

Lent 2018

The
Prayer Book
Today

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- ✠ The Prayer Book: A Pastoral Resource
- ✠ To church with Jane Austen
- ✠ New Corporate Members

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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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Friday, 27th April
(preferably typed or electronically submitted)

Publication date:
Friday, 8th June

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 Society Annual Conference 2018

**'What has the Book of Common Prayer ever done for us?
How the Prayer Book shaped our culture, and why we still
need it.'**

Thursday, 20th – Saturday, 22nd September 2018
Royal Agricultural University, Cirencester

The full programme and booking details will be circulated with the next issue of *The Prayer Book Today*. Meanwhile, please note the dates in your diary!

Legacies to the Prayer Book Society

The Society owes a great deal to those who generously remember us in their wills, and for the first time this year we have decided to publish the names of those from whom legacies have been received over the preceding year.

During 2017, legacies were received from:

John Bartrame
Marjorie Beatrice Grace Bowen
Pauline Burt
Dorothy Clark
Geoffrey Evison
Marilyn Margaret Elizabeth Morgan
Nesta Ethel Viola Raisey
John Brian Senior
Pamela Taylor
Mary Thorp
Jean Wilding-Walsh
Olive Mary Ward
Dennis Hart Webb

and we are very grateful to all of them.

Should you require further information about leaving legacies to the Society, or to let us know that you have done so, please contact the office. If you have left us a legacy and do NOT wish to have your name published when the time comes, please let us know this, and a note will be kept on file to ensure that your name is omitted.

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.

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Be Opened! The Prayer Book: A Pastoral Resource

Nicol Kinrade

I want to give my thanks for the invitation to preach to you, especially for the joy of preaching on this particular passage, which only comes up once in the three-year Common Lectionary and then only attached to the preceding section with the Syro-Phoenician woman. The beautiful healing miracle of the deaf gets somewhat overlooked, which, to be honest, was probably what happened to the deaf man his whole life. So we're going to put him right at the centre of our thoughts, just as Jesus did.

Back in 2001, I was struck down with a bout of labyrinthitis. One evening I was fine; the next morning I was unable to stand without losing my balance, and the vertigo made me extremely nauseous. I felt as if I was looking at the world through a pair of binoculars the wrong way round, so that everything seemed very small and very far away. It was a very disconnecting experience. As I lay in hospital recovering, I was genuinely surprised by how much the ear can affect the way we interact with, and perceive, the world. Being deaf means more than just not being able to hear.

And so it is with the man in the Gospel reading we've just heard. He is a man who is both deaf and has a speech impediment, probably *because* he is deaf, because he has never heard others speaking.

Now I'm aware that there are members of the deaf community for whom their deafness is part of their identity, and the development of sign language and deaf culture means the context of deafness has changed, and it is not necessarily something that people want to be healed of. However, that original encounter of a deaf man and Jesus was of a different time, one where a disability such as his would have been deeply excluding, disconnecting and isolating him from the world around him.

And that means it has something to teach us today, specifically about the Church's approach to pastoral care; rather apt in the light of what we've been thinking about over the last couple of days at the Conference.

Firstly, let's look at the thoughtful manner in which Jesus deals with the man as *an individual*. Many of the healing miracles recorded in the Gospels take place in busy places—in crowded streets, in gatherings in homes where the people spill out of the doorways, at public places of healing such as the

pool of Bethesda, or even a person drawn out of the crowd to stand in the centre of the synagogue.

But with this man, Jesus carefully takes him away from the crowd. This healing was to be more private. Why? So often the healings of Jesus are given the main meaning of signalling his divine power, a sign of his identity. Think of the prophecy of Isaiah 35, 'then...the ears of the deaf shall be unstopped; ... and the tongue of the dumb sing', which Jesus quotes as being fulfilled in response to a question from the imprisoned John the Baptist, 'Are you the one?' (Luke 7). Healings such as this one form part of his answer. Or they are used as a theological metaphor of our spiritual paralysis, our inability to perceive God at work in the world, our refusal to listen to God's word.

But here we should also be in awe of the gentleness and thoughtfulness of Christ's pastoral care. If you were deaf and were about to receive your hearing, perhaps for the first time ever, imagine how overwhelming it would be for it to happen in the middle of a shouting, clamouring crowd. You might even think you were losing your mind from all the noise.

How much more powerful and yet gentle to hear for the first time the sound of the breeze in the trees, birdsong, your friends' whispered praises, the voice of Our Lord?

Secondly, we know that Jesus was perfectly capable of healing without the unusual acts of ritual that Mark records in this healing. The healing of the woman with haemorrhages began by her simply touching his cloak, and there were people Jesus cured with words of forgiveness, or at a distance—the Centurion's servant, and the healing that gets linked to this one, the Syro-Phoenician woman's daughter.

But again, here Jesus understands what the man is experiencing. The deaf man cannot hear any spoken words of forgiveness or healing, so Christ does something different. In order to touch his ears and mouth, there is only one place that Jesus can stand—right in front of him. They are face to face. The intimacy of God's love is tangible here. Jesus knows that if the man cannot hear him, then he must show him; as Archbishop Richard Trench wrote, 'Christ by these signs would awaken his faith,

and stir up in him the lively expectation of a blessing.’

In a culture where the word is given the greater status, we can underestimate the impact, and indeed the necessity, for multi-sensory interactions; for we are multi-sensory beings. In fact, the majority of our liturgy is multi-sensory—think of how our senses are used in Holy Communion when you taste in receiving the Sacrament of Christ’s Body and Blood; the drenching sensation of water on skin in baptism; the touch of laying on of hands at confirmation and ordination. Rituals use our whole body in prayer—the senses are all ways in which God’s gift of prayer can be enriched.

Finally we come to the command that Jesus gave. Just as he showed the man what he was about to do, those present then, and we here and now, are shown the power of words from the Word made flesh.

Again, in comparison to so many healings recorded in the Gospels, something happened here, something which caught in the memory of the disciples who witnessed it, and who later recalled it. So few of the Aramaic words Christ uttered were recorded; the majority were translated into the Greek for the benefit of the early Church audience. But this healing was different. Was it the sigh? Was it that single word uttered in a place of stillness that we now hear echoing across time?

Ephphatha

It is a sigh in itself. A breathing out of God’s spirit that carries anyone who hears it to a place of blessing. Oh yes—words can have the most amazing power, and we mustn’t underestimate them either.

I’m sure each of you has favourite lines from the Prayer Book which you know off by heart—maybe lines which have been made more accessible in modern translations, and yet when you hear them in the Prayer Book language, they transport you to that place of blessing. Words echo.

It is little wonder that all these elements to this healing had such an impact on those who witnessed it, that they were astonished ‘beyond measure’, and wanted so zealously to share what they knew.

