



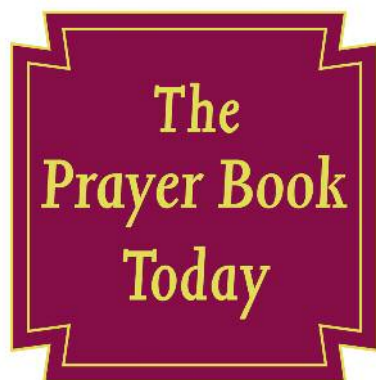
Michaelmas 2020

The
Prayer Book
Today

ISSN: 2059-9528

- ✠ Online Conference report
- ✠ Prudence Dailey reflects on the Prayer Book today
- ✠ Meet the new Chairman

The Magazine of the
Prayer Book Society



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The Prayer Book Today

Editor:

The Revd Canon Andrew Hawes

Address for correspondence:

The Prayer Book Society, The Studio,
Copyhold Farm, Goring Heath,
Reading RG8 7RT

Telephone: **0118 984 2582**

E-mail: **pbs.admin@pbs.org.uk**

Website: **www.pbs.org.uk**

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John Service

Telephone: 07557 665609

E-mail: **john.service@pbs.org.uk**

Press:

Please direct any press enquiries to our PR consultants, Tim Stanley Public Relations Ltd.

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St Mary the Virgin, Headley, a new Corporate Member

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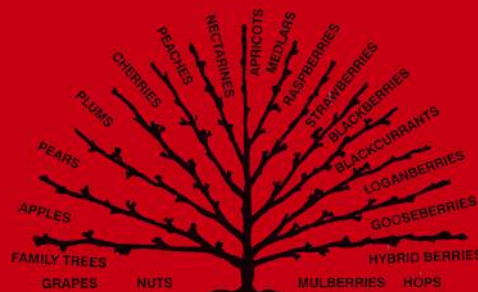
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Changes and chances

Valedictory reflections on a changing Prayer Book Society amidst a changing Church

Prudence Dailey

By the time you read this, I shall—after almost fourteen years in post—have stepped down as Chairman of the Prayer Book Society. Having been active in the Society in various capacities for around thirty years—and a member for even longer—I reflect on an organisation that is in many ways quite different from, and yet in substance just the same as, the one I first joined.

The purpose of the Prayer Book Society remains, as it has always been, the promotion of the Book of Common Prayer as a source of Anglican worship and doctrine; and—perhaps more than any other organisation except the Church itself—it continues to span the full spectrum of churchmanship within the Church of England. At the same time, the Church has changed radically over the decades.

Founded in 1972, when the wider culture was swept up in a spirit of ‘out with the old and in with the new’, the Prayer Book Society squared off against a Church establishment convinced that declining church attendance could be blamed on the stuffy old Prayer Book and would be stemmed by liturgical reform. (See how well *that* worked out!) At a time when a large majority of the English population would describe themselves as members of the Church of England (even if they seldom actually went to church), the Prayer Book Society’s Parliamentary campaign to ensure that the proposed Worship and Doctrine Measure did not entirely abolish the Book of Common Prayer was headline news, and impressed itself on my childish consciousness.

Meanwhile, in churches up and down the country, dismayed parishioners were fighting rearguard actions against clergy who were determined to sideline the Prayer Book, or even to do away with it altogether. Those who objected were routinely told from the pulpit that they were ‘resisting the working of the Holy Spirit’ (and, indeed, I heard this myself: if only I had been armed



Darren Fletcher Photography

Prudence Dailey in conversation with HRH The Prince of Wales at last year’s Cranmer Awards Finals

with the Revd Dr Peter Mullen’s witty retort, ‘But, Vicar, it was the Holy Ghost who told me to get the Prayer Book back!’).

From around the mid-1960s, as Vatican II heralded liturgical upheaval in the Roman Catholic Church, to around the mid-1990s, two generations of Anglican clergy had been taught to regard the Book of Common Prayer as at best irrelevant, and at worst—with its emphasis on sin and repentance—as theologically abhorrent. Dissenters were often mocked by their peers, and sometimes by their tutors. The Prayer Book—for centuries seen as second in importance only to the Bible—almost disappeared from theological education, and from most parish churches. If members of the Prayer Book Society have sometimes been accused of being hostile, it is perhaps not hard to understand why.

Early in my Chairmanship, the Board of Trustees met with our Ecclesiastical Patron, the Rt Revd Richard (now Lord) Chartres, then Bishop of London. We asked the Bishop for his advice on how we might encourage the continued and even increased use of the Book of Common Prayer in parish churches, and he replied, ‘You’ll never convert Jasper’s children’—a reference to Ronald Jasper, Dean of York and Chairman of the Liturgical Commission

that had produced the Alternative Service Book.

He was right. Fortunately, we did not have to.

As the modernist spirit of the age gave way to postmodernism, the attitude of the Church began to shift. There wasn't one authentic way to 'do liturgy', but any form of worship that was of value to somebody somewhere was to be supported and encouraged. While representing a further departure from the idea of 'Common Prayer' as envisaged by Cranmer, paradoxically, this new way of thinking presented new opportunities for the Book of Common Prayer. When Common Worship was published in 2000, it contained many times more options than its single-volume predecessor, the Alternative Service Book; the journalist Peter Hitchens described it as 'Not so much a book of common prayer as a website of diverse devotion'. Significantly, Common Worship incorporated the most commonly-used services from the Book of Common Prayer (Holy Communion, plus Morning and Evening Prayer) between its covers, with the stated aim of encouraging their wider use.

The Prayer Book Society's position began to shift away from opposition to the Church hierarchy and overt criticism of contemporary liturgies, towards partnership with the Church and a sharper focus on the positive merits of the Prayer Book. Although there had long been some co-operation—the Society had, for example, for many years been distributing Books of Common Prayer to new ordinands by permission of the Ministry Division—there was nevertheless a change of emphasis. The Revd Paul Thomas, then Deputy Chairman of the Society, was appointed as a member of the Liturgical Commission; and his book, *Using the Book of Common Prayer*, was published by Church House Publishing. In 2007, the Commission produced a report, 'Transforming Worship', which named the Prayer Book Society as a 'partner organisation' and encouraged the development of 'centres of excellence' for the Book of Common Prayer.

Simultaneously, a new generation of ordinands and clergy were encountering the Book of Common Prayer for the first time—and some of them found that they liked it. Unlike their predecessors, they had not grown up with it, and many of them did not even come from an Anglican background; so they came to it without preconception. In the absence of the previous hostility towards it, the Prayer Book was gaining a new, and much younger, following.

The Prayer Book Society—whose membership up to this point had been overwhelmingly dominated by the laity—took a key strategic decision, to prioritize work with clergy and ordinands, as well as with

sympathetic churches, and in 2011 the Society employed a Churches and Clergy Co-ordinator, John Service, to spearhead this area of the Society's activities.

Initiatives have included forging relationships with theological colleges and courses, holding special seminars for ordinands of all church traditions, and offering free honorary membership to ordinands and curates-in-training. Like-minded clergy and ordinands have been provided with opportunities to get to know one another, and to network across generations, by opening up the Annual Conference to those who are not (yet) members of the Society, and offering them generous bursaries covering most of the Conference costs. For those unable to attend events in person, the Society has produced online training videos on conducting Prayer Book services.

The importance of enabling clergy rooted in the Book of Common Prayer to find posts in parishes keen to use the Prayer Book has been recognised, and the Society regularly sends details of potentially suitable vacancies to clergy who have signed up to receive them, via a confidential e-mail list. New Prayer Book glossary cards have proved popular with those in ministry as well as with parish churches. The total number of churches signing up as Corporate Members has more than trebled.

The Prayer Book Society has, in the past, been accused by its detractors of valuing the Book of Common Prayer only for its cultural and literary merits. While this was never a fair charge, and while the cultural and literary merits of the Book of Common Prayer should in any case not be downplayed, the Society's more active outreach to clergy and ordinands has gone hand in hand with an emphasis on the Prayer Book as a complete spiritual and devotional system. At the same time, the Prayer Book Society has recognised the need to present itself unambiguously as a single-issue organisation, avoiding involvement in ecclesiastical or theological controversies not directly related to the Book of Common Prayer, in order to build the widest possible constituency of support across the breadth of the Church.

The original membership of the Prayer Book Society was largely drawn from those who grew up when most people went to church (at least sometimes) and used the Book of Common Prayer; and, as these people were promoted to membership of the Prayer Book Society of the Church Triumphant, it was inevitable that membership would decline gradually. The Society has, however, been fortunate in receiving (and continuing to receive) a steady stream

of generous legacies, enabling it to fund its work. In 2012, the Society appointed its first volunteer Director of Fundraising, David Richardson, who (*inter alia*) spearheaded campaigns to encourage further legacies, and established the Benefactors scheme (for members giving at least £500 a year).

Although unlikely now to hit the headlines as it did in earlier years, the Society has sought to raise its own profile, as well as that of the Book of Common Prayer, in the media through the services of a professional press and PR consultant (first Trevor Butler, and now Tim Stanley), as well as through participation in exhibitions. At the same time, it has tiptoed into the twenty-first century with increased use of electronic communications, social media and—most recently—its first ever online Conference. Although it is too soon to be certain, membership appears to have stabilised, with new and younger members replacing those departing.

