

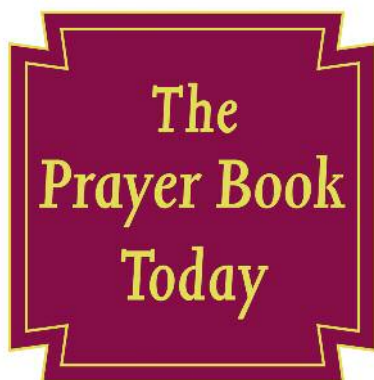
Trinity 2018

The
Prayer Book
Today

ISSN: 2059-9528

- ✠ The shock of the old
- ✠ Cranmer Awards
- ✠ News from the South Atlantic

The Magazine of the
Prayer Book Society



Issue No. 8 · Trinity 2018
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 The Lord Chartres,
KCVO, PC

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

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*
Iain Milne
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**

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:

Sussex House School at St Simon Zelotes

Photograph:

Canon Graham Rainford

The deadline for contributions for the next issue is:

Friday, 7th September

(preferably typed or electronically submitted)

Publication date:

Friday, 19th October

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 2018

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.

The PBS Annual Conference: Bursary appeal

Helping clergy, ordinands and young people to attend the conference

Since 2012, the Society has been operating a bursary scheme, funded by the generous donations of our members, to enable clergy, ordinands and anyone under 30 to attend the conference at the much reduced cost of £50 for the full conference. We know from the feedback we have received that the opportunity to attend the conference is very much appreciated by a group of people who would not otherwise be able to afford to do so, and whose involvement is vital to the work of the Prayer Book Society, and to the survival of the Book of Common Prayer. The bursary recipients also play a significant part in the question and discussion times, and their presence greatly enhances the event.

The details and booking information for this year's conference at the Royal Agricultural University, Cirencester are enclosed with this magazine on a separate flyer. (The flyer can also be downloaded from our website, and spare copies are available from the office.)

If you are booking to attend the conference yourself, there is an option to add on a donation to the conference bursary appeal. Otherwise, if you wish to make a donation, please send it (cheques made payable to 'Prayer Book Society') to the PBS office at Copyhold Farm, enclosing a note that it is for the conference bursary appeal. The office (which is open Monday to Friday mornings only) can also accept debit/credit card payments over the telephone.

Sussex House is first London school to join us

Sussex House School, a Chelsea-based independent preparatory school for boys established 65 years ago, is the first in London to become a Corporate Member of the PBS. The Head of Religious Studies, Canon Graham Rainford, says that the BCP is used extensively at Sussex House, notably for daily worship during school assemblies and at weekly services attended by pupils in the nearby church of St Simon Zelotes, also a Corporate Member.

SAVE OUR PARSONAGES

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

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

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

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

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

E-mail: ajsjennings@hotmail.com

Website: www.saveourparsonages.co.uk

CONTENTS

The shock of the old	4
A matter merely of style?	6
Sustaining a living heritage	8
The traditional parsonage and the BCP	10
Cranmer Awards	12
The Commemoration of the	
Martyrdom of Thomas Cranmer	13
Co-ordinator's column	14
New Falklands Rector	
and a Prayer Book Record	15
Old Prayer Book encourages young people to worship in a Derbyshire church	16
The Glory of the Word:	
Post-Reformation Pulpits	17
Correspondence	20
News from the Branches	22
PBS Trading List	25
Forthcoming Events	28
Branch Contacts	30

The shock of the old

Fergus Butler-Gallie

Unlikely resurrections should not surprise us; they are supposed to be our stock-in-trade. Nevertheless, judging by the reaction of some people within the Church to the idea that traditional liturgy might be of interest to young people, there is still work to be done.

Yet it is happening across the traditions: from revivals of interest in the Extraordinary Form among Roman Catholics of Generation Y to an upsurge in enthusiasm for that former cornerstone of Anglicanism, considered dead only thirty years ago, the Book of Common Prayer. Good Millennial that I am, I would like to offer the anecdotal evidence of my own conversion and exploration of vocation. If you are still committed to the somewhat old-fashioned empirical side of things, then there are plenty of places where you might find equivalent stories repeated. (The Prayer Book Society has some fascinating statistics.)

I was brought up in an unchurched environment. Yes, I was baptised as a baby, but that did not translate to church attendance. Godparents were people who sent cash on birthdays if you were lucky; prayers were things that you said once a week in assembly; Noah was the child who used to trip people up during break-time football.

Yet as an adolescent, I became increasingly aware of something called 'Church'. An interest in history—mostly the result of the graphic violence and occasional nudity that could be garnered from watching a costume drama under the guise of research—meant that I repeatedly came across this alien monolith: Christianity. I don't know when I first made the decision to 'go to church', but I know it was on my own, and that no Damascene conversion was forthcoming.

After a year or so of dipping my toe in here and there, I decided that faith was something that I wanted to take more seriously. Home was not a place bursting with the cultural accoutrements of religion: I was not sung to sleep with Matt Redman songs, nor introduced to Thomas Aquinas alongside Topsy and Tim.

There was, however, an old Book of Common Prayer that sat on the bookshelf where my parents kept books thought not to be of any great interest to us children. It was, if I remember, sandwiched between the *Daily Telegraph's* *Second Book of Obituaries*, and D. H. Lawrence's *Women in Love*. It had belonged to a long-dead great-aunt and was replete with prayers

for Queen Mary. Intrigued by that old-book smell, and in lieu of anything else, I began to pray occasionally, using the offices of Morning and Evening Prayer.

The imagery of the psalms, the honesty of the confession, and the twin jewels of the Magnificat and the Nunc Dimittis all captivated me. When I revealed to someone much older than myself at church that I had explored private prayer using it, however, I was met with an unexpected response: 'Oh, you can't be using that', followed by a litany of the Prayer Book's shortcomings, crowned with the criticism—levelled without a hint of irony—that 'young people just don't understand it'.

Few things are more likely to work with a sixteen-year-old boy than reverse psychology; so I became determined to explore further. What I discovered was a rich tradition that dragged me deeper into the faith, and it remains the well from which I drink today. It was like being told that there is nothing of interest in the attic, only to find untold treasures there after sneaking up unobserved.

More recent episodes in my Christian journey have shown that I am not alone; those who tend to have the greatest affection for the Prayer Book and traditional liturgy more generally were those aged between 18 and 30. Those most trenchant in their criticism (almost always repeating that first criticism) tended to be the other side of 40. I recall, one evening, discussing its merits with a traditionalist Catholic, a WATCH-supporting liberal, and a New Wine-attending Evangelical. There can be few things left in the Church's culture that can attract such unity of purpose.

I have discovered that, alongside the depth that sustains my own prayer life, there is a remarkable breadth represented in the Prayer Book which, as a new generation tries to move beyond the toxic labels of the past, could provide a focal point for theological unity once more.

The revival of the Prayer Book should not come as a surprise. It is, after all, the Church's very own adolescent liturgy, forged amid the hormonal rumblings of the Reformation. The lightening changes in tone—from the confession to the comfortable words in the communion service—appeal to those who are often coping with big changes. The Prayer Book's great selling point in this regard is its authenticity. It is a quality that is particularly prized by the Millennial generation;

as pointed to, perhaps, by the rise of identity politics, and something that much traditional liturgy has in spades: there is no pussy-footing, no *faux* comfort, no cheap grace on show, and, for a generation that is increasingly challenging the appearances that have been accepted as realities for decades, that is worth its weight in gold.

I would, with tongue only slightly in cheek, suggest that liturgies such as Old Rite Mass or Prayer Book Evensong are truly inclusive, in that they are places where the churchd, unchurchd, and dechurchd sit and allow the experience to wash over them. If even Richard Dawkins—a man who, I will admit, probably spends more time thinking about God than I do—can express affection for Evensong, then I would suggest that there is an evangelistic potential in quiet dignity that we are not taking as seriously as we should. There is no introducing yourself to your neighbour, no enthusiastic hand-wringing at the Peace, no *Blind Date*-style ‘What’s your name, and where do you come from?’ during the notices. There is simply the experience of being in the presence of holiness.

For a generation for whom the majority of socialising no longer occurs face to face, and for whom encounters with anxiety are common, while ones with rooted community are not, this breathing space is invaluable. It allows a gentle introduction in

terms of what is required socially, without compromising the authenticity of what is required intellectually; neither overly polarising nor overly patronising. It is a space that leaves room to contemplate mystery.

It may be difficult to hear, but things considered refreshing and deep in the 1970s are a little weird, naff, even, to many who are young now, lacking, as they often do, that sense of depth and mystery. I would not suggest that traditional liturgies are a magic bullet to the numbers problem, but, alongside serious community engagement, and effort put into personal relationships, they can provide a counter-cultural liminal space that, for those of us who came of age in the early years of the twenty-first century, speaks of a depth and breadth, a link to the past, and an authentic hope for God’s future. They connect us to the mysteries of the resurrection life, with all its unlikeliness. It is a life that every generation struggles to comprehend fully. But, then again, maybe we are not meant to.

Fergus Butler-Gallie is an ordinand at Westcott House. This article first appeared in the Church Times, and is reprinted by permission. To subscribe, visit www.churchtimes.co.uk, e-mail subs@churchtimes.co.uk or telephone 01603 785911.

Gg
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



A matter merely of style?

Edward Martin

The language of the Book of Common Prayer (1662) is one of its great attractions and at the same time is perceived as a severe hindrance to its continued use. People will often speak of the beauty of the Prayer Book language, of the timeless quality of the sixteenth- and seventeenth-century English, especially within the context of a sung cathedral Evensong. The Prayer Book is rightly regarded as one of the three great pillars of the English language together with the Authorized (King James) Bible and the works of William Shakespeare. Yet while people may appreciate the Prayer Book in such contexts they will often admit that they simply cannot imagine its suitability for use Sunday by Sunday in an average parish. While it is conceded that Prayer Book worship remains attractive to that generation who remember the days of it being the only liturgy of the Church of England, the thought of using the Prayer Book with the young or as part of outreach and in mission appears to some to be ludicrous and irrelevant.

