



Trinity 2021

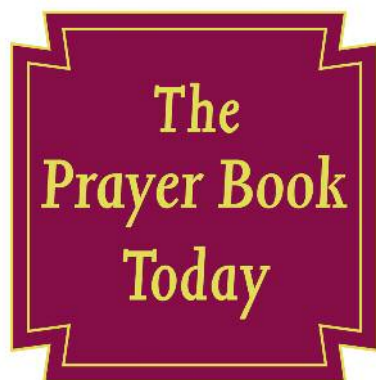
The
Prayer Book
Today

ISSN: 2059-9528

- ✠ Cranmer Awards
- ✠ Lent online reviewed
- ✠ A Prayer Book funeral?

The Magazine of the
Prayer Book Society

PBS 2030 Vision: People of all ages finding life in Christ through a growing Prayer Book service in every benefice.



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The Prayer Book Today

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

THE COLLECT OF THE SIXTEENTH SUNDAY AFTER TRINITY

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

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Flower arrangement depicting Pentecost for the 350th Anniversary of the 1662 Book of Common Prayer—Flower Festival, St Andrew's Church, Newcastle, 2012

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(preferably typed or electronically submitted)

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

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Presentation to Prudence Dailey

First, let me thank everyone who has contributed to the gift for Prudence.

Secondly, I can now report that there will be a presentation event in Oxford on Saturday, 4th September. Details are given in the letter enclosed with this issue of *The Prayer Book Today*.

David Richardson Deputy Chairman

HRH The Duke of Edinburgh

With great sadness, the Trustees of the Prayer Book Society received the news of the death on Friday, 9th April 2021 of His Royal Highness, The Prince Philip, Duke of Edinburgh. They join countless others in giving thanks to Almighty God for his life and faith, and for his long and dedicated service to the nation and Commonwealth.

Trusting in our Lord's promise, 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live', they send Her Majesty the Queen and all members of the Royal Family their sincerest condolences, praying that God will grant to them and all who mourn the consolation of his love.

God save the queen.

50th anniversary of the PBS—save the date

Celebrations at Westminster Abbey on Saturday, 8th October 2022.

Further details to be announced in the next issue.

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Conference and AGM update

2021

It will unfortunately not be possible for us to hold a residential conference this year, as previously planned. Liverpool Hope University has decided, for understandable reasons, that it must cancel bookings for 2021 and only accept bookings for the period from next January onwards.

We do however plan to hold a one-day conference in September this year. The date will be **Saturday, 11th September 2021** and the location St James's, Sussex Gardens, London. This is within walking distance of Paddington main line and tube stations. The church can accommodate up to 150 people within current requirements as to social distancing.

The programme will comprise:

- Lunch
- Transaction of AGM business
- Talk by guest speaker, Drew Keane. Drew is a PhD research student at the University of St Andrews and the first holder of the John Cosin

Scholarship, established by the Society in 2019 to encourage academic research relating to the Book of Common Prayer. He is a lecturer in the Department of Writing and Linguistics at Georgia Southern University

- Evensong: the officiant will be the Revd Paul Thomas (Vicar of St James's and a former Deputy Chairman of the Prayer Book Society), with singing by members of the church choir.

Further details will be circulated nearer the time. The programme will be available on Zoom for members unable to be present in person.

2022

Merseyside remains our goal!

We have booked Liverpool Hope University for a residential Conference from **Thursday, 8th September to Saturday, 10th September 2022**. The theme of the Conference will be 'All Sorts and Conditions': this will focus on the use of the BCP in varying contexts.

A Prayer Book funeral?

The funeral of the Duke of Edinburgh did contain elements from the Book of Common Prayer but it was not a 'Prayer Book funeral'. The Psalms, Canticles and some of the prayers were from the Prayer Book, but the only parts taken from the Prayer Book burial rite were the Funeral Sentences. Prince Philip's funeral followed the modern practice of a bespoke liturgy built around his own choices. This is so often the case these days.

It begs the question: is there a 'Prayer Book funeral service'? To be accurate, the Prayer Book does not have a funeral service but a service for the Burial of the Dead. It is a short service, which, it is envisaged, happens at the graveside. The Prayer Book as proposed in 1928 has an order for a church service followed by a burial, which incorporates the 1662 rite. This service is found in Common Worship: Pastoral Services, and anyone who would prefer a 'Prayer Book funeral' should consider this as an option.

The PBS has an excellent leaflet about this titled, 'A Prayer Book funeral? Notes for those concerned' by the Revd Neil Patterson. This can be obtained from the PBS office or downloaded from the PBS website. It contains guidance for the minister, for those planning their own funeral and for bereaved families. It also gives a sample order of services for both church and crematorium.

The leaflet concludes:

It may be said that the whole spirit of the Prayer Book service is one of simplicity and humility before our Redeemer and Judge—those who ask for it will probably not want sentimental remembrances or optimistic assertions about their goodness, but rather to have their mortal remains committed to destruction, confident as sinners they are redeemed by grace and shall thus rise to glory on the Last Day.

Andrew Hawes

Four reviews of the PBS Lent online seminars

Andrew Atherstone: 'Devices and desires: confessing our sins with the BCP'

Reviewed by Marc Lloyd, Rector of Warbleton in the Diocese of Chichester

The Prayer Book Society's four free Lent seminars focused on the mercy of God as expressed in The Book of Common Prayer, and some 350 participants zoomed in to listen to the weekly addresses. All the addresses are available on YouTube.

The first was given by the Revd Dr Andrew Atherstone. Dr Atherstone is tutor in Church History at Wycliffe Hall in Oxford and research fellow of the Latimer Trust. He currently serves on General Synod, the Faith and Order Commission and the Liturgical Commission.

When it comes to confession and absolution, in Dr Atherstone's view, some of the many options available in Common Worship don't score well against the gold standard of the Prayer Book, saturated as it is with Scripture, where great nourishment can be found in the grace of God. Whilst the Prayer Book can embrace a range of Anglican understandings, Dr Atherstone urged us to be bold in recapturing the strong meat of Cranmer's biblical intentions in liturgical reform.

The Prayer Book can help us to avoid presumption and to approach God, our tender Father, thoughtfully and with a sense of awe. Its strong emphasis on the seriousness of sin constantly calls us to come to Christ in repentance and faith. Sin is highlighted in the baptism, marriage and funeral services. We are conceived and born in sin. Marriage is a remedy for sin. And death delivers us from sin.

Cranmer realised that the good news of salvation in Christ only makes sense when we understand the bad news of sin and judgement. He strengthened the Prayer Book's penitential material in 1552, including confession daily at Morning and Evening Prayer. The Ten Commandments, the Kyrie, the extended Confession, the Prayer of

Humble Access and the Exhortations all add to the note of penitence in the Communion service. One can hardly miss this too in the Litany or the Communion.

The main Prayer Book services include an invitation to repentance, confession and the declaration of absolution. The Prayer Book begins with the Word of God calling us to come to the Lord for forgiveness. 'The Scripture moveth us' to open corporate confession of sin, reminding us of the character of God, dwelling on his mercy. Personal responsibility for sins is emphasised: our fallen nature does not excuse us, and sins are not merely a result of a structurally sinful society.

The 1662 Prayer Book introduces the word 'absolution'. Cranmer invented a new declaratory form for Morning and Evening Prayer (which Common Worship has moved away from), drawing on the preaching of the prophet Ezekiel. For Cranmer, the Absolution was like a mini sermon: more a ministry of proclaiming biblical truth rather than priestly mediation. The Communion service Absolution uses a prayer adapted from medieval Sarum liturgy, stressing the character of God and his promises to those who truly turn to him with heartfelt faith. Assurance comes not only from the words of the minister but from the Word of God, as Cranmer adds in the Comfortable Words, reminding us of the gospel.

It would also have been interesting to consider the rather different form in the Order for the Visitation of the Sick: 'by his [Christ's] authority committed to me, I absolve thee from all thy sins'. In a lively discussion, participants mentioned the power of the Prayer Book to move those suffering from dementia to look to the mercy of God, and the confidence its robust theology can give us, as well as the importance of catechesis.

The evening concluded with students from Wescott House in Cambridge leading us in the Litany. During lockdown, they have been enjoying a weekly BCP Evensong via Zoom.

The Revd Canon Richard Peers: 'Towards the Mercy Seat: God's mercy in the Psalms'

Reviewed by Dr Jennifer Sneddon, Churchwarden of St Michael's, Shotwick

Canon Peers, Sub-Dean of Christ Church Oxford, evidently has a great passion for the Psalms and for the daily offices in the Prayer Book. He is a very talented linguist and a classical scholar. This reminded me forcibly that most of us lack these talents and that our precious lexicographer, Dr Samuel Johnson, combined them with rational insight and clarity of expression. Dr Johnson loved the Prayer Book and it was the foundation to his deep spiritual life (for example, his publication *Prayers and Meditations*). He was one of the best Latin speakers of a linguistic golden era—eighteenth-century literary London—and had a very good working knowledge of Greek. 'Lost in translation', an important theme in this Lent talk, would therefore not apply, and he and Canon Peers would have given us some interesting and informative debate.