Other outreach projects have included a scheme to give Prayer Books to prisoners, currently being revived with the assistance of former-prisoner-turned-prison-chaplain (and Prayer Book Society member) the Revd Jonathan Aitken; and the production of a booklet, written by a school chaplain, the Revd Thomas Plant, introducing the Book of Common Prayer to teens.

Internally, too, the Prayer Book Society has seen changes: membership records, once maintained locally by Branch Secretaries who sent out magazines in hand-addressed envelopes, are now held on a central computer. While some Branches still have Treasurers and operate local bank accounts, many have relinquished these altogether, with their accounts being managed centrally through the Society's head office. Copyhold Farm is a working farm not far from Reading, and the Studio is a modern outbuilding, originally built as a farm shop, but which has, since 2004, housed the Prayer Book Society office. The farm itself has changed hands twice since the Society moved in and, on both occasions, it was touch-and-go whether the new owners would allow us to stay; but the Society is a good tenant—with royal patronage, no less—and so here we still are. Two of the current administrative staff (Adrienne Syrett—now Office Manager—and Belinda Clarke) have been in post since well before I became Chairman, and the staff as a whole have risen uncomplainingly to every challenge.

The Society has, over the years, commemorated a series of major anniversaries in style. In 2006—while I was still Deputy Chairman—it observed the 450th anniversary of the Martyrdom of Archbishop Thomas Cranmer in my hometown of Oxford with a

special service at the University Church, attended by approximately 750 people, followed by a procession to the Martyrs' Memorial, which blocked the streets, and where the then-Archbishop of Canterbury, Rowan Williams, laid a wreath. The year 2012 marked the 350th anniversary of the Book of Common Prayer, and—in addition to special posters and booklets that were distributed to churches all around the country—there was a service in St Paul's Cathedral, attended by HRH The Prince of Wales, Patron of the Prayer Book Society, accompanied by The Duchess of Cornwall. The thirtieth anniversary of the Cranmer Awards took place in 2019, where HRH The Prince of Wales presented the prizes at the National Finals in Lambeth Palace.

More than three decades on from when I first joined the Society, the Prayer Book's time is coming again. The idea that the Book of Common Prayer, the foundation stone of the Church of England and the bedrock of its worship and doctrine for 400 years, might once have been regarded as a quaint throwback and of no interest to new generations of Christians, has itself become passé. The ultimate purpose of the Prayer Book Society, as of the Prayer Book itself, must be nothing less than the sanctification of the People of God in this land, as embodied in the 2030 Vision: 'People of all ages finding life in Christ through a growing Prayer Book service in every Benefice'.

As I step down from office, it is a pleasure to see the Prayer Book Society in good heart, with a sense of purpose and direction, and a real feeling of optimism. The Society is in excellent hands with your new Chairman, Bradley Smith, who will lead it into the next phase of its existence. I shall be cheering from the sidelines.

Prudence Dailey was Chairman of
the Prayer Book Society from 2006 to 2020.

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The Prayer Book Society online Conference 2020

Following the unavoidable cancellation of the scheduled Annual Conference due to the coronavirus pandemic, the Prayer Book Society instead held its first ever online Conference on Saturday, 5th September.

Entitled 'In Time of Plague or Sickness', the conference included three 45-minute sessions, each followed by a short break.

The first speaker was Professor Philip Williamson, Professor of Modern British History at the University of Durham, who addressed the topic of 'The Prayer Book and Pandemics' from a historical perspective, including the various special prayers that had been issued through the centuries in times of plague.

He was followed by the Revd Dr Matthew Olver, Assistant Professor of Liturgics and Pastoral Theology at Nashotah House Theological Seminary in the USA, underscoring the ability of an online event to bring people together unimpeded by geography. His talk, entitled 'Divine Visitation: The Prayer Book's Theology of Sickness and Plague', considered the service for the Visitation of the Sick in the Book of Common Prayer.

The final session was led by Bradley Smith. Having maintained the website listings of online Prayer Book services during the lockdown period, he had been brought into contact with churches and clergy using the Book of Common Prayer all around the country, and he spoke on 'Comfortable Words for Troubled Times: The Use of the Prayer Book during the Coronavirus Pandemic'. This session also included guest appearances by the Revd Arwen Folkes from the Diocese of Chichester, who had led online services from the Prayer Book; from the Revd Oliver Coss from Northampton, whose young people's choir had continued to sing Choral Evensong online; and from Calvin Robinson, founder of the website dailyprayer.co.uk, where the Prayer Book daily offices are read aloud each day.

The afternoon concluded with Evening Prayer, led by the Revd Dr Daniel Newman from the Tudor Chapel at The Vyne in Sherborne St John, Hampshire.

The Society is especially grateful to Jon Riding, a member of the Board of Trustees, who took charge of the technology that held everything together, acting as producer on the day. While contributors sat in front of their computers at home, their output was combined into a single live video stream, which those 'attending' were able to watch via YouTube. Up to 150 people were online on the day, and several hundred more have watched the proceedings afterwards.

If you missed the Conference—or if you would like to see it again—recordings of all the sessions are available on the Society's website at www.pbs.org.uk/event-videos. It is also hoped that the text of Professor Williamson's and Dr Olver's talks will appear in a future issue of *Faith & Worship*.

The Prayer Book Society hopes to hold further online events in the future, in addition to conventional face-to-face gatherings.

Annual Conference 2021

The programme previously planned for 2020 will now be carried forward to 2021, but with different dates and venue. It will now take place from the evening of Thursday, 9th to lunchtime on Saturday, 11th September 2021, at the new location of



Calvin Robinson



The Revd Arwen Folkes

Liverpool Hope University. If this seems daunting to some who were expecting to go to Cirencester, please don't forget that this is a residential Conference, and that Liverpool has excellent public transport links (as well as plenty of parking at the university)!

The theme of the Conference will be 'All Sorts and Conditions', which will focus on the use of the Book of Common Prayer in varying contexts. Most of the speakers originally lined up for this year have already re-confirmed attendance, including:

- Kathryn King, Choral Evensong researcher and Prayer Book Society Trustee;
- Revd Canon Professor James Woodward, Principal of Sarum College, formerly a Canon of Windsor and hospital chaplain;
- The Revd Dr Simon Bloxam-Rose, sometime Deputy Assistant Chaplain General to HM Land Forces;
- The Revd Hugh Bearn, Chaplain of St Anselm Hall, University of Manchester and Chaplain to The Queen.

- The Very Revd John Hall, formerly Dean of Westminster Abbey;

Please make a note in your diary now!

Using the Book of Common Prayer 'How-to' videos now available on USB flash drive

In the four years since they were first published online, the Prayer Book Society's 'how-to' videos, with demonstration versions of the most commonly used services from the Book of Common Prayer, have amassed thousands of views.

We have received requests to make them available also in an offline format, for the benefit of those based in country churches without internet connections, and other places where the connection is poor.

We are pleased to announce that the videos are, for the first time, **now available, free of charge, on a USB flash drive.** If you would like a copy, please contact the Prayer Book Society office.

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Annual General Meeting 2020

We previously indicated that we were hoping to hold an Annual General Meeting in person in November this year, but it soon became apparent that this was unlikely to be feasible. Following the introduction by the Government of special temporary provision to enable charitable companies—such as the Prayer Book Society—to hold Annual General Meetings remotely online, the Trustees decided to take advantage of this, and the AGM was held by Zoom on Saturday, 26th September (shortly before this magazine went to press).

A fuller report of the proceedings will appear in the next issue. Meanwhile, please be aware that Prudence Dailey has stepped down as Chairman and been replaced by Bradley Smith. In addition, there have been a number of other changes in the Board of Trustees (as listed in the inside front cover of this magazine). There will be an opportunity for members and friends of the Prayer Book Society who

wish to do so to say ‘goodbye’ to Prudence in person next year, once the coronavirus restrictions have been lifted.

Because of the increased difficulty of controlling who is present and voting online (as opposed to when meeting in the flesh), the Trustees were advised by our solicitors to send the AGM notice and accompanying papers this year to **Full Members only**, and not to Associate or Honorary Members (as we normally would). If you did not receive the AGM papers and believe you should have done, please contact the office.

Meanwhile, if you would like to see the Annual Report, it can be downloaded from the Society’s website www.pbs.org.uk by going to ‘The Society’ (in the top menu bar), and then to ‘Annual Report & Financial Statements’. Alternatively, if you would like a paper copy, please contact the office, and one will be sent to you by post.

Before...



... and after



Before...



... and after



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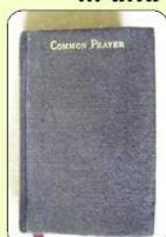
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... and after



Before...



... and after



Looking forward in hope

Bradley Smith

The Book of Common Prayer has been a constant and significant influence on my life since I first experienced it as a junior chorister at my local church of St Peter and St Paul, Pickering in North Yorkshire, until today. It has anchored me in the historic faith of Church; its comfortable words have provided stability through all manner of circumstances of life; its gentle, familiar rhythms have kept me praying when prayer has been hard; and its wonderfully rich spiritual treasure has helped me grow in my discipleship.

I consider it a real blessing that I was introduced to the Prayer Book tradition at a young age, and I am now delighted to take on this new role as Chairman of the Society that exists to celebrate and promote the BCP as a living text for public worship and private devotion. I am more convinced than ever that the Prayer Book, which can be embraced by people of all ages, of all church traditions and in all contexts, can and must be central both to the revival of the Church in this land, and to its unity; and I am extremely encouraged by the many positive reports of fresh engagement with the Church's historic liturgy emerging from parishes all over the country.