So too can we, the whole Church, learn from the example Christ sets us in our pastoral care of the sick and towards those who approach the Church for the rites which mark our Christian lives. How can we give that quality of attention to a person so that all their interactions with the Church are ones which are life-giving and Spirit-filled? Our pastoral care needs to open up situations so that people feel that lively expectation of God’s blessing in their lives.

And this is not about re-inventing the wheel—as we have heard in the various Conference lectures, there is already a great store-book of glory for us to use. Over the last 40 years, without noticing it, the pastoral resources of the Prayer Book have become largely forgotten as the pages are rarely opened beyond Mattins, Evensong and Holy Communion.

Perhaps the time has come for us to say ‘Ephphatha—‘Be opened, O Prayer Book’. Show us once more how words of glory and Spirit, sighing with beauty and blessing, can help people in their moments of need.

And as we draw closer to God, as we feel the intimacy of his love and care for us, we, freed of that which impedes us, can respond joyfully with the words of the Daily Office: ‘O Lord, open thou our lips. And our mouth shall shew forth thy praise.’ Amen.

This article is an edited version of a sermon preached at September’s Prayer Book Society Conference by the Revd Nicol Kinrade, Assistant Curate, The Beacon Parish of Ditchling, Streat & Westmeston in East Sussex.

A Message from the Prime Minister

P rime Minister Theresa May has praised the Book of Common Prayer as ‘a cornerstone of the Church of England’s liturgy for hundreds of years’ and expressed the hope that it will continue to flourish. In a message to the Prayer Book Society marking the 500th anniversary of the Reformation, Mrs May wrote:

‘The Book of Common Prayer has been a cornerstone of the Church of England’s worship for hundreds of years and I am delighted to have my own opportunity to commend it. As Alan Bennett famously put it, ‘Cranmer did not die for English prose’: the significance of the Book of Common Prayer goes considerably beyond its literary merits to its place in the history of Christianity in our country and the re-imagining of the Church’s liturgy at the Reformation. But the timeless beauty of its language is also undeniable and is one of the reasons that it continues to play its particular part within the services of the Church of England, including in my own Parish Church. It is greatly treasured by congregations across the country and I hope that it will continue to be so in years to come.’

How we were in 1949

Neil Inkley

Going through some old papers the other day I came across a photocopy of the order of service to mark the 400th anniversary of the first Book of Common Prayer of 1549. I was somewhat surprised; first, because I didn't know that I had it, and secondly because, if asked, I would have been unsure that the event was marked in 1949 when the Prayer Book of 1662, and touched upon in 1928, was common currency. It was issued under the authority of the Archbishops of Canterbury and York as a Solemn Thanksgiving for the English Prayer Book and to be used on 19th June 1949.

It was hoped that the services following the 1662 pattern would be used in full with 'certain variations' representing each period of classical English liturgical revision. Among these variations were a Bidding and a Homily. Among these provisions the Litany ended with the prayer for unity from the Accession Service:

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

Holy Communion began with the hymn 'Come Holy Ghost our souls inspire'. After the Kyries came three collects, all from the 1549 Book:

ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. Through Jesus Christ our Saviour who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen. (1549)

O God, the strength of them all that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of thy Grace, that in keeping of Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church, and so rule the heart of thy chosen servant Charles, our King, and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; And that we and all his subjects (duly considering whose Authority he hath) may faithfully serve, honour, and humbly obey him in thee, and for thee according to thy blessed word, and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

The homily is of great interest and could be used at any service on the day of celebration. It began with, as usual, calling to mind the purpose of gathering together to offer 'the Christian sacrifice of prayer and praise; this sacrifice which we call Divine Service, as we offer week by week and day by day, using the Bible and Prayer Book in English, as our fathers have done before us for a full four hundred years. It is therefore right that we should render thanks for the Book of Common Prayer.'

Consider now the motives of those who fashioned this Book. First, they desired to follow the practice of the ancient Church as it is and has been since its foundation. They therefore provided that the Bible should be read and the Psalms sung as fully as convenient and in due order and all other parts of the Service of the Church should be in accordance with Scripture. Secondly, they desired that Englishmen should hear God's Word and offer him worship in their own language. Thirdly, they desired that the Divine service should be simple in structure, and so brief in extent, that all the people might take part daily in the Common Prayer of the Church. Fourthly, they desired that the whole nation should unite in one order of worship.

How then were their desires fulfilled? The First English Prayer Book was ordered by King Edward VI to be used in all churches not later than Whitsunday, 9th June 1549. Three years afterwards it was revised so as to be very nearly as it is now. The Latin rite was restored for a short time under Queen Mary. But it was the Second Book of King Edward VI which, reissued with certain brief but important changes under Queen Elizabeth, has become the permanent influence in the spiritual life of our nation. Under James I, in spite of opposition, it was left unaltered, except for slight modifications in detail and certain additions, particularly to the Catechism. And although under the Commonwealth set forms of prayers were forbidden, the Churches' worship suspended and its ministers exiled or suppressed, no ban could remove the Prayer Book from the place it now held in men's hearts. Since 1662, when it was again revised and further enlarged, it has remained, next to the Bible, the most treasured possession of the English Church.

What, then, do we owe to the Prayer Book? A Christian tradition of faith and worship that is older, and deeper, than any one particular interpretation of Christianity, and has undiminished power to convince and convert. The Bible records the origin of this tradition, and it is summarised in the creeds. It governed the making of the Prayer Book and through the use of the Prayer Book it continues to propagate the highest way known to man. For it is the tradition of the living and eternal truth of God as he, the Father, the Son and the Holy Ghost, has revealed himself in the Old Covenant and the Gospel. In using the Prayer Book, men of diverse temperament and understanding, and not Englishmen only, 'profited more and more in the knowledge of God and being more inflamed with the love of his true religion' to the advantage of the whole Church.

This Book has shaped and sustained the devotion of countless men and women. It has inspired and disciplined the enthusiasm of more than one religious revival. Moreover, its influence spread far beyond the Church in these islands. So it is that, although revised in some cases to suit local need and translated into many different languages, the English Prayer Book constitutes for all the Churches of the Anglican Communion one common and enduring foundation of faith and order.

