

Lent 2019

# The Prayer Book Today

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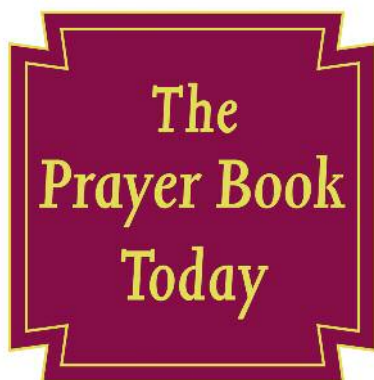
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## **The Prayer Book Today**

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The growing popularity of e-mail bulletins listing current clergy job vacancies in churches using the Book of Common Prayer for services means that 100 subscribers are now receiving details of around 40 vacancies every week.

The free service launched four years ago by the Prayer Book Society details the nature of each vacancy as well as the church and the diocese in which it is located. It also provides an indication of the extent to which the Book of Common Prayer is used currently. Online links to individual advertisements are provided, and the closing date for applications is stated where known. The names and details of clergy who use the e-bulletin to review or apply for vacancies are kept strictly confidential by the Society, which does not disclose them to parishes or any other third parties.

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Those with such general enquiries—whether or not they are members of the Prayer Book Society—are encouraged to direct them in the first instance to the PBS office at Copyhold Farm (details inside front cover), from where they will be forwarded to the most appropriate 'expert' for a reply. We cannot promise that we will know the answer to every question; but we will always do our best to identify someone who is able to provide a response.

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# ‘Peace be to this house, and to all that dwell in it’

Mark Broadway

I have used these words only twice in my eighteen months of ordained ministry. On neither occasion could I be sure that the one for whom I was called could hear the words at all, although I am assured that ‘hearing is the last to go’. It is certain, however, that the hearing of all those in the two respective families, who had gathered around their loved one, was sound. Although the service of prayers called The Visitation of the Sick is ostensibly for the one laid up, the benefit of sharing in prayer, confession, the reading of scripture, and the hearing of exhortation, has a salubrious quality, which each minister must pray touches all those present.

The bringing of the Lord’s peace into the midst of the Lord’s people is a distinctly clerical role. Perhaps we can trace the opening words of this service to Jesus’ instruction to the Seventy before they were sent on their missionary journey: ‘And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again’ (Luke 10:5-6).

However, this practice of bringing the peace of God into the midst of God’s people has shifted. Now declaring (and sharing) Christ’s peace has a place at the heart of the Service of Holy Communion. Yet, despite the weekly (indeed, daily) sharing of the peace within Eucharistic celebrations across the land (and within my parish also), the pronouncement of the Lord’s peace within the households of his faithful people is, perhaps, at its lowest ebb.

The service moves from the pronouncement of peace, to the plea of the people: ‘remember not, Lord, our iniquities.’ In so doing, the service enjoins those present to recognise their place before God; not equal partners, but debtors.

The plea continues, drawing those gathered into a responsorial refrain: ‘spare us, good Lord... whom thou hast redeemed with thy precious blood.’ It is instructive for the faithful in two principal ways. First, in priority if not in print, this refrain assures those gathered that the faithful people of God have been redeemed. There is to be no doubt as to the eternal security of that one who suffers, so long as they are found to have faith. We might look to our formularies for confirmation. Indeed, there we read:

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. (Article XVII)

Yet, secondly, the reality of suffering is laid bare. The plea is for us to be spared, and indeed it is a healthy, godly desire to be spared unnecessary suffering and untimely death. Although, as we shall see at length, the Prayer Book exhorts us to see suffering as chastisement for sin, as exhortation to an amended life, and as ultimately from the hand of God, yet we are not exhorted to revel in suffering, as tough suffering is good in and of itself. No, it is the wisdom and mercy of God to use suffering to bring about the good ends of reformation of character and punishment of sin, which is to be praised. Suffering itself is not to be praised. Indeed, the Lord’s prayer (perhaps the only part of the service that might still be known both widely enough and well enough to be said congregationally, despite not having been included for this purpose) includes the petition: ‘deliver us from evil’. Human suffering is a great evil, having its entire root in sin; it is right that we should wait on God who is to bring about the death of all suffering.

If I have used the opening versicle only twice during my short ministry, here follow two collects that have found themselves well used. The first begins, ‘O LORD, look down from heaven, behold, visit, and relieve this thy servant’, and I leant upon it during the first hospital visit I made, within days of being made deacon. I found myself alone beside that hospital bed and feeling rather uncertain about my own giftings and suitability for ordained ministry, as I suppose many young clerics do. I leant heavily upon those comforting words and upon the Spirit who reminds us throughout Scripture that the Christian God is a God who looks with merciful eyes upon his people; for the eyes of God see our frail human endeavour through the lens of the Cross, that one perfect work.

The second of the appointed collects, which follow the versicles, is the weightier of the two at this part of the service. It packs a profound punch and, to modern ears, a challenging theology. The minister prays: ‘sanctify... this thy fatherly correction.’ For many, the words may stick in the throat. It is a challenge to believe that God, in his great love and unsearchable wisdom, may be the hidden actor behind the problems that assail us. There has been a tendency within religion to apportion all blame to the devil, or other malignant forces.

We observe something of this conversation within the Scriptures themselves, perhaps nowhere more clearly than in the apparent contradiction of 1 Chronicles 21, and 2 Samuel 24. Who is behind the catastrophic decision: God or the devil? The great truth of complex causality is captured by the Prayer Book. The same is true of human evil, as it is with natural phenomena such as sickness. Calvin is helpful here. He calls us voluntary slaves, who don’t realise we do bond-service, because we do it willingly—often with nefarious and evil motives.

And so, the Prayer Book is able to offer a theology which is of great comfort to those who can receive it. This is so because the Prayer Book in general, as well as this prayer in particular, is able to hold two great and vital truths in tension. First, God is in control: there is no suffering in the world that is outside his hidden plan, there is not a single atom unaccounted for; the world is not spiralling out of control, it rests in God’s gracious keeping. Secondly, God is not the author of evil: for he is the one moral being with the character to desire good, and the one agent with power to bring it to pass—whatever the time scale.

These points are writ large in the rather lengthy exhortation that the service includes. Mercifully, and with some foresight, the rubric invites the minister to use ‘like form’. This provision has granted me the liberty to speak pastorally with the gathered family, on the occasions when the sick person has been unresponsive.

Following exhortation, the minister turns to examination. The goal in sight is the pronouncement of God’s forgiveness in Christ by the words of absolution. But first comes a time of preparation which is appropriate for both the sick and the gathered family.

All forgiveness of sin is secured by faith, and an inescapable part of saving faith is right thinking about God, and right thinking about humanity. Although our faith is so much more than assent to propositional truths, ultimately it cannot be less. It makes sense, therefore, that the examination should

commence with the Apostles’ Creed, which forms such a solid core of our systematic theology. The minister poses the creed as a question, the answer to which, ‘all this I steadfastly believe’, should stand as testimony to the gathered family. Here the ministered-to has a chance to offer their faith as a form of ministry to their family.

The minister, now wearing many different hats, that of pastor, teacher and clerk, is directed to speak to the sick about a wide variety of issues. For instance, the forgiveness that they may need to show others is a spiritual example. But also temporal affairs are to concern the minister, including the good administration of the sick’s estate and the settlement of their debts. Generous giving to the poor seems to me to be an area of great overlap between temporal and spiritual matters.

The pastoral service draws to a close with a variety of collects for various situations, each one a treasure of pastoral care. But first, the minister must commit the sick to the mercy and protection of God. Ultimately, it is God in his gracious and yet unsearchable wisdom who appoints the end of every man. The Prayer Book is clear, without being fatalist, that one cannot twist God’s arm. In a world before the great myth of modern medicine (that we might someday cheat death by clinical intervention) became ubiquitous, there was perhaps a greater acceptance of all these things. The prayers of the minister urge those who hear to trust God who is ‘a most strong tower to all them that put their trust in him’. That is, and must be, the great end to all pastoral care, for therein is peace which the minister offers.

The Revd Mark Broadway is Assistant Curate of the Parish of Coity, Nolton and Brackla with Coychurch in the Church of Wales.

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# Memorable and stately language

Richard Smail

**O**ur book is a prayer book because it is made up of services and other materials in which we praise God, pray for his help and forgiveness, and ask for his blessing on the world he has created. In this book we find two cycles of prayer. One is for daily and weekly use. (Although we may think of worship as a Sunday practice, the BCP lectionary provides lessons and psalms for every day.) But the book also contains services that mark the stages of human life: baptism, confirmation, marriage and death (what clergy sometimes irreverently call ‘hatching, matching and dispatching’).

