

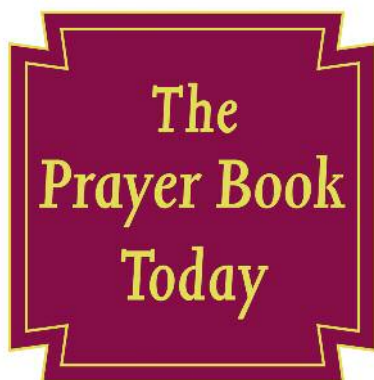
Michaelmas 2018

The
Prayer Book
Today

ISSN: 2059-9528

- ❖ Conference Report
- ❖ Disposable liturgy?
- ❖ Prayer Book outreach

The Magazine of the
Prayer Book Society



Issue No. 9 · Michaelmas 2018
ISSN: 2059-9528

The Prayer Book Today

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All contributions, including articles, letters for publication, Branch news and notices of forthcoming events, should be sent to 'The Prayer Book Today' at the above address, or by e-mail to **tpbt@pbs.org.uk**

Submission by e-mail is preferred whenever possible. Electronic submission in editable format (such as Word® or RTF) saves the Editor a considerable amount of work. A short style sheet is available from the PBS office, and adherence to this is also very helpful in reducing the need for time-consuming subediting. We reserve the right to edit or amend contributions.

Advertising Manager:

Ian Woodhead

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Produced & printed by SS Media Ltd

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Registered in England No. 4786973
Registered Charity No. 1099295
Isle of Man Registered Charity No. 952
Registered office: The Studio, Copyhold Farm, Goring Heath, Reading RG8 7RT

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Website: **www.pbs.org.uk/online-shop**

Cover image:

Tivetshall St Margaret, Norfolk

Photograph:

Simon Cotton

The deadline for contributions for the next issue is:

Friday, 11th January 2019

(preferably typed or electronically submitted)

Publication date:

Friday, 22nd February 2019

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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Annual Conference 2018

Returning to the Royal Agricultural University in Cirencester for the first time since 2014, this year's Prayer Book Society Conference took place from Thursday, 20th to Saturday, 22nd September. The Conference was completely sold out with a record number of almost 130 people attending, and it was good to see many new faces along with the familiar ones.

The Conference theme was 'What has the Book of Common Prayer ever done for us? How the Prayer Book shaped our culture, and why we still need it', and the programme followed the usual pattern of addresses interspersed with Prayer Book worship in the University's attractive Victorian chapel. We were delighted to secure as our first speaker, on the Thursday evening, the well-known philosopher Sir Roger Scruton, who spoke about the language of



Morning Prayer

the Book of Common Prayer and the many ways in which it has left its mark on English idiom.

On the Friday, the newly ordained Curate of Spalding, the Revd Dr Evan McWilliams, spoke on 'Style and Substance: The theological battle behind Anglican Good Taste in the mid-twentieth century', examining the relationship between architecture and theology. He was followed by Dr Andrew Gant, sometime organist, choirmaster and composer at Her Majesty's Chapel Royal, who addressed the relationship between the Prayer Book and the Anglican musical tradition.

The afternoon was taken up by the Society's Annual General Meeting. The after-dinner speaker was the Revd Canon Dr Alistair Macdonald-Radcliff, International Adviser to the Prayer Book Society of



The Chapel at the Royal Agricultural University
Photograph: Jill Mans

the USA on special projects, who has a background in promoting global dialogue between Islam and the West, and has previously served as Dean of All Saints' Anglican Cathedral in Cairo.

The final speaker, on the Saturday morning, was John Scrivener, Prayer Book Society Trustee, Editor of *Faith & Worship* and one-time bookseller, who now lectures part time in English Literature in the Continuing Education Department at Liverpool University. He highlighted the frequent appearance of the Book of Common Prayer in classic literary texts.

The proceedings were framed by the opening sung Evensong on the Thursday, and the closing Sung Mattins and Litany on the Saturday (with the addition of sung Compline on the Thursday, said Morning and Evening Prayer on the Friday, and said Holy Communion first thing on the Saturday); and the lusty (and tuneful) singing of the congregation was a delight. The Thursday evening preacher was the Revd Dr Adam Dunning, Senior Chaplain of Cheltenham College.



The PBS Trading bookstall in action

In recent years, the introduction of the Conference bursary scheme has enabled clergy, ordinands and young people under thirty to attend when they would not otherwise have been able to afford, and the Conference was enhanced by the presence of approximately twenty young people, who helped to provide reassurance that the Prayer Book Society and the Book of Common Prayer both have a secure future. A number of those who were not previously members have now joined.

It is impossible to list here all those whose efforts went into making this year's Conference a resounding success, but a special mention is owed to the Revd Dr Daniel Newman and Miss Hilary Rudge,



Evan McWilliams (*right, wearing dark grey jacket*) in conversation



John Scrivener gives his address



Sir Roger Scruton with his wife, Sophie



Andrew Gant prepares to respond to a question



The after-dinner speech

who organised the worship; and above all to Mrs Rosemary Hall, the overall Conference organiser, whose kindness, care and attention to detail could not be bettered.

It is hoped that, in due course, the Conference talks will appear in *Faith & Worship*. In addition, thanks to the efforts of volunteer Chris Widdows, for the first time this year the talks have been videoed, and will be made available on YouTube and via the Society's website: details of these will appear in the next issue of this magazine.

Prudence Dailey

Photographs: George Redgrave (except where otherwise indicated)

The Prayer Book in Walmington-on-Sea

Michael Brydon

I find it really difficult to watch programmes which feature the clergy, because generally speaking the production is riddled with errors. One glorious exception in the BBC canon where church life is accurately represented is at St Aldhelm's, Walmington-on-Sea, somewhere on the East Sussex coast, where the Revd Timothy Farthing is vicar. Walmington is, of course, the fictional setting for the BBC series *Dad's Army*, which entertained a nation in the 1960s and 1970s with the antics of the Home Guard. Captain Mainwaring, Sergeant Wilson, Corporal Jones and Privates Pike, Godfrey, Walker and Frazer created plenty of hilarity in their often heroic but usually misplaced endeavours. Into that mix came the over-protective mother of young Pike, the officious ARP Warden, and the vicar and vergers of the parish church.

The Golden Jubilee of *Dad's Army* falls this year, so I want to mark the anniversary by considering the use of the Book of Common Prayer in Walmington-on-Sea.

Church life of the period is pretty accurate because Frank Williams, who played the vicar, was and is a faithful churchman. He grew up as a boy singing Mattins and Evensong and later was exposed to what we used to call Prayer Book Catholicism at Ardingly College, John Keble Church and later All Saints, Margaret Street. In his autobiography he records how he became an 'advisor on most things ecclesiastical' and prevented all sorts of blunders such as the wrong-coloured stole for that occasion. Church life in Walmington would seem to be pretty middle of the road, with Mattins and Evensong as the primary sung services. It is not unusual to see the vicar in surplice, scarf and hood as he prepares for service.

The vicar's church, St Aldhelm's, had a fine musical tradition. This is appropriate for its dedication, since St Aldhelm (639-790), the first bishop of Sherborne, was famed for setting his devotional poems to music and performing them in public places. In Walmington, when there are no

recruitment forms for local defence volunteers, Sergeant Wilson has to use the choir recruitment form, whose initial question is to ask, 'Are you sound in the canticles?' They were very sound in the canticles at St Aldhelm's, since both Morning and Evening Prayer are clearly sung according to the Book of Common Prayer. In *The Bullet Is Not For Firing* the vergers complain about the Home Guard doing bayonet practice during evensong: 'blood-curdling it was, right in the middle of [the vicar's]...responses'. In the same episode we actually meet the church choir having a rehearsal in the vicar's office. It is obviously a good choir, with men and boys and ladies wearing those old-fashioned choir caps.



Frank Williams

Captain Mainwaring, even though he is married to the daughter of the suffragan Bishop of Clegthorpe, is not pleased to have his court of enquiry in the main hall disturbed by the singing of the morning canticle, the Jubilate Deo. After some argument the vicar agrees that the choir will sing something quieter and they go for the evening canticle, the Nunc Dimittis. Corporal Jones is quite overcome by the sound of it during the giving of his evidence and thinks he can hear 'angel

voices' calling him into the next life. Like the late Bishop Feaver of Peterborough he was obviously convinced that the language of heaven is that of Cranmer. As Jones puts it, 'If that is what it is like to go I like it.' Interestingly, in a later episode Jones seems to rework Cranmer's words, according to Foxe's *Book of Martyrs*, as he is about to be burnt at Oxford. Cranmer famously thrust the hand which had signed a document recanting of his errors into the fire first; Jones parodies this by saying that he would willingly put his hand into the fire for Captain Mainwaring. In the stage show musical of *Dad's Army* the vicar, vergers and warden also proclaim the blackout regulations to Anglican chant; sadly not one you will find in any official chant book, since the writers produced their own to gain a royalty from it.

The Prayer Book doesn't make provision for hymns, with the exception of the *Veni Creator* in the



Church of All Saints in Honington, Suffolk, the filming location used in *Dad's Army*

ordination service. They are obviously used to hymns, however, in Walmington. When Mr Hodges, the warden, has a narrow escape, the verger quotes from William Cowper's hymn of 1773 that 'God moves in a mysterious way His wonders to perform.' Indeed that hymn is one of the four selected by the vicar for a voluntary church parade, along with 'Lead Kindly Light', 'Rock of Ages' and 'Onward Christian Soldiers'. On this occasion we actually see the end of the parade service in the episode. The vicar has just finished preaching on the woman caught in the act of adultery, as described in St John's Gospel, and they stand to sing 'Onward Christian Soldiers'. It is swiftly discovered that Walker has stuffed the organ pipes with dead pigeons captured in Trafalgar Square as the feathers explode out of the pipes.

I know that some members of the Prayer Book Society feel strongly that Prayer Book services should be accompanied by lessons from the Authorised Version. At St Aldhelm's the big church Bible is chained up to the lectern, which suggests that it is an early edition. Even Private Walker, the spiv, recognises that the Authorised Version is a masterpiece. When Captain Mainwaring wants a Bible to take the oath on, Walker says that he can get him one and that 'it's the Authorised Version, no rubbish!' Private Frazer, the tight-fisted Scotsman, is also familiar with the Authorised Version of the Apocrypha as shown by his refusal to copy an obscene word scrawled on the vicar's spare harmonium; quoting from Ecclesiasticus 13:1, he pronounces that 'He that toucheth pitch shall be defiled.'

