

Michaelmas 2019

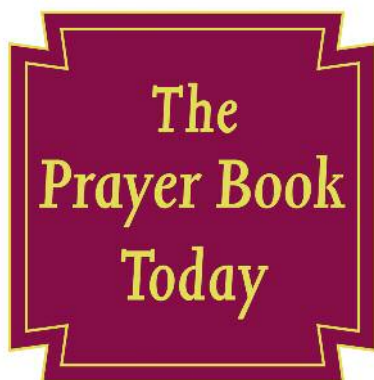
The  
Prayer Book  
Today

ISSN: 2059-9528

- 
- ❖ Conference report
  - ❖ What the young don't want
  - ❖ The Prayer Book Society and the future

The Magazine of the  
Prayer Book Society





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## **The Prayer Book Today**

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The Revd Dr Nick Moore delivers his sermon at Evensong

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George Redgrave

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(preferably typed or electronically submitted)

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# A message from the Chairman

**A**t this year's Annual General Meeting of the Prayer Book Society, I announced that I have come to the difficult decision to step down as Chairman when a successor has been found (at the earliest, at the 2020 AGM).

I have been Chairman for approximately twelve years—since October 2007—prior to which I was Deputy Chairman since 2005 and a Trustee since 2003 (when the Board of Trustees was first established in its present form), having previously held a variety of other offices. My first formal position within the Society was Secretary of the Oxford Branch in 1991, some twenty-eight years ago!

Over that time, I have seen many changes, as the Society has responded to the evolving landscape within the Church of England: I shall say more about that when I relinquish the chairmanship. Meanwhile, however, the Society is currently in good heart: there is increasing interest in the Book of Common Prayer, including among ordinands and young clergy, and we are recruiting new members. There are challenges, to be sure, but they are positive ones, and the Board of Trustees has adopted the following as its '2030 vision':

*People of all ages finding life in Christ through a growing Prayer Book service in every Benefice.*

Overall, it seems to me that the time is right to hand over the reins to a new Chairman, who can lead the Society into the next stage of its development.

To that end, a search committee has been established to identify a potential successor (who will, of course, still be subject to election by the membership at the AGM). The search committee is chaired by my Deputy Chairman, David Richardson, and the other members are: Hilary Rudge (Company Secretary and Trustee); the Revd Dr Daniel Newman (Trustee); and George Comer (member of the Branch Representatives' Council). Please hold them in your prayers. David Richardson can be contacted directly by e-mail at [david.richardson@pbs.org.uk](mailto:david.richardson@pbs.org.uk) or via the Prayer Book Society office at Copyhold Farm.

*Prudence Dailey*



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**Entries must be received by 12 noon on Monday 6th January 2020.**

**The winner will receive a cheque for £500 and the runner-up a cheque for £50.**

Entries will be judged by a panel comprising members of Save Our Parsonages. The judges' decision will be final.

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# Annual Conference 2019



A rush for the bookstall

August saw members of the Prayer Book Society gather for our Annual Conference, once again at the Royal Agricultural University in Cirencester. Although the weather fell below expectations, the talks were of a consistently high standard, and were interspersed with Prayer Book worship in the university's attractive chapel.

The Conference opened with sung Evensong, with a sermon from the Revd Dr Nick Moore of Cranmer Hall Theological College, Durham. He preached on Psalm 78, being the Psalm set for the fifteenth evening (and the second-longest in the Psalter). The Psalm was said (rather than sung) in full during the service, with the canticles and responses sung by the congregation. On some previous occasions, when Conference-goers have included a number of musicians, we have been lucky enough to have an informal choir: this was not one of those years, but it is reassuring to note that a congregation sufficiently familiar with the tradition can still sing Evensong quite satisfactorily without choral support.

After the service, the opening speaker was the Revd Canon Patrick Woodhouse, former Canon Precentor of Wells Cathedral and author of *Life in the Psalms: Contemporary Meaning in Ancient Texts* (2015), who spoke on the use of the Psalms in contemplative prayer.

On the Friday morning, the Conference heard

from the Revd Adam Gaunt, Rector of Loftus-in-Cleveland and Carlin How with Skinningrove, a Benefice in a very deprived area on Teeside. Against all the odds, he and his Director of Music had set up a successful traditional choir consisting of children



Professor John Goldingay speaks, as the Revd Dr Stephen Edmonds, Trustee, listens

from the local area, who were singing the Psalms to Anglican Chant (as well as the Prayer Book creed to Merbecke). Conference-goers were so impressed by his vision and enthusiasm that a spontaneous collection raised over £700 towards his organ restoration fund.

He was followed by the Revd Professor John Goldingay, a former Principal of St John's College, Nottingham, Professor Emeritus of Fuller Theological Seminary, California, and a prolific author on the Old Testament (including the Psalms). His address considered how Christians might understand the Psalms theologically.

The after-dinner speaker on Friday was the Revd Fergus Butler-Gallie, author of the best-selling *A Field Guide to the English Clergy* (2018), curate of Liverpool Parish Church, and long-time enthusiast for the Book of Common Prayer.

The final speaker, on the Saturday morning, was Dr Austen Saunders, speaking on the language of the Psalms. Dr Saunders works at the Bank of England



Gloucester Branch Chairman Richard Marlowe (L) thanks the Revd Adam Gaunt

helping to make policy for regulating banks and insurers; but—more relevantly to the theme of the Conference!—is also an expert on the history of the book in sixteenth- and seventeenth-century England, and a member of the editorial team preparing a new edition of the works of Thomas Traherne.

The Conference concluded with sung Matins and Litany.

This was the first time that the Society's Annual Conference had taken place in mid-August rather than in September. This was intended to make it accessible for teachers, school chaplains, and others who cannot attend once the school term has started. While there were an encouraging number of new faces (as well as many familiar ones), the number of Bursarians (i.e. clergy, ordinands and young people in receipt of a Conference bursary) was significantly reduced. It appears that August is not a good time for many of them (including for some of the clergy who are committed far in advance to conduct summer weddings).

Next year's Conference will therefore take place from **Thursday 3rd to Saturday 5th September 2020**, returning to the Royal Agricultural University. It is hoped that these dates might be more convenient for some of those who could not make it this year, while still falling before the start of the school term. Please make a note in your diary now!

Photography by George Redgrave



Dr Austen Saunders (L) is introduced by the Chairman



# What the young don't want

Thomas Plant

**H**ad I perhaps mistakenly turned up to a bar mitzvah instead of a Christian service? Other nations worship idols...

It was the first hymn. I had, perhaps foolishly, not looked quite carefully enough at my order of service beforehand, so was surprised to hear that we were processing in to what sounded like a parody of a klezmer song. Perhaps I should have donned a yarmulke and cut a jig as we filed in. Lachaim!

The church was clearly trying to appeal to a mixed age group. But, tellingly, there was not a single teenager there. Might the aesthetics have had anything to do with it? It's not that modern worship music is a bad thing per se. I have seen teenagers really enjoying high-quality, band-led worship music at the Walsingham Youth Pilgrimage. But the music at the service was not like that: it was the insipid, fake folk stuff from three decades ago that is still routinely offered in churches throughout the land and accompanied, entirely inappropriately for its register, on the organ.

Lyrically, so many of these songs are devoid of doctrine and replete instead with the word 'I': here I am, Lord, look at me, Lord. A friend of mine used to play a little game where he would replace the word 'baby' from any pop song with the name of Jesus and play along on his guitar. That's what some of these songs were really like.