At my own parish church of St Mary the Virgin, Barnham in the Diocese of Chichester, our recent rediscovery of the Book of Common Prayer has been a tremendous blessing that has resulted in considerable growth, both numerical and spiritual, to our congregation. I am also really encouraged to hear many reports of fresh initiatives that are enabling young people in particular to experience the rich beauty of the Prayer Book. This is a really exciting time in the life of the Prayer Book Society, and I would be delighted to hear from anyone who is engaged in new and creative endeavours to share with others the spiritual depth of the BCP.

Please share your stories with us, as this will enable us to identify key principles that can be applied elsewhere as we work towards our 2030 Vision: 'People of all ages finding life in Christ through a growing Prayer Book service in every benefice'. This exciting vision is what gives me such hope for the future of the Society: it is ambitious; it is inclusive; it's about growth; above all it is about Christ. We do not want people to encounter the Prayer Book as an end in itself. Rather, through the living text of the Prayer Book, we want others to encounter the living Christ, and in Him find their life.



Clergy, ordinands and lay ministers will be key to the outworking of the Vision, and I am keen to work closely with training institutions in the future. It is essential that the newly ordained are equipped for leading Prayer Book worship, especially if the BCP is to be more widely used for principal services and for the occasional offices. I want to actively support, and work in partnership with, individuals and congregations where there is a real desire to see the Prayer Book tradition thrive.

Let me thank you for all you are doing to keep alive the Prayer Book tradition in your own contexts: the future of the Society depends on each one of us. Prudence Dailey has been a Chairman of remarkable vision and determination, and I am thrilled to be stepping into the role at this exciting time. I am conscious, however, that I will have a lot to learn, and I would value your prayers now and in the future. Please be assured of my prayers for you, as together we celebrate, share and promote this wonderful treasure that has been entrusted to us.

Bradley Smith, new Chairman of the Prayer Book Society.

Latin in lockdown: reviving the *Liber Precum Publicarum*

Dr Francis Young

Recent years have seen a shift in Latin teaching away from the rote-learning methods of the past and towards the teaching of Latin as if it were a living language—which, indeed, many would argue it still is. The ‘living Latin’ movement encourages conversational Latin and urges students to treat Latin as they would any other language of communication. As someone who was a Latin teacher for many years and now works on translating Latin texts—and who also happens to be a Reader (and now an ordinand) in the Church of England—I have an interest in extending ‘living Latin’ to the realm of worship, for those who are interested in developing (or perhaps reviving) their knowledge of Latin in spoken form. The nature of liturgy makes it, in my view, an ideal vehicle by which people can become more comfortable with the idea of spoken Latin. Unlike in a free conversation, in liturgy we may have some idea of what is coming next—and if the liturgy is one with which we are already familiar in English, seeing the connections between the well-known English text and the Latin translation can be especially fruitful in reinforcing grammar and vocabulary.

Since Low Sunday, I have been recording and making available on YouTube a weekly service of Matins according to the Latin version of The Book of Common Prayer, the *Liber Precum Publicarum*, which has proved more popular than I ever imagined. At the time of writing, the first service had been viewed by 668 people, with an average of 130 weekly viewers across the first eight services. But why use Latin? Why pray from one of the most beautiful books in the English language in a different language, the very language Thomas Cranmer specifically rejected for worship—especially when Article 24 of the Thirty-Nine Articles condemns public prayer ‘in a language not understood of the people’?

The use of Latin in the liturgy is usually associated exclusively with the Roman Catholic Church, but the Church of England has its own long history of Latin liturgy stretching back to 1551, when Thomas Cranmer commissioned a translation of the 1549 Prayer Book into Europe’s universal scholarly language so that it could be read and commented upon by Continental Reformers, such as Martin Bucer in Strasbourg. It was not until 1560,

however, that Elizabeth I authorised the use of a Latin version of the 1559 Prayer Book in the universities of Oxford and Cambridge, in the great grammar schools of the realm, and in the Church of Ireland wherever English was not spoken (this latter provision was because the Prayer Book had yet to be translated into the Irish language). Elizabeth also enjoined all clergy to pray the office privately from the Latin Prayer Book if they were able. Finally, Elizabeth herself—who was renowned for her fluency in Latin—made use of the Latin Prayer Book in her own chapels royal.

Elizabeth’s *Liber Precum Publicarum* remained in use up to the Civil War, and the option to use Latin in academic contexts where Latin was understood was subsequently enshrined in the 1662 Act of Uniformity. It is important to note that justifications for the continued existence of Latin liturgy in the Church of England have never been theological (as in the Roman Catholic Church), but always pedagogical; it is worth worshipping in Latin, for those interested in the language, because the Latin language is culturally important. Latin liturgy remains authorised in the Church of England to this day, and celebrations of Latin services of Holy Communion can still occasionally be found in the college chapels of Oxford and Cambridge, and even beyond. However, although the Act of Uniformity authorised Latin in principle, it authorised no specific version of the Prayer Book in Latin. A number of unofficial translations therefore sprang up over the years, until William Bright and Peter Goldsmith Medd brought out a translation in 1865 that has since come to be widely recognised as the most definitive Latin version.

While I was aware of the *Liber Precum Publicarum* before the lockdown in March, the idea of using it publicly was something that would never have occurred to me before the extraordinary circumstances in which all churches found themselves after the suspension of public worship. However, online platforms like YouTube have made it possible to experiment with forms of worship that may be of interest to the world at large, even if they might not be suitable for parish worship in normal times. Latin liturgy is one such example. Since embarking on Latin services after Easter, I have read

Matins in Latin as well as the Litany and the Antecomunion Service. When I received some requests for a service of Compline, I translated the Compline liturgy from the proposed 1928 Book of Common Prayer into Latin from scratch, since no Latin translation of that Prayer Book currently exists.

I am convinced that the use of the Latin version of The Book of Common Prayer, as authorised by statute, can be a creative way of encouraging people to learn Latin and engage with Latin as a spoken as well as written language, while also worshipping God. Indeed, engaging with worship in a less familiar language can focus the mind and heart on words previously skimmed over or taken for granted. While Prayer Book services in Latin will always be a minority interest for enthusiasts of the Latin language, the popularity of the services I lead on YouTube has surprised me—revealing that there is, perhaps, a greater appetite for learning more about Latin than many realise. Furthermore, increased awareness of the phenomenon of Latin liturgy in the Church of England also draws attention to The Book

of Common Prayer itself—a liturgical text so important that it has not, historically, been confined to the English language alone.

Dr Francis Young is a Reader and ordinand in the parish of Christ the Servant King, Hampton in the Diocese of Ely, and a freelance translator specialising in medieval and early modern Latin.

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Peter Maryniak,
27 Stowe Walk, Parklands,
Northampton. NN3 6EE

01604 452156

peter.maryniak@virginmedia.com

John Wimpres



We are sorry to report the death in July of John Wimpres. John served as Treasurer of the Prayer Book Society from 2003, first jointly with Iain Woodhead (until 2006), and subsequently as sole Treasurer, in which capacity he also oversaw the office staff at Copyhold Farm. Notwithstanding his lack of any accountancy background, John undertook these responsibilities with efficiency and care, holding tightly the purse-

Prudence Dailey

strings of the Society before stepping down in 2018. In addition, he was for many years Secretary and Treasurer of the former Ripon and Leeds Branch.

Born in Barrow-in-Furness in 1938, John joined the Royal Navy as an Instructor Officer, rising to the rank of Commander. He subsequently became a university careers adviser, settling in Ripon where he and his wife, Susi, ran a guest house for over 35 years. He was a devoted father and grandfather.

John was a faithful member of the congregation of Ripon Cathedral. Over the years he acted as a sidesman, as Treasurer of the Friends of Ripon Cathedral, as manager of the Guides and Welcomers and as a Cathedral Guide himself. No one who encountered John in an ecclesiastical context was left in any doubt as to his preference for the Book of Common Prayer, which sustained him throughout his life.

John was a lifelong rugby enthusiast, and it was soon understood that no Prayer Book Society Board meeting could coincide with a major rugby fixture if the Treasurer was to be present. His occasionally bluff manner thinly disguised a kind and generous heart.

John was diagnosed with Motor Neurone disease in 2018, shortly after stepping down as Treasurer of the Society. With customary fortitude, he remained determined until the end. He will be much missed.

‘If any be merry let him sing Psalms’

Joanna Comer (Photographs by Joanna Comer)

These words from the Epistle of St James appear on the title page of a 1649 printing of *The Whole Book of Psalms collected into English Metre*—the collected Metrical Psalms of Thomas Sternhold, John Hopkins and others, commonly bound together with the Book of Common Prayer from the mid-sixteenth century until the beginning of the nineteenth.

Almost all the psalms were written in the ‘common’ or ‘ballad metre’, which meant that they could be fitted to existing tunes. They were, the title page proclaims, ‘Allowed to be Sung in all Churches, of all the People together, before and after Morning and Evening Prayer, and also before and after Sermons; and moreover in private Houses, for their godly Solace and Comfort, laying apart all ungodly Songs and Ballads, which tend only to the nourishing of Vice, and corrupting of Youth’.

