



Lent 2021

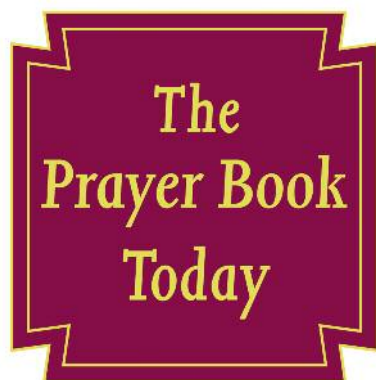
The
Prayer Book
Today

ISSN: 2059-9528

- ✠ Introducing the new Trustees
- ✠ Lent Course: Exploring God's Mercy
- ✠ Prayer Book worship online

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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St Lawrence Parish Church, Ludlow, a new Corporate Member

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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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The King Cometh: a Prayer Book Advent

Richard Wilby

One of the happier consequences of these miserable times is that events have been organised, which otherwise might never have taken place. They are on Zoom, but are additions not substitutes. Such was the PBS Society's on-line seminar entitled 'The King Cometh', which took place on 28th November on the eve of Advent. The venture was a spectacular success if measured by the attendance figures, with 378 participants watching on 253 screens; enough to fill a large hall.

The format was straightforward. Ably chaired by PBS Chairman, Bradley Smith and fellow Trustees, Paul Meitner and Iain Milne, and helped by the expert facilitation of Ian Crossley, the afternoon ran smoothly in two sessions, each consisting of two talks followed by a Q & A, and concluding with Evening Prayer. The four talks were naturally enough on the four Advent Collects found in the Prayer Book, known and loved by millions over the ages, but a never-ending delight to examine, analyse and reflect on.

The opening speaker was Canon Daniel Inman, Chancellor of Chichester Cathedral, and well known to members who live in that Diocese, particularly for his energetic development of on-line courses during the pandemic. He acknowledged his luck in having been given the first Collect, so familiar to us all, but so rich in its ideas. Canon Inman focused on the phrase, 'we may cast away the works of darkness', reminding us of the physical darkness of Cranmer's December and taking note of biblical references to darkness in the Bible and the phrase's derivation from Romans. But he took two writers, Kierkegaard and C. S. Lewis, as his particular inspiration. The Danish philosopher speaks of the paradox of the faith that sees best in that darkness when it is only faith that can guide us to the light. Lewis helps us by his use of imagery in a fictional context in his Dantesque work, *The Great Divorce*. Lewis's Hell is Greytown, an environment we can at the moment all too easily empathise with; a grey, joyless place you can however escape from by a Divine Bus. Canon Inman sees Greytown not as a barrier to God but,

contentiously, as an opportunity, bringing in aid Kierkegaard's words that we can best begin to see more clearly in the darkness. The darkness of Advent is a necessary prelude to the light of the Incarnation.

Angela Tilby, well known for her work at the BBC and *The Church Times*, also had some familiar words to examine in the Collect for the second Sunday: 'Grant that we may in such wise hear them, read, mark, learn and inwardly digest them'. Canon Tilby took each stage in turn, analysing with commendable lucidity their role not only in helping us to understand Scripture but as a part of the Advent message of hope in a dark world. She also discussed the Epistle and Gospel for this Sunday, linking their themes to that of the Collect. All this sounds very academic, which indeed it is, but she communicated with such clarity of expression that it was comprehensible to all. There was an interesting textual query in the subsequent Q & A session about the authenticity of the comma after 'hear them'. The consensus seemed to be that the comma should be there.

The Venerable Dr Edward Dowler, Archdeacon of Hastings, was refreshingly controversial in his examination of the third Collect. He saw within it a strong eschatological content, focussing as it does on John the Baptist preparing the way for the Kingdom of God. Dr Dowler also stressed the eschatological elements in other areas of the Prayer Book and contrasted their centrality there to their significant absence in the teaching of the modern Church of England. These thoughts culminated in a trenchant criticism of the Church's failure to articulate the eschatological message of Christianity in this time of crisis. It was clear that his views were strongly supported by many listeners; but even those with reservations must acknowledge that it is important for the Prayer Book Society to engage with the decisions made by a secular society, and challenge its stance when it acts contrary to our Christian beliefs.

The talk on the fourth Collect was given by the Revd Dr Hannah Cleugh, Senior Chaplain to the Bishop of Ely. It was a pity that problems with the

connection hampered the delivery of her talk so that, as presented, it lacked the eloquence of the transcript. She saw this final prayer as a summing up of themes of the earlier Collects and leading on from its predecessor's concern with St John the Baptist, as it is also helping to prepare for the coming of Christ. Dr Cleugh also referred to its origins in the pre-Reformation Salisbury Missal and added resonance to its message with apt references to the musical settings of Palestrina and Gibbons. She ended movingly by reminding us that, though the Lord is at hand, we must not anticipate his coming. Rather, 'we have a sense of urgency that the Lord is at hand; Christmas with all its joy and blessing is coming, that the power come amongst us is the grace of God dawning upon the world and completed in Christ through all his work of salvation'.

Reference has already been made to the Q & A sessions, which produced interesting but always

good-humoured discussion between speakers and their audience. The second was wider ranging, not only looking at the purpose of the Collects generally, but moving further afield to the role of eulogies at funerals and a recent Supreme Court judgment. The event ended with Evening Prayer, conducted by the Revd Dr Stephen Edmonds, a Trustee of the PBS.

Given the success of the afternoon, it is to be hoped that there will be another Advent seminar this year and that it will become an annual event. We fervently pray that the old normal will have returned so it can be held live, but that by also streaming it electronically for those unable to travel to the venue, we can have the best of both worlds.

Richard Wilby is an historian and church musician with a background in teaching and local government. He is an active member of the Chichester Branch of the Prayer Book Society.

Before...



... and after



Before...



... and after



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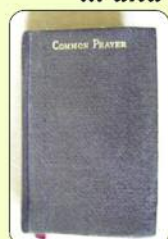
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Before...



... and after



Before...



... and after



Growing numbers of churches are streaming services during lockdown



Bradley Smith

The November and January lockdowns prompted a huge increase in the number of church services being streamed across the country. They included Holy Communion, Matins and Choral Evensong from parish churches, cathedrals, college chapels and private chapels. Every week, new churches and services were added to the Prayer Book Society's streamed services directory at www.pbs.org.uk/churches-and-services/-1.

'Currently, more than 100 cathedrals and parish churches of all traditions, from high Anglo-Catholic to low-church communities, are seeing the value of this online ministry,' reports the Society's Chairman, Bradley Smith. 'They include some parishes which are embracing Prayer Book services for the first time in many years.'

He adds: 'These are worrying times and many people value access to the "comfortable words" of traditional services when all around seems so uncertain.'

The rich diversity of services available on the Prayer Book Society website ranges from glorious choral music to quiet and intimate, said services, conducted by male and female clergy and lay ministers with musicians of all ages. Locations range from city churches to tiny village chapels, council estates to country houses. Says Bradley: 'New people are discovering the Book of Common Prayer through online streaming. Others have reconnected with the services they once knew and loved.'

'Many have found it an enriching experience to connect with different expressions of churchmanship through online streaming, and also to enjoy fellowship with others when they cannot attend their own churches. In particular, the Daily Office—Matins and Evensong—provides a sense of stability and rhythm that many have come to appreciate.'

Bradley believes that the faith of some people has been strengthened and enriched by the online provision. 'For the housebound, elderly and those who are shielding, the online services keep them connected with the worship in their churches,' he said. 'Although online services cannot replace gathered worship for the majority of people, a mixed-mode approach—gathered *and* online—is likely to be the future.'

Gift for Prudence Dailey

Let me just draw attention to the invitation to contribute to a thank you gift for Prudence Dailey which is enclosed with this issue of *The Prayer Book Today*.

Further copies of the invitation letter may be obtained from the PBS offices at Copyhold Farm (address on the inside front cover).

David Richardson
Deputy Chairman

New Corporate Members and Prayer Book Mission



Bolton Priory

The growing number of parish churches joining the Prayer Book Society (PBS) suggests a resurgence in use of the Book of Common Prayer (BCP) across the country, reports the Society's Chairman, Bradley Smith. 'Since our first Corporate Member church—St Mary's Episcopal Chapel in Reading—joined in 2002, the number of Corporate Members has grown to more than 120 and the figure is rising steadily,' he says.

Committed to encouraging rediscovery and use of the majesty and spiritual depth of The Book of Common Prayer at the heart of the Church of England's worship, the PBS membership extends beyond churches to also embrace schools—Winchester College was the first—and businesses, following the example of the St Olav Trust Christian Bookshop in Chichester.

Latest members include a former monastic priory in North Yorkshire—part of an order founded in 1131 by the only indigenous establisher of monastic communities, Gilbert of Sempringham. Gilbert's monastery in Old Malton, which was unique in housing strictly segregated monks and nuns, is better known today as St Mary's Priory Church. It is the only Gilbertine monastery still in use for weekly worship.

