitly Burgess portrays Morning Prayer as a capsule within which the English commune with God in an ordered and dignified manner, their focus firmly fixed on his Might, Majesty, Dominion and Power.

The pamphlet abounds with nuggets of information and is attractively produced. At £3.45 it may seem a little expensive but this is a valuable guide to an infrequently-used treasure, and worthy of close study.

Tony Upton

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Forthcoming Events

BATH AND WELLS

The Bath and Wells Branch is combining with the Bristol Branch to commemorate the 450th anniversary of the martyrdom of Thomas Cranmer on Wednesday 18 October 2006 in Wells Cathedral with Choral Evensong at 5.15 p.m. It will be preceded by a lecture and tea in the Bishop's palace. Further details will be announced when the programme has been finalized.

BRISTOL

Thursday 2 February 2006. Choral Evensong to celebrate the feast of Candlemas, to be held at Christ Church, Broad Street, Bristol, to be followed by light refreshments.

Sunday 23 April 2006. Choral Eucharist will be celebrated by the Revd John Masding at Christ Church, Broad Street, Bristol at 11.00 a.m. Lunch (£12.95) at the Thistle Hotel, followed by a visit to St John's, the church over the medieval gateway, and a talk on the churches of Broad Street. Tea and biscuits followed by Compline.

Saturday 1 July 2006. The Branch AGM will be held at Barrow Court, Barrow Guerne, Bristol at 2.30 p.m. This will be followed by a short talk about the house, with time before tea to explore the gardens (laid out in the 1890s by Inigo Jones). The afternoon will conclude with Evening Prayer in the adjacent church of SS Mary & Edward. (Tickets, free, from the Secretary.)

Wednesday 18 October 2006.

For details of the Branch Event to commemorate the 450th anniversary of the martyrdom of Thomas Cranmer see the Bath and Wells entry.

COVENTRY

Saturday 29 November 2005 at 3.00 p.m. The Branch will be holding its annual service of preparation for Advent in the Guild Chapel, Stratford-upon-Avon.

GUILDFORD

Saturday 10 December 2005 at 4.00 p.m. Holy Communion in the Founder's Chapel, Charterhouse School, by kind permission of the Headmaster, followed by tea.

Saturday 18 March 2006 at 4.00 p.m. Holy Communion in the Founder's Chapel, Charterhouse School, followed by tea.

Saturday 10 June 2006 at 2.30 p.m. Annual General Meeting to be held at Charterhouse School. Followed by

Evening Prayer, said, in the Founder's Chapel. Tea afterwards.

MANCHESTER

Saturday 10 December 2005 at 4.00 p.m. St Chad's Ladybarn, Withington, Annual Advent Service by candlelight with Advent prose, anthems and hymns. Refreshments after and a well-stocked bookstall.

RIPON AND LEEDS

The following meetings will be held at Markenfield Hall:

Friday 11 November at 6.00 p.m. Evensong for Remembrance Day, Canon Keith Punshon.

Wednesday 23 November at 6.00 p.m. Holy Communion, The Very Revd Keith Jones, Dean of York

Wednesday 7 December at 7.30 p.m. Christmas at Markenfield, admission by ticket, details from the Branch Secretary.

SALISBURY

Saturday 16 November 2005 at 11.15 a.m. The Branch's Advent Carol Service will take place at St Martin's Church, Barford St Martin.

Bequests

We hear a lot of appeals these days for people to remember their favourite charity in their will, enabling the good work that it does to be enhanced by the former member's bequest. Should you be preparing to make your will or about to amend it and wish to leave something to the Society, we have taken our solicitor's advice on the wording to use. Below there are two forms of wording from which your solicitor can choose depending on the instructions you give. *The advantage of the residuary bequest is that it compensates for the effects of inflation.*

Residuary Bequest

I give [all] or [%] of the residue of my real and personal estate which I can dispose of by Will in any manner I think proper to The Prayer Book

Society of 16 New Bridge Street London EC4V 6AX (Registered Charity No. 1099295) for the general purposes of the said Society and I DIRECT that the receipt of the person who professes to be a Finance Director or other proper officer of the said Society shall be a full discharge to my Executors and Trustees.

Pecuniary Bequest

I give the sum of pounds (£) to The Prayer Book Society of 16 New Bridge Street London EC4V 6AX (Registered Charity No. 1099295) for the general purposes of the said Society and I DIRECT that the receipt of the person who professes to be a Finance Director or other proper officer of the said Society shall be a full discharge to my Executors and Trustees.

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**You are warmly invited to an evening of
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**Saturday 14 January 2006 at Jesus College, Cambridge
in the presence of
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The evening will commence with Choral Evensong in Jesus College Chapel, famed not only for its stained glass by Edward Burne-Jones, William Morris and Pugin, but also its marble memorial to Thomas Cranmer, erstwhile Fellow of Jesus College during the initial decades of the sixteenth century prior to his ascendance to the primacy of the English church

Evensong will be followed by a sherry reception and five-course dinner in the main dining hall of Jesus College
The cost of the dinner will be £60 per person

All are welcome to attend the service of Evensong, but those wishing to book a place at the subsequent dinner please e-mail, write or telephone for a booking form and details of accommodation required to:

The Head of Development
The Prayer Book Society
The Studio, Copyhold Farm, Goring Heath, Reading, RG8 7RT
Telephone 07881 867054
E-mail j.lethaby@btinternet.com

This will be the first event of the Prayer Book Society's year of commemoration to mark the 450th anniversary of Archbishop Cranmer's martyrdom on 21 March 1556

All proceeds from this event will be used to expand the work of the Prayer Book Society amongst children and young adults