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The Prayer Book Today

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 - ✠ Conference Report

The Magazine of the Prayer Book Society

The Prayer Book Today

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The Prayer Book Today

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

THE COLLECT OF THE SIXTEENTH SUNDAY AFTER TRINITY

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

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Dr Rowan Williams browses the conference bookstall

Photography: George Redgrave

The deadline for contributions for the next issue is:

Friday, 6th January

(preferably typed or electronically submitted)

Publication date:

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

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Prayer Book parishes and the search for a vicar

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 now are 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.

General Enquiries about the Book of Common Prayer

From time to time, the Society receives requests for information relating to the Book of Common Prayer from members of the public. Recent requests have included enquiries about posture during Prayer Book services; the Table of Moveable Feasts; availability of translations of the Book of Common Prayer into foreign languages; and references to 'unicorns' in the Prayer Book Psalms.

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.

Save the date!

Ash Wednesday, 1st March 2017 in Cambridge
**Day Conference on the penitential theology of
the Book of Common Prayer**

Confirmed speakers:

**The Rt Revd the Lord Williams of
Oystermouth (keynote address);
Dr Bridget Nichols;
the Revd Robert Mackley;
Dr Fraser Watts;
the Revd Margaret Widdess**

The speakers will consider:

- Penitence in the Prayer Book structures and liturgies of Divine Worship
- The Communion (appointed for Ash Wednesday)
- Penitence in the Prayer Book as a basis for mission
- Penitence in the Prayer Book as a basis for personal piety
- Resonance with the individual and society

Further details to include venue, booking arrangements, directions etc. in due course; but please save the date now.

The event is organised by the Ely Branch; but all are warmly encouraged to attend. To express an interest for the receipt of further details (when known), please contact Mr P. K. C. White, Hon. Branch Secretary (see Branch contact details on p. 30).

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Didsbury and learning to love the Prayer Book

Nick Bundock

This morning I want to talk to you about St James, Didsbury, in the most southerly corner of the diocese of Manchester. The parish is the last before reaching Chester diocese, and the upper reaches of the river Mersey form the boundary between the two episcopal sees. St James is part of the united parish of St James and Emmanuel. Many of you will have heard of St James' more famous sister, Emmanuel, which has been home of the Daily Service on Radio 4 since the early 1990s. But today we bring the great aunt, the forgotten church, out from behind her famous sibling—today is St James' moment in the sun.

My story this morning is one of rediscovery. It's also the flourishing of joy and the discovery of the ancient, the enduring and the unexpected. It's also quite an ordinary tale. I don't come with stories of the miraculous, just the quiet and very ordinary life of a small Church of England parish as it winds along its God-given pathway.

The parish I serve reminds me in many ways of the Anglican Church beloved by the former archbishop Michael Ramsey, who in 1936 wrote:

The Anglican Church's credentials are its incompleteness, with the tension and travail in its soul. It is clumsy and untidy, it baffles neatness and logic. For it is sent not to commend itself as

'the best type of Christianity', but by its very brokenness to point to the universal Church wherein all have died.

This is very much the soul of St James and Emmanuel, Didsbury. A church which, as I will show you, has a curious limp born of greatness and profound weakness all at the same time.

On 30th November 1585, some 300 years after St James' Church was founded, a baby called Edward Barlow was baptised, who in 1607 converted to Roman Catholicism and became a priest. Some 35 years later Barlow was hanged, drawn, quartered and then boiled in oil. His head was then placed on a spike. Ambrose Barlow was canonised in 1929 and is one of the so-called Forty Martyrs of England and Wales.

I mention this fact in order to illustrate that not everyone at St James, Didsbury has had an easy relationship with Cranmer's Prayer Book, but I can also reassure you that our current observance is far more peaceable.

It has not gone without remark that Didsbury and Dibley sound alike—our PCC is in many ways as idiosyncratic and humorous as the one in Dibley and I'm strangely flattered when such comparisons are made.

Didsbury is a media-saturated corner of Manchester. We have a permanent BBC studio in Emmanuel. The Chief Executive Producer of *Coronation Street* is a regular member of St James, as are two of the actors. St James is also the *Coronation Street* church of choice for occasional offices and a few years ago was host to an ITV Christmas Eve Special featuring Aled Jones as presenter. Fans of *Last Tango in Halifax* won't remember, but St James acted as a set for an episode.

But what of the regular congregations? We have two congregations at St James. The larger of the two is at 10.30 a.m. and very mixed in ages and



The Prayer Book congregation says hello!



St James' Church Tower

backgrounds. They use Common Worship Order 1 and have always seen themselves as the 'main' congregation. That was certainly the case until the smaller of the two congregations, the 9.00 a.m., rediscovered the Book of Common Prayer. They have been terribly excited that I'm coming to speak to you this morning. I was asked how they might send their greetings to you today. We came up with the idea of a photograph. And here they are waving to you. This was taken on the Sunday of the August Bank Holiday weekend this year. Sadly, most of the children are missing owing to holidays, but this group has grown steadily since we rediscovered the ancient book and dusted down its covers.

I can't tell you when the Prayer Book was discarded by the people of St James and Emmanuel, although I imagine it was in the 1980s—no books remained in church when I arrived in 2005. The 9.00 a.m. service bumbled along with a congregation of mainly older members and those who preferred to worship early and get on with the day. The service was, and still is, choral twice a month, but it was one of those services that felt as

though it was being slowly pastored into oblivion. On many occasions it felt as though the congregation was just too thin to justify seating the congregation in the nave and I would bring the people up into the choir stalls in the chancel.

The prophet Isaiah wrote: 'A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.' Most of us love the underdog. I do. St James was always the underdog next to Emmanuel and I loved her all the more for it. The 9.00 a.m. was always the underdog to the 10.30 a.m. and I couldn't bear to see the smoking flax snuffed out.

So back in 2012 a small group of us met together to pray and discern the next step for the 9.00 a.m. There was no grand revelation, no grandiose vision. But out of that meeting at the local pub came a decision. We would ask the congregation if they would welcome the return of the Book of Common Prayer.

The process was fairly simple but it did rely upon the generosity of strangers. The first of those was John Service here at the Prayer Book Society.

John kindly answered my questions, put me in touch with local Prayer Book churches and gave me space to ask all the silly questions that a priest who'd never used the Prayer Book as part of regular worship might ask.

The second kind stranger was one N. J. Inkley of the Edith Matthias Prayer Book Trust Fund. I explained our situation to the Trust and was delighted when we were awarded a generous grant that enabled us to purchase a set of regular and large-print Prayer Books. During this time, we also canvassed the opinion of the congregation, who were more than happy to give it a go. We set a date for our first Prayer Book Communion, invited a guest preacher and commissioned the choir to sing a communion setting and anthems for the occasion, which they duly set about fulfilling.

The other decision we made as a steering group was to make the experience as authentic as possible. We were play-acting, really, having fun more than anything. But we decided to re-introduce, along with the liturgy, such things as: sticking to the rubrics at the start of the service with only the priest reciting

the Lord's Prayer and Collect for Purity; beginning the service at the north end of the altar table; and reciting the Ten Commandments each week.

We did, however, produce a small card to slip into each Prayer Book to help congregants lost by the page jumps. We did this to avoid making numerous page announcements, of which I am personally not a fan.

Everything was set for the big launch. The service was a tremendous success, and the first Choral Communion was followed by something else that had been dispensed with at some point in the mists of time: coffee. But this time we stepped up and served fresh coffee and, with it, homemade chocolate brownies. This has become a regular feature of our worship since, and we now use a special blend of fresh coffee and secret brownie recipe known only to two people.

It's been some years since we launched our first Prayer Book Communion. Since that time, I've been asked to conduct a Prayer Book wedding, a churching of women service and a Prayer Book funeral. Something of a renaissance, you might say. As a priest my role is to bring God closer to the people and the people closer to God, and if the Prayer Book can achieve this end then I feel I have fulfilled my call.

When I found out I was going to be speaking to you this morning I did some research with my congregation. We took the opportunity of this talk to review our progress and our feelings about the re-introduction.

I commissioned a short questionnaire. My first question asked the respondents how frequently they attended the 9.00 a.m. Prayer Book service. 55% attend weekly, which is much higher than for any other service across the four Sunday congregations. 20% attend monthly and a similar number attend occasionally. For my second question I asked the respondents if reverting to the Prayer Book was a good idea. 8% said that they were unsure, 2% didn't care either way and 5% said no. But an overwhelming 85% agreed that it was a good idea.

