

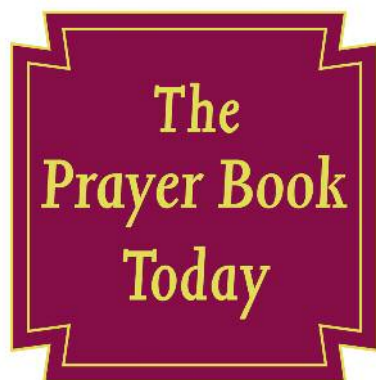
Lent 2017

The Prayer Book Today

ISSN: 2059-9528

- ✦ A rural church future?
- ✦ The Prayer Book's popularity
- ✦ Licensed Readers' Conference

The Magazine of the
Prayer Book Society



Issue No. 4 · Lent 2017
ISSN: 2059-9528

The Prayer Book Today

Editor:

The Revd Canon Andrew Hawes

Address for correspondence:

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

Telephone: **0118 984 2582**

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

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

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

Please contact via the Prayer Book Society office at Copyhold Farm (details as above)

Produced & printed by SS Media Ltd

THE PRAYER BOOK SOCIETY

A Company Limited by Guarantee
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

A Corporate Act of Prayer

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.

Patron:

HRH The Prince of Wales, KG, KT, GCB

Ecclesiastical Patron:

The Rt Revd and Rt Hon. Richard Chartres,
KCVO, DD, FSA, Bishop of London

Lay Patrons:

The Rt Hon. Lord Hurd of Westwell,
CH, CBE, PC
Lord Sudeley, FSA

President:

Lord Cormack, DL, FSA

Vice-Presidents:

The Revd Dr Roger Beckwith
The Rt Hon. Frank Field, MP
Professor Roger Homan
C. A. Anthony Kilmister, OBE
The Revd John Masding

Board of Trustees:

Miss Prudence Dailey *Chairman*
The Revd David Harris *Deputy Chairman*
Miss Hilary Rudge *Company Secretary*
John Wimpres *Treasurer*
The Revd Dr Stephen Edmonds
Peter Hardingham *Regional Trustee – Midlands Region*
Nicholas Hurst *Regional Trustee – Eastern Region*
Paul Meitner *Regional Trustee – South East Region*
The Revd Andrew Montgomerie
Regional Trustee – West and Central Region
The Revd Dr Daniel Newman
The Revd Canon Cyril Roberts *Regional Trustee – North East Region*
John Scrivener *Regional Trustee – North West Region*
Dick Wilkinson, CVO *Regional Trustee – South West Region*

Prayer Book Churches and Clergy Co-ordinator:

John Service

Telephone: 07557 665609

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

Press Officer

Tim Stanley

Telephone: 0117 9625658

E-mail: **tim@timstanleypr.co.uk**

Youth Officer:

The Revd Canon Fredrik Arvidsson

The Prayer Book Society's child protection policy is available on its website, **www.pbs.org.uk**

The Prayer Book Society, like the Church of England, is a broad church which embraces a wide breadth of opinion and churchmanship. Views expressed in the *The Prayer Book Today* are those of their individual authors, and do not necessarily represent the opinion of the Society or of the Editor. The inclusion of any advertisement in the *The Prayer Book Today* does not imply that the Society endorses the advertiser, its products or its services.

PBS TRADING LTD

Orders and enquiries for PBS Trading should be sent to:

PBS Trading Ltd, The Studio,
Copyhold Farm, Goring Heath,
Reading RG8 7RT

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

Cover image:

Seventeenth-century lectern, Edenham Parish Church, Lincolnshire

Photography: Simon Cotton

The deadline for contributions for the next issue is:

Friday, 28th April

(preferably typed or electronically submitted)


Publication date:

Friday, 9th 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.

© The Prayer Book Society 2017

Individual articles are © the authors. All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without the prior permission in writing of the Editor, or as expressly permitted by law, or under terms agreed with the appropriate reprographics rights organisation.



MORSE-BOYCOTT BURSARY FUND

Working to preserve the centuries-old tradition of Anglican Church Music by offering vital support to parents so their sons have the opportunity to benefit from a superb musical education in a choir school.

This Fund depends entirely on donations and legacies.

Please give if you can to :-

The Administrator, Morse-Boycott Bursary Fund, The Royal Chantry, Cathedral Cloisters, Chichester, PO19 1PX
 Email: nicola.smith@chichestercathedral.org.uk T: 01243 812492
Gift Aid forms available on request

Patron: Mrs A S Hamilton-Bird Registered Charity No. 313217

Presents for Christenings & Confirmations,
for Grandchildren & Godchildren

www.ChristianGiftshop.co.uk

01473 785868



ChristianGiftshop.co.uk online boutique,
Ipswich, Suffolk.

CHARLES STANLEY *Focusing on you*

Bespoke investment portfolios shaped for you

For details on our full range of products and services, please contact James Dowding at our Tunbridge Wells office:

☎ 01892 557100
 🌐 www.charles-stanley.co.uk/tunbridgewells
 📍 Heathervale House, 2-4 Vale Avenue, Tunbridge Wells, TN1 1DJ

Please be aware that the value of your investments may fall as well as rise and your capital may be at risk.
 Charles Stanley & Co. Limited is authorised and regulated by the Financial Conduct Authority.
 Registered office: 55 Bishopsgate, London EC2N 3AS Registered in England No. 1903504.

<h1>CONTENTS</h1>	
Looking backwards to a rural future?	4
An end to the North End	6
Almighty God	7
The Call to Holiness in the Prayer Book	8
Obituary of a Prayer Book Enthusiast and Veteran General Synod Campaigner	9
The growing popularity of the Prayer Book	10
Evensong	11
Co-ordinator's column	13
Restoration project draws strength from the Prayer Book	14
Royal Arms	16
Correspondence	20
Book Review	21
News from the Branches	22
PBS Trading List	25
Forthcoming Events	28
Retreating with the Prayer Book	28
Branch Contacts	30

Looking backwards to a rural future?

Mark Wright

My father was a Church of England priest for 50 years and said Morning and Evening Prayer in his parish church daily, ringing the church bell each time. I think I was aged eight when I asked him one weekday, after his return to the rectory, whether there was anyone in church with him. 'No,' he answered, 'but plenty of angels.' This was not just his practice but the enjoined practice of all parish clergy for centuries; indeed it continues to be the practice of the clergy to say Morning and Evening Prayer, though it now often today takes place in the priest's home rather than his or her church. This practice was spread through the Anglican Communion worldwide. I was once visiting the island of Montserrat in the West Indies (before the volcano erupted and buried half the island in ash) and asked the churchwardens of St Peter's if I could stay in the rectory as there was currently an interregnum. The following morning was a weekday but I was woken at 6.00 a.m. by the church bell at St Peter's being rung by the churchwarden. I was impressed!

One of the reasons why daily prayer is not offered daily in many of our churches today is the reduction in the number of clergy, with many having several churches under their care. However, as my experience in Montserrat indicated, it can and should be carried out by the laity in the absence of the clergy. And so it was that, when I had restored St Andrew's Mickfield in Suffolk, my first action was to restore Morning and Evening Prayer daily (and ring a temporary bell), a task which is now carried out by a rota of people since I moved to Norfolk. On arrival in Wiggenhall I asked if I could say Morning Prayer on weekdays and have done so since Ash Wednesday 2014. I have now found out how to chime the bell so the village hears the Angelus (3-3-3-9) at 9.30 every morning, as it did for centuries in the past. Sometimes someone joins me but often I am on my own, though mindful of the angels!

This daily act proclaims the fact that the parish church is the spiritual centre of the community and is there for those who need it. Of course, given Free Will, an increasing number of our neighbours see no need of God and therefore of His Church. But to haul

the flag down in face of this indifference is to neglect the minority (however small) who *are* Christians and fail the thousands who have gone before us over the centuries and soaked the stones of the church in prayer. And so it is that the parish church, once it has lost its resident priest, often ceases to be the spiritual centre it has been for centuries and is locked up and just dusted down for an occasional service. Worse still, the church may be closed, and I know from experience that the village then sees itself written off by the Church. The argument is that only a few come to church. That argument is fallacious. Yes, it is good to see a nice crowd of people in church on Sundays but it is not essential to the operation of the church. Furthermore we are preserving it, as did our predecessors, for future generations.

So what should we do in today's situation? The first thing is to ensure that our church is open daily so that it can be used by anyone as the House of God. When living in Suffolk I heard of a lady in a neighbouring parish who went to her parish church in distress and found it locked. She was reduced to kneeling in the wet churchyard. I am delighted to say that that church is now open daily. The second thing is to ask the people who open the church in the mornings and shut it in the evenings if they could say a prayer for the community as they do so. This might extend to the order of Prime and Compline which are the traditional morning and evening prayers used by the laity since the sixth century and each of which lasts less than ten minutes. It would also be good if the bell was rung to show that the Church is alive and well! (Even if our bells cannot be pealed, they can usually still be chimed as this requires no movement of the bell itself.)

The root cause of our problems is the fact that we do not, as a nation, feel the need to worship God to the extent that our forebears did, or even at all. Even with the committed, as the age of congregations gets greater every year and energy levels of those remaining gets less, there is less resistance to monthly or even 'festival-only' (notably Christmas) worship. While the wish of communities to retain churches for such occasions and family events is still evident, the practice of weekly worship

is on the point of dying, at least in the countryside.

While congregations are smaller and older, the Church is not helping to stop the rot. There have been lots of gimmicks in the past 50 years and reforms of liturgy to make it more 'accessible'—essentially they have not worked. So-called 'benefices' (a misnomer if ever there was one) have been established to spread the remaining stipendiary clergy more thinly; rectories that were the focal point of parish life for centuries have been sold off rather than used as house-for-duty for non-stipendiary clergy or laity; Sunday Schools have fallen foul to child-protection policies; it has been immensely more difficult for the laity to step into the roles of the retreating clergy; church schools which continue to be very popular are not used to promote the Faith ... one could go on!

There are various underlying reasons for this; some are not new, like the wish to retain power in the hands of diocesan bureaucracies, but seem to be getting worse, and the prevailing culture influences every aspect of church life. The average age of Lay Readers is now leading to situations where

approaching half are deemed to have reached their sell-by-date and therefore serve on PTOs; it now takes up to four years to train, and the ever-rising demands put off applicants. A friend of mine, seeking advice from his parish priest, was told 'buy a surplice and get on with it'.

The committed laity are not only, as has been observed, getting older but no concerted attempt seems to be being made to get new thinking going. The traditional thinking that it is the job of the clergy (or look-alikes) to lead the services continues. This is despite the fact that much of our non-Eucharistic liturgy can be traced back to St Benedict who was a layman throughout his life and ministry. Stipendiary clergy in rural areas are an endangered species and Readers are not far behind. Traditionally churchwardens have had the task of filling in when the clergy are unavailable to lead worship but need encouragement to take on this role.

Mark Wright is a Reader in the
East Marshland Benefice, Norfolk.

**LAST CHANCE TO BOOK!
BOOKING DEADLINE WEDNESDAY,
22nd FEBRUARY**

The Prayer Book Society—Ely Branch
Day Conference:

**THE PENITENTIAL THEOLOGY OF THE
BOOK OF COMMON PRAYER
and its use in piety and mission**

**Ash Wednesday, 1st March 2017
St John's College, Cambridge**

Keynote speaker: The Rt Revd the Lord
Williams of Oystermouth

£27.50 including lunch

Full details and online booking:
www.pbs.org.uk/penitential

or send your name and address with a cheque to
Mr P. K. C. White, Ely Branch Secretary (see Branch
Contacts on p.30), to whom queries should also be
addressed

Fiftieth Anniversary

Prof. Roger Homan, a Vice-President of the Prayer Book Society, recently marked the fiftieth anniversary of his licence as a Reader. Bishop Nicholas Reade, formerly of Blackburn, celebrated the Mass for a packed congregation in the church of St Michael-in-Lewes in the Diocese of Chichester. As well as his preaching and teaching ministry at this church, Prof. Homan has for the last twenty years conducted a monthly Prayer Book Evensong in the nearby parish of Barcombe.