The appeal to relevance and to new ideas appears in many ways entirely logical. We cannot ignore the observation that Richard Giles makes in his book *Re-Pitching the Tent*, pointing out to us that:

Until a mere 30 years ago (astonishing as it may now seem) we held in our hands each Sunday orders of service dating from 1570 (for Roman Catholics) or 1662 (for Anglicans). The universal retention of these quaint archaisms of a bygone age had come to acquire doctrinal significance, and adherence to them a litmus test of orthodoxy and ecclesiastical loyalty.

The challenge here is twofold; that traditional liturgies belong to a 'bygone age' and that their retention can lead to divisive quasi-idolatry.

The historian Eamon Duffy suggests that the desire for relevance and to rediscover the level of participation and comprehension of the liturgy for clergy and laity alike, and to reinterpret these principles for a modern age, became 'inextricably entangled with a shallow and philistine repudiation of the past which was to have consequences as disastrous in theology as they were in the fine arts, architecture and city planning'. As this approach gathered momentum, Duffy argues that a sense of

the living reality of tradition was being lost by those who came to view the past 'not as a resource for change, but as a hindrance and burden'. In a counter-reaction to this, a somewhat narrow view of liturgical tradition and orthodoxy emerges, such that any defence of the value of traditional liturgical values 'was increasingly abandoned to self-styled "traditionalists", who saw in the notion of tradition a charter for reaction, and who found in an uncritical and blanket loyalty to an undifferentiated (although in fact highly selective) past, a corset or a suit of armour, rather than an animating principle'. Some would argue that the Prayer Book Society is made up of such traditionalists!

The polarisation of these two points of view, with those whom we might describe as being 'modernist' very much in the ascendancy, influenced the revised liturgies published in the 1970s in the Roman Catholic Church and in the 1980s in the Church of England and elsewhere in the Anglican Communion. In the Church of England calls for a wholesale return to the use of traditional forms of worship have continued to be made, while liturgical renewal has come increasingly to be seen as a 'rolling pattern' of periodic reform, revision and reinvention every twenty years or so. The obvious risk in such a situation is that classical liturgical forms like the Book of Common Prayer come to be viewed as increasingly archaic and almost 'untouchable', tainted by traditionalist associations. At the same time each new contemporary liturgical revision, for the most part, looks only as far back as its predecessor for inspiration and a sense of continuity. The situation may well emerge where Anglicans only share a recognisable doctrinal and liturgical continuity with the generation that preceded them and will have little in common, and in communion, with the most fruitful and formative periods of Anglicanism, those of the seventeenth and eighteenth centuries.

For many, a cherishing of the Book of Common Prayer is a cherishing of Orthodoxy and also a means of approaching God in prayer and thanksgiving in language that is distinctly religious. The Roman Catholic theologian Fr Aidan Nichols noted that:

The language of the Liturgy is of course human, yet the kinds of communication aimed at

transcend ordinary human notions of how language is purposefully used. There is an argument here either for the retention of an otherwise unusual sacral language or for the preservation of a relatively archaic and high version of the vernacular, marking off a difference from secular language use. The ethos of such contemporary translations in effect denies the full range of theological imagery and expression that is the Church's liturgical heritage (Anglican and Roman Catholic alike), and denies access and exposure to them, which is the right of every Church member.

Within the current liturgical provision of the Church of England, the preface to the main volume of Common Worship states:

The forms of worship authorized in the Church of England express our faith and help to create our identity. The Declaration of Assent is

A Birmingham church celebrates 'a modern first' alongside the 150th anniversary of its consecration

A Birmingham church, which this year celebrates the 150th anniversary of its consecration, chalked up 'a modern first' on 3rd May when the Bishop of Birmingham, the Rt Revd David Urquhart, visited to confirm seven young parishioners.

At the Parish Church of St Augustine of Hippo in the Edgbaston area of the city, the service celebrated was The Order of Confirmation set out in the 1662 Book of Common Prayer.

The church, a Victorian landmark in the heart of Birmingham's hotel district, follows traditional Anglican faith, practice and worship, using the Book of Common Prayer for all its services.

'The confirmation service was used for the first time in more years than anyone in the Birmingham Diocese can remember,' says the vicar, the Revd Matthew Tomlinson. 'While this was our first confirmation service according to the BCP rite for decades, we have held a number of confirmation services here in recent years using Common Worship, the Church of England's contemporary service book. However, for the past two years we have used only the BCP for all our services.'

placed at the beginning of this volume to remind us of this. When ministers make the Declaration, they affirm their loyalty to the Church of England's inheritance of faith and accept their share in the responsibility to proclaim the faith 'afresh in each generation'.

The vital question is whether or not that 'inheritance of faith' is fully made available in the appropriation of a selection of Book of Common Prayer texts alongside modern prayers in contemporary language and also rendered in what is described here as 'traditional style'? Surely 'traditional language' is far and above what we might identify as being a certain style. It is a wholesale, ancient approach and commitment that seeks to enable the whole assembly (clergy and people alike) to appreciate, and participate in, the liturgy. It involves an acceptance not only that the liturgy must be allowed to work on us, but it also demands that we acknowledge that there is work for us to do in the liturgy physically, mentally and spiritually.

Fr Edward Martin SSC is parish priest of the parishes of St Augustine and St Andrew, Great Grimsby.

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 2018

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

Sustaining a living heritage

Sooty Asquith

Described as ‘the jewel in the crown of the English choral heritage’, Choral Evensong is sung on a daily basis in many Anglican cathedrals in England and, indeed, elsewhere. It is taken for granted that the choir will sing much of the liturgy, whilst the congregation participates by listening and joining their prayers to what is sung by the choir. That the BBC radio programme *Choral Evensong* is the longest continuously running outside broadcast in history gives some indication of how important this service is to our country’s traditions, and how valued it is by many people, including those who do not choose to attend a cathedral. Prayer Book Society members of course know about the glories of Evensong, and will also appreciate the regular use there of the Book of Common Prayer, but not all PBS members will be aware of the existence of the Friends of Cathedral Music (FCM).

FCM is a national charity which exists solely to support the music at cathedrals, collegiate chapels and larger parish churches which have a full choir across the UK, and many abroad also. This year is the 62nd since FCM was founded at St Bride’s Church in Fleet Street, when interested people, concerned at the decline of sung services after the war, formed a group to—as they put it—sustain a living heritage. The UK is alone in Europe in maintaining the tradition of regular liturgical singing in cathedrals, and the cost of doing so to deans and chapters across the land is very high.

The founder of the charity, the Revd Ronald Sibthorp, undeterred by a negative reaction to his proposal to establish a central body with oversight of cathedral music, wrote letters to eight national newspapers with a view to ‘throwing the proposal open to the public’. About 240 responded to his plea, many of whom had

nothing at all to do with a cathedral, and attended a meeting organised by Sibthorp at St Bride’s Church. By the end of that first year there were 276 members, and twenty years later this had increased to well over 1,000. Today there are approximately 3,750.

FCM’s purposes are to support cathedral music, encourage high standards in choral and organ music, increase public appreciation of cathedral music, and raise money for choirs and choristers in need. To this end, since 1956 over £4 million has been given to Anglican and Roman Catholic cathedral, church and collegiate chapel choirs, and many choristerships have been endowed in a large number of cathedrals. FCM constantly strives to increase awareness of the financial burden borne by cathedral music foundations, and to raise money to help them in a wide variety of ways. Recently, in 2016 (FCM’s Diamond Jubilee year), a subsidiary part of the charity—called ‘The Diamond Fund for Choristers’—was created in order to spearhead a more targeted kind of fundraising, and also to increase the profile of FCM nationally. A very successful Gala Concert was held at St Paul’s Cathedral at which one chorister from almost every cathedral in the land came to sing; the result was a



FCM’s Gala Evening at St Paul’s Cathedral. Andrew Carwood conducting choristers, one from almost every cathedral in the UK.

spectacular event attended by the Duchess of Gloucester with a host of interesting and interested invitees, and, just as important, a marvellous sound from the combined group of choristers. Importantly, since this was the principal aim of the concert, the profile of FCM and its aims became much more widely known, and further work on this is ongoing. The evening was hosted by Aled Jones and Alexander Armstrong, both of whom made compelling speeches on the lifelong benefits of being a chorister. CDs of the concert can be obtained from Amazon for only £6 (they make excellent presents!).

A large part of FCM's activities revolves round attending weekend services in different cathedral cities three times a year. Beautifully organised, into these two or three days are crammed opportunities to sightsee, visit museums or other places of interest nearby, attend organ recitals and concerts and enjoy sung services at cathedrals one might not otherwise have the chance to visit. In recent years there have been visits to (among many others) York, Glasgow, Truro, Carlisle, Orkney and even the Netherlands, where Anglican music is becoming increasingly popular. These 'gatherings', as they are called, appeal




to a wide variety of people, many of whom come on their own, though everyone is also encouraged to bring friends and spread the word about FCM's aims and intentions. The most recent visit was to Cambridge, where nearly 250 enthusiasts descended on the town and enjoyed much appreciated hospitality from several colleges including St John's, King's, Clare, Jesus and Trinity.


A principal benefit to members is the receipt of FCM's regular publications, the newsletter (February and August) called *Cathedral Voice*, and *Cathedral Music*, a fully illustrated 68-page magazine which is also published twice a year, in May and November. This carries longer articles on anything connected to cathedrals related to the music and musicians who work there. Members of the PBS would be very welcome to a sample copy of either or both of these publications by e-mailing the writer at editor@fcm.org.uk.

Mrs Sooty Asquith is the editor of *Cathedral Music*. To find out more about joining FCM, or to learn more about the organisation, do please visit the website www.fcm.org.uk, or write for details to FCM Membership, 27 Old Gloucester Street, London WC1N 3AY (Tel: 0203 637 2172).