The Prayer Book has long been lauded for the fact that almost every word in it can be paralleled with a biblical passage. The Bible is often referred to in *Dad's Army*. Captain Mainwaring claims to have been like a voice 'crying in the wilderness' attempting to gain the War Office's attention. He is nonplussed when Warden Hodges suggests he tries to walk on water to reach the lighthouse. When Wilson is appointed a bank manager he is furious and unfairly denounces him as a 'Judas'. One would expect the verger to be familiar with the scriptures and he cites a paraphrase of our Lord's words to those defending him in the Garden of Gethsemane (Matthew 26:52) that 'He that liveth by the sword shall die by the sword.' On discovering that Mainwaring wants to count money in the hall he says that they should be driven out like the moneychangers (Matthew 21:12-13, John 2:13-16). Jones, when under the influence of tonic wine and trying to rethread a flagstaff, mangles his scriptural quotation about the camel passing through the eye of a needle (Matthew 19:23-26, Mark 10:24-27, Luke 18:24-27) to refer to 'the camel of an eye'.

In *The Showing up of Corporal Jones*, Captain Mainwaring does question the vicar's patriotism on discovering his wireless is tuned into German radio. He is also concerned by his seditious sermon on the parting of the waves, which he thought was unhelpful, with Hitler poised on the other side of the English Channel. The vicar, however, is thoroughly patriotic and clearly takes seriously the Prayer Book call to pray for both King and state. In *A Soldier's Farewell* Captain Mainwaring punishes the platoon for

failing to stand for the National Anthem, at the cinema, by making them listen to it whilst standing to attention in the hall. The vicar naturally rises to his feet in his adjoining office the moment he hears the strains of it. We discover in *Battle Of The Giants!* that he was an army chaplain, since he was entitled to wear the Mons Star, Victory and Service medals from the First World War. As a padre he would have been very familiar with using the Army Prayer Book, which offered truncated versions of Prayer Book services for parade services.

The Walmington-on-Sea platoon does go to church to worship in numerous episodes. Sometimes they aren't keen; even the gentle Godfrey complains that the vicar's sermons go on too long. In reality the relationship between the Church and the Home Guard, as illustrated by the discussions of the Archbishops' War Committee, wasn't always harmonious. As Edward Carpenter writes, 'These excellent "part-timers", immortalised in the television series *Dad's Army*, did not always find obedience to directions from higher authorities easy and were not beyond paying off scores against an unpopular vicar. One subject relating to their training which remained a bone of contention was the use of Sunday morning for this purpose.' The relationship between the vicar and the Walmington platoon certainly has its ups and downs, but occasional worship does seem to be part of life for everyone, and the Prayer Book words work their way into the platoon's everyday comments. Wilson parodies the evening collect when he explains that the vergier is painting the office ceiling, so he can 'lighten their darkness' with whitewash. Likewise, when Wilson intones the warning of a gas attack in a parsonic voice, Mainwaring accuses him of making it sound like the litany. Even the ungodly Walker has picked up how to chant the versicles and responses as he mockingly intones 'Let us pray' at Warden Hodges who is kneeling to demonstrate a smoke test. They are all used to handling the Prayer Book as shown by the vicar asking the vergier to hand out the Prayer Books at a simple open air service he was about to conduct in the field.

We have a few references to other services in the series. There is at least one burial when we can see the vicar officiating at the graveside with what is obviously a Prayer Book. Although Harvest Festival is not a Prayer Book service there is the highly memorable outdoor Harvest Service when the potato wine has intoxicated the men and the singing of 'Come, Ye Thankful People Come' degenerates into a brawl. In the same episode Jones also shows his understanding of the Prayer Book marriage vow

when he talks about Mr Godfrey wanting to plight his 'troth' as a young man. In the last episode, when Corporal Jones finally marries Mrs Fox, we celebrate an actual wedding; during the run-up Captain Mainwaring quotes the Prayer Book service when he cites the admonition 'Let no man put asunder'.

We know that the vicar prepares people for confirmation, since an incident with a barrage balloon leads to the postponement of the confirmation class. There are no overt references to Holy Communion, but we do know that the altar has candlesticks on it, which suggests that the sacrament is celebrated with a degree of seemly, but not extreme, ceremonial. In the 1971 film we also glimpse the 'decent basin', which the Communion service mandates for the collection of 'Alms for the Poor', when Captain Mainwaring and his men, disguised as members of St Aldhelm's choir, use it to smuggle in his revolver to overcome the Germans holding the townsfolk hostage.

Church bells also feature a lot. The Prayer Book mandates that a bell should be rung to let people know that Morning and Evening Prayer is to be said. In the film all the church bells are confiscated for the war effort with the exception of one. The vicar is most put out at losing the bells, since he is a campanologist, an enthusiast for the noble English art of change ringing. In *The Enemy within the Gates* we hear that the wartime ban on bells has seriously hit the vicar's income. He is no longer needed as the editor of the *Ring a Ding Monthly*, so the church hall phone has been cut off because he can't pay the bill.

If the vicar couldn't go ringing any more he was at least left with the church Troop of Sea Scouts, with the vergier serving as their skipper. The vicar 'just lives' for the Scout pantomime and goes to summer camp with the boys, and the presence of the Scout colours in the hall show that it is a church troop. Given the importance of Scouting in the life of the parish church it seems reasonable that both the vicar and vergier would have ensured that their troop all had copies of *The Church Scout's Prayer Book*, first published in 1913 but with new impressions in November 1939 and March 1941. It contains suggestions for Morning and Evening Prayer and the order for Holy Communion. The Church Scout's Prayer Book provision for private confession, in line with the visitation of the sick and the first exhortation of the Communion Service, landed Archbishop Davidson in hot water with the more Protestant members of the Church in 1913, but it stayed in. Mr Farthing was certainly familiar with the Prayer Book provision for private confession. When he rings Captain Mainwaring to say that he

wants to make a confession he explains that he doesn't mean that sort 'which is mostly for the RCs' but needs to own up to the whist drive clashing with the parade in the hall.

Is there anything deeper we can discern from what was meant to be a light-hearted and entertaining series? The answer is yes. In *The Test* Captain Mainwaring complains at the poor turnout at church parade. He reminds the men how during the Dunkirk evacuation crisis His Majesty The King called for a national day of prayer. The subsequent evacuation of Dunkirk facilitated by the miraculous mill pond calmness of the English Channel, Hitler's inexplicable halting of the German advance and the unexpected bad weather—which grounded the German Air Force—all played their vital part in the successful retreat to England. As Mainwaring put it, that day of prayer 'worked damn well'. Mainwaring was not alone in believing this; as a later commentator put it, the nation had prayed 'for a miracle to rescue the British troops encircled near Dunkirk. That prayer was granted.' Some say that it was all a coincidence but I would stress that I find that coincidences generally stop happening if I stop praying.

We might also dwell on the attitude of Captain Mainwaring and his men. Sometimes Mainwaring is imperious and not very kind and he can certainly come out with some ridiculous comments. For example he says that the lack of lobes to the ears is a well-known criminal trait, which seems unlikely when you consider that the Duke of Wellington of Waterloo fame, the Revd Robert Hawker who developed the celebration of Harvest Festival, and, if you believe some authorities, our Lord Jesus Christ himself were all without lobes! But when it comes down to it, Mainwaring, his men, the vicar, the verger and the warden all know that they are fighting for the preservation of England and Christian civilisation with in it. In *Knights of Madness*, the platoon plans a dramatic pageant in which St George slays the Nazi dragon, which illustrates beautifully their desire to see good triumph over evil.

In an early episode Winston Churchill comes to visit and the platoon provides a guard of honour. Churchill wasn't a regular churchgoer but he had a strong view of the importance of Christian civilisation and that the war was a struggle for its preservation. One only has to think of his 'Finest Hour Speech' on 18th June 1940: 'I expect that the battle of Britain is about to begin. Upon this depends the survival of Christian Civilisation.'

The principles of the Sermon on the Mount were what he believed in, and that meant that the whole panoply of Christian England from the Prayer Book to the Authorised Version was important. The Christian contribution to civilisation remains just as important today and it is worth striving for every bit as hard as the Walmington-on-Sea platoon once did.

The Revd Dr Michael Brydon is Rector of
Catsfield and Crowhurst, East Sussex.

Comings and goings on the Board of Trustees

It is with sadness that we say 'goodbye' to our erstwhile Treasurer, **John Wimpres**, who retired from the Board at the Prayer Book Society's Annual General Meeting on Friday, 21st September 2018.

John has served as Treasurer for fifteen years, first jointly with Ian Woodhead and subsequently alone, and (although having no formal background in accountancy) has ensured that the Society's finances (as well as those of our subsidiary company, PBS Trading Ltd) have continued to be well managed and healthy. In addition, he has been responsible for the management of the office staff at Copyhold Farm, and has made regular trips to the office from his home in Ripon. The Society is enormously grateful to John for his hard work over the years. He will be much missed.

We are happy to announce that the new Treasurer is existing Trustee **Paul Meitner** (who is a qualified Chartered Accountant).

In addition, we are delighted to welcome **David Richardson** back to the Board: David stepped down previously to pursue other projects, but has now returned, and resumes his former role of Director of Fundraising.

Finally, **Nicholas Hurst** is now an Ordinary, as opposed to a Regional Trustee. There are vacancies for Regional Trustees for the Eastern and West & Central Regions: if suitable candidates are identified, these may be filled by co-option (until the next AGM).

Time to retreat from throwaway liturgy

Philip Welsh

IT BEGAN with a trivial question: why am I allergic to the weekly service sheets that many churches helpfully provide? After all, they are an undeniably user-friendly single resource at a time of widespread unfamiliarity with Church of England worship.

For one thing, they consume a good deal of parish office time and a shocking amount of paper; and, for another, they give the impression that the Church's liturgy is something flimsy, provisional, and disposable—throwaway liturgy.