Today, lay audiences must be, comparatively speaking, at the mercy of translators and the continuing loss of our working vocabulary. How different would life be if Latin had spread with the post-WW2 increase in access to all types of education. It could have been a mandatory yet diplomatic choice for a western *lingua franca*, lying at the root of many modern languages. Why should we not all be bi- or tri-lingual? Many Europeans are.

These were thoughts that came to mind when I went over Canon Peers's talk on YouTube (twice) and when I wrote this article. He highlighted a Christian reading of the Psalms. There was a particular focus on the dual themes of the spiritual obedience of Abraham and the sacrifice of God. Isaac, Abraham's son was saved by the appearance of the ram as an alternative sacrifice; Jesus was not saved and we were consequently the recipients of God's perpetual mercy via the sacrifice of his Son for our sins. Canon Peers sought definition of the meaning of 'Towards the Mercy Seat' from ancient texts. The Mercy Seat is an altar for sacrificial items covered by a 'seat' (Exodus 40:20–21). A close reading of Psalm 28 with the help of St Augustine's interpretation of the phrase 'Towards the Mercy Seat' shows that by believing in salvation we can become the living example of the temple.

The Bishop of Chichester, the Rt Revd Dr Martin Warner: 'Whose sins thou dost forgive they are forgiven: the remedy for sin'

Reviewed by Revd Canon David Burrows, Rector of Elland in the Diocese of Leeds

In his introduction to 'The Office, as used at St Stephen's House' (a Theological College of the Church of England), Bishop Martin describes the Prayer Book tradition as 'an inheritance of discipline and devotion, that enriches our search for holiness and the sanctification of time'. As one who clearly rejoices in the wells of salvation set forth in that tradition, this presentation, the third in the Prayer Book Society's Lenten series, explored the mercy of God as it is to be experienced as a remedy for sin, and how it is dispensed for those who declare that, 'there is no health in us'.

With some judicious excerpts from John Betjeman's 1974 films for the BBC, *A Passion for Churches*, Bishop Martin carried on from Andrew Atherstone's seminar in considering how the post-Reformation Church of England gave 'greater emphasis to the spiritual and pastoral experience of repentance and the forgiveness of sins', together with recognition of the different approach of the counter-Reformation Roman Catholic Church. Cranmer made daily provision in the Confession and Absolution at Morning and Evening Prayer, to be said by the priest regardless of whether anyone else attends. It took from 1552 until 1662 to clarify beyond doubt that the ministry of Absolution properly belonged to the priesthood, in so doing establishing the intimate connection between the 'exercise of the ministerial priesthood and the recitation of the Daily Office'. For Bishop Martin, it is the Prayer Book's rhythm of prayer that is itself part of the remedy for sin, as he illustrated in a reflection on the cosmic and environmentalist implications of saying the *Benedicite* daily throughout Lent.

Bishop Martin's consideration of the remedy for sin provided, as it were, in the confessional, in the Order for the Visitation of the Sick, reminded us that while exercised personally, this is an ecclesial ordinance. The Prayer Book speaks of the God of mercy, the nature of worship and the nature of the Church.

Bishop Martin's presentation ended with an excerpt from Thomas Weekes's 'Hosanna to the Son of David', the concluding words of the *Gloria*,

reminding us that worshippers in the Prayer Book's Communion Rite are given words to 'direct their praises heavenwards'.

Questions to Bishop Martin provided the occasion for further fruitful reflection: on the practice of regular confession and how to prepare for it; the difficulties of accessing this ministry in lockdown; postures for prayer; the loss of wonder in worship and the benefits of having your own personal copy of the Book of Common Prayer, which can therefore 'be inhabited'. For priests who exercise the ministry of Confession, there was a reminder that the confessional is the place 'where you learn to be both the priest and the penitent that you once were and continue to be'. I was particularly struck by an almost incidental remark of the bishop's, referring to when he talks to his clergy about their prayer lives: in over thirty years of priestly ministry, I can recall only one or two occasions when a bishop has had that sort of conversation with me, and wish they would do so more often!

The evening concluded with the Litany, led by ordinands from Cranmer Hall. Many thanks to Bishop Martin and to all involved in ensuring a well-organised presentation.

Dr Bridget Nichols: 'Whose property is always to have mercy: the Prayer Book Communion and the nature of God'

Reviewed by the Revd Christopher Hancock, a Trustee of the Prayer Book Society

Dr Bridget Nichols, lecturer in Anglicanism and Liturgy at the Church of Ireland Theological Institute, lists amongst her research interests: Anglican liturgy, liturgical language, liturgy and ritual, with a particular focus on the Collects. Her talk demonstrated a depth of knowledge, insight and appreciation from all these perspectives.

The seminar explored how the relationship we enjoy with God is reflected in the repeated appeals to God's mercy and the assurance thereof, which are found through the BCP's service of Holy Communion. Dr Nichols highlighted ten way-points noting the 'accumulation of texture and density' in the treatment of mercy as the service progresses:

1. From the outset, in the **Collect for purity**, we submit to the merciful scrutiny of God 'from

whom no secrets are hid' and, regardless of what may be revealed when all our desires are known, this marks not a judgemental end but a merciful beginning to our encounter with God.

2. **The Ten Commandments** were introduced in the second version of the Prayer Book in 1552 and, in acknowledgement of the difficulty human beings have in obeying them, a repeated prayer was included that the 'Lord, have mercy upon us and incline our hearts to keep this law'.

3. Cranmer's **Collects** contain repeated petitions that God will act mercifully, e.g. out 'of thy tender love towards mankind' (Palm Sunday), based on the Reformation idea that 'we have no power to help ourselves' (second Sunday of Lent).

4. The selection of Offertory **Sentences** invokes us to be 'merciful after thy power', reciprocating the gifts we have received from God.

5. In response, the **Intercessory Prayer** asks that God should 'mercifully accept our alms and oblations'.

6. The Confession and Absolution are followed by **Comfortable Words** imported from Germany, with their emphasis on refreshment and salvation.

7 The **Prayer of Humble Access** is focused on the defining 'property' of God to be merciful, referencing the Syrophoenician woman's encounter with Jesus, and in preparation for God's physical offering of His Son.

8. This is immediately reinforced in the **Prayer of Consecration** where, acting out of his 'tender mercy', God 'gave his only son to suffer death upon the cross for our redemption'.

9. Our reception of the Eucharist is highlighted in the reformed **Prayer of Thanksgiving**, where God is asked to act mercifully, 'not weighting our merits but pardoning our offences'.

10. Cranmer's service climaxes in the **Gloria**, with its thrice repeated petition: 'have mercy upon us'.

No explicit reference was made to the Lord's Prayer. Instead, Dr Nichols quoted Bishop Frank Griswold: 'forgiveness is given not because God has changed his mind about us, but in order to change our minds about God'. By the end of a service of Holy Communion observed in this way, our minds should surely have changed.

This review can only give a glimpse of the range and depth of Dr Nichols's remarkable seminar and I hope you will listen to it all on YouTube.

Words that continue to comfort

Gerald Butt

Every Sunday morning was the same. We filed into a spacious room with a view on to an extensive lawn and tall, mature trees. It had been a reception room in a large country house in Somerset. Now, it was a prep-school chapel, dedicated to St Nicholas. We took our places in the pews, and the Communion service began.

Much of it washed over me. But each week, there was one moment I awaited eagerly—the reading of the Comfortable W: ‘Hear what comfortable words our Saviour Jesus Christ saith unto me all that travail and are heavy laden, and I will refresh you.’

That sentence made me shiver: the choice of the word ‘comfortable’ in this context, where today we would probably say ‘comforting’. The chaplain enunciated ‘comfortable’ at a walking pace, four distinct syllables. They hung in the air. Then ‘heavy laden’. Not by schoolwork or worry, but the weight of loneliness. A boy lonely in the crowd, missing privacy, suffocated by the relentless activity of boarding-school life.

The language of the Book of Common Prayer and the English Hymnal seeped into my consciousness in prep school, and later through senior school. The intimate room looking on to the lawn was replaced by a stark, white-painted chapel, with a large black crucifix looking down on the altar. Infused with incense amid the daily and weekly High Church rituals, my brain picked up and recorded so much that was said and sung: ‘I bind unto myself today, the strong name of the Trinity’; ‘We do not presume to come to this thy table’; ‘We blossom and perish like leaves on the tree’; ‘Give peace in our time, O Lord’.