However, the book is the Book of Common Prayer because it was intended as a work to be used by the whole church, not simply by a particular group or faction within it. It grew from two periods of disruption. Most of the material was composed, arranged or translated by Archbishop Cranmer for a book published in 1549 and revised in 1552 in the reign of Edward VI. This happened after the quarrels of Henry VIII with the Pope led to the formation of the Church of England, a reformed church in which the worship was to be conducted in a language understood by the people: English rather than Latin. This book was reissued with a few revisions in 1662, when Church of England worship was restored at the return of monarchy after the chaos of the Civil War. The disagreements of roundheads and cavaliers were to be diminished—if not resolved—by a Book of Common Prayer authorized by the king and agreed by parliament.

But the word ‘common’ has another connotation. The book was to be at the heart of Church of England worship wherever that church had a presence: one can attend services from Finland to Turkey, from Algeria to the Ukraine, and worship in their chaplaincies using the BCP. So this book unites Anglicans over time and over distance: it forges our common identity. But that common identity is forged also by the thought behind our worship as much as by the words in which it is expressed. This is best illustrated by a brief comparison with Roman Catholic worship. While Catholics do have the equivalents of Morning and Evening Prayer, these are not used much outside cathedrals and religious communities: the Mass (Holy Communion) is the universal service. Now in the Mass the people, as congregation, have little contribution to make.

Traditionally they only join in the Confession, Gloria, Creed and Lord’s Prayer. What matters is presence, watching the priest as, in his hands, bread and wine become the body and blood of Christ. Even reception of the elements is not as important as presence: presence rather than participation.

Holy Communion in the BCP also provides little participation for the congregation, but it was never intended as a service to be held on its own. When Anglican Holy Communion was celebrated in past centuries, it was generally preceded by Morning Prayer and the Litany, so all Anglican services gave many more opportunities for congregational participation, as can be seen from the amount you are saying or singing today! Yet the way the prayers are expressed in the BCP, the very closeness of the relationship between man and God that they present, means that Morning and Evening Prayer can be used for private worship: you don’t need a priest to pray the BCP.

Nevertheless, if one asks most users why they value the BCP, they will refer to its language. But what is it precisely about that language that makes it such a suitable and memorable vehicle for worship? One answer is familiarity: we remember words and phrases because we repeat them day by day or Sunday by Sunday. Their clarity and dignity make them worthy of repetition, and cause them to embed themselves in our language to the extent that we may not even be aware of their BCP origins: ‘at death’s door’, ‘at their wits’ end’, ‘make much ado’, ‘due season’, ‘the upper hand’—all these everyday phrases are first found in the BCP. Then think of those more elevated examples: ‘works of darkness’, ‘babes and sucklings’, ‘fire and brimstone’, ‘the beauty of holiness’, ‘softer than butter’. Such phrases have become part of the fabric of our language, and all originate in the BCP.

My favourite piece of trivia connected with the BCP is that when Noel Coward wrote and then starred in a wartime film about the Royal Navy, he called it *In Which We Serve*. This might sound a somewhat inconsequential title, until one finds that it is drawn from one of the Naval Prayers in the BCP: ‘Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve’ (emphasis mine).

The language of the BCP is often given resonance because it builds on a biblical foundation. When we

pray for the ‘continual dew’ of God’s blessing, we recall the times when, in the Old Testament, dew is used as a metaphor for God’s grace towards the children of Israel. More precisely, in the Communion ‘Prayer of Humble Access’, we say, ‘We are not worthy so much as to gather up the crumbs under thy table.’ This recalls a moment in the Gospels where a Canaanite woman challenges Christ:

But he answered and said, It is not meet to take the children’s bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. (Matthew 15:26-28)

Another means by which phrases are made memorable is by what might be called ‘internal repetition’ through pairs of words of similar meaning. So we find: ‘devices and desires’, ‘pray and beseech’. Repetition provides emphasis; emphasis and repetition aid memory.

The dignity of the language comes also from its being removed somewhat from the everyday language of its time. This was partly a result of the 1662 revisers recycling most of Cranmer’s text from over a century earlier. They were not trying to be fashionable or ‘relevant’—modern liturgists, please note! Their aim was to be elevated so as to honour God, and measured so as to become memorable. But dignity had to be achieved while maintaining the intelligibility, which was the whole purpose of the translation of services from Latin into English. The Church of England was fortunate to find in Cranmer a scholar who was not so keen to show off his learning that he wrote English stuffed full of long words derived from Greek and Latin. Cranmer’s genius was to blend the multi-syllabic, more elevated vocabulary of Latin with the shorter, more immediate words of Anglo-Saxon origin. Such skilful blending also produced rhythmic cadences that made the sentences more attractive and more memorable. Let us take as an example the Collect for the First Sunday in Advent, a Collect often repeated since it is required to be recited every day during Advent until Christmas Eve:

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge

both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

The Collect consists of 87 words. Of these, 70 (that is to say 80%) are of one syllable, twelve are disyllables, four are of three syllables and one—humility—is of four. Of these five long words, four are Latinate: humility, glorious, majesty and immortal.

The short Anglo-Saxon words give clarity, the longer Latinate ones elevate the tone. The Collect is clear and intelligible to all; it is also elegant and memorable. Memory is aided by rhythm. A favourite rhythm of Cranmer’s is of a stressed syllable preceded by two unstressed ones, as in ‘to júdge both the quáck and the déad’, but earlier in the Collect, he achieves a wonderful ‘change of gear’, when a rhythm more common in poetry (alternation of stressed and unstressed syllables, as in Shakespeare’s ‘Once móre untó the bréach, dear friénd, once móre’) is followed by the more familiar beat: ‘cast áwáy the wórks of dárkness, and put upón us the ármour of líght’.

In case you think this sort of linguistic subtlety is only found in Cranmer, I refer you to the opening sentence of *Pride and Prejudice*, where Jane Austen writes, ‘It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife.’ Twenty-three words: eighteen [76%] are of one syllable, all the five longer words are Latinate, with a Cranmerian rhythm to close. Rhythmical, elegant, clear, dignified, memorable. We are fortunate to have such a basis for worship, and such a link with the whole church through the ages and across the lands. It is heartening to think of the same words being said or sung in these very pews, century by century. Bewigged or bustled, whiskered or crinolined, veterans of Blenheim or Trafalgar, the Somme or Arnhem, all sang these words, all prayed these prayers.

Let us give thanks to Almighty God for the gifts he bestowed on his servant, Thomas Cranmer, and for such memorable and stately language in which to render to him, as is most justly due, all praise and thanksgiving, all honour and glory for ever and ever. Amen.

The Revd Richard Smail is Honorary Priest-in-Charge of SS Leonard and James, Rousham, Chaplain of the Oxford Branch of the Prayer Book Society and a former Fellow and Chaplain of Brasenose College, Oxford. This article is based on a sermon delivered to Oxford PBS at Rousham Parish Church in August 2018.

# The BCP and the common man

Jon Riding

I feel I should begin with an apology for my title. I am aware (who could not be?) of the need for what is sometimes called ‘gender sensitivity’, but I chose the words carefully, although much of what follows is, I believe, gender neutral.

I imagine I am not the only PBS member who occasionally encounters the *Church Times*, and I wonder how many others might remember a piece by Angela Tilby that appeared in the edition for 2nd November 2018. Canon Tilby is a regular contributor and I, for one, very much enjoy her economy of writing and clarity of thought. On this occasion, she contributed exactly 500 words under the title, ‘Why Choral Evensong is so popular’. Here I should declare an interest, first as an ex Cathedral Lay Clerk and latterly as the Organist and Choirmaster at a number of parish churches and the director of an ‘occasional’ Evensong choir. Why my concern over the title of this piece? Until relatively recently, the world of cathedral, if not collegiate, choirs was (in their ATB sections at least) an exclusively male domain.

Canon Tilby makes a number of observations that strike me as having particular relevance to the Book of Common Prayer and therefore to the Society. She observes that Evensong congregations are very different to those typically found in churches on Sunday mornings, containing as they do ‘parents of choristers... off-duty musicians... and visitors and tourists’. But then she goes on to note, ‘There are more men, and of all ages, than there are at Sunday services.’ Thinking back over many years of either standing in the Dec Alto stall at midweek Evensong or sitting quietly behind as other choirs sang the evening office, I think she is probably right.

Canon Tilby goes on to give a number of characteristics of those who can often be found at Choral Evensong: they tend to be solitary, they don’t like to be ‘jollied along, made to shake... hands’, or sway or clap in time with the music, nor are they seeking the instruction of a good sermon. They come, in short, for a moment’s peace from the frenzy of the world beyond the quire. They come for what they meet in the rhythm and flow of the words and music, in the narratives of the psalms and readings, and in the canticles with their daily reminder of human frailty and divine redemption. They come for the space created both by glorious

buildings and by the quiet majesty of language and liturgy found in the Book of Common Prayer. And a majority of these worshippers, unlike most parish church congregations, are male.