But there is something that touches a deeper nerve, whether we are given weekly sheets or seasonal pamphlets, and it presses on two issues: the way in which liturgical language works; and the Church's embedded clericalism.

COMMON WORSHIP marked a paradigm shift in C of E liturgy. Its various predecessors, from Series 2 to the Alternative Service Book 1980, had all provided a largely stable set of texts, with a manageable range of options for seasonal or discretionary use. *Common Worship* broke the mould, and offered instead a common structure, put together from a huge variety of options, both from the basic book and from the various supplementary volumes.

The motivation for this, in relation to the presumed needs of contemporary people, and to contending interests within the Church, is open to debate. The potential for seasonal enrichment is undeniable; yet, all too often, the result has been the restless over-use of the many optional texts, as if the congregation's attention needs to be perpetually captured by the unfamiliar.

Changing words do, indeed, hold the attention of the worshipper, but what they hold attention to is not the object of our worship but the pamphlet in our hands. We are not so much taking our place in worship as finding our place on the page. There is little chance for words to become known by heart, and held as part of corporate memory: the words in which we worship have moved outside us. The irony is that the Preface to *Common Worship* eloquently voices this concern: 'It is when the framework of worship is clear and familiar and the texts are known by heart that the poetry of praise and the passion of prayer can transcend the printed word.' It would be a brave vicar who put that to the test.

The other problem with throwaway liturgy is that it reinforces dependency on the clergy, and

assumes a high view of their liturgical good judgement. The congregation literally do not know what they are missing, and cannot be expected to know their way around the intricacies of *Common Worship's* multi-volume provision or online equivalent. They have been dispossessed. A service-sheet edited by the vicar, with everything they need to know that week, is no route to any sense of shared ownership of worship.

It is as if the gains of the Reformation have been put into reverse. The sixteenth-century print revolution helped to drive the Reformation, as wider possession of prayer books and Bibles underwrote a wider sense of ownership as church members. It seems that the twentieth-century print revolution, with all the possibilities of desktop publishing, is in danger of turning it back.

BUT help is at hand, and from an unexpected quarter. The Book of Common Prayer offers just the advice we need if we are to use *Common Worship* well, and it is to be found in its little-read, tiny-print Prefaces.

These deprecate the baffling complexity of previous liturgical provision and its local variations, with its 'multitude of responds, verses, vain repetitions, commemorations and synodals. . . Moreover, the number and hardness of the rules called the Pie'—the 35-volume almanac regulating the observance of feasts—'and the manifold changings of the Service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.' I am reminded that one of the early aids offered for sale to those using *Common Worship Daily Prayer* was a set of multiple ribbon-markers.

The Prefaces also assert the need for 'publick Liturgy' not to be dictated by individual whim, 'notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests than to the duty they owe to the publick'; and a warning against those 'addicted to their old customs' is balanced by a warning that 'some be so new-fangled, that they would innovate all things'.

'Decent order and godly discipline' is said to be compatible with 'The freedom of the Spirit', and,

indeed, the 1662 Prayer Book introduces what might be the original Fresh Expression of Church, providing an Order of Baptism for those of Riper Years, which 'may be always useful for the baptising of natives in our plantations'.

While we are colonising Fresh Expressions, we might appropriate another piece of jargon, 'mission-shaped church', to claim that the key to using Common Worship well is that it should be 'Prayer Book-shaped', characterised by simplicity of use, stability of text, and reticence in variation.

THE most fundamental aspect of being Prayer Book-shaped, however, is to do with memory, and our relationship to the language of worship. This is where we need to listen hard to the experience of Prayer Book conservatives, and, in fact, to get inside their head, because loyalty to the Prayer Book is about far more than fetishising Tudor prose.

Whatever else the Prayer Book stands for, the stability of its text has enabled people over time to internalise and make their own the words in which they worship God, in such a way that they enjoy a quite different sense of ownership of the liturgy than they can find in modern worship. These are the people's words in a book that most people have always owned for themselves, not words supplied by the clergy from their shelf of liturgical resources.

We cannot recapture the historical circumstances that enabled the Prayer Book to function as it has. But, unless we take to heart some of the lessons of the BCP, and come to have a prayer book that feels like the title deeds of church membership rather than a workshop manual for the clergy, we shall end up thinking that worshipping God is largely a matter of following a script.

Our pressing need, now, is not more new material, but to reduce our multifarious resources into a manageable range of well-tried options held in common, and to do this with Cranmerian radicalism and feel for liturgical language. In that way, we stand a chance, before it is too late, of relearning an older and a deeper way of taking part in the Church's common prayer.

The Revd Philip Welsh is a retired priest in the Diocese of London. This article first appeared in the Church Times, www.churchtimes.co.uk, and is reprinted by permission. For subscription information or a sample copy, please e-mail subs@churchtimes.co.uk.

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A new Vice-President

The Board of Trustees are pleased to announce that Mr Neil Inkley has been appointed as an honorary Vice-President of the Society. For many years Secretary and Treasurer of the Blackburn Branch, Neil Inkley was (in the days when the Society had two Vice-Chairmen in addition to a Deputy Chairman) Vice-Chairman (North), and was effectively the Prayer Book Society's convenor in the Northern Province. He was later the founder-Chairman of the Branch Representatives' Council, and continues to administer the Edith Matthias Prayer Book Trust Fund (which provides financial help for churches to buy copies of the Book of Common Prayer).

Gemma joins the team at Copyhold Farm

We are pleased to welcome Gemma Thatcher as a new Administrative Assistant working in our office at Copyhold Farm, joining Adrienne Syrett (Office Manager), Belinda Clarke (Bookkeeper) and Geri Brooksbank (Administrative Assistant). Gemma replaces Kaz French, who has moved on to pastures new. Her responsibilities include looking after PBS Trading so, if you place an order or make an enquiry about an item we stock, it is quite likely that you will deal with Gemma.

All the administrative staff work part time, and on different days. The office is open in the mornings from Monday to Friday (answerphone at other times).

Outreach with the Prayer Book

David Greenwood



The congregation at Christ Church

Kincardine O'Neil is a small village on Royal Deeside, but Christ Church, the only working church in the village, attracts people from many miles in every direction, drawn by a friendly welcome and liturgy that is becoming increasingly rare in Scotland. When I came to Christ Church, Kincardine O'Neil several years ago, the torrent of well-meaning advice from clergy began, most of it related to the idea that the congregation would never grow unless it abandoned Prayer Book services, hymnals, the organ, and even the pews. Strikingly, the alternative solution of getting out into the community and in the schools and telling others about our Lord rarely came up. We decided to own our uniqueness rather than apologise for it and, while reaching out in numerous ways, began doubling down by adding second services on some Sundays ... drawn from the Prayer Book. Attendance grew significantly. When we were ready to take the Gospel outside our immediate environs, we decided not to fix what wasn't broken, beginning an outreach service several villages away ... drawn from the Prayer Book. The site chosen was the historic chapel at Drum Castle, a separate

church building that was only occasionally used for weddings. Drum Chapel, which dates from the 1500s, was the primary place of worship for the Irvines of Drum, whose home this was since they were granted the land by Robert the Bruce in 1323. The National Trust for Scotland was delighted to have a congregation holding services in the chapel again after many decades and appreciated the historic nature of the service of Holy Communion from the Scottish Prayer Book. It has been our experience that it is actually the preaching of Christ crucified,

the good news of salvation, that is the primary draw, and that if congregations will gird their loins and get on with it, they will find that traditional liturgy was never the real impediment.

The Revd Dr David Greenwood ministers at Christ Church, Kincardine O'Neil.

Christ Church: <http://christchurchkon.weebly.com>

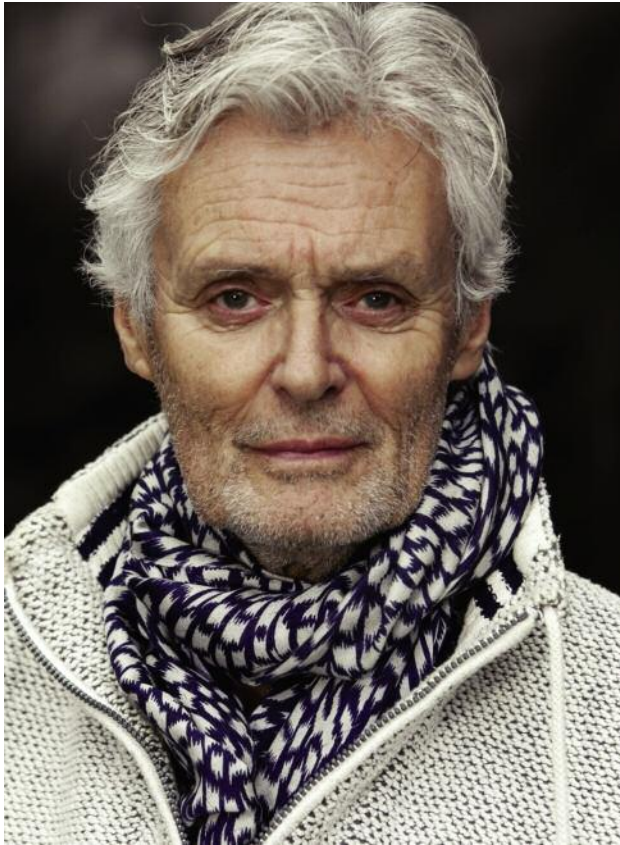
Drum Castle Chapel:

<https://www.nts.org.uk/visit/places/drum-castle>



The east end at Christ Church

The Archers actor and the Prayer Book



Simon Williams

The boss of a private equity company, known for his ruthlessness, bad manners and hard attitude to people and money, admits that in his quieter moments the eloquence of the ancient and beautiful language of the Book of Common Prayer brings tears to his eyes.

But that is when actor Simon Williams is out of character as Justin Elliott in the long-running BBC Radio 4 series *The Archers*, and speaking about himself.

He said: 'It is a mistake to underestimate the power of language in worship. Day to day we have so much bland, explicit, ugly prose thrown our way that we need richer stuff to feed on.'

During a recent interview about playing Justin Elliott, Simon said: 'Joining *The Archers* team is a magical mystery tour—not unlike real life—and you never know what's round the corner or what path you and your character are going to take. You climb aboard and wait to see which way the writers will take you.'