The vicar, the Revd Glyn Diggins, reports that all his Sunday services—notably Choral Matins and Choral Evensong—are based on the 1662 Book of

Common Prayer. 'That's why it made a lot of sense to join a network of churches actively seeking to grow the Kingdom of God,' he said. Glyn explained that, for his church, benefits of membership include access to, and learning from, the experience of other Member churches using Prayer Book worship from a missional perspective.

He said: 'I am passionate about identifying ways in which congregations can be refreshed and renewed where Prayer Book traditions are the norm. We are glad to be connecting with other PBS Corporate Member churches that are using the BCP as a catalyst for growth, and we

will be delighted to share our own successes with them.'

Bolton Priory, said to be one of the finest medieval churches in the north of England, is the latest to join the Prayer Book Society as a Corporate Member.



St Mary the Virgin, Battle

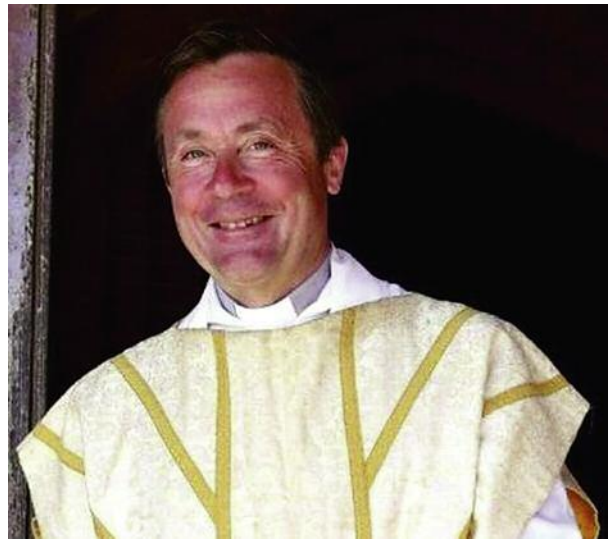
Located in the North Yorkshire village of Bolton Abbey in the Leeds Diocese, the church takes its name from the ruins of the twelfth-century Augustinian monastery, which closed in the 1539 Dissolution of the Monasteries.

Bolton Priory's Rector, the Revd Nicholas Mercer—formerly Rector of Christ Church Cathedral in Stanley, the capital of the Falkland Islands—reports that, since the year it was published, the 1662 Book of Common Prayer has been used by the church for all Sunday services as well as midweek Holy Communion. 'During the pandemic, we have valued the support of the Prayer Book Society, particularly through its links to audio church services online.' Nicholas says that Bolton Priory's regular use of the BCP has had a 'missional effect', drawing congregations from a wide geographical area well beyond the parish boundaries. The size of the congregation, aged between 20 and 90, has grown by almost a third in the past year.

In London, the growing popularity of the 1662 Book of Common Prayer used by St Marylebone Parish Church, opposite Madame Tussauds in London's Marylebone Road, accounts for its consistently high levels of attendance at services by worshippers ranging in age from a few months to more than a hundred.

That is the view of the rector, the Revd Canon Dr Stephen Evans, who reports that attendance at the 8.30a.m. Holy Communion service on Sundays regularly exceeds 100 adults and children—and that is after the congregation was reduced in size as the COVID-19 pandemic took hold.

He said: 'With 60 children usually present at



The Revd Nicholas Mercer

our BCP Holy Communion services, I feel we are doing our bit to introduce a new generation to the Prayer Book. Ten years ago, our congregation comprised just half a dozen adults, but clearly the BCP service, with its rich liturgical and linguistic heritage, has wide appeal. Our worship—which we describe as “cathedral worship in a parish church” —also has a strong following.'

Although the parish boundary embraces most of Regent's Park, including London Zoo and the hospitals and medical institutions of Harley Street, many of the parish church's regular worshippers live in the much bigger area ringed by the M25 motorway. 'The reason, in many cases, is the absence of BCP services in their local churches,' explains Canon Evans.

As work gets underway on a £10 million capital works and building refurbishment project at St Marylebone, the parish church's close

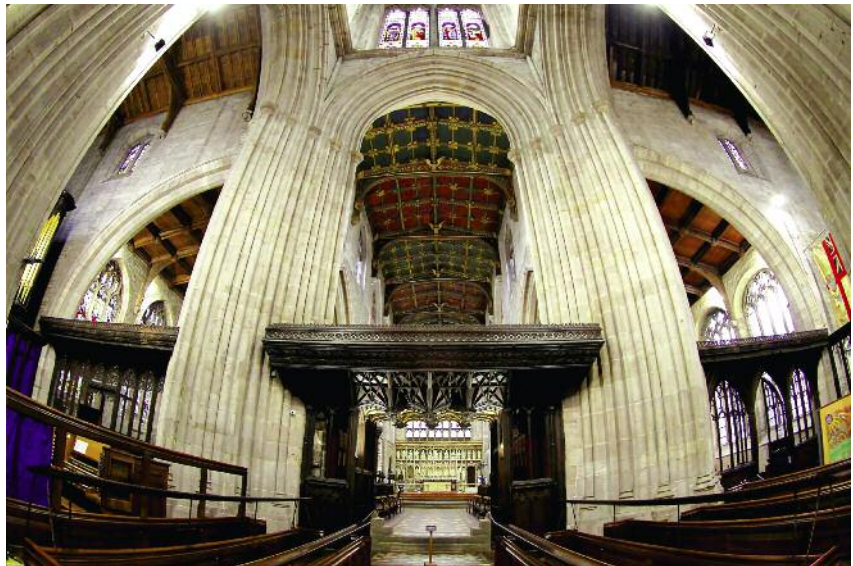
involvement with the local community continues. Seven years ago, the parish church opened a new Free Special School Academy for pupils aged between eleven and sixteen with speech, language and communications needs. The Church of England's only special school, it complements the St Marylebone CE School, an 'outstanding' secondary school with 1,200 students. Says Canon Evans: 'For pupils, our parish church is a history lesson in its own right, having



St Marylebone Parish Church

been associated over the years with Lord Byron, Francis Bacon, Lord Nelson and Lady Hamilton, Charles Wesley, James Gibbs, Robert Browning and Elizabeth Barrett. Others include Wilkie Collins, George Stubbs, Richard Cosway, Benjamin West, Sherlock Holmes, Leopold Stokowski, Judy Garland—the list is endless.’

St Laurence’s Church in the Shropshire market town of Ludlow, said to be one of the truly outstanding medieval town churches in England, is known locally as the Cathedral of the Marches, which reflects both the importance of Ludlow in the turbulent Welsh Marches region and the impressive size and rich furnishings of the twelfth-century church. The final resting place of the poet A. E. Houseman, the church attracts 80,000 visitors a year. Maintaining a tradition of public worship spanning more than 800 years,



St Laurence’s Church, Ludlow

St Laurence’s is a relatively ‘high’ church, whose services feature a traditional liturgy and strong choral tradition.

‘Part of our mission is to promote to our congregation and community the practice of prayer and its importance to wellbeing,’ explains the church’s director of finance and operations, Peter Nield. ‘That creates opportunities for us to reach out to new people and welcome them to St Laurence’s.’

‘In many cases, members of the congregation are drawn by the traditional nature of our services as well as our music, notably the Prayer Book service of Choral Evensong at 3.30p.m. on the third Sunday of the month,’ reports Peter. ‘These are factors which have prompted a slight increase in attendances in recent years.’

The newest Corporate Members are the 905-year-old church of St Mary the Virgin in Battle, East Sussex—which has used the 1662 Book of Common Prayer since its inception—and its daughter church, the Church of the Ascension, built in nearby Telham in 1876. Harold fell during the 1066 Battle of Hastings. ‘We are keen to keep tradition alive through use of the BCP for services in both our churches, which together attract congregations of all ages up to 99,’ explains Julia Thorp, Honorary Secretary of the Church of the Ascension, which always uses the BCP for monthly Matins and at Holy Communion for three Sundays each month. Julia adds: ‘The Prayer Book is also used for all services at our Telham church, where the fellowship, tradition, music and rich language of the Prayer Book are so uplifting.’



The Revd Canon Dr Stephen Evans

‘Give me a ticket to heaven’: the Church of England, the Prayer Book and the railways

PART TWO

The Revd Dr Michael Brydon

Sometimes the builders of railways helped spread the work of the Church. It was quite normal for tin tabernacle churches to be erected to serve the spiritual needs of workers, if there was no convenient parish church. Lots of stations owe a great deal to the Gothic designs of churches, St Pancras Station being a notable example. But sometimes, churches owe something to railway design. St James, Tebay, in the Carlisle Diocese, has brickwork resembling that of the stations of the old London and North Western Railway. The pews look like railway-room benches and the font cover is in the shape of an engine wheel. None of this is too surprising when you consider that one of the original directors of the LNWR contributed generously to its building.