There is of course another reason as to why they come. Many will say they come for the music—they aren’t interested in God. Perhaps some do. I have met my share of agnostic (occasionally aggressively atheistic) choristers but, in general, the regular Choral Evensong congregant comes to worship, perhaps vicariously through the choir, but nonetheless they come. They are drawn by the music and the beauty of the light streaming through coloured glass onto carved wood and stone. They are drawn towards ‘a sense of space and mystery and presence’, as Canon Tilby puts it. This is a precious thing and something to which we in the Prayer Book Society should be paying particular attention.

Let us make no mistake. No matter how much we may value the little book of prayers and psalms with which we grew up, that is insufficient reason for the Book of Common Prayer to endure. Many PBS Branches have either closed or are on the brink of closure because the generation that grew up with the Book of Common Prayer is gradually dying out. If the Book of Common Prayer has no relevance for later generations, why should it endure? It was never intended as an end in itself but as a tool by which humankind might learn ‘to glorify God, and to enjoy him forever’, to borrow a phrase from another piece of glorious English theological writing.

What seems curious to me is that the Book of Common Prayer continues to draw people through the quiet contemplation of weekday Evensong. We might wonder, ‘Why are they not in their parish churches on Sunday mornings?’ Some undoubtedly are, often I suspect, at the eight o’clock Book of Common Prayer Holy Communion. At most parish churches, the focus of the principal service on a Sunday is Eucharistic, with a strong emphasis on the fellowship of the gathered community. Such services minister particularly well to those for whom an immediate sense of *koinonia* amongst the congregation is a key part of worship.

For those for whom church is primarily a community event, Common Worship is well suited. One of the key liturgical changes in Common Worship was the shift from ‘I believe’ to ‘We believe’



in the modern creeds. This has been presented as a return to the ancient texts of the creeds that emerged from the great councils, each of which begins, 'We believe...', but it was only ever the grammar of conciliar unity. In liturgical use, the conciliar creeds were, from the earliest days, almost invariably in the singular: 'I believe...'. 'We' has advantages in stressing the corporate dimension of salvation in Christ, but there are also disadvantages.

In order to make that corporate declaration, the individual must buy into the corporate confession of the group. That may or may not be a theologically sound proposition but not everyone finds it easy, and perhaps that is one of the reasons some are not found at the 10.00a.m. CW Eucharist each Sunday. I suspect Canon Tilby is right when she writes, 'They represent a large constituency who have more or less given up on other forms of church life, and who, in time past, might have gone to Morning or Evening Prayer on Sundays in their parishes, but less often to Holy Communion.' They are also a group that welcomes, without any sense of pressure to conform, an increasing band of secular refugees who find in the beauty of place, music and liturgy a blessed relief from the pressures of the wider world.

This untimely remnant of weekly Mattins and Evensong, drawn to our cathedrals and colleges for weekday Choral Evensong, is growing slowly but steadily, and across parts of the demographic that are but poorly represented in most Sunday congregations. For these men and women, girls and boys (let us not forget the front row of the choir stalls), the buildings, the light, the music, the language and the liturgy continue to work their magic. For the Prayer Book Society this is a moment of opportunity. It seems that, almost behind our backs, a new generation is discovering Cranmer's peerless liturgy. They are our natural successors and we need to ask ourselves how we as a society might welcome them.

Jon Riding lives in Sherborne, Dorset. Most of his time is given to leading a research team for the Bible Societies working in computational linguistics. He has been for many years an active church musician in both cathedral and parochial ministries. He is the joint editor of *The Wessex Psalter* and the choral anthology, *Cloud of Witnesses*. He is also a Visiting Researcher in Computing and Mathematical Sciences at Oxford Brookes University, an Associate Lecturer at Sarum College where he teaches Biblical Languages, and the co-ordinator of the Sherborne Abbey Insight Programme.

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# 'I will arise, and go to my father'

Richard Hoyal

Prayer-Book Mattins and Evensong begin of course with the penitential Sentences, among them the one above. The Minister's 'Dearly beloved brethren' bidding follows. Worshippers respond with the general Confession and then the Absolution is pronounced.

The BCP order for Holy Communion includes a similar section, also with a bidding ('Ye that do truly and earnestly'), but a different general Confession and a rather sharper form of Absolution. In this case, however, set Sentences follow the Absolution, namely those much-loved words of comfort and encouragement we call the 'Comfortable Words'.

I like that. We don't approach Holy Communion casually or cockily; nor should we crawl in unwholesome self-inflicted abjection. Rather, we 'draw near with faith' and we 'take this holy Sacrament to [our] comfort'. And this is possible because, having made sincere and 'humble confession to Almighty God' and now embracing his gracious Absolution, we begin to experience the wonderful refreshments and assurances so splendidly expressed in the Comfortable Words.

What a blessing, to know—as a matter of personal reality—that in travail, and laden as I am, our Saviour will refresh me; that he 'came into the world to save sinners'; that he is my Advocate with the Father and the propitiation for my sins. Our thanksgivings for the gift of Holy Communion—and the Giver—can only be the more heartfelt and joyous.

True, we can't duck the business of 'worthily lamenting our sins and acknowledging our wretchedness', as the Collect for Ash Wednesday puts it. Nor dare we ignore the Prayer Book's invitation to take fasting (in one form or another) seriously; every weekday of Lent is a day of fasting or abstinence. But we don't have to be miserable. 'Whatever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to the Father through him' (Colossians 3:17). Do it for him, and do it cheerfully!

As for 'taking something on' for Lent, what about really taking the Lord at his word in Ash Wednesday's BCP Gospel (Matthew 6:16-21)? Time to scrub up, he says; time to put on a happy face! And go easy with laying up treasures on earth; it's time to give more attention to laying up treasures in heaven.

'I will arise, and go to my father...' May I suggest you use these words every day in Lent at the start of your prayers? Of course, we 'come to the Father through Jesus the Son'.

Fr Richard Hoyal compiles the Prayer Book Society Prayer Calendar.

## Deputy Chairmanship

The Board of Trustees are pleased to announce the appointment of David Richardson as Deputy Chairman of the Prayer Book Society, in succession to the Revd David Harris. David Richardson also continues as Director of Fundraising.

David Harris has regretfully had to step down from the Deputy Chairmanship due to pressure of parish work, but remains a Trustee.

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# A retreat with the Book of Common Prayer

A retreat is to take place at Parcevall Hall in Upper Wharfedale, N. Yorks from Monday, 10th to Friday, 14th June 2019. All the services will be according to the Book of Common Prayer and the Scripture readings from the Authorized Version. The retreat entitled, 'Simple Prayer', will reflect on our own personal experience of God with the aid of reflections on Scripture. It will be led by the Revd Canon Andrew Hawes who has led this retreat several times. For full details, please apply to Rosemary Hall, 23 Beatty Avenue, Jesmond, Newcastle upon Tyne, NE2 3QN. Tel: 0191 285 7534. E-mail: hallrosyhall@gmail.com.

The Northern Retreat of the Anglican Association is held in association with the Prayer Book Society at Parcevall Hall, the Diocesan Retreat House of the Diocese of Bradford, a former Yorkshire long house in idyllic surroundings in Upper Wharfedale, approximately nine miles from Skipton in the Yorkshire Dales. Applicants need not be members of either the Anglican Association or the Prayer Book Society.

This year's retreat commences on the afternoon of Monday, 10th June and ends after breakfast on Friday, 14th June. Two days of the retreat, the Tuesday and the Wednesday, will be in silence. The Revd Canon Andrew Hawes, who is a very experienced conductor, will lead the retreat, as he has done several times in the past. He has recently retired as a priest in Lincoln Diocese. Places should be requested as soon as possible, as the Hall can only take a medium-sized group.

Accommodation will be in rooms for single use, unless couples wish to share. Only a small number of rooms are en suite. All food is home cooked. The extensive gardens and grounds at the Hall are available to retreatants at all times, and the whole area is of outstanding beauty. Car travellers should note that the last part of the journey is through narrow country lanes. Those not travelling by car will need to take taxis to and from Skipton Railway Station (at own expense). The cost of the retreat will be £310 and successful applicants will be requested to send a £50 deposit if a place is available.



View of Simon's Seat from Parcevall Hall



## Prayer Book Society calls for past winners

**T**he Prayer Book Society is calling for past first-place winners of its annual Cranmer Awards Competition to join it as guests to celebrate the success of the scheme at the national final of next year's thirtieth contest at Lambeth Palace.