In the bidding prayer there is a wonderful remembrance of the creators of Prayer Book devotion and spirituality:

And let us remember with thankfulness those departed from us, through whose devotion, often in persecution and even unto death under the guidance of God, the English Prayer Book was fashioned; especially those who made the English version of Holy Scriptures and herein William Tyndale, priest, and Miles Coverdale, bishop; those who with Thomas Cranmer, archbishop, prepared the first Prayer Book of King Edward VI; Thomas Tallis and John Merbecke, who set this Prayer Book to music; Nicholas Ridley, bishop, and others who had to do with the making of the second Prayer Book; those who were commissioned to prepare the Prayer Book of Queen Elizabeth, especially Matthew Parker, archbishop; those who were commissioned to prepare the Scottish Prayer Book of 1637, from which the American Prayer Book was derived; John Cosin, Matthew Wren, Robert Sanderson, Peter Gunning, Edward Reynolds, bishops, and William Sancroft, afterwards archbishop, who with others revised the Prayer Book, in the reign of King Charles II, into its present form. Finally, let us pray that we, continuing in the faith and fear of God, and nourished by his Holy Word and Sacraments, may fulfil our days in his worship and service and be granted with the redeemed the lasting vision of glory. To which end, and for all other needful blessings, let us say together the words which our Lord himself has taught us.

There is a very fitting template here for the future observations of future significant anniversaries of the Prayer Book's progress but one has to wonder whether the archbishops could ever command the universal use in fitting language like this, or, if they did, whether every church would carry it out. There might be a chance to test the water in 2028 upon the hundredth anniversary of the 1928 Book.

Neil Inkley is a past Vice-Chairman of the Society.

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Indifferently

Roger Homan

The Michaelmas edition of *The Prayer Book Today* enclosed a most useful glossary of terms used in the Prayer Book and now in danger of lapsing or being replaced.

It is remarkable how little is the credit given to the faithful to understand time-honoured meanings. For example, ministers of the offices often invite the congregation to join the confession ‘saying with me’. It is as though they suppose the word *after* can only relate to a space in time. It was observed that I followed after my father when he and I had simultaneous habits. Do they suppose that in Cranmer’s day the congregation followed the lead a few words after the minister?

The substitution of ‘impartially’ as an easy synonym for ‘indifferently’ is common but problematic. A judge may be impartial by showing no personal favour. The greater discipline of behaving indifferently involves the application of consistent standards over time. I have been aware of this

distinction when sitting on examination boards in universities. To be even-handed when judging two candidates before the same board is a relatively straightforward matter but we cannot claim to apply the same standards to other boards meeting elsewhere in the university, let alone the same board in future years.

In a similar way ‘property’ loses its power when it is translated as ‘nature’. As we know from our science classes at school, the property of a substance is a distinctive characteristic by which it is recognisable. So in the Prayer of Humble Access, the perpetual mercy of God is rightly acclaimed as a property not shared by other mentors or deities. Let us give credit where it is due, whether to the people or to their God.

Roger Homan is a Vice-President of the Prayer Book Society and Emeritus Professor of Religious Studies at the University of Brighton.

More than the words on the page

Alan Titchmarsh, the professional gardener, television presenter and novelist who sang at Mattins and Evensong for eleven years as a chorister, says he has loved the language of the traditional worship offered by the Book of Common Prayer ever since.

Singing at Mattins and Evensong at All Saints Parish Church in Ilkley, Yorkshire from the age of eight instilled in him at an early age a deep knowledge and appreciation of the language of the Prayer Book.

Among Alan’s favourites are the words used at the beginning and end of a Christian life. From the Baptism service he quotes, ‘The Lord bless you, and keep you: the Lord make his face to shine upon you, and be gracious unto you: the Lord lift up the light of his countenance upon you.’

He adds, ‘Also lovely are the words of the Nunc Dimittis sung at Evensong, “Lord, now lettest thou thy servant depart in peace.”’

The *Blue Planet* television series prompted him to think of the Benedicite at Mattins which includes the poetic line, ‘O ye Whales, and all that move in the waters, bless ye the Lord.’

Dismissing criticisms that the Book of Common Prayer contains old-fashioned language which is hard to understand, Alan says:

In our day-to-day conversations, words account for only ten percent of our communication; the rest is body language. Similarly, there is more to the Prayer Book than the words on the page. Much of its effect derives from its atmosphere, euphony, musicality, rhythm and pace. In my view it is vital that people are given the opportunity to hear the magical language of the Book of Common Prayer in church. It has a musicality not offered by modern liturgies, but it is important that clergy who use it are able to read it effectively, giving its words significant impact.

Alan is rarely far from a Prayer Book church, with one across the road from his Hampshire home, and another near his holiday home on the Isle of Wight. He also attends Winchester Cathedral in his role as Chancellor of the University of Winchester.

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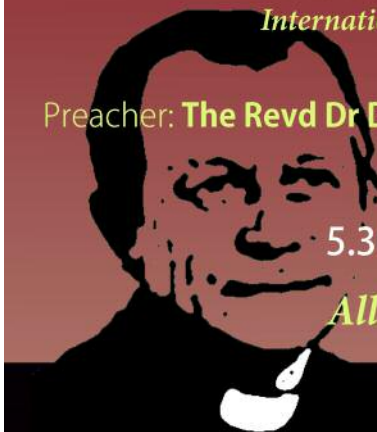
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**Wednesday, April 25 &
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New Prayer Book Services in the City of London

Charlie Skrine

Readers of *The Prayer Book Today* who also take *The Times* may have noted with sadness a headline from November last year: 'Bankrupt church in Square Mile starts praying for a miracle.' The *Times* article plays convincingly on familiar tropes of declining congregations and lack of funds, and many might be surprised that services continue at all at St Michael's Cornhill. The ministry at St Michael's did hit a significant road-block around the end of last year through a complex combination of circumstances, but we are now in a position to describe what will be starting in the future. Whether these poor human plans turn into any kind of miracle will depend entirely on whether a congregation decides to gather at St Michael's for these services.

Paul Pritchett, who has been Churchwarden at St Michael's since 2005, says, 'The strength of St Michael's always rested on a combination of the excellent choir, the language of BCP and KJV, and preaching that was never bland.' We are trying to maintain all three into the future.

The choir of St Michael's has been persuaded to move from Sunday morning to Monday at 6.00p.m., and to sing Choral Evensong for three eight-week terms in a year, which began on 16th October. The Square Mile is a place of strange contrasts with a residential population only the size of a small market town, split between 36 churches. However, at 6.00p.m. on a weekday, in a single fifteen-minute period 6,000 people pass down Cornhill and the surrounding streets in order to escape London through Bank tube station. Just two of the new tower-blocks close by will house a working population of 22,000—more than twice the population of the Cathedral City of Wells where the new incumbent of St Michael's grew up.

It was with some surprise that the PCC of St Michael's read the several newspaper stories in August announcing that Choral Evensong attendance was 'surging' around the country. It wasn't our intention to be fashionable, but we do pray that the new BCP services might attract a new generation.

This new Evensong will be joined by a new said BCP Mattins every Tuesday at 8.00a.m., and a Sunday congregation will be meeting for Church of England services in Mandarin Chinese; no records exist of services by Archbishop Cranmer into Chinese but his

principle of 'a tongue... understood of the people' is being followed in new circumstances. What is new at St Michael's is standing in partnership with what continues: there is the longest-running series of organ recitals in the world on Monday lunchtimes, bell-ringing, and Livery and Civic services. We are also trying to re-start BCP Sunday services by holding just four Special services this year. We had services on 12th November (Remembrance) and 17th December (Advent), and we shall be having services on 25th March (Palm Sunday) and 10th June (Her Majesty The Queen's Official Birthday).