Bishop Reade with Prof. Homan

An end to the North End

David Fuller

In the Michaelmas 2016 edition of *The Prayer Book* Today the Revd Nick Bundock wrote a moving account of the re-introduction of the Book of Common Prayer Holy Communion service into his parish of St James, Didsbury. He originally presented details of this development to Prayer Book Society members at their Annual Conference and their hearts must surely have been gladdened by his news. However, one small detail of the Revd Bundock's account puzzled me. In an attempt, as he explained, 'to make the experience as authentic as possible', he began the service, 'at the north end of the altar table'.

There was a similar reference in a report by Fr John Hunwicke in the Advent 2008 edition of the *Prayer Book Society Journal* in which he told of a visit he had made to a small country parish as a locum priest to celebrate the Holy Eucharist. Before his visit he had been asked by the incumbent to use the Book of Common Prayer, 'word for word, absolutely word for word!' Fr John reported that, after the service, some members of the congregation asked him, 'Why did you stand at the left-hand end of the altar?'

The third introductory rubric in the Prayer Book Order for Holy Communion states:

The Table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's Prayer with the Collect following, the people kneeling.

Historically altars were constructed of stone, generally built adjacent to the east wall of the church. Puritan and evangelical churchmen in the seventeenth century did everything in their power to remove from the liturgy everything which they considered to be sinister (= not scripturally authenticated) rituals, introduced by the Church of Rome. Among these were the so-called manual acts wherein the celebrant, standing with his back to the congregation, broke the Bread, and laid hands on the Bread and on the chalice(s), all in accordance with practices that went back to the Middle Ages and beyond. In his First English Prayer Book of 1549 Archbishop Thomas Cranmer included a set of manual acts which he adapted and simplified from

the complex rubrics of the Sarum Rite. However, he removed these from his 1552 Revised Prayer Book.

To ensure that no actions taken by the priest could be hidden from the congregation, altars were dismantled and replaced with wooden tables which, certainly for Eucharistic celebrations, were positioned, as the Prayer Book rubric quoted above demanded, in the chancel, or in the body of the church. Space constraints dictated that these would almost certainly have been placed on an east-west axis. This significant change, demanded by more radical reformers, began with Nicholas Ridley, Bishop of London (1500–1555), who ordered that all altars had to be removed and replaced by communion tables. He argued that this was in line with the teaching of John Calvin and his Genevan Church. Parallel instruction from other bishops quickly followed.

It should be clearly noted that, in the rubric associated with this table re-alignment, the priest is instructed to stand at, 'the north **side** of the table'; there is no mention of the word 'end'.

With the Restoration of the Monarchy in 1660, and with the re-introduction of less rigorously Puritan churchmanship by the Laudian authorities, stone altars were restored to their original positions, against the east wall, placed, as hitherto, on a north-south axis. Instead of standing at the **north** side of the table, the priest would now stand at the **west** side of the altar.

It is unclear from Fr John Hunwicke's report whether he stood at the north end of the altar for the whole of the service. The Revd Nick Bundock clearly stated that he 'began the service' there. Presumably this implies that he moved to a central position for the consecration.

Standing at the 'end' of the table or altar surely cannot be what the subsequent revisers of the Book of Common Prayer demanded. The original, simplified 1549 manual acts, which stated:

Here the priest must take the bread into his handes.

Here the priest shall take the Cuppe into his handes.

were expanded and re-introduced into the 1662 Prayer Book, as:




a Here the Priest is to take the Paten into his hands:
 b And here to break the Bread:
 c And here to lay his hand upon all the Bread:
 d Here he is to take the Cup into his hand:
 e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.


To fulfil these requirements the celebrant would need to stand before the altar. Nowhere, it seems, have there been any rubrics to suggest that the priest should stand at the end of an altar/table for the consecration, and standing at the end for any other part of the rite seems meaningless and an unnecessary affectation. Congregational members may be assured that there is no mystery associated with any of the priests' actions. Our clergy are only doing what Jesus Christ demanded of them at the Last Supper.

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

The Leconfield

Nothing overlooked - but the sea



- Country House accommodation with 2 luxury, balcony suites, premier and sea view rooms.
- Ideal location for beach, coastal and downland walks
- AA Rosette awarded dining – open to non resident guests
- Adult only accommodation and dining [over 16]

The Leconfield 85 Leeson Road, Upper Bonchurch, Ventnor. PO38 1PU

Dining and Accommodation Reservations:- 01983 852196
www.leconfieldhotel.com
email: info@leconfieldhotel.com

Almighty God

Neil Inkley

Most prayers in the Book of Common Prayer begin 'Almighty God' or 'O God'. It seems natural. His omnipotence and power in all things are recognised at the outset before the end ceiling suffrages are reached, whether they be general or specific. But I wonder whether you have noticed the tendency amongst modern liturgists (if indeed liturgists they be) to begin prayers quite differently, by seeking to limit the ascription to God regarding his capability to things that they want to speak about at that particular moment. Do you perhaps, like me, feel pulled up in your tracks—even irked—by these presumptuous delimitations of God, always so transparent with regard to what is to follow?

I have had so many instances of this, not least, it has to be said, in broadcast services. 'Generous God ...'—one can reckon it is Stewardship Sunday; 'Creator God ...'—here comes a 'green' issue; 'Welcoming God ...'—could it be a Back-to-Church Sunday?; 'God of Mission ...'—there is a new plan to

reduce the numbers of clergy and we all have to do more. 'Benevolent God ...', 'Healing God ...', 'Compassionate God ...', and so they go on. One cannot recall them all.

Now please understand that I am most certainly not saying that God is not all of these things, but of course He is more—everything more—and it seems to me to be the conceit of modern man to pick the particular property of God that suits his agenda for the time being. All part of the tendency to talk up man to a near equality with God, regarding him as someone that 'persons' may assess.

If we felt that we should emulate Cranmer, we might feel compelled to pray: 'Almighty God, help us not to seek to limit our concept of Thee to that small part of Thee which is temporarily convenient for OUR purposes.'

Neil Inkley is Honorary Secretary of the Blackburn Branch, a former Chairman of the Branche Representatives' Council and a former Vice-Chairman of the Society.

The Call to Holiness in the Prayer Book

Andrew Hawes

‘**B**lessed are the poor in spirit for theirs is the kingdom of God.’ In every other beatitude the comfort is to come—but for the ‘poor in spirit’ there is grace and mercy and love made real in the present. Poverty of spirit is the humility of knowing our need for God. It is the psalmist’s cry ‘my soul longed for thee, my flesh thirsteth after thee, in a barren and dry land where there is no water’. This need for God is found in the spirit of penitence that is such a distinctive feature of the Prayer Book.

A quick survey of any other liturgical resource reveals that there is nothing approaching the Prayer Book’s constant repetition of a General Confession. The Roman Office in ordinary time has no prayer of penitence; neither does the Common Worship Daily Prayer. Neither is there anything like the Communion service in any other service book, which makes the strongest link between individual righteousness and social responsibility.

One of the reasons for the downfall of the proposed revision of the Prayer Book in 1928 was the omission of the General Confession (or its becoming optional) in the Offices. That may have been, and has become, the general practice, but the text makes it quite clear; a spirit of penitence is the prerequisite for worship and the receiving of God’s Word.

The language of the Prayer of the General Confessions in Morning and Evening Prayer and in the order for Holy Communion is among the most poetic and profound compositions in the Prayer Book. They have beauty and emotional quality that is not matched in any other liturgy that I know. It is the heart speaking to the heart of God; somehow it is profoundly personal for an act of corporate prayer.

‘We have erred and strayed from thy ways like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended against thy Holy laws, we have left undone ...’ and ‘The burden of them is grievous unto us, the burden of them is intolerable, have mercy upon us, have mercy upon us most merciful Father ...’.

In this way classical Anglican Spirituality is very close to the Orthodox way—the ascetic way—made accessible in the Eastern Church by the use of the

Jesus Prayer. The sentence ‘Lord Jesus Christ, Son of God, take pity on me a sinner’ could easily find a place in the prayer of the BCP.

To modern sensibilities, and in the spiritual environment created by contemporary liturgy, the Prayer Book’s unremitting insistence of penitence comes as a shock. It is very different from the emphasis on the affirmative ‘I’m OK, you’re OK, God loves you and we’re all OK’ message that is subliminal in the usual diet of corporate prayer.

For those who experience it for the first time, it can come as an almost physical shock. I have seen this in young people, especially when we use the Prayer Book occasionally as our main Sunday service, and also in the Retreat House Chapel when in Lent and Advent it is used for the Daily Eucharist.

One middle-aged woman, who had never attended a Prayer Book Eucharist before, said afterwards, ‘It forced me to my knees.’ Another comment that is often made is something like, ‘I felt I couldn’t get away from God.’ The words of Psalm 139 come to mind: ‘thou hast searched me out and known me’.

In these experiences lies a very important truth. Penitence takes us into the heart of the heavenly Father. ‘I will arise and go to my Father and say unto him, I have sinned before heaven and before you and I am no longer worthy to be called thy son,’ quotes one of the introductory sentences before Morning and Evening Prayer.

We embrace penitence in the Prayer Book because in our penitence the Heavenly Father, who stands watching and waiting for us, the Father in whose ‘tender mercy sent his only son’, embraces us. The proclamation of the certain tender mercy of God is the symmetrical response to the prayer of penitence. It is the teaching of all the great teachers of Christian Prayer that the more radical the penitence, reaching right down into the roots of our being, the more abounding is the experience of God’s grace.

In this way the Prayer Book opens the way into the mystery of the depths of God’s love. The vast majority of people who never or seldom use the Prayer Book find it difficult to believe. But the vast majority of contemporary Anglicans would never

dream of making any form of confession; penitence is not fashionable. We live in a litigious society where something or someone else is always to blame. The cult of the individual we all know is built on rights and not on responsibilities, and the Church of England reflecting that society now expresses it liturgically. Penitence is counter-cultural. The classic example is the adoption of the Roman practice of the threefold Kyrie as the prayer of penitence. As I understand it, this was meant to supplement the practice of personal confession in the sacrament of reconciliation, not to replace that of a more eloquent and heartfelt general confession. It is worth noting that distinctive Anglican spirituality has survived into the modern rite in the inclusion of the Prayer of Humble Access.

It is often said by apologists of Sacramental Confession in the Church of England (including myself) that the full Prayer of Absolution for an individual penitent by a priest found its way into the Prayer Book in the Visitation of the Sick. In the prayers of visitation, the spirit of penitence and pastoral care are united in a powerful harmony. In the provision for the sick is found the spiritual wisdom of the Prayer Book: belief in a merciful God, who is patient and tender; belief that there is healing and comfort to be found in Scripture, and that in the love of Christ there is hope and healing, joy and gladness.

The Revd Canon Andrew Hawes is a vicar in Lincolnshire where he is also warden of a small retreat house. This article is based on an address given at an Anglican Association Retreat.