In 1696, the Revd Doctor Nicholas Brady and his collaborator Nahum Tate, later Poet Laureate, petitioned William III for their *New Version of the Psalms of David, Fitted to the Tunes used in Churches* to be authorised. In an Order in Council of 3rd December 1696, the King ‘Allowed and Permitted’ the *New Version* to be ‘used in all Churches, Chapels and Congregations as shall think fit to receive the same’.

A useful inclusion in both these metrical editions is an index of first lines. As a comparison in style, these are the first two verses of the 24th Psalm in the Sternhold and Hopkins collection:

1. The earth is all the Lord’s, with all
her store and furniture;
Yea, his is all the work, and all
that therein doth endure:

2. For he hath fastly founded it
above the seas to stand,
And placed below the liquid floods,
to flow beneath the land.

And in the *New Version* by Brady and Tate:

1. This spacious earth is all the Lord’s,
the Lord’s her fullness is.
The world, and they that dwell therein,
by sov’reign right are his.

2. He framed and fixed it on the seas,
and his Almighty hand
Upon inconstant floods has made
the stable fabrick stand.

To digress briefly from these companions to the English Prayer Book: following the ‘Glorious Revolution’ of 1688 and the accession of William and Mary, the Church of Scotland became firmly Presbyterian. Those Scots who preferred Anglican forms of worship established the Scottish Episcopal Church. For their liturgy, they looked to *Laud’s Book*, the 1637 Scottish Book of Common Prayer. It had been forcibly rejected at the time of Charles I but was reprinted in 1712.

Its Psalter was ‘after the Translation set forth by Authority in King James his time of blessed Memory’—that is to say the 1611 Authorized Version—in contrast to the English Prayer Book, which has retained the earlier translation by Miles Coverdale from Henry VIII’s Great Bible. In the Scottish book there then followed ‘A Paraphrase of the Psalms in Meter by King James VI’—who was, of course, also King James I of England.

His Majesty renders the 24th Psalm thus:

1. The earth belongs unto the Lord, and all that it
contains:

The world that is inhabited, and all that there
remains.

2. For the Foundation of the same, He on the Seas
did lay,

And also hath establish’d it, upon the Floods to
stay.

But to return to England. After the seventeenth century, the literary qualities of the Sternhold and Hopkins Psalter were attracting heavy criticism. In 1781, Poet Laureate Thomas Warton called these verses ‘obsolete and contemptible’, ‘an absolute travesty’, and ‘entirely destitute of elegance, spirit, and propriety’. In 1819, the Scottish poet, Thomas Campbell criticised their ‘flat and homely phrasing’ and ‘worst taste’.

The great survivor of this collection is its version of Psalm 100, *Jubilate Deo*—‘All people that on earth

do dwell, sing to the Lord with cheerful voice'. By the beginning of the nineteenth century, Brady and Tate's *New Version* had effectively ousted the old version, though never in popular affection 'All people that on earth do dwell', which consequently became known as 'The Old Hundredth'.

In 1703, Brady and Tate had successfully petitioned Queen Anne to allow a supplement of Hymns, which included among other metrical versions, the canticles which were not psalms, and two renditions of the Lord's Prayer.

The best-known addition in the Supplement is the 'Song of the Angels at the Nativity of our Blessed Saviour', being a metrical paraphrase of St Luke, chapter 2, verses 8 to 14, beginning 'While Shepherds watch'd their flocks by night'. For many years, this was the only Christmas hymn that might properly be sung in churches, and it was set to over 150 different tunes. So it would seem that the organists, who a few years ago voted it their least favourite Christmas hymn with a dreary tune, were just being lazy.

One stirring tune is 'Cranbrook', composed around 1805 by Canterbury shoemaker, Thomas Clark, and named after a local village. It was

originally written as a setting for another hymn, but by repeating the third line of each verse once and the fourth line twice, it became a popular setting for 'While Shepherds Watch'd'. Some 50 years later, tradition has it that members of a church choir on an outing in Yorkshire made up some new words for the old tune: 'On Ilkley Moor bar t'at'.

The standard hymn tune of 'While Shepherds Watch'd', so despised of those organists, is 'Winchester Old'. The tune and hymn text were probably first published together in 1861 with an arrangement by William Henry Monk for *Hymns Ancient and Modern*, of which Monk was musical editor.

So, in its turn, the *New Version* gave way to this still newer style of hymn book to complement Common Prayer and was often bound with it. But the old ways were not entirely forgotten. 'The Old Hundredth' from Sternhold and Hopkins, though now assigned to its probable author, William Kethe, together with Brady and Tate's 'Song of the Angels', 'Through all the changing scenes of life' (Psalm 34) and 'As pants the hart' (Psalm 42), still featured.

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

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Alexa, say Morning Prayer!

As publishers of the Book of Common Prayer, we take pride in its staying power, and the way in which it continues to evolve.

Our latest venture is making the Prayer Book available on Alexa, Amazon's virtual assistant. If you have an 'Alexa' device, you can ask her questions in the same way you might run a search on the Internet. You can also give her orders—'Play me the Hallelujah Chorus' or 'Order a taxi'.

With our new Prayer Book 'skill', let Alexa take you to a Cambridge service of Morning or Evening Prayer, using the BCP liturgy. Meet James and Chris, priests from St John the Evangelist Church Cambridge, and Cambridge University Press staff who will keep you company in the congregational responses.

You will go through the service, from the Sentences of Scripture to The Grace. Each service is divided into sections, as Alexa has a four-minute time limit on recording files. All you need to do is to say 'Next' in between one part of the service and the next.

We would like to say thank you to the Prayer Book Society, as throughout the project, we have benefitted from working with you, listening to your advice on the likely take-up and how to structure the new skill.

The collaboration began at the Cranmer Awards at Lambeth Palace, when we ran a poll to help us choose which parts of the BCP to offer. The Awards are attended by the young competitors, and their parents and teachers, as well as Prayer Book Society



members; so we had a good spread of different ages and different stages of familiarity with the Prayer Book. My colleague Abigail Walkington and I put on a display of prayer books, and included a row of Kilner jars—labelled not with preserves, but with the various parts of the Prayer Book—Morning Prayer, the Psalms etc. We gave curious visitors three beads each and asked them to place them in the different jars to indicate their 'go-to' parts of the Prayer Book.

In line with what you told us, we have developed recordings for Morning and Evening Prayer, together with ten Bible readings to accompany the text. Two clergy from my church in Cambridge kindly agreed to be our officiants—the Reverend James Shakespeare and the Reverend Chris Campbell. James





and Chris recorded the Morning and Evening Prayer services, with the staff team recording the congregational responses. We later improved on this by recruiting the CUP choir, as they are practised at reading in unison. They also recorded fourteen Bible lessons for us, two for each day of the week to start off with. The Bible readings will alternate, as will the officiant—sometimes the Alexa users will hear James, and sometimes Chris.

We have been working hard during lockdown on testing the content, and thank you to the many Prayer Book Society members who have helped us with this job. We have very much welcomed your spotting of anomalies as well as your helpful advice.

Some people have asked why the services are split into different sections. As mentioned, this is a technical constraint: four minutes is the maximum length of time Alexa allows for each discrete piece of recorded material. We've done our best to split the services at sensible points, but if you come upon an odd join, then it's down to that four-minute rule.

I said at the beginning, the Prayer Book's great strength is its ability to evolve and adapt. When we started this project, we could not have imagined, let alone believed, that churches would be closed and that people would be worshipping on their phones and computers. However, out of the grim circumstances of the pandemic, has come some fruit: the Church has done a sterling job in producing services you can join online and sermons you can hear on your phone, as well as the TV services we already had. Even though churches are now re-opening, there are always people who cannot physically get to a church to worship, whether the obstacle be distance, timing, immobility, caring

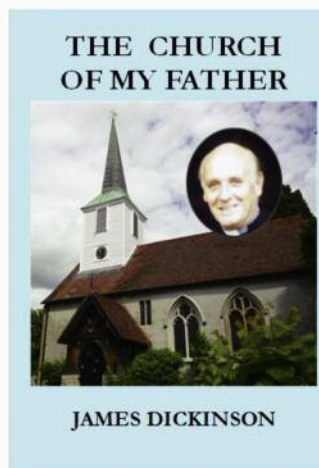
commitments—or just not their type of service. We offer the Alexa Cambridge Prayer Book skill in the hope that it will enable people to do their devotions whenever they want to, wherever they are.

Amanda Taylor
Marketing and Sales Executive,
on behalf of the Cambridge Bibles team

'The Church of My Father'

is told through the eyes of the author's father, a mischievous and eccentric Anglican clergyman, whose ministry covered the second half of the 20th century.

An amusing history of the English Church — the book also has a more serious side which examines the consequences for the church of the "innovations" of the 1960s. A must-read for all members of the Prayer Book Society.



'Readers will surely resonate with his views on the folly of tinkering with the Book of Common Prayer.'

Copies direct from the author
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Historic church in ‘Cranmer Country’ joins us



A Nottinghamshire church with close historic links to Thomas Cranmer, compiler of the Book of Common Prayer used in churches across the country, is one of the latest to join the Prayer Book Society as a Corporate Member.

Dating from the twelfth century, the parish church of St John of Beverley in the village of Whatton in the Vale of Belvoir is one of six belonging to the local Cranmer Group of parishes. The Group is named after the former Archbishop of Canterbury, who was born and raised in nearby Aslockton.