Take that first hymn. I think it was meant to be a jolly little children's song, and a few people were getting into the spirit and clapping along. But none of the people doing the actions were actually children: they were octogenarians in cardies. Good on them for giving it a go, but really, I am not convinced it was aimed at them.

Now, I really enjoy klezmer music over a cold Pilsner in Krakow, but I don't really want a clumsy Christian appropriation of Jewish folk music as I try to approach the altar at the beginning of divine service, especially when the lyrics bang on about how all other nations are idolaters.

The church leaders who think this kind of music is appealing to the young are seriously missing the point. Clapping along to folk pastiche from the mid 1980s and 1990s is what the young think of as OAP religion. It's dated. It is certainly not timeless in the way that ancient Christian chant can be. It teaches nothing of the faith except a vague fondness for

Jesus. And it's not even young people's music: it's what old people think young people might like (generally without asking them). This, need I tell any parent of teenagers, is unlikely to be a fruitful approach. It's as though the Church were some embarrassing dad 'throwing shapes' at the school disco.

So, what does this have to do with the Prayer Book? Well, I think there is an analogy to be drawn here between the Church's use of music and her liturgy. For all their emphasis on accessibility, it is no longer clear who these stale pop-hymns are really meant to be for. The same can be said for much of Common Worship. This, too, is what middle-aged, middle-of-the-road clergy have decided is good for young people: easier to understand, more accessible. And yet, for all its accessibility, since its introduction, church attendance has dramatically declined. I wonder whether musical and liturgical dumbing-down is a symptom of growing indifference to the faith, or a cause.

Conversely, there are reports of growth among young people in congregations where the Prayer Book and the more traditional rites are celebrated. This is not so much a matter of churchmanship: the Prayer Book is as much the liturgy of the traditional evangelical as the traditional Catholic. But certainly the older and more enduring forms seem to have more of an appeal to the young than the hymnody and liturgy from three decades ago.

Why might this be? I think the answer can be found in three things, which the world now struggles to offer but which young people are desperately seeking: identity, authenticity and experience.

Where identity was once found in religion, nation, family and social class, these have been eroded: hence the rise in 'subcultures', where the young can choose their own identikit personality, replete with matching accessories and social network echo-rooms. Authenticity and integrity are victims of the post-truth age, in which my truth is just as good as anyone's, because nobody is ultimately to be trusted. And the young seek positive experiences, genuine opportunities for growth rather than simply attending anything as a matter of course or mere duty.

The tradition of the Prayer Book offers all three of

these in abundance.

Identity, not as a Jeremy Hunt 'believe what you want and don't really pray' sort of Anglican, or part of a free-for-all franchise of completely different churches hiding under the umbrella of the Church of England, but clear, definitive theology expressed in black and white in one volume.

Authenticity in its clarity of exposition and its refusal to compromise, expurgate or edit the scriptural sources from which it is drawn, unlike the pic'n'mix melange curated in the secrecy of some parish office by whomever is in charge of drafting a Common Worship service.

Experience of a systematic spirituality, practically a rule of life, which when followed decently and soberly, in beauty of holiness, yields an unequalled depth, richness and fulness of spiritual growth.

Add to this the sound pedagogical reasons to back the one-year BCP Eucharistic lectionary over the Revised Common Lectionary's three-year spread, and the Church has in its hands a great gift to give the young.

Teenagers are canny. They will not be cajoled into suspicious cultural appropriations and they will not accept carefully curated material from obfuscating clergy. They will not be patronised. Give teenagers a Prayer Book and there's a chance that they might read it—heaven forfend, maybe even pray from it!—especially if they know that you do the same. At any

rate, better odds than getting them to clap along to a 1980s action song.

The Revd Dr Thomas Plant is author of *The Catholic Jesus* and *Daily Prayer Planner*, both available from Amazon. He has been a PBS member for over a decade. He moonlights as an Aikido instructor and writer of horror sci-fi fiction. Web: [www.greatersilence.com](http://www.greatersilence.com) Twitter: @thosplant

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# The Peter Toon Memorial Lecture

The Revd Dr Peter Toon was a theologian, originally from England, who for many years lived in the United States and was President of the Prayer Book Society of the USA. His widow, Dr Vita Toon, inaugurated an annual lecture in his memory, which is held under the auspices of the Prayer Book Society. The lecture aims to promote, defend and expound the Reformed Anglican Way as expressed in the Formularies of the Church of England—the Book of Common Prayer, the Thirty-Nine Articles and the Ordinal.

This year's lecture took place on Wednesday, 22nd May at Pusey House, Oxford. The speaker was the Revd Vaughan Roberts, Rector of St Ebbe's in Oxford, who gave a thoughtful and well-attended address on the subject 'Predestination to life: Assisted

suicide, human dignity, and the faith enshrined in the Book of Common Prayer'. The lecture considered both pragmatic and theological aspects of the topic, and Vaughan Roberts' arguments are covered in his short book *Assisted Suicide* (ISBN 9781784981938, The Good Book Company, 2017).

The lecture was followed by Evensong, with a sermon by the Revd Tony Noble, Rector Emeritus of All Saints', San Diego, USA (in the Episcopal Church).

Details of the 2020 lecture will be published in due course.



The Revd Vaughan Roberts



# Peter Toon and the Order for the Visitation of the Sick

Tony Noble

I first met Peter Toon about twelve years ago, when I was Rector of All Saints, San Diego. I knew of him as an evangelical scholar, writer and defender of the 1662 Book of Common Prayer.

It was a Saturday night and my phone rang. The voice said, 'Is that Father Noble?' I replied, 'Yes.' 'I understand that you use Rite 1 with Catholic additions,' the voice continued. 'How close to the Prayer Book are your services?' I said that the 8a.m. Mass was mostly from the Prayer Book.

Next morning Peter and his wife, Vita, attended the 8a.m. Mass. Peter introduced himself and I felt quite honoured that such a notable evangelical had attended my church. He and Vita continued to attend faithfully every Sunday. Thus began a pastoral relationship that became a friendship.

Peter described himself as an evangelical Catholic and his great theme was that the Anglican Church was 'reformed Catholic'. He believed that the 1662 Prayer Book was the foundation document for this understanding. I enjoyed our theological discussions and the opportunities to listen to him.

Peter came to San Diego for health reasons and to be near his family. In due course, his health declined. I visited him with Holy Communion in hospital and at home. Then came the day. I remember it well—it was a Saturday and St Mark's day. I had just finished saying our usual Saturday Mass and the phone rang. It was Vita, saying the time was near for Peter to go to his Lord.

I collected the Blessed Sacrament and holy oil and drove to their home. Upon arrival, Peter asked for the Last Rites 'in your tradition'. I was humbled to be asked by this great evangelical scholar to administer the Last Rites. It was a grace-filled experience for me.

I spent the rest of the morning with Peter, listening to his favourite hymns on an old cassette player, occasionally praying or reading the Bible. In the afternoon, I went home to prepare for Sunday. At about 8p.m. the phone rang. It was Vita, telling me that Peter had passed. I went over and Vita had lovingly dressed Peter in his robes. His instructions were that I should commend him using the 1662 Burial Office, which was typed out in Peter's no-nonsense way.

It was a privilege to have ministered to Peter and his family. There is no rite for Holy Unction in the

1662 BCP. However, an examination of the BCP reveals something akin to the Last Rites. I refer to the Visitation of the Sick and the Communion of the Sick, which follows immediately afterwards.