You may know that old story of the boy coming home in floods of tears from Sunday School, because he had sung that old chorus about Jesus wanting him for a sunbeam. ‘But I don’t want to be a sunbeam!’ he wailed. ‘I want to be an engine driver!’ Certainly, in the past, there was nothing unusual in boys announcing that they wanted to be engine drivers, and hanging around station platforms to sight trains was a mainstream hobby. Indeed William Temple, former Archbishop of Canterbury, is said to have known Bradshaw’s Timetable by heart. Folklore suggests that, in the past, clergy were nearly always to be found on the end of the platforms at Crewe, York and, for some mysterious reason, Worcester Shrub Hill. The one clerical spotter most of the others wanted to meet was the Revd Eric Treacy, whose distinguished black-and-white photographs of classic steam engines graced the pages of such seminal publications as *Train Illustrated*. The interest never did Treacy any harm since he rose to become Bishop of Wakefield and died suddenly in 1978 whilst photographing a special train, the BR 92220 Evening Star, on the spectacular Settle to Carlisle line.

Other clerical steam enthusiasts, such as the Revd Edwin ‘Teddy’ Boston, who was regularly involved in minor accidents through using his steam roller, Pixie, as his primary form of transport, were clearly indebted to a guardian angel. He made good use of his Leicestershire Rectory to build a railway track in the garden and, when indoors, worked on his own model railway, which recreated the stretch of the Great Western Railway between Newton Abbot and Totnes in 1935.

Boston, not surprisingly, was a firm friend of the most famous clerical railway enthusiast, the Revd Wilbert Vere Awdry. Awdry became Vicar of Emneth, in the Ely Diocese, the year *The Titfield Thunderbolt* came out. He had already published the first titles in his *Thomas the Tank Engine* series and expanded it further to include such characters as Toby the Tram Engine, who was based on the sort of engines he saw within his parish on the old Wisbech and Upwell tramway. His characters the Fat Controller and the Fat Clergyman were undoubtedly based on the portly Boston. Awdry was a man whose vocation and railway enthusiasm happily overlapped. They ‘both had their heyday in the mid-nineteenth century,’ he wrote, ‘both own a great deal of Gothic-style architecture which is expensive to maintain; both are regularly assailed by critics; and both are firmly convinced that they are the best means of getting man to his ultimate destination.’ Awdry has hopefully now made it to his ultimate destination and, if you visit his old parish of Rodborough, *Thomas the Tank Engine* now appears in one of the windows, looking rather serious!

He could no doubt do with being cheered up by the Venerable Andrew Dow, former Archdeacon of Cheltenham. He became something of a national celebrity in the 1960s and 1970s due to his ability to imitate the sound of steam trains on the London underground, and other forms of

transport. His talent led to appearances on the *Today* programme, *Blue Peter* and *Opportunity Knocks*, and even Fuji TV in Japan! According to correspondents in *The Church Times*, his performance of train noises as part of a General Synod Review was 'a mesmerizing act'. It was, however, beyond the representatives of Deaf Anglicans Together to translate into sign language.

But what motivates this clerical enthusiasm? It is not difficult to suggest that a clerical love of the railways might be influenced by nostalgia. Many of the beautiful railway posters between the wars have pictures of churches nestling in the rolling hills or major on cathedrals. The Great Western Railway not only produced its own guidebook to the cathedrals of England it could take you to, but the book had a preface from the then Archbishop of Canterbury. Archbishop Davidson waxed lyrical about the wonderful service being rendered to the English people as the railway helped them to realise 'the sacred heritage which is ours'. It certainly can seem like a gentler world of cathedral enthusiasts, parsons and branch lines, which is very different from now.

But neither railways nor the Church have had it! Even steam railways can serve a modern economy and the travelling needs of the public. In this country, we hedge steam railways around with regulation; on the continent, where steam trains still run on main lines, they go at terrific speeds. Neither has this old service book, the *Book of Common Prayer*, disappeared. It seems to be attracting a youthful following, especially at Evensong in many university towns. There was a lulling power in the old clickety-clack rhythm of a train running over a jointed line (tracks are now continuously welded so it is not heard on mainlines) and, whilst Cranmer never died for the power of the English language, he had a gift for writing clear, memorable, rhythmic and beautiful prose to help us on life's journey. Dr Beeching may have thought the railways were in terminal decline but the massive growth in usage has put paid to that. I might also add that my experience is that the Church still has a vibrant role to play in the local community but, like our struggling railway service, we haven't always the resources to offer the service we want.

Both the *Prayer Book* and the railways need to have confidence that they are offering something good. Hornby, the iconic model-railway

manufacturers, have concluded that the way to turn around decades of decline is to trust in the brand's traditional ethos, return to its original premises and to act with confidence rather than defeatism. As the Revd Gillean Craig commented in *The Church Times*, 'C of E take note?'

The Revd Malcolm Guite writes rather beautifully of a disgruntled lot of passengers waiting miserably on York station, longing for the replacement train service. The unexpected appearance of the *Flying Scotsman* pulling a couple of Pullman carriages lifted things.

Was it just nostalgia? Partly, perhaps; but I don't think anyone on that platform was necessarily a signed-up steam enthusiast. I think it's partly because the engines of that era were and are, objectively, things of beauty, but mostly because anything that has been loved and cared for, restored from ruin and treasured again, carries with it a kind of aura, a kind of benediction.

Sometimes the unexpected discovery of the *Prayer Book* can be just like that, as a beautiful treasure reasserts itself.

I think that desire for beauty lay behind the desire of Royce England, a talented model-railway engineer, who strove to record the perfection of the Vale of White Horse. He saw a natural link between his deep Christian faith (he was a daily communicant) and railway modelling. He set up the Guild of St Aidan on 31st August 1939 to promote this; St Aidan being the most lovable of the early missionaries, in his opinion. He would have agreed with the comment of the railway writer, Andrew Martin, that 'religion and railways go together'.

There are differences, of course, between church life and that of the railways. Our railways have to run according to rulebooks or they wouldn't run. All railway lines are exactly four feet eight and a half inches apart in Britain to avoid trains falling off. This is utterly consistent and easy to understand, unlike some of the knottier points of the faith. On the other hand, you might say that the belief that the current rail network knows what it's doing requires almost as much faith as trusting in the teachings of the Apostles' Creed.

Christ was a carpenter by background; not an engine driver. Nevertheless, Christ did come so

that we might go on a journey with him to be in the full presence of God. That journey is sometimes difficult, rather like train travel, but we know what the destination is at the end. We are all used to complaining about the rising costs of train travel. The ticket provided by Christ, of course, is much better value since, through his grace, it is utterly free and his train service runs twenty-four hours a day.

I would like to close now with a bit of railway spirituality, using some words from a railway tombstone in Ely Cathedral:

The line to Heaven by Christ was made,
With heavenly truth the Rails are laid,
From Earth to Heaven the Line extends,
To Life Eternal where it ends.
Repentance is the Station then,
Where Passengers are taken in;
No Fee for them is there to pay,
For Jesus is Himself the way.
God's Word is the first Engineer,
It points the way to Heaven so clear,
Through tunnels dark and dreary here

It does the way to Glory steer.
God's Love the Fire, His Truth the Steam,
Which drives the Engine and the Train;
All you who would to Glory ride,
Must come to Christ, in Him abide.

In First, and Second, and Third Class,
Repentance, Faith, and Holiness,
You must the way to Glory gain,
Or you with Christ will not remain.
Come then, poor Sinners, now's the time,
At any Station on the Line,
If you'll repent, and turn from sin,
The Train will stop and take you in.

This is the second part of an expanded version of an address that was originally given by the Revd Dr Michael Brydon to the Chichester Branch of the Prayer Book Society. Dr Brydon is the Chaplain to the Bishop of Sodor and Man.

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The coming of the Magi

Shaun Spencer

Monday, 25th December 1620 saw Bishop Lancelot Andrewes (1555–1626) preaching the sermon at Whitehall in the presence of King James I of England. It was the fourteenth occasion upon which he had preached the Christmas sermon before the king. Clearly, he was doing something right. The first occasion was in 1605. With the occasional gap year, it became an annual event. It must have been a daunting task. As well as being King by Divine Right, James was a learned man and saw himself as a theologian. The monarch would not be above interruption. We remember (don't we) Elizabeth I expostulating, 'To your text, Mr Dean, to your text!' Andrewes, however, was more than equal to the task. T. S. Eliot, in his essay on Andrewes, wrote, 'His sermons are too well built to be readily quotable; they stick too closely to the point to be entertaining. Yet they rank with the finest English prose of their time, of any time.'

The 1620 sermon was the first of two sermons (Sermon XIV – 1620, and Sermon XV – 1622) in which Andrewes preached upon the coming of the Wise Men, being led by a star from the East to Jerusalem. His text was Matthew, chapter 2, verses 1 and 2:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came wise men from the east to Jerusalem.

Saying, Where is he that is born the King of the Jews? For we have seen his star in the east and are come to worship him.

It will be recalled that their arrival caused no little stir in Jerusalem.