At St John of Beverley, the tombstone of Cranmer's father—also named Thomas—can be seen in the Lady Chapel, which is dedicated to his son's memory.

Ancient registers stored in the church vestry list details of the baptisms, marriages and burials of many of Thomas Cranmer's relatives.

'The Prayer Book has been used in our church for all but a few years since it was published,' reports David McCall, churchwarden at St John's, where monthly Holy Communion services attract up to twenty-eight worshippers.

He said: 'In the past two years, we have seen a significant increase in attendances by those who love the language of the Prayer Book and our traditional hymns.

'In addition, we take every opportunity to organise special events locally to celebrate Thomas Cranmer and the Book of Common Prayer so, as a new Corporate Member of the Prayer Book Society, we welcome its support and visits by its members.'

St John's PCC Secretary, Janet Greasley (described by David as 'our resident Cranmer expert') gives talks about the historic church and welcomes visitors. Recently, these have included Hilary Mantel, author of the historical novel, *Wolf Hall*, dramatised by BBC2, and Diarmaid MacCulloch, Professor of the History of the Church at Oxford University, who has written extensively on ecclesiastical history.

'But it's not only the parish church that commemorates the famous son of the village,' explains Rosemary Hall, Secretary Member of the Durham and Newcastle Branches of the Prayer Book Society. A local pub sign will leave you in no doubt that you are in 'Cranmer Country'.

Says Rosemary: 'The Cranmer Arms pub in Aslockton takes its name from the village's famous son, who became a leader of the Reformation, was enthroned as Archbishop of Canterbury in 1533 and was responsible for establishing the first doctrinal and liturgical structures of the reformed Church of England. They included compilation of the Book of Common Prayer.'

Although the building in which Cranmer was born in 1489 no longer exists and a private house now occupies the site, many pilgrims feel that the 500-year-old local pub is the next best place to visit after the church.

Those drawn to Aslockton include American tourists named Cranmer or Kranmer, who are keen to research their ancestry.

When the pub's sign blew down in a storm in 1990, the then Deputy Chairman of the Prayer Book Society, Colonel John Hall, who died in 1998, made a special request to the then Scottish & Newcastle Brewery for a new sign to be made and installed.

Cheers, Cranmer!



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Comfort from Times' writer Patrick Kidd's wartime Prayer Book continues through the Covid crisis



A copy of the Book of Common Prayer, originally a Christmas gift during the First World War, is among Patrick Kidd's most treasured possessions, the editor of *The Times*' Diary column has revealed.

'My slightly battered copy, which I purchased in a second-hand bookshop in Blackheath, provides solace and encouragement through the inscription written in the front by a former vicar to one of his flock,' reports Patrick.

'The words—Tilty Church. Mary Bush from the Vicar. Christmas 1916—comprise a poignant yet reassuring timestamp, reminding us that humanity has faced grim times before and come through. Did this BCP, and the messages it contains, give the same comfort to Mary at the height of the Great War as it does to me in our current Covid crisis? I hope so.

'The light shineth in darkness, as St John says, and while that light has felt well shaded at times this year, it has not been extinguished.'

The parish in which this Prayer Book was dedicated is also of modern relevance, explains Patrick.

'Tilty Abbey in Essex was ransacked by King John's soldiers during Mass on Christmas Day 1215, just a year after the end of a six-year lockdown of English churches by papal interdict. That was the last time, until our current pandemic, that churches had been closed.

'Yet within five years a new nave was built at Tilty and, with later additions, exists in the body of the current Tilty Church. And so, as Paul and John teach, we walk on in newness of life, always reassured that the light shines in darkness, no matter how gloomy life appears.'

The BCP, alongside Shakespeare and the King James Bible, is an influential part of our literary inheritance according to Patrick, who says that 'it provides salt for the tongue and light for the soul'.

Patrick, a former parliamentary sketchwriter at *The Times*, whose anthology of his columns, entitled *The Weak Are A Long Time In Politics*, was published last year, reports that his second-hand Prayer Book sometimes accompanies him when he worships at the south-east London church of All Saints', Blackheath. Offering traditional Anglo-Catholic worship using the 1662 Book of Common Prayer for Morning Prayer, Evening Prayer and Holy Communion, the church has a long-standing choral tradition and an emphasis on liturgy.

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Co-ordinator's column

John Service

Churches and Clergy Co-ordinator

I am employed full time as Churches and Clergy Co-ordinator based at the Society's office at Copyhold Farm, near Goring on Thames. My job consists largely of liaison between PBS Clergy (especially ordinands) and PBS places of worship (including PBS Corporate Members).



Ordinands initiatives

- BCP packs for new ordinands: in 2019, 819 new ordinands and Readers entering training were supplied with a pack containing a copy of the BCP and of *Using the Book of Common Prayer: A Simple Guide* by Paul Thomas.
- TEIs visited: St Mellitus (four visits), Wycliffe Hall and St Stephen's House, Oxford.
- Visits planned to TEIs to Trinity College Bristol, St Augustine's College Canterbury, All Saints Chester, Oak Hill, Queen's Foundation, Birmingham and Sarum College had to be postponed.
- BCP church placements: Jane Williams at St Mellitus (153 new trainees) has agreed to contact PBS Corporate Member churches for placement purposes for their students.
- 'OLD WINE' events programme: Christchurch, Oxford 9th May, 2016, St Botolph, Cambridge 10th June, 2019 and currently planning another, St Mellitus, London 26th April, 2021, Chapel of St Anselm Hall (Corporate Church Member), 2022.
- St Stephen's House, Oxford: I am liaising and meeting with the new Vice Principal, the Revd Andreas Wenzel. He is instituting a course entitled 'Liturgy and Mission' and seeks to tie the Society's 2030 Vision in with it. Two of the new intake of ordinands this term at his college are young PBS members. I am also discussing with him another Old Wine event in Oxford (see the Round Table project below).
- Wycliffe Hall: on 4th December, 2019, I was invited to hand out the BCP packs personally to the new ordinands, by the Revd Dr Liz Hoare, Director of Studies. It was very good to meet them in person.

Clergy initiatives

- Round Table event: this was planned to take place at St Bartholomew the Great in May, 2020. It's a

completely new initiative in furtherance of the Prayer Book Society's 2030 Vision: 'People of all ages finding life in Christ through growing Prayer Book services in every benefice'. Whilst it is indeed a brand new project, it is, in some aspects, a development of the success of the Society's 'Old Wine' events (see above). Whereas they assembled panels of BCP-using clergy to demonstrate their use of the BCP in their parish ministry, the focus of Round Table is to bring together parish clergy who have been involved in an initiative leading to the introduction or reintroduction, or reinvigoration, of BCP worship in a variety of settings.

All sixteen invitees had strictly relevant experiences and the object is to pool and distill those experiences into a formula/pattern/blueprint to be rolled out on as big and continuous a programme as possible in furtherance of the 2030 Vision. It is felt that, following inevitable postponement, the planning for launch event should be delayed until such a face-to-face gathering is possible.

- Clerical vacancies are circulated to the PBS clergy list. These are selected from diocesan websites, C of E Pathways website, and Church press (50–70 per month—Peter Bolton, Bradley Smith and Sandra Llewellyn volunteer helpers). Advance notice of vacancies where the BCP is used by Branches and members average one per month.
- Offer free membership training years 1–7.
- Offer all clergy Annual Conference bursaries publicised to all diocesan CME directors.

Licensed Readers initiatives

- 220 new trainee Readers starting training at TEIs identified in 2019.
- Advertising in quarterly Reader magazine has continued in 2019.

Corporate Membership

Total 122, of which twenty-one new Corporate Members joined during the last twelve months:

St Nicholas, Nether Winchendon; St John the Baptist, Honiley and Wroxall; St Adeline, Little Sodbury; St Adwena, Advent; Christchurch, Bristol; Holy Trinity, Ardington; All Saints, Lockinge; St Augustine of Canterbury, East Hendred; St John of Beverley, Whatton; St Mary the Virgin, Barnham; St Mary's, Headley with Boxhill; St Mary's Priory Church, Old Malton; St Peter, Walton-on-the-Hill; St Peter ad Vincula, Folkington; St Anne, Tottington; St Marylebone Parish Church; St Nicholas, Remenham; St Margaret's, Iver Heath; St Mary Abbots; St Mary, Battle; Chapel of the Ascension, Telham; St Andrew, Covehithe.



St Mary the Virgin,
Headley

Corporate Member (and potential) churches visited

All Saints, Lockinge; St Augustine of Canterbury, East Hendred; St James the Less, Litchfield; Royal Hospital, Chelsea; St George's, Hanover Square; St Leonard and St James, Rousham; St Mary Abbots; St George's Headstone; St Mary the Virgin, Barnham; St Mary the Virgin, Oxford; St Giles in the Fields; St Michael at the North Gate; Chelsea Old Church; St Simon Zelotes; the Mary Harris Chapel of the Holy Trinity, Exeter University; St Clement, Powderham; St Bartholomew the Great; Christchurch, Bristol; St Peter and St Paul Church, Hanborough; St John's Wood Parish Church; Chapel Royal, St James Palace; St James, Sussex Gardens.

BCPs for prisoners

Since 2010, we have responded to requests from eighteen prison chaplains for a total of 271 copies of the BCP, the most recent being for 40 copies requested by the Chaplain at H. M. Prison Wakefield.