Yi Wang, a new Churchwarden at St Michael's, comments, 'I had some experience of BCP services as a child, but since joining St Michael's I have found there's so much wonderful truth in the old liturgy, which only the Gospel completely makes sense of.' For further details see www.st-michaels.org.uk.

The Revd Charlie Skrine is Priest in Charge of St Michael's Cornhill.



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Benefactors' Event



The newly rejoined Corporate Member church St James Garlickhythe in the City was the venue for a special Eucharist for the Society's Benefactors' group on Thursday, 2nd November. Following this a lunch was held at the Painter-Stainers Livery Company Hall nearby.



Prudence Dailey spoke, followed by Trustee Dick Wilkinson. I gave a presentation on the Society's current activities and projects. Besides Benefactors and Trustees, the guests consisted of representative clergy and churchwardens of the three central London PBS Corporate Member churches (St James Garlickhythe, The Temple, Chelsea Old Church).

Branch visit

I am always keen to accept invitations to Branch AGMs or meetings. I was very pleased to be invited to a Guildford Branch meeting on 25th November where I gave a presentation on Society activities and projects.



New Corporate Member

St James-the-Less, Litchfield (Winchester Diocese) have joined after I invited them to do so eighteen months ago, an example of the timescale involved typically.



Wycliffe Hall

I was invited to address the new ordinands by the Revd Dr Liz Hoare, Dean for Women. I enlisted the help of the Revd Christopher Landau (pictured below), aged 37, a regular presenter of The Daily Service on Radio 4 longwave who enthusiastically recommended the BCP to the new ordinands.



Jane Austen's Bicentenary Service

Michael Brydon

How do you introduce a wider village to the worship of the Prayer Book? One novel way was found by the parishioners of St George's, Crowhurst, in East Sussex, when we decided to have a commemorative service to mark the bicentenary of Jane Austen. The wider village was already hosting an evening of readings from Austen, Regency dancing, costumes of the time and a period menu, so there was a natural audience for doing a bit more.

Jane Austen is rightly rated as a gifted novelist. Her wise and witty observations of love and romance, virtue and failure are as pertinent as when she first penned them. The novels abound in clever turns of phrase and memorable characterisation, which have translated very well to the world of film and television. What is perhaps less immediately apparent is that her Christian faith was an important part of her life and lies behind many of the themes explored in her novels. She was born into a vicarage family and had numerous clerical relations. Two of her brothers ended up as clergymen, as did four of her cousins, and her naval brothers also seem to have been known as devout men. Frank took his obligation to lead prayer on board seriously and was known as 'the officer who knelt in church'. The Austen world was very much that of the Prayer Book and the Authorised Version, so it seemed

reasonable to take the opportunity to share it with the wider village.

We took the Prayer Book Service of Morning Prayer and followed it pretty faithfully. The exceptions were the use of metrical versions of psalms, since it is more likely that these were used in a parish setting. We also included a couple of hymns contemporary with Jane Austen, although she is unlikely to have sung any. The singing of hymns was regarded as showing signs of religious enthusiasm, so would have been frowned upon within the Church of England 200 years ago. Famously, Jane wrote to her sister, Cassandra, on 24th January 1809, 'I do not like the Evangelicals.' However, she seems to have changed, since only five years later in a letter to her niece, Fanny Knight, she wrote, 'I am by no means convinced that we ought not to be all Evangelicals, and am at least persuaded that they who are so from Reason and Feeling, must be happiest and safest.'

The novels explore all sorts of moral issues and we also gain some sense of her own spirituality from the three prayers, in the Prayer Book idiom, which she wrote for private family devotions. Her prayers encourage spiritual self-examination, thankfulness



for blessings received and intercession for family, friends, neighbours and the wider world.

Austen enthusiasts may ask why we held a weekend in Crowhurst. Sadly there is no evidence that Jane Austen ever visited Crowhurst, although she did know members of the Papillon family, who had connections with the village. She did stay in Sussex at Worthing and had relations at Shoreham. Her unpublished novel, *Sanditon*, was also set in a fictional seaside village not far from here. Possibly her naval brothers knew Captain George Hardinge (1781-1808) who is commemorated in the church. Hardinge was considered another Nelson after his victory against the French ship *Piémontaise* in 1808.

The main reason for the commemoration was simply that the works of Jane Austen continue to give a great deal of pleasure to those who read them and provoke much discussion. It was an opportunity to introduce others to them. The same might be said of

the Prayer Book service on the Sunday. For some there was an enormous pleasure in being reacquainted with once familiar words and for others this was their first connection with them. It marked a gentle beginning of a realisation that these were words that had shaped both the literature of a nation and the morals and faith of England. Austen's original epitaph at Winchester makes no mention of her writing skills (as would have been normal then) but rather celebrates her faith in Christ her Redeemer. The use of the Prayer Book Morning Service at Crowhurst hopefully made that hope a little clearer to those who came to worship with us.

The Revd Dr Michael Brydon is Rector of Catsfield and Crowhurst and Chairman of the Chichester East Branch of the Prayer Book Society.

Prayer Book Preparations for Armistice Day

Special prayers used just six days after the end of the First World War may be heard once again this year as parish churches commemorate the anniversary of the signing of the Armistice in 1918.

Located among documents stored in the archives of Lambeth Palace Library, the prayers were issued under the authority of the Archbishops of Canterbury and York for use on Sunday, 17th November 1918. Now the Prayer Book Society has made the prayers available to download from its website at www.pbs.org.uk/armistice.

'These prayers were intended for use during the services of Holy Communion and Morning and Evening Prayer found in the 1662 Book of Common Prayer,' explains Prudence Dailey, Chairman of the Prayer Book Society.

Armistice Day was first observed formally in the grounds of Buckingham Palace during the morning of 11th November 1919. The previous evening King George V hosted a banquet in honour of the French President.

By the fifth anniversary of the signing of the Armistice further thanksgivings and prayers, as well as suitable psalms and lessons, were authorised by the Archbishops for use by churches. These, too, are available on the Prayer Book Society's website.

Says Prudence, 'Although these documents are almost a century old, we have been able to recreate them in digital formats which can be printed, adapted or cut-and-pasted free of charge by today's users, especially for this year's hundredth anniversary of the signing of the Armistice.'

In 2016 the Society produced a selection of prayers from the Book of Common Prayer which would have been familiar to Church of England and other Anglican troops in both World Wars.