Sermon XIV, like all the others is replete with close reasoning and a large store of scriptural references, relevant every one. It is impossible to do justice to it in a summary. I simply select out of a number, two themes to develop.

First, the Wise Men were just that—learned men of great account in their own country. They were able to bring valuable presents. To all seeming, they were well received in Jerusalem. So

therefore, said Andrewes, 'Christ is not only for russet cloaks, shepherds and such... even the grandees, great states such as these *venerunt*, they came too and when they came they were welcome to Him. For they were sent for and invited by this Star, their Star properly.'

Second, these Wise Men from the East were Gentiles, as are we, said Andrewes. This was no obstacle; far from it. See Acts, chapter 14, verse 27: 'Then hath God also to the Gentiles set open a door of faith.'

Emphasis is given to this by reference to Jesus' teaching in the synagogue in Nazareth (Luke, chapter 4, verses 25–27). He reminds his congregation how Elijah was sent, in a time of dearth, not to the widows of Israel, but to a Sidonian woman, a widow of Sarepta; then, Elisha, at a time when there was no shortage of lepers in Israel, was tasked not with cleansing them but rather Naaman the Syrian; Naaman and the widow of Sarepta, Gentiles both.

I will come shortly to Sermon XV, preached on Christmas Day 1622. First, let me revert to the Eliot connection. T. S. Eliot needs little introduction as a poet. 'April is the cruellest month' etc from 'The Waste Land'; the life 'measured out in coffee spoons' from 'The Love Song of J. Alfred Prufrock'. For me, though, his best line is, 'I dine at eight'. This was his stock response when invited to an evening show or function. I have found it of use myself. Now, this little piece will be read, if at all, in the Epiphany edition of the magazine, and so I make principal reference to Eliot's poem on 'The Journey of the Magi'. Let me quote the first five lines:

'A cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey:
The ways deep and the weather sharp,
The very dead of winter.'

Eliot himself placed those words in quotation marks. Rightly so, for the words are not his own. The words are those of Lancelot Andrewes and are taken from Sermon XV. This was not plagiarism or

pilfering. We have the quotation marks and Eliot made acknowledgment of his source.

In Sermon XV, Andrewes makes much of the alacrity with which the Magi started their journey upon seeing the star, and the hardships they overcame. Not just a 'step to Bethlehem over the fields' for them as it was for the shepherds. Oh, no. 'Many a wide and weary step they made.' The route itself was hard going, 'over the rocks and crags of both Arabias', a reference to Arabia Petraea and Arabia Deserta. Dangerous too: 'lying through the midst of the black tents of Kedar, a nation of thieves and cut-throats; to pass over the hills of robbers, infamous then and infamous to this day. No passing without great troop or convoy'.

And now—at last—we come to Eliot's source, Bishop Andrewes' consideration of the season of the year. Theirs was 'no summer progress':

A cold coming they had of it at this time of year, just the worst time of the year to take a journey, and especially a long journey in. The ways deep, the weather sharp, the days short, the sun farthest off, in solstitio brumali, the very dead of winter.

The bishop then considers whether we would have undertaken the same journey had we been there, in the East, to see the star.

He was a bit caustic about that; but then, they all say that.

Shaun Spencer is a retired circuit judge and amateur tenor songman, who attends St Wilfrid's Church in Harrogate.

Literary critic and author puts the case for poetic language in church services

There is a strong case for the use of poetic language in Anglican church services. That is the view of the literary critic and author, Ysenda Maxtone Graham, who has written widely for newspapers and magazines, notably as a feature writer, book reviewer and columnist. An enthusiast for the Book of Common Prayer, Ysenda recalls a comment by Kenneth Clark in his television series, *Civilisation*. 'He quoted the eleventh-century French patron of Gothic architecture, Abbot Suger, who said, "We can only come to understand the absolute beauty which is God through the effect of precious and beautiful things on our senses,"' says Ysenda. 'So surely there is a case for poetic language in our church services.' She added: 'Making words into something so beautiful that, in addition to meaning, they convey heaven and eternity as well. This is what I find true of the elevated—but never pompous—language of the Book of Common Prayer.'

Books by Ysenda, who was educated at The King's School, Canterbury and Girton College, Cambridge, include *The Real Mrs Miniver: The Life of Jan Struther*, shortlisted for the Whitbread Biography Award in 2002, as well as *Terms & Conditions: Life in Girls' Boarding Schools, 1939–1979*.



Ysenda Maxtone Graham

Alexa: give me an audience

Neil Inkley

When I sat down to breakfast with my copy of *The Times* on 17th September last year, I absolutely did not expect to be reading anything about the Book of Common Prayer. Yet there, on page twenty-one, was the news that Cambridge University Press and The Prayer Book Society had caused 'Alexa', the internet-enabled smart speaker, to take the BCP into its vocabulary. This was an unheralded piece of news so far as I was concerned and a very welcome one.

Alexa, like all things new and significant, has become something of a butt for comedians. I remember in the 1970s, 'including VAT' was treated in a similar vein. This is only because it all seems still so unusual to ask in speech: 'Alexa: what is the time now in Sydney, Australia?' or 'Alexa: what is the weather like now in Torquay?', and to receive the answers back, immediately, also in a human voice.

It is important that the advocacy of the BCP keeps pace with modern technological developments. As *The Times'* leading article comments: 'Liturgy in the vernacular was intended to meet the need of his (Cranmer's) age. Its availability on demand through a voice-activated device will enrich the lives of many.'

The Prayer Book Society has played a continuous part in keeping pace with new techniques. I well remember spending a considerable chunk of my first year of retirement, back in 1995, specifying the BCP Computer Package, which was then marketed for us by Churchill Systems. But one had to buy that at £70 (seeming more than it does now) so it was never going to be in thousands of households. Since have followed the 'How to' series (illustrating how to conduct services), the YouTube packages and so on. Now comes this still quite amazing innovation, which will no doubt seem perfectly normal in just a few years' time. But what must we do to maximise the potential of Alexa's replies to broaden the love and use of the BCP?

Let me divide the population into two groups: those who read the magazine and those who don't. Amongst the latter, those who have access to the Alexa package may not be aware of it and will certainly rarely use it. It is therefore the duty of the

former group to ensure that they do indeed hear it and that the words of the BCP wash over them. Alexa must be given an audience. As Alan Bennett once remarked, 'There is a generation which has a large store of liturgical resources which have never been consciously learned but which have been absorbed by constant use, while there is a new generation with no store of memorised liturgical resources whatsoever.' The readers of this magazine have a duty to ensure that the Prayer Book's time-honoured and numinous phrases are heard as often as seems suitable, so that Alexa washes them over those who would not otherwise be exposed to them.

You may be in the ambit of an activated Alexa more often than you think. Those who have such facilities seldom turn them off—particularly one like this, which is voice activated, easy, and causes no diversion when not activated. You have a duty to call it whenever seems suitable. At hearing good news, or for the relief of anxiety, seek the General Thanksgiving. Mention of a Saint's Day or Holy Day, seek the Collect. One could go on with requests made opportunistically for the prayers for the High Court of Parliament, For All Conditions of Men, the Third Collect for Grace (in the morning); Against all Perils (at night), for the Queen's Majesty, for the Clergy and People. There will also be times when christenings, marriages and funerals are being discussed and you can counsel a more comprehensive listening to the liturgies that are provided.

So often, we lament the declining use of the BCP liturgies and add, 'But what can I do about it on my own?' Here is something we can all do. If we seize the appropriate moment, what we have to do isn't difficult; just speak a request for some automated spoken words in reply. They will reach an audience. People will listen more readily than if they were asked to read. It is effortless for them, and what they hear frequently will impact upon them. It is only a little thing for you to do but as I have said before, 'many a large door swings on very little hinges'.

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

Ian Robinson (1937–2020)

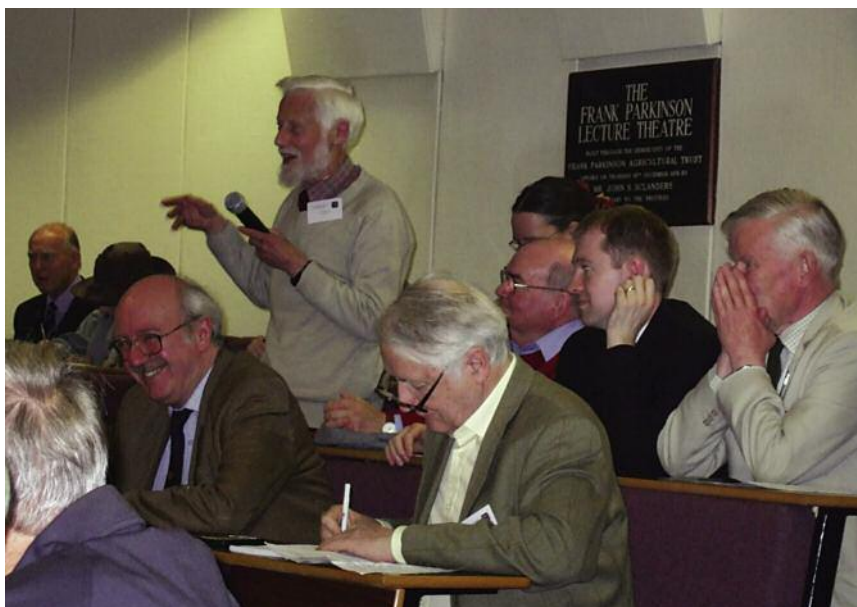
John Scrivener

Ian Robinson, writer, teacher and publisher, who died on 31st October last year, was a powerful advocate for the Book of Common Prayer over five decades, and a supporter of the PBS in many capacities.