He suggests that the same might be said about reading the Book of Common Prayer. 'We are sensual

creatures,' he comments, 'and in our spiritual lives we need mystery and beauty to exalt us—to focus our thoughts. The language of the Prayer Book has such eloquence it brings tears to my eyes—it's humbling and stimulating—and it takes us gently towards God.'

Simon has little time for the contemporary language used in many church services these days. Citing a service he attended in Birmingham Cathedral, he said: 'The Lord's Prayer had ten alterations from the version I was taught and that really threw me off my stride. Why change "trespass" to "sin"?'

He added: 'Elsewhere pointless alterations I've been saddened by include "Mary took these things and pondered them in her heart", changed to "thought about it often", and "swaddling clothes" to "strips of cloth." Why, oh why change the wonderful language that our faith has hinged on since the seventeenth century?'

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Two Greek Words

David Fuller

It could be set as a question in Senior Sunday School: ‘Where in the Book of Common Prayer will you find two transliterated Greek words?’ By comparison, there are many examples of Latin texts, not least in translations of the opening words of the Psalms and Canticles. In his 1550 Ordinal, Cranmer incorporated two untranslated rubrics in their original Sarum Latin; however, nowhere else are there any Greek words. And the answer to the question? They can be found in Article IX of The XXXIX Articles of Religion.

The XXXIX Articles of Religion comprise the essential, codified beliefs of the Anglican Church. Under the direction of Archbishop Thomas Cranmer a series of 42 Articles was formulated in 1553, the year following the publication of the Second English Prayer Book. They were repudiated by Queen Mary I in her enthusiasm that England and Ireland should embrace again the Roman Catholic religion. On her accession to the throne in 1558 Queen Elizabeth was keen that reforms initiated during the reign of her half-brother Edward should be continued, but she was aware of pressures on her from both ends of the ecclesiastical spectrum; from extremists who, on the one hand, demanded a return to more Catholic forms of worship, from the days of her father, Henry VIII, and, on the other, those who insisted on various, reformed, Protestant principles. As a pragmatist Elizabeth was eager to satisfy the needs of both parties and arranged for an edited edition of the Articles to be formulated, albeit in somewhat ambiguous prose. This stratagem provided a broad definition of faith, specific enough such that it could not be accepted by Roman Catholics and Anabaptists, yet sufficiently flexible to allow for a wide variety of Protestant beliefs. She was eager to avoid unnecessary disputes and attempted to accommodate all of her citizens within one ecclesiastical authority, an authority that tolerated individual variations yet confirmed her as the Supreme Governor of the established Church of England. She believed sincerely in her own faith, but she also recognised the need for some religious toleration; she accepted that Catholics and Protestants were both part of the same Christian belief. Later in her reign she exclaimed, ‘There is only one Christ, Jesus, one faith, all else is a dispute over trifles.’ Elizabeth said that she had:

no meaning or intent that any of her subjects should be troubled or molested by examinations or inquisitions in any matter of their faith, as long as they should not gainsay the authority of the Holy Scriptures, or deny the articles of faith contained in any of the Creeds received and used in the Church: they might retain their own opinions in any rites or ceremonies appertaining to religion, as long as they should in their outward conversations shew themselves quiet and conformable, and not manifestly repugnant to the laws for resorting to their ordinary churches.

Based on Cranmer’s 42 Articles, a revised set, The XXXIX Articles of Religion, was established by a Convocation of the Church in 1563. In 1571 Parliament made obedience to the Articles a legal requirement for all ordained clergy. That statutory demand no longer holds but, nevertheless, the Articles remain the bedrock of Anglican conviction. They have been widely adapted, often depending on local circumstances, and still form the creedal basis of many Anglican and Protestant churches worldwide.

The first eight of the Articles cover Trinitarian theology and Holy Scripture; they are followed by six which concentrate on sin, redemption, salvation and justification. Article IX is entitled ‘About Original or Birth-sin’ and it contains the two Greek words *phronema sarkos*.

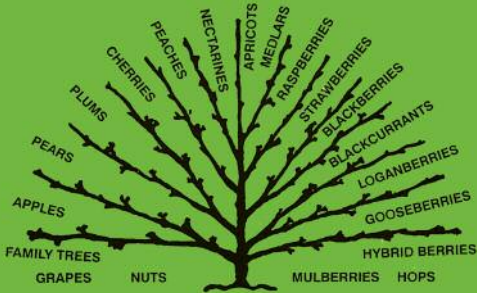
At the Council of Trent the Roman Catholic Church adopted a doctrine of Original Sin which was essentially a form of Pelagianism. Pelagius (360-420) taught that the human will was entirely subservient to the will of God and that sin only occurred when people deliberately performed wrong deeds. By contrast, the Anglican doctrine of Original Sin was different. Following the writings of Augustine (354-430), Protestant Reformers believed that the sin of Adam affected the very nature of all humans; human nature was essentially corrupt and humans had a natural propensity to do wrong; wrong deeds sprang from that sinful nature. As a corollary, Anglican divines argued that original righteousness was a property added by God to the first humans. It was not a *de facto* element of their innate character. The purity of mankind was

irretrievably lost when Adam sinned. Article IX argues that even baptised believers, who have been born again in the Spirit, still retain a predisposition to sin. The Greek words *phronema tes sarkos* (which may be translated as 'disposition of the flesh') were used by St Paul, in his Epistle to the Christian Church in Rome, to differentiate between those who are carnally minded and those who are spiritually minded (Rom 8: 6-7 AV). The former position leads to death, the latter to eternal life. The NRSV has, at verse six: 'To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.' Serious consequences await those whose minds are set on material things instead of heavenly things.

These two Greek words, then, are of the greatest significance in the moral life of a Christian. Could this be why the compilers of The XXXIX Articles included them in their text? If nothing else, they attract attention to the necessity to be spiritually minded (or, rather, not to be carnally minded), if, that is, anyone takes the trouble to read them.

Dr David Fuller was a founder member of the Blackburn Branch of the Prayer Book Society. He is a Licensed Lay Reader in the Scottish Episcopal Church, Diocese of Argyll and The Isles. He lives in retirement on the Isle of Mull.

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Commandments and Texts

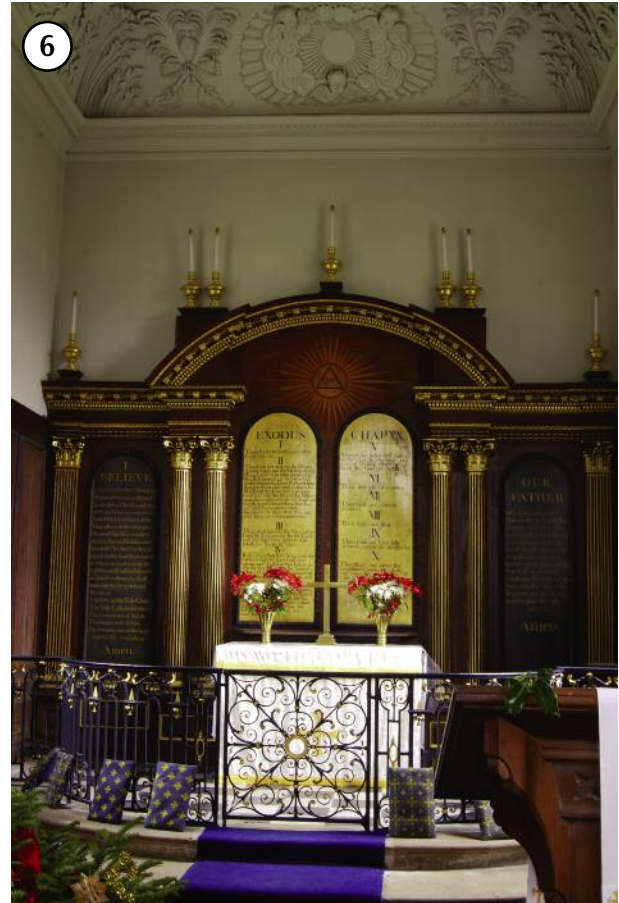
Simon Cotton

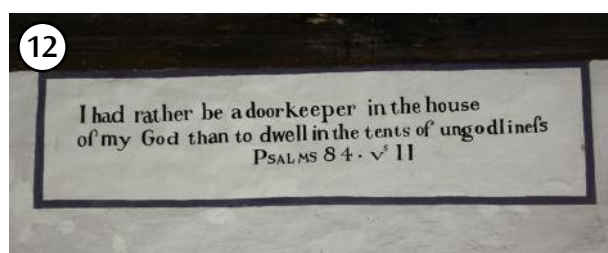
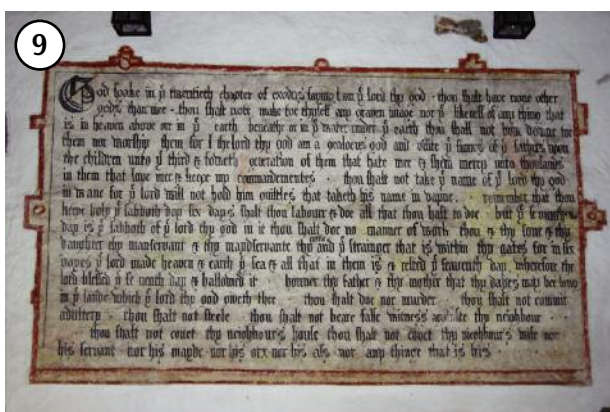
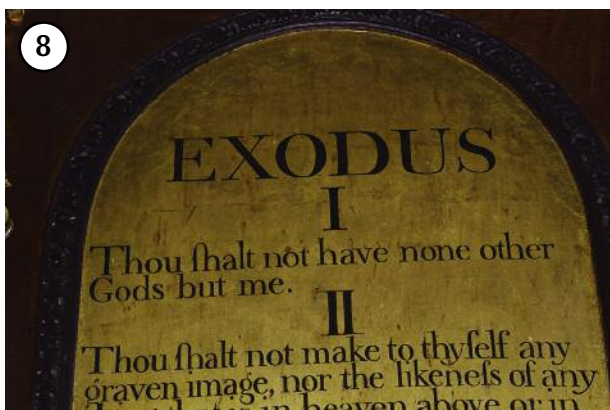
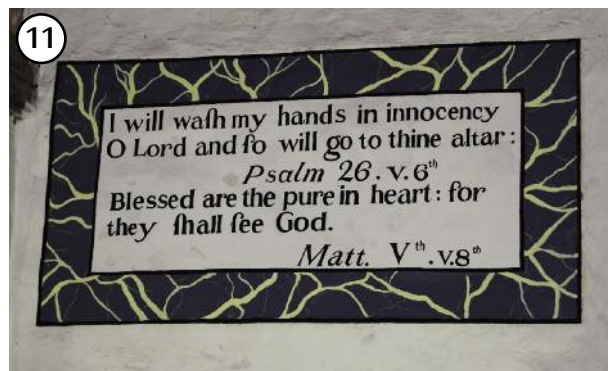


Iconoclasm resulting from the Reformation doubtless left churches in England and Wales looking rather bare. In 1560 Queen Elizabeth ordered that tables of the Commandments were set up, both for edification and to 'give some comely ornament and demonstration that the same was a place of religion and prayer'.