Suitable for use during Remembrance-tide, they range from one written for use 'in the time of War and Tumults' to the Third Collect for Aid against all Perils which opens with the words, 'Lighten our darkness, we beseech thee, O Lord'.

As many of the troops will have experienced the use of psalms in Prayer Book worship, Psalm 23 in particular, 'The Lord is my shepherd', will have been known. It was, and still is, often used in times of anxiety, injury or death.

At nightfall in dangerous situations, soldiers with a church background may have recalled from Evensong the much-loved words of the Nunc Dimittis: 'Lord, now lettest thou thy servant depart in peace: according to thy word.'

Church of England Readers respond to invitation

Enthusiastic Church of England Readers from across the country attended last year's special training day on 7th October in London's St Marylebone Parish Church, planned to help them make better use of the Book of Common Prayer.

A key aim of the course—Bringing The Book of Common Prayer's Morning and Evening Prayer to Life—was to affirm the importance of the Prayer Book in the ministry and spiritual life of Readers while helping them overcome difficulties they might encounter when using it to conduct services.

Participants from churches in locations as far apart as Carlisle and Chichester attended, to hear speakers who included Andrew Walker, Secretary to the Central Readers' Council; PBS Trustee the Revd Dr Daniel Newman, Associate Minister at St John's Church in Woking, Surrey; the Revd Dr Tom Plant, Chaplain of Lichfield Cathedral School; and Richard



Participants at the day conference in St Marylebone Parish Church



L-R: Richard Marlowe; Prudence Dailey; The Revd Dr Tom Plant; The Revd Dr Daniel Newman

Marlowe, a Reader from the Diocese of Gloucester and Chairman of the PBS Gloucester Branch..

The day started with a welcome by the PBS Chairman Prudence Dailey and Holy Communion celebrated by the Revd Canon Dr Stephen Evans, Rector of St Marylebone. It concluded with Evening Prayer conducted by licensed Reader Elizabeth Falding.

'Few realise the scale of the role undertaken by Readers,' said the event organiser, John Service, PBS Churches and Clergy Co-ordinator. 'These are lay people who have been selected, trained and licensed by the bishop of a diocese to give their time and service to the church in the form of preaching, teaching and leading worship in a pastoral context.' He added: 'During discussions with delegates it became clear that, contrary to the belief of many clergy, congregations rarely have a problem with the ancient language of the Prayer Book. Indeed, many value its distinctiveness.'

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'Wren's Lantern' is latest church to join Prayer Book Society




The London church of St James Garlickhythe, the first headquarters of the Prayer Book Society, is the latest to become a Corporate Member. The church provided the first office used by the PBS. St James Garlickhythe, a parish church in the Vintry ward of the City of London, was rebuilt by Sir Christopher Wren in 1683 and subsequently dubbed 'Wren's Lantern' owing to its profusion of windows.


All daily services are conducted according to the Book of Common Prayer. The church's vicar, Fr Tim Handley, says that 'affection and love of the Prayer Book' extends far beyond the immediate parish. 'Sunday attendance figures can vary between 25 and 50, partly because some worshippers travel to us from Essex and Hertfordshire for the Eucharist,' he reports. 'The parish has also just started celebrating daily Mattins and Evensong, with the hope that they, too, will begin to attract people from far and near.'



Although most of the 92 Corporate Members recruited to date by the PBS are churches, the concept has been expanded recently to include schools and businesses. Encouraged by rediscovery and enthusiasm for use of the Book of Common Prayer for church services—notably among young people, including ordinands—the PBS has launched a drive to expand interest in the Book of Common Prayer beyond Anglican churches and their worshippers.

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Winchester College is first school to join expanding Prayer Book Society

The Society has added the first school to its corporate membership list and expects to announce soon that others have joined. The new member is Winchester College, a leading independent boarding school for boys, based in Hampshire.

The Revd Dr Simon Thorn, the school's Dean of Chapel, joined the PBS as an individual member in 2009 while a theological student at Ripon College, Cuddesdon, near Oxford. A BCP enthusiast, Dr Thorn and his wife Rachel opted for the marriage service in the 1662 BCP for their wedding.

Dr Thorn and fellow chaplain members of the PBS led a number of workshops on use of the BCP at last year's National Conference of School Chaplains in Liverpool.

Now, with the encouragement of pupils who favour the Prayer Book's traditional language, he hopes to reinstate it for some of the school's said Holy Communion services following its abolition in favour of Common Worship five years ago. Already the BCP is in regular use by pupils who attend Mattins in one of the two college chapels on alternate Sundays, as well as the mid-week Choral Evensong.



This service, held every Tuesday in term-time, is open to the public and is regularly broadcast on BBC Radio 3. The Dean of Chapel also uses an Advent collect from the BCP for the annual Winchester Christmas radio broadcast on Classic FM.

'Our boys have no problem with the language and poetry of the Prayer Book,' says Dr Thorn. 'Indeed, they relish its beauty and dignity.' He added, 'We regularly welcome visitors to the college and now make a point of telling them why we have joined the PBS and the benefits both to our pupils and the Society itself.'

Publisher becomes a Corporate Member

A publisher of bespoke books is the first UK business to be signed up as a Corporate Member of the Prayer Book Society. Gresham Books, based on the Isle of Wight, specialises in the production of bespoke books for schools, colleges and churches, as well as related products like choir music folders embossed with a crest or logo.

'The shared interests of the Prayer Book Society and Gresham Books became evident when both exhibited at last year's SCALA (School Chaplains & Leaders Association) Conference in Liverpool attended by 150 school chaplains,' reports John Service, the PBS Churches and Clergy Co-ordinator.

'In the past six years our corporate membership has grown by more than 40% and includes 85 churches. Now we are keen to expand membership to include other organisations which are supportive of our work.'

Gresham's Managing Director Nick Oulton, who is a churchwarden at his local parish church, commented, 'I love the language of the Book of Common Prayer and am encouraged by the way it is regaining its popularity among young ordinands as well as teenagers representing their schools through the PBS's annual Cranmer Awards competition.'

Correspondence

Dear Editor,

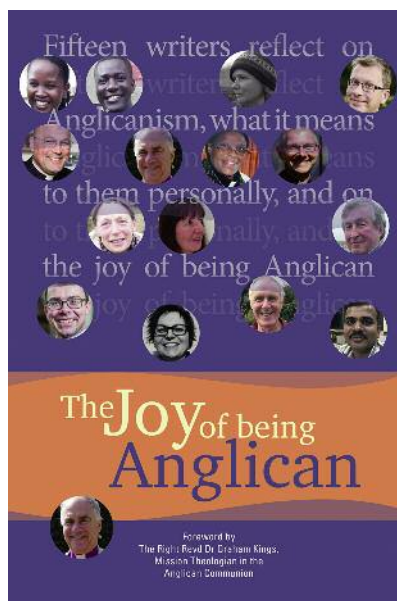
I refer to Mr Dann's letter (Michaelmas 2017, p.19) and will accept his challenge. The Sheffield district of Beauchief (pron. Beechiff) is not a small village now (although it was centuries ago) but is the home of the tiny Beauchief Abbey where all of our services are Prayer Book! We have a service every Sunday, usually Holy Communion, but sometimes Evensong and once in a while a combined Mattins and Holy Communion. Our choir (often reduced to two or three people) cannot provide us with different anthems every week. Nevertheless they lead our active congregation with the type of music and hymns usually enjoyed by people who also favour the Prayer Book.