Ian was a pupil of the great critic, F. R. Leavis, at Cambridge, and Leavis's passionate commitment to literature, language and their place in the national life, continued to be an inspiration. From 1961, he taught English Literature at University College Swansea and his earliest books were on

Chaucer, but it was his *The Survival of English* (1973) which brought him a larger readership. The book was widely read and discussed—not least the chapter on 'Religious English', which subjected modern Bible translations and modern liturgical language to withering criticism. At the time, the author described himself as 'not a Christian', but in an essay of 1979 he was able to say that 'by the time this appears in print I shall have been confirmed in the faith as held by the Church of England'.

Thereafter, Ian's writings, always characterised by verve and wit, saw the Church and the Prayer Book as essential to the English tradition and to the life of the nation. He believed to the end, I think, that if England was to be reconverted or restored to the Christian faith, the Prayer Book and the English Bible must be given a central place. In *Prayers for the New Babel* (1982), he continued the argument of 'Religious English', incidentally giving a persuasive account of how the 1662 Holy Communion actually works; in *The Establishment of Modern English Prose* (1998), he argued for the importance of 'Cranmer's sentences' in the development of modern English; and in *Who Killed the Bible?* he attacked the theory of 'dynamic



Ian Robinson (standing)

equivalence' in Bible translation and defended the KJV as the classic English version.

Some of these later books were published by the Brynmill Press, which Ian had himself founded, and which also published such BCP-related titles as *Neither Archaic Nor Obsolete* by Peter Toon and Louis Tarsitano.

Ian was a long-standing member of the Prayer Book Society and supported it in many ways: he was a Trustee for several years in the 2000s, and a member of the PBS Trading Board over a longer period. During the same period he did the typesetting for *Faith & Worship* and was also involved in the production of a number of the books published by the trading arm. He contributed many articles and reviews to PBS publications, especially *Faith & Worship*. And many members will recall him as a regular attendee at the Annual Conference, his slight figure, white beard and shock of white hair instantly recognisable to many.

He will be greatly missed by family and friends. His departure removes from the scene one of the last of those writers who, in the early days, gave intellectual weight and credibility to the defence of the Prayer Book.

Changes to Society Trustees

The Prayer Book Society's 2020 AGM, held online on 26th September, saw the retirement from the Board of five Trustees, who, between them, had given many years of dedicated service to the Society and its cause:

Peter Hardingham was the Regional Trustee for the Midlands and played a key role in the revival of the Derby Branch. He brought his legal knowledge to bear on numerous issues, to the benefit of his colleagues, not least in relation to the recent revision of the Society's Articles and Rules.



Nicholas Hurst, the longest serving of the quintet ('Father of the House'), was the Trustee for the Eastern region and more recently an Ordinary Trustee. He chaired the Cranmer Awards Committee for many years, overseeing that key event in the PBS calendar. His expertise in another field was turned to everyone's advantage as he ensured that, at Society events, John 2:3 ('They have no wine') never came true.



Hilary Rudge served as Company Secretary and line manager for staff at Copyhold Farm. She ensured the efficient running of Board meetings and AGMs and compliance with the Society's obligations. The Board benefited from the expertise drawn from her varied career, including senior roles in the airline industry and service as a magistrate. She was a member of the Finance & Fundraising Committee.



John Scrivener served as Regional Trustee for the North West. He made, and continues to make, an invaluable contribution to the life and reputation of the Society as the editor of the journal, *Faith & Worship*. He also held office as Chairman of the then independent PBS Trading Ltd.



Dick Wilkinson brought to the Board the insights of a career diplomat and a PBS Branch Chairman (Winchester & Portsmouth). He served as Regional Trustee for the South West, chaired the Communications Committee and was a member of the Finance & Fundraising and Nominations Committees.



New members

The Articles of the Society, which the members adopted at the AGM, provide for a Board with a membership comprising the Chairman and ten other members. Seven continue in office from the previous Board, and we welcome the following two:

Adam Gaunt was born and raised on the Yorkshire side of Teesside. He was ordained in York and is now Rector of Loftus-in-Cleveland & Carlin How with Skinningrove in York Diocese. In October 2015, he was elected to the House of Clergy of the General Synod. Since May 2019, he has been a Trustee of the Middlesbrough Football Club Foundation. He addressed the PBS Conference in 2019 and subsequently became a member.



Christopher Hancock is a self-supporting minister (OLM) and serves as Assistant Curate where he lives in the United Benefice of Headley and Box Hill with Walton-on-the-Hill in Surrey. By day he is a freelance corporate financier. He learned to love Evensong at Oxford where he read Classics and, pre-COVID, he regularly attended Choral Evensong at Westminster Abbey. He joined the PBS in 2012 and in 2018, he inaugurated a Guildford Diocesan Branch heat of the Cranmer Awards.



Kathryn King, after four months as a Trustee, has decided her time with the Society can best be used working to implement its ambitious range of projects. She therefore stepped down from 1 February 2021 to focus in particular on work to further the Society's 2030 Vision, while also completing her doctoral research. Kathryn is a full-time doctoral researcher at Magdalen College, Oxford. Her empirically based research is focused on the Prayer



Book service of Choral Evensong and its meaning, role and relevance in today's world. She has been a member of the PBS since 2017 and is also an active member of the Cathedral Music Trust. Since that same year, she has been a sacristan at Magdalen College, where Prayer Book Services are held throughout term time.

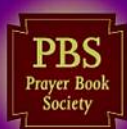
Appointment of Vice-President

The Trustees are delighted to report that, in recognition of her many years of diligent and enthusiastic service as Chairman, and of her sustained and continuing commitment to the Book of Common Prayer, Miss Prudence Dailey has been appointed as a Vice-President of the Prayer Book Society.



Commenting on her appointment, Bradley Smith says, 'Over many years, Prudence steered the life of our Society with remarkable vision, energy and determination, and we owe her a great debt of gratitude for her outstanding service. As soon as restrictions allow, there will be an opportunity for members to gather to celebrate her marvellous contribution to the PBS. Watch this space for further details!'

Congratulations, Prudence.



FOR HIS MERCY ENDURETH FOR EVER: *Exploring God's Mercy with the Book of Common Prayer*

A series of four online seminars for Lent 2021

'Devices and Desires: Confessing our Sins with the BCP'

The Revd Dr Andrew Atherstone - Tuesday 2nd March at 7.00pm

'Towards the Mercy-Seat: God's Mercy in the Psalms'

The Revd Canon Richard Peers - Saturday 13th March at 2.30pm

'Whose Sins Thou Dost Forgive, They are Forgiven: The Remedy for Sin'

The Rt Revd Dr Martin Warner - Tuesday 16th March at 7.00pm

'Whose Property is Always to Have Mercy:

The Prayer Book Communion and the Nature of God.'

Dr Bridget Nichols - Saturday 27th March at 2.30pm

To register visit:
www.pbs.org.uk

Upcoming events

Bradley Smith

Very few of us will look back on 2020 with particularly happy memories. The immense human suffering we have witnessed as a consequence of the Coronavirus pandemic has been truly heart-breaking, and a surge in cases in recent weeks—driven in part by new, fast-spreading variants of the virus—has left the United Kingdom with one of the highest Coronavirus death rates in the world. It is clear that we are not yet out of the woods; there may be difficult days ahead, and it is highly likely that restrictions in one form or another will be in place for many months to come.

In these extremely challenging days, when so many of us feel the intense pain of loss, loneliness and isolation, let us never lose sight of the hope we find in Jesus Christ. When we are anxious or afraid and feel there is little cause for rejoicing, I think we would do well to turn to the General Thanksgiving in the Book of Common Prayer. This wonderful prayer, beloved of faithful Christians down the centuries, can help us root our confidence in Christ; it can restore hope and strengthen faith in difficult times.

Let me encourage you to pick up your Prayer Book and pray that wonderful prayer today. Incorporate into it your own personal thanksgivings for the blessings of this life, which we all so often take for granted. Give thanks above all for God's inestimable love in sending Jesus Christ to be born as one of us, to share our every human need and emotion—a man like us in all things but sin—and to die on the cross to set us free, so that we need no longer live in fear or walk in darkness.

Building this thanksgiving into our pattern of daily prayer will, I feel sure, help to keep fear at bay; it will deepen and strengthen our relationship with God; it will open our eyes to the needs of those around us; and it will make us people of real joy and hope.