My third question was the most interesting to me. I asked the respondents to rank the most important aspects of the 9.00 a.m. in order of preference from 1-7. The choices were: the ancient setting, the music, the liturgy, the congregation, the quiet atmosphere, the sermon and, finally, the time of the service.

Much to my surprise the top answer was the quiet atmosphere, closely followed by the liturgy. The quiet and the liturgy—the word and the absence of words. What is it in that presence and absence that

speaks to people? I'm not sure I know the answer, but I wonder if this insight is significant?

The sermon was the third most important, followed by the music. The congregation, building and time of day were the least important aspects of the service. Which suggests, and this is perhaps important, that the BCP does not need to reside only in ancient churches or at the early service, because word and silence can be experienced in countryside and council estate alike.

My next question again fills me with hope. I asked respondents if they had shared their attendance at this service with family and friends. Over 90% had. Clearly there was no embarrassment at sharing their worshipping habits, and share it they do. Since the Prayer Book reappeared we have gained new families, new children, an Argentinian, a Swiss man, an American and part of the Manchester City Supporters Club. Not to mention the celebrity Stuart Hall, who, upon his release from prison, made straight for St James and has, over the months since he joined us, found friendship, a home and rehabilitation.

My penultimate question asked if people thought it was not important, nice but not essential or vital that the Church of England continue to provide Prayer Book worship. The consensus was that it was, if not vital, highly desirable that Prayer Book worship be offered as widely as possible. A church without roots is hardly a church, after all.

Finally, I asked the congregation to tell me in their own words what they most loved about the Prayer Book. I've placed their responses in a word map. Four words really stand out again and again. The first is familiarity. This word speaks of close acquaintance and, ironically, the absence of formality. 'Words' and 'language' were the other features on the word map. This is hardly surprising but reminds us that there is something profound and special in this little book, and we mustn't forget it when we return to our parishes this afternoon.

The final big feature on the word map was a word I didn't expect, and that was 'love'. In the short time we have been rediscovering the Book of Common Prayer, over brownies and a hot cup of coffee, we've rediscovered love. For each other, yes, for God, certainly, but all rooted in the living and astounding liturgy that embodies the very essence of love—God's love for us...

The Revd Nick Bundock is Vicar of St James and Emmanuel, Didsbury and contributes to Radio 4's Prayer for the Day.

This is part of an address given at the 2016 Annual Conference.

Discovering the wonders of Morning Prayer

Our excellent parish incumbent holds the benefice in addition to being a full-time chaplain of a neighbouring educational facility. Wholly understandably, he took holiday across July and August such that our usual Wednesday 1662 BCP Holy Communion (regular congregation two) had to be cancelled for two months; however, rather than abandon Divine Service completely, my co-parishioner and I agreed to continue to meet at the same time each week and say Morning Prayer together. My co-parishioner is a long-standing member of the PBS so was keen to use the BCP rather than Common Worship, and I agreed that, if we were going to do it, we had to do it correctly.

Week One was dedicated to Morning Prayer (with the full morning's psalter read 'in course' plus the appropriate BCP Lectionary entries from the King James Version), then the Litany and the Ante-Communion all run straight through as one epic service. It took 50 minutes. More senior PBS members may remember this as the 'Morning Marathon' but both my co-parishioner and I found the whole thing to be rather shapeless and strangely unsatisfactory.

Week Two was Morning Prayer & Litany, followed separately by the Ante-Communion. Morning Prayer & Litany was successful but, again, the Ante-Communion was rather unconvincing; it didn't gain any momentum and didn't seem to achieve anything. It took nearly an hour. I would be interested to know if other PBS members have had experiences of BCP Ante-Communion which they could share.

Weeks Three to Eight were dedicated to a straightforward Morning Prayer and Litany. The whole thing took 35 minutes and the experience was transformative. It has caused me to look again at my private devotions and consider re-structuring them. I know that my co-parishioner and I will both be having a meeting with the incumbent to discuss how we can take forward our learning points:

- Routinely running the morning's psalter in course introduced us to psalms which neither of us knew. Common Worship tends to focus on individual psalms in order to illustrate a specific point, with the unfortunate side-effect that other psalms can be neglected.
- Having read BCP Morning Prayer together in church, we were more inclined to finish the day

reading BCP Evening Prayer at the same time but on our own, matching the two together in a pleasing and prayerful harmony.

- St Barnabas's Day brought us to the Athanasian Creed, which I had not read aloud in thirty years. I wouldn't choose to read it every day, but it is good to be reminded formally that 'we worship one God' and that I should occasionally attempt to articulate the Homousion!
- The BCP Lectionary was something new to me. I have tended to use a Bible study programme, rather than a Bible reading plan which starts at Genesis 1 and ends at Revelation 22, and I think that I may have been omitting something important. I'm now trying to add the BCP morning psalms and readings back into my existing arrangements (currently John Stott's *Through the Bible: Through the Year* and Clay Roundtree's *The Daily Prayer Rosary*). I hope to embed these changes in the coming weeks, and I can then add the evening readings in after Christmas. An alternative could be to use Common Worship's Revised Common Lectionary to keep in step with the wider Church, but I'm reluctant to include another reference table in addition to a BCP, KJV and Daily Prayer Rosary; an abundance of cross-references may interrupt the serenity of the moment and will add to the inconvenience.
- The Litany is a masterpiece of consolidated prayer and doctrine and I have not been appreciating it sufficiently. People may be put off by its length but we folded it into Morning Prayer immediately after the Third Collect, and Divine Service was greatly enriched by it. The images and teaching link backwards into the Lessons, the Creeds and the Psalms, and pull it all together. The Litany is a treasure and it's shorter than it looks: everyone should use it!
- We read Morning Prayer exactly as the rubrics commanded (Sentences, Introduction, General Confession, Trinity XXI Collect, Lord's Prayer, Preces ...). I strangely felt that the Lord's Prayer had two different emphases in the two different locations even though it was the same set of words. I think I have been missing something valuable here which Common Worship does not capture.
- We had the freedom to alternate between and learn all of the canticles, especially the Venite,

Benedicite and Benedictus which may not get much exposure on Sunday mornings. It was lovely to pray the Benedicite on a bright summer's morning and link it to the Litany suffrage about Lightning & Tempests, and then on to the Thanksgiving for Plenty.

- As there were just two of us, we read Divine Service antiphonally, alternating throughout and not just for the psalms. We felt that to keep strictly to the printed roles of the Minister vs the People would have involved the Minister in a great deal of talking. By dividing the load equally but alternating the start, we both learnt the service from the inside out and noticed connections which had been hitherto hidden from us: Morning Prayer & Litany is a service permitted to the laity, so we made the most of it and made it our own.
- We started to look at the Prayers & Thanksgivings, occasionally incorporating as seemed expedient (e.g. Fair Weather, Rain, General Thanksgiving). Again, this took us to corners of the BCP of which we both had only a hazy understanding.
- We both had to be more organised. We both had a BCP and KJV, each laden with a bouquet of bookmarks (Morning Prayer, Trinity XXI Collect, Psalms, Collect of the Day, Athanasian Creed (as required), Litany, Thanksgivings, OT and two NT readings). This was a more compact approach to worship but, without any extra service sheets, it seemed to make the experience more intimate, personalised, intense and rooted.
- Saying the service together as a pair, as opposed to individually reading the service privately, opened up unrealised links between us, prayer, the readings and the wider Church. On the mornings when we met, I deliberately did not start the day with my own version of Morning Prayer, preferring to focus on the joint exercise later that day. Furthermore, our weekday Morning Prayer & Litany was a different experience to the normal Sunday morning Mattins, where the flow of the service can be interrupted by hymns, notices, offertory collections, sermons and intercessions. All have their important places in the life of the Church but this experiment was specifically about praying the stripped-down weekday public Morning Prayer as an addition or amendment to the routine of private prayer we are all doing every day.
- I am a keen individual member of the Royal School of Church Music and my default position is usually worship via song, but as much as music can lift and elevate, it can also sometimes distract. Reading the whole service aloud from end to end

without the sometimes-welcome distraction of crochet and quaver forced me to grapple with some details which I can occasionally overlook.