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

CHARLES STANLEY

Focusing on you

Bespoke investment portfolios shaped for *you*



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

☎ 01892 557100

🌐 www.charles-stanley.co.uk/tunbridge-wells

📍 Windsor House, 6-10 Mount Ephraim Road, Tunbridge Wells, Kent TN1 1EE

Please be aware that the value of your investments may fall as well as rise and your capital is 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. 1903304.

The traditional parsonage and the BCP: A House and a Prayer Book for mission today

Anthony Jennings

Over the years Save Our Parsonages (SOP) has supported parishioners up and down the country in their battle to save their parsonage (rectory or vicarage) from being sold by the diocese. Church law allows this to be done during a vacancy in the incumbency, despite the fact that the diocese does not legally own the parsonage—it never has done—and lacks the knowledge of the Parochial Church Council (PCC) of the value of the parsonage to the local community. The problem is that the diocese sometimes sells off these fine houses without adequately consulting either the PCC or the churchwardens, let alone other interested parties such as leading figures in the local community or indeed the many faithful parishioners whose contributions of time and money are what help to keep the church going. That is why SOP asked all dioceses, but to no avail, to consider following its Code of Practice. This provides that all those with an interest in the matter should be consulted at an early stage.

SOP normally defines a traditional parsonage as one built before 1939, but we are also happy to use the term in connection with later buildings whose design and spaciousness reflect those of earlier times. In 1999 SOP held a conference under the descriptive title ‘A House for All Seasons’ in which the possibilities of the traditional parsonage for hospitality and mission formed an important part of the discussion.

Parsonages of traditional design are usually vital resources for their local communities. Activities have evolved differently in each parish, but common examples include Bible study groups, confirmation classes, marriage preparation, mother and toddler groups, bereavement counselling and support groups. In fact a whole range of ‘good causes’ may be invited to make use of the space, just one example being the food bank housed in Holy Trinity Vicarage at Chesterton in Staffordshire.

In the summer months a parsonage garden of suitable size becomes the perfect place for hosting a fete or garden party to raise funds for the church as well as offering an opportunity for parishioners of every age and income group, whether they are

churchgoers or not, to join together in the type of social activity that modern medicine tells us is ‘requisite and necessary, as well for the body as the soul’.

When these valuable houses and their grounds pass into private ownership, the parish finds it very much more difficult to provide the facilities it needs to survive as a going concern. Richard Chartres, who retired last year as Bishop of London but remains a patron of SOP, made a telling point when interviewed at the time on BBC Radio:

In my early years as bishop we were running a million-pound-a-year deficit on our working budget. The General Secretary at the time had a wonderful phrase—he would say at budget time, ‘I’ll have to reach into my hip pocket’, which meant the sale of another church property, something that now we’d give our eye teeth to have for mission purposes and to enable us to serve more effectively the wider community.

The irony is that the diocesan offices themselves, and all the staff they employ, will ultimately not survive without funding from the parishes, which they now rely on more than ever. Can they really afford to kill the goose that lays the golden eggs?

There are, surely, distinct parallels between the widespread attitude of many diocesan officials towards the traditional parsonage and their disinclination to promote, or even sustain, the use of the BCP in worship. Not long ago, in a letter to the *Church Times*, Prayer Book Society Chairman Prudence Dailey mourned the loss of regular Sunday BCP Mattins at Bath Abbey. This despite the fact that a consultation of the congregation a few years earlier had revealed overwhelming support for the retention of Mattins; at the time they were assured it would stay. But no, it was scrapped without further consultation. Could it be, she wondered, as much a result of hostility on the part of the abbey’s clergy towards the BCP as for any positive reason? In fact, as she pointed out, such an attitude towards the BCP could not be more out of date since it is becoming increasingly popular with younger ordinands in

particular, many of whom are embracing it enthusiastically. All this sounds very familiar to SOP and its supporters, who know of many clergy who are equally enthusiastic about the opportunities for missional hospitality and community outreach that the traditional parsonage can offer.

Such parsonages have also been the matrix for some of our most popular and long-lasting hymns, based, just like the BCP, on a firm foundation of Scripture. Their theologically sound texts, if memorised at an early age, can provide help and comfort in extremity—think for example of Henry Lyte’s ‘Abide with me’ or George Herbert’s ‘King of glory, King of peace’, and Herbert’s poem ‘Love (iii)’ so often heard at funerals.

In my book *The Old Rectory, the Story of the English Parsonage* (the second edition has just been published) I cite many sons and daughters of the vicarage who produced memorable material in a variety of different fields. One whom I mention briefly was Dorothy Sayers: her cycle of plays entitled *The Man Born to be King* was broadcast, not without much controversy at the time, during the Second World War. More recently, the BBC chose Holy Saturday 2017 to put on James Runcie’s radio play about J.S. Bach, *The Great Passion*.

The English detective novel, with its concern for the ultimate triumph of justice, owes much to such writers also. Staying just with the two mentioned above, there is Sayers’ hero, Lord Peter Wimsey, operating to good effect in a remote country church and the village which it serves, to solve the mystery of *The Nine Tailors*; and Runcie’s hero, the Revd Sidney Chambers, preparing his next sermon even as he puzzles over the latest turn of events in Grantchester. Wimsey frequently quotes from the BCP: for example, in *Strong Poison*, he says to the murder victim’s publisher, who is profiting massively from his author’s sensational death, ‘Quite religious, isn’t it—you know, the bit about “plenteously bringing out good works may of thee be plenteously rewarded”?’ Twenty-fifth after Trinity.’ Runcie in turn has lifted phrases from the BCP for more than one of his titles in the Grantchester series: *Sidney Chambers and the Perils of the Night* and *Sidney Chambers and the Forgiveness of Sins*. Both of their detectives have appeared on television as well as on the printed page.



Billingborough Rectory, which hosts a charity shop

One of the strengths of the wording of the BCP Communion service, as was pointed out by the Revd Peter Dewey at last year’s commemoration of Cranmer’s martyrdom in Oxford, is that while it is very clear on Christ’s death being ‘a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world’, yet the communicant is left free to conceive of the bread and wine either as enshrining the Real Presence or as having a spiritual and symbolic significance only. The Elizabethan settlement, which followed not long after Cranmer’s death, was similarly predicated on The Queen’s reluctance to ‘make windows into men’s souls’—a very English reticence. Three centuries later, the Revd Robert Stephen Hawker, the great ‘Hawker of Morwenstow’, was equally pragmatic, allowing Catholics, Anglicans and Dissenters to hold discussions at his parsonage: ‘I thought it best, they will never meet in the next world.’

A couple of centuries later still, my own vicar, in the Benefice of Billingborough, Lincoln Diocese, has been living and working in a traditional parsonage which is well used for parish and wider community activities. There is even space for a charity shop on the premises, to raise funds for good causes chosen by the local people themselves. When my wife and I moved into one of the parishes within the benefice, we found a congregation happily wedded to the BCP and it had never occurred to us before we came that this might not be so.

The Oxford Diocese, meanwhile, recently moved its headquarters from the old Church House in North Hinksey—a sensitively conceived complex of later buildings alongside and including the old parsonage there—to part of a modern office building in an industrial park in Kidlington. While these ‘purpose-built’ offices have been applauded for their additional space and convenience compared to the old site, yet a receptionist there was heard to rue the loss of sanctity occasioned by the move: ‘not even a cross outside to show that the Church is here, for fear of offending the neighbours’. Cranmer could hardly have imagined a situation where the national Church was thus besieged, both physically and liturgically, by the twin forces of secularism and modernity—the latter, sad to say, coming sometimes even from certain members of the clergy themselves.

Anthony Jennings is Director of Save Our Parsonages.

Cranmer Awards

The journalist, theatre critic and author Quentin Letts has condemned people who write off today's youngsters as 'snowflakes'. 'They are terrific and solid; our culture will be safe in their hands,' he told an audience of more than 100 parents, teachers and clergy at The Old Palace in Worcester before presenting prizes to the six winners of this year's Cranmer Awards.

Mr Letts's comments were inspired by the 27 finalists aged between 11 and 18. They had competed with hundreds of schoolchildren across the country to speak from memory readings and prayers from church services in the Book of Common Prayer, a book which he described as a 'sparkling trove of the English language'. He added:

The Prayer Book Society has kept Cranmer's flag flying through some dangerous decades but I sense an easing of that siege. The plastic modernism and knee-jerk cultural self-loathing of the baby boomer generation is waning. It is once again okay to be proud of our heritage. You can go to church and pray while turning the same, delicate, onion-skin pages that your great-grandmother handled during the Battle of Britain, when Churchill—and Cranmer—guided our country through the Darkest Hour.

Describing the Prayer Book as 'a deep well of history, poetry and philosophy which teenagers relish', Mr Letts criticised those who say, 'No one will be able to understand that old language.' 'That's rot!' he said. 'Our contestants today not only understood it; they made it soar.'

Mr Letts presented cash prizes of £200, £150 and £100 to three winners in each of two age groups (Juniors aged 11 to 14 and Seniors aged 15 to 18). First place among the Junior winners went to Mariam Nachif (12), a pupil of Sutton Coldfield Grammar School for Girls who spoke the Collect, Epistle and Gospel for St Thomas the Apostle.



Pictured with Quentin Letts are this year's six Cranmer Awards winners: (left to right) Amy Bloch, Charlotte Baker, Orlando Riviere, Aman Kaur More, Emer Halton and Mariam Nachif.

Photography: Helen Peters.

Second prize was awarded to Charlotte Baker (14) of Bruton School for Girls who spoke the Collect, Epistle and Gospel for the First Sunday after the Epiphany. Third was Amy Bloch (14), a pupil of King William's College, Castleton on the Isle of Man who spoke the Collect, Epistle and Gospel for Easter Even.