As a Society, we must always be looking forward in hope. It is most encouraging to hear fresh reports of Prayer Book services being introduced in a variety of contexts across the country, as well as of a number of creative initiatives that are leading to growth and renewal.

It is especially pleasing to note that many of these new services and initiatives are being led by young and recently ordained clergy. Please do let us know if you are engaged in a new Prayer-Book-related initiative, or if you are aware of one in your locality. There is a range of exciting major projects in the pipeline and the Trustees would be pleased to hear about your experiences as together we work towards the Society's 2030 Vision—*people of all ages finding life in Christ through a growing Prayer Book service in every benefice.*

Cranmer Awards

By the time this magazine reaches you, twenty-four young people will have taken part in the national Cranmer Awards Finals. Twenty of the contestants would have taken part in the 2020 Finals but, as you may remember, this event had to be cancelled due to extreme flooding in Worcester. The 2021 competition will be the first national final to take place online, and the first organised by Jo Clark, our new Cranmer Awards Administrator, who has worked incredibly hard to make the event a success under very difficult circumstances. Please do visit the PBS YouTube channel, where you will find a recording of the proceedings.

Online Seminars for Lent

Following the success of our online Advent seminar, I am delighted to tell you that we have arranged a series of online seminars on the theme of mercy for Lent 2021.

The series, entitled 'For His Mercy Endureth For Ever: Exploring God's Mercy with the Book of Common Prayer', will be held via the video-conferencing platform, Zoom, in four sessions; two on Tuesday evenings and two on Saturday afternoons.

The programme will be as follows:

'Devices and Desires: Confessing our Sins with the BCP.'

The Revd Dr Andrew Atherstone, Tutor in Church History at Wycliffe Hall, Oxford. Tuesday, 2nd March at 7.00p.m.

‘Towards the Mercy-Seat: God’s Mercy in the Psalms.’

The Revd Canon Richard Peers, Sub Dean of Christ Church, Oxford. Saturday, 13th March at 2.30p.m.

‘Whose Sins Thou Dost Forgive, They are Forgiven: The Remedy for Sin.’

The Rt Revd Dr Martin Warner, Bishop of Chichester. Tuesday, 16th March at 7.00p.m.

‘Whose Property is Always to Have Mercy: The Prayer Book Communion and the Nature of God.’

Dr Bridget Nichols, Lecturer in Anglicanism and Liturgy at the Church of Ireland Theological Institute. Saturday, 27th March at 2.30p.m.

Each talk will last approximately thirty minutes and will be followed by an opportunity for questions and discussion. The afternoon sessions will conclude with Evening Prayer and the evening sessions with the Litany.

Registration is via the Prayer Book Society website. Registered participants will receive an automated e-mail containing the Zoom link. Please note that the same Zoom link is valid for all four sessions and it is not necessary to register for each individual session.

The seminars are free and open to all, so please do share details with friends and fellow parishioners. Needless to say, there are costs associated with organising online events and donations will be very gratefully received.

Commemoration of the Martyrdom of Thomas Cranmer

For obvious reasons, it will not be possible for the annual commemoration of Cranmer’s martyrdom to take place in the normal way in Oxford this year; instead, we are pleased to offer an online commemoration on the afternoon of Saturday, 20th March, commencing at 2.30p.m.

The afternoon will include a lecture by the Revd Canon Judith Maltby, Chaplain and Fellow of Corpus Christi College, entitled ‘Hearing the Word: The Bible, the Prayer Book and Public Worship from Cranmer to 1660’, and a service of Evensong from the University Church of St Mary the Virgin. The preacher at Evensong will be the Revd Fergus Butler-Gallie, Assistant Priest at Holy Trinity, Sloane Square.

Again, this event will take place on Zoom and **registration is via the PBS website.** We hope to make a recording of Evensong and the act of commemoration available on YouTube after the event, but please be aware that Dr Maltby’s lecture can **only** be viewed live.

Annual Conference 2021

Let me remind you that, restrictions permitting, the Society’s annual residential Conference will take place at **Liverpool Hope University** from the evening of **Thursday, 9th to lunchtime on Saturday, 11th September 2021.** The theme of the Conference will be ‘All Sorts and Conditions’, which will focus on the use of the Prayer Book in varying contexts.

We hope very much that the Conference will go ahead, however the trustees will be closely monitoring changing regulations in the next weeks and months. In the event that an in-person gathering is not possible, there will instead be an online event on the Saturday afternoon. Please do make a note of the dates and look out for further announcements.

Let me close by thanking each of you for your ongoing commitment to the life of our Society. In these difficult days, when the gloom and darkness of the pandemic surround and at times threaten to overwhelm us, the Book of Common Prayer speaks with fresh clarity and authority; it pulls no punches about the fragility of our human existence, it convicts us of our sins, encourages thanksgiving in the midst of adversity and motivates us to root our hopes in Jesus Christ. The work of our Society in spreading its message is more important than ever.

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Correspondence

Dear Sir,

As an avid reader of English novels published between the wars, I am always delighted to find references to the Book of Common Prayer. A recent example was provided by Angela Thirkell's 1933 novel, *High Rising*. In Chapter 6, 'New Year's Day': '... but we must go to church once in the holidays, or the vicar would be disappointed... Besides, one ought to have the Church Service as part of one's background on account of the beauty of the language.' Exactly so!

There is surely a study to be made and a paper written on this topic. One for a future PBS Conference perhaps?

Yours faithfully,
Jane Moth (Mrs)

Sir,

In a recent correspondence with a clergyman who has conducted a radio service (and who commented favourably upon the Prayer Book), he sent me a bookmark from the 'Contemplation Series'. The contemplation was: 'One does not discover new lands without consenting to lose sight of the shore.'

Whilst I accept this card has many meanings about boldness in seeking new things, I think it makes the point that one's heritage and birthright are not things to be taken away arbitrarily. In the rush to new liturgies, it was this 'consenting to lose sight of the shore' that was denied not just to those of a BCP persuasion but to the whole Church. We should say so.

Neil Inkley

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Book Review

Faithful Witness: The Confidential Diaries of Alan Don, Chaplain to the King, the Archbishop and the Speaker, 1931–1946,

SPCK, hardback, 506 pages, £30.

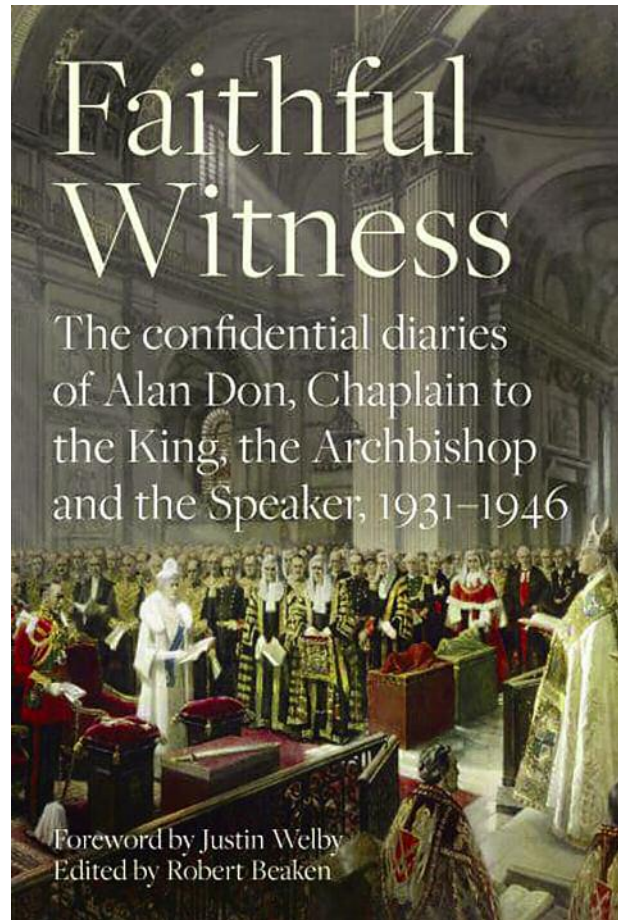
Kindle Edition available.

ISBN: 978-0-281-08398-5

Hot on the heels of his well-received *Following Christ: Sermons for the Christian Year*, this book by Fr Robert Beaken dovetails with his *Cosmo Lang: Archbishop in War and Crisis* (2012), a book nominated for the H. W. Fisher Biography Prize and the RHS Whitfield Book Prize. His other major work, *The Church of England and the Home Front 1914–1918*, provides the author with an in-depth knowledge of the conditions for ministry and the church life that shaped Don the priest. The success of the Lang biography generated correspondence from the nephew of Alan Don, who was in possession of Don's private papers; these, with the diaries deposited by Don in Lambeth Palace library, are the source of this fascinating book.