We need to remember that in the sixteenth and seventeenth centuries, death was common. To summon the priest was probably seen as a sign that death was imminent. Even in my youth I remember the priest taking Holy Communion to a parishioner and her neighbours assuming she was near death.

Cranmer's order for the Visitation of the Sick is a fascinating rite. It uses traditional prayers from the customary of the time. There are, of course, references to God's visitation and chastisement, as well as the necessity for repentance. After this comes an affirmation of the faith in the form of the Apostles' Creed.

Then follows confession. Not just the General Confession, but what Cranmer called 'a special confession'. This uses the traditional form of absolution that is used in the sacrament of reconciliation. The rite concludes with the familiar blessing, 'The Lord bless you and keep you; the Lord make his face to shine upon you and give you his peace.'

The Communion of the Sick follows. It assumes that the Eucharist will be celebrated at the bedside, albeit somewhat shortened. It begins with the Collect, Epistle and Gospel and then moves to the confession, with the same instruction as for a special confession.

At the heart of this Communion service is one of Cranmer's magnificent prayers—the Prayer of Humble Access. We know it as a preparation for receiving Holy Communion, but the 1662 BCP has it before the Prayer of Consecration, as a seal on the Preface and Sanctus.

The prayer is a remarkable combination of Catholic and reformed teaching. It is an image of Peter Toon's understanding that, as Anglicans, we are reformed Catholic Christians in a church which he described as 'reformed Catholic in substance and historical expression'.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather

up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

‘We do not presume...’ The prayer begins with our unworthiness and the mercy of God. Our unworthiness is a consistent theme of Cranmer and the reformers. Then we pray that we are not worthy so much as to gather up the crumbs. This is a marvellous reference to Matthew 15:21–28, the story of the Canaanite who begged Jesus to heal her daughter. The disciples wanted Jesus to send her away. He responds to her with an image of the children’s bread being thrown to the dogs.

The woman’s reply is beautiful: ‘Yes, Lord, but even the dogs eat the crumbs from the Master’s table.’ So we say that we are not worthy to gather up the crumbs from the Master’s Table. The Master’s Table! The Eucharistic image is profound and obvious.

Then comes a change of direction: ‘But thou art the same Lord’.

What a pivotal word ‘but’ is. We are not worthy but it doesn’t matter.

No doubt Cranmer had in mind all those times that St Paul uses ‘but’ to emphasise a truth, change direction or point to God’s unending love, despite our sinful nature. In Ephesians 2, Paul contrasts the old ways of sin with new life in Christ: ‘But God who is rich in mercy, out of the great love with which he loved us’; ‘But now in Christ Jesus you who once were far off have been brought near in the blood of Christ’.

In Galatians 4, Paul gives images of adoption versus sonship and slave versus free: ‘But when the time had fully come, God sent forth his Son’ and ‘but the Jerusalem above is free, and she is our mother’.

In Galatians 6:14, we have Paul’s great saying: ‘But far be it for me to glory, except in the cross of our Lord Jesus Christ’. And in 1 Corinthians, there are many well-known verses where Paul uses the word ‘but’: ‘But we preach Christ crucified’; ‘But God chose what is foolish’; ‘But by the grace of God I am what I am’; ‘But in fact Christ has been raised from the dead’. I could go on.

So, Cranmer uses the word ‘but’ to turn our unworthiness on its head: ‘But thou art the same Lord, whose property is always to have mercy...’

Now a surprising turn: ‘Grant us... so to eat the

flesh... and to drink his blood’. This is carnal language and reminds us of when Jesus said to his disciples: ‘Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you’. The gospel records them saying, ‘This is intolerable language’.

Despite everything pointing to Cranmer’s denial of transubstantiation and the real presence of Christ in the Eucharist, here we have an irrefutable declaration that what we receive is the very body and blood of Christ. And for a specific purpose: that our bodies may be made clean and our souls washed.

Then comes the wonderful climax: ‘that we may evermore dwell in him, and he in us’.

Imagine hearing those words as you are about to receive Holy Communion on your deathbed! As the conclusion to the prayer, they are the ultimate in both Catholic and reformed Eucharistic theology.

The poetry of the Prayer of Humble Access and its theology are mirrored in a well-known hymn by the nineteenth-century non-conformist writer and social justice warrior, Josiah Condor. It is an appropriate conclusion.

Bread of heaven, on thee we feed,  
For Thy flesh is meat indeed:  
Ever may our souls be fed  
With this true and living bread;  
Day by day with strength supplied  
Through the life of Him who died.

Vine of heaven, Thy blood supplies  
This blest cup of sacrifice:  
’Tis Thy wounds our healing give;  
To Thy cross we look and live:  
Thou our life, oh let us be  
Rooted, grafted, built on thee!  
Amen.

This article is based on a sermon delivered by Father Tony Noble, Rector Emeritus of All Saints, San Diego, at Evensong following the Peter Toon Memorial Lecture at Pusey House, Oxford in May this year.



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# Professor David Martin

Roger Homan

Professor David Martin died on 8th March 2019, in his ninetieth year. Within academic life, he was a person of considerable stature and his scholarly legacy is formidable.

His spiritual journey led from the sectarian forms of religious organisation to the mainstream of the Church of England. His father, a taxi driver in London, was at home in the revivalist tradition and on a soap box in Hyde Park.

David Martin served as a Methodist local preacher before being priested in 1984 and joining the clerical team at Guildford Cathedral. If ever he had, in his earlier days, enjoyed being heckled or had the heart to prevail, his later manner was greatly tempered and he would not ride on the traditional authority of the preacher. He came before his audiences with humility and sometimes with the engaging effect of embarrassment, as he shuffled through freshly handwritten notes that only he and his secretary could decipher.

His academic career followed a parallel course. He was a grammar school boy at East Sheen, trained as a primary school teacher, took an external degree through Wolsey Hall and, with first class honours, embarked on university teaching, becoming Professor of Sociology at the London School of Economics. In 2007, he was elected Fellow of the British Academy.

It was as a sociologist of religion that David Martin secured a reputation at world level. For many undergraduates in the 1960s, the discipline was introduced by his accessible *A Sociology of English Religion* (SCM 1967), which mapped the territory and prompted explorations that were undertaken at doctoral level by many students, whom he subsequently supervised or examined and mentored. This little but influential work was followed in time by attention to the wider world in his magisterial *A General Theory of Secularization* (1987). He went on to study the burgeoning of Pentecostalism in different national formations and, within the Church of England, he made an enduring intellectual impact through his visionary writings and initiatives. He was a nuclear member of the Society in its formative years, when some of its more impatient company enjoyed the soubriquet 'the Prayer Book militant tendency'.

In the late 1970s, as the *Alternative Service Book* loomed, with the instinct of Canute, he enlisted a great number of names from the arts, from academic

life and politics, as signatories of three petitions. These were published together with a series of short articles in a guest-edited issue of *PN Review* entitled 'Crisis for Cranmer and King James'.

The petitions were remarkable not merely for the number and calibre of their signatories but because a forthright plea had been so cogently worded as to find few refusers. David Martin drew into the Prayer Book cause a significant cross-section of the cultural establishment of whom many remain, though some have fallen asleep. Over the last 40 years, they have supported, enriched and dignified the campaign as it has evolved. There were many heads of Oxbridge colleges and several high court judges. Poetry and literature were represented by, among others, John Betjeman, Alan Bennett, Ted Hughes, William Golding, Richard Hoggart, Philip Larkin and Beryl Bainbridge; theatre by John Gielgud, Joyce Grenfell, Peggy Ashcroft and Glenda Jackson. William Walton, Adrian Boult, Herbert Howells and Andrew Lloyd Webber were among those who spoke for music. Parliamentarians included Patrick Cormack, Frank Field, William Waldegrave, John Profumo and Alec Douglas-Home. Editorial space forbids further name-dropping here, let alone the titles and extensive decorations of those who lent their weight to the campaign. They could not be dismissed or ignored. When the revisers were running amok, David Martin's petitions restrained them and rehabilitated tradition.