Obituary of a Prayer Book Enthusiast and Veteran General Synod Campaigner

Mr Oswald Clark, CBE has died in his 100th year. He was for many years Chairman of the House of Laity of the General Synod, retiring from the Synod in 1990. He had been elected to the ranks of its predecessor, the Church Assembly, in 1948. He was a staunch supporter of the Book of Common Prayer and fought valiantly in its favour in and out of the Synod. Earlier he had served in the Second World War and was trained to participate in cavalry charges on horseback but for most of his service he was in tanks and, after service in the Middle East and Northern Europe, was demobbed with the rank of Major. After university, he worked for the London County Council and its successor body the Greater London Council from 1937 (other than in the war years) until 1979, when he retired as Assistant Director General. In the 1970s (and indeed at all times thereafter) he was a behind-the-scenes adviser to leaders of the Prayer Book campaign. Elsewhere, as a Prayer Book Catholic, he opposed the ordination of women, claiming that the Church of England did not have authority in scripture and tradition to take this step, even though Parliament had given the Synod the power to do so. Oswald worshipped at St Andrew by the Wardrobe in the City of London, where for many years the Rector was the late Revd John Paul, a pillar of the Prayer Book Society. Oswald Clark was a Licensed Reader for 45 years and was Master of the Parish Clerks Company from 1997 to 1998.

Anthony Kilmister, OBE

**BOOKS FOR
CHURCHWARDENS**
and others involved in the maintenance of
churches and the organization of parishes

We supply a wide range of books useful for
parish management, including

**THE
CHURCHWARDEN'S
YEARBOOK
2017**

the acknowledged reference and diary
which gives details of liturgical colours,
lectionary readings and saints' days –
including BCP festivals and readings

For a brochure and further details contact

Churchwarden Publications Ltd
PO Box 420 Warminster BA12 9XB

Tel: 01985 840189 E-mail: enquiries@churchwardenbooks.co.uk
www.churchwardenbooks.co.uk

The growing popularity of the Prayer Book

Tim Stanley

The Prayer Book's growing popularity is drawing other denominations to an Anglican church in Buckinghamshire. St Laurence, Winslow is breaking new ground by attracting not only Anglican worshippers of all ages to Book of Common Prayer services but others from the wider Christian community.

'I regard the Book of Common Prayer as the Gold Standard which enables us to play an ecumenical role in the current age,' says the Revd Andrew Lightbown, Rector of St Laurence's, who points to its ancient origins. 'This church has been the spiritual heart of Winslow since it was built in the twelfth century as a minster of St Albans to serve the surrounding villages. These days Choral Evensong and Compline—chanted by candlelight—are among our most popular ecumenical services attended by a congregation which includes local Methodists and Roman Catholics. Our strong choral tradition is supported by a robed choir of up to 30 drawn from around 50 whose ages span almost 80 years. They include a significant number of young people whose music, combined with our emphasis on liturgy, helps to bring Prayer Book services to life.'

Andrew reports that the involvement of so many youngsters encourages their families to attend, so the Sunday Eucharist typically attracts around 100 people. Now he is striving to boost attendances at Evensong with guest preachers drawn from a variety of denominations.

Growth in popularity of the Book of Common Prayer means that, as of the start of this year, St Laurence's has at least one Prayer Book service every week, including Choral Mattins on the fifth Sunday of the months which have one.

As his church is part of the benefice of Winslow with Great Horwood and Addington within the Oxford Diocese, Andrew also has responsibility for the church of St Mary the Virgin, Addington. Given by the Lords of the Manor to the Knights of St John in order to aid pilgrims on their way to Jerusalem in the twelfth century, the church today celebrates a Choral Eucharist on the fourth Sunday of the month, taking the number of Prayer Book services within the benefice to at least five a month.



The Church of St Laurence, Winslow,
Buckinghamshire

Andrew believes that these services—which are attracting worshippers from beyond the bounds of his own parish—have a special appeal to those who, having attended services elsewhere using contemporary forms of worship, feel they have lost something. He said: 'Many who have not previously experienced the beauty of Prayer Book worship are pleased to discover some of the forgotten delights to be found in the Anglican treasure box they then come to love.'

St Laurence, Winslow is the latest among more than 60 churches which have become Corporate Members of the Prayer Book Society.

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

DATE FOR YOUR DIARY:

PBS ANNUAL CONFERENCE 2017

**'Untapped wells of living water: Neglected
pastoral resources in the BCP'**

**Thursday, 7th–Saturday, 9th September 2017
Girton College, Cambridge**

Evensong

Michael Sadgrove

It isn't quite the BBC's longest-running show, which is *The Week's Good Cause*. But it is the Beeb's longest-running outside broadcast. Ninety years ago, on 7th October 1926, the BBC broadcast *Choral Evensong* for the first time. By the time I was old enough to be vaguely aware of ethereal singing mysteriously seeping out of the big valve radio in the corner of the living room, it had been going for more than 30 years. At the age of 90 it's more popular than ever.

Recently the national cathedral attendance statistics for 2015 were published. They showed a striking increase in weekday attendances, up by 18% over the past decade. This includes weekday celebrations of the Eucharist and the daily office, including, of course, Choral Evensong. (Sunday attendance remains 'stable'.) In some choral foundations you have to turn up in very good time to be sure of a seat in the quire.

What is it about Evensong that continues to draw people to cathedrals, greater churches and college chapels? I can't put it better than the writer of a letter to *The Times*, quoted by one of the producers of BBC *Choral Evensong*, Canon Stephen Shipley:

I turned on *Choral Evensong* by accident one afternoon a year or so ago and I've been listening ever since. The music is beautiful, but the special quality of Evensong lies in other places too, in the paradoxical contrast between the sinewy intricacy of sixteenth-century language, and the simplicity of the thoughts it expresses: prayers for courage, for grace, for protection from the dark, for a good death. These are things to which our minds have particularly lately turned in the aftermath of recent terrible events, but they were there all the time in the psalms and collects of Evensong. For almost 500 years the same words have been repeated by people in times of trouble or of triumph. The presence of that cloud of unseen witnesses lends an intangible quality to Choral Evensong. You could call it calm or spirituality. You could call it holiness. But it's very precious.

In retirement, I'm often asked what I miss most from my working life. It's a question that can be answered on many levels. There's so much that I miss, however

rich life is also becoming in new ways. But in terms of the way time and prayer have been shaped and ordered day by day and week by week, I unhesitatingly say that what I miss most of all is daily Choral Evensong. After almost thirty years of full-time cathedral ministry, with six years before that living and working in a cathedral close, it's been fundamental to my praying. Days still feel oddly empty without it. The incomparable blend of finely wrought words, music and architecture somehow touches the human soul in a very deep place—well, it touches mine anyway. Which is why the weekly broadcast of Evensong on Wednesday afternoons on BBC Radio 3 has become such an important part of the spiritual life in retirement, as have our mid-week journeys to Hexham Abbey to attend Evensong there.

I was first drawn into its powerful and redemptive magic as a boy chorister in the early 1960s. Once enticed, I never looked back. Even in my most fervent evangelical Christian Union days when I sat a lot looser to formal liturgy and relished the spontaneity of the prayer meeting, I never lost the sense that Evensong was a wonderful gift of the English Church to her people. My farewell service in Durham Cathedral a year ago took the form of Choral Evensong with music by those quintessentially English church composers Herbert Howells and Edward Bairstow among others. *Nunc Dimittis* sung to the Gloucester Service felt extraordinarily poignant. A lifetime of Evensongs seemed somehow to be gathered up that afternoon. Looking back, I wonder how I got through it.

There is something very Benedictine about Anglican Choral Evensong. In cathedrals and on the radio, you feel you are tuning in to the *Opus Dei*, the 'work of God', that is the whole church's continuous offering of praise and prayer day by day and hour by hour. All its parts are in a beautiful and delicate balance with one another: music and words, praise and prayer, scripture, psalmody and silence. And let's scotch a myth about Evensong straight away. People sometimes say that it's liturgy you don't join in. How wrong that is! You do join in. But in a contemplative way, by listening, paying attention, allowing yourself to be transported into another place by what you are hearing and experiencing.

And when the Prayer Book psalms for each of the thirty days of the month are chanted in full, you catch Benedict's vision of daily prayer that is organised around the songs of the Israelite community which are collected up in the Psalter. Celebration, lament, despair, thankfulness, comfort, anger, trustfulness, bewilderment, joy, hope and love are all there in the Psalms. They gather up all the quotidian experience of life—as it was in ancient times and as it is now. I used to say to choristers in the cathedrals where I served: make the Psalms your special joy. They are like Bach's *Well-Tempered Clavier*, the 48 *Preludes and Fugues*. If you can play those, you can play anything. And if you love them, immerse yourselves in them, learn some of them off by heart, they will nourish you for a lifetime.

The surprising thing is this. I've found that Choral Evensong can be a powerful tool for evangelism. I've met many people over the years who have found faith through coming to this service. Maybe they came tentatively at first, not quite sure what they would find, relieved perhaps that they didn't have to open their mouths and sing or say very much. Gradually they found themselves drawn into the inward logic of prayer which is that it takes us to places beyond our immediate experience and, by doing so, helps us to see things in a new and life-changing way. For some, this has come as nothing less than a fresh expression of lived Christianity.

Looking back, I think the seeds of faith were sown in me at Evensong too.

Among those who became committed Christians have been the parents and families of choristers themselves. They came at first simply to enjoy the music and support their children. As a former chorister parent myself, I can entirely understand that. Gradually, they began to see that there was more to this strange world of prayer and worship than they had imagined. Perhaps the growth in attendance at Evensong is precisely because cathedrals offer the possibility of 'liminality'—finding your own way of approaching the thresholds of faith and making the journey from being a member of an audience towards being a participant and a pilgrim.

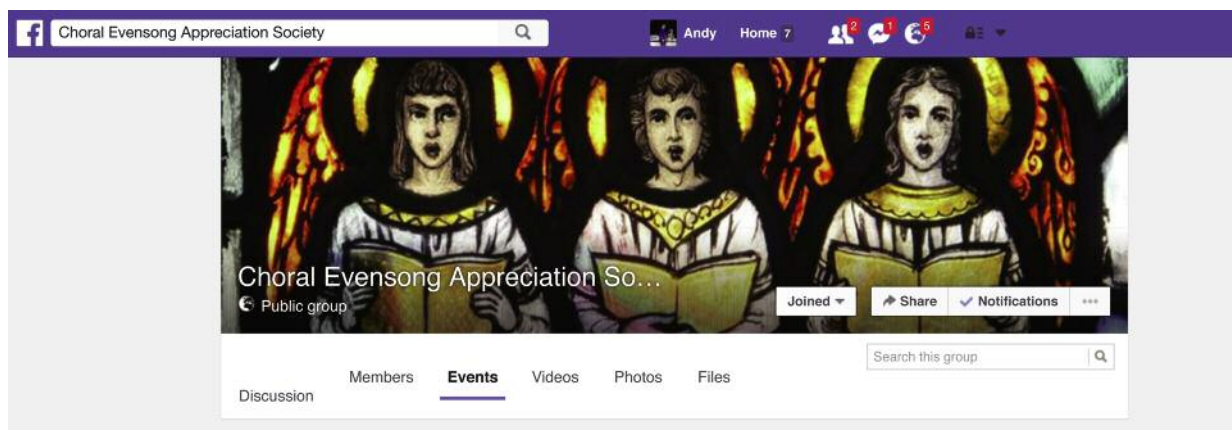
Late in life, I am still on that journey. I am profoundly thankful for this lifetime of Choral Evensongs. Thank you to the cathedrals, greater churches, college chapels and other places of worship—not just in the UK but across the world—that guard our precious 'English choral tradition' so lovingly and so well, and contribute so much to the rich spirituality of Anglicanism. And thank you to the BBC for its continued commitment to broadcasting the service week by week. Happy 90th birthday!

The Very Revd Michael Sadgrove is a former Dean of Durham Cathedral. This article was first published on his blog 'thenorthernwoolgatherer'.

The Prayer Book in the media!