Alan Don (1885–1966) was a proud Scotsman and, by his own description, a 'true Britisher'. Born into an upper-middle-class trading family in Dundee, he was educated at Newbury Prep School and Rugby, and read Modern History at Magdalene College, Oxford. After a time of travelling in Europe and then of work in the family firm, his vocation continued to nag away at him and, between 1909 and 1911, he was a member of a Bethnal Green mission and served as Bishop of Stepney's secretary. In 1911, he began his training at Cuddesdon and in 1912 was ordained by Lang in York to be Curate of Redcar. Then, in 1917, Don became Vicar of St Peter's Norton in Yorkshire. Don married Muriel O'Connell in 1914 and his marriage forms a backdrop to the diaries, rather than an essential element. In 1921, he returned to Dundee to be Provost of St Paul's Episcopal Cathedral. A conversation with his former training incumbent led to correspondence with Lang, the result of which was his appointment as one of the three chaplains working at Lambeth.

It was his arrival at Lambeth that marked the beginning of Don the diarist, and the diaries continue through his ten years at Lambeth, his



time as a Canon of Westminster and Vicar of St Margaret's, ending with his appointment as Dean of Westminster in 1946. They therefore cover his ministries as both Chaplain to the King (from 1934) and Chaplain to the Speaker of the House of Commons (from 1936).

Fr Beaken has presented these diaries to the reader in an unadorned way. There is an excellent, concise introduction to the main characters of the diary, Don and Lang. Footnotes are kept to a minimum, which aids fluency of reading, but there are good indexes of subject and biography for those who require a fuller background. There is also an excellent bibliography. Illustrations are kept to a mere fourteen pages displayed in one section. I would have liked a few more, but this arrangement does give priority to the text and perhaps that is how it should be.

Don's diaries develop in style and depth as they progress. They move from short, pithy notes and descriptions, to intense and eloquent passages. His accounts of the bombing of Parliament and

Westminster Abbey (where he was a fire watcher) are very vivid and moving. They have elements of introspection but are characterised by an open-minded honesty of opinion and emotion. He certainly does not 'get in the way' of the people and the situations he records. He was very conscious that he was at the heart of the national life of both Church and state. He was also aware of the historic times in which he lived: 'Have there ever been more turbulent times in the world?' he asks at one point. 'These are times of great trouble and sorrow, but I have to say I am glad I have lived in them,' he says at the height of the blitz. It says something for Don's integrity that there is apparently nothing in the diaries that could cause a scandal.

Don was appointed as the 'Diocesan' chaplain, his main role being to liaise with the wider Church through correspondence and representing Lang at meetings, acting as secretary for some of them. He was closely involved in senior appointments and his role became much wider: he was involved with foreign affairs, particularly various Orthodox churches, and ecumenical affairs, especially with the Free churches. He travelled with the Archbishop, acting as a chaplain in services and became an advisor on liturgy. Being part of the Lambeth Palace community, he became integral to offering hospitality to a kaleidoscopic range of guests; he complains that 'we spend too much time sitting around dinner tables', but these meals provided an opportunity for in-depth conversations and the building up of relationships. Don was described by one of his fellow chaplains as a person of 'complete congeniality'. He certainly had a gift for friendship and for making strong relationships with people of every walk of life. It is these people who make the diaries so readable.

The central character is Cosmo Lang and Don gives accounts of the major events of his episcopacy: the death of George V, the coronation and abdication of Edward VIII, the threat of war and the declaration of war allow the reader to have a rounded, three-dimensional picture of the Archbishop and his ministry. Being a fellow Scot, and having known each other from Don's ordination, helped create a strong bond between the two men. Don is credited for encouraging Lang to 'take more care of himself', and for being able to manage his mood swings. At the very end of Lang's life, Don is there as a friend and admits that

'I loved him'. There is one very moving passage that stands out: on 13th December 1936, Lang broadcast an address on the BBC reflecting on the abdication, during which he lamented the waste of Edward's gifts and expressed dismay at those who 'had led him astray'. It was not welcomed in some quarters and it caused Lang much heartache. Don records that his fellow chaplain saw the Archbishop after he had written this address 'on his knees by his desk side'. Don's account of the comings and goings of Lang to Number Ten and to Buckingham Palace throughout these years reveals how Church and state were hand in glove in these times of crisis.

Don met and talked with, and often dined with, major figures on the world stage. His impressions of them and his record of other people's opinions are fascinating. He tells us that most people judge that 'Ghandi is not to be trusted', and after meeting Dietrich Bonhoeffer, he describes him as 'a nice young man'. Clearly some guests became indiscreet at the dinner table; Don recounts how 'Lord Halifax said the trouble with Winston is that he is always just wrong!'. After the Italian invasion of Ethiopia, Emperor Haile Selassie was a frequent guest, as were the Royal Family of Yugoslavia, who fled to England for safety. Don does seem to have his 'ministry of dining'. Frequently, lunch meetings took place at the Athenaeum and he recalls one baptism of an MP's daughter that took place after lunch at the Ritz, where 'the drinking of sherry and the smoking of cigars is not a fitting prelude to such a ceremony—the sacraments of the Church are best divorced from such preliminaries.'

Orthodox prelates from different jurisdictions were also frequent guests at Lambeth. It is remarkable, looking back, how close relations were with the Anglican Church. On 23rd October 1939, Don tells of a letter from the Archbishop of Athens reporting on the decision of the Greek Holy Synod that 'they would admit an Anglican priest to Orthodox orders without requiring re-ordination'. Don points out this is not the same as recognising Anglican orders as 'truly valid'. In contrast, relations with the Roman Catholics were more cautious. Don himself found Catholic liturgy 'fascinating and distasteful' in contrast to the Orthodox liturgy, which he found 'profoundly moving'. Cardinal Hinsley he describes as 'matey' but meetings between the two Churches'

representatives took place on the 'neutral ground' of the Athenaeum. As the war progressed, there was a greater co-operation and partnership between the two, particularly over the calling of Days of Prayer and Thanksgiving.

The Church of England of 80-plus years ago was strikingly different. Don had to deal with diocesan delegations, complaining about old and ineffective bishops (there was no retirement age), particularly the 'dead see of Norwich'. The appointment of senior clerics lay with the Prime Minister; Lambeth advised but sometimes appointments were colourful and surprising. This produced some challenging situations for the Archbishop, particularly in the case of the 'Red Dean of Canterbury', Hewlett Johnson. There was a huge range of opinion on the episcopal bench, from Barnes of Birmingham to Henson of Durham and all shades in between. Not so today, I fear! Although 'a gentle Anglo-Catholic', Don shared Lang's view of the leaders of the Anglo-Catholic movement at the time of the Oxford Movement centenary: 'wonderful people, full of enthusiasm and thoroughly enjoying the fun of being naughty'. There were complaints that Anglo-Catholics were never appointed to 'senior positions'. Interestingly, Lang, when invited to lead a pan-Protestant campaign for peace in Europe in the 1930s, refused on the grounds, 'I am not a Protestant but a Catholic'.

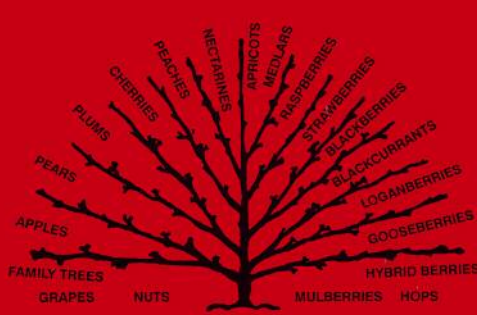
Don has an awareness of a creeping tide of secularism. On the one hand, he sees in the response to the calls to prayer during the war, the expression of 'inarticulate religion', and yet he is also aware that the national 'spiritual capital' is being used up.

This book is a rich source of information and insight into some of the key events of the twentieth century, sacred and secular, liturgical and political, by someone who had a front row seat in the House of Commons for Churchill's great speeches, for the funeral of a monarch and for two coronations. All this is woven into intimate and personal events, vignettes of historic characters and the cataclysm of the blitz. There are very few people who will not find something of value and interest in this rewarding read.

Andrew Hawes

This book is being offered at the special price of £25 to members. The order code is 51. Orders are via the PBS online shop or by using the order form on page 28 of this magazine.

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New from the Branches

Chichester East and West

Most of our ambitious programme for 2020, including a day conference, sadly had to be postponed, but we did manage two events. At the start of February we had a full church, when we marked the eve of the Presentation of Christ in the Temple with a Sung Prayer Book Communion at St George's Crowhurst. We had some wonderful music with the lovely Candlemas anthem, 'When to the Temple Mary Went' and the old congregational setting written by Merbecke. Our

Chairman, the Revd Michael Brydon, was the preacher, and he talked about why Cranmer also referred to the festival as the Purification of Saint Mary the Virgin. Our worship was followed by a lavish tea in the Parish Room.

In October, with a great deal of care, we managed to hold a small quiet day led by the Revd Christopher Channer. We had three splendid addresses on the nature of God. There was also a celebration of Holy Communion and we concluded the day with Evening Prayer.