Faith and sociology have had a variable relationship within the English Church. The reformers would have had us believe that preference for traditional forms was attributable to nostalgia and sentimentality. They acknowledged but dismissed the beauty of language and supposed a generational factor, as though the Prayer Book would work its way out of use as its supporters died out. No one was able to expose the falsity of these claims better than David Martin. As an accomplished musician and aesthete, his appreciation of Cranmer's numinous power was hardly a mere taste for quaintness.

Empirical methods could be used to test the demographic assurances. So, in 1979, David Martin commissioned two or three questions in the Gallup omnibus poll in the confidence that scientific measures would challenge the claims being made for imminent revisions. The evidence was that liturgical changes estranged the faithful to the extent that infrequent and non-attenders had the more


traditional preferences. It therefore came as no surprise when church attendance fell steeply in the aftermath of the *Alternative Service Book* 1980.

At other times, sociological observation provides a distance from change and decay that makes them bearable and David Martin's ready humour could turn a potential offence into a sociological phenomenon and an after-dinner story. For example, he once spotted a Christmas nativity scene with animals, shepherds and all: and hanging on a cross on the wall behind was Santa Claus in his familiar garb. Admittedly, the setting was not his beloved Guildford Cathedral.

The loss of David Martin will be deeply felt by his devoted wife Bernice, by his family who were with him at the end, by contemporary scholars at home and throughout the world and by scores of his former students, among whom the writer of this inadequate piece proudly counts himself. 'He was my friend, faithful and just to me.'

Roger Homan is a Vice-President of the Prayer Book Society.

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## Meg Pointer

**A**nn Margaret Dalzell was born at Petts Wood, Kent on the 14th June 1935 and was baptized at St Francis, Petts Wood on 23rd July. She was the second of four siblings and the family subsequently settled in the village of Mayfield. She was confirmed at St Dunstan's Church, Mayfield in November 1951.

Meg, as she was known, attended the Royal Tunbridge Wells County Grammar School before entering St Thomas's Hospital's Nightingale Training School for Nurses in Godalming, completing her training in 1958. She moved to Scotland to study midwifery and passed her exams in Edinburgh in 1960.

Meg worked as a nurse until marrying Richard William Pointer in 1968 and settling in Harrow in the parish of St George's, Headstone. After being widowed in 1985 Meg returned to nursing at nearby Northwick Park Hospital where, after retirement, she continued her involvement as a member of the hospital's Friends.

A long-time member of the Prayer Book Society, Meg became the Society's Honorary Secretary in 2002; and in 2003, following incorporation (when the Prayer Book Society became a limited company), she became the first Company Secretary, holding the post until 2005.

Meg had a particular commitment to the Cranmer Awards, having missed only one National Final since the inception of the competition in 1989.

For many years she assisted the late Mrs Margot Thompson in running the Awards, and then took over as National Administrator herself, stepping down in 2006. She continued, however, to be actively involved with the Awards, including helping to organise the London & Southwark Branch heats, assisting with the running of the National Final, and supporting subsequent National Administrators in her customary calm, helpful and efficient manner. She was present, as usual, at the 30th anniversary Finals at Lambeth Palace in February, clerking in the Junior Finalists as she had done for some years.

Meg was a long-standing member of the congregation of St George's Headstone, Harrow (a Corporate Member church of the Prayer Book Society), serving as PCC Secretary before becoming Churchwarden in 1994. A pillar of strength at St George's, she died in post quite unexpectedly on the morning of 6th September 2019.



Meg Pointer at the Cranmer Awards in 2010



# The Prayer Book at work

Sidonie

**M**y name is Sidonie and you'd think that would be enough to identify me, but I use two surnames: Winter professionally, and I am Mrs Stevens too. I am a professional singer (hence the two names as I am a member of Equity) and I also teach singing and piano at home, and recently started to learn to play the pedal harp.

To answer the question that most people ask me, 'Where do you sing?' (a slightly odd question I always think), I am a member of the Extra Chorus at the Royal Opera House; I sing with the Monteverdi Choir, Opera Rara and as a session singer; I do solos in oratorios and recitals and I am a professional church musician, singing for Sunday services, funerals and weddings, occasionally inflicting my very basic organ playing on local congregations when they're desperate for someone to play!

I am also a member of the Prayer Book Society. Maybe it's because I'm a singer and musician that I enjoy the beauty and rhythm of the Prayer Book language, feeling a true sense of peace and satisfaction after taking part in a BCP service, even more so if it is sung.

I have even taken my love of the Prayer Book on stage with me. I am usually involved in the performances of *Tosca* at the ROH, most recently with Sir Bryn Terfel (that's how it's spelt, PBS magazine editor!) having been in this production since it was new. I was issued with a Book of Common Prayer as a 'prop' the first time we rehearsed in costume. Those of you who know the plot of *Tosca* will know that Act 1 culminates with a rendition of part of the *Te Deum*, in Latin of course, we are in Italy, and our set represents the inside of the church of Sant'Andrea della Valle. *Tosca* and Scarpia skirt round one another in the foreground and we prepare for a service of thanksgiving for victory behind this action, with an altar, priest, choirboys, servers, acolytes, thurifers, nuns and clouds of incense.

I am there in the congregation in my wonderful costume, made for me from silk fabric produced for the ROH based on an original Georgian design, holding my Book of Common Prayer. It's a bit bizarre, I suppose—it should be a Missal really but, whilst waiting to go on for this scene, I've been working my way through the Psalms and, when on stage, I have the book open at the correct page of the Morning Prayer service, just in case anyone can see! I keep 'my' Prayer Book in my props bag with my



gloves, stockings and the button hook for my period-style button shoes (yes, real button shoes; attention to detail are the wardrobe department's watch-words), whereas most of the other Prayer Book carriers put theirs back on the props table after the scene. I like to know I'll get the same copy back next time the production takes to the stage!

I've just booked for the PBS conference for the second year running, I enjoyed it so much last year. That got me thinking: I wonder if others get to use a BCP in other walks of life, other than at services in church or for private prayer?

It would also be interesting to know of other productions, dramatic, operatic or film, that the BCP appears in.

# Gyles Brandreth reveals why the language of the BCP draws him to church on Sundays

**A**s Gyles Brandreth, the writer, broadcaster and actor, tours the UK with *Break a Leg*—his new show celebrating all things theatrical—he is keeping an eye open for churches that use the 1662 Book of Common Prayer (BCP) at 8a.m. Holy Communion on Sundays. ‘That’s the service I like to attend at my home church in London—St Mary’s, Barnes—so I hope I will be able to do the same as our itinerary criss-crosses the country in the coming weeks,’ he said.

Gyles is the latest in a growing number of celebrities who have declared their enthusiasm for the BCP. He told the Prayer Book Society, which encourages rediscovery and use of the majesty and spiritual depth of the BCP at the heart of the Church of England’s worship: ‘Language is power and the way we use language defines us. The power and beauty of the language of the Book of Common Prayer is extraordinary—and stands the test of time.’ He added: ‘It is because of the BCP that I find myself at church at 8a.m. on a Sunday morning: it is the power of the language that draws me there and lifts me once I arrive.’