In practice, they were sometimes set up above the screen, as at Tivetshall St Margaret in Norfolk (1: *see cover*), where they accompany the Royal Arms and bear the portentous date of 1587. At Lydbury North in Shropshire they are similarly placed (2) accompanied by the name of Charles Bright, Churchwarden, and the date of 1615 (3). In many places the Commandments are accompanied by the Creed and Lord's Prayer, most splendidly at Lockington (4: Leics). Another fine example of the Lord's Prayer is at Terrington St Clement (5: Norfolk) of 1635.

Today you are most likely to see these on visiting an unspoilt eighteenth-century church, in the

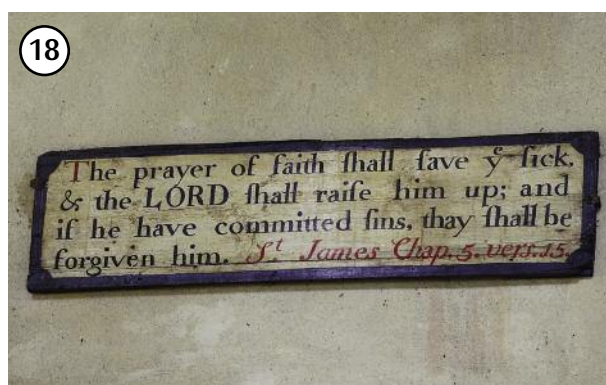
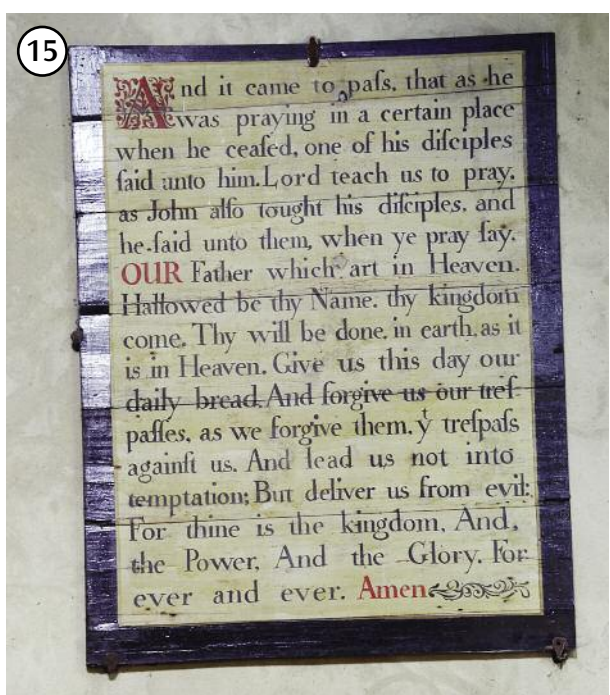
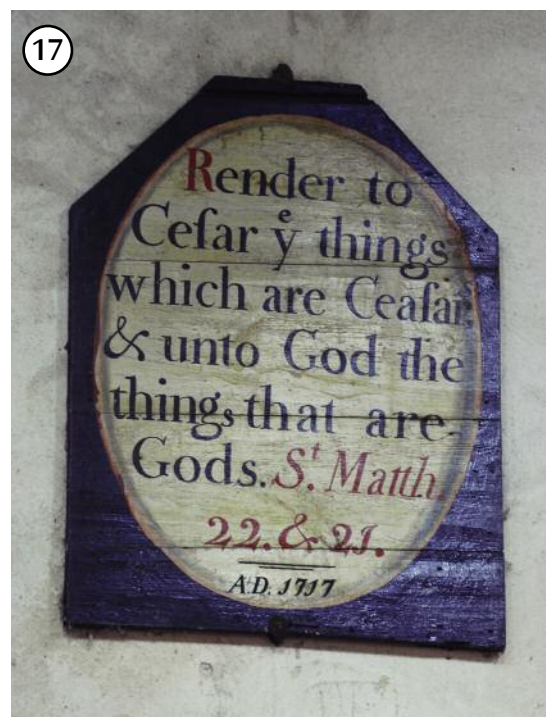
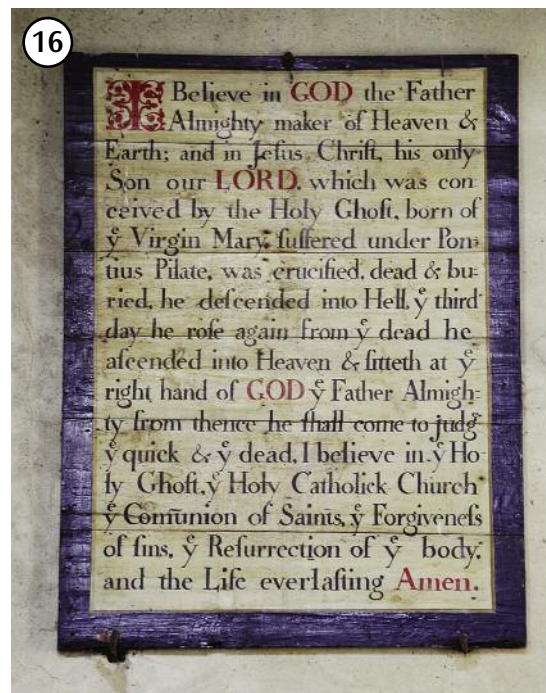




splendid reredoses favoured in those days, like Gayhurst (6: Bucks, 1728) or Chiselhampton (7: Oxon, 1762). It's always worth reading them carefully, to spot delights like the double negative in the First of the Commandments at Gayhurst (8). In many places they must simply have been painted on the walls, as at Patricio (9: Powys) where they cover the nave of the lovely little church. In another Welsh church, Pennant Melangell (10: Powys), you can still see the Commandments in Welsh.

In 1614 Archbishop Abbot issued a licence amplifying the order by suggesting 'other fruitful and profitable sentences of holye scripture'. Such texts proliferated. The most memorable of these, recently restored, decorate the walls of the remote little church of St Margaret's in Herefordshire, where they are carefully placed. Behind the pulpit is 'Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins' (Isaiah 58:1), whilst to the left of the altar is 'I will wash my hands in innocency O Lord and so will I go to thine altar' (Psalms 26:6) (11), and 'Blessed are

the pure in heart: for they shall see God' (Matthew 5:8). As you turn to go, in the arch enclosing the south door, you read 'Go and Sin no more'. Yet higher, directly above, just under the cornice of the roof: 'I had rather be a doorkeeper in the house of my God than to dwell in the tents of ungodliness' (Psalms 84:10) (12). This latter is one of the texts that still remain on the walls of nearby Abbey Dore (Herefs). Tinplate texts made their appearance in the nineteenth century. They must have been very widespread, but tastes change, and they have to be



sought out, like those at Tibenham (Norfolk), where several remain in the nave (13, 14). At Fincham (Norfolk) several texts were produced in 1717, at the same time as Creed and Lord's Prayer boards (15, 16) which now hang on the nave walls (17, 18). Note the two spellings of Caesar.

Bibliography

H. M. Cautley, *Royal Arms and Commandments in Our Churches*, Ipswich, 1934 (revised ed. 1974)

Dr Simon Cotton teaches Chemistry at Birmingham University and writes monthly articles on church architecture for *New Directions*.

Co-ordinator's column

John Service



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

St Peter and St Paul, Wantage



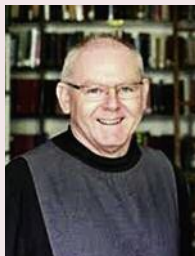
I presented the Revd Dr Orazio Camaioni, Assistant Curate of St Peter and St Paul, Wantage with a desk edition of the BCP. The parish is in interregnum and he requested the desk edition to reinforce the retention of BCP worship on the arrival of the new

incumbent. Members are encouraged to present their local church with a copy to ensure that there is no impediment or excuse to the BCP not being used. They are available from PBS Trading.

Theological College visiting



St John's College, Nottingham



Fr Peter Allan

Members will be aware that every year all new ordinands are presented by the Society with a BCP and a paperback book on how to use it. I visited St John's College, Nottingham where I had a cordial meeting with the Revd Dr David Hilborn, Director of Studies, and the College of the Resurrection, Mirfield which has a full complement of 32 residential ordinands. It is also the centre for the non-residential Leeds diocese training programme for lay readers and the equivalent for ordained ministry. There is also the monastic side of the college with a very fine chapel. I had a very pleasant meeting with the Principal, Fr Peter Allan.

Membership Wallets

Acrylic stands, each containing ten membership packs, have now been either handed out or sent out to 397 separate church locations including Christ Church Cathedral, Oxford. Membership has increased significantly because of these stands.

St Peter ad Vincula, HM Tower of London

By invitation of the Chaplain, Canon Roger Hall, I was invited to organise for PBS members to join the regular congregation on the occasion of the Revd Richard Smail (Chaplain to the Oxford Branch of the PBS) preaching at their regular service of Mattins. A total of 40 members attended, some from as far away as Carlisle.