My co-parishioner and I hope that we can continue these arrangements into the future, perhaps to begin an element of public weekday daily prayer or to use it as our liturgical preparation for Holy Communion. Using the BCP as Cranmer wrote it (almost!), has strengthened my understanding of the Faith, re-introduced me to old classics, re-grounded me in the 'nuts and bolts' of my religion and prompted me to go off and read around the subject (I'm just starting Tom Wright's *How God Became King*).

I would be interested in knowing more about PBS members' experiences in this area:

- Have any PBS members had similar experiences starting a regular weekday incumbent-less service?
- What do PBS members think of the Ante-Communion and/or the 'Morning Marathon'?
- What do they think of Morning Prayer & Litany as a regular combined routine service? The more we did it, the more the communal monastic nature of the office became clear to us, and the more we began to appreciate what it can give us as distinct from the Holy Communion.
- How have members found using the daily BCP prayer offices as part of their own regular routine? Do they routinely use Morning Prayer & Litany as preparation for Holy Communion? How do they use the Lectionaries and why do they prefer one over another?
- The Orders for the Visitation and Communion of the Sick could have a rough equivalent in Common Worship's Services of Healing and Wholeness and for the Reconciliation of a Penitent. When I next come to use the latter services, I might ask to use the former instead. Do PBS members have experience and preferences in these choices?

I have found the last eight weeks to be a refreshment, and I am only sorry that it has taken me so long to learn that which other PBS members have known for an age; I am also grateful to my co-parishioner for steadying my nerve while our experiment found its feet.

I'd welcome replies from any experienced PBSers on some of these questions, views, problems and ideas. Correspondence can be forwarded to me via the Editor.

Prayers known to soldiers on the Somme to feature in this year's cenotaph services

Assistance for churches, military organisations and others starting preparations for this year's acts of remembrance at cenotaphs and war memorials on Armistice Day (November 11) and Remembrance Sunday (November 13) is announced by the Prayer Book Society, which has identified prayers from the 1662 Book of Common Prayer that would have been familiar to Church of England and other Anglican troops in both World Wars.

Coinciding with the hundredth anniversary of the Battle of the Somme, the Society has provided a selection of prayers suitable for use at Remembrance-tide. Armistice Day this year occurs just a week before the hundredth anniversary of the end of the Battle of the Somme on 18th November.

The prayers range from one written for use 'in the time of War and Tumults' to the Third Collect for Aid against all Perils. Used during the service of Evensong, it opens with the words 'Lighten our darkness, we beseech thee, O Lord.'

The Revd Richard Hoyal, until recently a trustee of the Prayer Book Society, who compiled the selection, said:

Some of these prayers—particularly those used frequently by Army padres—would have been

familiar to large numbers of troops. Mattins and Evensong were widely attended at the time of both World Wars. Some of the prayers used every Sunday were familiar to many and also very apt in situations of danger.

Many of the troops will have experienced the use of psalms in Prayer Book worship, according to Richard, who says that Psalm 23 in particular, 'The Lord is my shepherd', will have been known and loved. It was, and still is, often used in times of anxiety, injury or death. He adds:

I am sure that, at nightfall in dangerous situations, soldiers with a church background often would have recalled from Evensong the 'Lighten our darkness' prayer and the much-loved words of the Nunc Dimittis. It opens: 'Lord, now lettest thou thy servant depart in peace: according to thy word.'

For a copy of Prayers for use at Remembrance-tide e-mail the Prayer Book Society at pbs.admin@pbs.org.uk or call 0118 984 2582. Alternatively write to the office at Copyhold Farm.

ERRATUM:

PBS Annual Report and Accounts

Those members who attended the Society's AGM at Cambridge on 9th September will be aware that there was an unfortunate error in the accounts caused as a result of expenditure incurred by both the Edith Matthias Prayer Book Trust Fund and the Eileen Freeman Bequest being debited to 'unrestricted funds' rather than these 'restricted funds'. As a result, several amendments had to be made to the accounts as published. Fortunately, none of these affected the bottom line of either the Statement of Financial Activities or the Balance Sheet. The corrections were issued in an amendment given to those attending the AGM and the accounts were then approved unanimously. Any member unable to attend who wishes to receive a copy of the amendment, please contact the Society Office.

Both the Honorary Treasurer and our accountants regret the oversight prior to publication of the original document.

The answer to our prayer is a former stable in a rural idyll

Tim Stanley

A former stable surrounded by fields where sheep safely graze in ancient pastures would seem to have all the right connotations for the location of the office of the Prayer Book Society. And for a decade that has indeed been the registered charity's home. Hitherto located in the back room office of a volunteer supporter's home, the Society now has five office-based staff who occupy the former farm shop—previously a stable—on the 120-acre Copyhold Farm in Goring Heath, Oxfordshire, around four miles north of Pangbourne.

'It really was the answer to a prayer when we started looking for somewhere affordable to base ourselves,' says John Service, who co-ordinates the Society's links with churches and clergy across the country.

Despite being located in a rural idyll, the Prayer Book Society's office is well placed for easy access to the motorway network, Reading station (less than thirty minutes from London) and Oxford, whose three theological colleges are among the most popular for the training of clergy.



The original farmhouse at Copyhold Farm

Established to encourage rediscovery and use of the majesty and spiritual depth of the Book of Common Prayer at the heart of the Church of England's worship, the Society has 3,750 members across the country and 65 churches have joined as Corporate Members. They include the nearby Grade I Listed St Bartholomew's Chapel in Goring Heath. It forms part of a fine eighteenth-century group of almshouses built in 1724 by Henry Allnutt, a London lawyer.



From left to right: Adrienne Syrett, Office Manager, John Service, Churches and Clergy Co-ordinator, Kaz French (and Bertie), PBS Trading, Geri Brooksbank (and Gally), Financial & Administration, and Belinda Clarke, Financial



Goring Heath Almshouses are adjacent to Copyhold Farm

The Society was founded in 1972 amidst liturgical reform in the Church of England when it was feared that Archbishop Thomas Cranmer's Book of Common Prayer—despite its continued status as the Church of England's official standard of teaching—would fall into disuse, being replaced by contemporary forms of worship.

Now its work is bearing fruit as it reports growing numbers of young worshippers being attracted to Prayer Book services. Furthermore, the number of theological college students currently is at one of the highest levels for years, and many of the new ordinands in their twenties are embracing the Book of Common Prayer enthusiastically.

To compile the Prayer Book, Cranmer drew extensively on his personal library of 600 printed books and more than 60 manuscripts. Although revisions were made in four subsequent editions published in 1552, 1559, 1604 and 1662, the content of the 1662 Prayer Book in use today remains significantly as he wrote it.

Copyhold Farm—which takes its name from a mediaeval form of feudal tenure—was one of three on the former 800-acre estate owned by the Palmer family of Reading-based Huntley & Palmers, of biscuit-making fame. They sold it in 1952 and, having changed hands over the years, it is now home to Dr Richard Berman and his family.

In addition to raising sheep, he has hosted the Goring Heath Horse Trials, with the cross-country

course making use of the farm's natural woodland, hedges and undulations. Seventy years ago the local woodland provided valuable cover for a secret RAF supply base serving Oxfordshire's numerous World War II airfields.

When visiting the spacious farmhouse at Copyhold it is hard to imagine that it started life as a two-up, two-down worker's cottage, probably built in the 1670s. Since then Georgian, Victorian and twentieth-century additions have transformed it into the pretty home it is today.

Former occupiers include William Barefield-Hutt, who was born in the farmhouse in April 1910. Bill, as he was known, celebrated his hundredth birthday in 2010, receiving a congratulations card from The Queen. He started writing at the age of eighteen and became well known as the author of dozens of books about local history.

Previously, having worked as a milk boy, blacksmith and lorry driver, he set up a successful building maintenance business. During the Second World War he became an engineer and assisted the armed services in secret experimental work.

Now a new chapter in Copyhold's history is about to be written as the Prayer Book Society has just acquired new neighbours. Following Richard's decision to let more outbuildings, one is occupied by a saddlery maker and another is home to a furniture maker.

Tim Stanley is the Prayer Book Society's Press Officer.

1662 and the gardener

Anthony Jennings

Save Our Parsonages (SOP) is devoted to the cause of supporting parishioners up and down the country in their battle to keep their traditional parsonage, for the benefit of both church and community. The importance of the traditional parsonage lies not just in the house itself, but in the garden, as a place of sanctuary and recreation, where the parish priest may welcome the local community for so many gatherings and events, such as the garden fetes which the hard-pressed Parochial Church Council needs for fundraising and which are so good for community relations.