For PBS members who know what Facebook is, you may be interested to know that there is a Facebook site dedicated to Choral Evensong.

The Choral Evensong Appreciation Society has over 10,000 members and is full of information on events and views from all over the Anglican world.



Co-ordinator's column

John Service

Cuddesdon

On 10th November I visited by invitation and had a long meeting with the Principal, Bishop Humphrey Southern, and then a lively conversation with a group of current Ordinands. Ten of these have already signed up for free membership of the Society during their 1-7 year training period. I attended BCP Evening Prayer in their new chapel conducted by one of the Ordinands.



As the picture shows, the BCP erasers have become something of a fashion statement at Cuddesdon!

Licensed Readers' Day Course

More than 40 Church of England Readers attended the first national day course organised for them by the Prayer Book Society. They travelled from churches in locations as far apart as Chichester, Chester, Carlisle and Canterbury for the one-day event in the crypt of London's St Marylebone Parish Church. The day course—entitled 'The Prayer Book in Reader Ministry'—was planned to affirm the importance of the Book of Common Prayer in the ministry and spiritual life of Readers while helping them overcome difficulties they might encounter when using it to conduct services. The keynote speaker, Bishop Michael Langrish, who retired as Bishop of Exeter three years ago, spoke vigorously and with enthusiasm for the present and continuing importance of Readers.



Pictured below are contributors at the conference. They are (l. to r.) Prudence Dailey (Chairman of the Prayer Book Society), The Revd Canon Stephen Evans (Rector of St Marylebone Parish Church), the Rt Revd Bishop Michael Langrish (retired Bishop of Exeter), Dr Alan Wakely (Secretary to the Central Readers' Council), Cathy Dyson (a Reader in the Cottesmore Benefice in the Peterborough Diocese) and David Richardson (a Trustee of the Prayer Book Society).



New Membership Wallets

Membership stands containing ten wallets have already been accepted by and are located in 120 churches. Members are urged to request from the office a stand full of membership leaflets if they have permission to place them in a church.

Restoration project draws strength from the Prayer Book

Christopher White

The Parish Church of St Michael and All Angels, Great Badminton is a hidden gem: a Grade One listed Georgian church, attached to His Grace The Duke of Beaufort's seat, Badminton House, in Gloucestershire.

The plain Italianate exterior of the church and its tower give no hint of the sumptuous glories within the building. It is filled with monuments and memorials to the Dukes and Duchesses of Beaufort and the Somerset family. Most notable amongst these is the vast Grinling Gibbons monument to the 1st Duke and the marble Rysbrack monuments depicting the 2nd, 3rd and 4th Dukes. Furthermore, nineteenth-century British history is represented by the memorial tablets to two of the 5th Duke's sons, General Lord Edward Somerset, who commanded the Household Cavalry at Waterloo, and Field Marshal the 1st Baron Raglan, who commanded the British forces in the Crimean War.

The 1662 Book of Common Prayer and the King James Version play a central role in the life of the church at Badminton. We are a very traditional rural parish on one of the Great Estates of England, where life changes little. Our main service is an 11.15 a.m. Sung Mattins on the second and fourth Sunday of each month, together with an 8.30 a.m. Said Holy Communion service on the first Sunday of the month. On the other Sundays, the 11.15 a.m. Mattins is sung in small churches in two neighbouring villages on the estate. Such is the draw of the Book of Common Prayer that our congregation travel from up to twenty miles away to join us for each service.

The last Rector of Badminton, Canon Christopher Mulholland, joined the Prayer Book Society in 1984 and soon was asked to join the Gloucester Branch Committee. The Gloucester Branch members utterly rejected the new service books and promoted the 1662 Book of Common Prayer and the King James Version. Canon Mulholland rose to become Secretary and then Treasurer under the illustrious, late Canon George Smith, before himself succeeding Canon Smith to become Chairman of the Gloucester Branch. During his tenure, the Gloucester Branch attended many services of Mattins, Evensong and Holy Communion across the diocese. For far too many members, these

were the very few experiences of the Book of Common Prayer services that they were able to find.

Canon Mulholland went on to recommend that it was the duty of the laity, rather than the clergy, to maintain and further the use of the Book of Common Prayer. His rationale was that if the congregation does not support the Book of Common Prayer, how can just the incumbent alone keep it alive? When Badminton and other parishes were added to his benefice, giving him seven parishes and nine churches over a large geographic area, the workload increased and so he stood down from the Chairmanship.

Thankfully, the Book of Common Prayer and the King James Version still reign supreme at Badminton in the years since Canon Mulholland's retirement in 2011!

At Great Badminton we are currently undertaking a major restoration project of the church, the first since the early 1970s. The project has been split into three distinct phases: re-wiring, heating and lighting; external stonework; and finally internal renovation and repairs. Phase One is almost complete, with the new heaters and lighting having first been used at Remembrance Sunday in 2016. The electrical work is due to be completed in February or March 2017.

Now that the electrics have been upgraded and both the church and the connecting Badminton House are safe from the fire risk of the old wiring, we are currently actively fundraising for Phase Two—the costliest of the three phases—exterior stonework to the nave, tower and apse. The stonework, especially at higher levels of the church and the entire tower, is badly spalling and large chunks have fallen from the building. The Faculty application will be made over the coming weeks, but some £80-100,000 will be needed to complete this phase of the work alone.

Despite its location, the church does not belong to the Badminton Estate and thus the responsibility for its upkeep lies with the PCC. We are therefore very much reliant upon donations and grants to bring this magnificent building back to its prime. Badminton PCC has two churches to maintain which are polar opposites to each other: the grandeur of 1785 Great Badminton and the blissful simplicity

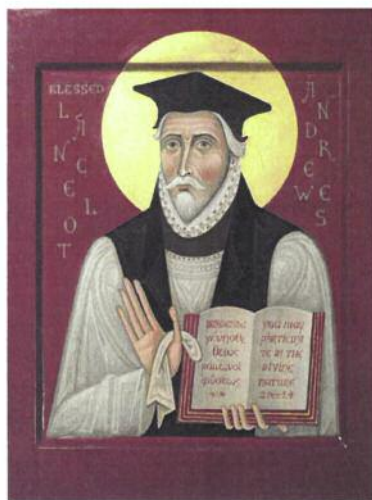
and serenity of the thirteenth-century Little Badminton, whose 700th Anniversary of consecration was celebrated in July 2015.

For further information about the restoration project and how to gain access to the church, please visit www.badmintonchurchrestoration.org.uk. All donations are most welcomingly received.

Christopher White is Churchwarden of the Parish Church of St Michael and All Angels, Great Badminton.



OLD FOOTBALL PROGRAMMES WANTED
BY COLLECTOR
CASH PAID FOR Pre 1970's ITEMS
Tel. **020 8306 2194** anytime or e.mail
david.sturge@btopenworld.com
All other sports programmes & memorabilia considered.



The Winchester Service

St Helen's Church, Abingdon-on-Thames,
Oxfordshire OX14 5FY

The Book of Common Prayer's Sung
Holy Communion *according to the private
use of Bp Lancelot Andrewes, Bishop of
Winchester (1619-26)*

at 5.30 pm on

October 30th 2016 (All Saints' Sunday)

January 29th 2017

July 30th 2017

St HELEN'S CHURCH
ABINGDON-ON-THAMES

www.sthelens-abingdon.org.uk



Travel Insurance

Arranged for Journal Readers

ANNUAL TRAVEL INSURANCE

We have some of the best prices in the UK.
(Maximum age 85)

There is no age limit on single trip cover!

**Mention this advert for a £20 discount
on all annual policies!!!**

For more information and
details please call



0116 272 0500



Authorised & regulated by the F.S.A.

MADE TO MEASURE

Men's Trousers and Plus Twos in
classic British cloths Corduroy,
Moleskin & Winter Tweeds,
handcut and individually made
to your specifications.

Delivery 7 days.

Brochure and cloth samples.

Spencer's Trousers,
Friendly Works,
Burnley Road, Sowerby Bridge,
W. Yorks HX6 2TL
Tel: 01422 833 020
www.spencers-trousers.com

A TEAM THAT YOU CAN TRUST

Which trade would you say has the worst possible reputation? It has to be the used car sales, right? Rogues, sharks, con men are all phrases that can be associated with sellers of second hand cars, and buying one can be a big and expensive risk. Well it really does not need to be that way, as there is a professional team with over 30 years experience in supplying the finest, best prepared used cars to the Christian community, all at the fairest price.

Priory Automotive are a bit of a secret, as they do not advertise to the general public, only to clergy and church members, but have many, many satisfied customers around the country. All their cars are both history and price checked, they reject quite a few on inspection only supplying the highest quality. Every car is fully serviced, given a fresh MOT, road tax, and a minimum 15 month warranty, before a professional valet. There are no hidden extra charges or fees, part exchange is welcome and delivery to your home is free of charge. Customers are overjoyed when they receive their car from Priory, take Mr Ian Woodhead, the advertising manager for The Prayer Book Society, who recently wrote this after delivery of his car, "I had never bought a second hand car without seeing it until I purchased one from Priory Automotive. I am now on my second, and this like the first came in tip top condition. All they promised in their adverts was fulfilled."

For help and advice, please call **0114 2559696** or visit
www.prioryautomotive.com

HUGE CHOICE

ALL MAKES & MODELS SUPPLIED

Every vehicle comes complete with service,
history check, warranty,
MOT, road tax and valet

- Over 35 years experience
- Honest, ethical and reliable
- Part exchange welcome
- NO HIDDEN COSTS!



A tailor-made
service
supplying
vehicles ONLY
to Clergy,
Church
Members and
Charities

**FREE
NATIONWIDE
DELIVERY!**
**99%
CUSTOMER
SATISFACTION!**

**PRIORY
AUTOMOTIVE**
Tel **0114 255 9696**
www.prioryautomotive.com

Royal Arms

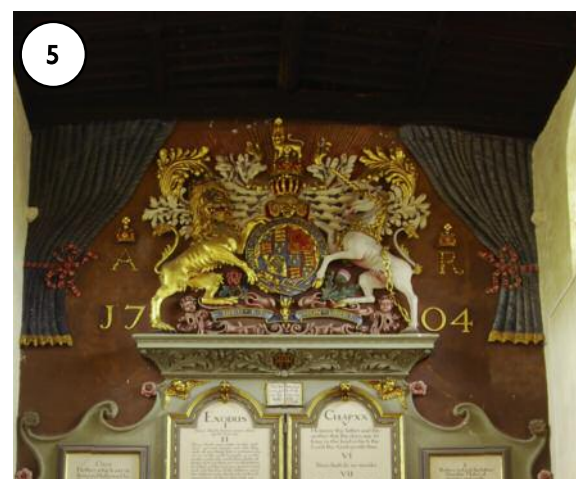
Simon Cotton

Before the Reformation, the Rood group, Christ on the Cross, flanked by figures of Mary and John, was a focal point of many churches. During the reign of Edward VI there was widespread destruction of roods, along with the accompanying figures of Mary and John, and, even though they were replaced under Queen Mary, they were subsequently removed at the beginning of the reign of Elizabeth I, so that only a few fragments have come down to us. Even the Doom paintings that usually formed the backdrop were destroyed or painted over, so that the Doom at **Wenhamston** (1: Suffolk) of c.1500 is one of the few survivals (and that by chance).

Since the monarch was declared to be the supreme head on earth of the Church in England, following the



break with Rome in 1534, it was perhaps inevitable that Royal Arms would take the place of the Rood group. An early example of this (1587), accompanied by the Ten Commandments, is at **Tivetshall St Margaret** in Norfolk (2), where they indeed form a tympanum above the screen, another example from this reign being at **Kenninghall** (3: Norfolk). The restoration of **Abbey Dore Church** (4: Herefs.) in the 1630s saw a new screen erected between the choir and the rest of the attenuated church, and the arms of Charles I were placed above it. The most striking example of this ensemble of arms together with Commandments, Lord's Prayer and Apostles' Creed is found at **Lockington** (5: Leics.) where it





fills the space between the screen and roof, the arms being those of Queen Anne (1704).