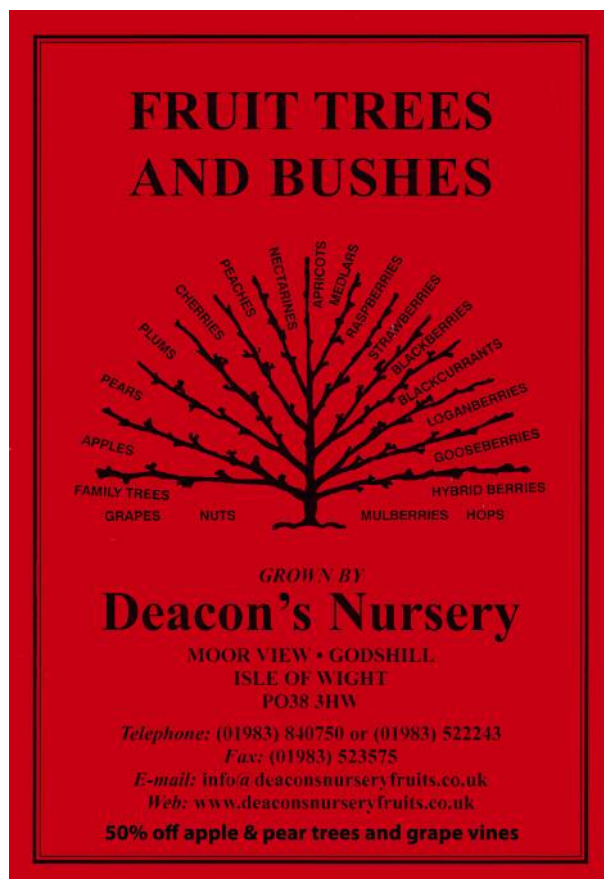
Those who wish to attend the event in the Archbishop of Canterbury's official London residence on the south bank of the Thames on 21st February are asked to e-mail the Society at [pbs.admin@pbs.org.uk](mailto:pbs.admin@pbs.org.uk) or call 0118 984 2582.

Already schools across the country are taking part in regional heats for the contest run by the PBS, which encourages rediscovery and use of the majesty and spiritual depth of the 1662 Book of Common Prayer compiled by Thomas Cranmer, Archbishop of Canterbury during the Reformation, and still used for services in many churches.

During the finals for the initial contest in 1989—the four-hundredth anniversary of Cranmer's birth in 1489—prizes were presented by HRH The Prince of Wales. In a speech to finalists, their parents and teachers, he said: 'I believe the Prayer Book is a glorious part of every English speaker's heritage.'

The Cranmer Awards concept is a simple one: pupils aged between eleven and eighteen select, learn and speak from memory prayers and readings from the 1662 Book of Common Prayer. Regional heats mean that they compete locally for a place in the national final, where the winners share £1,000 in prize money and receive a certificate with a copy of the Book of Common Prayer. The final has been held in Worcester as an alternative to London in recent

years. Since the first contest, the event has grown so much that hundreds of pupils now enter the regional heats each year. Although many of them traditionally have been pupils of private sector schools, the PBS chairman Prudence Dailey is keen to include more competitors from state schools and parish churches in more dioceses.



## Young royals' choice of Book of Common Prayer is further endorsement of its growing popularity

**T**he wedding of Princess Eugenie and Jack Brooksbank at St George's Chapel, Windsor, provided further proof of the growing popularity of traditional church services among young people, reports the Prayer Book Society, which encourages 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.

Like the Duke and Duchess of Cambridge, the couple opted for a version of the wedding service from 1928, which was adapted from Thomas Cranmer's 1662 Book of Common Prayer. Formerly entitled 'A Form of Solemnization of Matrimony (Alternative Services: Series One)', this service is

officially authorized for use in churches across the country.

Commenting, PBS chairman Prudence Dailey said: 'We welcome the fact that Princess Eugenie and Jack Brooksbank chose for their wedding a traditional service based on the Book of Common Prayer.'

'I hope this will encourage other couples planning their own church weddings to select this regal form of service. Some vicars don't always mention that there is a traditional alternative to the modern language version, so couples should be prepared to ask.'

# Popularity of new Prayer Book glossary prompts production of free bookmarks

The popularity of a free double-sided glossary card produced last year by the Prayer Book Society to assist understanding of obscure words in the Book of Common Prayer has prompted the production of another give-away—a colourful bookmark designed to be used for daily prayer, based on extracts from Morning and Evening Prayer from the Prayer Book.

Since the glossary was launched thirteen months ago, there has been steady demand for it from schools, theological colleges, churches and worshippers of all ages, reports John Service, the Society's Churches and Clergy Co-ordinator.



The value attached to the glossary cards was underlined this year at the annual commemoration of the martyrdom of King Charles I at the Banqueting House in London's Whitehall. A copy was placed on each of the 300 chairs and, after the event, only 35 remained.

To obtain up to three free bookmarks and/or glossary cards, send your request with a stamped addressed envelope no smaller than 22 cm x 11 cm (DL size) to the Prayer Book Society, The Studio, Copyhold Farm, Lady Grove, Goring Heath, Reading RG8 7RT. For bulk orders (for example for use in schools, colleges or churches), please contact the Society at [pbs.admin@pbs.org.uk](mailto:pbs.admin@pbs.org.uk) or on 0118 984 2582.

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# A tiny Corporate Member?

Members of an ancient church at the heart of a tiny agricultural hamlet on the Wirral peninsula think big when it comes to promoting use of the Book of Common Prayer, which is at the heart of many of its services. Inspired by Dr Jenny Sneddon—a member of the Prayer Book Society who sits on Chester’s Diocesan Synod and works as a science lecturer at Liverpool John Moores University—the PCC of St Michael’s Church in Shotwick (pronounced Shottick), close to the border with Wales, decided that the church should become a Corporate Member of the PBS.

Jenny, who lives in the hamlet of just fifteen houses and a small seventeenth-century manor house, is enthusiastic about the benefits of membership of the Society. She has placed a plaque in the church porch proclaiming its allegiance, and PBS magazines and leaflets are on display.

Says the vicar of St Michael’s, the Revd Cathy Helm: ‘This parish has a strong sense of community but with only 120 residents, some in our Sunday congregations of twenty-five to thirty come from outlying rural areas. A steady proportion of them are drawn to our medieval double-aisled church because it uses the traditional 1662 Book of Common Prayer for services of Mattins and Holy Communion and the occasional Evensong. A recent survey showed that most prefer the balance of services. The sense of being part of the continuing



Shotwick Church - new Corporate Member

worship that has taken place in churches on this site for a thousand years also appeals to them.’



# Co-ordinator's column

John Service



## Churches and Clergy Co-ordinator

I am employed full time as Churches and Clergy Co-ordinator. My job consists largely of liaison between PBS Clergy (especially ordinands) and PBS places of worship (including PBS Corporate Members).

## Branch Visiting

I am always keen to attend Branch AGMs and events and to give a short report to Branch members on the Society's projects and activities. I already have several visits planned for 2019, and would welcome other Branches informing me of their programmes so I can make arrangements as appropriate.



## PBS Exhibition and Event Stand

The Prayer Book Society Trustees recognised the need for a thoroughly modern image for the Society at exhibitions and events. A specially designed 'pop-up' stand was commissioned from a specialist supplier. The graphics were created by Prudence Dailey and other display units were also acquired.

This pop-up stand can of course be used at future PBS events as appropriate, such as the Finals of the Cranmer Awards, the School Chaplains and Leaders



Association Conference at Liverpool Hope University in June 2019, Oxford University Freshers' Week in October 2019, 'Old Wine' events for ordinands—the next is at Cambridge in June 2019.

## Christian Resources Exhibition 16th-18th October 2018

This was held at Sandown Exhibition Centre and the Society had a stand for the first time since 2011. A van was hired, which I drove to transport the pop-up stand and other display units from Copyhold Farm, together with much PBS literature and magazines. I spent the day before the exhibition opened erecting and dressing the stand, and PBS member Trevor Butler kindly helped me man it for two of the three days. Prudence Dailey, and PBS Trustees Paul Meitner and Dick Wilkinson, also each helped out for a day.



# Prayer Book Society's gift to Exeter Cathedral will make worship 'a much better experience' says the Dean

**T**he Dean of Exeter, the Very Revd Jonathan Greener, has been presented with 250 brand new copies of the Book of Common Prayer in support of his plan to reintroduce use of the Prayer Book during services in the city's 618-year-old cathedral. He said they will make participation in cathedral worship 'a much better experience' for the regular congregation and numerous visitors. The Prayer Books are the gift of the Prayer Book Society and were paid for through two generous donations to the Society—a bequest and a lifetime gift.

The bequest of £1,000, left to the PBS specifically for use within the county of Devon, was made by the late Joan Urwin, a former secretary and subsequently Honorary President of the Exeter Branch of the PBS, who died in August 2016. The bequest was used in memory of both Mrs Urwin and her late husband, Frank Oswald Urwin, who had been an honorary prebendary at the cathedral. To pay for the Prayer Books, almost £1,500 was drawn from the Edith Matthias Prayer Book Trust Fund, established to help parish churches and similar institutions within the Church of England to buy Books of Common Prayer which they might otherwise be unable to afford, thus maintaining or introducing Prayer Book worship.

This fund was created using a Millennium gift of £25,000 to the PBS in 2000 from Edith Matthias, a member of the Society's Chester Branch, who has since died.