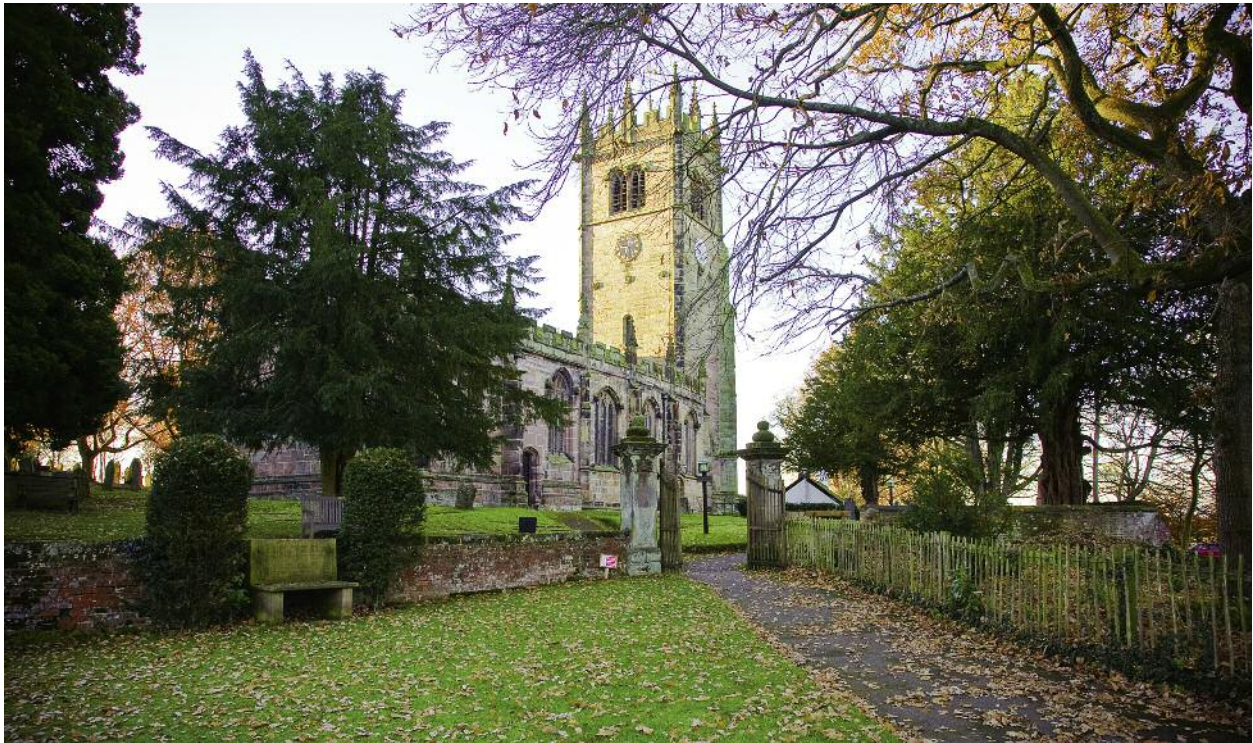


Corporate Membership

I have recruited the following new Corporate Member churches in the last twelve months:

All Saints', Selworthy (Bath & Wells)
 St Andrew's, Eastleach (Gloucester)
 St Andrew's, Newcastle (Newcastle)
 St James the Great, Gawsworth (Chester)
 St James the Less, Litchfield (Winchester & Portsmouth)
 St Nicolas', Pevensey (Chichester East)
 St Simon & St Jude, Hockworthy (Exeter)
 St Bartholomew's, Brightwell Baldwin (Oxford)
 St Botolph's, Cambridge (Ely)
 St Mary & All Saints, Chesterfield (Derby)
 St Mary's, North Creak (Norwich)
 St Michael's, Shotwick (Chester)
 St Peter & St Paul, Kettlethorpe (Lincoln)
 St James', Avonwick (Bath & Wells)
 St Leonard & St James, Rousham (Oxford)
 St Peter's, Devizes (Salisbury)

New Corporate Members



St James the Great, Gawsworth

Gawsworth

The congregation at the church of St James the Great in the village of Gawsworth near Macclesfield has been committed to use of the Prayer Book for as long as anyone can remember.

Now they have endorsed their preference for the BCP, rather than the contemporary forms of worship adopted by some churches in the 1970s, by becoming a Corporate Member of the Prayer Book Society.

Carole Townshend, a churchwarden at St James's, says that most of their services—principally Holy Communion, Choral Mattins, Sung Eucharist and Evensong—are based on the 1662 Book of Common Prayer.

'They attract worshippers from other churches within a twenty-mile radius which have opted for modern-language services,' she reports.

Meanwhile, following the news that the Rector of St James the Great, the Rt Revd Willie Alaha Pwaisiho OBE, who is an assistant bishop of the Diocese of Chester, is to retire at the end of this year, the PCC is about to start the search for a new vicar who is a Prayer Book enthusiast keen to continue a Gawsworth tradition spanning more than 500 years.

Rousham

A parish church set among some of the most historic gardens in Oxfordshire is the latest to become a Corporate Member of the Prayer Book Society.

The twelfth-century parish church of St Leonard and St James in the estate village of Rousham—owned by the Cottrell-Dormer family for around 500 years—overlooks gardens planned by the eighteenth-century architect William Kent who introduced the Palladian style of architecture into England.

Commenting on the church's decision to join the PBS, the honorary priest-in-charge, the Revd Richard Smail, said: 'We did so because we believe in the values of the Book of Common Prayer and the King James version of the Holy Bible. As a congregation we are keen to support the work of the PBS in making those values known to a wider range of people.'

Richard describes Rousham's Prayer Book services, notably traditional Sung Mattins and Holy Communion, as 'attractive and fulfilling'.

He says: 'Despite the fact that we are a tiny village, our core congregation is enlarged by worshippers from surrounding towns and villages who appreciate traditional Prayer Book services, good music and vigorous preaching.'



St Leonard and St James, Rousham

Over the past ten years the average size of the congregation has grown from just under 30 to around 45. 'Some are worshippers who dislike the changes and innovations made in their own churches,' explains Richard. 'They appreciate Rousham's traditional approach to worship in which the core values of the historic Church of England are communicated and celebrated.'

Unlike many churches attended by what Richard describes as 'a preponderance of the elderly', Rousham's congregation comprises a mix of people with a wide variety of ages and occupations.

They include village dwellers who work on the farm and in the gardens on the Rousham estate, as well as several professionals. Others include writers, artists and journalists. Occasionally they are joined by ordinands from Oxford, twelve miles away. Says Richard: 'Our regular congregation is a mix of couples and young single people. Families with children of various ages also attend. We are delighted that several couples who have been married at Rousham continue to worship with us and often bring their children to our church for baptism.'

Richard believes that it is unusual these days to visit a parish church in a village of only around 75 inhabitants and find a ten-strong robed choir singing up to five items in a single service. He adds: 'We are also fortunate to have a well-established and enthusiastic band of ringers who call us to worship and celebrate special occasions.'

Richard's robust and stimulating sermons encourage attendances, too. As one member of the congregation put it: 'The way Richard draws on illustrative material from art, literature and music makes them not only enjoyable but particularly helpful as well.'

Correspondence

Dear Sir,

I refer again to Mr Dann's letter (Trinity edition, p.20) and freely admit that I cannot meet his challenge. The choir at my tiny Beauchief Abbey in Sheffield is all but non-existent now so we cannot have a different anthem every month! And whilst not wishing to 'come to blows' with Godfrey what I can say is that our little church is exclusively Prayer Book, and that consists of a service every Sunday with others on red letter days and on other special occasions.

Sincerely,
Bryan Thornhill

Dear Sir,

I wonder if the former curate to whom John Campbell referred in his letter in the Trinity 2018

edition (p.20) has since gone on to higher things. In Chester Cathedral these days, the Almighty is regularly besought to 'endure' His Ministers with righteousness.

Graham Rodger

Dear Sir,

In the days before Pentecost I was glad to be able to follow 'Thy Kingdom Come' novena prayers and, besides those of Church House Publishing, I had three more: from Open Doors, the Diocese of Canterbury and Premier Radio. Does PBS do this with traditional prayers and KJV quotes? If not, why not? Is praying a novena against our principles? It really saddens me to find 'sins' instead of 'trespasses' at every turn.

Jennifer Louis

News from the Branches

Coventry

The AGM and supper at Aston Cantlow on 11th July was a packed event once again this year. Many members contributed to the food, and the evening made for a vibrant social occasion. After the business of the AGM John Service spoke about his work as Co-ordinator, and members crossed the road to the parish church for Compline said by the Revd Graham Coles.

On Sunday, 15th July at 10.30 a.m. Coventry Cathedral held a BCP Communion service as its principal Sunday service. The following quotation was included in the service booklet:

Today we are using the Order of Service from the 1662 Book of Common Prayer, which continues to be much loved for its wonderful language and its continuing ability to speak in a dignified and memorable way to our human condition. It has had a major role in shaping the language of the Church of England's worship both in public services and private prayers.

The celebrant was the Revd Dr David Stone, Sub-Dean and Canon Precentor. The cathedral choir was larger than usual because at the end of the school term both the boy and girl choristers sang with the scholars and clerks. Members of the Coventry Branch of the Society read the first lesson, led the prayer for the Whole State of Christ's Church Militant and brought forward the bread and wine. The service was very well attended and greatly appreciated by those present.

We were grateful once again to the Chairman for organising and hosting another very successful August garden party at her home which was well attended in glorious weather. Afterwards members walked across to Honiley Parish Church where Canon Nicholas Morgan said Evensong.

Exeter

On Sunday, 29th April at All Saints' Church Hall, Exmouth, Mrs Christine Channon (Vice-Chairman) gave a talk on 'The Prayer Book Riots in Devon'. Tea was served in the hall afterwards. Evensong took place at All Saints' Church and was sung by the combined choirs of the benefice.

On Saturday, 16th June the Branch AGM was held at Exeter Cathedral. The day started with prayers, followed by a visit to the cathedral library at 11.30a.m., with a break for lunch before the AGM at 2.15p.m. in the Pearson Room. After the Chairman's Report and the election of officers and committee, the Chairman welcomed the speaker, the Very Revd Jonathan Greener, Dean of the cathedral. The Dean gave a very interesting and enlightening address on his future vision for the cathedral and was thanked by the Chairman. Choral Evensong followed at 4.00p.m. with particularly beautiful singing of Psalm 84 by the choir.