Mrs Abigail Sargent has sadly found it necessary to step down as Secretary for Chichester East, but we are delighted that Mrs Valerie Mighall has offered to replace her. The Secretary for Chichester West, Mr Bradley Smith, has received a big promotion, since he is now the national Chairman of the Prayer Book Society, but for the moment he intends to continue his Branch work too. He has certainly been doing a great job of encouraging more churches within the diocese to become Corporate Members.


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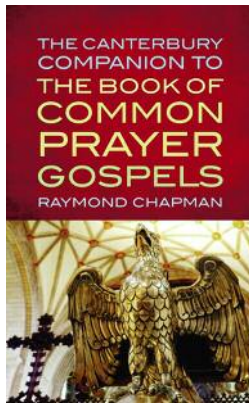
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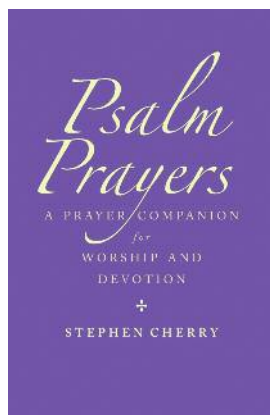
The Canterbury Companion to the Book of Common Prayer Gospels, Raymond Chapman, Canterbury Press, 2013

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Order code 58

This companion provides commentary and devotional reflection on each of the Gospel readings in the Book of Common Prayer, for Sundays and for other occasions during the year. Each reflection is followed by a simple and heartfelt prayer and a quotation drawn from the breadth of the Christian tradition. A helpful introduction enlarges our understanding of the Gospels and their place in Prayer Book worship.



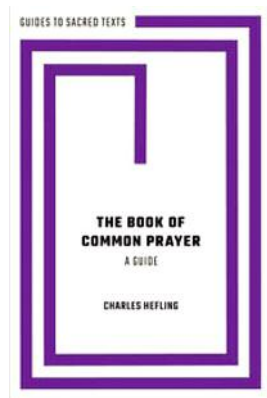
Psalm Prayers: A Prayer Companion for Worship and Devotion, Stephen Cherry, Canterbury Press, 2020

£12.99

Order code 53

This devotional companion to the Psalms is suitable for those who lead the Prayer Book services of Matins and Evensong in church, as well as those who use them at home during the week. Using the Coverdale Psalter

as found in the BCP, Stephen Cherry introduces each of the 150 Psalms and lays out its central theme before offering a prayer in response. Psalm Prayers is not a scholarly commentary on the Psalter, and nor does it pretend to be; rather, it is 'an introduction that invites the reader to develop their own relationship with it'. This excellent devotional companion breathes with the author's love for the Psalms and their place in traditional worship.



The Book of Common Prayer: A Guide, Charles Hefling, Oxford University Press, 2021

£16.99

Order code 52

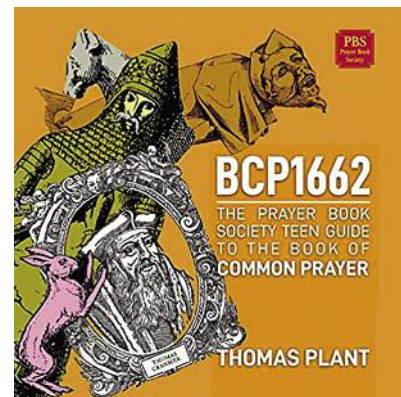
This brief, accessible account of the Prayer Book describes the contents of the classical version of the text, with special emphasis on the services for which it has been used most frequently since it was issued in 1662. Charles Hefling also examines the historical and theological context of the Prayer Book's origins, the changes it has undergone, the controversies it has touched off, and its reception in England, Scotland and America. Readers are introduced to the political as well as the spiritual influence of the Book of Common Prayer, and to its enduring place in English-speaking religion.

The PBS Teen Guide to the Book of Common Prayer, Thomas Plant, 2020

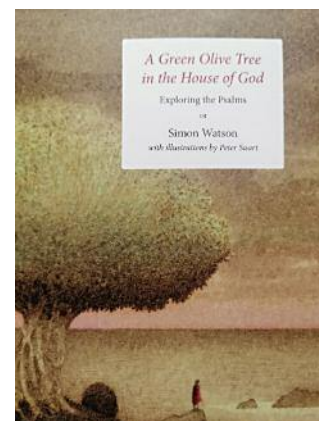
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Can the Church of England's Prayer Book, written hundreds of years ago, still be relevant to young people today? The Revd Dr Thomas Plant,



priest, theologian and school chaplain, says, 'Yes!' This excellent introduction to the Book of Common Prayer summarises its history, development and contemporary relevance in an attractive and accessible way, as well as offering a great deal of practical information to help young people explore and engage with its contents.

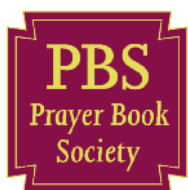


A Green Olive Tree in the House of God, Simon Watson, Wordwise, 2018

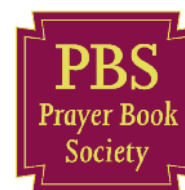
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In this delightfully illustrated book of personal reflections, Simon Watson looks with a contemporary eye at a hundred or so of the Psalms, recording his personal reaction and inviting readers to see the relevance, the vitality and depth, the variety and spiritual strength of these extraordinary ancient hymns. The author's reflections, Coverdale's translation of the Psalms and Peter Stuart's illustrations combine to make a delightful companion for anyone who loves the Psalms as found in the Book of Common Prayer.



PBS BOOKSHOP LENT 2021



Inclusion of an item in this list does not necessarily indicate that it has the support of the Society.

55 £5.99
The Church of my Father, James Dickinson. Sbk 193pp. 'This is a quirky history of the Church of England and a critique of its present state seen through the eyes of the author's father, a "middle of the road" clergyman whose ministry spanned the post-war period of the twentieth century. Readers may not agree with everything that Mr Dickinson has to say but they will surely resonate with his views on the folly of tinkering with the Book of Common Prayer and other innovations of the 1960s.'

57 £10.99 New
A Field Guide to the English Clergy. The Revd Fergus Butler-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.

710 £16.95
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

708 £3.00
The Spirit Of Anglican Devotion in the 16th & 17th Centuries. Arthur Middleton. **WAS £4.95 ** (2005) Sbk, 28pp. An introduction to the remarkable group of Anglican divines including Jeremy Taylor, Richard Baxter, Thomas Ken, William Laud, George Herbert and John Donne.

Prayer Book Texts and Homilies

103 £4.95
The Order for Holy Communion 1662. Annotated by Peter Toon. (2004) Sbk, 48pp. Designed for the ordinary churchgoer, for clergy either new to their vocation or unfamiliar with the BCP and for all interested in gaining a greater understanding of the service and its evolution. Very conveniently places the full service on the left page, with Dr Toon's scholarly, helpful and readable notes of explanation opposite.

106 £10.00
The Collects of Thomas Cranmer, C. Frederick Barbee & Paul F.M. Zahl. (2006) Sbk, 119pp. All the BCP Collects, the left-hand page giving the Collect and a paragraph which explains its history, the opposite page devoted to a meditation upon the Collect.

108 £3.95
The Order for Evening Prayer 1662. Annotated by Peter Toon. (2007) Sbk, 32pp. A companion to Code 103. The text of Evening Prayer with, on facing pages, Dr Toon's notes both explanatory and devotional. Useful for all lovers of the service and for newcomers.

205 £3.95
The Order for Morning Prayer 1662. Annotated by Peter Toon. (2011) Sbk, 35pp. Morning Prayer is less common than it was, and this edition with explanatory notes may be helpful to ordinary churchgoers as well as newcomers. An aid to devotion

rather than a scholarly commentary, in the same series as our annotated Evening Prayer and annotated Holy Communion.

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The Faith We Confess: An Exposition of the 39 Articles. (2009) Sbk, 236pp. Gerald Bray talks the reader through the sometimes hidden, sometimes forgotten, sometimes ignored bases for Anglicanism and while doing so challenges those of us who have become sloppy about our faith.

About The Book of Common Prayer and The Bible

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Using the Book of Common Prayer – a simple guide. Paul Thomas. (2012) Sbk, 144pp. This timely guide introduces and explains how to use the BCP in an accessible and informative way without being technical or assuming prior knowledge. It is intended as a basic, beginners' guide for ordinands and readers, especially those from a non-liturgical/non-traditional background, for whom the Prayer Book tradition may be alien. Part 1 of the book offers a general introduction to the history, theology and liturgical character of the BCP. It also explores the place and meaning of 'common prayer' within the Anglican tradition; Part 2 offers general practical advice on the principal services of the BCP, how to use them, and where flexibility is permitted. The guide, the first of its kind, will help its readers come to a renewed appreciation of the place of the Church's historic, normative liturgy in the distinctive tradition of Anglican praise and prayer.

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The Book of Common Prayer: A Biography. Alan Jacobs. (2013) *SPECIAL OFFER TO MEMBERS* Otherwise £16.95 Hbk, 256pp. In this 'biography'

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