Only one set of arms of Edward VI survive, those at **Westerham** (6: Kent), but, as we have already seen, a number of arms dating from the reign of the first Elizabeth are still to be found, as are numbers from the Stuart period. Those at **Gateley** (7: Norfolk) are of Charles I, whilst those at **Ludlow** (8: Salop) are shown to date from the period of Charles II by their date of 1674. Although those at **Wickhamford** (9: Worcs.) bear the date 1661, they are a little more complicated than that. The Lord of the Manor had defended nearby Evesham during the Civil War, so it is no surprise that he was quick off the mark after the demise of the Commonwealth. However, the J2R inscription at the top suggests that these were originally those of James I, updated for the last time soon after 1685 for the reign of James II. Likewise the arms at **Great Snoring** (10: Norfolk), which are dated 1688, bear the motto 'Que Deus Coniunxit Nemo Separet' which was used by James I, so it is likely that these were also updated in the (short) reign of James II. You can imagine churchwardens, used to keeping a careful watch on their spending, economising by changing CR to GR, also simply altering the fourth quarter of the arms from England impaling Scotland to the arms of Hanover.



Many arms survive from the Hanoverian period. Those at **Corby Glen** (11: Lincs.) are dated 1726 and are most unusual for being displayed hatchment-wise. Those at **Bardwell** (12: Suffolk) come from the reign of the second Hanoverian, denoted by GR2d, and those of George III at **Repton** (13: Derbys.) bear 1772 GIIIR. When **Tyberton** Church (14: Herefs.) was reconstructed in 1720, they placed the arms over the chancel arch; similarly, when another Georgian church was erected at **Gayhurst** (15: Bucks.) c.1728, the Royal Arms were again placed in the same spot. These wooden arms are not all they seem, and are the Stuart arms from the preceding building, 'made Georgian by the expedient of erasing the fourth quarter and painting thereon "gules, a horse courant argent!" A tout ensemble unknown to armorists', as Bradbrooke remarked (see below)!

After the Hanoverians, there was a decline in the practice of placing Royal Arms in churches. Those of Queen Victoria at **Bottesford** (16: Notts.) are said to date from 1843, when a visit of The Queen to nearby Belvoir Castle was believed imminent. The restoration of **Onibury** Church (17: Salop) was accompanied by the placing of the arms of King Edward VII on the west gallery, and those mounted on the roodscreen at **Stanton** (18: Glos.) must refer to King George V, as the church was restored, and the screen installed, by Ninian Comper around 1923. Even today, the arms of our present monarch sometimes appear; when the arms of Queen Anne were stolen from **North Cerney** Church (19: Glos.) the loyal churchwardens replaced them with the arms of Queen Elizabeth II.



A note on heraldry

There is not enough space to discuss the heraldry of the arms. Just note that:

1. The supporters of the shield are usually a lion and a unicorn, but in the Tudor period they are a lion and a dragon.
2. The quartering of the shield varied with time. In general, the four quarters are common to all Tudor arms; another selection was common to the Stuarts; a third to the Hanoverians (though there were minor changes in 1801 and 1816); finally from Victoria onwards the House of Windsor have used the same shield.

Bibliography

Charles Hasler, *The Royal Arms: Its Graphic and Decorative Development*, Jupiter Books, 1979

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

Revealing Royal Arms (Churches Conservation Trust) at www.visitchurches.org.uk/RoyalArms/

Articles exist on the Royal Arms in the churches of many individual counties, for example: Cautley's book contains a list of Suffolk arms; for Norfolk, see S. J. Wearing, *Post-Reformation Royal Arms in Norfolk Churches*, in *Norfolk Record Society*, Vol. XVII, 1944, pp.7-44; for Buckinghamshire, W. Bradbrooke, *The Royal Arms in Churches in Records of Buckinghamshire*, 1920-1926, Vol. 11, pp.384-400 (online at www.bucksas.org.uk/rob/rob_11_7_384.pdf)

Rosemary Pardoe has compiled listings for several counties, and these can sometimes be obtained second hand. For an overall bibliography, see www.users.globalnet.co.uk/~pardos/RoyalArms6.html.

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

Correspondence

Dear Editor,

Like many people, no doubt, I spent the Christmas period away from home. I was keen to attend a BCP Holy Communion service so I e-mailed the incumbent of a nearby church seeking advice. In a nutshell, but only after prompting, he did not know of any such services but suggested that I should contact the adjacent diocese (in fairness my holiday location was close to the boundary). This I did but the Rural Dean in question did not even bother to respond to my query.

The problem that I continually experienced during my research was that the services were variously described as 'traditional', 'family friendly' or 'quiet'. Each of these broadly based descriptions is a picture of a variety of interpretations and nowhere, not even the fairly local cathedral, acknowledged the existence of the Book of Common Prayer. In the end, the church I attended publicised services only online rather than outside the church itself, the minister wore no clerical robes and the omissions from the usual order of Holy Communion were glaringly obvious. Perhaps this was why a building capable of seating at least 250 people had a congregation of about 50.

Is there any possibility that the Prayer Book

Society Branch contacts might be willing to make representations to their respective dioceses to provide more and more accurate information on their websites about the form of services throughout the year as well as at festival times?

Yours sincerely,
David Packman

Sir,

We are so fortunate when we hear the BCPG being played and the King James Bible being read and I know that we shouldn't be picky about marginal things when we are engaging in these benefits. Nonetheless, there is one thing which has changed—almost universally—in my lifetime. One used to hear 'saith' pronounced as one syllable (like the Christian name Seth). Now, just about everybody pronounces it 'say-eth'. I am sure that if this was the intent it would have been written 'sayeth'; many other words in liturgical language do take that form. But we have 'saith', one syllable. Could we not gently persuade our clergy to say it thus? Once upon a time 'Thus SETH the Lord' was a pronunciation common to all.

Yours,
Neil Inkley


THE GOOD
GUEST
COMPANY
BRINGS
The Indoor Sleeping Bag
To take with you wherever you stay the night

- Save someone making up the spare bed
- Save washing, ironing & time
- Save water
- Sleep in the comfort of your own sheets

Filled with PrimaLoft insulation and lined
in Sea Island cotton. Made in Britain.

www.thegoodguest.com
01264 731 500



Book Review

David Fuller,
**The Protestant Reformation
and The Book of Common Prayer: A Liturgical Study**,
Lulu Press (www.lulu.com/uk),
paperback, 65 pages, £7.50

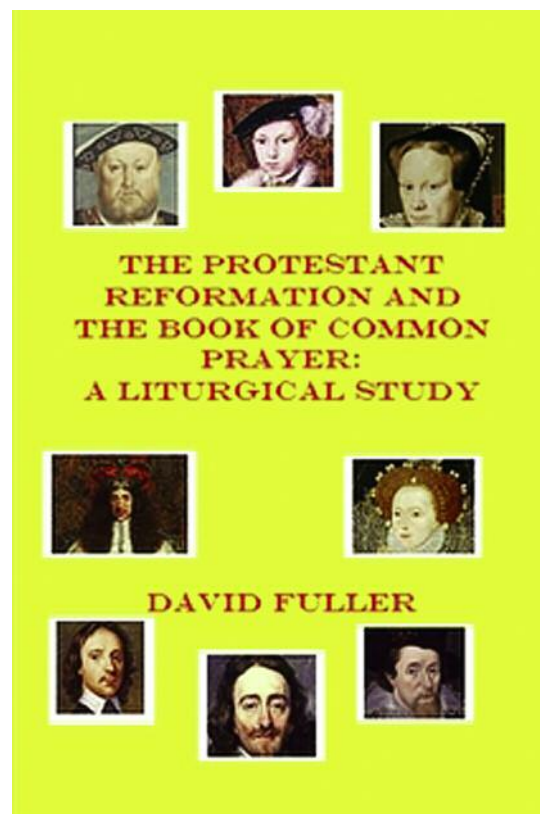
It is particularly opportune that Dr David Fuller's book is published now as the Protestant cathedrals of Northern Europe (including the UK) prepare to celebrate the perceived 500th anniversary of the Protestant Reformation in 2017. It is a happy coincidence that the Canon Chancellor of Blackburn Cathedral—long Dr Fuller's spiritual home—is taking the UK lead role in this.

This is a book which takes us progressively and analytically through religious thinking and liturgical development from around 1500 to 1660 and beyond. Seeing attitudes to the mass as key to the Reformation, Dr Fuller quickly disabuses us of the view that Henry VIII was instrumental in the English Reformation; Henry broke with Rome and ended monasticism but his catholicity did not wane. He 'died still very much a Catholic, albeit a Catholic in his own style and understanding'. Nonetheless 'The Reformation in England had political, not religious, beginnings.'

So we are taken on, observing many inferences and seeing the resultant liturgical change through the 1549, 1552, 1559 and 1604 books, the 1645 directory of public worship and the Commonwealth, and the 1660 book we know today.

This is an eminently readable book of 60 pages of narrative suitable for the interested enquirer. It is also invaluable to those making a more academic study by virtue of its copious footnotes—98 of them—explaining points made and indicating sources, as well as having a comprehensive bibliography listing.

Members of the Prayer Book Society will want to buy (or borrow) this book. I learned afresh for example, that Cranmer's first prayer book was almost completed



by 1539. However, work on it stopped and it emerged in 1549 changed by the influences of the meantime. The basis of the book we know today might have been different. And those celebrating the 500th anniversary of the Reformation will come to this book again and again.

Neil Inkley

SNEATON CASTLE CENTRE *Whitby*

Day or Residential Conferences, Training Events, Seminars, School/College and Youth Trips, Church Weekends, Holidays, Individual Breaks and B&B, Group Outings and Special Celebrations

A VERY SPECIAL VENUE

- Accommodation for over 100 guests
- Interesting Castle buildings and stunning Chapel
- Modern meeting, conference and function rooms
- Beautiful spacious grounds with walled garden
- In and outdoor games facilities
- Home-cooked food – Special diets catered for
- Well-stocked gift shop and comfortable licensed bar
- Ample free, safe parking for cars and coaches
- Friendly staff

For further information tel: **01947 600051**
e-mail: reception@sneatoncastle.co.uk
or visit: www.sneatoncastle.co.uk

Sneaton Castle Centre
Whitby North Yorkshire
YO21 3QN

News from the Branches

Blackburn

On 30th October the Branch paid one of its 'visits' to St James' Church in the village of Brindle for Choral Evensong. It was an ambitious service with settings for the Magnificat and Nunc Dimittis and for the Responses. Few village churches could match this standard of choral worship. Evensong is always BCP at Brindle, choral when it is the fifth Sunday in the month. The incumbent, the Revd David Ward, demonstrated a considerable knowledge of the Blackburn Branch's activities. Some of our members were perhaps psychologically deterred from attendance by the first dark evening after the clocks went back but the service was well supported and the splendid cakes afterwards were relished by all.

Lincoln

At the annual meeting in May 2016 members suggested that the Branch should follow the example of others across the country and offer to support the training of clergy, Ordinands and Readers. The Chairman, Canon Andrew Hawes, contacted the Revd Dr Sally Myers, Principal of the Lincoln School of Theology, and the Revd Bill Goodman who oversees the continuing education of clergy and lay ministers. Both were delighted to be offered support. Since May the Branch has supported an evening session for clergy and Readers on officiating at Prayer Book services. The Chairman was invited to contribute to a seminar for MA students on the Spirituality of the Book of Common Prayer and also to preside at a celebration Book of Common Prayer Holy Communion for the whole School of

Theology in the Chapel of Edward King House in Lincoln. Dr Myers asked Canon Hawes to provide a simple commentary during the process of the celebration. He began by reminding students that in the very same chapel Bishop King celebrated the same rite daily, and encouraged them to value the Prayer Book, as Bishop King had said that Anglicans are 'blessed as all we need is the Prayer Book and the Bible to find our way to heaven!'