Then, at Sunday evensong—that melancholy moment of another wretched week, when the family seemed far away—the call to ‘Lighten our darkness, we beseech thee, O Lord... and Defend us from the perils and dangers of this night’. I have lived through some dark times since then, but few quite as bleak as those Sunday evenings in my early teenage years.

After leaving school, I went up to university. Before long, organised religion started to drop off me, and I made no effort to catch it.

Demonstrations in Grosvenor Square, the union bar, the urgent desire to find a girlfriend. Distractions, not excuses. As a graduate, moving into Middle East journalism and, later, to a correspondent’s job in Lebanon, I seldom felt the urge to take part in organised religion. Even if I had wanted to, for most of this period there was neither time nor the opportunity. The Anglican church in Beirut stood on one of the main lines of combat.

Reporting on the anarchy in Lebanon in the later part of the civil war, I was often in dangerous situations. There was a good reason to say prayers for my own safety and for that of my young family. A heart-stopping moment, for example, when, from the window seat of a plane climbing out of Beirut airport, I saw black puffs of smoke rising from around our block of flats close to the seashore. My family were trapped at home while a battle was being fought around them. Not until I landed in Amman could I know that they were safe. Or the time a shell exploded close to the plane we were all in when the airport came under fire.

Whenever an explosion rocked the buildings of West Beirut—as they did so often—my first thought was of my wife and the two little ones. Where were they? Would they be safe? I didn’t pray. But the words of the Communion service continued to comfort me throughout those scarring years, long after my family had fled to safety.

In Jerusalem, some years later, I drifted back towards the Church, joining services at St George’s Cathedral. A new start, I thought. For a while, it was fine. But I suppose it demonstrates the flimsiness of my faith. I enjoy the familiar hymns; but the language of the Communion service had lost its appeal. It had been the poetry of the Prayer Book prose and that, if I am honest, was really what I was hankering after.

Since then, I have been an occasional churchgoer—in Nicosia, in Alexandria, in Istanbul, in Richmond in Surrey, in the Priory here in Malvern, and probably other places I have forgotten. For a time, in the middle of this, I was a paid-up member of the Prayer Book Society, and

took Communion a couple of times at St James, Garlickhythe, in the City of London: a bastion of traditional liturgy.

Maybe out of shyness, or in reaction to ten years of communal life at boarding school, I find I can't commit myself long to communities or causes. Like Milan Kundera, I fear I am put off by the 'smell of the herd'. And I have no desire to proselytise on behalf of the Prayer Book or denigrate modern liturgy or hymns. It's just that the Prayer Book happens to be my invisible companion, and will continue so, even if I never set foot inside a church.

I am grateful, some 60 years after first hearing the Communion said and sung in that chapel in Somerset, that the Prayer Book and the English Hymnal have kept me linked to a Christian upbringing, if not with the Church itself. The lines

that have become absorbed into my soul 'tinkle with a clear, sharp, happy sound, like a downpour of tiny pebbles', to borrow from Simone de Beauvoir.

As in all companionships, there can be long absences, but never a complete severance. At a time of crisis or distress—not least during a global pandemic—I can be sure that the instinctive recollection of long-remembered and loved lines will offer me 'that peace which the world cannot give'.

Gerald Butt is a UK-based Middle East consultant, analyst and author, and a former BBC correspondent in the region. This article first appeared in the Church Times and is published here with permission. For latest subscription offers, see www.churchtimes.co.uk

Great comfort can be found in the Book of Common Prayer, reports a leading London journalist

A leading London journalist has declared her love of the Book of Common Prayer from an early age. 'I grew up with the Prayer Book,' reports Lucy Denyer, Deputy Comment Editor at *The Telegraph*, who recalls being taken to church every Sunday during her childhood.

She told the Prayer Book Society: 'I would sit in the cool, quiet, dusty-smelling pews, listening to the birds outside in the summer and warming my stockinged feet on the heating pipes in the winter, listening to the words of the liturgy wash over me. There was always a great comfort to be found in the timeless repetition of the liturgy—to recite, every Sunday, the story of Christ's birth, death and resurrection in the words of the Apostles' Creed; to confess that "we have left undone those things that we ought to have done".

'We were not made, as children, to join in with anything but the Lord's Prayer, but we learnt the service anyway and, as we got older, joined in regardless. It is still there, rooted in the deepest part of my brain. The words may have changed and



been modernised slightly, but the meaning—and the significance—remain the same.'

Lucy believes that 'deep rootedness' is what the Prayer Book is all about. She explains: 'From 1549 until the present day, the Book of Common Prayer has united Christians around the English-speaking world in professing their faith. When we join in the words of the liturgy, we are adding our voice to that great torrent of voices that echoes through the centuries, that professes the same faith, in almost the same words, and in doing so we become connected to God's family on earth.' In Lucy's view, the words of the liturgy have an extraordinary power to them. 'They speak of life, and death, and an eternal communion with God, which we, humble sinners in our earthly lives, have the privilege of being part of by His grace,' she said. 'Even in our secular, pluralist society, the words of the Prayer Book speak a truth that remains undiminished, and cannot fail to move those who hear them.'

Cranmer Awards report

The Cranmer Awards have been part of the PBS world for 32 years and it took first the inundation of Worcester in February 2020, and then a global pandemic for the 2020 Finals to be postponed. The Finals ultimately took place online on Saturday, 27th February this year via Zoom. This was a radical change for a competition that has at its heart the presentation of Prayer Book readings live to an audience and judges. Preserving so far as possible the ethos and general practice of the competition was essential to the planning and preparation.

Candidates were invited to submit videos of themselves reciting their chosen passages. These videos were then played one by one at the online event. The Junior Final was held on the morning of 27th February and the Senior in the afternoon. As always, the standard was high and the judges had a difficult job selecting the winners for each one.

The winner of the Senior Final was Adam Sparke from the Diocese of Rochester, who recited



Christopher Lu

the Collect, Epistle and Gospel for Holy Innocents' Day. The winner of the Junior Final was Christopher Lu from the Diocese of Oxford, reciting the Collect, Epistle and Gospel for the third Sunday in Advent. Commenting on the calibre of the winners' presentations, the National Administrator of the Cranmer Awards, Jo Clark, said: 'I was encouraged that so many wished to participate during this challenging time for them. As it was my first event, I was moved by the sincerity and composure of the candidates as they recited their passages. It was a blessing and privilege to be part of the thirty-second Cranmer Awards.'

We hope to hold a 'winners' presentation day' as it becomes possible to travel and meet again later this year. Do keep an eye on the website for details of the date and venue in due course.

Congratulations are due not only to the successful candidates but also to Jo Clark, who was appointed in 2020 and who overcame a host of challenges, administrative and technological, in planning for and presenting this online event. Thank you, Jo, and well done to all who took part and contributed to the success of the competition.



Adam Sparke

The complete list of those placed and commended is:

Juniors: 1st place: Christopher Lu (Oxford); 2nd place: Sophie Walker (Lichfield); 3rd place: Charlotte Hunter (Newcastle); Highly Commended: Elizabeth Melia (Lichfield), Samuel Duckett (Chichester).

Seniors: 1st place: Adam Sparke (Rochester); 2nd place: Grace Naylor (Lichfield); 3rd place: Druce Purves (Norwich).

Winners and runners-up at the Cranmer Awards receive cash prizes—£200, £150 and

£100—as well as a commemorative certificate and a copy of the Prayer Book.

- Schools and churches keen to take part next year can obtain more details of the Cranmer Awards—including the dates and locations of regional heats—from the Prayer Book Society at The Studio, Copyhold Farm, Lady Grove, Goring Heath, Reading RG8 7RT.
Call 0118 984 2582.
E-mail cranmer.awards@pbs.org.uk.

Appointment of new Trustee

In February, the Revd Canon Rebecca Swyer was co-opted to fill a casual vacancy on the Board of Trustees of the Prayer Book Society.

Rebecca was born in Canterbury and grew up in Hampshire. She studied Theology at Lampeter and was ordained Deacon in the Diocese of Swansea and Brecon in the Church in Wales in 1991. Her M.Phil. was on 'The Future of the Daily Office' and she lectured in Liturgy and Spirituality at the University of Chichester for a number of years. Rebecca is now Director for Apostolic Life in the Diocese of Chichester, where a key part of her role is oversight of training and assessment of curates, which includes running a University of Durham Common Awards undergraduate and postgraduate programme. She is a member of the Bishop's Senior Staff and an honorary Canon of Chichester Cathedral.