SOP itself has its AGM at a fine traditional parsonage every year, and also an annual event consisting of a visit to two or three traditional parsonages in different parts of the country which are still at the hub of the local community. A feature of these events is always the garden. Vicarage gardens are a delight in themselves. But is there any affinity between the 1662 Prayer Book and gardening? Is there some deep, perhaps difficult-to-analyse sympathy between gardeners and the content and style of the Prayer Book?

There are historical lines of enquiry. In the nineteenth century and before, there were many notable clerical gardeners. Mervyn Wilson, a long-standing member of our committee and a founder of

the Rural Theology Association, happens to be descended from one, Christopher Alderson, who did designs for Queen Charlotte at Frogmore. His clerical grandfather also took pride in his four-acre garden in Worcestershire, with its lake, lawns, water garden, trees, hedges, vegetables and fruit. But he had two gardeners to look after it.

The English Vicarage Garden (published 1988, ed. Piers Dudgeon) describes thirty parsonage gardens: ten from the past, chiefly Victorian, among them Charles Kingsley's, Canon Ellacombe's and Dean Hole's; ten gardens of parsonages which had been sold off by the Church, including Jeffrey Archer's at Grantchester; and ten created and cared for by clergy still in post, including Bulwick, where Mervyn was rector at the time. Most of the gardens described are in rural villages, where it is likely that incumbents would still be using the 1662 book. There are also two in cities, where it is more likely that newer forms of service will have been used. Clearly up to the 1970s, clerical gardeners will have used 1662. It is true that the newer services sometimes gave more freedom to adapt worship to the locality: in Bermondsey where Mervyn was then rector, and already a keen gardener, the congregation found pure 1662 more difficult and preferred the ASB.

There is some affinity between gardeners and



Potterne Vicarage Garden, Devises

1662 in the lectionary. The Old Testament Holy Communion reading for Septuagesima is Genesis 1. At the end of January, root growth is stirring and the queen bee will soon be laying. This is the time of new growth in the plant and animal world. There are no such affinities to be found with the new lectionary. Rather the opposite, most noticeably at the end of the Church's year. Under the old lectionary the year might come to a climax with All Saints, but there was no mention of the new till the Sunday next before Advent. To those aware of the natural seasons, November is the deadest month, not only because of Remembrance Sunday, but because this is the time leaves finally fall, and there are no signs of new growth, and few flowers, while the fruit has mostly been picked. True, this dead season for the gardener goes on into December, but then the Church directs us to the hope beyond hope that lifts the world from despair and first hears the distant chimes of Christmas. Now too, hens begin to lay.

Such affinities are lost in the new lectionary, which decides to call the first Sunday in November a Sunday before Advent. It seems open rather to a commercial than a natural affinity, and loses the sense of all things ending that will enhance the new dawn when it comes.

Then gardeners and growers will most probably prefer BCP Evensong for Harvest. Psalm 65 and the great Victorian hymns strike chords hard to hear in Common Worship. They will also see Harvest as a thanksgiving for what they have grown, and an appreciation of the Creator. Many may be inspired to share their plenty in just the way that one of the 'occasional' prayers exhorts: 'O God, merciful Father ... grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that

are needy, and our own comfort; through Jesus Christ our Lord.'

'Relief of those that are needy' with produce from their large and fruitful gardens was something that past generations of clergy often saw as an important part of their calling; nowadays only a few are able to follow suit. It is likely that many gardeners do prefer 1662, at least for evening. The cadences of the older language are more in accord with the gardener's appreciation of balance in design and harmony, in beauty of form, in bright spots of colour, in an underlying order that echoes the divine creation. There may be something of this in the modern Communion service, as well as in BCP Mattins and Evensong, but not in the Morning and Evening Prayer of Common Worship.

Do older people see this affinity because of associations built up over the years? Will a young gardener see it, one who comes new to 1662, in a church where Common Worship prevails? Is there something in the projects of the gardener whose concern it is to maintain harmony among the greedy plants and to look after the ones less good at looking after themselves, who dreams of Eden, where all is vibrant peace? Does this something find an echo in the 1662 book, published soon after the Restoration, concerned with the recovery of peace and order and concord after all the argumentations of the early Reformation, and the recent Civil War?

Many are the examples of busy and embattled men and women who have found peace and restoration in their gardens. And many have found and still find the same in the worship of the Church, with the Book of Common Prayer.

Anthony Jennings is Director of Save Our Parsonages.

SAVE OUR PARSONAGES

Sales of old rectories and vicarages have continued unabated for more than 60 years, with the result that the historic parsonage still in church use is now a seriously endangered species.

SAVE OUR PARSONAGES supports these remaining houses and encourages and advises those in the parishes who strive to preserve them. There is a feeling among laity and clergy alike that it is high time to acknowledge the importance of the historic parsonage in the life of the community.

Rectories and vicarages are part of our ecclesiastical heritage, just as much as churches and the Book of Common Prayer, and like them they are major resources for parishes. Their heritage significance is matched by their practical value. They are focal points for parish life in a way that newer houses cannot be.

If you can support us in our efforts please become a member. Our annual membership subscription is £15. Group memberships from parochial church councils or dioceses are welcome (additional £10 suggested). Members automatically receive our annual newsletter and an invitation to join us for our tours of traditional parsonages in different parts of the country. Donations are also much appreciated.

We would like to hear from you even if you are unable to contribute. Contact Anthony Jennings at Flat Z, 12-18 Bloomsbury Street, London WC1B 3QA.

E-mail: ajs Jennings@hotmail.com

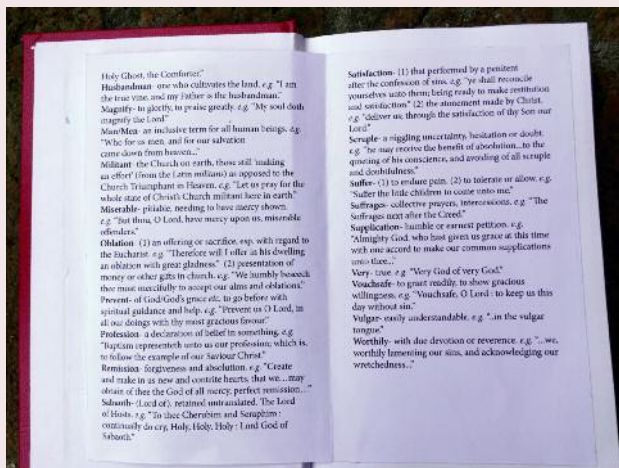
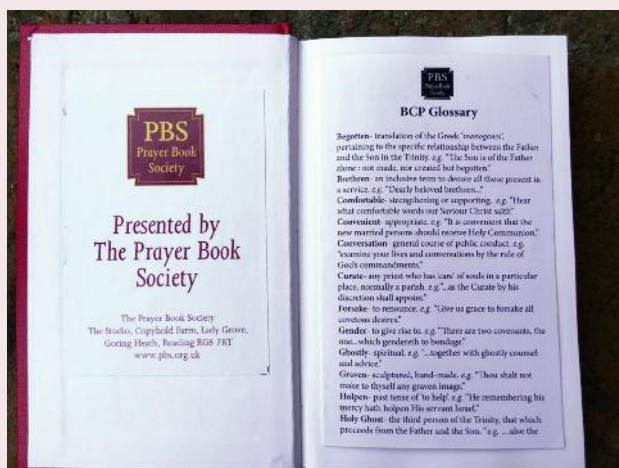
Website: www.saveourparsonages.co.uk

Co-ordinator's column

John Service

BCP Glossary

A version specifically designed for the purpose has been placed in each copy of the BCP given to new ordinands who started training in September. Other versions can be created for different purposes, e.g. for distribution to PBS members etc.