Another pupil of King William's College, Castleton, won the Seniors' first prize. She was Emer Halton (17), who spoke the Collect, Epistle and Gospel for the First Sunday after the Epiphany. Second prize went to Orlando Riviere (17) of Magdalen College School, Oxford, who spoke the Collect, Epistle and Gospel for the Feast of St Peter. Third was Aman Kaur More (18) from King Edward VI High School for Girls in Birmingham who spoke the Gospel for the Twenty-Fourth Sunday after Trinity and Psalm 103.

In addition to a cash prize, each winner was presented with a certificate and a copy of the Book of Common Prayer.

Also receiving special certificates were two finalists who were Highly Commended. They were Juniors Cecilia Kime (13) from Twyford School, Winchester, who spoke the Epistle for the Sunday called Sexagesima and Psalm 121, and Oliver Lloyd (12), a pupil at Monmouth School for Boys. He spoke the Collect, Epistle and Gospel for the Accession Service.

The Commemoration of the Martyrdom of Thomas Cranmer



The procession to the monument



The congregation in Broad Street



The congregation at the monument

The Oxford Branch's annual commemoration of the martyrdom of Archbishop Thomas Cranmer took place in Oxford on 21st March, its actual anniversary. As usual we commenced with Mattins in the church of St Michael at the North Gate conducted by the Branch Chaplain, the Revd Jonathan Beswick. We were honoured to welcome as our preacher the Rt Revd Dr Steven Croft, Bishop of Oxford, who also joined us for lunch after the ceremony.

After Mattins we processed first to the martyrdom site in Broad Street where the Bishop read an account of that event and then on to the Martyrs' Memorial where a wreath was laid by Branch Chairman Geoffrey Horne. The proceedings concluded with a blessing by Bishop Steven.



Geoffrey Horne lays the wreath

The congregation numbered 53 and half of that number attended lunch at an Oxford restaurant. Arrangements for the lunch had to be changed at fairly short notice and we apologise for any inconvenience experienced as a result.

We acknowledge with grateful thanks the gift of the church collection to the Society and also the part played by young men from Pusey House who acted as stewards and crucifer at the service and procession.



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

Co-ordinator's column

John Service

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



Hampton Court Palace

The Revd John Hanks had asked me to find a home for the Communion Plate from St Paul's, Bath, as reported in the Lent 2018 issue of *The Prayer Book Today* (p.19). I presented the set to Fr Anthony Howe, Chaplain of HM Chapel Royal, Hampton Court Palace, on 8th March and it was used at the regular midday Eucharist that day.



Chelsea Old Church

On Sunday, 6th May thirty members joined the regular congregation for a special Book of Common Prayer Eucharist at Chelsea Old Church and enjoyed a special lunch following the service.

PBS Prayer Book Society

By special invitation of the Very Revd David Richards, Canon of the Office of the Holy Communion, the regular congregation for the

11am Eucharist (BCP)

Followed by sit-down lunch with wine

Chelsea Old Church
64 Cheyne Walk, Chelsea, London SW 3 5LT

Sunday, 6th May 2018

PRE-BOOKING FOR LUNCH ESSENTIAL
Please see booking details overleaf
Booking deadline: Wednesday, 18th April 2018
(Booking not required if attending the service only, to which all are welcome)



Bookmarks

The Society has produced a new and attractive bookmark with a form of Daily Prayer from the Book of Common Prayer. These are available free of charge singly or in greater quantities from Copyhold Farm.



New Falklands Rector and a Prayer Book Record

The new Rector of Christ Church Cathedral in Stanley on the Falkland Islands—a former Assistant Chaplain at Sherborne School in Dorset—believes that he may have chalked up something of a record by conducting a service in the Book of Common Prayer on the southernmost latitude to date.

During a recent visit to the church at Grytviken on South Georgia Island—built by Norwegians in 1913 and located at latitude -54.2856124709862 S—the Revd Nicholas Mercer conducted the Prayer Book service of Evening Prayer. He told the Prayer Book Society:

As far as I am aware, no Book of Common Prayer service has ever been held in this church previously because it remained a Norwegian Church for the next century. It was formally handed over to the United Kingdom in 2013 and has only been used very occasionally since then. It was in a very poor state of repair and now is undergoing restoration.



The visiting party at Grytviken

Nicholas, a former Colonel and the Chief Legal Officer for the British Army during the 2003 Iraq war, visited Grytviken in his role as Rector of the Falkland Islands and South Georgia as part of a group accompanying His Excellency Nigel Philips, CBE, Governor of the Falkland Islands and Commissioner for South Georgia and the South Sandwich Islands, on a visit to the UK Overseas Territory of South Georgia. Others included the Operations Officer for South Georgia, Steve Brown, and the North Wiltshire MP James Gray.



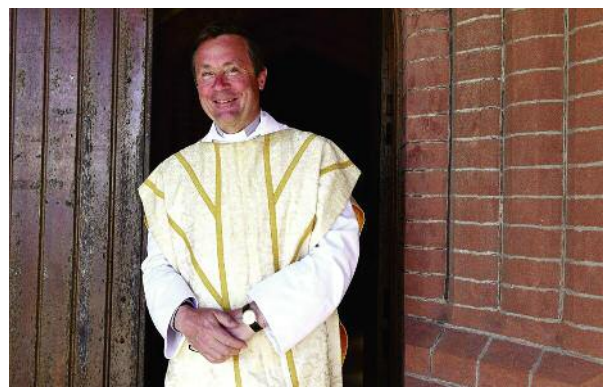
The church at Grytviken

During his visit to Grytviken, a former whaling station founded in 1904 and serviced by 300 men in its heyday, Nicholas inspected restoration work underway on the church and visited the grave of the explorer Sir Ernest Henry Shackleton who died in Grytviken in 1922. He also saw scientific study sites used by the British Antarctic Survey to monitor predators such as penguins and seals.

‘I believe this may have been the first time that the Rector has accompanied the Commissioner on his visit to South Georgia,’ said Nicholas. He left the army in 2011 to pursue a long-standing call to the ordained ministry and the same year he received the Human Rights Lawyer of the Year award sponsored by the human rights pressure group Liberty.

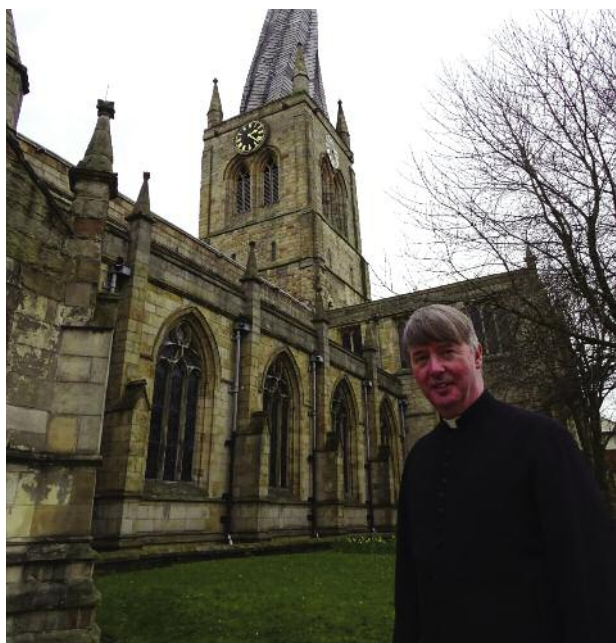
Nicholas has spent time on the Falkland Islands previously, completing a parish placement in Stanley during training for the ordained ministry.

‘I loved my placement and was warmly welcomed by the parish so I am very pleased to be back as the Rector seven years later,’ he said.



The Revd Nicholas Mercer

Old Prayer Book encourages young people to worship in a Derbyshire church



Fr Patrick Coleman outside
St Mary and All Saints

Growing numbers of young people are attending services in a Derbyshire parish church which found fame nationally back in the sixties thanks to a popular television comedy series.

While the twisted spire of St Mary and All Saints in Chesterfield attracted interest because it featured as part of the fictional St Ogg's Cathedral in each episode of *All Gas and Gaiters*—starring the late Derek Nimmo who played the Bishop's Chaplain, Mervyn Noote—services using the traditional language of the Book of Common Prayer are encouraging today's young people to attend.

'They include those who choose to be married here,' explains the vicar, Fr Patrick Coleman. 'Those who don't live in the parish and have no other connection with this church are required to attend regularly for at least six months. If they come to Choral Evensong as engaged couples, they tend to continue when they are married. While congregations of up to 70 enjoy Choral Evensong it is not unusual for more than 100 to attend the Choral Mass on Sunday mornings.'

Fr Patrick says that one reason for the popularity of St Mary and All Saints is that it is believed to be the only church in the area which uses the Book of Common Prayer for a significant part of its worship.

'That appeals to older worshippers who remember it from their childhood and younger people who are discovering the beauty of its ancient language,' he says. 'They include the young choristers who are enthusiastic about the words and formulas of the Book of Common Prayer.'

Commitment to use of the Prayer Book at St Mary and All Saints has prompted the church to become a Corporate Member of the Prayer Book Society, supporting its work to encourage rediscovery of the majesty and spiritual depth of the Book of Common Prayer at the heart of the Church of England's worship.

John Service, who provides a link between the Society, churches, clergy and schools, reports that growing numbers of people of all ages are struck by the relevance of the traditional language. He says: 'It has inspired writers like Shakespeare as well as churchgoers down the ages. Today many of us use its words and phrases unwittingly within our everyday conversations.'