Additionally, Rebecca is a Trustee of St Augustine's College of Theology, where she also chairs the Board of Studies. She is involved with various national initiatives, including the Continuing Implementation Group (a Ministry Division, TEI and University of Durham committee, which oversees the development of the Common Awards ministerial training suite of awards). She's also a Bishop's PER Reviewer for theological education institutes and training programmes; a member of General Synod since 2010; a member of the Strategic Ministry Fund Advisory Panel, and regularly part of Ministry Division consultations on a range of different areas, as well as part of national networks for those involved in different aspects of ministerial training, vocation and formation.

Commenting on her appointment, Bradley Smith said, 'Rebecca brings to the Board vast experience of ministerial education, which will be incredibly valuable as we seek to develop our engagement with ordinands, clergy and training institutions. I have worked closely with Rebecca at a diocesan level over a number of years and I am confident that the Board will greatly benefit from her expertise.'



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Cranmer Commemoration 2021

Paul Gismondi

One of the—perhaps mixed—blessings of the pandemic has been the ubiquity of events which can now take place on Zoom, thereby allowing greater participation from a wider audience than might otherwise have been possible. And so it was that a grand number of members and friends of the Prayer Book Society was able to gather at 2.30p.m. on Saturday, 20th March for the annual Commemoration of the Martyrdom of Archbishop Thomas Cranmer.

Bradley Smith, Chairman of the Prayer Book Society, began the session with prayer, which was followed by a lecture from the Revd Canon Dr Judith Maltby, Chaplain and Fellow of Corpus Christi College, Oxford, entitled: ‘Hearing the Word: the Bible, the Prayer Book and public worship from Cranmer to 1660’.

Dr Maltby’s fascinating talk explored the symbiotic relationship between the Prayer Book and the Bible in its English translation, remembering one commentator who described the Prayer Book as a ‘Bible delivery system’, owing to the sheer quantity of Scripture appointed to be read in daily and Sunday liturgy. She traced the contrasting perspectives of Roman and Reformed thinkers on the use of the Bible in the vernacular, the former seeming to view it almost as a ‘controlled substance’. The latter, however, recommended its use to the widest possible audience—described in Cranmer’s Prologue to the Great Bible (1540):

... all manner of persons, men, women, young, old, learned, rich, poor, priests, laymen, lords, ladies, officers, tenants, and mean men, virgins, wives, widows, lawyers, merchants, artificers, husbandmen, and all manner of persons of what estate or condition soever they be.

(This could have applied equally to those attending the Commemoration.)

Dr Maltby then proceeded to examine the practice and importance of *hearing* the Bible read aloud, focusing on this practice as a part of worship, where it was sometimes, in effect, a substitute for preaching when a licensed cleric was unavailable.

This reinforced the idea that the sense of hearing was paramount for a religion that believed in the incarnate Word of God: as in Romans 10:17: ‘faith comes by hearing, and hearing the word preached’. Given the lively ‘chat’ online and the questions that followed, this was a topic that captured the imagination of the audience, not least because Dr Maltby generously pointed to related topics, ripe for further academic investigation.

Evensong was led by the Revd Dr William Lamb, Vicar of University Church of St Mary the Virgin Oxford, from whence Cranmer was taken to Broad Street and burned at the stake on 21st March 1556. In his opening remarks, Dr Lamb reminded us that the church still bore some physical scars of the events that took place there that day.

Sung by the University Church choir, directed by Robert Howarth, with organist James Brown, and including the precentor, Revd Susannah Reide, Evensong was set to the Short Service by Orlando Gibbons, with the Responses by William Byrd. The anthem was Exhortation and Litany (1544) by Cranmer, with music by Henry Purcell.

John Service, the Prayer Book Society Churches and Clergy Co-ordinator, read the first lesson (Isaiah 43:1–3a), and Jon Riding, a Trustee of the Prayer Book Society and Chairman of the Cranmer Awards Committee, read the second lesson (2 Timothy 2: 8–15). Revd Richard Smail, Branch Chaplain, Prayer Book Society, Diocese of Oxford, led the Act of Commemoration, which included the moving account of Cranmer’s death. The Zoom technology allowed a rolling series of images from past services to accompany the office.

The much admired and respected author, Revd Fergus Butler-Gallie, Assistant Curate at Holy Trinity Sloane Square, preached, taking inspiration from the words from the New Testament lesson, ‘strive not about words to no profit, but to the subverting of the hearers’. He elaborated on the idea of ‘subversion’, not as a negative force, but as something disruptive and creative, describing how this principle was at work in Cranmer’s life and work, and how it might apply to our own society, churchmanship and discipleship as we seek to honour his legacy today.

The Revd Paul Gismondi is Chaplain of Hatfield House.

Popular online training tool from the Prayer Book Society is praised by clergy and ordinands

An online training tool for ordinands, launched by the Prayer Book Society four years ago, is proving popular with theological college students and parish clergy who are using the Book of Common Prayer for the first time.

‘The Prayer Book is proving to be something of a revelation for theological students whose families were not churchgoers or, if they were, attended services using only contemporary forms of service, such as Common Worship,’ explains John Service, Churches and Clergy Co-ordinator for the Prayer Book Society.

He reports that growing numbers of clergy and ordinands are making use of the eight free half-hour YouTube videos produced by the Prayer Book Society to guide those unfamiliar with the Book of Common Prayer when required to conduct its most popular services.

The videos are available in two formats: one has a spoken commentary explaining the practicalities of conducting the services; the other has no commentary, allowing viewers to concentrate on the wording used in Prayer Book services. They embrace Holy Communion, Morning Prayer (or Matins) and Evening Prayer (or Evensong), as well as baptism, marriage and funeral services.

The Revd Andrew Birks, priest in charge of two West Sussex benefices—Chidham as well as Funtington with West Stoke and Sennicotts—discovered the training videos while researching the way to conduct a BCP service for the first time during lockdown. He said: ‘I had never conducted a BCP Communion service before but found the videos informative, easy to follow and helpful.’

The training aids available from the PBS were praised also by the Revd Fergus Butler-Gallie, whose ministry currently is at the London church of Holy Trinity with St Saviour in Upper Chelsea. He said: ‘The PBS was ahead of the curve and their films of BCP services have been a wonderful help for all those navigating an online world in recent months, as well as for clergy at the start of their ministry.’

Also in West Sussex, Fr Ian Edgar, assistant curate of three churches—St Symphorian’s

Durrington, St Andrew’s West Tarring and St Richard’s Maybridge—first used the BCP while a theological college student in Canada. ‘We were required to prepare a mock liturgy and I chose the Holy Communion service in the Book of Common Prayer,’ he explains. ‘I found the PBS Holy Communion video most helpful. It was clear and well filmed, the sound quality was good and, as it showed multiple angles, it was helpful to see what was situated where and when during the service.’

He added: ‘The narrated version of the video explains what is happening and why, making it all the easier for those watching to be able to adapt the liturgy to the specific context in which they find themselves.’

Theological students have praised the training films, too. Robyn Golden-Hann, a second-year ordinand at Sarum College in Salisbury, who describes herself as ‘one who has not grown up with the Book of Common Prayer’, reports that ‘the PBS instructional videos on YouTube have proved a very valuable resource’.

She said: ‘The narrated videos thoughtfully take the viewer through various Prayer Book services at a steady and even pace in real-time. Each is produced to a high professional standard, with thoughtful interjections which helpfully clarify many of the finer points of BCP worship that may otherwise be unclear to the uninitiated.’

Robyn added: ‘It’s always easy to take for granted what we know and to forget that those who are unfamiliar with one’s own style of churchmanship may find it confusing. That’s why these instructions are a welcome addition to the teaching resources available to ordinands exploring BCP worship, and a testament to the PBS’s vision, in producing a simple yet practical attempt to reach a new audience of future worshippers.’

The videos, which can be viewed on the PBS website at www.pbs.org.uk/videos are spoken without music so that greater emphasis can be given to the wording in the Book of Common Prayer. However, suggestions are made at points where hymns or other music might be incorporated into the liturgy.

Prayer Book Tale: a gift to an archbishop

Joanna Comer

In a previous tale, I told of The Royal Commission on Ritual, created in 1867 to inquire into the differences in ceremonial practice between the evangelical and high church factions in the Church of England, the surprise discovery of the 1636 Prayer Book—the working copy used by a committee of Convocation to collate the amendments agreed in 1661—and the production in 1871 of a facsimile of this Convocation Book, by photo-zincography.

The Convocation Book came to light through searches initiated by the Very Revd Arthur Penrhyn Stanley, Dean of Westminster and member of the Royal Commission on Ritual, for quite another book, referred to variously as the *Manuscript Book*, the *Attached Book* or, as the publishers of the facsimile termed it, the *Annexed Book*. The story of the search was related by Dean Stanley in the Preface to the facsimile of the Convocation Book.