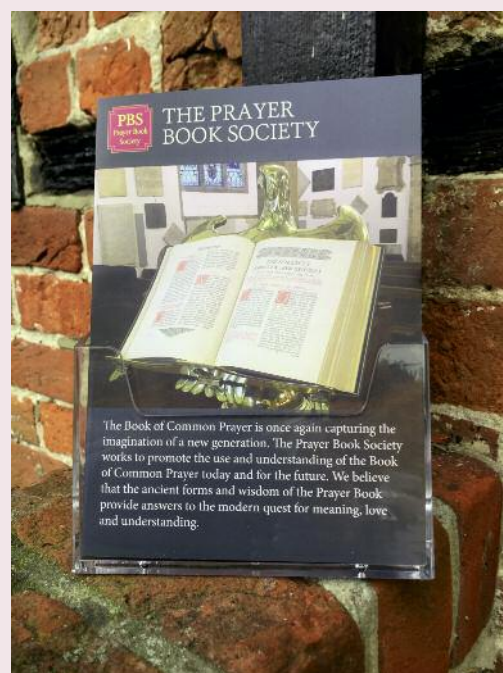
New Membership Wallets

Members are urged to request from the office a stand full of membership leaflets if they have permission to place them in a church. I have put in hand a major roll-out programme designed to place a supply of the wallets in every Corporate Member church and as many sympathetic churches (and potential new Corporate Members) as I can. To this end a database has been set up in the PBS office so that regular contact can be kept with these churches to facilitate replenishment of the acrylic stands and maintain contact with those who are existing Corporate



Members, as well as with those who are potential Corporate Members. Each acrylic stand (with a sticker attached with my contact details to order further supplies of wallets) contains ten membership wallets, the contents of which are as follows:

- the personal membership application form
- the 'Why the Book of Common Prayer' leaflet
- YouTube BCP services videos promotion sheet
- a photostat of the Co-ordinator's column from *The Prayer Book Today* to show potential members and Corporate Members the pro-active nature of the Society's work, especially with ordinands, clergy and readers etc.



Hail and Farewell: Changes on the Board of Trustees

The Annual General Meeting of the Prayer Book Society, at which the Chairman and Trustees are elected each year, took place at Girton College, Cambridge in September during the Annual Conference.

There were two retirements from the Board: **the Revd Paul Thomas**, until recently the Society's Deputy Chairman and a long-standing Trustee; and **the Revd Richard Hoyal**. Both have made significant contributions to the work of the Society, most recently in the online 'how-to' videos on conducting Prayer Book services, and will be greatly missed.

They are succeeded by **the Revd Dr Stephen Edmonds** and **the Revd Dr Daniel Newman**.

Stephen Edmonds (33) is from London, and began his calling as a Methodist Preacher whilst a student at the University of Kent at Canterbury, but



Stephen Edmonds
Photography: Gerry Lynch

was drawn to the Church of England through study of the Church Fathers and traditional worship at the cathedral. He further tested his vocation whilst working in London, and took an MA in Theology at Heythrop College, University of London. He read for Holy Orders in Cambridge, and took a PhD in Church History at Selwyn College, where he served as Gosden Scholar, enjoying Choral Evensong thrice weekly. He is Curate at St Bartholomew's, Sydenham in Southwark diocese and serves on the London & Southwark Branch of the Prayer Book Society. He enjoys visits to the West Country, opera, loose-leaf tea, good coffee, *The Spectator* and Radio 4. He is engaged to be married to Rosie in May next year.

Daniel Newman (31) grew up in Dorset and read Medicine at Brasenose College, Oxford, before being recommended for ordained ministry. Whilst training for ordination at Ridley Hall, Cambridge, he read for the Theological Tripos at Fitzwilliam College and took an MA in Christian Theology through the Cambridge Theological Federation and Anglia Ruskin University. He wrote his dissertation on the




affections in Calvin's Commentary on the Psalms. He served his title at St John's, Weymouth, and will shortly take up the post of Associate Minister at St John's, Woking. Daniel first discovered the Book of Common Prayer when he tuned into Radio 3 after Games at school and heard the Psalms being sung on Choral Evensong, and he grew to love it through services at Brasenose Chapel. Daniel is married to Brooke and they currently have four children, Cædmon, Jerome, Reuben, and Anastasia, whom he is trying to introduce the Book of Common Prayer.




Daniel Newman
Photography: Gerry Lynch

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Annual Conference 2016

September saw a return to Girton College, Cambridge for a varied and lively Annual Conference. There was a moment of anxiety when it was discovered that Rowan Williams was expecting to be with us on a different day from that scheduled; but goodwill and flexibility all round meant that the planned speakers were all able to be fitted into the programme, albeit not in the planned order!

This was the first year when the Conference took place from a Thursday evening to Saturday lunchtime rather than Friday to Sunday: the purpose of this was to make it easier for clergy and ordinands to attend, and the new timing appears to have been very successful. Overall attendance was well up this year, standing at 115 at the busiest time—an increase of almost 40% on the previous norm—and, while this was almost certainly due in part to the presence of the former Archbishop, this does not seem to have been the only factor.



Some of the younger Conference-goers

The opening speaker of the Conference on the Thursday evening was the Revd Dr Malcolm Guite, Chaplain of Girton College, who is also a singer-songwriter and a published poet specialising in sonnets. His talk, intriguingly entitled ‘Between the “Mag” and “Nunc”’: Evensong as an invitation to imaginative role play’ was based on his annual introduction to Evensong for new students, and was impressive in its combination of clarity and depth.

On Friday morning, the Revd Dr Lee Gatiss, Director of the conservative evangelical Church Society, addressed the Conference on ‘Cranmer on the Lord’s Supper: Evangelising a Liturgical People’, and emphasised the importance of the Prayer Book’s scriptural basis. He was followed by the

Revd Dr Nick Bundock, Vicar of St James and Emmanuel, Didsbury in Manchester, speaking on ‘Books, brownies and bonhomie: Didsbury rediscovers the BCP’. He described how—having had no Prayer Book worship at all for several decades—the parish had succeeded in reviving the flagging 9.00 a.m. service at St James and attracting young families through the use of the BCP, along with providing coffee after the service (accompanied by brownies, which turned out to be baked goods rather than 7-to-10-year-old girls). He displayed a photograph of members of the congregation waving to the Conference, to which of course Conference-goers responded by waving back for a reciprocal photo.



A question from the audience

The Annual General Meeting followed on the Friday afternoon. In the evening, the after-dinner speaker was the Rt Revd Graeme Knowles, formerly Dean of St Paul's, prior to that Bishop of Sodor and Man, who remarked on the Prayer Book Society's spirit of optimism.

The Revd Dr Cally Hammond, Dean of Gonville & Caius College, Cambridge, spoke on the Saturday morning on 'The Sound of the Liturgy', highlighting the ways in which the phrasing of the Book of Common Prayer contributes to its effectiveness as a means of communication. The proceedings were rounded off by the Rt Revd Dr Rowan Williams, Lord Williams of Oystermouth, Master of Magdalene College, Cambridge and formerly Archbishop of Canterbury. Dr Williams' topic was "'Prevent us, O Lord...': What the Prayer Book says about going where God has gone', and he reminded those present that mission is not a human endeavour which can succeed or fail, but an action of God in which we participate.

Each day of the Conference was framed by worship with hymns; but, since the Conference was not taking place on a Sunday, it had been decided to reduce the number of fully sung services to make way for an additional speaker. Compline was sung after dinner on the Thursday. On the Friday, a choir made up of people attending the Conference supported the congregational singing of the responses and canticles at Evensong, while a smaller group of singers contributed an anthem. The preacher was the Revd Jim Robinson, Curate of St Wulfram's, Grantham, whose baby son, Aubrey, provided occasional congregational participation, to the delight of those present.



Cally Hammond addresses the Conference



Practising the organ before the service

The Conference was greatly enhanced by the presence of a record total of over twenty bursary candidates, most of whom were young, including a number of clergy, ordinands, and young people discerning a possible future vocation to ordained ministry. They spoke of how the Conference had greatly encouraged them, and how much they had appreciated the opportunity provided by the bursary scheme. These bursaries have been funded by generous donations from members of the Prayer Book Society, to whom we

are most grateful.

Thanks, as ever, go to the Conference organiser, Mrs Rosemary Hall, for her unfailing thoughtfulness and attention to detail. Also deserving a special mention are Hilary Rudge and the Revd Richard Hoyal, who organised the Conference services; Benjamin Tyler, who took charge of the music; and Kaz French from the PBS office at Copyhold Farm, who set up and manned the ever-popular PBS Trading bookstall.

Next year's Conference will run from Thursday, 7th to Saturday, 9th September 2017,

again at Girton: please put the date in your diary now!