Yours sincerely,
Bryan Thornhill, Sheffield

Book Review

Caroline Hodgson and Heather Smith (eds.),
The Joy of Being Anglican,
Redemptorist Publications, paperback, 140 pages,
ISBN 978-0-85231-477-7

This collection of fifteen essays which explore aspects of the Anglican experience was commissioned by a Roman Catholic publishing house. In his Foreword the Rt Revd Graham Kings, Mission Theologian in the Anglican Communion, explores the spiritual gift of joy. He writes, 'I pray that this book may enliven minds and envision imaginations to rejoice in the traditions which interweave being Catholic and Reformed.' There is indeed plenty of stimulation in this kaleidoscope of subjects. The joy of liturgy, buildings, music, service, prayer vocation, education, scripture, international relationships is explored by a matching kaleidoscope of authors.



Members of the Prayer Book Society will find plenty of interest and encouragement in these essays. One of the contributors, Daniel Newman, is a Trustee of the Society and writes about the 'Joy of the Prayer Book'. He writes that a large part of its attraction for him is Cranmer's 'Gospel of Allurement.' He points out the 'concrete, visual language, which even children can understand'. He takes the reader through the power of the psalms and the solid doctrine of the Collects. There is a lively commentary of Morning and Evening Prayer and the Order for Holy Communion, commenting that 'communion not consecration is the climax of the liturgy'.

This is a book to be dipped into and full of lively illustrations in a variety of styles—it has indeed a joyful quality about it.

Elisabeth John

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The Revd John Hanks enquires:

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News from the Branches

Coventry

The Branch AGM at Aston Cantlow was preceded by the traditional and well-regarded supper prepared by the hard work and generosity of members. The hall was, as usual, packed, and after the AGM members crossed the road to the local church to say Compline.

The Branch visited the remote church of Chesterton on 20th September. Mattins was followed by the Litany, the latter experienced for the first time by the curate in the congregation. The Revd Dr David Pym officiated. Afterwards members lunched together at nearby Lighthorne.

There was a good turnout at Hampton Lucy on 2nd December when the Revd James Holden officiated at the Branch's annual Advent service centred round the

Prayer Book Collects for the season, with readings and advent hymns, kindly supported by the choir, Diatonic. Cakes and tea made by members completed the day.

Exeter

On 23rd September Evensong took place at St Bartholomew's Church, Nymet Rowland, Crediton and was conducted by the Branch Chairman, the Revd Preb. Paul Hancock, who also preached. Grateful thanks to Mrs Victoria Littlewood who hosted afternoon tea at her home opposite the church, where everyone also enjoyed her spectacular garden and views of the Devon countryside.

On 4th November Evensong took place at St James' Church, Avonwick, South Brent and was

conducted by the Branch Chairman, the Revd Preb. Paul Hancock, who also preached. Grateful thanks to Mrs Marigold Seager-Berry who hosted afternoon tea at her home in Avonwick.

Norwich

On 21st September the Branch held its autumn outing at Rushford, right on the southern boundary of Norfolk. Sadly, the attendance was surprisingly small; either the summer holidays had extended well into September this year or the location was too close to Suffolk.

The church of St John the Evangelist is quite lovely, situated in a rural setting with village green and estate buildings. It was founded in 1342 by Edmund Gonville who endowed a College


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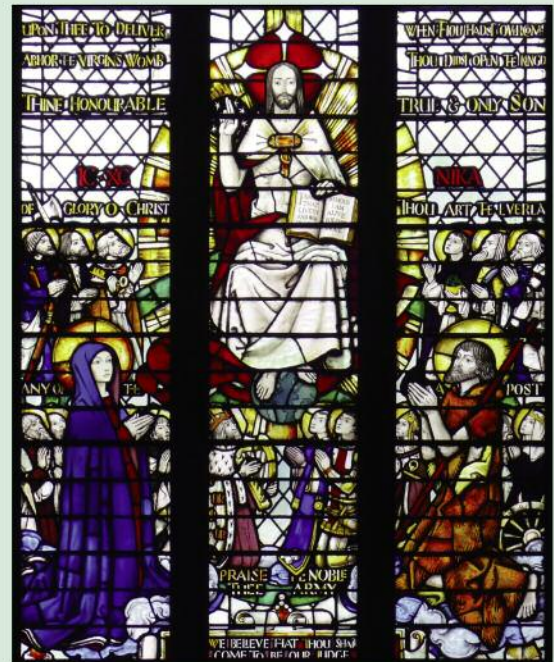
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for a Master and five priests, building the College, part of which remains, south of the church. The church was recently restored, including the rebuilding of a small Victorian apse.

The Ven. Arthur Hawes, Archdeacon Emeritus of Lincoln, gave us a talk entitled 'The Shape of the Liturgy'. It was best summed up by one of our members, who spoke for us all when saying, 'I could have gone on listening to that for quite some time', as it was full of practical, historical and contemporary interest and information. The Archdeacon ended his lecture by reading a quotation from Dom Gregory Dix's book which sums up the place of liturgy in life:

Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in

every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacle of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of the Parliament of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village

headman much tempted to return to fetish because the yams had failed; because the Turk was at the gates of Vienna; for the repentance of Margaret; for the settlement of a strike; for a son for a barren woman; for Captain so-and-so wounded and prisoner of war; while the lions roared in the nearby amphitheatre; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faintly through the windows of the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonisation of S. Joan of Arc—one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. And best of all, week by week and month by month, on a hundred thousand

successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the pastors have done this just to make the *plebs sancta Dei*—the holy common people of God.

Following light refreshments we enjoyed sung Evensong, taken for us by Arthur Hawes, the organist being Philip Poles.

Rochester

A Presence in Rochester Cathedral

On 4th November Rochester Cathedral hosted 'Called Together', an event at which the bishop launched the new five-year strategy for the diocese. When we learnt that an ingredient of 'Called Together' was to be a marketplace of stalls around the nave we asked that the Prayer Book Society be included and were granted an advantageous spot near the podium.

Our centrepiece was a seven-foot PBS pull-up banner, which appeared in the background in many of the diocesan website photographs of speakers, including the bishop.