In July 1867, Dean Stanley, ‘in anticipation of a discussion in the Royal Commission’, was anxious to ascertain for himself the truth of the statement that the manuscript of the Book of Common Prayer, which had been attached to the Act of Uniformity of 1662, could not be found. Tradition has it that it became unattached in the early 1800s when a clergyman, no less, ‘for a greater

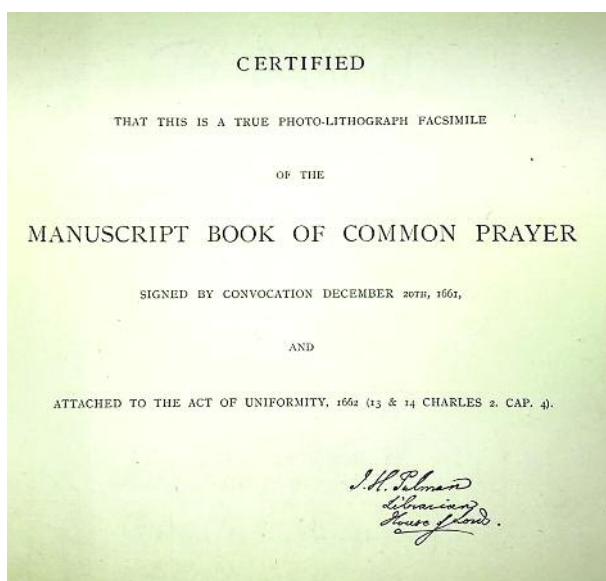


Inside the binding

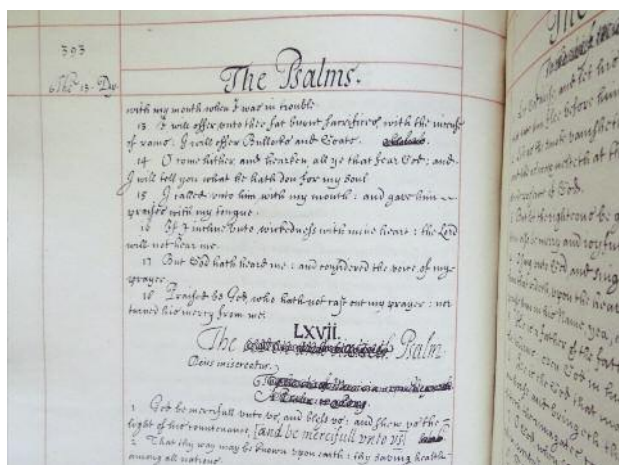
convenience of perusal’, cut the strings that attached the vellum book to the roll of the Act.

Under the guidance of Mr William Thomas, the Deputy Librarian of the House of Lords, Dean Stanley assured himself ‘by ocular inspection’ that no book or paper remained in the Jewel Tower, the former repository of the archives of the House of Lords. Then together, they searched the third floor of the Victoria Tower, to which the Acts had been moved. They located the Act but there was no sign of the *Attached Book*. ‘With this negative and somewhat unsatisfactory evidence, I returned to the Commissioners and announced the failure of my researches.’

That very evening Dean Stanley received a note to say that the book had been found. In the transfer of Acts to the Victoria Tower, certain other books and papers had been discovered and they had been handed over to Mr Smith, the Chief Clerk of the House of Lords. Shortly after the Dean had left, Mr Smith arrived and showed Mr Thomas a closet in the Library of the House of Lords where, due to its



Authentication



Psalm 67

different form and size, the sought-after volume had been deposited, together with the Convocation Book.

The photo-zincography process, used in 1871 at the Ordnance Survey Office in Southampton for the facsimile of the Convocation Book, had required the book to be taken apart. This is the likely reason why a facsimile of the Annexed Book was not made at the same time, as taking the book apart would have damaged its evidential character in relation to the Act. During the 1880s, better methods became available.

In 1891, the first and only reproduction of the Annexed Book was published by Eyre & Spottiswoode, Her Majesty's Printers, and C. J. Clay & Sons for Cambridge University Press in photolithographic facsimile. The restrictions laid down by the Committee of Black Rod were that the book should not be taken apart, that it should not leave the precincts of the House of Lords and could be photographed only under the eye of its responsible custodians.

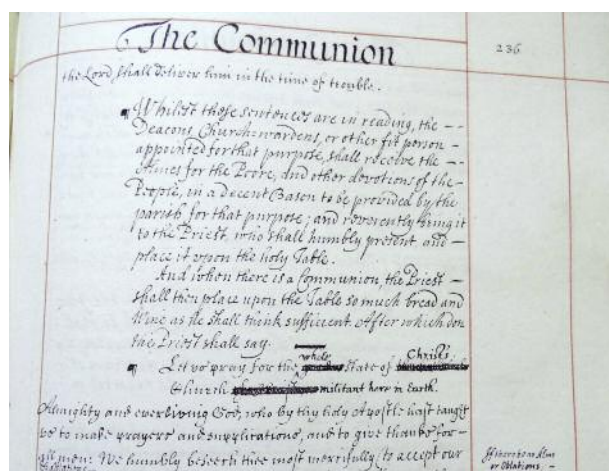
An advance circular for the facsimile of the Annexed Book, still tucked inside the copy in the library of Rochester Cathedral, states that 'by means of an elaborate system of reflecting, a sufficiency of light was obtained at one of the windows of a basement overlooking the River Thames'. One of the introductory pages of the facsimile is the certification, signed by Mr J. H. Pulman, the Librarian of the House of Lords, as to the accuracy of the volume, which, as the circular states, 'shows the characteristic flaws and erasures, as well as all signs of age and injury that the MS. now exhibits'. The circular also informs us that the price of the facsimile would be two guineas and that it was limited to 750 copies.

As was common in legal documents, the Annexed Book was written on sheets red-lined at the edges, in a 'regular clerk's hand', although from slight variations, it would appear not by a single transcriber. For such a vast manuscript document there are remarkably few corrections. Among the changes of heart illustrated in alterations to the manuscript is the retention of the phrase 'whole state of Christ's Church militant here in earth', which was reinstated in the Convocation Book after proposed but finally rejected wording had already been copied into the manuscript.

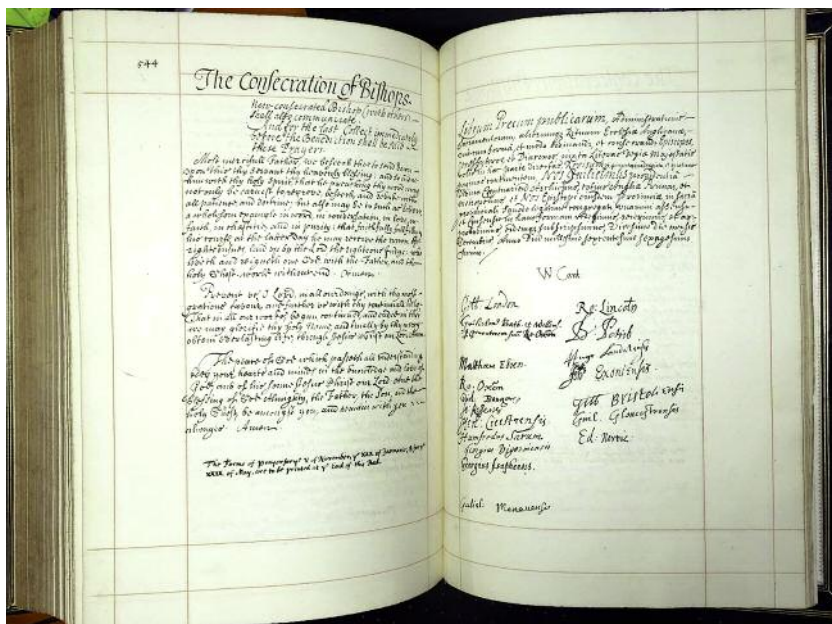
The Convocation Book has no annotations to Coverdale's Psalter; not a pen stroke beyond crossing out the date and name of the printer on the title page of the 1636 copy that they were using for their amendments. The same cannot be said of the manuscript transcription of the Annexed Book. Psalms were numbered in words until 'the eight and sixtieth Psalm' was reached. At that point, all the ordinal words were crossed out to be replaced by Latin numerals.

Other evidence from the manuscript suggests that the transcribers were copying from an edition of the Great Bible, not the Convocation Book itself. Psalm 72 had been reached before the transcribers went back, crossing through all the prefaces such as 'To the musicians' as well as verse 20 of Psalm 72, announcing the ending of the Psalms of David. All uses of the word 'Selah' at the end of verses are also crossed through. None of the expurgated words appear in the printed text of the Convocation Book.

In the seven pages following the end of the Prayer Book as it was to be printed, the provincial synods of Canterbury and York gave their assent



Church Militant—Attached Book



Signatures

with the signatures of the archbishops, bishops, deans, archdeacons and members of chapters.