Prudence Dailey
Conference photography: George Redgrave



The Conference waves back to Didsbury

The following letter was received from Fergus Butler-Gallie, an ordinand at Westcott House who received a bursary to attend the Conference:

Madam Chairman

I am writing on behalf of those of us who received bursary places to this year's Prayer Book Society Conference. I was wondering whether you would be so kind as to pass on our most sincere thanks to those who so generously contributed to the fund that made our attendance possible. I genuinely believe we are on the cusp of a change in attitude and use of the Book of Common Prayer. Younger people in the Church, both laity and ordinands such as myself, are discovering the Prayer Book, its elucidation of doctrine, and the beauty and depths of its liturgy for the first time and with new enthusiasm. Being able to attend the Conference was an opportunity to grow in knowledge, experience, and fellowship. I have no doubt that as each of us returns to our respective preparations for ministry and engagement with the life of the Church, we will take lessons learnt, friendships made, and, above all, a rejuvenated zeal for the cause of the Prayer Book with us. Such an opportunity and the benefits reaped would have been impossible without the generosity of those who gave towards the bursary fund. Just as we are grateful to previous generations for their safeguarding of the Prayer Book tradition, so too we now offer our gratitude for their financial aid, which has enabled a new generation to bring the wonders of the Book of Common Prayer to generations to come. Please pass this most hearty thanks to those who gave so generously.

Yours sincerely
Fergus Butler-Gallie

We will, of course, also be repeating next year the bursary scheme, which is open to clergy, ordinands and anyone under thirty, and entitles recipients to attend the full residential Conference for only £50. Donations to the scheme will also be very gratefully received.

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Correspondence

Sir

On Saturday, 10th June, a Thanksgiving Service was held in St Paul's Cathedral in London to celebrate The Queen's ninetieth birthday. While the pageantry was, as ever, of a tremendously high standard (albeit The Queen did arrive ten minutes late) and the music was, as expected, of exemplary quality, the content of the service left, in my humble opinion, much to be desired. Why, oh why, must the liturgists who design these national services insist that every visiting cleric, of whatever faith, must be somehow involved? Why must they include what I can only call 'entertainment', in the form, in this case, of a rather boring piano recital and a long diatribe from the nonagenarian author of the Paddington Bear stories?

The Queen is Supreme Governor of the Church of England. Why can she not have had the simplicity of an offering of Choral Mattins from the Book of Common Prayer? The hymns could have been the same; the Jubilate Deo was already included; Psalm 139 could have been sung by the combined choirs; the same anthems could have been included; the same sermon preached and the same blessing given (although Mattins should end with the Grace). The Old Testament lesson could have been Joshua 1: 1-10, or Proverbs 8: 1-17, those suggested in the Prayer Book for the Accession Service for the reigning monarch. The intercessions could have included the Prayer for The Queen's Majesty, the Prayer for the Royal Family and the Prayer for the Clergy and People, all rounded up with the General Thanksgiving. Instead, it suffered from the unedifying spectacle of representatives of Christian denominations and world faiths gathering around the nave altar to repeat the mantra, 'We give thanks and praise.'

A service of Choral Mattins would have been a most fitting act of worship for such an auspicious occasion. I am sure that The Prince of Wales, Royal Patron of the Prayer Book Society, would have happily concurred with this sentiment.

Yours faithfully
David Fuller

Patteson's Cross Memorial

In the geographical heart of East Devon, Patteson's Cross is the location of a unique memorial to

Bishop John Coleridge Patteson. Bishop John Coleridge Patteson was an assistant to Bishop Selwyn in his missions to the Pacific Islands and was martyred on 20th September 1871. The cross is adjacent to the old A30 London to Penzance road where it crosses the Ottery St Mary to Feniton road. Originally known as Spence Cross, its name changed to Patteson's Cross after the erection of the monument in 1873. The appellation is used nowadays for both crossroads and monument. With its prominent location it has become very useful when giving directions to drivers, but its value in historical terms is far greater. I should like to make your readers aware of the current project to refurbish the monument and restore it to a state in which we can take pride.

The memorial has received no attention during the past twenty-five years, and its condition shows increasing signs of deterioration. A local resident brought this to the attention of the Ottery St Mary Heritage Society, one of whose objectives is the preservation of structures of historical interest within our parish.

Whilst trying to identify ownership, or responsibility for maintenance, of the monument (with no success!), a gratifying level of interest in the venture was expressed, so the Society undertook to organise a self-funding refurbishment programme. It is planned to cleanse the monument thoroughly, do minor repairs to brick and stonework, replace a section where the inscription has been eroded, highlight all inscriptions in black paint and re-paint the protective railings. It must be stated that this project is a one-off initiative by the Society, and does



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not imply ownership or responsibility for future maintenance.

As the monument is Grade II Listed, the appropriate Listed Building Consent has been obtained. The minimum funding required is £5,500, of which two thirds has been received or pledged. Further fundraising included a social event at Feniton Parish Church on 23rd September. A short film was shown, made by the Blue Peter producer Alex Leger during the visit this year to the Solomon Islands with members of the Melanesian Mission UK. This is the real legacy of Bishop Patteson, and the memorial provides a tangible reminder of his life—a place that all visitors from the Pacific Islands in particular want to see. I should be delighted to assist any of your readers who would like: further information on the project; to visit the memorial sometime; or to make a contribution towards the cost of this project.

Thank you,
Chris Saunders, Hon. Secretary,
Ottery St Mary Heritage Society
Tel: 01404 812962

E-mail: c.saunders41@btinternet.com

A note of sincere thanks to you for including news of our Restoration Appeal in the last issue of the magazine; it resulted in a number of most kind donations for which we are extremely grateful. As with most projects of this kind, costs have increased as extra work has been discovered once the scaffolding was erected and the craftsmen began their work.

We would welcome your continued prayerful support as we seek to restore this ancient building, believed to have been built at the direct orders of Archbishop Thomas Becket, so that it remains our best mission tool to promote the Kingdom of God in the

county town of East Sussex. www.st-thomas-lewes.org.uk

With blessings,
Trevor Butler, Churchwarden,
St Thomas à Becket Church, Lewes

In the next two or three months I will be moving out of London, so have been sorting out my possessions. One of the most cherished items is the Book of Common Prayer given to me by my godmother in March 1944 when I was fourteen. Slipped into it is a small, yellowing cutting from the letter page of *The Independent*. It reads as follows:

Olivier's Prayer Book

Dear Sir

When in 1979 I was looking for signatures to a petition asking for the continued use of the Book of Common Prayer, I wrote to Laurence Olivier reminding him of his early years as an acolyte at All Saints, Margaret Street, W.1. I received a reply which looked as if devised maybe by a protective secretary, pointing out that it was impossible to put a signature to all the good causes soliciting his support. This letter was then crossed out in a couple of exuberant strokes with the words: 'I'll sign!'

It was the Book of Common Prayer which rested on his coffin last Friday.

Yours sincerely
David Martin
Woking, Surrey
15 July (1989)

From Barbara Cooper, a long-standing member of the PBS

Cranmer Awards 2017

Schoolchildren across the country are choosing prayers and readings from church services in the 1662 Book of Common Prayer as they prepare to take part in the annual Cranmer Awards competition. The contest—held annually since 1989—encourages awareness and understanding of the Prayer Book created by Thomas Cranmer, Archbishop of Canterbury during the Reformation.

Last year more than 300 pupils aged between 11 and 18 took part in regional heats before twenty-eight finalists competed to share £1,000 in prize money. Each winner also received a certificate and a copy of the Book of Common Prayer.

The venue for the national finals and awards ceremony on Saturday, 25th February 2017 will be The Old Palace in Worcester. Prior to the event the finalists

will have memorised their chosen passages so that they can speak them by heart in front of an audience of more than 100, comprising parents, teachers, clergy and members of the Prayer Book Society.

The competition attracts huge interest every year, reports Prudence Dailey, Chairman of the Prayer Book Society: 'Many young people are struck by the beauty and relevance of the Prayer Book's language and the way it has influenced writers like William Shakespeare whose plays contain numerous Prayer Book-inspired lines.'

Schools and churches wishing to nominate children to compete in regional heats are asked to contact the office at Copyhold Farm, call 0118 984 2582, e-mail pbs.admin@pbs.org.uk or visit www.pbs.org.uk.