Four posters on a display board

illustrated what the Book of Common Prayer is, what the Prayer Book Society has done for the diocese, what the Cranmer Awards are and why one should join the Prayer Book Society. The staff at Copyhold Farm were very helpful in providing a great variety of attractive material to give away. This included PBS pens and the *For undoing the things which we ought not to have done* rubbers, causing one Residentiary Canon to chuckle that she hadn't realised that the Prayer Book Society had such a good sense of humour.

We sold over 50 packs of Christmas cards, meaning that 500 cards would be going out advertising the Society. PBS was the only stall to give away carrier bags, so the Society's prominent logo was carried around the cathedral in many hands.

The stall was very busy during the two ¾-hour sessions, and we have gained one new member. We discussed our work with many clergy and lay people, some of whom were not aware of the Society. We assured one vicar that the PBS was not a society for opposing women priests but,

as P. D. James so rightly said, it is not the business of the Prayer Book Society to be against anything; it is to be for the Prayer Book.

The Cranmer Awards Branch Heat

We were delighted to welcome publisher and author Robert Sackville-West, 7th Baron Sackville of Knole, as Guest of Honour at the Rochester heat of the Cranmer Awards at The Judd School on Thursday, 16th November. Seven Seniors and nine Juniors took part. There were fewer contestants than in the previous two years owing to a clash of dates which prevented one school taking part.

The Senior winner was Jasper Maughan, and for the second year the Junior winner was Caleb Lee. Both are pupils at St Olave's Grammar School. They will represent the Rochester Diocese at the final in Worcester. Second and third places in the Senior section went to Joseph Sparke and Oliver Cowen from Bennett Memorial Diocesan School. Alex Yau from Judd was second in the Junior section, with Adam Sparke from Bennett taking third place.

After the readings, and while



In Rochester, Bishop James addresses the audience, flanked by a PBS banner



Lord Sackville and competitors at the Rochester Branch heat

the judges considered their adjudication, Lord Sackville addressed the audience of competitors and parents, saying that although he didn't consider himself an expert on the Book of Common Prayer, he had the unusual qualification of living in part of a house once possessed by Archbishop Cranmer, including the chapel in which he would have attended services in Latin whilst contemplating a liturgy in English. Lord Sackville began with

the history of Knole as a bishops' palace before Cranmer unwillingly handed it over to Henry VIII. He then talked of living there today, and the pros and cons of moving into the West Wing after the death of his uncle, the 6th Baron Sackville. One consideration was the loss of privacy, living in part of a house and park visited by thousands of people every year. He told of his very young daughter's righteous indignation on learning that one

of her school friends had come to 'her house' at the weekend, whereas she had to wait for an invitation to go to other people's houses.

The judges—Liz Denbigh, who is Principal of Stagecoach Performing Arts School, and Canon Chris Stone, who had a background in broadcasting with the BBC before entering the Church—gave the competitors both praise and helpful advice before the names of the winners and runners-up were announced. Lord Sackville presented the prizes and a souvenir of the event to all the competitors.

Salisbury

The Salisbury Branch heats of the Cranmer Awards were held on Saturday, 4th November in the chapel of Sherborne Boys' School, courtesy of the Headmaster, Dr Dominic Luckett. The audience of parents, teachers and Branch members listened intently to competitors aged 11 to 17 as they strove to impress the three judges, led by the chief judge, Rosemary Paige.

When the judges had determined the winners, Rosemary Paige congratulated those taking part and commented on their performances, giving advice as to presentation and encouraging all those taking part to return next year.

The Hon. Diana Makgill, CVO, Branch President, presented the prizes to the winners and runners-up. She wished Louis Lindsay and Bentley Cresswell, Junior and Senior winners respectively, every success at the National Finals on Saturday, 24th February at Worcester. She thanked the Headmaster and staff for their help and assistance with the event and in particular Jon Riding, the Branch organiser, for all his work.



The Hon. Diana Makgill, CVO with winners and runners-up at Salisbury

Before...



... and after



Before...



... and after



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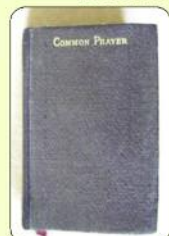
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Before...



... and after



Before...



... and after



Sheffield

An exclusively Prayer Book Church: Beauchief Abbey, Sheffield

Today Beauchief (pron. Beechiff) Abbey is tiny compared with its former self. Nevertheless it is a vibrant little church with an active congregation and all our services are Prayer Book! We are a 'liberty' within the Sheffield Diocese, but outside its jurisdiction, and run the church through our own Executive Council.

The Abbey was founded in the twelfth century by a group of Premonstratensian priests, the White Canons, who thought this lovely area very suitable for their purposes—and it still serves our purposes today all these centuries later! In fact if you did not know better and visited the Abbey's grounds you would never imagine that you were in one of England's major industrial cities.

Following the dissolution of

the monasteries nearly all of the stonework was purloined for local purposes and what little remains can be seen at the rear of the present Abbey church, along with some more recent graves. Then in the early eighteenth century the church as it stands was rebuilt out of a part of the nave, and it became a private chapel for leading local families. From there it became a 'liberty' in the Church of England as it is today. And we really are blessed by having two extremely efficient and caring C of E priests to celebrate Holy Communion and help us spiritually, with others to assist at other services.

Being in such an attractive open area with meadows, a few small cottages, a nearby sports club and a golf course, we are often asked to provide baptisms, weddings and funerals outside of our usual diary of services, and we are always happy to comply with

such requests when possible. Sometimes a baptism or wedding service is followed by a buffet in the Abbey grounds before (in the case of a marriage) a formal wedding breakfast later in the day. So all in all we provide a lively little church with BCP services for our own local community—and offer other services for the wider area.

We at the Abbey give a very warm welcome to all who enter our church to experience the beauty of the language of the Book of Common Prayer—and enjoy coffee afterwards.

Currently our Sunday services are usually as follows.

1st, 2nd and 4th Sundays: Holy Communion, 11.00a.m

3rd Sunday: Evensong, 3.00p.m.

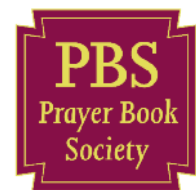
5th Sunday: a joint Mattins and Holy Communion, 11.00a.m.

Other BCP services are offered on high days and holidays.

Bryan Thornhill



PBS TRADING LENT 2018



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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.