Commenting on the support received from the PBS, the Dean said: 'We at Exeter Cathedral are really grateful to the Prayer Book Society, locally and



Prebendary Paul Hancock of Exeter Cathedral (left) presents one of the new Prayer Books to the Dean of Exeter, the Very Revd Jonathan Greener

nationally, in giving us 250 copies of the Book of Common Prayer. The Prayer Book is used here on every day of the year, notably for Choral Evensong, or said Evening Prayer, and on Sundays at 8.00a.m. Holy Communion.'

He added: 'Our old Prayer Books were reaching the end of their useful life so we are immensely grateful for this support in replacing them. The new books are beautifully presented and, because of their large print, are much easier to read. They will make participation in our worship a much better experience both for our regular congregation and for our many visitors.'



## Retired Lancashire industrialist is appointed as a Vice-President of the Prayer Book Society



Neil Inkley - new Vice-President

A former Peterborough Cathedral choirman, who later rose to become Chairman and CEO of Multipart Bus Parts—a successor part of the Leyland-DAF Group—and lives in Lancashire, has been appointed as a Vice-President of the Prayer Book Society.

The appointment of Neil Inkley (86) brings to five the current number of Vice-Presidents of the PBS.

The others are Frank Field MP, Anthony Kilmister OBE, the Revd Dr Roger Beckwith and Professor Roger Homan.

Those invited to become Vice-Presidents are either distinguished in church or secular life or are people whom the PBS wishes to honour in respect of their service to the Society.

Mr Inkley, whose home is in Walton-le-Dale near Preston, joined the PBS in 1984 and held the position of Honorary Secretary and Treasurer of the Society's Blackburn Diocese Branch for thirty years. During this period he was national Vice-Chairman of the PBS

for twelve years and editor of its newsletter. Subsequently he was Chairman of the Society's Branch Representatives' Council.

For the past eighteen years Mr Inkley has been convenor of the Trustees of the PBS Edith Matthias Prayer Book Trust Fund. The Trust helps parish churches and similar institutions within the Church of England to buy copies of the Book of Common Prayer, which they might otherwise be unable to afford, thus maintaining or introducing Prayer Book worship.

Mr Inkley, who has been a member of the congregation of Blackburn Cathedral for 47 years, is a popular speaker who has addressed members of fifteen PBS Branches across the country.

Prior to retirement from a career in industry in 1995, Mr Inkley held senior positions with ICI, Perkins Engines, Findus and Leyland.

An advertisement for Charles Stanley. It features a close-up profile of a smiling woman with blonde hair. The text 'CHARLES STANLEY' is in the top left, with 'Focusing on you' in the top right. The main headline reads 'Bespoke investment portfolios shaped for you'. Below this, it says 'For details on our full range of products and services, please contact Katie Presland at our Tunbridge Wells office:'. It then lists a phone number '01892 557100', a website 'www.charles-stanley.co.uk/tunbridge-wells', and an address 'Windsor House, 6-10 Mount Ephraim Road, Tunbridge Wells, Kent TN11EE'. At the bottom, there is a disclaimer: 'Please be aware that the value of your investments may fall as well as rise and your capital is at risk.' and 'Charles Stanley &amp; Co. Limited is authorised and regulated by the Financial Conduct Authority. Registered office: 55 Bishopsgate, London EC2N 3AS. Registered in England No. 1903304.'



# Controversial Altar rails

Siân John

The question of how the chancels of churches were to be furnished was always a matter of controversy throughout the Reformation period. Readers of the rubrics of the Book of Common Prayer will have read the exact requirements for the Holy Table and its position as a preface to the Order for Holy Communion. This is carefully phrased as the position of the Table and the provision (or not) of Communion rails could reveal attitudes and beliefs concerning the presence of Christ in the consecrated bread and wine. As the Holy Table could not be called an Altar, with its suggestion as a place of sacrifice, these rails could not be called Altar rails.

Before the Civil War and the trial and execution of Charles I, in 1634 William Laud, the Archbishop of Canterbury, stirred up Puritan feelings by ordering the placing of Communion rails to safeguard the Holy Table and to enable the reverent reception of Holy Communion. For some, kneeling was seen as too Papist, as was the separation of the Holy Table to create what appeared as a sanctuary.

Some of these early Communion rails survive, although perhaps not in their original position. They are evidence that not all parish churches were completely purged by Cromwell's men.

Photography by Simon Cotton



Cockayne Hatley



Isleham



Kedington



Barsham

# Sussex bookshop opens a new chapter in the history of the Prayer Book Society

A new chapter in the history of the Prayer Book Society opens as it signs up the first book retailer as a Corporate Member. The newest member of the Society is the St Olav Trust Christian Bookshop, which occupies St Olave's Church in North Street, Chichester.

Used as a bookshop since the 1950s, the church is the oldest building in the West Sussex city. Dedicated to St Olaf, the King of Norway who died a martyr's death in 1030, the church was built twenty years later. With an extension added in the thirteenth century it predates Chichester Cathedral. The church remains consecrated and holds just one Eucharist service a year to mark St Olav's Day on 29th July. The bookshop is owned by the St Olav's Trust, a registered charity made up of representatives from local churches, including the cathedral, Roman Catholics, Baptists, free and independent churches, as well as individuals from various Church of England congregations.

'It is central to our mission to provide books and resources for Christians of all backgrounds and traditions,' explains the manager, Bradley Smith. 'The ecumenical outlook is fundamental to the ethos of our bookshop. As we keep a full range of BCPs in stock—as well as PBS materials, including CDs—we felt that signing up for corporate membership was a natural step.'

For the St Olav Trust Christian Bookshop, benefits of PBS corporate membership include increased sales of the BCP and BCP-related titles.

Bradley added: 'I was recently appointed secretary to the Chichester West branch of the PBS and grew up with BCP worship. The Prayer Book has nourished my spirituality throughout my life. My village church has BCP Evening Prayer seven days a week—always attended by a small congregation of villagers—and I use my Prayer Book for my daily office.'

Bradley's assistant manager, the Revd Sarah Manouch, also a PBS member, is associate vicar in a local benefice and leads weekly BCP worship.

Says Bradley: 'We hope local PBS supporters will bring their business in this direction and that we can give them our very best service. We offer bulk purchase deals on large quantities and we are very proud to see our corporate membership certificate on display. We have already received many favourable comments from our regular customers. Each year we present gift vouchers to the Chichester ordinands and I hope to combine this with the presentation of Prayer Books on behalf of the Chichester branch.'

Last year the bookshop sold more than 130 copies of the BCP as well as many related titles.

It keeps a full range of all editions in stock plus a wide range of King James Versions of the Bible.

Says Bradley: 'We are encouraged by the number of copies purchased as Confirmation gifts. We also have many visitors who come purposefully to seek a BCP having experienced Evensong at Chichester Cathedral for the first time. We supply a PBS membership form with every copy sold and complimentary copies of PBS magazines are available. Because of our own love of the BCP, and our regular use of it in public and private

prayer, Sarah and I are able to help our customers with the content and structure of the book.'

The bookshop is the second business to join the PBS as a Corporate Member. The first, Isle of Wight-based Gresham Books, specialises in the production of bespoke books of hymns and prayers for schools, colleges and churches.

John Service, the PBS Churches and Clergy Co-ordinator, hopes that more firms will follow the examples of these two. He said: 'We have launched a drive to increase interest in the Book of Common Prayer beyond Anglican churches and their worshippers. In the past seven years, our corporate membership has grown by more than 40 per cent and includes 100 churches as well as several schools. Now we are keen to expand our membership to include other organisations that are supportive of our work.'



St Olav Bookshop

# The beauty of holiness

Andrew Hawes

**T**he Prayer Book makes a consistent call to holiness of life: a life entirely centred in and surrounded by the will of God. Here are six ways that the Prayer Book has—for the Anglican—been an unparalleled source of prayer and praise, contemplation and penitence.

The first is its capacity to be both personal and corporate. Many readers, I expect, have their own copy, personal to them, used for private prayers, many of them reminders of special times and much-loved people. I have a small copy covered in red leather, which also includes Hymns A and M, that my mother gave me when I went to school and which I use last thing at night and on holiday. It is remarkable that such a small book should distil so much—from Bishop-making, to a thanksgiving for fair weather, for kings and for the poor. We have noticed before that, because of the nature of its language and capacity to express deep and personal emotions, the Prayer Book, though written for congregational use, works for those times when we go into our own room and close the door and speak secretly to our Father who hears us.

The second is that it expresses and supports the *Via Media*, this genius of the Anglican mind, not too rigid but with definite limits to Orthodoxy. For nearly 300 years it went unchallenged and unaltered except in minor ways. It created a reliable and sustainable public liturgy and so, like salt and yeast, transfigured the very nature of English parish life.

Thirdly, it is a religious book in the fullest sense of the word, drawing into the circle of prayer the state and all its expressions of power and responsibility for the common good. In this way it reaffirmed the establishment of the church but also ensured that Christian life was, for the C of E, not simply one based on church life; we all know just how blurred the sacred and secular can become in our parishes, and this constant dialogue with the affairs of men is one of the constant calls to depend on God's grace and seek holiness in all things. The Prayer Book has a vision for a sacred society: where there is no vision the people perish.