I've only recently discovered the existence of a specifically Anglican association of prison chaplains (the vast majority of them being either of other Christian denominations, of other faiths or none). On 3rd October 2019, I was invited to address the 120 chaplains at the Anglican Prison Chaplains' Association Annual Conference at the Hayes Conference Centre at Swanwick, Derbyshire.

On 13th February this year, I had a meeting with the Revd Helen Dearnley, head of Her Majesty's Prison and Probation Service Anglican Chaplaincies at

the Ministry of Justice at Petty France. This resulted in an invitation for the Society to have a stand at their next Conference in October 2020, where we would give each of the chaplains a BCP pack similar to the ones new ordinands receive. They could then request them for individual prisoners as appropriate. **This is now postponed until October 2021 but the groundwork has been completed.**

Branch liaison

- Visits to branches: Chichester, 5th October; Guildford, 16th November; Guildford, 7th March.
- Visits scheduled: London & Southwark, Chichester, Oxford, Branches' Representative Council, Blackburn, Ely, Guildford 15th June, Coventry, Rochester; Salisbury and Carlisle had to be postponed.

Cranmer Awards

For the third year running, I organised the London & Southwark heat of the Awards. This took place at Corporate Member church, St Simon Zelotes.

Prayer Book Society 1662 Circle

There was a special service for members at Corporate Member Chelsea Old Church, followed by a lunch in the church hall at which I gave a presentation of progress of the Society's current initiatives and projects.

Commemoration of the Martyrdom of Thomas Cranmer

Following the success the first National Festival on 21st March 2019, when 120 members, non-members and clergy, including Bishop Henry Southern, Principal of Ripon College, Cuddesdon, attended, the second National Festival on the anniversary, 21st March 2020, had been planned to take place at St Mary the Virgin, followed by a lunch in St John's College and then back to St Mary's for lectures, tea and Evensong with sermon.

Membership brochures and stands, Glossaries and bookmarks

Acrylic stands and now environmentally-friendly cardboard ones, each containing ten membership packs, have now been either handed out or sent to 420 separate church locations. Please order a stand-full of membership forms if your church would allow them to be displayed, and Glossaries and bookmarks if members could pass them on to those who would use them.

Prayer Book Society's annual schools' contest returns to Worcester after absence of two years

Next year's National Final of the Prayer Book Society's annual Cranmer Awards competition returns to Worcester in 2021 after an absence of two years.

In February this year, the event was cancelled due to severe flooding in Worcester. The previous year, the contest was held at Lambeth Palace in London, where the awards were presented by the Prayer Book Society's Patron, HRH The Prince of Wales.

The 2021 Finals and award ceremony on Saturday, 27th February will take place at Old Palace in Deansway, Worcester (Coronavirus restrictions permitting). The 11th-century, Grade I Listed palace, the official residence of the Bishop of Worcester until 1842, is, with the city's adjacent cathedral, the oldest building in Worcester.

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.

Since the first contest 32 years ago, the event has grown so much that hundreds of pupils now enter the regional heats each year.

In Worcester in February, the winners will be selected by panels of judges.

For seniors (aged 15–18), the chairman of the judges will be Mrs Lesley Cook, a former chief executive of the English Speaking Board, which promotes clear, effective communication at all levels. She is also a governor of four Worcester schools.

Other judges will be the Revd Mark Daborn, Rector of the church of Stottesdon, Shropshire, and the Revd Eric Knowles, Chaplain at Little Malvern Priory in Worcestershire.

The chairman of the judges for juniors (aged 11–14) will be a former teacher, Mrs Kate Forrester, who is a graduate of the Royal Central School of Speech and Drama and an examiner for the English Speaking Board, of which she is a Fellow.

Other judges will be Mrs Alex Daborn, a Fellow at the English Speaking Board who is soon to be licensed as a Reader in the Church of England after three years of study, and Mrs Jenny Cernicharo-Hazan, a Cranmer Awards winner in 2005, who has been a judge at the annual event since 2012.



The Revd Dr Tess Kuin Lawton, Chaplain of Oxford University's Worcester College, who will present the Prayer Book Society's Cranmer Awards to pupils in the city of Worcester on 27th February 2021

The prizes will be presented by the Revd Dr Tess Kuin Lawton, a former schoolteacher who was ordained in 2007 and appointed as Chaplain of Oxford University's Worcester College ten years later.

She is enthusiastic about the value of the annual contest organised by the Society, which encourages young people to discover the majesty and spiritual depth of the 1662 Book of Common Prayer. Compiled by Thomas Cranmer, Archbishop of Canterbury during the Reformation, it is still used for services in churches across the country.

Dr Kuin Lawton believes that pupils who take part in the regional heats across the country, in a bid to secure a place in the Final, will benefit from a deep engagement with the prayers and scriptures they are required to speak from memory during the event.

She said: 'I think that the future of the Book of Common Prayer is, in large part, in the hearts of

these young people. There is a rhythm and beauty to the language which they respond to and come to love.'

During the award ceremony in Worcester, Dr Kuin Lawton is expected to praise the pupils' hard work and reflect on the way it will affect their future lives.

A former pupil of South Wilts Grammar School for Girls in Salisbury, she believes she was called to the priesthood and ordination at the age of ten.

'The music, liturgy, architecture and preaching in Salisbury Cathedral were instrumental,' she said.

The 2021 Cranmer Awards Final will be the first organised by Joanne Clark, the new administrator of the contest. She succeeds Merriel Halsall Williams, the head of spoken English at the Shropshire independent girls' school Moreton Hall, who has stepped down from her role as Cranmer Awards administrator after sixteen years in the post.

Mrs Clark, who lives in Bristol, can draw on experience gained in administrative posts at St Andrew's Church in Churchdown, Gloucestershire and Ashton Park School in Bristol.

Familiar with the Prayer Book from an early age, Mrs Clark said: 'I was introduced to it at school and subsequently came to appreciate it in ever greater depth at Christ Church with St Ewen in central Bristol.

'I remain attracted by the candour of its prayers and confessions, alongside prayers which help us through life's seasons, from birth to death.'

She added that, for her, the special appeal of the Prayer Book is the depth and richness of its theology

and the way it enables her to share in the prayers of preceding generations.

In her new role, Mrs Clark is keen to broaden interest in the Cranmer Awards contest, which already attracts hundreds of entrants annually.

'Traditionally they have been pupils of private sector schools,' explains the Prayer Book Society's former Chairman, Prudence Dailey, 'so I hope that Joanne will be able to encourage more competitors to enter from state schools and parish churches in dioceses across the country.'

Said Mrs Clark: 'By reading the Prayer Book, they will learn how young people have been taught to worship in England since 1549. The Prayer Book gives them an opportunity to search for hidden gems of language, poetry and prose among its pages.'

On a personal note, she added: 'It remains my hope that the Prayer Book liturgy may once again prove to be the traveller's map and pilot's compass that unites the Church of England and that we might read it through, live it out, and pass it on.'

- Schools and churches keen to take part in the contest can obtain more details of the Cranmer Awards—including the dates and locations of regional heats—from the Prayer Book Society at The Studio, Copyhold Farm, Lady Grove, Goring Heath, Reading RG8 7RT, call 0118 984 2582, e-mail: cranmer.pbs@yahoo.com

- For updates visit: www.pbs.org.uk/cranmerawards

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Correspondence

Sir,

Marital relations

At a recent family wedding, it was brought home to me how the incursion of political correctness has dangerously transformed the meaning of the matrimonial bond. Towards the end of the service, I expected the officiant to utter those time-honoured words, 'I pronounce that they be man and wife together.' But, he didn't! The priest said, 'I therefore proclaim that they are husband and wife.' This set me thinking. Is 'husband and wife' a sound basis for an unambiguous marriage partnership? The lady who lives next door to me is a wife, and I am a husband. We are, undoubtedly, 'husband and wife', but we are certainly not 'man and wife'. Could it be that this incorrectly defined relationship is the root cause of the breakdown of so many marriages?

To change the subject slightly: during the Scottish Episcopal Church's Sunday Eucharistic services broadcast on YouTube, designed to circumvent the closed churches' requirement of COVID-19, a number of celebrants, all of them bishops, have subtly changed the wording of the Nicene Creed from, 'he became incarnate of the Virgin Mary, and was made man' to 'and was made human'. Are we to see Our Blessed Lord reduced from God made man to some sort of genderless person, more to be pitied than worshipped? It's a frightening development.

Alterations to service orders, simply to satisfy modern, social mores, must be resisted at all costs.

Yours faithfully,
Dr David Fuller

Dear Sir,

I read 'Cranmer, Patron Saint of Politicians' recently, and was a little disturbed by it! Why, please, do you think that compromise is an English, Anglican or Christian virtue?

I reproduce below two paragraphs, which express the view that compromise is a pretty silly notion:

Consensus: 'The process of abandoning all beliefs, principles, values, and policies in search of something in which no one believes, but to which no one objects; the process of avoiding the very issues that have to be solved, merely because you cannot get agreement on the way ahead. What great cause would have been fought

and won under the banner: "I stand for consensus?"'

Margaret Thatcher

The definition of a compromise: an agreement between two sides to do what both agree is wrong.