Gyles also describes the BCP as ‘a perfect bedside book’. ‘This is because of the language and because



of the sense of heritage that is inherent in the Prayer Book,’ he explained. ‘As the BCP reminds us in the Collect for the second Sunday of Advent: “Read, mark, learn, and inwardly digest”.’

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## Welcome to our new Trustee

**A**t the Annual General Meeting on 16th August, Jon Riding was elected as the newest member of the Board of Trustees of the Prayer Book Society.

Jon is a member of the Salisbury Branch of the Society where he has, in recent years, organised the Cranmer Award heats for Salisbury Diocese. He lives in Sherborne, Dorset and worships at Sherborne Abbey. For much of the last thirty years he has served as a translation consultant with the Bible Societies, specialising in computational linguistics. He is a visiting researcher at Oxford Brookes University (Computing and Mathematical Sciences) and an Assistant Lecturer at Sarum College (Biblical Languages and NT Theology). In times past he was Chairman of Trustees for Refurbiz (now Kennet Furniture Refurbiz) in Wiltshire. His acquaintance with the Book of Common Prayer began as a young chorister, was strengthened by time as a lay clerk at Chester Cathedral and over many years thereafter as

an organist and choirmaster in Devon and Wiltshire. He is the co-editor of the Wessex Psalter.

Over thirty years of travelling the world working with Bible translation teams, most often in sub-Saharan Africa, has given him the broadest perspective on the worship and life of the wider Church and has served to bring into sharp focus the beauty of the Book of Common Prayer, the continuity it represents and its strength as a unifying force in the (Anglican) Communion. At a time when growing numbers of younger people in the UK are learning to appreciate the Prayer Book, particularly in the context of Choral Evensong in colleges and cathedrals, he is passionate about engaging with this new generation of worshippers and exploring how the Society might encourage them in their encounter with the spirituality of the Book of Common Prayer.

Jon replaces the Revd David Harris (who has stepped down due to pressure of parish responsibilities).



# Co-ordinator's column

John Service



## AGM Report 2019

### Ordinands initiatives

In 2018, 1022 new ordinands and readers entering training were supplied with a copy of the BCP and of *Using the Book of Common Prayer: A Simple Guide* by Paul Thomas, as opposed to 920 the previous year.

Bursaries to Annual Conference publicised to all Theological Colleges and courses and Diocesan Directors of Ordinands.

Theological Colleges visited were St Mellitus (three visits), Wycliffe Hall, Oxford, Westcott House, Ridley Hall, Ripon College Cuddesdon.

Visits planned to Trinity College Bristol, St Augustine's College Canterbury, All Saints Chester, Oak Hill, Queen's Foundation, Birmingham, Sarum College.

Jane Williams at St Mellitus (162 new trainees in 2018, 121 in 2017) has agreed to contact PBS Corporate Member churches for placement purposes for their students.

'OLD WINE' events programme: Christchurch, Oxford 9th May 2016, St Botolph, Cambridge 10th June 2019, St Mellitus, London 27th April/11th May 2020, Chapel of St Anselm Hall, Manchester University 2021.

### Clergy initiatives

The National Christian Resources Exhibition in October 2018 featured a major PBS presence.

Clerical vacancies diocesan websites and C of E Pathways website and Church press (50–70 per month) (Peter Bolton, Bradley Smith volunteer helpers). Tip-offs by Branches and members average one per week.

Offer free membership training years 1–7.

Offer all clergy Annual Conference bursaries publicised to all diocesan CME directors.

### Licensed readers initiatives

229 new trainee readers starting training at TEIs identified for the first time.

Advertising in quarterly Reader magazine has commenced in 2019.

### Corporate Churches Membership (total 102) of which 16 new Corporate Members joined during the last 12 months:

St Andrew, Greensted-juxta-Ongar Cheltenham;  
St Briochus, Lezant Truro; St Lawrence, Tubney Oxford;

St Margaret of Antioch, Felthorpe Norwich; St Mary, Wycliffe Durham; St Mary, Car Colston Southwell & Nottingham; St Michael, Elmley Lovett Worcester; St Symphorian, Veryan Truro; St Thomas of Canterbury, Cothelstone Bath & Wells; St Nicholas, Cabourne Lincoln; Sarum Theological College Salisbury; St Alban, Cayman Islands West Indies; St Augustine Theological College Canterbury; Chapel of St Anselm Hall, Manchester University Manchester; St Olav Trust Christian Bookshop Chichester; St George, Hanover Square London.

Corporate Member churches visits: 10th June St Botolph, Cambridge; 19th June Temple Church, London; 30th June St James the Less, Litchfield; 4th August St Leonard & St James, Rousham; 20th October Chapel Royal, Windsor Great Park.

### Schools and universities

The Society had a major presence at the biennial School Chaplains' Conference held at Hope University, Liverpool, 12th–14th June.

The Chapel of St Anselm Hall, Manchester has been recruited as a Corporate Member. The Mary Harris Chapel of The Holy Trinity, Exeter University is intending to become one.

The PBS had a stand at Freshers' Week at Oxford University and will do so again this year.

### BCPs for prisoners

In January, I recruited as a PBS member the Revd Jonathan Aitken, who is a firm supporter and user of the Book of Common Prayer and a chaplain at H. M. Prison Pentonville. I am working closely with him to put the Society's outreach to prisoners on a more proactive basis. Since 2010, we have responded to requests from eighteen prison chaplains for a total of 271 copies, the most recent, for 40 copies, requested by the chaplain at H. M. Prison Wakefield. It is anticipated that the new initiative will be launched in the spring of 2020.

*continued on page 20*

# Celebrating with Old Wine in Cambridge

Revd Stephen Anderson



Cally Hammond addresses the gathering

There was nothing musty about the Old Wine served up in the shape of the Prayer Book in Cambridge recently.

Designed primarily to introduce aspects of the Prayer Book to ordinands, it soon became apparent that the event appealed very much also to the recently ordained and many lay people, all faced with the challenges of using the Prayer Book publicly, for which they had not been greatly prepared.

A distinguished panel of speakers, ably chaired by Bishop Rowan Williams, set out to explain how to speak the Prayer Book, how to sing it and how to use it in parish life, from a number of perspectives.

Drawing on St Luke 5:39—*No man also having drunk old wine straightway desireth new: for he saith, The old is better*—and the structure of a similar event in Oxford a few years ago, a hundred people from near and far were attracted to St Botolph's Cambridge on 10th June 2019 for an evening of Choral Evensong, supper, panel presentations and discussion, rounded off by Compline.

People travelled from London, Lincoln, Canterbury, Bath and Bristol to be present, as well as more locally in the case of fifteen ordinands from Cambridge colleges and the Eastern Region Ministry

Course for training ordinands.

The Revd Dr Cally Hammond, Dean of Gonville and Caius College, spoke of the need to inhabit the rhythm of the texts, with their ebbs and flows, in order to get the pronunciation right; and the value of repetition for perfection—and for inward absorption too.

Andrew Morris, musician, examiner and teacher, spoke similarly on the need to have a sense of rhythm and maintain a steady pulse when singing the Offices and Holy Communion. These attributes were far more important than pitch and tone and any wrong notes would be soon corrected by the organist.