The final three pages in the facsimile, in contrast to the crisp detail of those before, are very black, blurred and somewhat hard to interpret. They attempt to show the spine of the leather bound Annexed Book with seven small holes running at intervals down its length, six of which are described in the Preface to the facsimile as showing remnants of cords, and beside it the corresponding six holes in the Act of Uniformity to which it had been attached.

The facsimile is a large folio measuring some fifteen inches tall by eleven inches wide and was 'Dedicated By Special Permission To Her Majesty The Queen'. It was intended as a companion volume to the facsimile of the Convocation Book produced twenty years earlier and was similarly bound in dark brown cloth with blind stamped decoration on the covers.

At least one copy, however, was bound in a very different and more luxurious fashion. The outer binding is black leather with gilt line decoration to front and back. The title Book of Common Prayer is written in gilt on the spine. There are more gilt lines top and bottom of each of five raised bands on the spine and at the lower edge two dates, 1662 and 1891. Instead of a paper pastedown, the inside of the boards front and back have panels of white leather within the wide margin of mitred black leather, all further decorated with gilding. The front and back endpapers are parchment. As a final flourish, all the richly gilded edges of the text

block have been elaborately gauffered; heated finishing tools used to impress a repeating pattern into the gilding.

A letter, which evidently accompanied this volume, has been lightly glued onto the blank sheet following the front parchment sheet. It is dated 22nd April 1891 and reads, 'My Lord Archbishop, We have now the pleasure to forward the copy of the Fac-Simile of the Annexed Book of Common Prayer, which you kindly accepted and allowed us to bind for you. We trust that this volume may serve to recall the interest which Your Grace took in the reproduction of this

interesting document. We are, Your Lord Archbishop, your obedient servants, Eyre & Spottiswoode, C J Clay and Sons.'

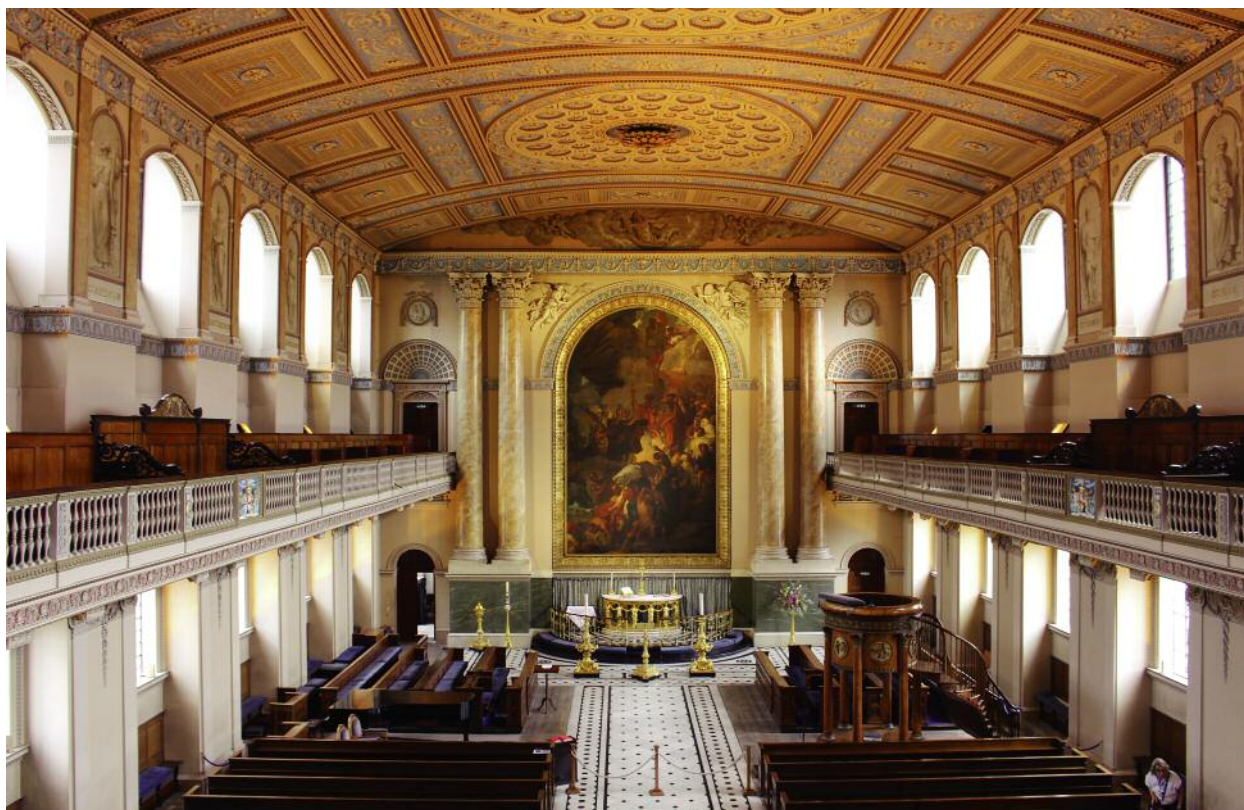
The Archbishop of Canterbury in 1891 was Edward White Benson. Greatly respected in his day, he had been the first Master of Wellington College and the first Bishop of Truro, devising the Festival of Nine Lessons and Carols, first used on Christmas Eve 1880 in the temporary wooden building that served the Diocese during the building of Truro Cathedral. He counted Gladstone and Queen Victoria among his admirers.

Installed as Archbishop of Canterbury in 1883, at the relatively young age of 53, he might have been expected to hold office for very many years. However, in 1896, on a visit to Gladstone at Hawarden Castle, Flintshire, he died suddenly of heart failure, aged 67. According to the account by his son, the novelist E. F. Benson, on Sunday, 11th October, the Archbishop was kneeling next to his wife at Morning Prayer in St Deiniol's Church. At the end of the General Confession, he sank with a sigh, lifeless in the pew.

His widow died in 1918. The following year much of the contents of her last home were auctioned. This may well be when Benson's copy of the facsimile came on the market. As the work was dedicated to Queen Victoria, this is possibly not the only copy so luxuriously bound.

Joanna Comer is Secretary of the Rochester Branch of the Prayer Book Society.

New Corporate Member parishes



Chapel, Old Royal Naval College

Located atop a steep slope above a giant redwood tree planted in memory of Queen Victoria's Diamond Jubilee in 1897, the Grade 1 listed church of St Mary the Virgin is at the heart of King's Pyon, eight miles from Hereford.

'The former village, now a small farming and residential community, is listed in the Domesday Book of 1086,' explains the curate, Fr David Wyatt. Asked what prompted the church's decision to join the PBS, he said: 'We feel that our worship—Matins and Prayer Book Communion, both sung twice a month, as well as Evensong sung in our chapel of ease at nearby Ledgemoor—are worth promoting to the wider Church. The Book of Common Prayer is the mainstay of our worship and we hope that those for whom it is an essential part of their spiritual life will find a home here.'

A small choir sings for the services at St Mary's, making use of the rich musical heritage that accompanies the Prayer Book, along with anthems drawn mainly from the sixteenth and seventeenth centuries. The Litany, now rarely used in the wider

Church, is recited at St Mary's at relevant times of the liturgical year.

The curate added: 'We see our church as a symbol of permanence and sanctity, which has always survived the troubles of the world. It is also a haven of comfort and peace and will continue to be so. We aim to communicate this by using the liturgical and musical tradition of the Church of England.'

A Buckinghamshire church dedicated to one of the earliest saints—Margaret of Antioch, martyred in the ancient Greek city in 304 AD—is also one of the latest to join the PBS as a Corporate Member. Located in the Buckinghamshire village of Iver Heath near Uxbridge in the Oxford Diocese, the church is under the episcopal care of the Bishop of Ebbsfleet. 'The decision to join the Prayer Book Society was prompted by our wish to establish the continuation of the use of the Book of Common Prayer in the parish and, by doing so, to support the Society,' explains the rector of St Margaret's, Fr Andrew Montgomerie.

Praising the work of the PBS, Fr Montgomerie describes the Society as ‘a vital infrastructure for the promotion of, and education about, the Prayer Book’. Members of St Margaret’s, who comprise a growing Sunday congregation of more than 40 local worshippers aged between five and 85, say they appreciate the ‘depth and resonance’ of the BCP. Those who have opted for Confirmation in recent years tend to prefer it, reports the rector.

The seventeenth-century church of St John the Evangelist in Groombridge near Royal Tunbridge Wells has used the 1662 Book of Common Prayer for as long as anyone can remember, reports Fred Howe, a member of the congregation and committee of St John’s. St John’s draws its close-knit, twenty-strong Sunday worshippers of all ages from a six-mile radius of the church. Mr Howe believes they prefer the traditional language of the Prayer Book to that of Common Worship, which is prevalent in most other local churches. ‘We are keen to bond with churches that are enthusiastic about use of the Book of Common Prayer,’ says Mr Howe.