FRUIT TREES AND BUSHES

PEACHES
CHERRIES
PLUMS
PEARS
APPLES
FAMILY TREES
GRAPES
NUTS
NECTARINES
APRICOTS
MEDLARS
RASPBERRIES
STRAWBERRIES
BLACKBERRIES
BLACKCURRANTS
LOGANBERRIES
GOOSEBERRIES
HYBRID BERRIES
MULBERRIES
HOPS

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

The Glory of the Word: Post-Reformation Pulpits

Simon Cotton

The first part of this article was published in the Lent 2016 edition (pp.11-14)

There was a shortage of clergy to preach the new Reformed religion after the death of Henry VIII. Most clergy could not be trusted, so 1547 saw the publication of a Book of Homilies, which were to be read in the churches for the instruction and edification of the people. Preaching was done under licence, and this applied in the reigns of both Edward VI and of Queen Mary. Immediately Elizabeth came to the throne, a proclamation banning preaching was promulgated on 27th December 1558, to keep things quiet. It was relaxed after a few months and soon another book of Homilies was released.

So when George Herbert wrote, 'The Countrey Parson preacheth constantly, the pulpit is his joy and his throne', he was advocating an ideal.

Not surprisingly, many more pulpits survive from the post-Reformation era than before. In some cases, as at Elkstone (Glos.), Jacobean pulpits were mounted on mediaeval bases.



Abbey Dore

The finest of these are splendid, like the example at Oddington (Glos.), where it stands upon a separate post, or Abbey Dore (Herefs.), where the remains of the Cistercian abbey church were rebuilt around 1634. These examples are equipped with a backboard and tester (or sounding-board) found in many other cases, like Clun (Salop) and Brundish (Suffolk) where the backboard and tester have been separated at some time in the past and are now (nearly) reunited.

Carving is often of interest, with examples like Moreton Jefferies (Herefs.) with luxuriant carving to the support of the bookrest on the readers' desk, or Winforton (Herefs.) which establishes the date of 1613 and the name of the donor, Thomas Higgins. At Madley (Herefs.), the pulpit has splendid caryatid angels on its front.

There is a remarkable liturgical arrangement at Leighton Bromswold (Hunts.). Although the design is basically simple, the pairing of the twin pulpits, one each side of the chancel arch, is unique. George Herbert became Prebend of Leighton Ecclesia



Elkstone



Leighton Bromswold

in 1626 and set about raising the funds to rebuild a ruined church. Work was completed in 1623-3. The pulpit on the south side was for reading and prayers, the equality following from Herbert's remark 'they should neither have a precedency or priority of the other; but that prayer and preaching, being equally useful, might agree like brethren, and have an equal honour and estimation'.

Pulpits went on being provided through the seventeenth century and beyond, like Monnington-on-Wye (Herefs.) which accompanied the rebuilding of the church in 1679, or Letton (Herefs.), a lovely early-eighteenth-century example, said to have come from a church in Bristol.



Monnington



Chiselhampton

An indispensable accompaniment of the sermon in those days was the hourglass, shown attached to the mediaeval pulpit at South Burlingham (Norfolk) and in close proximity to the Jacobean one at Bradfield St George (Suffolk), to make sure that the listeners got their money's worth. At the same time, there were limits. As George Herbert remarked in *The Priest to the Temple* (London, 1652), 'The Parson exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time, will lesse afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.'

Though many examples are earlier, the three-decker pulpit seems synonymous with the Georgian church, like that at East Walton (Norfolk). At Kings Norton (Leics.), where the church was built 1757-1775, presumably the pulpit and furnishings date from towards the end of that time. However, they were still being provided into the nineteenth century, such as the steeping example at St Martin's (Salop) of c.1810.

Earlier liturgical arrangements were often upgraded. We've already seen how the mediaeval pulpit at Salle (Norfolk) was converted into a three-decker by the addition of Jacobean desks in 1611. Dennington



Shobdon

Church (Suffolk) was equipped with a Jacobean pulpit at a cost of £3 11s. 8d. in 1625, only to be upgraded into a 3-decker in 1628; likewise Chiselhampton Church (Oxon) has a Jacobean pulpit that subsequently became part of a Georgian three-decker, doubtless at the rebuilding of the church in 1762.

Then there are the exotic ones, like the three-decker at Shobdon (Herefs.) of c.1753. At Teigh (Rutland) the church was rebuilt in 1782 for the Revd and Hon. Robert Sherard, fourth Earl of Harborough, in 1782. Here the three-decker is part of a quite singular arrangement on the west wall of the nave, and the pews are arranged college-style, facing north and south. Pevsner's comment is priceless: 'The three boxes give one an irresistible hope that at any moment the preacher and readers might pop out like the little figures in a weather-house.'

It is always worth taking a close look at a pulpit; Flemish carved panels (c.1530) have been inserted into a pulpit at Kinnersley (Herefs.) which stands on a Jacobean base, the work presumably dating from Victorian restoration, very likely by G. F. Bodley. And there is the exotic, like the eighteenth-century Flemish import found in England's first church in reinforced concrete, at Goldthorpe (West Riding of Yorkshire), suitably accompanying the Counter-Reformation ethos of the building.

Some pulpits are associated with a particular person. The one at Elton (Hunts.) was given to the church by Father Faber, before he became a Catholic and went off to found Brompton Oratory, whilst that at Ars was occupied for years by its curé, Jean-Marie Vianney, who thundered against the sins of the villagers in his quest for the salvation of their souls and the glory of God.

Bibliography

J. C. Cox, *Pulpits, Lecterns, and Organs in English Churches*, Humphrey Milford, Oxford University Press, 1915 is the best source of information, though a century old. Other sources are invaluable, like G. W. O. Addleshaw and F. Etchells, *The Architectural Setting of Anglican Worship*, Faber and Faber, London, 1948; Nigel Yates, *Buildings, Faith and Worship: The Liturgical Arrangement of Anglican Churches 1600-1900*, Clarendon Press, Oxford, 1990; Peter F. Anson, *Fashions in Church Furnishings, 1840-1940*, The Faith Press, London, 1960.

For further illustrations of pulpits, see e.g. Gerald Randall, *Church Furnishing and Decoration in England and Wales*, Batsford, 1980; Mark Chatfield, *Churches the Victorians Forgot*, Moorland, 1989, 2nd edition; John Martin Robinson, *The Treasures of the English Churches*, Sinclair-Stevenson, 1995.

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



Goldthorpe

Correspondence

Before I retired I found no problems amongst the young people with the wording of the BCP, even those at the bottom of the education ladder. Of course there were some words they had to have explained; but I always changed 'prevent' to 'go before', so I was pleased to read about Winchester College (*The Prayer Book Today*, Lent 2018 edition, p.17). In fact I found youngsters thrived on 'difficult' words: Junior School children much preferred 'a peregrination' to 'an outing' or 'a ramble'.

After I retired I sometimes was asked to take a wedding, and if I was not tied by the church to use the modern service, I always gave the couple the choice between the modern service or the BCP. Just over half chose the BCP: they felt the language was more personal and more suitable for a marriage. Those who chose the modern service invariably said that it must be better because it was new—but the bride always wanted her father to give her away; and bride and groom always wanted to sign the register at the end of the service before they left the church.

Yours,
Ralph S. Werrell, Kenilworth

Sir,

I have had two correspondents answering my original Evensong letter, one personal and one in the Lent issue of *The Prayer Book Today* (p.18), both of which are much appreciated. However, neither answers my 'challenge' whereby 'my' choir at Holy Trinity, Coleman's Hatch, West Sussex sings a different Anthem each month.

Godfrey Dann, East Grinstead, West Sussex

Dear Sir,

I have had a few thoughts after reading Mr Homan's article on 'indifferently' in the last issue (p.8). As a Magistrate I regularly drew my colleagues' attention to the observation of The Hon. Mr Justice Vaisey, a prominent High Court Judge:

It is not always easy, but we do try to administer justice indifferently, as the Prayer Book says. Indifferently—and then these badly instructed clergy with good intentions change 'indifferently' into 'impartially'. It is not the same thing. 'Indifferently' includes 'impartially'. What 'indifferently' means is 'impartially plus

something else'—dispassionately.

Dispassionately: that is, without regard to all irrelevant considerations, and looking simply to the justice of the case. It is comparatively easy to be impartial; not quite so easy to be indifferent. To be indifferent is to have that one single aim and object—to do justice.

Similarly my e-mail address book asks for the property of my contacts not their nature!

Yours sincerely,
Nick Kettlewell, Salisbury Branch

I was pleased to see Roger Homan's piece about 'indifferently'/'impartially' in the last issue. When I was confirmed back in the 1940s we were taught the significance of particular words in the liturgy. (Happy days when there was instruction, although perhaps it was easier when we were all teenagers rather than young children which come to confirmation these days.) I have always remembered what we were told about these words: 'impartially' means that the judge treats each of those before him by identical judicial standards; 'indifferently' includes this but adds the dimension of being regardless of the best interests of the judge—'though it were to his own hindrance', as the psalmist puts it.

Neil Inkley, Preston

The letter you published last year about the pronunciation of 'saith' (Lent 2017 edition, p.20) has belatedly reminded me of our new curate a few years ago who, exposed to our third Sunday Book of Common Prayer Morning Prayer, repeatedly besought the Almighty to 'endure' His Minsters with righteousness.

John Campbell, Beccles

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.C.A.

ST GEORGE'S HEADSTONE, HARROW

PINNER VIEW, HA1 4RJ

DIOCESE OF LONDON, UNDER THE EPISCOPAL CARE OF BISHOP ROBERT LADDS

www.stgeorgeheadstone.org.uk

SERVICES

Sunday

- 11:00 Holy Communion
BCP 1549, with professional and scholarship choir
18:30 Evensong
BCP 1662

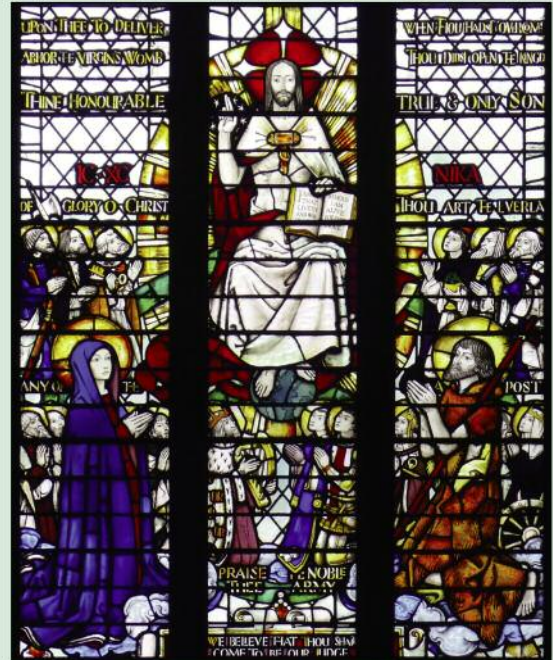
Wednesday

- 9:30 Holy Communion
BCP 1549

St George's fine interior includes glass and furnishings by Martin Travers and a splendid three-manual pipe organ by Frederick Rothwell.