Fourthly, it is a statement of doctrine: 'whosoever shall be saved must believe', insists the Athanasian Creed. We believe what we pray, and we pray what we believe. That is why liturgy is such a powerful tool in the hands of the propagandist. We see this all the time as each lobby produces its own worship

pamphlet, from the 'Greens' to the 'Anglo-Catholics'. The Prayer Book, coming so soon after the Civil War (which in many respects was a religious war), ensured that there was no doubt as to what it was necessary to believe. 'You shall know the truth and the truth shall set you free,' said the Lord. In the BCP is found that 'service which is perfect freedom', which arises from a simple obedience to God's Word.

This leads us to the fifth reason—the scriptural character of the whole book. It allows the Word of God a context to speak with authority to the congregation but also provides a means for individual study and reflection.

The sixth reason is that it establishes a sustainable pattern and rule for the life of the individual and the life of the community. Here it stands unashamedly on the Benedictine tradition and accepts without reserve the scaffold of the liturgical year and the liturgical day to build patterns for living. There is fast and feast, there are preserved the links with the land in Rogation Days and the honouring of the catholic inheritance in its memorials. It is, as they say now, a 'big tent'—but it is all simple, straightforward and sustainable, as history has shown.

Finally, the Prayer Book allows for the beauty of holiness, not least in its understanding that services could and should be sung. It contains a clear expectation that there should be ceremonial and that liturgy should have 'due order'. There is also the language. Although the Authorized Version can be impenetrable, the Prayer Book somehow manages to defy time and fashion, which makes one think that the Eternal Word was somewhere at work in its composition. Sadly, some only love it for its language, the cultural rather than the Christian devotee of the Prayer Book. But, to those who think that the Prayer Book is another cultural icon and cannot see and hear its call to holiness, I say to them, 'That is a vain thing, fondly imagined.'

The Collect for the Fifteenth Sunday after Trinity:

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

The Revd Canon Andrew Hawes is Editor of The Prayer Book Today. This article has been adapted from a retreat address.



# Correspondence

## Erratum

I was very pleased to see the article on 'Outreach with the Prayer Book' online in the latest PBT. However, the photos are actually of the services at Drum Castle Chapel, not Christ Church, KON, as the captions have it.

## Dear Sir,

As a final comment on the correspondence regarding anthems, re Mr Thornhill's letter (Michaelmas edition), neither would I wish to 'come to blows' with anyone! But I am grateful to those who have written confirming that the BCP is alive and well in often tiny churches.

Godfrey Dann

## Dear Sir,

I watched the annual Festival of Remembrance from the Royal Albert Hall on TV on Saturday evening. Towards the end of the broadcast the 'Service of Remembrance' was announced. A drum-head altar was erected and a memorial book was placed upon it with great ceremony. Then, as if by magic, the Bishop of Carlisle appeared, together with three priests. A gospel choir performed a musical work and Sir Bryn Turvel sang the hymn 'Amazing Grace'.

The audience applauded both of these. The good bishop seemed confused by the whole proceedings, as were, I am sure, many viewers.

Not so long ago, this part of the evening was dignified and left nobody in any doubt that this was a religious experience. A robed choir processed in behind cross and lights, with the clergy and bishop following. Hymns were gloriously sung by all present and prayers were answered with resounding 'Amen's'. After the bestowing of an episcopal blessing, the sanctuary party withdrew, again in a fitting manner.

The BBC and whoever produces this modern spectacle clearly have one aim in mind, and that is 'entertainment'. I am sure that many Prayer Book Society members feel as I do. If we are to have a 'Service of Remembrance' then let it be what it claims to be. It might be that the organisers can gain inspiration from the Sunday service at the Cenotaph which, although quite short, was conducted with great dignity. Perhaps the officials of the PBS, on behalf of affronted worshippers, can communicate these sentiments to the Festival organisers, with a hope of better things next year.

Yours faithfully,

Dr David Fuller

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# News from the Branches

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## Exeter

On Saturday, 8th September, the Branch Chairman attended a gathering of ordinands hosted by the Bishop of Exeter, the Rt Revd Robert Atwell, together with the assistant DDO. There were nine new deacons and the general feeling was positive and worthwhile. There was informal conversation and each ordinand was presented with a large print copy of the BCP plus a copy of Bishop Pritchard's book, *The Life and Work of a Priest*.

On Sunday, 7th October, Choral Evensong was held at Exeter Cathedral. The Exeter Symphony Orchestra and the Exeter University Chapel Choir joined the cathedral choir in the nave with a capacity congregation.

The hymns were 'City of God, how broad and far' and 'O worship the King'. Psalm 48 was also sung.

The Very Revd Jonathan Greener, Dean of the cathedral, preached and expressed his gratitude to the Society for providing 250 large print Books of Common Prayer to the cathedral, which were kindly donated from funds from a legacy for Exeter Branch and The Edith Matthias Trust. The Dean included in his sermon the origin and history of the Prayer Book Society and the importance of the continuing use of the BCP liturgy for church worship. After the sermon, the Branch Chairman officially presented one of the new Prayer Books to the Dean. This service of Choral Evensong was attended by the Bishop of Exeter, the Dean, the SW Regional Trustee of the Prayer Book Society, the Branch Chairman and many members.

## Norwich

The Cranmer Awards Heats for the Norwich Diocese were held on 22nd November at the Church of St Lawrence, Castle Rising, and once more we are most grateful to its Patron and our Branch President, The Lord Howard of Rising, for the arranging, organising and hosting of the event. Pupils from four schools competed, and the winner of the senior section was Joseph Oxtoby from Gresham's School, Holt, with Elizabeth Wood, from St Clement's High School, Terrington St Clement, in second place. In the junior section, the winner was Charlotte Beck, with Roisin Larham coming second, both of Wisbech Grammar School. As for many years, it was our pleasure to welcome Anne Robinson to lead the two Branch committee members in the judging team and to present the prizes, including a leather-bound copy of the Book of Common Prayer for the winners.

Earlier in the autumn, on 13th September, about two dozen members gathered in the church of St Mary, Baconsthorpe, amongst interior scaffolding installed to repair the roof after lead was stolen. Despite this surprise, we were given a warm welcome by the churchwarden and the incumbent, the Revd Michael Cartwright, in his final week before (perhaps) retiring. He gave a very good talk which he entitled 'All Sorts and Conditions—a reflection on the Book of Common Prayer', and it was pleasing to hear that about 60% of the services in the benefice of seven parishes used the Prayer Book liturgy. As usual, we had a break for refreshments before

Sung Evensong, when it was another pleasure to have the Collects intoned. The organist was Mr Richard Peaver.

In the summer, the Branch followed its usual practice of giving large format presentation-copy Prayer Books to nine ordinands at Petertide, and to two new readers on their licensing in August.

## Rochester

### AGM and Harvest Evensong

The Branch AGM was held on Sunday, 7th October in the grounds of Lullingstone Castle, followed by Evensong at St Botolph's, the church on the lawn. We are very grateful to the Hart Dyke family for allowing us to use the Lullingstone Castle marquee for our brief AGM.

Because of continuing health problems, Michael Ball did not stand for re-election to the Branch committee this year. We warmly thank him for his enthusiasm, encouragement and humour during more than twenty-five years' service, including his time as Branch Secretary.

A service of Choral Evensong for Harvest, sung by the Eynsford and Farningham combined choirs, followed the meeting in the beautifully decorated church. As promised, the canticles were followed by cake.

### Cranmer Awards Heat

The Lord-Lieutenant of Kent, Viscount De L'Isle, was guest of honour at the Cranmer Awards Heat held at the Judd School, Tonbridge on Wednesday, 14th November.

Nineteen pupils from Judd, Bennett Memorial in Tunbridge

Wells, St Olave's, Orpington and Trinity School, Sevenoaks took part, with very strong competition in both the junior and senior sections.

Caleb Lee of St Olave's Grammar School, twice winner of the junior heat, marked his progression to the senior section with a sensitive reading of Psalm 131 and the Gospel for Whitsunday, narrowly beating Joseph Sparke and Amy Fenner, both pupils at Bennett. Only two marks separated these top three.

The junior winner was eleven-year-old Owen Marshall from Judd, reading from the Gospel for Good Friday. Sophia Lehane from Trinity took second place. Two Judd pupils tied for third place, Max Baker and Noah Mitchell.