Lord Edward Cecil

More importantly than Lady Thatcher and Lord Edward Cecil, I don't see much sign of Christ compromising in the Bible. As so much is encompassed in the Gospels, no doubt there will be some examples you can find but, as a generality, it seems to me that the Gospel story is pretty robust and uncompromising—leading, as it does, to the crucifixion, which seems to me to be an almost absolute definition of no compromise.

With good wishes,
Richard Storey

Dear Sir,

As a reader of *The Prayer Book Today*, I am aware that many readers and new members of the Prayer Book Society are not old enough to remember the traumas of liturgical change in the Church of England.

Last February, I published my book called *The Church of my Father*. It tells the story of the English Church from earliest times to the present day through the mischievous eyes of my late father, an eccentric, traditional and lovable Church of England clergyman. Father was always getting into scrapes and upsets of one kind and another. I tell of these in the book, which I hope will amuse the reader.

My father was a traditional Anglican. His Christian faith was grounded in the King James version of the Bible and the Book of Common Prayer of 1662. He saw no need for these to be replaced as a response to the social upheaval of the 1960s. So-called liturgical reform started in 1967, with the introduction of a new Holy Communion service known as Series 2. This was followed six years later by an alternative new Holy Communion service known as Series 3. They were expressed to be an experiment. But my father knew a Trojan Horse when he saw one and realised that the Church of England would effectively force them into use, and that is precisely what happened.

My father did not dismiss both the new services as ill-founded. The one he hated above all other was that called Series 2, a revised form of service in traditional language. This he hated because it was trying to be both old and new at the same time. He called it an 'abomination before the Lord'. This still remains in *Common Worship 2000* but is now known as 'Order One in Traditional Language'. Father quite liked Series 3 because, whilst it was in modern language, it was a genuinely new service of undoubted theological merit. This is what is now known in *Common Worship* as 'Order One in Modern Language'.

In his day, Father maintained, as many parishes still do today, the use of BCP 1662 for 8a.m. Holy Communion services. He also maintained as his main Sunday morning service 1662 Matins for three Sundays out of four, with a Series 3 Holy Communion for the fourth Sunday. He reserved the traditional BCP 1662 Sung Eucharist services for the great festivals at Christmas, Easter, Whitsun and other special occasions. All this seemed to work quite well and satisfied most tastes. Not much changed as a result of *The Alternative Service Book 1980*. Series 3 became Rite A and Series 2 Rite B.

I was agnostic and indifferent to the Church for 25 years or so. When I came back in about 2011, what I found did not really surprise me: a total preponderance of modern services over old, the ancient liturgy only being used for 8a.m. Holy Communion and the occasional Matins and Evensong service. I think there should be a balanced liturgy involving regular use of a traditional service, probably 1662 Holy Communion, and maybe a Matins service, where there is a fifth Sunday, for main Sunday morning worship once a month. There are endless permutations possible now, but this is broadly what I think would be sensible.

However, I am well aware of the fury that this issue causes. I had one conversation with a parish

priest who considered my proposals to be retrograde and little short of heresy. I have lived all my life in London and the south-east of England. Perhaps passions do not run so high elsewhere and a more tolerant view is taken. I do hope so because all that is required to resolve the problem is a little goodwill. My purely personal views are outlined at the end of *The Church of my Father*, details of which book can be found on page 16 of this magazine.

James Dickinson,
Hailsham, Sussex

Dear Sir,

I was interested in the article written by Tanner Moore entitled 'Prayer in the time of Plague'.

I am an authorised lay minister and read this prayer when I took Morning Prayer, just before churches were closed for public worship. I continue to use this prayer when I read Morning Prayer aloud at home.

I shall continue to use it, too, when churches are again open for public worship. If, and when, this epidemic is over, I shall then read the prayer entitled 'For deliverance from the Plague, or other common sickness' on page 45 of the Prayer Book.

Yours faithfully,
Christopher Brightman (DR)

Sir,

Dr Brydon's article in the Trinity issue of *The Prayer Book Today* reminded me of something I once heard about the Church of England and railways: both are somewhat encumbered with Victoriana, but both will surely take us to our destination.

Yours sincerely,
Leslie Grout

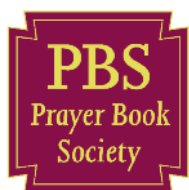
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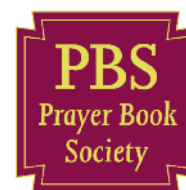
On Thursday, 19th November, there will be a pre-Advent Quiet Day from 10a.m. to 3.30p.m. at Black Hall, Avonwick, Nr South Brent, by kind invitation of Mrs Marigold Seager-Berry. The day will be led by the Revd Preb. Paul Hancock (Branch Chairman). The theme will be 'Living in Christ, prayer and our growth in faith'.

Coffee/tea and biscuits will be available. Please bring a packed lunch. If you plan to attend, contact Mrs Seager-Berry by phone on 01364 72149 or by email: marymarigold@talktalk.net.

If for any reason this event has to be postponed, applicants will be notified.



PBS TRADING MICHAELMAS 2020



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

56 *NEW* £5.99
The Prayer Book Society Teen Guide to the Book of Common Prayer, The Revd Dr Thomas Plant. Sbk, 28 pages.

'The Prayer Book was an amazing act of rebellion, one of the coolest breakaways of all time. It said, "We'll think for ourselves, thanks." It brought sense to the baffling and it did so in a concise, elegant way without treating people like donkeys. This booklet does something similar. I read it with interest – and I'm almost as old as Moses.'

Quentin Letts
Writer, Critic, Broadcaster and Journalist

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

Fr Thomas Plant, priest, theologian and school chaplain, says, 'yes!'

Despite the über-modern megachurches full of pretty young things and wall-mounted screens you wish you could leave at school for the weekend, there are places where the old English religion lives on. This book is for young fogeys, trad teens and liturgy geeks who are wise enough to know that new is not always best. If you're put off by diet religion, come on in for a dose of the full fat faith of our fathers. Discover your heritage: the Book of Common Prayer.

'Easy to understand and informative—a short book which tells you a lot about the Book of Common Prayer. The bright colours and interesting text fonts made it eye-catching and enjoyable.' – Charlotte, 13.

'Those not familiar with their Anglicanism might find it hard to know and explain to others where we stand as Christians. Give them this book! It shows the reader our identity and heritage and even our own ecclesiastical language: Elizabethan English. I thought it was funny, as well!' – Hugo, 13.

'This book helped me see that Confirmation wasn't the end of the process: it was the beginning of the next stage, something far more significant.' – Samuel, 14.

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.

59 **Special Price** £7.50
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

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100 £8.00
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708 £3.00
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215 £1.00
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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.

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105 **Limited Stock - Was £21.75 NOW £17.99 **
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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.

207 £10.80
Why Sacraments? The Revd Dr Andrew Davison. (2013) Sbk, 186pp. (Highly Recommended) This is no dry, step-by-step exposition of sacramental ritual. Instead one is engagingly immersed within theology and practice, with the interrelation of the sacraments and realities of life demonstrated in an intuitive, compelling way.

210 £25.00
The Anglican Psalter (2010) £25.00 Sbk, 352pp. 'John Scott has brought together an appealing collection of chants...and his own sensible style of pointing psalms' (PBS Advent 2010 Journal). A very good traditional-text Psalter for the larger parish church.

213 £9.00
These Our Prayers. Compiled by Raymond Chapman. (2012) Hbk, 175pp. A collection of prayers, mainly by English writers but also some translated from earlier sources. They were chosen as expressing orthodox Christian faith, and are in the traditional language of the Book of Common Prayer. They will be valuable in private devotions but are also suitable for prayer groups or in special services. They are arranged under headings to enable choice for particular needs and occasions, and are printed in a compact and beautifully produced volume.

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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' 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

715 £12.99
The BCP – Past, Present & Future £12.99 S/bk, 176 pages. This collection of essays from knowledgeable and high-profile contributors seeks to explore and commemorate the past influence of the BCP and also to commend its present and future use as an indispensable part of the Church's doctrine both as a working liturgy and as the definitive source of Anglican doctrine. **EDITED BY PRUDENCE DAILEY.**

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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Established in 1894
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The Aims of Our Society:

- To respect the Monarchy; Duty to our Sovereign and our Country
 - The cause of England and Englishness
- In accordance with our Constitution, the **Objects of the Society** are:
1. To foster the love of England and to strengthen England and the Commonwealth by spreading the knowledge of English history, traditions and ideals.
 2. To keep fresh the memory of those, in all walks of life, who have served England or the Commonwealth in the past in order to inspire leadership in the future.
 3. To combat all activities likely to undermine the strength of England or the Commonwealth.
 4. To further English interests everywhere to ensure that St. George's Day is properly celebrated and to provide focal points the world over where English men and women may gather together.

Subscriptions: First year Joining Fee £15 + Full UK Individual Membership: £20.00 p.a. - OR - Full UK Joint Membership: £30.00 p.a.
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For your membership fee you will receive a membership pack with an exclusive RSSG membership badge, membership card, car/window sticker, welcome letter from our Chairman, information on the Society, entry into our Members' Benefits scheme and two previous issues of our Journal. Thereafter you will receive 3 copies of our Journal per year, updates via e-mail and you can become involved in the many events and activities that are held around the world via our 100 branches. Your support will help us to carry on with our work to uphold the Society's aims and objectives.

To receive a Membership Application Form and more details, please contact the office or download off our website, details below.