Oxford

On Saturday, 10th December members enjoyed our annual Advent Service held in the church of St Michael at the North Gate in Oxford city centre. The service of seasonal hymns, BCP Collects and readings was conducted by the new Branch Chaplain, the Revd Jonathan Beswick. The congregation of around five PBS members, friends and members of the public was welcomed by the

Rector, the Very Revd Bob Wilkes, and afterwards refreshments including mulled wine and mince pies were served in the Parish Room. We thanked the Rector and Churchwardens (one of whom is PBS Chairman Prudence Dailey) for their hospitality and for their generous donation of the collection to the Society.

Rochester

The Very Revd Dr Philip Hesketh, Dean of Rochester, was Guest of Honour at the Rochester heat of the Cranmer Awards held on 16th November at The Judd School in Tonbridge.

During refreshments before the competition Dr Hesketh said how much spiritual nourishment he found in the cathedral's Prayer Book services. He told the competitors and their parents that the King James Bible, the Book of Common Prayer and the works of Shakespeare are acknowledged as the three great English texts.



Contestants with the Dean and Judges



Heat winners with the Dean: l. to r. Caleb Lee, Dr Hesketh, Luke Ibottson and Victoria Creak

Rochester Cathedral, however, had one more, the *Textus Roffensis*, a unique book of the first code of English law, pre-dating Magna Carta and, as Dr Hesketh showed us in a magnificent facsimile, 'our book has pictures'. Dr Hesketh has invited us to organise a visit to the cathedral, when he will arrange for us to see some other treasures of the library as well as seeing the *Textus Roffensis* in the new crypt exhibition.

Dr Hesketh was shown the signature of one of his predecessors in another facsimile, the manuscript book which was attached to the 1662 Act of Uniformity by which Parliament ratified the Prayer Book still in use today. Nathaniel Hardy, Dean of Rochester, was among the members of the Convocations of Canterbury and York who signed the manuscript copy signifying their unanimous assent to the revised Book of Common Prayer.

Before the results were announced we were delighted to welcome back Richard Decker who had been Senior runner-up at Worcester in 2016. He gave us his

sensitive rendition of the Gospel and Epistle for Christmas Day, showing the high standard of performance required at the final.

Five Seniors and eighteen Juniors, the latter divided into two sections, had taken part in the competition. The Senior winner was Luke Ibottson from The Judd School, and winners of the Junior sections were Victoria Creak of Trinity School, Sevenoaks, and Caleb Lee from St Olave's Grammar School.

Second places in the three sections went to Joseph Sparke, Benjamin Tunstead and Anton Grey, all from Bennett Memorial Diocesan School.

The two Junior winners read again in front of all three judges, Mrs Shirley Crawford, Mrs Patricia Hammond and Canon Christopher Stone. Caleb was declared the overall Junior winner. With Luke, he will represent Rochester Diocese at the national final in Worcester.

Salisbury

On Saturday, 26th November members of the Salisbury Branch gathered in the Victoria and Albert

Public House, Netherhampton, for morning coffee prior to attending the Branch Advent Service in St Catherine's Church opposite.

At 11 a.m. the ring of three bells was rung by Branch members as the congregation assembled. The organist, Mr William Alexander, played J. S. Bach's *Prelude & Fugue in E Major* as an introduction. The service commenced at 11.15 a.m. and was conducted by the Rector, the Revd Mark Wood, who welcomed the congregation to this annual act of worship. Lessons were read by Branch members interspersed with appropriate hymns from *Hymns Ancient & Modern*. At the conclusion the organ sounded *Processional* by Martin Setchell.

Members then went to the White Hart Hotel, Salisbury, where the Branch Chairman, Mr Mike Rowlandson, welcomed members to a festive lunch ably organised by Mr Derek Barnes. Thus ended another successful day for the Salisbury Branch.

Truro

The speaker at the Truro Prayer Book Society AGM on Sunday, 17th April was the Rt Revd Roy Screech. He took as his subject 'Firm Foundations'.

Bishop Roy described his adolescent experiences of the Book of Common Prayer, how he had been carried along by its language and rhythm and how it had given him a 'quiet and peaceful start to whatever was to follow in the day'.

He said that as he began his theological studies in the early 1970s, he had relied heavily on a textbook by E. J. Bicknell that provided an introduction to the Thirty-Nine Articles of the Church of England and how, in its introduction, the author had stated that 'Theology arises from man's effort to understand his own life'.

'Liturgy reflects that

understanding,' said Bishop Roy. 'Liturgy always follows theology ... or at least it should!' And he said that, in his opinion, the Thirty-Nine Articles must remain an important part of the training of present-day candidates for ordination.

Bishop Roy shared with members of the Society details of his recent short pilgrimage to Rome in what Pope Francis declared to be a holy year—a Jubilee Year of Mercy—during which the Church was to declare the facts of God's mercy to all.

He described how he had been moved by his surroundings and had experienced a tremendous sense of history as he prayed where others—including St Paul—had prayed during previous centuries. And although there was a shift in mood and emphasis in the Roman Catholic Church, the programme of changes remained firmly grounded on its firm foundation of 2,000 years.

Returning home, Bishop Roy said he had begun to reflect again on the Thirty-Nine Articles, and the fact that Article 34 does allow for some variation in liturgical approach; although it does state that this change must not stray too far from the founding principles of the Book of Common Prayer and the Articles of Religion. He asked:

Where and on what foundations are we, the Church of England, doing the things we are doing now? Is our liturgy about entertainment or encountering God? Our services must be done well and have a good foundation. I wonder whether the triviality of some of our services is destroying the nature of our worship. Worship and liturgy are not simply about bringing

people together just to have a good time. They are about our relationship with God. It is up to members of the Prayer Book Society to remind people of the history and foundation of our religion.

A lively discussion followed, during which Bishop Roy made it clear that he felt there was insufficient attention paid to the Catechism, to the proper preparation of candidates for Confirmation, and that there was a need for study of the Thirty-Nine Articles to play a much more significant role in the training of present-day Church of England clergy.

'The Book of Common Prayer is one of our cultural jewels,' said the Dean of Truro, the Very Revd Roger Bush, at a special service of Choral Evensong in the cathedral on Sunday, 16th October to dedicate a new set of the books donated by the Truro Branch of the Prayer Book Society. 'We all need somewhere that is safe and reassuring,' he said. 'We need a landmark from our past that can anchor us in our lives today—a connection with the past that will help us to cope with the present.'

The Dean suggested that the Book of Common Prayer fulfilled this purpose because it contained elements that offer something positive in our current world—subject as it is to the pressures of the marketplace and 'real world' trends. 'It provides a seamless thread with the past,' he said. 'Recognition that we belong to something fundamental and reassuring, something secure and safe, as well as being responsive to the new.'

Concluding, he described the Book of Common Prayer as a 'stream of prayer and worship that fulfils this purpose for us by ensuring that we do belong somewhere, with a sense of identity that is just beyond ourselves'.

FAMILY HISTORY

**Experienced archivist
can help you**

Contact Andrew

Thynne 07854 172377

athynne@tiscali.co.uk

HOWELL & HOWELL

Church Interior Decoration

66A HIGH STREET, SAFFRON WALDEN, ESSEX, CB10 1EE
Tel: 01799 522 402 Email: howellandhowell@btconnect.com

Restoration of decorated interiors

Interior & exterior polychromy

• Hand painted decoration •

Heraldry • Stencilling • Gilding

PASTIMES

OLD TOYS WANTED

**Antique and collectors toys
bought and sold**

**Die-cast and tin plate vehicles
(Dinky, Schuco etc) –
preferably pre 1970**

**All types of trains and rolling stock,
Clockwork and electric, Meccano,
Boats and steam models.**

**Metal and plastic figures
(Britains etc) from mint/boxed
to playworn**

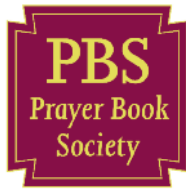
**Either drop in or call to
arrange a visit**

**PASTIMES, 3 Westbury Road,
Sherborne, Dorset.**

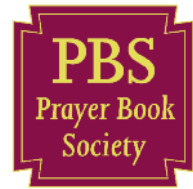
01935 816072

Mobile 07527 074343

E mail info@pastimes-toys.co.uk



PBS TRADING LENT 2017



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

MAIN LIST

The Prayer Book Society sells a wide range of Bibles and the Book of Common Prayer. The BCP is available in standard pew-size editions and large-text editions in both imitation leather and Morocco leather versions. We also sell desk editions in imitation leather and red goatskin leather.

Please contact the office for more information or visit our website book shop.

- | | | |
|--|---|---|
| <p>107 £24.00
BACK IN STOCK!! 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.</p> | <p>708 £3.00
The Spirit Of Anglican Devotion in the 16th & 17th Centuries. Arthur Middleton. (2005) Sbk, 28pp. **WAS £4.95** An introduction to the remarkable group of Anglican divines including Jeremy Taylor, Richard Baxter, Thomas Ken, William Laud, George Herbert and John Donne.</p> | <p>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.</p> |
| <p>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.</p> | <p>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.</p> | <p>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.</p> |
| <p>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</p> | <p>303 £2.50
The Blackburn Papers. Sbk, 60pp. PBS Blackburn Branch attracts high-quality speakers to its events. This interesting, readable collection of eight sermons and addresses delivered over the last three years covers a variety of subjects connected with the Prayer Book.</p> | <p>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.</p> |
| <p>214 £8.00
The St Peter's Chant Book. Compiled and arranged by David Wulstan. (2011) Sbk, 36pp. A church with a choir needs a chant book for Psalms, Canticles etc., and this is the best available. The words are those of the Book of Common Prayer. The editor is both a distinguished musicologist and conductor of choirs and also an experienced parish church organist. His selection is made from an unrivalled knowledge of the Anglican tradition of change and of what churches need. For a full introduction see Faith & Worship 69 (on the Prayer Book Society website). Carefully produced for legibility and easy handling.</p> | <p>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.</p> | <p>207 £10.80 NEW!
Why Sacraments? The Revd Dr Andrew Davison. Sbk, 186pp. 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. (Highly Recommended)</p> |
| <p>101 £1.50
The Book of Common Prayer Noted - John Merbecke. Editor Iain Hicks-Mudd. Introduction by Stefan Scot. (2004) Sbk, 7pp. **WAS £2.00** 1549 Holy Communion. Original plainchant notation and spelling.</p> | <p>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.</p> | <p>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.</p> |
| <p>100 £8.00
First and Second Prayer Books of Edward VI (1549 & 1552). (1999) Hbk, 463pp. Introduction by J.R. Porter. Original Tudor spelling. **SPECIAL PRICE - NORMALLY £10.50**</p> | <p>Prayer Book Texts and Homilies</p> <p>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.</p> | <p>213 £9.00
These Our Prayers. Compiled by Raymond Chapman. 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.</p> |
| | <p>104 £1.50
The Ordre for Holye Communion from the Second Prayer Book of Edward VI (1552). (2004) Sbk, 16pp. Original spelling.</p> | <p>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'.</p> |
| | <p>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-20th-century wood engravings by Blanche McManus. Includes the Revd Henry Burgess's analysis of the Collects.</p> | <p>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.</p> |