Each contestant received a certificate at the hands of Viscount De L'Isle, an illustrated booklet about the history of the Prayer



Viscount De L'Isle and winners

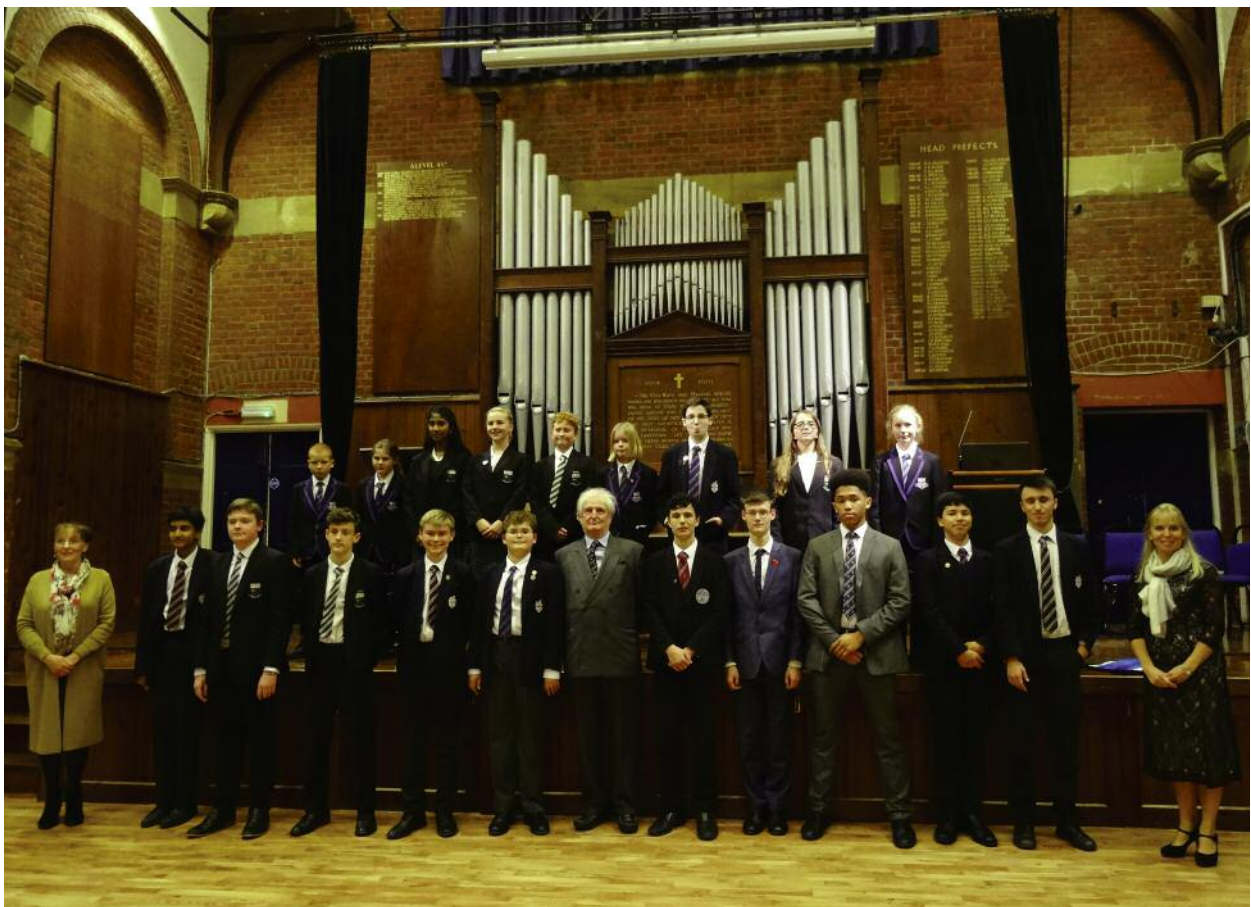
Book and a souvenir pen, in addition to helpful comments from judges, Gretel Wakeham and Amelia Appleby.

As well as telling the audience something of the history and modern role of the Lord-Lieutenancy, Viscount De L'Isle made a generous personal gift to

the library of each of the four schools: the beautifully illustrated volume, *Unconquered: The Story of Kent and its Lieutenancy*.

Viscount De L'Isle ended his address with these words, which he kindly agreed may be reproduced here:

'This evening all of us are concentrating on the 1662 Book of Common Prayer, written in beautiful English, which, together with the King James Version of the Bible, forms the cornerstone of our religious worship. My generation were brought up on this Prayer Book and very much appreciate the language. It is similar to favourite and well-fitting clothes. While when young we may not fully understand the language, as we learn and pray, using the uplifting words, we begin to realise and appreciate how wonderful it is. If I were a betting man I might be tempted



Viscount De L'Isle, judges and competitors



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to wager the 1662 liturgy will still be in use when what I consider as the less elegant, modern forms of liturgy have ceased to be in use. The young people here are the standard bearers into the future and I hope you will carry the use of it into the next generations.'

### Salisbury

On Saturday, 1st December, Salisbury Branch members packed St Catherine's Church, Netherhampton, near Salisbury, for the Branch Advent service taken by the Revd Caroline Titley. This Corporate Member church has a tower housing three bells that were rung by Branch members before the service commenced at 11.15a.m.

Prior to the service proper, the organist, Mr William Alexander, played Prelude no. 12 in F Minor by J. S.Bach. Hymns were taken from Hymns Ancient and Modern, New Standard Edition, and the readers were all Branch members.

The service ended with the organist playing Fugue no. 12 in F Minor by J. S.Bach.

Members then retired to the Rose & Crown Hotel, Harnham, for a substantial Christmas lunch.



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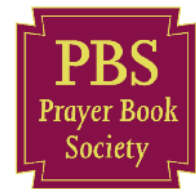
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# PBS TRADING LENT 2019



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

**57** £12.99 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.

**107** £24.00  
**The Homilies.** John Griffiths. 1859 Ed. (2006) Sbk, 438pp. With the BCP and the King James Bible, the third member of the great Anglican triad, 'appointed to be read in churches'. The entire First and Second books of Homilies.

**59** £16.99  
**The Canterbury Companion to the BCP Gospels.** Raymond Chapman. (2014) Sbk, 185pp. For every BCP service of Holy Communion, Mattins or Evensong, where the sermon focuses on the Gospel of the day, here is an inspirational and practical companion for preachers, by a leading member of the Prayer Book Society. In its 350th anniversary year, many churches rediscovered the BCP, which still remains the primary prayer book of the Church of England. This companion is also designed as a devotional guide, to be read in preparation for worship and is also ideal for the housebound. For each Sunday and saint's day in the year there is a commentary on the Gospel of the day, an appropriate verse or prose quotation, and a prayer in traditional language to harmonise with the KJV text used in the Prayer Book. The Book of Common Prayer has a one-year lectionary; nevertheless the Gospel readings cover all the seasons of the church's year and explore more general themes during the long season of Trinity.

**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

**101** £1.50  
**The Book of Common Prayer Noted - John Merbecke.** Editor Iain Hicks-Mudd. Introduction by Stefan Scot. \*\*WAS £2.00\*\* (2004) Sbk, 7pp. 1549 Holy Communion. Original plainchant notation and spelling.

**100** £8.00  
**First and Second Prayer Books of Edward VI (1549 & 1552).** \*\*SPECIAL PRICE - NORMALLY £10.50\*\* (1999) Hbk, 463pp. Introduction by J.R. Porter. Original Tudor spelling.

**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.

**215** £1.00  
**What Has The Beautiful To Do With The Holy? Roger Homan.** (1995) Sbk, 15pp. The perennially popular, learned and witty booklet. A reminder of what we are in danger of losing through the banality of modern liturgies.

**702** £9.99  
**Foretaste of Heaven amidst Suffering.** Peter Toon. (2010) Sbk, 111pp. A witness to the enabling grace of God in a time of grave illness, showing how the Christian hope of the Resurrection of the Dead lifts the mind and heart above the sadness of imminent death.

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**George Herbert: The Complete English Works.** (1995) Hbk, 509pp. One of seventeenth-century England's major writers and one of the finest religious poets in any language, Herbert has stood for too long in the shadows of Milton and Donne. In this completely new edition of Herbert's works, the distinguished scholar and translator Ann Pasternak-Slater shows through detailed textual notes, a re-ordering of the poems, and an extensive introduction, just how great a writer Herbert was.

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**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.

**104** £1.50  
**The Ordre for Holye Communion from the Second Prayer Book of Edward VI (1552).** (2004) Sbk, 16pp. Original spelling.

**105** £21.25  
**A Prayer for All Seasons - The Collects of the BCP.** (1999) Hbk only, 72pp. All the year's Collects in a magnificently illustrated edition, with early-twentieth-century wood engravings by Blanche McManus. Includes the Revd Henry Burgess's analysis of the Collects.

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**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.

**207** £10.80  
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**219** £4.00  
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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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of Common Prayer'. The book includes discussion of the idea of a Christian Society and some stringent criticism of recent episcopal pronouncements, and concludes with a 'Christendom Manifesto' which will be hotly debated. Ian Robinson is the author of *Who Killed the Bible?* and *Prayers for the New Babel*.