A host of history lessons awaits visitors to St John’s. The church was built in 1625 by John Packer, Clerk to the Privy Seal and Patronage Secretary to the Duke of Buckingham, as a thank-offering for the safe return of Prince Charles (later



St Margaret of Antioch

King Charles I) from Spain. Notable features of St John’s include a stained-glass window bearing the coat of arms of the Duke of Orleans. He is said to have been taken prisoner at the Battle of Agincourt in 1415 and held in Groombridge pending payment of a ransom. The church’s pulpit and font are Jacobean, the one-handed clock is seventeenth century and the pipe organ, dated 1885, was made by J. W. Walker. A wall plaque in the church



Groombridge Church

connects with William Oswell, a former pupil of Rugby School, who accompanied the Victorian explorer, Dr David Livingstone, when he discovered Lake Ngami in what is now Botswana.

A parish church in East Sussex—located next to the ruins of King Harold’s Saxon manor, mentioned in the Domesday Book—has joined the Prayer Book Society, too, in a bid to strengthen its campaign promoting wider use of the Book of Common Prayer by young people as well as older worshippers. With its tower dominating the skyline, St George’s Church in Crowhurst near Battle stands on a dramatic hillside location, which has been occupied by a church for at least a thousand years.

At the heart of village life, the church holds special services in which the BCP is used to commemorate events ranging from the bicentenary of Jane Austen to Oak Apple Day—when the English monarchy was restored in 1660—as well as Armistice Day. The BCP is also used for Sunday and mid-week services, as well as weddings, baptisms and monthly family services.

‘We will continue to encourage use of the BCP,’ reports St George’s honorary treasurer, Valerie Mighall, who has organised a number of quiet days with the focus on the Prayer Book. ‘As the recently appointed secretary of the Chichester East Branch of the Prayer Book Society, my aim is to ensure that more of our young and old worshippers recognise that there is a place for use of the BCP in churches,’ she said.

The chapel of the former Royal Naval College in Greenwich has also joined the Prayer Book



The Revd Pat Mann

Society as a Corporate Member. Described as ‘a beautiful place to visit’ (open daily from 10a.m. to 5p.m.), the chapel is also an active place of worship with regular services. Completed in 1751, the chapel of St Peter and St Paul used the Book of Common Prayer for services when it was part of the training establishment, which is now open to the public as a visitor attraction. ‘When the Royal Navy closed the college, those who wished to keep the chapel open as a place of worship felt that continuing to use the BCP for services was most appropriate,’ explains the chaplain to the Old Royal Naval College, the Revd Pat Mann. ‘Now, having joined the PBS, we are grateful for the opportunity to deepen our journey of faith in the company of others who have a love of the Prayer Book.’

Prior to the coronavirus pandemic, around 120 worshippers attended the chapel on Sundays, but now it has an online congregation of several hundred worshippers of all ages, reports Pat. Many are attracted by use of the BCP for services, which include Choral Eucharist, Choral Matins and Choral Evensong. ‘For many of them, the BCP was the service they were brought up on and is now part of their DNA.’



St Mary’s, King’s Pyon

The use of the Litany in private prayer

John Ashwin

When I was a boy, we used to have the Litany (sung) quite often in Lent and at other appropriate times. But nowadays, it's not used except in cathedrals and a few parish churches. I think it's a shame not to use it at all and have found it helpful in private prayer. Although it won't usually be possible to say it aloud, it's useful to say the words silently rather than just reading them with the eyes. That gives a chance for the majesty of the language to affect our hearts.

The Litany is in two main sections, with a stately beginning and conclusion. It's important not to rush it, so that the words can sink in. The Litany nearly always has two parts for each petition: a call to God, and a plea from us.

So the Litany begins: 'O God the Father of heaven: have mercy upon us miserable sinners.' Note that God is the Father **of** heaven not in heaven; God is the creator of all things, as we say in the Nicene creed, 'visible and invisible'. The Prayer Book has a robust attitude to human beings and their failings—we are indeed 'miserable sinners'.

The text continues with a threefold invocation of the Trinity, which concludes: 'O holy blessed and glorious Trinity, three Persons and one God'—which receives the response of repeating the same words.

The Litany now goes to the first of the two main sections by way of a penitential prayer: 'Remember not, Lord, our offences nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. Spare us, good Lord.' From here, we now move directly to the first of the two main sections: 'From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation, Good Lord, deliver us.' This petition is fixed on our spiritual nature—our wrongdoing and God's reaction.

The next two petitions cover specific sins in strong, uncompromising language—all, apart from 'fornication', are spiritual sins: 'blindness of

heart... pride... hypocrisy' and so on. But the following two remind us that this text was written in the sixteenth century when people were in fear from 'lightning, tempest, plague, famine, battle, murder and sudden death'—all too familiar and frightening aspects of everyone's life at the time.

Then, there is a change: we now plead for deliverance through the power of our Lord's life. The passage is worth quoting in full:

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting and Temptation, Good Lord deliver us. By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord, deliver us.

After a further petition, we move to the longest and final section of petitions, all introduced by, 'That it may please thee to', and the petition states what we are praying for. These are nearly all from common life, though life in the sixteenth century. Yet they can all or nearly all be used currently and give food for reflection. For example:

That it may please thee to preserve all that travel by land or by water [and we would add 'by air'], all women labouring of child, all sick persons, and young children; and to shew mercy upon all prisoners and captives; We beseech thee to hear us, good Lord.

These petitions lead us to the conclusion. After an echo of the *Agnus Dei*, we move to: 'Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us', followed by the Lord's Prayer.

After a fine Collect, which resembles the Collect for Ash Wednesday, and some more short petitions, the Litany concludes with the prayer of St Chrysostom and the Grace.

What then is the value of using the Litany in this personal way? The fact that the text is counter-

cultural is part of the point. We enter a new world when we read the Litany, which implicitly challenges many of our assumptions. The strength of evil, indeed 'Satan' and the 'devil', are powerfully there for us, the reader, to face. If we are to worship God in the mystery and majesty of the Holy Trinity, to claim Christ as our Redeemer, and to invoke the strengthening power of the Holy Spirit, we have to acknowledge and confess our sins and shortcomings. And the incomparable language of the Prayer Book gives us the pleasure and joy of wonderful language to lift our spirits. We live in a world ourselves plagued by the ravages of a terrible disease. Yet we are able to develop and use an effective vaccine. Our forbears had nothing to fight off the plague or most of the other diseases to which their world was subject. Yet they had faith in God and could turn to him for help.

The experience of reading and pondering the Litany today helps us to be humble and trusting, thankful that we have the Prayer Book as our aid and delight.

John Ashwin is Churchwarden and Reader at St Paul's Chichester.

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Correspondence

Dear Sir,

I value supremely the meaning of the texts of the Prayer Book Canticles. I love them sung so that the meaning is clear and the music is an aid to meditation. I have a set of CDs with all the Psalms, as chanted by St Paul's Cathedral. I listen to the Psalms for each day of the month as part of my daily office.

I say the Canticles because I cannot find a CD on which they are chanted. There are many recordings of Matins and Evensong but to me personally, they hinder meditation because the words are lost in the multitude of voices. To put it briefly, I prefer chants not choral settings.

Can anybody help source a CD of a choir singing the Canticles to simple chants and, as a lovely extra, the *Gloria* from the Holy Communion service to Merbecke? I would like each Canticle on a separate track. If one does not exist, perhaps the Prayer Book Society might consider making one? In that case I would, of course, make a proper financial contribution.

Yours faithfully,
The Revd Paul Winchester

Dear Sir,

The *Gloria in Excelsis* is one of the great Canticles of the church. I had not become aware of the difference between the version in the BCP and Common Worship until I tried to write a music setting for the version in Common Worship. Where were the bell-like phrases in the version in Common Worship? Where was 'we praise thee, we bless thee, we worship thee, we glorify thee...'? In their place, we had in Common Worship:

Lord God, heavenly King,
Almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

This seemed to me to be inferior in style, and not a faithful translation of the Latin original.

I checked the Latin which read: 'Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te.' It seemed clear to me that the BCP version was a faithful translation; the version in Common Worship was not.

I asked a question at the next meeting of the General Synod, pointing this out. The question was answered by the then Bishop of Salisbury, David Stancliffe, who was chair of the Liturgical Commission at that time. His answer was that the Common Worship version went back to the Greek! Not knowing the Greek version myself, I was unable to challenge the bishop through a supplementary question. Suspecting that I had been fobbed off, I checked the Greek text. As I had thought, it was almost identical to the Latin, allowing for the difference of the language.

Accordingly, I asked a question at the next meeting of the Synod. I can't remember David Stancliffe's reply, but it didn't answer the case.

After the session, Prudence Dailey said to me, 'You had him there!'