The Revd Dr Robert Mackley, Vicar of Little St Mary's, Cambridge, the Revd Dr Mark Smith, Dean of Clare College and the Revd Fergus Butler-Gallie, Curate of Our Lady and St Nicholas, Liverpool, all then gave their perspectives on using the Prayer Book in parish life. There was a strong sense in all the presentations that the Prayer Book captures so resonantly the deep texture of life and connects it well to our salvation.

Again, the speakers emphasised the value of repetition in building up the worshipping life of the congregation and deepening the faith of the



individual worshipper. The closing message was 'forget this book at your peril'.

Beforehand, Bishop Rowan Williams officiated Evensong and preached an uplifting sermon on the Eve of St Barnabas, seeing in him many of the attributes of being an Anglican—moderate, balanced, solid and dependable—unlike the headstrong St Paul, with whom he travelled—and seeing those same characteristics embodied in the Prayer Book as the basis for Anglican piety.

Thanks to substantial sponsorship by the Prayer Book Society and the generous provision of time and talents in cooking, carrying and serving a splendid supper by the St Botolph's home team, all were able to leave having been fed spiritually by the content of the evening and fortified by a really good meal.

As one attendee wrote afterwards: 'So much to go home and think, pray and even practise singing about while maintaining rhythm and repetition.' While another summed it up beautifully: 'Evensong, wonderful food and fellowship, erudite and entertaining speakers and Compline. What could be better?'

The Revd Stephen Anderson is Priest in Charge of St Botolph Cambridge and Chairman of Ely Diocese Branch of the Prayer Book Society. Bishop Rowan's sermon will be published in *Faith & Worship*, together with the presentations of several of the speakers.



Father Stephen welcomes the congregation and introduces the event



Father Rob and Bishop Rowan



# Correspondence

Sir,

The best help I can offer to Neil Inkley in his search for the logic behind Petition Fourteen of the Prayer Book Litany is contained in some words written by Edward Jacob Boyce, probably at the end of the nineteenth century, although the title page of his book carries no date. I offer them here in their entirety, albeit I have made some minor punctuation changes to improve the textual flow. The book, see reference below, has no fewer than thirty words in its title!

**We sinners do beseech thee to hear us, O Lord God; and that it may please Thee to rule and govern Thy holy Church universal in the right way; We beseech Thee to hear us, Good Lord.**

We pray that Christ, the Founder and King (Dan. vii. 13; S. Luke xxii. 29) of a kingdom which shall have no end (Nicene Creed; Dan. ii. 44; vii. 13, 14, 27; S. Luke i. 32, 33; Heb. xii. 28), the Founder and Head (Eph. v. 23) of the Church which He purchased with His own blood (Acts xx. 28), who promised to be with it to the end of the world, and that the gates of Hell should never prevail against it (S. Matt. xxviii. 20; xvi. 18; S. John xvi. 13); that He would rule His Church by His authority as a King, and govern it by His wisdom as a Pilot, always preserving it from false apostles, and ordering and guiding it by faithful and true pastors (Collect S. Matthias).

That He would so guide and govern the minds of its bishops and pastors, that they may faithfully (without partiality) and wisely (with great discretion) make choice of fit persons to serve in its sacred ministry (First Collect Ember Week).

That the whole body of the Church, and all who profess and call themselves members of it may be so guided, governed, and sanctified by God's good Spirit, that everyone in His vocation and ministry may truly and godly serve Him, be inspired continually with the Spirit of truth (and thus be preserved from heresy), unity (and thus kept from schism) and concord (and thus be free from hatred and emulation).

That He would be pleased to direct and prosper all the consultations of the High Court of Parliament to the good of His Church; would keep His household in continual godliness and cast His bright beams of light upon it that it may walk in the light of His truth, and at length attain

to the light of everlasting life.

See the Collects for the following days: S. Matthias; S. John the Evangelist; Good Friday; 32nd Sunday after Trinity; Prayer for the Church Militant; All Conditions of Men; Collects for the Ember weeks.

Edward Jacob Boyce, *The Litany from the Book of Common Prayer of the use of the Church of England with an introduction, explanation of words and phrases, together with illustrative and devotional paraphrases* (London, SPCK, no date), 33f.

Yours faithfully,  
Dr David Fuller

Sir,

With reference to Neil Inkley's article in the Trinity issue of our magazine: how can God possibly be wrong! I think there may be a little slip in the translation here. I know neither Greek, nor the higher flights of Latin, but, if instead of 'in the right way', this phrase were to be rendered 'into the right way', this prayer makes perfectly good sense. After all, only God knows what the Right Way is.

Sincerely,  
Margaret Drege

Sir,

I read with interest Neil Inkley's observations on the fourteenth petition of the Litany and share his concerns regarding the dangers of human beings making judgements on what is right and wrong! In this case I wonder if perhaps the answer to the puzzle lies in Cranmer's encyclopaedic knowledge of Patristics. I read this petition as a reference to the 'Two Ways'. Two Ways teaching is strongly represented in early Christian writings and indeed contemporary Jewish writings. It holds the idea that there is a way of good and a way of evil often expressed metaphorically in terms such as light and dark. It has a lot in common with the writings of St John and flirts, perhaps dangerously, with the dualism of the early gnostics and, later, of the Manicheans. All of which makes it a difficult thing to make judgements about so perhaps it is sensible to petition God for His help in walking the 'right way'. I'm looking forward to reading other suggestions... Alastair Stewart's little book *On the Two Ways* in St Vladimir's Seminary Press's Popular Patristics Series is an excellent resource for anyone who wishes to explore Two Ways teaching further.

Jon Riding

Further apologies required for your erratum. The name is neither Turvel nor Tyrfel but Terfel!

Godfrey Dann

Dear Sirs,

Although I do not belong to St Matthew's Church (my own home is the exclusively Prayer Book church Beauchief Abbey), I do attend St Matthew's on occasion and find that they now offer a said Evensong every Sunday evening at 5p.m. Even with a said Evensong this must be an improvement in the use of the Prayer Book in Sheffield when previously as far as I know they did not use the Prayer Book at all.

I will certainly attend now and then and hopefully others in Sheffield who like an Evensong will do the same.

Yours faithfully,  
Bryan Thornhill

Sir,

Do you think you might find room for an appeal for a copy of the PBS 'Communion Service for congregations without an ordained minister'? I know this exists as it was pointed out in one of the magazines some considerable time ago, but the PBS office has been unable to help me. At the present time our house church is fortunate enough to have a retired vicar but illness and bad weather can take their toll and we are considering the DIY route in case of emergencies.

Mrs H. V. Coleman

Dear Sir,

On holiday last week in France in our motorhome, I had the opportunity, as I always do, to catch up with a stack of magazines received from several bodies, including yours of Michaelmas 2018. I was especially moved by the article on 'The Prayer Book in Walmington-on-Sea'.

In 1966 I was appointed (at quite a young age) the Organist and Choirmaster of a suburban Parish Church in Roundhay, Leeds. I remember at some early stage saying to the Choirmen that I could not come for a beer after Choir Practice (as a young married man with three young children I was pretty broke anyway) as I wanted to get home to watch this so funny new programme called *Dad's Army*. 'It's an absolute hoot,' I said, 'a real send up.' One of the Choirmen said to me, 'No send up! It's actually quite true to what it was. I was in the Home Guard!'