**58 £10.99**  
**The Book Of Common Prayer - Oxford World's Classics.** (2011) Sbk, 820pp. This edition presents the text of the work in three states: Cranmer's first edition of 1549, the Elizabethan prayer book of 1559, and the 1662 edition. All texts are edited from the original copies. Each has a new introduction, full explanatory notes and appendices. This edition includes: Introduction – Textual notes – Bibliography – Chronology – Appendices – Explanatory notes – Glossary – Index.

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#### Church Management

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**701 £11.99**  
**A Guide to the Church of England.** Martin Davie. (2008) Sbk, 249pp. A wide-ranging guide to the history, structure and institutions of the C of E, covering everything from how to address a Dean to the Thirty Nine Articles. 'Pretty much all you need to know about the C of E is here...Warmly recommended.' Church Times

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# Forthcoming Events

## Exeter

The Exeter Branch AGM will take place on Saturday, 8th June 2019 at The Cloister Garth Room, Exeter Cathedral at 2.15p.m. The speaker will be Mr Andrew Millington, former Director of Music at Exeter Cathedral. His address will be 'Hymnody and Psalmody'. Choral Evensong will follow at 4.00p.m. in the cathedral.

## Rochester

At St Botolph's Church, Lullingstone, Kent [for satnav DA4 0HY] on Wednesday, 6th March at 11a.m., the Revd Gary Owen will conduct Morning Prayer followed by the Litany and Communion, the services directed by the Prayer Book for use on Ash Wednesday. As it will be Lent, no refreshments will be offered after the service but for any who have not visited the church before, a guided tour of the church will be available.

We are arranging a visit to the churches of St Thomas à Becket, Capel and All Saints', Tudeley on Saturday, 11th May. The programme will be to view in the morning the 13th-century wall paintings at St Thomas à Becket, a church under the care of the Churches Conservation Trust, and have lunch locally. Then in the afternoon, we would go to All Saints' where, at 2.30p.m., Mrs Patricia Dunkin Wedd will show us the famous Marc Chagall windows and explain their history. For this there will be a charge of £5 per person.

The talk may be followed by afternoon tea if we have the necessary group of fifteen or more, for which there will be a charge £4.50 per person. All funds will go to the upkeep of the church. It will be possible to take part in all or part of the

programme and friends of members will be welcome.

If you wish to learn more about either of these events, please contact the secretaries, Mr and Mrs G. E. Comer on 01732 461462 or e-mail: joannacomer@btinternet.com.

## Salisbury

Thursday, 21st March 2019 at 12 noon, said Holy Communion at Sherborne Abbey, followed by lunch at Digby Church Hall.

Saturday, 27th April 2019 at 3.00p.m., a Branch meeting at the Wilton Community Centre, Wilton. The speaker is the Rt Revd and Rt Hon. The Lord Chartres KCVO, PC. Following tea, Evensong will be sung at St Nicholas Church opposite the hall.

Saturday, 22nd June 2019 at 3.00p.m., a Branch meeting at Newhouse, Redlynch. The speaker is Professor David Catchpole, Emeritus Professor of Theology at Exeter University. After tea, Evensong will be sung at St Mary's, Redlynch.

Saturday, 28th September 2019 at 3.00p.m., a Branch

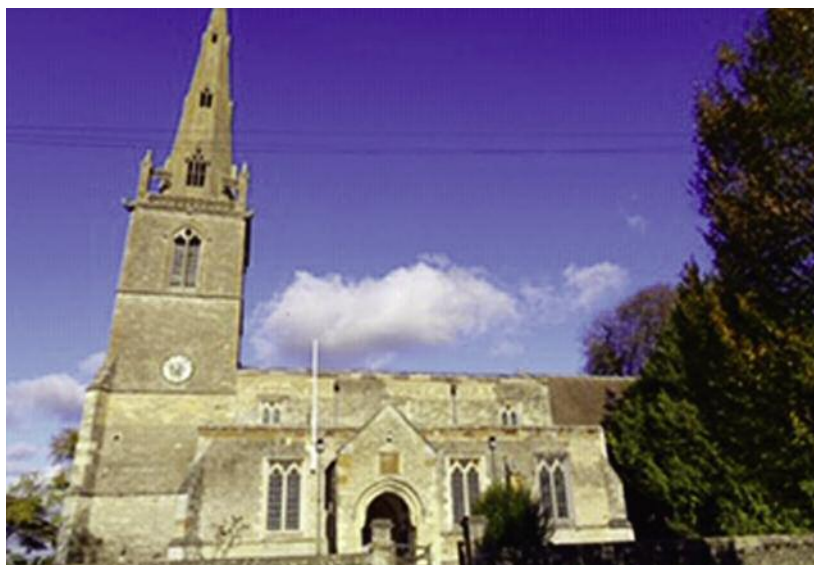
meeting at Netheravon Village Hall, where the speaker will be the Venerable Stephen Robbins, former Chaplain to British Land Forces. After tea, Evensong will be sung at All Saints', Netheravon.

Saturday, 30th November 2019 at 11.15a.m., the Advent service at the Prayer Book Church of St Catherine's, Netherhampton. Lunch to be taken at a venue to be decided.

## Peterborough

For 2019 we are arranging two services in St Peter and St Paul, Easton Maudit. This parish is midway between Wellingborough and Northampton and the BCP is used for every weekly service. It has a very welcoming congregation and we have been invited to hold two Diocesan services there this year. The dates to book are: Sunday, 12th May at 11.15a.m., when we are most grateful to Tony Edwards for arranging Choral Mattins; later, on Sunday, 8th September, we are delighted to announce that we are being invited for Sung Evensong at 6.00p.m. On both occasions, refreshments will be provided.

Please reserve the dates and publicise in parish magazines and news sheets near to these dates.



St Peter and St Paul, Easton Maudit - venue for Peterborough events

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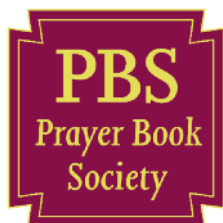
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## 'Old Wine' in Cambridge

Old Wine is a programme of events organised by the Prayer Book Society to bring together ordinands of different traditions to explore the Book of Common Prayer together. Thanks to the support of St Botolph's, we are able to open up this event to Prayer Book Society members and others (both clergy and laity), on a 'first come, first served' basis. It is most likely to be of interest to those actively involved in ministry.

**Advance booking essential** (see details below).

### Using the Prayer Book

**Monday, 10th June 2019**

St Botolph's Church, Trumpington Street, Cambridge CB2 1RG

5:30pm Evensong (sung)

6:15pm Supper and networking

7:15pm Presentations and discussion:

Chairman: Bishop Rowan Williams

*Master of Magdalene College, Cambridge and former Archbishop of Canterbury*

#### **Speaking the Prayer Book**

The Revd Dr Cally Hammond, *Dean, Gonville and Caius College, Cambridge*

#### **Singing the Prayer Book**

Mr Andrew Morris, *Musician, Conductor, Teacher and Examiner*

#### **Using the Prayer Book in Parish Life**

The Revd Dr Mark Smith, *Dean, Clare College, Cambridge*

#### **Using the BCP Occasional Offices**

The Revd Dr Robert Mackley, *Vicar, Little St Mary's, Cambridge  
and Rural Dean of Cambridge South*

#### **Using the Prayer Book: A Curate's View**

The Revd Fergus Butler-Gallie, *Curate, Our Lady and St Nicholas, Liverpool*

9:00pm Compline

9:30pm Close

**TO BOOK**, please go to: [www.pbs.org.uk/oldwinecambridge](http://www.pbs.org.uk/oldwinecambridge)

or contact the Revd Stephen Anderson on **07889 003588**

or e-mail [fr.stephen.anderson@googlemail.com](mailto:fr.stephen.anderson@googlemail.com)

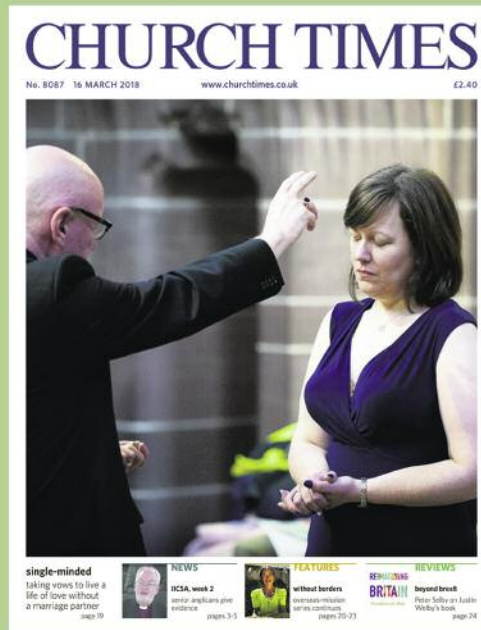
**ONLINE BOOKING PREFERRED WHEREVER POSSIBLE, PLEASE**

**Booking deadline:** 5pm on Thursday, 6th June

*(There is no charge, but donations towards the cost of supper—though not required—would be welcome.)*

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