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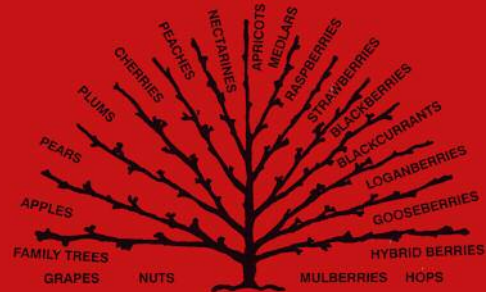
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News from the Branches

Blackburn

The Blackburn Branch Festival: On 14th May 2016 we marked the end of an era. At the AGM that afternoon Mr Neil Inkley stood down as Hon. Secretary and Treasurer after exactly thirty years in office. Increasing immobility, rather than age itself, dictated this decision. This was the Branch's 31st festival, going back to 1986, and Neil had arranged the last thirty.

The Eucharist in Blackburn Cathedral was celebrated by Canon Dr Ian Stockton (Canon Chancellor), the Epistle was read by the Ven. Michael Everitt (Archdeacon of Lancaster) and the Gospel was read by the Revd Dr Mike Kirby (Cathedral Curate).

The preacher was Canon Steven Harvey, preciously a Branch member when he was Headmaster

of Bury Grammar School and now a Residentiary Canon of Newcastle Cathedral.

The service was sung by Octavius and began with Parry's 'I was glad', without the Vivats as The Queen was not present.

After lunch and the AGM Neil Inkley marked his retirement by giving the customary afternoon paper. He looked back over these thirty years, during which he had also been a Vice-Chairman of the Society, editor of its Newsletter and Chairman of the Branches Representative Council.

He observed what had happened to our Liturgy over these years (and a little longer), sought out some of the reasons and suggested what our members could do to make things a little better.

Emphasising that individuals,

who might consider themselves powerless, could make a difference, he ended with the words 'Many a large door swings on very little hinges.'

Lord Clitheroe presented Neil with a book token to which the members working with him had subscribed. As well as the Blackburn members present there were old members from Carlisle, Liverpool, Chester, Newcastle and York. The Bishop of Blackburn was in attendance and he paid his own tribute to Neil. The day ended with Choral Evensong led by Canon Andrew Hindley (Canon Sacrist). The carefully chosen last hymn was 'Lord for tomorrow and its needs I do not pray...just for today'.

The next Branch Secretary in Blackburn is Christopher Norton, previously Minutes Secretary.


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Coventry

The Branch's summer Evensong was held at Sherbourne on 7th May, where we were grateful to the Revd Neil Patterson who both officiated and preached. The Oken Singers in their last outing sang for us as beautifully as ever.

There was a crowded attendance at Aston Cantlow for the AGM and annual supper, the latter the glorious result of the work of many members, and—an innovation—members crossed the road to the parish church at the end of proceedings and said Compline.

In June the Society was privileged to visit the much-timbered Lord Leycester Hospital, Warwick's Tudor showpiece, the home for eight fortunate retired servicemen. The tour was made sparkling by our guide, the Master, Lt Col Gerald Lesinski. Afterwards we said Evensong in its chapel which sits over the town's west gate.

There was another good turnout at the Chairman's tea kindly held at her house in August. Afterwards members went to the adjacent parish church where Evensong was said. The Revd David Pym kindly officiated at the last three services.

Exeter

We report the death on 7th August of Mrs Joan Urwin, who was Branch Secretary from May 1992 to July 2007 and Branch President for nine years until her death. We give thanks for all her dedicated work and support both for the Branch and the Society. Joan will be remembered by many long-standing members of the PBS. She was involved in its formative period and she identified with all the orthodoxies of the Church of England. She was always firm but had a manner which did not require her to be

strident. She was an intrepid traveller and some said that she was 'Patron Saint of National Express'. Widow of the late Revd Preb. F. O. Urwin, she was interred in the churchyard of St Thomas of Canterbury, Doddbrooke, a former parish of her husband. R.I.P.

On Wednesday, 18th May a Service of Mattins was held at St James' Church, Avonwick, South Brent by kind invitation of Mrs Marigold Seager-Berry. The Branch Chairman, the Revd Preb. Paul Hancock, officiated and preached. Fr Antony Woodason read the First Lesson. Everyone then met up at the Avon Inn for lunch afterwards.

Saturday, 18th June at the Wickham Hall, Bovey Tracey, saw the Branch AGM where members welcomed South West Regional

Trustee, Mr Dick Wilkinson, as speaker. His address was on 'The Prayer Book Society Today', and amongst other points he talked about the revival of interest in the BCP with students and ordinands, reflecting an increase in support for Choral Evensong. He was duly thanked by the Chairman.

Tea was served, followed by Evensong conducted by Mr Paul Colman (Reader) at St John's Church, Bovey Tracey by kind permission of Fr Gregory Stanton.

Lincoln

On Saturday, 24th September members joined the congregation of St Augustine's Grimsby for a service of Choral Evensong. Afterwards there was an opportunity to view the collection



of Bibles and Prayer Books belonging to the vicar, Fr Edward Martin. Among the treasures were a Prayer Book from 1629 and one from 1728 bound up with a Bible which was pocket size.

London & Southwark

The Revd Dr Stephen Edmonds (Curate, St Bartholomew, Sydenham, Southwark), who preached at the 2015 Society Conference, was ordained to the priesthood this July. He requested to offer his first celebration of the Holy Communion for the Feast of St Thomas the Apostle according to the Book of Common Prayer. Another member of the Society, and former attendee of the Conference, was the Revd Dr Thomas Plant (Vicar, St Michael, Old St Pancras, London) who assisted as deacon of the rite (to the left).

Norwich

AGM and Visit to St Mary's Attleborough, 16th June 2016: The Branch struck gold for the second time this year with our visit to this beautiful church, officially The Church of the Assumption of the Blessed Virgin Mary, standing in the centre of the market town of Attleborough, a position it has occupied for worship for a considerable time, Saxon foundations having been discovered.

The available church leaflet states 'You are warmly welcomed to our church' but this proved to be an understatement in our case. The June edition of the Parish Magazine 'The Link' devoted a whole page to the Prayer Book Society, its history and imminent arrival in Attleborough. Members attending included our PBS Regional Trustee, Nicholas Hurst, always a popular visitor. We were given the use of the Church Rooms for our AGM, which was



followed by a tour of the church, tea and the most magnificent weekday Sung Evensong. Our hosts were even so kind as to say that it was a treat for them as well to have this special weekday service.

The church itself has so much of interest that space only allows the mention of a few items. The Rood Screen catches the eye immediately, dated around 1500 and stretching across the nave and both side aisles, a width of 52 feet. Above the screen is part of a wall painting, also dated around 1500, and a pair of ancient windows. There is a pulpit with carving attributed to Grinling Gibbons, stained-glass windows of interest, an alms box that would have given trouble even to the Hatton Garden raiders and an ancient coffin lid set in the floor with a cross design in the form of a pair of battle-axes.

The Branch is indebted to so many people for our visit—among them our host, the Revd Matthew Jackson, who conducted the service, and the Revd Richard Stanton, his curate. The organist and choir were excellent. Our guide to the church gave us much valuable information and a

smiling lady helper handed out piping hot cups of tea with biscuits. Many thanks to all involved and—for anyone reading this who can visit Attleborough—do look round this lovely church and attend a service if possible.

Oxford

Parish Visits:

Several times a year committee members visit local churches using the BCP to give them our support. Sometimes these visits are unannounced but on Sunday, 1st May Branch Chairman Geoffrey Horne and Secretary John Dearing attended Evensong at a church which had requested such a visit. This was the church of St Lawrence, Tubney, near Oxford. We received a warm welcome from the vicar, David Pickering, and the small congregation, and left some PBS literature. Following the service, rather than a sermon we heard a lecture on Ecology and the Bible by parishioner Prof. Jeff Burley from Oxford, who also played the organ. The folk at Tubney would welcome worshippers in the locality who share their love of the BCP, which is used exclusively at St Lawrence's. The church also has

another claim to fame. It is the only Anglican church designed by the great Roman Catholic architect Augustus Welby Pugin.

AGM:

Our AGM was held at St Mary's, Winkfield, near Bracknell, Berkshire, on 3rd June. Officers and committee members were re-elected with the exception of the Revd Jason St John Nicolle and Mr Stan Hope who retired from the committee, with the Revd Andrew Montgomerie and Mr John Service volunteering to join it. Following the formalities, a paper entitled 'Theological Amnesia' by the Revd David Harris, Deputy Chairman of PBS, was read by Branch Secretary John Dearing, as the author had been prevented from attending. The afternoon concluded with tea provided by the Church, and Evensong conducted by the newly appointed vicar, the Revd Huw Mordecai.