On Sunday, 22nd July at St James' Church, Avonwick (Corporate Member), the Rt Revd Nick McKinnel, Bishop of Plymouth, was the celebrant and preacher at a service of BCP Holy Communion to mark the 140th anniversary of the building of the church by the Cornish-Bowden

family. The bishop was assisted by the parish priest, the Revd Preb. Philip Darby. The hymn 'God is working his purpose out ...' was sung at the Dedication Service of the church and at every anniversary since. Many family members attended the service, together with parishioners and members of Exeter Branch. A lunch at the home of Mrs Marigold Seager-Berry followed the service.

A total of 250 large-print Books of Common Prayer have been bought for Exeter Cathedral from a bequest made to Exeter Branch, and also with funding from the Edith Matthias Prayer Book Trust Fund.

Norwich

The Branch held its AGM on the afternoon of 19th June 2018, but in the morning we started with a visit to the church of All Saints', Cockthorpe. The church architect, Mr Nicholas Warns, described this very small church for us and talked of the recent extensive restoration work. It dates from the eleventh century, with additions in the thirteenth and fifteenth centuries, and still has fifteenth-century benches. However, by 1978 the building was near to dereliction and it was leased by the Norfolk Churches Trust. Some repairs were carried out in the 1990s, at which time a fragmentary wall painting of St Christopher was uncovered, along with post-Reformation monochrome painted texts. By the early part of this century, the structure was failing and, with the help of a generous grant from the Heritage Lottery Fund, extensive repairs were undertaken by the Trust and were completed in May

2017. It is now open to visitors in daylight hours and services are held several times per year. One small but charming piece of mediaeval glass remains, which depicts an angel playing a rebec, and amongst the memorials is one to a lady who died in 1639 with 193 of her descendants at her funeral!

After lunch, which most of the members attended at The Blue Bell in Langham, we walked 100 yards or so to be welcomed in the church of St Andrew and St Mary by the rector (and PBS member), the Revd Ian Whittle. The formalities of the AGM were quickly dealt with, and then he gave us an amusing and thought-provoking talk on 'The Use of the Book of Common Prayer Today'. He then led Evensong for us, with another of our Branch members, Captain Peter Murray, CA, playing the organ. After the service, we were all invited back to the fine old Rectory for a quite magnificent tea in the beautiful

gardens. Ian clearly has some splendid helpers in his congregation, and, in the sunshine, they provided the perfect end to a very good day.

Oxford

Annual General Meeting

The 2018 Branch AGM took place in the Village Hall at Ewelme, Oxfordshire, on 5th May. The secretary, Mr John Dearing, reported on the events of the year including the Cranmer Commemoration in March, presentation of Prayer Books to deacons in June, a summer outing to Basildon Park, Cranmer Heats in November and the Advent Carol Service the following month. Branch membership was currently 230.

The Revd Dr Roger Beckwith and Bishop James Jonson were re-appointed Branch President and Vice-President respectively, and the Revd Richard Smail was elected as Branch Chaplain, succeeding the Revd Jonathan Beswick, who was shortly to move to London. Other officers and committee members were re-elected, and Miss Eve Barsham and Mr Richard Keeble joined the Committee, the latter representing the University Branch.

During the tea interval there was again an opportunity to peruse and purchase books from a stall kindly provided by Mr Gervase Duffield. Mr Duffield reports that some PBS churches have difficulty replacing their worn-out large Communion Table-size Prayer Books. Currently they have full-leather-restored BCPs

from about £150 downwards, depending on age and condition, as well as lectern full-leather AV Bible bindings, restored by Bodleian-trained binders. These can be viewed by appointment in Oxfordshire, between Didcot and Oxford, as well as a fine limited-edition Marbeck coloured facsimile. If interested, e-mail

Newstoday@btinternet.com.

Following the meeting a service of Evensong was held at the historic village church of St Mary's, conducted by the rector, the Revd Dr Patrick Gilday.

Ascension Day

On Ascension Day Chairman Geoffrey Horne and PBS staff member John Service attended Holy Communion at another of Dr Gilday's churches, St Bartholomew's, Brightwell Baldwin. This was strictly BCP including both the Ten Commandments and the Third Exhortation. Wine and canapés afterwards served to further enhance this feast of traditional worship.

Summer Outing to Rousham

For our summer outing this year we passed a very pleasant day at Rousham between Oxford and Banbury on Sunday, 5th August. Mattins and Holy Communion at the village church of St Leonard and St James (PBS Corporate Member) were followed by a delicious buffet lunch with wine in the grounds of Rousham Park. After lunch there was a tour of the imposing house, built in 1635 and still occupied by descendants of the founders.

We were then free to explore the large and exquisite gardens which had been designed by William Kent and remain almost as he conceived them, including numerous ponds and pavilions as well as plants and trees, not to



Angel playing a rebec,
All Saints', Cockthorpe

mention a herd of Longhorn cattle beyond the 'Ha-Ha'.

The Branch is most grateful to Mr and Mrs Cottrell-Dormer for their hospitality and to the local parish priest, the Revd Richard Smail, our new Branch Chaplain, who conducted the service. The attendance was about 60, many from far afield, thanks to extensive publicity and organisation by PBS headquarters.

Irresistible Offer

The Oxford Branch has acquired a mobile loudspeaker, primarily for use during the Cranmer Commemoration. This is stored at Copyhold Farm and other branches are welcome to borrow it when not required by the Oxford Branch. Training may be required!

Rochester

The Chapel at Knole

On Sunday, 13th May we were pleased to join the regular worshippers at the private chapel in Knole House, the National Trust property in Sevenoaks. As a property owned by the See of Canterbury from 1486 to 1538, it was once home to Thomas Cranmer, before he reluctantly gave Knole to Henry VIII. The chapel is at the heart of the private apartments still retained by the Sackville-West family and therefore not open to the public.

The service, one of ten held in the chapel each year, was conducted by the Revd Sophie Sutherland, a member of the PBS, who first took on the role of chaplain during her curacy. The idea of worshipping where Cranmer once would have heard the Latin Mass whilst pondering a liturgy in English has obvious attractions for PBS members. We were pleased to welcome members from the Oxford,

Guildford, Canterbury and London branches, who joined Rochester members for this very special occasion.

One of the curiosities of the chapel is its small Jacobean organ powered by foot-pumped bellows. With a suggested date around the 1620s, it is possibly the oldest playable organ in England, with wooden keys and four ranks of oak pipes all within a rectangular panelled chest.

We are very grateful to Lord Sackville for giving us the opportunity to worship in the lovely chapel.

St Mary's Shortlands

On Sunday, 22nd July we joined the congregation of St Mary's

comes with very good Church of England credentials, being a descendant of John Tillotson, the seventeenth-century Archbishop of Canterbury. Shortly after this service she and the choir were in residence at Exeter Cathedral.

We had arranged the visit to St Mary's with the Revd Morag Finch but by July she and her husband, also a priest, had moved to Suffolk. One might say that the birds had flown! We were relieved to learn that the planned service was going ahead and would be taken by the Revd Clive Wood, who was pleased to tell us that he had been presented with his leather-bound Prayer Book by the Branch on being ordained Deacon in 2014.



Members after the AGM at Newquay

Shortlands, on the outskirts of Bromley, for a glorious service of Choral Evensong. Unlike many of the churches we visit, St Mary's was built in the twentieth century. The original church, which dated from 1868, was reduced to rubble by a V1 flying bomb in July 1944. The light and lofty red-brick rebuilt church was consecrated at the end of 1955.

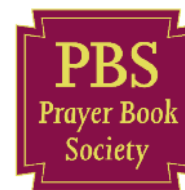
The very strong choir was led by their Director of Music, Canon Claire Tillotson. Canon Tillotson

Truro

The annual meeting took place on Sunday, 6th May at St Michael and All Angels, Newquay. The meeting was followed by a talk by Canon Jim Edwards entitled 'Memories'. Tea was served and the afternoon concluded with Evensong led by the Revd Canon Jem Thorold, Honorary Chaplain.



PBS TRADING MICHAELMAS 2018



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

718 £17.00 New
The Illuminated Life of Christ. 224pp. 8¼ x 6 inches.
A beautiful devotional, bringing together the words of the Gospels in 80 selected verses from the KJV. Illuminating over 50 episodes in the life and ministry of Christ. 120 Great Master artworks, such as Leonardo da Vinci's *The Last Supper* and Van der Weyden's *Visitation*. 113 colour illustrations. Silk-covered paperback with ribbon marker. Published by Hodderfaith.

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

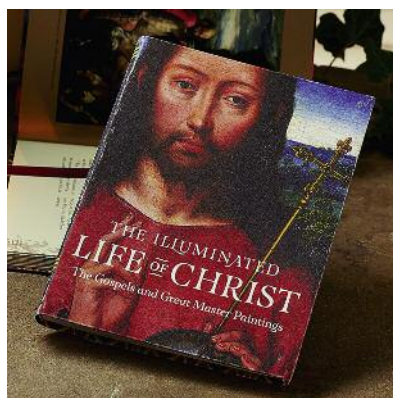
59 £16.99
The Canterbury Companion to the BCP Gospels. Raymond Chapman. (2014) Sbk, 185pp. For every BCP service of Holy Communion, Mattins or Evensong, where the sermon focuses on the Gospel of the day, here is an inspirational and practical companion for preachers, by a leading member of the Prayer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

710 £16.95
The Book of Common Prayer: A Biography. Alan Jacobs. (2013) Hbk, 256pp. In this 'biography' Alan Jacobs traces the life of the BCP from the English Reformation to the modern era. 'Within a mere 200 pages one could not wish for a more engaging introduction to the history of the Prayer Book. It is beautifully written and produced, and would make a perfect gift... This is a triumph of compression and lucidity.' David Martin, *Church Times*

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

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

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



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

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

711 £12.99
George Herbert: The Complete English Works. (1995) Hbk, 509pp. One of seventeenth-century England's major writers and one of the finest religious poets in any language, Herbert has stood for too long in the shadows of Milton and Donne. In this completely new edition of Herbert's works, the distinguished scholar and translator Ann Pasternak-Slater shows through detailed textual notes, a re-ordering of the poems, and an extensive introduction, just how great a writer Herbert was.