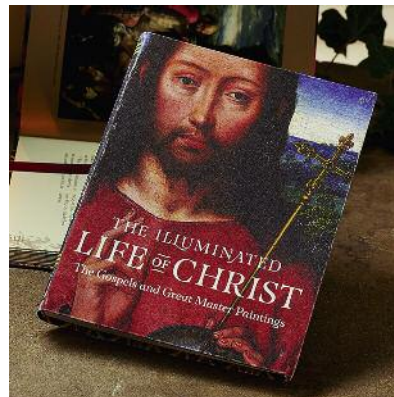
59 £16.99
The Canterbury Companion to the BCP Gospels. Raymond Chapman. (2014) Sbk, 185pp. For every BCP service of Holy Communion, Mattins or Evensong, where the sermon focuses on the Gospel of the day, here is an inspirational and practical companion for preachers, by a leading member of the Prayer 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
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215 £1.00
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702 £9.99
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These Our Prayers. Compiled by Raymond Chapman. (2012) Hbk, 175pp. A collection of prayers, mainly by English writers but also some translated from earlier sources. They were chosen as expressing orthodox Christian faith, and are in the traditional language of the Book of Common Prayer. They will be valuable in private devotions but are also suitable for prayer groups or in special services. They are arranged under headings to enable choice for particular needs and occasions, and are printed in a compact and beautifully produced volume.

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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.

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

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

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Forthcoming Events

Exeter

The Branch AGM will take place at The Pearson Room, Exeter Cathedral at 2.30p.m. on Saturday, 16th June 2018, and the speaker will be the Very Revd Jonathan Greener, Dean of Exeter. More details of this meeting later.

Rochester

On Sunday, 22nd April at 2.00p.m. we will be meeting for a guided tour of St Peter and St Paul's Church, High Street, Farningham DA4 0DG, Kent. The earliest part of the church, built in the Early English period around 1240, is the chancel. The church boasts a fifteenth-century Seven Sacraments font, a monument to Antony Roper, the grandson of Sir Thomas More, and his family; a mausoleum believed to have been designed by John Nash; and a glorious west window celebrating the coronation of Queen Elizabeth II. Light refreshments will be served after the tour, followed at 4.00p.m. by Evensong for the eve of St George's Day. There are no parking spaces at the church. Parking is along the High Street.

With the kind invitation of Lord Sackville we are arranging another visit to the private chapel of Knole House, Sevenoaks, for the 11.00a.m. service on Sunday, 13th May. The National Trust car park

adjacent to the house charges £4 but is free to NT members. For more information, and to be included in this visit, it is essential to contact the Branch secretaries before the end of April.

If you wish to join either of these events please contact the Secretaries, Mr and Mrs G. E. Comer, on 01732 461462 or e-mail

joannacomer@btinternet.com

York

The Annual Festival and Annual General Meeting of the York Branch will be held on Saturday, 9th June at All Saints Pavement, York YO1 9NR.

The programme is:

- 2.00p.m.: Lecture by Brian Cummings, Anniversary Professor at the Department of English and Related Literature of the University of York, entitled 'Re-imagining the Sacred', with special reference to pre- and post-Reformation liturgies. (This lecture will be part of the York Festival of Ideas programme.)
- 3.15p.m.: Annual General Meeting
- 4.00p.m.: Evensong followed by light refreshments.

Further details can be obtained from the Secretary of the York Branch, Margaret Hammersley, on 01904 636512.



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Founded 1894

Incorporated by Royal Charter

Patron: Her Majesty The Queen



Are you proud of your country and her glorious history?

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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:.....

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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:

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

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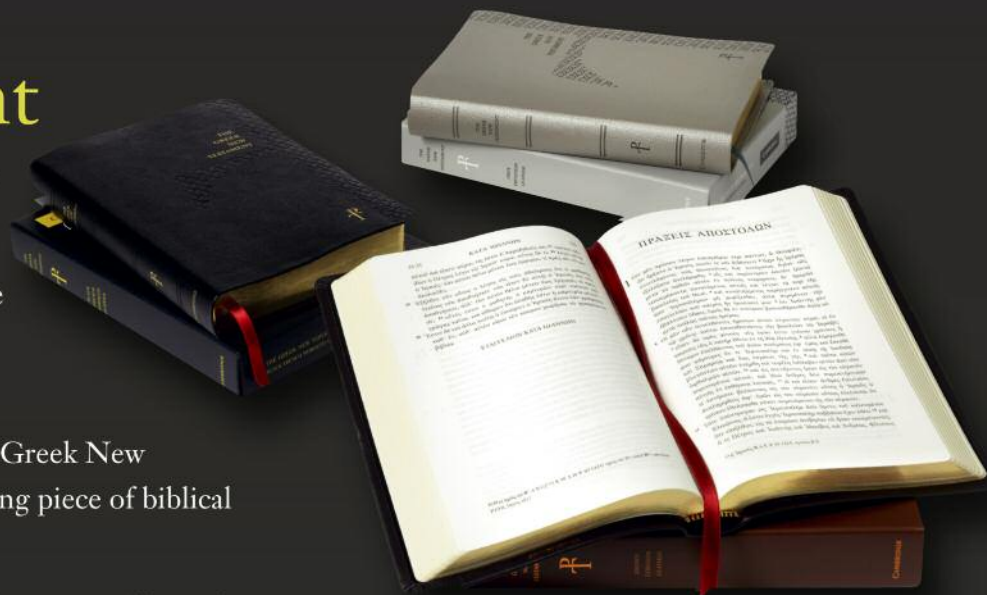
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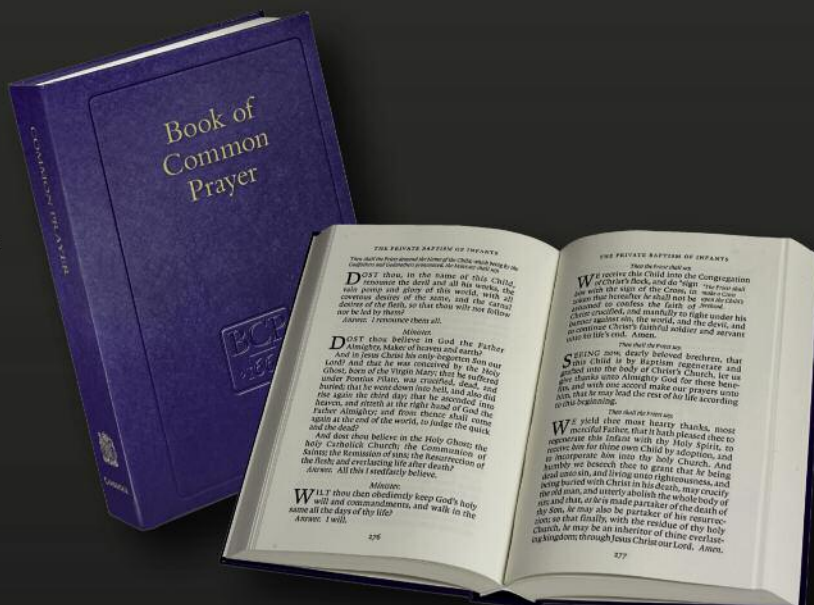


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