<u>About The Book of Common Prayer and The Bible</u>		
209	£2.50	
The PBS Guide to Morning Prayer. Henry Burgess (2005) Sbk, 19pp. **WAS £3.45** A scholarly, approachable introduction to this unjustly neglected service.		
211	£3.50	
The Prayer Book, Shakespeare, and the English Language. Margot Thompson (2004) Sbk, 32pp. **WAS £4.95** 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. 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. (Recommended)		
217	£2.99	
Praying With Understanding. R. T. Beckwith. (2006) Sbk, 36pp. **BESTSELLER** A clear explanation word by word and phrase by phrase of the parts of the Prayer Book that the passage of time has made difficult.		
218	£3.60	
The Anglican Formularies and Holy Scripture. Peter Toon. (2006) Sbk, 64pp. Valuable survey demonstrating the distinctive character of our Church as both Catholic and Reformed. Directed originally towards the USA Episcopal Church but fully relevant to the Church of England. Good material for defence of tradition.		
400	£10.50	
Stir Up O Lord. Kevin Carey. (2012) Sbk 234pp. **RRP £14.99** Commentary on the BCP Collects, Epistles and Gospels for Sundays and Holy Days throughout the year. Puts the Collects and readings in their historical context, while reflecting on their broader message. For personal reflection; can also be used as a starting point for sermons.		
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, 144 pp. 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.		
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.		
<u>Bibles</u>		
B1	£11.50NEW!	
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	
King James Version. Hbk, 1,274pp. Standard text, blue jacket. Attractively priced, no-nonsense text suitable for bookshelf or pew. One of Cambridge University Press's most popular editions. 190 x 133mm. (7½ x 5¼ inches).		
B4	£28.99	
King James Version As B3 but bound in luxury Black French Morocco leather, with ribbon marker and gilt edges.		
<u>For Young People/Educational</u>		
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.		
<u>Stationery</u>		
R1	£0.50	
PBS ERASER: Have your sins been rubbed out? If you are not sure, perhaps one of these PBS erasers can help! Shaped like a miniature Prayer Book measuring approximately 40mm x 30mm, they bear the slogan 'For undoing those things which we ought not to have done' and the name of the Society (Colour: Red).		
S4	£3.00 Pack of ten	
Notelets. Showing a full colour photograph of the charming St James' Church, Chipping Campden surrounded by rolling countryside in high summer, these blank notelets are suitable for many occasions. Pack of ten cards with envelopes.		
<u>Badges, Ties and Umbrellas</u>		
LP1	£2.50	
Lapel Badge. Promote the PBS by wearing a lapel badge. Designed in the shape of the PBS logo. Deep red hard enamel, gold coloured lettering and edges, butterfly clutch, 15mm x 15mm.		
T1	£14.00	
PBS TIE. Dark blue background, patterned with maroon logo and yellow PBS lettering. Polyester. 9cm (3½ inches) wide.		
U1/U2	£9.95each	
PBS Umbrellas. Promote the PBS and keep yourself dry. Available in two colours: Lilac (Code U1) (as shown being given to the Archbishop of Canterbury on the cover of the Journal, Advent 2008) and Burgundy (Code U2). Both have the PBS Logo and quotation: 'Thou, O God, sentest a gracious rain upon thine inheritance: and refreshed it when it was weary.' (Psalm 68.9).		
<u>Church Management</u>		
401	£10.99	
A Handbook For Churchwardens And Parochial Church Councillors. Kenneth M Macmorran 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		
<u>1662 Prayer Books (Cambridge University Press)</u>		
All BCPs sold at 17.5% less than CUP list price		
60/61/62	£8.30	
Standard (Pew) Ed. Hbk. Imitation Leather. Size 136 x 86 mm (5 5/16 x 3 3/8 inches). 704 pp. BLACK: Code 60, BRIGHT RED: Code 61, DARK BLUE: Code 62		
64	£42.90	
Standard Ed. (1662) BLACK FRENCH MOROCCO LEATHER. Page size as standard edition above. Gilt edges. Ribbon marker.		
65	£42.90	
Standard Ed. (1662) WHITE GIFT EDITION, MOROCCO LEATHER. Page size as standard edition as above. Silver edges. Leather over board.		
69	£12.45	
Standard Ed. (1662) WHITE GIFT EDITION. Hbk. Choice of presentation pages. Page size as above. Gilt edges. Imitation leather over boards.		
71	£12.35	
Enlarged Ed. (1662) Hbk, in BURGUNDY Imitation Leather. Page numbering as Standard Edition. Page size 167 x 115 mm (6½ x 4½ inches).		
72	£52.90	
Enlarged Ed. (1662) Hbk, in BLACK FRENCH MOROCCO LEATHER. Page numbering as Standard Ed. Gilt Edges, ribbon marker, Presentation pages. Page size 167 x 115 mm (6½ x 4½ inches).		

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 90 mm (5½ x 3½ inches).

If you wish to order 20 or more BCPs please contact the office

CDs

PACK 1 **£10.94CD + booklet**
SPECIAL OFFER Buy Code C112 Matins CD and Code 205 Annotated Morning Prayer booklet together and **save £3.00** (List Price £13.94). Use **Code PACK 1** to order.

PACK 2 **£9.99CD + booklet**
SPECIAL OFFER Buy Code C110 Evening Prayer CD and Code 108 Annotated Evening Prayer booklet together and **save £3.00** (List Price £12.99). Use **Code PACK 2** to order.

C100 **£10.00**
Choral Eucharist For Trinity Sunday. Full 1662 service. Choir of the Chapel of the Royal Naval College, Greenwich. Organist Nicholas Johnson. Settings by Merbecke, the Ordinary by Stanford in C and F, with anthems by Lloyd, Wood, and Harris. **Single CD**

C101 **£12.95**
The Cranmer Legacy 1662-2012. Single CD Choir of St Michael at the North Gate, The City Church of Oxford. Conductor: Tom Hammond-Davies. Organist: Ben Bloor. Celebrating 350 years of the Book of Common Prayer. The CD features previously unrecorded music by Ralph Vaughan Williams and Paul Spicer and the rarely heard 'A Short Requiem' by Sir Henry Walford Davies in memory of those who fell in the First World War. Includes: Te Deum, Benedictus, Jubilate Deo, Kyrie, Agnus Dei, Magnificat, Nunc Dimittis.

C110 **£9.99**
EVENING PRAYER **BESTSELLER** The authoritative recording of Evensong with nothing left out and none of those niggling and distracting changes so often made. Sung, said and recorded by those responsible for the Society's companion and bestselling Matins CD (below). Contains as an appendix the little-heard alternative canticles. Perfect for worship, pleasure and propaganda. **Single CD.**

C112 **£9.99**
MATINS with Ensemble 1685 **BESTSELLER** The long-awaited sparkling recording of this sadly uncommon service: complete Choral Matins with no corners cut, nothing added, nothing subtracted. Beautiful clear singing from Ensemble 1685. A joy to listen to repeatedly, pass around your PCC, and give to friends. Full accompanying notes. **Single CD.**

C113 **£3.00**
PBS Blackburn Branch Festival 2012 Holy Communion and Evensong. Marking the exact anniversary of the passing of the Act of Uniformity in 1662. Celebrant: The Bishop of Blackburn, Preacher: Lord Hope, former Archbishop of York. To add to the sense of occasion all words and music of the HC service were 'about' in the second half of the seventeenth century. Sung by Octavius to Merbecke's setting. Playing time 125 mins. **Double CD.**

Please ensure that you use the latest booklist when ordering, as we have new titles and some books are no longer available. For a look at book jackets, umbrella colours and cards please go to our website: www.pbs.org.uk/online-shop

ORDER FORM

YOUR NAME		
ADDRESS		
Phone No. (in case of query)		Please add a note if the despatch address is different
E-mail address		

Code	Title	Price	Quantity	£
P&P rates for UK orders Second Class. For orders up to £10 add £2.75 For orders of £10 to £25 add £3.75 For orders of £25 to £40 add £6.50 For orders above £40 add £8.00		POST & PACKING See P&P box on the left		
For overseas customers please note: Postage will be calculated at cost.		VOLUNTARY DONATION* *Please treat as Gift Aid		
		TOTAL		

Card No:.....

Expiry date:/.....

Security No: (last 3 digits on signature strip)

Signature.....

Date.....

Please make cheques payable to **PBS TRADING LTD** or pay by **Switch/ Maestro/ Mastercard/ Visa/ Delta** and send your order to:
PBS TRADING LTD, THE STUDIO, COPYHOLD FARM,
GORING HEATH, READING RG8 7RT
Any queries please contact us on 01189 842582
or e-mail: pbs.admin@pbs.org.uk
or visit our website @ www.pbs.org.uk

Forthcoming Events

Lincoln

The Annual Meeting is to take place on Saturday, 13th May at 3.00 p.m. The venue is to be confirmed, but this year it will be in the Lincoln area.

With the kind assistance of Lord Cormack a visit has been arranged to the House of Lords for tea and Evensong on Thursday, 15th June in the afternoon. For details of costs and times please contact the Chairman, The Revd Canon Andrew Hawes, on 01778 591358.

Oxford

Tuesday, 21st March 2017. Annual Commemoration of the Martyrdom of Archbishop Thomas Cranmer in Oxford. Details will be circulated nearer the time. To register an interest contact the secretary, John Dearing, on 0118 9580377 or via gpwild@btconnect.com.

FRUIT TREES AND BUSHES

GROWN BY
Deacon's Nursery
MOOR VIEW • GODSHILL
ISLE OF WIGHT
PO38 3HW
Telephone: (01983) 840750 or (01983) 522243
Fax: (01983) 523575
E-mail: info@deaconsnurseryfruits.co.uk
Web: www.deaconsnurseryfruits.co.uk
50% off all apple trees till 28th February

Retreating with the Prayer Book

In June in the Yorkshire Dales

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

This year the retreat is from Monday, 5th to Friday, 9th June and will be conducted by the Revd Preb. Bill Scott, who was until recently Sub-Dean to the Chapel Royal. This will be a partially silent retreat, with addresses. Two days of the retreat, the Tuesday and the Wednesday, will be in silence.

For full details please apply to Mrs Rosemary Hall, 23 Beatty Avenue, Jesmond, Newcastle upon Tyne NE2 3QN, telephone 0191 285 7534, e-mail: Hallrosyhall@aol.com. Places should be requested as soon as possible, as the hall can only take a medium-sized group. Accommodation will be in rooms for single use, unless couples wish to share. Only a small number of rooms are en suite. All food is home cooked. The extensive gardens and grounds at the hall are available to retreatants at all times, and the whole area is of outstanding beauty. Car travellers should note that the last part of the journey is by narrow country lanes. Those not travelling by car will

need to take taxis from Skipton Railway Station and return. The cost for the retreat will be £270, and successful applicants will be requested to send a £50 deposit if a place is available.

In July in Lincolnshire

Following the success of this retreat over the past three years, Edenham Regional House near Bourne in South Lincolnshire is to host a retreat from Monday, 3rd July at 6.00 p.m. to Friday, 7th July after breakfast. The suggested contribution is £175. Contact the house for details or to book: edenhamregionalhouse.org or 01778 591358.

The Prayer Book Today invites all readers who are poets to enter our competition. There are two prizes of books to be provided by the Prayer Book Society Shop. If you would like to enter please send your poem to Poetry Competition, The Prayer Book Society, The Studio, Copyhold Farm, Goring Heath, Reading RG8 7RT or e-mail the editor, The Revd Canon Andrew Hawes, at edenhamoffice@gmail.com by 28th April 2017. The poem may be in any form but no longer than 40 lines. The subject for the poem is 'The beauty of holiness'.