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.

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

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

106 £10.99
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 £3.00
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) 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.

219 £4.00
The Thirty Nine Articles: Their Place and Use Today. J. R. Packer and R. T. Beckwith. (2006) Sbk, 100pp. First published in 1984, this study argues strongly for the continuing authority and relevance of the Articles, showing 'how they can be used to enrich the faith of Anglicans in general and evangelicals in particular'.

221 £9.99
The Faith We Confess: An Exposition of the 39 Articles. (2009) Sbk, 236pp. Gerald Bray talks the reader through the sometimes hidden, sometimes forgotten, sometimes ignored bases for Anglicanism and while doing so challenges those of us who have become sloppy about our faith.

209 £2.50

The PBS Guide to Morning Prayer. Henry Burgess. **WAS £3.45 (2005) Sbk, 19pp.** A scholarly, approachable introduction to this unjustly neglected service.

211 £3.50

The Prayer Book, Shakespeare and the English Language. Margot Thompson. **WAS £4.95 (2004) Sbk, 32pp.** The lively text of two papers showing the importance of the BCP to Shakespeare, as well as its enriching effect on the English language.

212 £1.25

Prayer Book Spirituality. Henry Burgess. (1990) Sbk, 28pp. A booklet focusing on the use of the Prayer Book for private devotions.

216 £6.00

Neither Archaic Nor Obsolete. Peter Toon and Louis R. Tarsitano. (2003) Sbk, 94pp. **RECOMMENDED** This persuasive account includes a decisive refutation of the common view that 'Thou' and 'ye' were common in Cranmer's day but outdated and in need of replacement in the 1960s. A true history of the establishment of the ordinary style of religious English and of recent attempts to murder it.

500 £15.00

Divinity in a Grain of Bread. David Martin. (1989) Sbk, 160pp. A stimulating collection of meditations covering the seasons of the Christian year and topics such as Nature, Harmony and Peace. Written by a supporter of the Prayer Book Society.

709 £12.99

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.

715 £12.99

The Book of Common Prayer: Past, Present & Future. (2011) Sbk, 176pp. 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, CHAIRMAN, PBS.**

902 £9.60

Who Killed the Bible? Ian Robinson. (2006) Sbk, 139pp. **BESTSELLER** Modern translations of the Bible are bad deliberately because they carefully put into practice mistaken theories. With copious and often comic examples, this book explains how, and just why, King James remains the best English translation.

719 £9.00 New

British Values & The Book of Common Prayer: An epistle to the PBS of England with a Party Manifesto. Ian Robinson. (2017) Sbk, 162pp. In this provocative new work Ian Robinson analyses the notion of 'British Values' and concludes that they are self-contradictory and cannot be made coherent 'without something like an English Bible and a Book

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

58 £10.99

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

Bibles

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Usborne Children's Bible. Hbk, cushion touch, 143pp. A beautifully illustrated bible, colourful with large print. Great for reading to pre-school children and easy to read for the older child. Old and New Testament stories. An absolute must-have for any child being introduced to the Bible. Illustrations by Linda Edwards. Retold by Heather Amery.

B3 £11.99

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For Young People/Educational

YP2 £2.50

The Young Family's Guide To The Prayer Book. Elaine Bishop. Sbk, 48pp. An introduction for children and parents coming to the BCP for the first time.

600 £3.00

Wallchart. Full colour, lavishly illustrated, showing the sixteenth- and seventeenth-century development of the BCP in relation to the history of the period. A useful resource for children and of course for History and RE departments and Sunday Schools.

Stationery

R1 £0.50

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Church Management

401 £10.99

A Handbook For Churchwardens And Parochial Church Councillors. Kenneth M Macmorrnan and Timothy J Briden (2015). Sbk, 182pp. For churchwardens and PCC members.

402 £20.00

Practical Church Management (2nd Edition) James Behrens. (2005) Sbk, 524pp. The new edition of this comprehensive, practical guide for clergy, the PCC and churchwardens. From what should happen at Sunday services to finance and repairs, security and insurance, to child protection, food hygiene, VAT, and more.

701 £11.99

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

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70 £7.45

The Shorter Prayer Book (1946). Hbk, in GREEN. An abridged form of the 1662 BCP, containing the orders of service most often required, the Psalms, and some of the 1928 alternatives (incl. marriage). Page size 140 x 90mm (5½ x 3½ inches).

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Forthcoming Events

Coventry

Various dates and venues in the autumn: Branch heats for the Branch Junior Cranmer Awards sponsored by the Bishop of Coventry.

Saturday, 1st December at 2.30p.m. Annual Service of Prayer Book Collects, Hymns and Music at St Peter ad Vincula, Hampton Lucy in preparation for Advent, followed by tea.

Rochester

The Rochester Branch Heat of the Cranmer Awards will be held at The Judd School, Tonbridge, on Wednesday, 14th November. Refreshments will be available from 5.00p.m., with the competition starting at 6.00p.m. Viscount De L'Isle MBE, Lord-Lieutenant of Kent, will be the guest of honour and will present the prizes. If you wish to join us please contact the Secretaries, Mr and Mrs G. E. Comer, on 01732 461462 or e-mail joannacomer@btinternet.com.

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The Royal Society of St George.
Membership provides an opportunity
to take part in our determination to
honour England and Englishness, and
to celebrate our nation and its
achievements.

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 woman may gather together.

Subscriptions: Full UK Individual Membership: £25.00 p.a - Full UK Joint Membership: £35.00 p.a - Other memberships are available.

For your subscription you will receive a membership pack with a unique RSStG badge, membership card, car sticker, welcome letter from our Chairman, information on the Society, including members' benefits, St George's Day petition form 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 country.

Membership Application Form

Name: Email:

Address:

Postcode: Tel no:

Where did you hear about the Society:

I / We wish to further the Aims and Objectives of the Society (as printed in the 'St George For England' Journal) and now apply for membership of

The Royal Society of St. George.

Signature: Date:

For more information or a brochure on the Society, please contact us at Head Office:

Address: The Royal Society of St George, Enterprise House, 10 Church Hill, Loughton, Essex IG10 1LA, England

Telephone: 020 3225 5011 - Fax: 020 8508 4356 - Email: info@royalsocietyofstgeorge.com - Website: www.royalsocietyofstgeorge.com

Facebook page—www.facebook.com/RoyalSocietyofStGeorge - Twitter account- @RSStGeorge - LinkedIn— The Royal Society of St George Official Group

Our Society is non-political, non-racist, non-sectarian and membership is open to all those who agree with our aims and objectives.

Branch Contacts

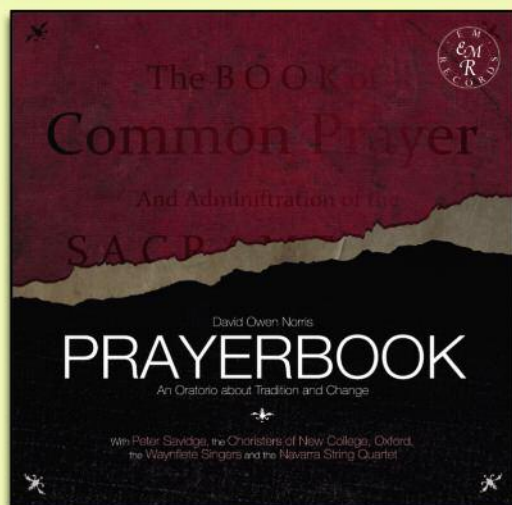
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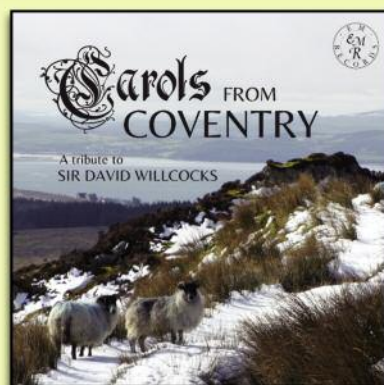
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EMR CD010

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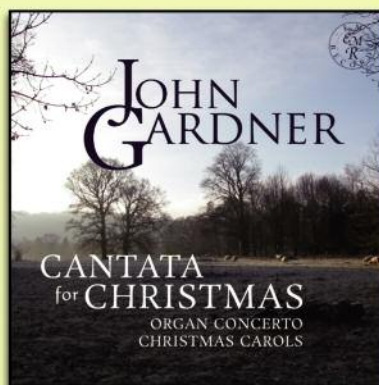
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The Choristers of New College, Oxford
Waynflete Singers
Navarra String Quartet



EMR CD035

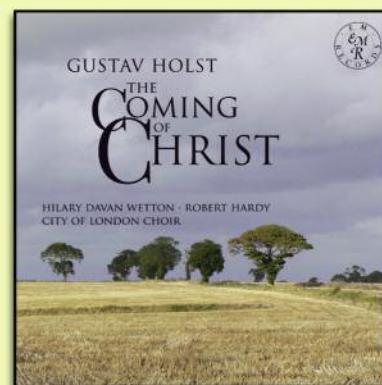
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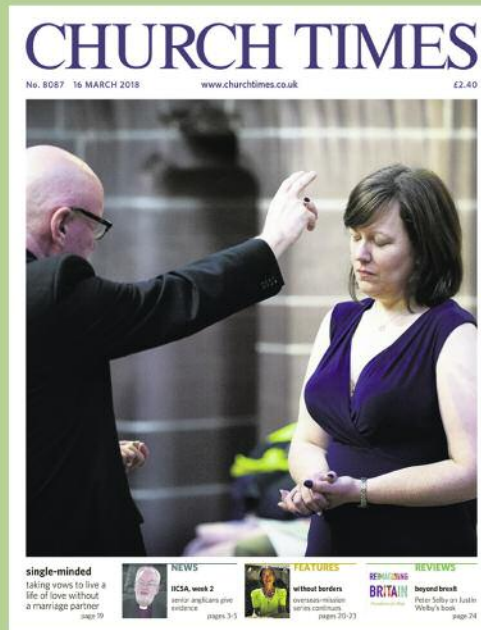
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