Mrs Elizabeth Lloyd, General Secretary, RSSG, P.O. BOX 397, LOUGHTON, IG10 9GN
Telephone: 020 3225 5011 – Email: info@royalsocietyofstgeorge.com - Website: www.rssg.org.uk
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Our Society is independent of party politics, non-racist, non-sectarian and membership is open to all those who agree with our aims and objectives.



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Founded 1888

Patrons: The Archbishop of Canterbury
The Archbishop of Westminster
President: Dame Mary Archer
Warden: The Rt Revd Graeme Knowles



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All enquiries to the General Secretary : Dr Michael Walsh, 5 Lime Close, Chichester, West Sussex PO19 6SW Tel: 01243 788315 email: gcmgensec@icloud.com

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Branch Contacts

- **BATH & WELLS:**
Mr Matthew Butler, Top Floor Flat
2 Henrietta Street, Bath BA2 6LL
Tel: 07985-956262
matthew_john_butler@hotmail.com
- **BIRMINGHAM:**
Please contact the office, Copyhold Farm
- **BLACKBURN:**
Mr Christopher Norton,
26 Handsworth Road, Blackpool
Lancashire FY1 2RQ
Tel: 01253 623338
cjbblackpool@btinternet.com
- **BRISTOL:**
Mr Roger Tucker, 18 Springfield
Grove, Westbury Park, Bristol BS6
7XQ
Tel: 0117 9248629
email: rogettucker@live.co.uk
Membership Secretary: Mrs Joyce
Morris, 29 St John's Road, Clifton,
Bristol BS8 2HD
- **CANTERBURY:**
Mr Derek Tee, 111 Rough Common
Road, Canterbury CT2 9DA
Tel: 01227 463903
derekmttee@gmail.com
- **CARLISLE:**
Membership Secretary: Mrs Kate
East, 10 Fernwood Drive, Kendal
LA9 5BU
Tel: 01539 725055
- **CHELMSFORD:**
Mrs Anna Joyce
annajoyce163@gmail.com
- **CHESTER:**
Mr J. Baldwin, Rosalie Farm, Church
Minshull, Nantwich, Cheshire CW5
6EF
Tel: 01270 528487
mdsc187@aol.com
- **CHICHESTER:**
CHICHESTER EAST
Mrs Valerie Mighall, The Haven,
Station Road, Crowhurst, Battle, East
Sussex, TN33 9DB
Tel 01424 830247
vmighall@yahoo.com
CHICHESTER WEST
Mr Bradley Smith, The Little Yard,
Barnham Court Farm, Church Lane,
Barnham, West Sussex PO22 0BP
Tel: 01243 554734
Mob: 07931527724
bradley.smith4@gmail.com
- **COVENTRY:**
Mr David East, 38 The Park Paling,
Cheylesmore, Coventry CV3 5LJ
Tel: 024 7650 4339
demeasts@hotmail.com
- **DERBY:**
Mrs Sarah Johnson (Secretary) 31,
Porterhouse Road Ripley DE5 3FL
Tel: 01773 449001
Mob: 07825 241879
slistuk@yahoo.co.uk
- **DURHAM:**
Mrs Rosemary Hall, 23 Beatty
Avenue, Newcastle-upon-Tyne NE2
3QN Tel: 0191 285 7534
hallrosyhall@gmail.com
- **ELY:**
Mr Tim Wheatley, 30 The Levels, 150
Hills Road, Cambridgeshire, CB2 8PB
Tel: 01223 246079
tim.wheatley@btinternet.com
- **EXETER:**
Mr Peter Gaston, 73 West Cliff Park
Drive, Dawlish EX7 9EL
Tel: 01626 439160
petergaston1951@icloud.com
- **GLOUCESTER:**
Mrs S.M. Emson, 38 Gloucester
Road, Stratton, Cirencester GL7 2JY
Tel: 01285 654591
susanemson@gmail.com
- **GUILDFORD:**
Dr John Verity, 65 Chart Lane,
Reigate RH2 7EA
Tel: 01737 210792
hjverity@doctors.org.uk
- **HEREFORD:**
Mr Noel Manns, Llangrove House,
Near Ross on Wye, Herefordshire
HR9 5HA
Tel: 01989 770297
- **IRELAND:**
Mr Owen Wilson, Church View,
5 The Flagstones, Bellanaleck,
Enniskillen, Co. Fermanagh, BT92
2ED
Tel: 028 6634 9602
owenwilson@btinternet.com
- **LEEDS:**
Mr M J Keeton, 12 Stillwell Grove
Sandal, Wakefield, Yorkshire WF2
6RN
Tel: 01924 252984
mike@mkeeton.plus.com
- **LEICESTER:**
Mrs R. Packe-Drury-Lowe, 35 Green
Lane, Seagrave, Loughborough LE12
7LU
Tel: 01509 815262
ritaphillips@gmail.com
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Copyhold Farm
Tel: 020 7589 9193
paul@meitner.co.uk
- **MANCHESTER:**
Please contact the office, Copyhold Farm
- **NEWCASTLE:**
Mrs Rosemary Hall, 23 Beatty
Avenue, Newcastle-upon-Tyne NE2
3QN
Tel: 0191 285 7534
hallrosyhall@gmail.com
- **NORWICH:**
Mrs A. Wilson, The Old Rectory,
Burston Road, Dickleburgh, Diss,
Norfolk IP21 4NN
Tel: 01379 740561
- **OXFORD:**
Mr J. B. Dearing, 27 Sherman Road,
Reading, Berkshire RG1 2PJ
Tel: 0118 958 0377
john.dearing@gpwild.co.uk
- **PETERBOROUGH:**
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Irthlingborough, Northamptonshire
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- **PORTSMOUTH:** Please see
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- **ST ALBANS:**
Dr Matthew A. Clarke, 12 Kilby Road,
Stevenage SG1 2LT
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- **ST EDMUNDSBURY & IPSWICH:**
Mr Anthony C. Desch, 4 Byfield Way,
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anthonydesch@gmail.com
- **SALISBURY:**
Mrs Lucy Pearson, 10 Briar Close,
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Tel: 01747 825392
lucypearson@waitrose.com
- **SHEFFIELD:**
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- **SOUTHWELL & NOTTINGHAM:**
Mr A.F. Sunman, 1 Lunn Lane, South
Collingham, Newark NG23 7LP
Tel: 01636 893975
adriansunman@yahoo.com
- **TRURO:**
Mr J. St Brioc Hooper, 1 Tregarne
Terrace, St Austell PL25 4BE
Tel: 01726 76382
j.stbrioc@btinternet.com
- **WINCHESTER & PORTSMOUTH:**
Mr Richard Wilkinson, 75 Eastgate
Street, Winchester, Hampshire, SO23
8DZ
Tel: 01962 865705
dwlknsn@hotmail.com
- **WORCESTER:**
Please contact the office, Copyhold Farm
- **YORK:**
Mrs Margaret Hammersley,
5 Maplehurst Avenue, York YO31 8JA
Tel: 01904 636512
ajhmeh@btinternet.com
- **NORTH WALES:**
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Michael Tree, Nant-Iago, Llanfair
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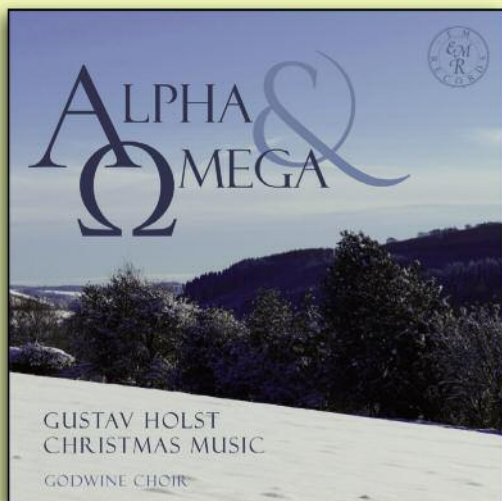
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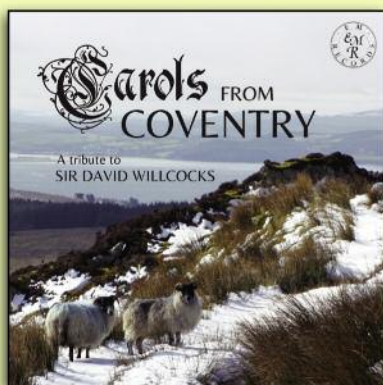
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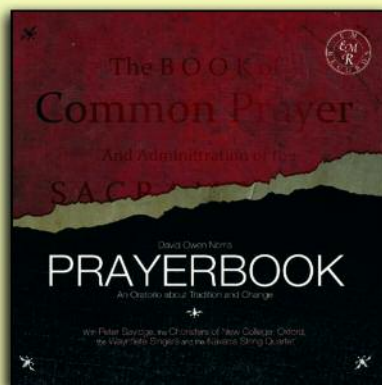
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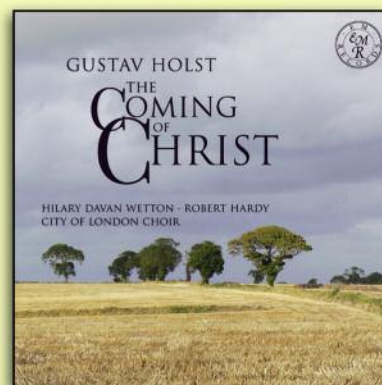
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