Contact

The Revd Stephen Keeble
The Vicarage, 96 Pinner View, Harrow HA1 4RJ
020 8427 1253
st.georgeheadstone@ntlworld.com



RESIDENT ADMINISTRATOR SOUGHT

Part-time position with accommodation for duty.
Newly-refurbished two bedroom flat on two levels,
two reception rooms, in stylish 1929 listed hall.

PBS and Forward in Faith corporate member
St George, Headstone, Harrow.

Lay or clerical interest welcome.

Enquiries to The Revd Stephen Keeble
st.georgeheadstone@ntlworld.com

News from the Branches

Blackburn

Please know how thrilled and inspired and uplifted I was (as were we all) by the glorious BCP Festival Eucharist in Blackburn Cathedral on 21st April.

Bishop Philip North of Burnley led the service with authority and ease: his excellent sermon was very relevant, as was commented on several times. The music was out of this world: thanks are due to David Scott-Thomas and the talented Octavius choir and Samuel Hudson at the organ.

John Bertalot, Blackburn



Bishop Philip North

Exeter

The Branch event at Powderham Church and Castle on Sunday, 18th March had to be cancelled due to adverse snow conditions. It is hoped to have this same event on a Sunday in August when there will be Choral Evensong at 4.00p.m. sung by The Heritage Singers, conducted by Mr Andrew Millington, at St Clement's Church, Powderham followed by tea at Powderham Castle and then a talk by historian Mr Todd Gray, MBE in the castle chapel. Enquiries to the Branch Secretary whose contact details are on p.30.

Norwich

Our outing season started on a fine day in April, at the Church of St Peter, Belaugh (pronounced Beeler!), which overlooks the River Bure, from its tiny village of 43 inhabitants. Some thirty members and friends heard a talk by Mr Stephen Heywood, Conservation Officer at Norfolk County Council, on the fabric of this fourteenth-century building and its fine sixteenth-century painted Rood Screen. The faces of the Apostles have been literally defaced by a seventeenth-century Cromwellian soldier from a nearby village. After a break for wine and cake, the Revd Canon Richard Hanmer took the Sung Evensong with Mr Nick Walmsley, as organist, suitably dressed in frock coat. This church and its setting were reputedly seen by an 8-year old John Betjeman, bored on a boating holiday with his parents, which started his life-long love of mediaeval churches:

What would you be, you wide
East Anglian sky,
Without church towers to
recognise you by?
What centuries of faith in flint
and stone
Wait in this watery landscape,
all alone...

Oxford

The Branch's Advent Service took place at the church of St Michael at the North Gate in Oxford on Saturday, 2nd December 2017. The service of BCP collects, lessons and seasonal hymns was

led by the Branch Chaplain, the Revd Jonathan Beswick, Vicar of St Barnabas, Oxford. The lesson readers included the Senior and Junior winners from the previous month's Cranmer heats. Tea including mince pies and mulled wine was served after the service.

Peterborough

We planned two meetings for the current year, the first at Easton Maudit on 20th May (for Whitsunday) and the second is to be held at the church at Chesterton on the outskirts of Peterborough on 30th September at 5.00p.m. (for St Michael and All Angels). It will be a service of Evening Prayer. There is parking and refreshments. As with Easton Maudit this church is a Prayer Book Church and in both cases we have been invited by the congregations to their welcoming and beautiful church. We hope for good support at this service from members and friends and we shall be delighted to be invited to other churches in the diocese in 2019.

Rochester

On Wednesday, 14th February, the Revd Dorothy McGarvey, a Branch member and Assistant Curate at St Botolph's Church, Lullingstone, conducted Morning Prayer followed by the Litany and Communion, the services directed by the Prayer Book for use on Ash Wednesday. The Litany is rarely heard and even less 'A Communion or Denouncing of God's Anger and Judgements against Sinners', and several members were able to join the Lullingstone congregation for the said service. In keeping with the penitential season there was no music.

On Sunday, 22nd April, we met for a guided tour of St Peter and St Paul's Church, Farningham. The earliest part of the church, built in the Early English period around 1240, is the chancel. From this a plain pointed arch leads into the thirteenth-/fourteenth-century nave. The tower at the west end was added about a century later.

Churchwarden Gerald Roome first showed us the mausoleum in the churchyard. The square Portland ashlar monument bears the inscription 'This Mausoleum was begun by Thomas NASH Esq Merchant, Citizen of London and one of his Majesty's Justices of the Peace for the Counties of Kent and Surrey Who died at Paris April 7th 1778 and whose remains are here deposited and finished by his Executors for a Burying place for himself and family.' Thomas Nash had made a fortune as a calico printer. The architect John Nash was his nephew and received a legacy in his will. Although there is no hard evidence for this, it is strongly believed that the mausoleum was an early work of Nash.



The Coronation West Window,
Farningham Church

Returning to the church we saw on the north wall of the chancel the alabaster Roper Monument of 1597, which depicts Anthony Roper, his wife and children. Anthony was the son of Margaret Roper, beloved daughter of Sir Thomas More.

At the west end of the nave stands the fifteenth-century octagonal font showing the Seven Sacraments of the Roman Catholic Church. This is the only example of a seven-sacrament font in Kent. Two panels illustrate the Mass, the elevation and distribution. The other panels show Ordination, Matrimony, Baptism, Confirmation, Penance and Extreme Unction.

Looking to the west we were told the story of the church's twentieth-century treasure. During the Second World War Farningham lost much of its glass.

The Rector of Farningham in the early fifties was strongly Anglo-Catholic and wished to install a window in honour of King Charles the Martyr. This caused some disagreement in the village and feelings ran high. As Gerald, tongue in cheek, put it, 'Blood was running in the streets until the King conveniently died.' The window is now a glorious celebration of the coronation of Queen Elizabeth II.



The Roper monument,
Farningham Church

King Charles, with the coronation crown at his feet and a crown of thorns in his hand, and The Queen, with the state crown and sceptre at her feet and the orb in her hands, kneel either side of the Agnus Dei. The Queen is shown wearing the purple state robe, which has a local connection, the velvet having been woven from Lullingstone silk.

Gerald's fellow churchwarden, Lou Fitzgerald, refreshed us and others coming to the service with tea and coffee, and the Rochester Committee provided scones with jam and cream, Bara Brith and assorted cakes.

The service of Evensong for the eve of St George's Day was taken by Reader, Jan Thompson, with the Rector, Gary Owen, giving the sermon. Choirmaster and organist Barrie Payne brought back happy memories of school days by ending the service with the appropriate hymn 'When a knight won his spurs'.

Before...



... and after



Before...



... and after



BOOK CONSERVATION

1662? 1928? Is your favourite copy of the BCP looking the worse for wear?

After a few decades we all begin to look a bit rough around the edges...

And so do our beloved books; prayer books, bibles, dictionaries, cookery books, photo albums, visitor/address books, even parish registers.

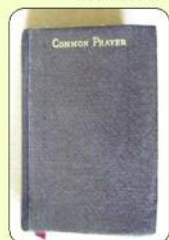
Well-used, well-thumbed, well-travelled and well-loved, don't they deserve a new lease of life so they can continue to give pleasure and use for years to come?

Contact Susie Gibbs on 01359 269 289/0757 234 1180 or susiegibbs21@yahoo.co.uk

Before...



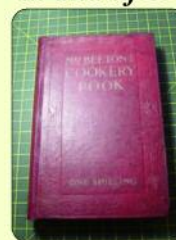
... and after



Before...



... and after



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

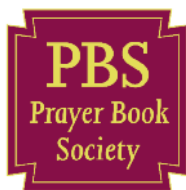
- Over 35 years experience
- Honest, ethical and reliable
- Part exchange welcome
- NO HIDDEN COSTS!



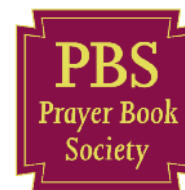
A tailor-made service supplying vehicles ONLY to Clergy, Church Members and Charities

FREE
NATIONWIDE
DELIVERY!
99%
CUSTOMER
SATISFACTION!

PRIORY
AUTOMOTIVE
Tel 0114 255 9696
www.prioryautomotive.com



PBS TRADING TRINITY 2018



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

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

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

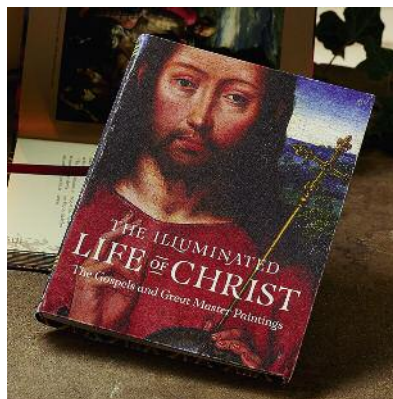
59 £16.99
The Canterbury Companion to the BCP Gospels. Raymond Chapman. (2014) Sbk, 185pp. For every BCP service of Holy Communion, Mattins or Evensong, where the sermon focuses on the Gospel of the day, here is an inspirational and practical companion for preachers, by a leading member of the Prayer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

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

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

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

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



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

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

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

Prayer Book Texts and Homilies

103 £4.95
The Order for Holy Communion 1662. Annotated by Peter Toon. (2004) Sbk, 48pp. Designed for the ordinary churchgoer, for clergy either new to their vocation or unfamiliar with the BCP and for all interested in gaining a greater understanding of the service and its evolution. Very conveniently places the full service on the left page, with Dr Toon's scholarly, helpful and readable notes of explanation opposite.