Royal Birthday:

During the weekend of HM The Queen's official birthday local members attended a royal celebration at St Bartholomew's Chapel, Goring Heath. This is the chapel of Allnutt's Almshouses and it is a corporate member of the

PBS. The day commenced with said Holy Communion at 11.00 a.m., continued with a concert and afternoon tea, and concluded with sung Evensong where the preacher was the Ven. Martin Gorick, Archdeacon of Oxford. The lessons were read by PBS members, and before the service Branch Chairman Geoffrey Horne presented a superior copy of the Prayer Book to Stan Hope who had retired after nearly ten years organising the Branch heats in the annual Cranmer Awards. The weather was pleasantly warm and members appreciated our continuing association with St Bartholomew's and its chaplain, the Revd Peter Dewey.

Presentation of Prayer Books:

On Wednesday, 29th June Branch President the Revd Dr Roger Beckwith and Chairman Geoffrey Horne attended Ripon Theological College, Cuddesdon, near Oxford, to present Prayer Books to twenty-four ordinands to be ordained deacons. In addition, each candidate received the PBS special eraser which the Chairman suggested would be useful to those who wrote their sermons in pencil! This is an annual event for the Branch and much appreciated

by the diocesan authorities.

Geoffrey Horne made a brief speech about the Society, pointing out the immense value of the Prayer Book in Anglican church life and expressing the hope that it might be used more regularly at main services.

Summer Outing:

The Oxford Branch's annual summer outing took place on Saturday, 9th July with a visit to Pinewood Film Studios at Iver Heath in Buckinghamshire. We had a very interesting tour of the extensive site, with buggy transport provided for those who needed it. For security reasons it was not possible to visit any of the current film sets but we saw one building where the set had recently been dismantled and a television studio set up for the National Lottery draw. We were also shown the enormous water tank with backing screen used for sea-going shots. There was even a pit into which stricken ships could sink! Also of interest was the admin building where 'Oscar' statuettes and other memorabilia from the film world were on display. Following the tour we enjoyed tea and Choral Evensong at St Margaret's, Iver Heath hosted by the vicar, the Revd Andrew Montgomerie, our regional trustee and recently elected committee member, who also devised the afternoon with our long-serving bulletin editor and lay minister at St Margaret's, John Mitchell.

Winchester & Portsmouth

Annual Parish Gathering of the East Winchester benefice:

At 3.00 p.m. on Sunday, 26th June our rector, the Revd Canon Paul Kennedy, took the service of BCP Evensong at St Andrew's Church, Chilcomb, Hampshire. The Bishop of Basingstoke,

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Ian Woodhead
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the Rt Revd David Williams, preached a moving and thoughtful sermon; our parish organist and small choir provided an anthem and led the singing of three traditional and much-loved hymns.

Seventy-three people crammed into our little Saxon-Norman church, set on a hill in deep countryside. They came from the

village of Chilcomb, from other churches in the benefice, and from Winchester City. There were people on holiday brought by friends. The flowers were beautifully arranged by local ladies.

After the service we all went to the Gathering, held in the garden of the Manor House, Chilcomb by kind invitation of the Chairman of

the Friends of St Andrew's, Lt Col Mark Dillon, and his wife Lucy. There was a traditional tea, with homemade cakes and a raffle, and as many young people as old took part.

It was all very English, and somehow healing after the bitter divisions of the referendum a few days earlier. And the rain held off until it was time to go home!

Retreating with the Prayer Book

In December in Lincolnshire

Edenham Regional House is again hosting an Advent retreat using the Book of Common Prayer in worship and prayer. This will take place from Monday, 5th to Friday, 9th December at Edenham in south Lincolnshire (three miles from Bourne). The conductor will be Canon Andrew Hawes and his theme will be 'Isaiah the Great Spiritual Director'.

Log fires ensure a warm time will be had by all. The suggested contribution towards the cost is £175. Contact 01778 591358 or edenhamoffice@gmail.com.

During summer in the Yorkshire Dales

For many years the Anglican Association has organised a retreat at Parcevall Hall in the Yorkshire Dales. The Association was established in 1969 to be an advocate for Anglican Theology, Liturgy and Spirituality, and the retreat, which enjoys the use of the Prayer Book and the Authorised Version in all its worship, is one expression of its work. The retreat is



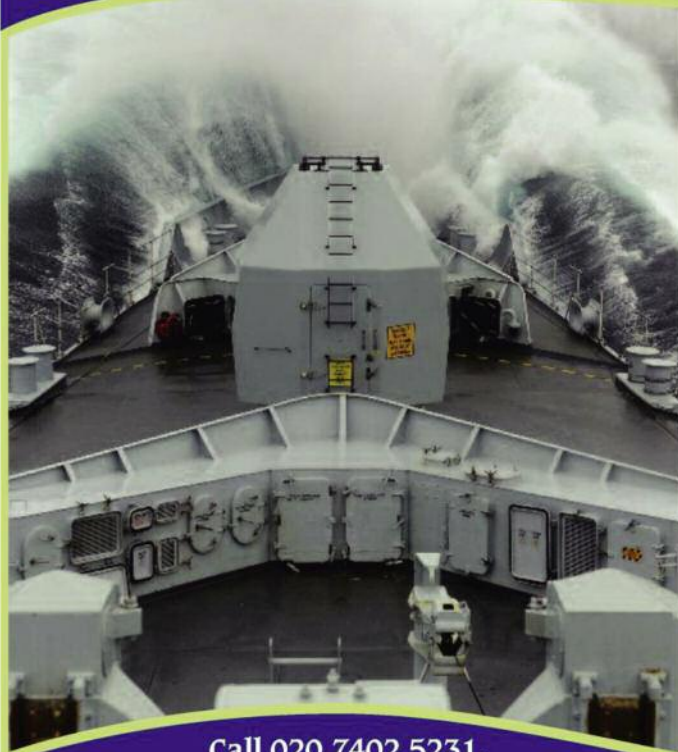
open to all and takes the form of a traditional silent retreat with addresses.

Next year the retreat is from Monday, 5th to Friday, 9th June and will be conducted by the Revd Preb. Bill Scott, who was until recently Sub-Dean to the Chapel Royal.

For full details please apply to Mrs Rosemary Hall, 23 Beatty Avenue, Jesmond, Newcastle upon Tyne NE2 3QN, telephone: 0191 285 7534, e-mail: Hallrosyhall@aol.com. 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 by narrow country lanes. Those not travelling by car will need to take taxis from Skipton Railway Station and return. The cost for the retreat will be £270, and successful applicants will be requested to send a £50 deposit if a place is available.



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Forthcoming Events

Coventry

Saturday, 26th November: Branch Advent service based round the Advent collects with Advent hymns. Warwick School Chapel, 2.30 p.m.

Oxford

Saturday, 10th December 2016, Advent Carol Service with Advent Collects and suitable lessons, 3.30 p.m. at St Michael at the North Gate, Cornmarket, Oxford, followed by refreshments.

Tuesday, 21st March, 2017, Annual Commemoration of the Martyrdom of Archbishop Thomas Cranmer.

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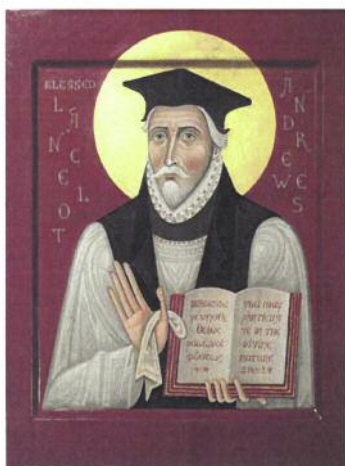
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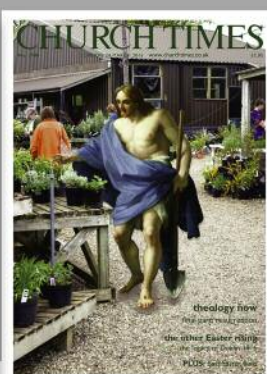
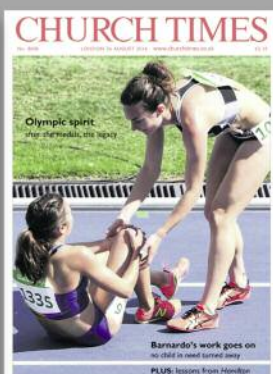
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