One episode featured a Harvest Festival service. The hymn numbers were displayed on the board. They were the Harvest Hymns in the 480s, 481, 482,

483, 486 etc. The men sang lustily from their maroon hymn books—obviously *Ancient and Modern Revised*. It occurred to me (and I have seen the episode many times) sometime along the years that the Revised Edition of A&M was not issued until 1951 or so. Therefore in the wartime days they would have had only the Standard (dark blue) Edition. The Harvest Hymns in that Standard Edition appeared in the 380s, not the 480s! They would have been 381, 382, 383 and 386 etc. This is one of the quite few times that I have seen the BBC in those better days actually get it a bit wrong! I don't think many people would have clicked into that, and although I have told others of the gaffe, I have never heard anybody else mention it. Your article's author, the rector of parishes including my namesake(!), did not, among his detailed observations, draw attention to it!

It just adds to the humour of a very successful series, that 50 years later, one can still have a hearty laugh at, and admire the dogged determination of our ordinary countrymen to do their utmost for King and Nation. Blessing and honour to their memories. It was only a couple of years ago, when the BBC screened a programme that portrayed London as it might have been a couple of months after Hitler had walked in, had *Dad's Army* as a last resort failed, that I realised that, as a little boy at the time, how life would have been much different, with my father probably being taken away to work for the Reich, my two younger brothers probably never being born, and my mother then forced to eke out a bare existence for herself and me, and I am humbled by all the effort that went into defending our way of life.

Yours etc,  
Fr David Crowhurst

Sir,

Jane Moth's poem (Correspondence, Trinity 2019 edition) reminded me of my own visit to St Mary Magdalene Church, Sandringham, a couple of years ago.

As I entered the church I sensed a waft of incense in the air and wondered if it was used when Her Majesty attended services.

A steward welcoming visitors stood just inside the door so I asked him: 'Do I detect the smell of incense and do you use it regularly during services here?'

His response: 'No, mate. That's my after-shave.'

Tim Stanley

**continues over**

Dear Sir,

Yesterday, when visiting yet another church, I was struck again by how our clergy seem to assume that Prayer Book services are only for early risers. In places offering mixed styles of worship the Prayer Book service is invariably confined to the 8 o'clock or 8.30 slot. One wonders why the service cannot be offered later and the Common Worship service be the first of the day. Surely it is not beyond the capability of any cleric to rotate the service times. Even devotees of our much-loved Prayer Book might like a lie-in occasionally.

Yours faithfully,  
Jane Moth (Mrs)

Dear Sir,

I write this on the 30th June, the last day covered by the Revd Richard Hoyal's Prayer Calendar which he has provided over the last several years. I wouldn't want this occasion to pass without our expression to him of our enormous thanks. His skilful selection of Society matters and his insightful commentary on the rich scriptural seasonality of the Prayer Book have marked each passing day. It has been one of the greater services to our membership.

Neil Inkley

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continued from page 15

### Branch Liaison, meetings attended

London & Southwark 1st September, Chichester 6th October, Oxford 1st December, London & Southwark 23rd March, Branches' Representative Council 6th April, Blackburn 18th May, Ely 10th June, Guildford 15th June, Oxford 21st July, Rochester 15th September, Chichester 5th October. In 2020, I am already to visit Guildford on 7th March, Salisbury 21st April, Carlisle 20th June.

### Commemoration of the martyrdom of Thomas Cranmer

One hundred and twenty members and non-members and clergy, including Bishop Henry Southern, Principal of Ripon College, attended the first National Festival on the anniversary, 21st March. The usual Matins at St Michael at the Northgate and ensuing procession to the site of the martyrdom was this year followed by a lunch in Balliol College hall and then by two lectures at Pusey House, interspersed by tea and followed by Evensong.

### Membership brochures and stands, Glossaries and bookmarks

Acrylic stands, each containing ten membership packs, have now been either handed or sent out to 401 separate church locations. Please order a stand-full of membership forms if your church would allow them to be displayed, and Glossaries and bookmarks if you could pass them on to those who would use them.

### 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.

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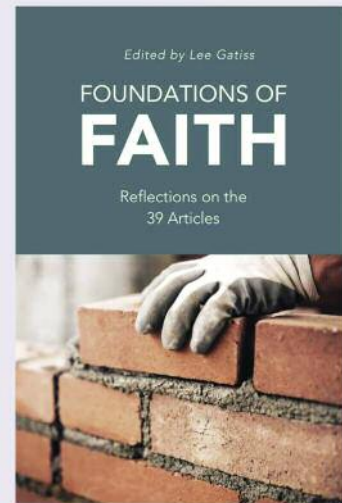


This Easter day, BCP Communion was celebrated using our Tudor chalice made by Peter Cahill of Hull, which was given on 23rd May 1553 when Edward VI decreed every church be given a Communion cup. It is kept safely in Lincoln Cathedral treasury and used every Easter. The church also possesses a 1970 chalice and patten that were made by one of our late church wardens, who was also a silversmith.



A major restoration led by Blomfield took place in the 1870s. Fortunately some ancient features were retained. In the 1960s, the church was again reroofed with fine timber trusses constructed by the village carpenter, Mr Melton, and again in 2016, using handmade tiles from Barton-upon-Humber. Some ancient features that can be seen include Saxon grave markers, a fine Saxon tower and arch, and a Norman font with ropework.

Recent work in the churchyard has revealed foundation stones to the east of the east window, so further research is needed to find out if there was a larger earlier building.



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# News from the Branches

## Chichester East and Chichester West

In October 2018, we met for our annual Choral Communion at Chichester Cathedral. Our Chairman, the Revd Dr Michael Brydon, preached a sermon on the calendar of the Prayer Book, drawing attention to some of the more unexpected commemorations. At the lunch that followed, he also delivered a light-hearted address on 'The Prayer Book, the Railways and the Church of England'.

The cathedral gathering was where we formally said goodbye to Mrs Valerie Dane, who has faithfully served as the Chichester West Secretary for many years. Sadly, she was not well enough to attend in person, but a card, voucher and book were subsequently presented to express the appreciation of the membership for her dedication. Over lunch, we were able to welcome the new western Secretary, Mr Bradley Smith. He is the manager of St Olav's Christian Bookshop in Chichester, which has recently affiliated to the Prayer Book Society.

We are also pleased to welcome Mrs Abigail Sargent as the eastern Secretary. Mrs Sargent was able to attend both the finals of the Cranmer Awards and the commemoration of the martyrdom of Archbishop Cranmer in Oxford.



The West Gallery Choir at Matins

In May, we had a service of Holy Communion to mark Restoration Day (also known as Oak Apple Day) at St George's Crowhurst. If Charles II had not been formally restored as monarch, there would be no Prayer Book, so it felt like a good thing to celebrate. We used all the prayers from the old state service for the 29th May and decorated a picture of Charles II with the traditional oak leaves, in memory of the king's evasion of his roundhead pursuers by hiding up the Boscobel Oak. Many of the congregation also sported oak leaves and, thanks to the culinary skills of Mrs Valerie Mighall, a PBS member of St George's, those attending enjoyed a splendid lunch in the adjacent Parish Room.

At the start of June, we enjoyed an Evensong and afternoon tea at St Laurence's, Guestling. This was the first time the PBS had met there, so it was great to be welcomed to a new church.

On the last Sunday of June, St Laurence's, Catsfield had a service of Matins, but as it would have been in 1819. Prior to the installation of organs, most parish churches would have had west gallery bands of the sort described in Thomas Hardy's *Under the Greenwood Tree*. The manuscript music for the singers, wind instruments, stringed instruments and brass players still survives for Catsfield, so we were able to use settings of the psalms, canticles and anthems not heard for the last 150 years. A recording of the Te Deum may be listened to on the Sussex Harmony website [www.sussexharmony.org.uk](http://www.sussexharmony.org.uk). Most of the singers and instrumentalists also wore period



Mr Bradley Smith, The Revd Dr Michael Brydon, Mrs Abigail Sargent

costume, which definitely enhanced the atmosphere.