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

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

106 £10.99
The Collects of Thomas Cranmer. C. Frederick Barbee & Paul F.M. Zahl. (2006) Sbk, 119pp. All the BCP Collects, the left-hand page giving the Collect and a paragraph which explains its history, the opposite page devoted to a meditation upon the Collect.

108 £3.00
The Order for Evening Prayer 1662. Annotated by Peter Toon. (2007) Sbk, 32pp. A companion to Code 103. The text of Evening Prayer with, on facing pages, Dr Toon's notes both explanatory and devotional. Useful for all lovers of the service and for newcomers.

205 £3.95
The Order for Morning Prayer 1662. Annotated by Peter Toon. (2011) Sbk, 35pp. Morning Prayer is less common than it was, and this edition with explanatory notes may be helpful to ordinary churchgoers as well as newcomers. An aid to devotion rather than a scholarly commentary, in the same series as our annotated Evening Prayer and annotated Holy Communion.

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

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

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

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

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

About The Book of Common Prayer and The Bible

- 209 £2.50**
The PBS Guide to Morning Prayer. Henry Burgess. ****WAS £3.45** (2005) Sbk, 19pp.** A scholarly, approachable introduction to this unjustly neglected service.
- 211 £3.50**
The Prayer Book, Shakespeare and the English Language. Margot Thompson. ****WAS £4.95** (2004) Sbk, 32pp.** The lively text of two papers showing the importance of the BCP to Shakespeare, as well as its enriching effect on the English language.
- 212 £1.25**
Prayer Book Spirituality. Henry Burgess. (1990) Sbk, 28pp. A booklet focusing on the use of the Prayer Book for private devotions.
- 216 £6.00**
Neither Archaic Nor Obsolete. Peter Toon and Louis R. Tarsitano. (2003) Sbk, 94pp. ****RECOMMENDED**** This persuasive account includes a decisive refutation of the common view that 'Thou' and 'ye' were common in Cranmer's day but outdated and in need of replacement in the 1960s. A true history of the establishment of the ordinary style of religious English and of recent attempts to murder it.
- 500 £15.00**
Divinity in a Grain of Bread. David Martin. (1989) Sbk, 160pp. A stimulating collection of meditations covering the seasons of the Christian year and topics such as Nature, Harmony and Peace. Written by a supporter of the Prayer Book Society.
- 709 £12.99**
Using the Book of Common Prayer – a simple guide. Paul Thomas. (2012) Sbk, 144pp. This timely guide introduces and explains how to use the BCP in an accessible and informative way without being technical or assuming prior knowledge. It is intended as a basic, beginners' guide for ordinands and readers, especially those from a non-liturgical/non-traditional background, for whom the Prayer Book tradition may be alien. Part 1 of the book offers a general introduction to the history, theology and liturgical character of the BCP. It also explores the place and meaning of 'common prayer' within the Anglican tradition; Part 2 offers general practical advice on the principal services of the BCP, how to use them, and where flexibility is permitted. The guide, the first of its kind, will help its readers come to a renewed appreciation of the place of the Church's historic, normative liturgy in the distinctive tradition of Anglican praise and prayer.
- 715 £12.99**
The Book of Common Prayer: Past, Present & Future. (2011) Sbk, 176pp. This collection of essays from knowledgeable and high-profile contributors seeks to explore and commemorate the past influence of the BCP and also to commend its present and future use as an indispensable part of the Church's doctrine both as a working liturgy and as the definitive source of Anglican doctrine. **EDITED BY PRUDENCE DAILEY, CHAIRMAN, PBS.**
- 902 £9.60**
Who Killed the Bible? Ian Robinson. (2006) Sbk, 139pp. ****BESTSELLER**** Modern translations of the Bible are bad deliberately because they carefully put into practice mistaken theories. With copious and often comic examples, this book explains how, and just why, King James remains the best English translation.
- 719 £9.00 New**
British Values & The Book of Common Prayer: An epistle to the PBS of England with a Party Manifesto. Ian Robinson. (2017) Sbk, 162pp. In this provocative new work Ian Robinson analyses the notion of 'British Values' and concludes that they are self-contradictory and cannot be made coherent 'without something like an English Bible and a Book

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

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

Bibles

- B1 £11.50**
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 £35.00**
King James Version. As B3 but bound in luxury Black French Morocco leather, with ribbon marker and gilt edges.

For Young People/Educational

- YP2 £2.50**
The Young Family's Guide To The Prayer Book. Elaine Bishop. Sbk, 48pp. An introduction for children and parents coming to the BCP for the first time.
- 600 £3.00**
Wallchart. Full colour, lavishly illustrated, showing the sixteenth- and seventeenth-century development of the BCP in relation to the history of the period. A useful resource for children and of course for History and RE departments and Sunday Schools.

Stationery

- R1 £0.50**
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 40 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 or Black).
- 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.

Badges, Ties and Umbrellas

- 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, 15 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 £9.95 each**
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).

Church Management

- 401 £10.99**
A Handbook For Churchwardens And Parochial Church Councillors. Kenneth M Macmorrnan and Timothy J Briden (2015). Sbk, 182pp. For churchwardens and PCC members.
- 402 £20.00**
Practical Church Management (2nd Edition) James Behrens. (2005) Sbk, 524pp. The new edition of this comprehensive, practical guide for clergy, the PCC and churchwardens. From what should happen at Sunday services to finance and repairs, security and insurance, to child protection, food hygiene, VAT, and more.
- 701 £11.99**
A Guide to the Church of England. Martin Davie. (2008) Sbk, 249pp. A wide-ranging guide to the history, structure and institutions of the C of E, covering everything from how to address a Dean to the Thirty Nine Articles. 'Pretty much all you need to know about the C of E is here...Warmly recommended.' Church Times

1662 Prayer Books (Cambridge University Press)

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 £37.25**
Standard Ed. (1662) BLACK FRENCH MOROCCO LEATHER. Page size as standard edition above. Gilt edges. Ribbon marker.
- 65 £37.25**
Standard Ed. (1662) WHITE GIFT EDITION, MOROCCO LEATHER. Page size as standard edition as above. Silver edges. Leather over board.
- 69 £16.45**
Standard Ed. (1662) WHITE GIFT EDITION. Hbk. Choice of presentation pages. Page size as above. Gilt edges. Imitation leather over board.
- 71 £12.35**
Enlarged Ed. (1662) Hbk, in BURGUNDY. Imitation Leather. Page numbering as Standard Edition. Page size 167 x 115mm (6½ x 4½ inches).
- 72 £49.50**
Enlarged Ed. (1662) Hbk, in BLACK FRENCH MOROCCO LEATHER. Page numbering as Standard Ed. Gilt edges, ribbon marker, Presentation pages. Page size 167 x 115mm (6½ x 4½ inches).
- 76 £39.60**
Desk Edition. (1662) For Use in Churches. Hbk, Blue Cover, 698pp. Enlarged Text. Comprises the entire 1662 BCP. Print on Demand. 23.4 x 15.6cm
- 70 £7.45**
The Shorter Prayer Book (1946). Hbk, in GREEN. An abridged form of the 1662 BCP, containing the orders of service most often required, the Psalms, and some of the 1928 alternatives (incl. marriage). Page size 140 x 90mm (5½ x 3½ inches).

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

CDs

PACK 1 **£9.99**
CD + 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 **£9.99**
CD + 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. 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. **Single**
CD.

C110 **£7.99**
EVENING PRAYER **Special offer** 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 **£7.99**
MATINS with Ensemble 1685 **Special offer**
 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.**



003
£1.00 New
PBS PEN
Burgundy – Gold Trim
'My Tongue is the Pen of a Ready Writer'
Psalm 45 v. 2

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 £2.80 For orders of £10 to £25 add £3.80 For orders of £25 to £40 add £6.20 For orders above £40 add £8.20		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

Exeter

On Saturday, 16th June at 11.00a.m., prior to the Branch AGM, there will be a tour of Exeter Cathedral Library followed by a break for lunch. The AGM will start at 2.15p.m. in The Pearson Room, Exeter Cathedral where the speaker will be the Very Revd Jonathan Greener, Dean of Exeter. Choral Evensong in the cathedral will follow the meeting at 4.00p.m.

Leeds (Huddersfield and Wakefield Episcopal Areas)

You are welcome to an Autumn Festival of Sung Holy Communion followed by refreshments on Saturday, 29th September 2018 at 2.45p.m. in the Church of St Aidan, Skelmanthorpe HD8 9AF. This liturgy, celebrating the 1662 Book of Common Prayer rite, commemorates St Rose of Viterbo: a September Saint. There is plenty of parking within the church grounds. We welcome all, whether PBS members or not, who have an interest in keeping the ethos and beauty of the Book of Common Prayer as a living core within the Church; including those who also use and value more recent rites—so bring some friends! We would love to see you, so please note this event in your diaries.

Philip Reynolds, parish priest of St Aidan, Skelmanthorpe, 07805 509469,
life.draw@btinternet.com.

CASH PAID FOR OLD FOOTBALL PROGRAMMES

Call David:
 0208 306 6292 or email
david.sturge@btopenworld.com

All other sports programmes
 & memorabilia considered

Oxford

Sunday, 5th August 2018: Visit to Rousham Church and House, near Lower Heyford, Oxfordshire. This will comprise Mattins and shortened Holy Communion at 11.15a.m., followed by drinks and salad lunch, tour of house and gardens. Further details will be circulated to Branch members shortly.

Rochester

On Sunday, 22nd July at 6.30p.m. we are invited to St Mary's Shortlands, Kingswood Road, Bromley, for Evensong. The choir, under Director of Music Canon Claire Tillotson, has a fine reputation and shortly after this service will be in residence at Exeter Cathedral.