My wish was honestly not to have my revenge on David Stancliffe, but just to have an acknowledgement that, in the case of the *Gloria in Excelsis*, Common Worship had produced an inferior and inaccurate version compared with the BCP.

Yours faithfully,
John Ashwin

Dear Canon Hawes,

The recent arrival of the Lent 2021 editions of *The Prayer Book Today* and *Faith & Worship* have made me ask myself, not for the first time: why am I a member of the PBS? I joined some years ago at the behest of a longstanding friend who, like me, despaired of many of the modern forms of worship in the Church of England.

There were and are two reasons for my love of the BCP. The first is the feeling of personal continuity that the deeply meaningful wording gives me after more than 70 years of worship all around the globe. The second is that the book itself demonstrates the centuries-long continuity of the Church itself. This simple (simplistic?) approach means that I have only a cursory interest in most of the erudite magazine articles, particularly those in *Faith & Worship*—hence my opening question. I entirely acknowledge that scholarship has its place in life but at the heart of my concern is the feeling that the balance of the Society's work may not be correct. Am I alone in having these thoughts?

Even a cursory glance through its publications indicates that active membership is elderly. What is more, there is scant evidence that the Society has an effective programme for reaching out to young adults and even younger people (the Cranmer Awards are an honourable exception). This is reflected in the fact that no fewer than eight Branches do not have a named point of contact. The area where I now live is one such but, even so, during a dozen years living in a different diocese, I only recall there ever being two formal PBS functions. I know from my other activities that recruiting volunteers has become more and more difficult but I would like to be convinced that the Society is making diligent attempts to publicise its work more widely than appears to be the case. Will someone please tell me if I have misunderstood the situation?

Yours sincerely,
David Packman

Dear Sir,

I enjoyed the article on 'The Church of England, the Prayer Book and the railways'. It reminded me of a clergyman uncle who really should have been a schoolmaster. In the 1940s and 1950s, he had a large model electric railway layout, with which he entertained his choirboys. As a mere girl, I was never allowed to control an engine, only work the points. I still recall how much I resented this!

Yours faithfully,
Jennifer Moss

Dear Sir,

During a difficult time both nationally and across the world, the Prayer Book Society has done a remarkable job of providing both vision and spiritual nourishment. I very much enjoy the printed magazines and journal, but have also been thrilled to take part in many of the online events. The online Conference, Advent and Lent Reflections and Cranmer Commemoration have all been splendid. One senses that a good deal of thought and care has gone into the selection of a wide-ranging group of speakers and preachers.

During the Isle of Man lockdown, with all the churches closed, the initiative of my former Chichester Branch in providing Evensong on Zoom made me positively look forward to Sunday afternoons.

I look forward to returning to physical meetings and remain a devotee of printed

materials, but also hope that we will continue some of these new initiatives as well.

Yours faithfully,
(The Revd Dr) Michael Brydon

Dear all,

Although I am writing on my own behalf, I am sure I speak for many others in expressing my sincere thanks to all concerned in the production of *The Prayer Book Today* and *Faith & Worship*, and all the rich offering online during the present pandemic. These are of such high quality, and contain a wealth of information, promoting thought and prayer. I am sure they provide a source of comfort as well as inspiration.

Thanks again.

Christopher Stephens (Leicester Branch)

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News from the Branches

Chichester

A Zoom Evening Prayer took place on Palm Sunday as the Branch was very much aware of the fact that many people could not access a Prayer Book Service during Holy Week. This was open to all and the officiant was the Revd Ian Edgar, Curate of Durrington, Worthing. We were privileged to have the Revd Thomas Crowley, Curate of St Saviour's, Eastbourne as the Cantor, and the Palm Sunday reflection was given by the Revd Thomas Plant. The service concluded with the Litany.

As this service was well

received, it was decided to hold another Zoom Evening Prayer on Easter Sunday. On this occasion, Fr Michael Brydon, previous Chairman of the Chichester Branch of the Society and now Chaplain to the Bishop of Sodor and Man, not only officiated but sang the versicles, with Bradley Smith singing the responses. Fr Michael gave the Easter reflection and the Bishop of Sodor and Man gave the Blessing at the conclusion of the service.

As we are such a widespread Branch, we are considering offering more of these Zoom services as a way of meeting up

together. Any comments regarding this, please get in touch with Valerie Mighall or Bradley Smith.

None of these Zoom services would have been possible without the work and effort of Bradley Smith, who is the Secretary for Chichester West. Our grateful thanks to him.

Our annual service at Chichester Cathedral will be held on Saturday, 2nd October. Please put the date in your diaries. We hope very much for a good attendance at this after all the online services that have taken place over the last year.

Before...



... and after



Before...



... and after



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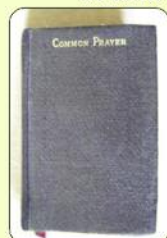
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Before...



... and after



Before...



... and after



Forthcoming Events

Lincoln Diocese

'For his mercy endures forever': a quiet day will take place at Belchford Village Hall near Horncastle on Saturday, 4th September from 10.00a.m. to 4.00p.m. Conducted by Canon Andy Hawes, the day will explore the theme of thanksgiving in the Psalms and will include Morning and Evening Prayer, Holy Communion and two short addresses. There will be plenty of quiet time and opportunity to use the village church, as well as to wander on the nearby Viking Way. Bring your own lunch, but hot drinks will be provided. Donations to cover costs. Further details 01778 590035.

Peterborough

Parish Church Evensong, Sunday, 29th August 2021 at 6p.m.

The Branch has been invited to Sung Evensong at Easton Maudit Parish Church. We are trusting that restrictions will

have been eased and are hoping to form a volunteer choir for the evening. Anyone who would like to join the 'one-off' choir, please contact Anne by e-mail leathers170@btinternet.com. If restrictions are in force, we shall obviously comply, and if they are considerable, then we will transfer to the last Sunday of 2022. That said, we are hoping this will go ahead and be an enjoyable celebration for the Branch. Please publicise this

event and invite people to join us.

Parking is easy nearby and refreshments will be served after the service.

Easton Maudit is a delightful, historic church, which holds BCP services each Sunday. The village is midway between Northampton and Wellingborough and close to Olney and Milton Keynes. It also joins Castle Ashby village and estate.

Alan Palmer (01799 588830)



Easton Maudit Church

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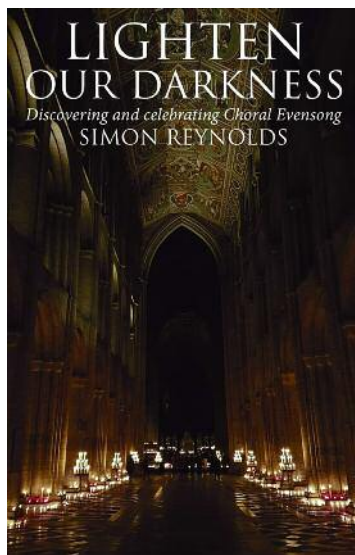
number of these people are under 40 years of age and many others have, until now, lived their lives on the edges of the Church—if not completely beyond it.

Simon Reynolds believes Evensong is providing a place of sanctuary for people seeking space for

reflection in a frenetic world. It is becoming a significant part of the Church of England's mission. *Lighten Our Darkness* provides the definitive guide to Choral Evensong, and will be a fascinating introduction for newcomers to this historic form of worship, and for clergy and students wishing to explore its roots.

Order via the PBS online shop or by using the order form on page 28 of this magazine.

Over the course of the past twenty-five years, a quiet but persistent revolution has been taking place in English cathedrals, in some larger churches in major towns and cities, as well as in the chapels of university colleges. The numbers of people drawn by the distinctive musical character of their worship has risen significantly, with Choral Evensong becoming the locus of this persistent growth in the numbers of worshippers. A significant



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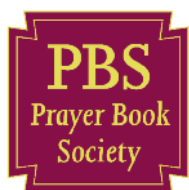
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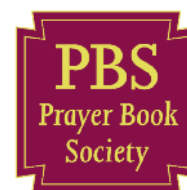
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Evensong for the feast of The Blessed Virgin Mary - 6pm 15th August 2021 at St George's Headstone
The service, including the dedication of the memorial to the repair of the church 2019-2020, and Meg Pointer: Churchwarden 1994-2019, will be followed by refreshments. Also daytime presentations at 3pm and 4.30pm, please see the website for further details



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A Field Guide to the English Clergy. The Revd Fergus Buter-Gallie. (2018) Hbk, 175pp. 'Judge not, that ye be not judged.' This timeless wisdom has guided the Church of England for hundreds of years, fostering a certain tolerance of eccentricity among its members. 'This is a ridiculously enjoyable book: funny, compassionate, and wonderfully well-written.' Tom Holland. Published by Oneworld Publications.

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

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