MAKING THE UNKNOWN, KNOWN

cancer of
unknown
primary
foundation



Information & support
for those affected by
Cancer of Unknown
Primary

www.cupfoundjo.org

Registered Charity No: 1119380



The Royal Society of St. George

"The Premier Patriotic Society of England"
Founded 1894

Incorporated by Royal Charter

Patron: Her Majesty The Queen



Are you proud of your country and her glorious history?

Then why not become a member of
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

- **BATH & WELLS:**

Mr Ian Girvan, 59 Kempthorne Lane,
Bath BA2 5DX
Tel: 01225 830663
iangirvan@me.com

- **BIRMINGHAM:**

Please contact the office, Copyhold Farm

- **BLACKBURN:**

Mr Christopher Norton,
26 Handsworth Road, Blackpool
Lancashire FY1 2RQ
Tel: 01253 623338
cjbblackpool@btinternet.com

- **BRISTOL:**

Mr Roger Tucker, 18 Springfield
Grove, Westbury Park, Bristol BS6
7XQ
Tel: 0117 9248629
email: rogertucker@live.co.uk

Membership Secretary: Mrs Joyce
Morris, 29 St John's Road, Clifton,
Bristol BS8 2HD

- **CANTERBURY:**

Mr Derek Tee, 111 Rough Common
Road, Canterbury CT2 9DA
Tel: 01227 463903
derektee@canterbury50.fsnet.co.uk

- **CARLISLE:**

Membership Secretary: Mrs Kate
East, 10 Fernwood Drive, Kendal
LA9 5BU
Tel: 01539 725055

- **CHELMSFORD:**

Please contact the office, Copyhold Farm

- **CHESTER:**

Mr J. Baldwin, Rosalie Farm, Church
Minshull, Nantwich, Cheshire CW5
6EF
Tel: 01270 528487
mdsc187@aol.com

- **CHICHESTER:**

- **CHICHESTER EAST**

Mr Benjamin Tyler, Browning Manor,
Blackboys, East Sussex TN22 5HG
Tel: 07505 650754
benjamin.tyler@yahoo.co.uk

- **CHICHESTER WEST**

Mrs Valerie Dane, 225 Chichester
Road, Bognor Regis PO21 5AQ
Tel: 01243 827330
valerie.225@btinternet.com

- **COVENTRY:**

Mr Peter Bolton, 19 Kineton Road,
Wellesbourne, Warwickshire CV35
9NE
Tel: 01789 840814
peterandrosalindbolton@hotmail.com

- **DERBY:**

Please contact the office, Copyhold Farm

- **DURHAM:**

Mrs Rosemary Hall, 23 Beatty
Avenue, Newcastle-upon-Tyne NE2
3QN
Tel: 0191 285 7534
hallrosyhall@aol.com

- **ELY:**

Mr P. K. C. White, The Orchard
House, 12 Thrift's Walk, Old
Chesterton, Cambridge CB4 1NR
Tel: 01223 324176
pkcwhite@waitrose.com

- **EXETER:**

Mrs Esme Heath, Brookfield,
Stokenham, Kingsbridge, Devon
TQ7 2SL
Tel: 01548 580615
esme.heath@sky.com

- **GLOUCESTER:**

Miss S.M. Emson, 38 Gloucester
Road, Stratton, Cirencester GL7 2JY
Tel: 01285 654591
susanemson@gmail.com

- **GUILDFORD:**

Dr John Verity, 65 Chart Lane,
Reigate RH2 7EA
Tel: 01737 210792
hjverity@doctors.org.uk

- **HEREFORD:**

Mr Noel Manns, Llangrove House,
Near Ross on Wye, Herefordshire
HR9 5HA
Tel: 01989 770297

- **LEEDS (BRADFORD):**

Please contact the office, Copyhold Farm

- **LEEDS (RIPON & LEEDS):**

Mr J. R. Wimpres, Bishopton Grove
House, Bishopton, Ripon HG4 2QL
Tel: 01765 600888
bgh@ripon.org

- **LEEDS (WAKEFIELD):**

The Revd Philip Reynolds, St Aidan's
Vicarage, Radcliffe Street,
Skelmanthorpe, Huddersfield HD8
9AF
Tel: 01484 863232
life.draw@virgin.net

- **LEICESTER:**

Mrs S. Packe-Drury-Lowe, 35 Green
Lane, Seagrave, Loughborough LE12
7LU
Tel: 01509 815262
ritaphillips@gmail.com

- **LICHFIELD:**

Mr D. Doggett, Grassendale, 5 Park
Drive, Oswestry, Shropshire SY11
1BN
Tel: 01691 652902

- **LINCOLN:**

Please contact the office, Copyhold Farm

- **LIVERPOOL:**

Please contact the office, Copyhold Farm

- **LONDON & SOUTHWARK:**

Mr Paul Meitner, c/o the PBS office,
Copyhold Farm
Tel: 020 7212 6394
paul.meitner@uk.pwc.com

- **MANCHESTER:**

Please contact the office, Copyhold Farm

- **NEWCASTLE:**

Mrs Rosemary Hall, 23 Beatty
Avenue, Newcastle-upon-Tyne NE2
3QN
Tel: 0191 285 7534
hallrosyhall@aol.com

- **NORWICH:**

Mrs A. Wilson, The Old Rectory,
Burston Road, Dickleburgh, Diss,
Norfolk IP21 4NN
Tel: 01379 740561

- **OXFORD:**

Mr J. B. Dearing, 27 Sherman Road,
Reading, Berkshire RG1 2PJ
Tel: 0118 958 0377
gpwild@btconnect.com

- **PETERBOROUGH:**

Mrs M. Stewart, The Sycamores, 3
Oakham Road, Whissendine, Rutland
LE15 7HA
Tel: 01664 474353
mary.stewart@decomplexity.com

- **PORTSMOUTH:** Please see

Winchester & Portsmouth

- **ROCHESTER:**

Mr G. Comer, 102 Marlborough
Crescent, Sevenoaks, Kent TN13 2HR
Tel: 01732 461462
joannacomer@btinternet.com

- **ST ALBANS:**

Dr Matthew A Clarke, 12 Kilby Road,
Stevenage SG1 2LT
Tel: 07866 430604
austin81clarke@gmail.com

- **ST EDMUNDSBURY & IPSWICH:**

Mr Anthony C. Desch, 4 Byfield Way,
Bury St Edmunds IP33 2SN
Tel: 01284 755355
anthonycdesch@gmail.com

- **SALISBURY:**

Mrs Lucy Pearson, 10 Briar Close,
Wyke, Gillingham, Dorset SP8 4SS
Tel: 01747 825392
lucypearson@waitrose.com

- **SHEFFIELD:**

Miss Rosemary Littlewood, Railway
House, Hazlehead, Sheffield S36 4HJ
Tel: 01226 764092
rowood@waitrose.com

- **SODOR & MAN:**

Mrs Clare Faulds, The Lynague,
German, Isle of Man IM5 2AQ
Tel: 01624 842045
faulds.clare@gmail.com

- **SOUTHWARK:**

Please see London & Southwark

- **SOUTHWELL & NOTTINGHAM:**

Mr A.F. Sunman, 1 Lunn Lane, South
Collingham, Newark NG23 7LP
Tel: 01636 893975
adriansunman@lineone.net

- **TRURO:**

Mr J. St Brioc Hooper, 1 Tregarne
Terrace, St Austell PL25 4BE
Tel: 01726 76382
j.stbrioc@btinternet.com

- **WINCHESTER & PORTSMOUTH:**

Mrs Nikki Sales, 19 Heath Road
South, Locks Heath, Southampton
SO31 6SJ
Tel: 01489 570899

- **WORCESTER:**

Please contact the office at Copyhold Farm

- **YORK:**

Mrs Margaret Hammersley,
5 Maplehurst Avenue, York YO31 8JA
Tel: 01904 636512
ajhmeh@btinternet.com

- **NORTH WALES:**

The Revd Neil Fairlamb, 5 Tros-yr-
afon, Beaumaris, Anglesey LL58 8BN
Tel: 01248 811402

rheithor@spamarrest.com

- **SOUTH WALES:**

Please contact the office at Copyhold Farm

- **CHANNEL ISLANDS:** Please see Winchester & Portsmouth

- **OVERSEAS MEMBERS:**

Mrs Sally Tipping, Woodland Cross
Cottage, Woodland Head, Yeoford,
Crediton, Devon EX17 5HE
tippingsc@gmail.com

AFFILIATED BRANCHES

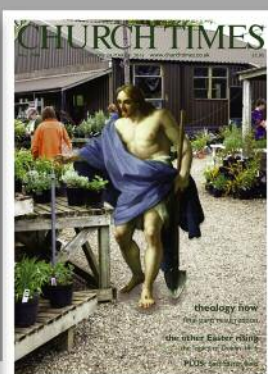
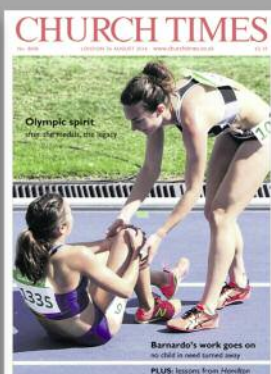
- **IRELAND:** Please contact the office, Copyhold Farm
- **SOUTH AFRICA:** Please contact the office, Copyhold Farm

SISTER SOCIETIES

- **AUSTRALIA:**
Miss Margaret Steel, 9/63 O'Sullivan
Road, Rose Bay, NSW 2029
mste8801@bigpond.net.au
Mr F. Ford, PO Box 2, Heidelberg,
Victoria, 3084, Australia
Mrs Joan Blanchard, 96 Devereux
Road, Beaumont, South Australia,
5066, Australia
- **CANADA:**
The Prayer Book Society of Canada,
P.O. Box 38060, 1430 Prince of
Wales Drive, Ottawa, Ontario, K2C
3Y7, Canada www.prayerbook.ca
- **SCOTLAND:**
Mr J. C. Lord, 11 Melrose Gardens,
Glasgow G20 6RB
Tel: 0141 946 5045
jcl30@btinternet.com
- **UNITED STATES OF AMERICA:**
The Prayer Book Society, P.O. Box 137
Jenkintown, PA 19046-0137, USA
www.pbsusa.org

CHURCH TIMES

The world's leading Anglican newspaper



With a commitment to professional reporting and balanced comment, the Church Times is your window onto the church news that matters. Keep up-to-date with stories from the UK and around the world, in-depth features on faith, arts and culture, book reviews, prayer for the week and all the latest church jobs.

“ Really informative, stimulating and entertaining! A must read not only for Anglicans but for all who live by faith. ”
Geoffrey, via Feefo

“ Wide coverage of a range of national and international issues balanced with good arts and parochial coverage; journalism of a high standard. ”
Christine, via Feefo

“ Great journalism, the best way to keep abreast of how the Church is engaging with UK and world events. Invaluable especially at the moment when the European scene has been turned upside down. ”
Gill, via Feefo

New to Church Times?

Try 5 issues for just £5

Visit: www.churchtimes.co.uk/trial Call: 01603 785911 (quote CT1609)

New UK subscribers only. £5 for your first 5 issues, then £80 annually by direct debit.



Clockmakers SINCE *1856*



We know just how important your Church is to the community
That's why we offer you a wide range of services, including Clock Servicing,
Clock and Dial Restoration and Automatic Winding, that will help keep your
Church the heart of the community.

Inspection, Advice, Quotations

This service is usually free and without obligation. Our team of clockmakers
service 4500 clocks each year and have built a reputation of caring for the
interests of you, the customer.

Clock Servicing | Clock & Dial Repair & Restoration | Automatic Winding

To find out more about what
services we offer to your community call:

01332 345 569

or visit: www.smithofderby.com



Smith of Derby