After our brief Branch AGM on 7th October 2018 we will enjoy Canticles and cake; Festal Harvest Evensong at St Botolph's Church, Lullingstone Castle, at 4.00p.m. with refreshments after the service. The AGM, starting at 3.15p.m., will be held in the castle marquee by the kind permission of Mrs Hart Dyke.

The Rochester Branch Heat of the Cranmer Awards will be held at The Judd School, Tonbridge, on Wednesday, 14th November. Refreshments will be available from 5.00p.m., with the competition starting at 6.00p.m. Viscount De L'Isle, MBE, Lord Lieutenant of Kent, will be the guest of honour and will present the prizes.

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

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

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

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: rogtucker@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
derekmrtee@gmail.com
- **CARLISLE:**
Membership Secretary: Mrs Kate
East, 10 Fernwood Drive, Kendal
LA9 5BU
Tel: 01539 725055
- **CHELMSFORD:**
Mr J C Gibb, 24 Glen Road, Leigh-
on-Sea, Essex, SS9 1EU
Tel: 01702475530
jcigibb@jamesgibbandco.com
- **CHESTER:**
Mr J. Baldwin, Rosalie Farm, Church
Minshull, Nantwich, Cheshire CW5
6EF
Tel: 01270 528487
mdsc187@aol.com
- **CHICHESTER:**
CHICHESTER EAST
Please contact the office, Copyhold Farm
CHICHESTER WEST
Mrs Valerie Dane, 225 Chichester
Road, Bognor Regis PO21 5AQ
Tel: 01243 827330
valerie.225@btinternet.com
- **COVENTRY:**
Mr David East, 38 The Park Paling,
Cheylesmore, Coventry CV3 5LJ
Tel: 024 7650 4339
demeasts@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
- **ELLY:**
Mr P. K. C. White, The Orchard
House, 12 Thrift's Walk, Old
Chesterton, Cambridge CB4 1NR
Tel: 01223 324176
pkcwhite@waitrose.com
- **EXETER:**
Mr Peter Gaston, 73 West Cliff Park
Drive, Dawlish EX7 9EL
Tel: 01626 439160
petergaston1951@icloud.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):**
Mr J. R. Wimpess, 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 R. Packe-Drury-Lowe, 35 Green
Lane, Seagrave, Loughborough LE12
7LU
Tel: 01509 815262
ritaphillips@gmail.com
- **LICHFIELD:**
Please contact the office, Copyhold Farm
- **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@gmail.com
- **NORWICH:**
Mrs A. Wilson, The Old Rectory,
Burstons 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
gwpwild@btconnect.com
- **PETERBOROUGH:**
Mr Alan Palmer, 2 Lime Street,
Irthlingborough, Northamptonshire
NN9 5SH
alan.palmer4@btinternet.com
- **PORTSMOUTH:** Please see
Winchester & Portsmouth
- **ROCHESTER:**
Mr G & Mrs J Comer
27 Long Meadow, Riverhead,
Sevenoaks, Kent TN13 2QY
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
anthonydesch@gmail.com
- **SALISBURY:**
Mrs Lucy Pearson, 10 Briar Close,
Wyke, Gillingham, Dorset SP8 4SS
Tel: 01747 825392
lucypearson@waitrose.com
- **SHEFFIELD:**
Dr Rosemary Littlewood, Railway
House, Hazlehead, Sheffield S36 4HJ
Tel: 01226 764092
rowood@waitrose.com
- **SODOR & MAN:**
Please contact the office, Copyhold Farm
- **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, 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, Copyhold Farm
- **CHANNEL ISLANDS:** Please see
Winchester & Portsmouth
- **OVERSEAS MEMBERS:**
Mrs Sally Tipping, Old Orchard,
Burgmanns Hill, Lymington,
Exmouth EX8 5HN
tippingsc@gmail.com
Tel: 01395 267835

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 Max Boyce
1/41 Glencairn Avenue, Camberwell
Victoria 3124, Australia
max.boyce@bigpond.com
- **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

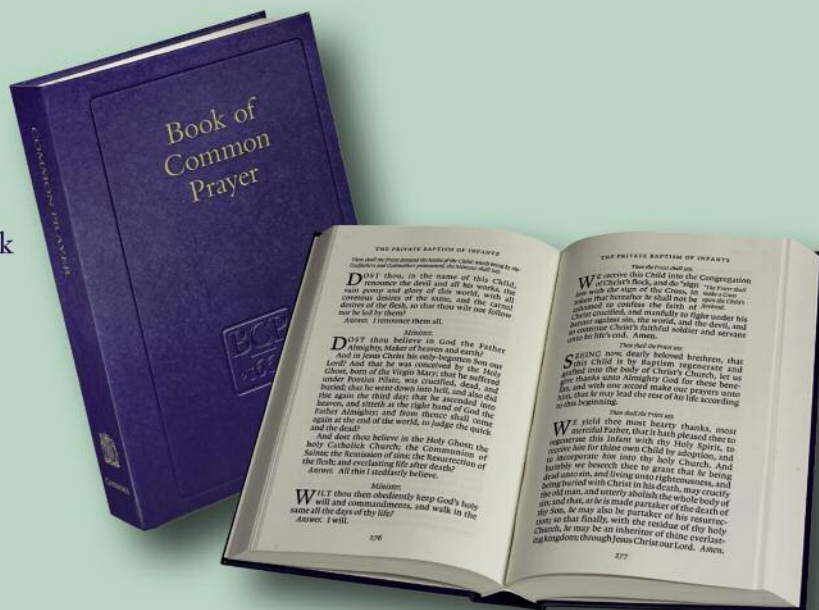
CAMBRIDGE

Bibles

BCP Desk Edition

The Cambridge Desk Edition comprises the entire 1662 Book of Common Prayer. Unavailable for a while, it has now been reissued in a practical hardback volume, as part of the Cambridge print-on-demand programme.

Its generous bold print makes it ideal for use by officiants at church services. The page layout and numbering are the same as in previous bindings of the Desk Edition and match those of the Cambridge BCP Standard and Enlarged Editions.



Hardback 978-1-108-41904-8 £48.00

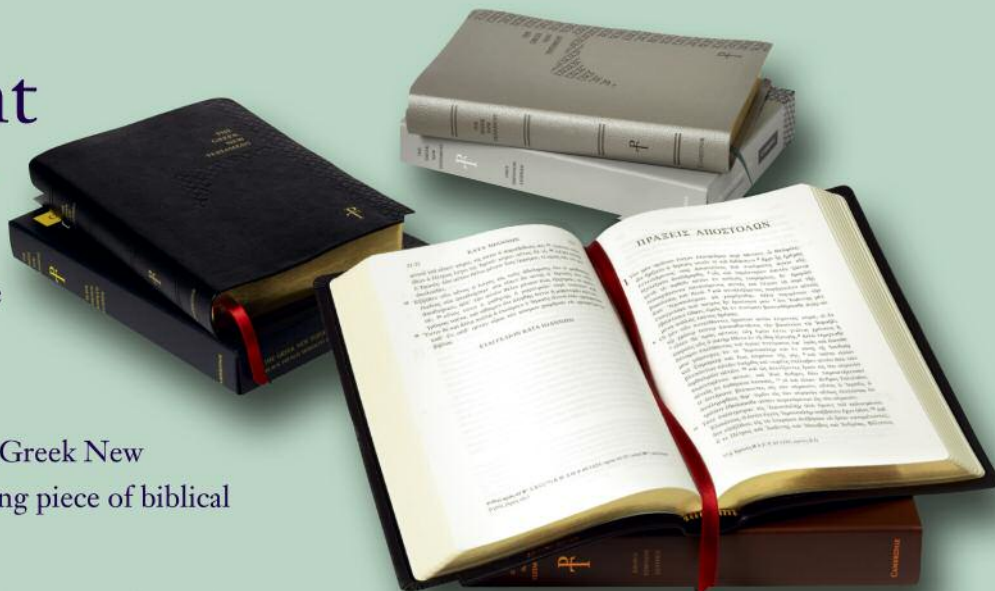
The Greek New Testament

Produced at Tyndale House, Cambridge

The Greek New Testament holds a special place in Christian thinking as the mouthpiece for God's revelation of the Gospel and of Jesus Christ.

This new edition integrates advances in Greek New Testament studies and is a groundbreaking piece of biblical scholarship.

The books are beautifully produced, fully sewn and bound in a range of fine bindings. They are intended for use by students, scholars and clergy.



Grey Imitation Leather	978-1-108-44013-4	£47.50
Black French Morocco Leather	978-1-108-44044-8	£85.00
Brown Cowhide Leather	978-1-108-44048-6	£115.00

For a catalogue of our Bibles and Prayer Books,
email bibles@cambridge.org



CAMBRIDGE
UNIVERSITY PRESS

10 CHURCH TIMES reasons to subscribe

1.

Informed, independent and fair reporting



2.

Lively debate on current affairs



3.

Not one, not two, not three, but FOUR cartoonists



4.

In-depth exploration of life with a faith perspective



5.

Biblical insights to deepen your faith



6.

Interviews with key figures in the church and public life



7.

The most comprehensive weekly review of Christian books anywhere



9.

150 years of news and comment in the Church Times digital archive



8.

Professional support for all who work in the church – and an extensive jobs board



10.

A place where your views are heard



In print
Online
App
Podcast

10 weeks for £10

Try the *Church Times* for yourself: new UK readers can try the paper for 10 weeks for just £10. You'll receive the paper in the post plus full access to the *Church Times* website, iPhone/iPad app and digital archive.

Visit www.churchtimes.co.uk/subscribe or call 01603 785911.

Offer open to new UK subscribers only. Payment is by direct debit: after ten weeks your subscription will renew at our standard rate of £85 a year. You can cancel at any time. Offer ends 31 December 2018.