The service also marked the life of the Catsfield naturalist, William Markwick, whose findings were included in the second edition of *The Natural History of Selborne*. In the sermon, the Rector of Catsfield drew out some of the references to creation in the Prayer Book.

At the end of June, Prayer Books were presented to the Chichester deacons. This was swiftly followed by our Annual General Meeting, at St Mary's, Barnham. The three officers were re-elected and we include a picture so everyone knows what they look like! Mr Smith, who is not only the western Secretary but also a church warden at Barnham, organised a superb cream tea before Solemn Evensong and Devotions to mark Sea Sunday. Our chairman gave a most interesting sermon about the Sea Prayers.

## Coventry

The Bishop of Coventry, the Rt Revd Christopher Cocksworth, kindly preached at the Branch service of Matins on 25th June. The choice of the church of Whitchurch, remote by Midlands standards and sitting alone in fields, might have seemed appropriate at midsummer but,

alas, the morning stood out, even in a year of weather extremes, by being a continuous deluge of biblical proportions. We are especially grateful to so many of our members who left their homes and to the bishop who preached a much-appreciated Prayer-Book-based sermon and joined us for lunch afterwards, and to the Revd Dr David Pym who officiated.

### Exeter

The Annual Meeting of the Exeter Branch was held in the Cloister Garth of Exeter Cathedral on Saturday 8th June.

In his report for the past year, the Chairman, Prebendary Paul Hancock, highlighted the links that had been established between the Branch and both the Diocese and cathedral.

Last October, during Choral Evensong, the Dean of Exeter, the Very Revd J. Greener, was presented with 250 copies of the Book of Common Prayer, the funding being provided by the Edith Matthias Trust and a bequest from the late Mrs Joan Irwin (who had been a long-serving member of the Branch, and its President) and her late husband, who was a Prebendary of the cathedral.

This presentation was in response to a request from the Dean for copies of the BCP to replace older copies, for use in the cathedral. During Choral Evensong, the Dean preached on the place and value of the BCP. Copies are also available for sale in the cathedral shop, and the Dean said they 'seem to be a best seller'.

Last September, the Chairman was present in the Bishop of Exeter's house for the pre-ordination gathering and social when presentation copies of the BCP and Bishop John Pritchard's book, *The Life and Work of a Priest*, were given to each ordinand. This

event has become well established in recent years, with the full support of Bishop Robert.

Our guest speaker was Mr Andrew Millington, who had been the Director of Music and Organist of Exeter Cathedral before his retirement. His theme was, 'The Psalms of David; the Psalter and its place in worship'. Andrew gave an historical overview of the psalms, which range in date from 1000—200BC, and not all were the work of David. During David's reign, there were up to 400 singers in the Temple and the singing of the psalms was usually accompanied by stringed instruments.

Jewish families used the psalms to recall their histories. The 150 psalms fit into five volumes, each with a special category, and speak to every aspect of life; they were the hymn book of our Lord Jesus Christ.

The Christian Church's use of the psalms saw some interesting changes. Some monastic orders sang the complete Psalter every day. Pointing was introduced in the early nineteenth century. In the translation of the Hebrew into English for the Psalter we use today, we benefit from the beauty and skill of the work of William Tyndale, and Miles Coverdale, a past Bishop of Exeter.

Andrew concluded his talk with an invitation to those present to sing one of the psalms unaccompanied—we passed his test!

### Gloucester

The English Prayer Book lends itself uniquely to both public worship and private contemplation. Each were combined in a quiet day held by the Gloucester Diocese Branch in July at Colesbourne Park, where those attending could enjoy a landscaped Cotswold garden and



Richard Marlowe and Philip Thomas

woodland adjoining the equally beautiful and secluded medieval church of St James.

The day was led by the Revd Canon Dr Philip Thomas, who provided a series of three meditations on the subject of 'Creation: living the narrative', summarised beforehand as 'Christians habitually declare their faith in God as "maker of heaven and earth", but for many this belief is problematic. Our reflections on this quiet day will seek to make sense of the doctrine of Creation, and of "creation" itself. We will not seek to resolve current controversies, nor mock the endeavours of creationists. The outcomes we seek will be essentially biblical and practical, working towards a coherent view of God and the world—and our place within it.'

The day began with Morning Prayer and ended with a celebration of Holy Communion and, in between, silence was kept (apart from the talks). The spiritual refreshment offered by such an event was enthusiastically appreciated by those who came.

This was the second occasion a quiet day of this kind has been held in the Gloucester Diocese and the structure appears to work very well: rewarding and stimulating, without being too demanding. For any others interested in holding a similar event and benefiting from the Prayer Book as a spiritual resource in this way, it may be helpful to give an indication of the timetable, which people found



balanced and appropriate.

Arriving at 10.30a.m. (giving time for those coming from further afield, and with refreshments offered), Matins was said at 11.00, followed by the first meditation. There was then time for reflection and lunch (people brought their own), and the second meditation was scheduled for 1.45p.m.; further quiet time was followed by the third meditation at 2.45, with Holy Communion ensuing at 3.30, after which a cup of tea, an opportunity to speak, and departure. On both these occasions we were led by clergy deeply grounded in theology, who had an exceptional ability to communicate and relate to people more or less well versed and of a wide range of ages.

### **Lincoln**

On Saturday 27th July, members gathered at the magnificent Parish Church of St James, Louth for meeting, discussion and prayer. Canon Andy Hawes asked the question, 'What do you love about the Prayer Book?' The question was prompted by the observation of Professor Roger Scruton that 'there are few knockdown arguments for those who hold a conservative position in the face of change'. His reasoning is that the reformer has programmes, schemes, theories that provide plausible reasons for change, whilst the 'conservative' looks to qualities such as loyalty, affection and love to preserve all that is valued and cherished. The Prayer Book Society has a 'cosy feel' due to this shared 'cherishing'. The key question is, when these affections and loyalties are examined, are they purely personal or are they derived from essential qualities, teaching and spirituality that cannot and will not be found anywhere else in Anglicanism?

The discussion was lively, encouraging and indeed inspirational. It was resolved that there would be a working group to plan events and activities. This will meet at The Admiral Rodney in Horncastle. Any member wishing to join them, please contact the editor. The meeting ended with Evening Prayer, the officiant being the rector, the Revd Nicholas Brown.

### **Norwich**

In March, Branch members were invited to the Church of St Peter and St Paul, Halvergate for a quite splendid day of worship, reported upon in the Trinity magazine by Nick Butcher as a result of a dig in his ribs! Thank you, Nick.

The Branch AGM was held in June in the Church of St Martin, Houghton, within the Park of Houghton Hall, the sometime home of the first Prime Minister, Sir Robert Walpole and, since the early nineteenth century, that of the Marquesses of Cholmondeley. The day started with the (very brief) General Meeting, before sung Eucharist, conducted by the incumbent, the Revd Dr Edward Bundock, supported by his organist and censer. Members could then take lunch in the café at the Hall. After lunch, we reassembled in the box pews to hear Dr Bundock talk on 'The Prayer Book and Church Music', followed by light refreshments, and then we finished a very good day with Evensong.

At Petertide, we gave presentation copies of the Prayer Book to fifteen ordinands, which may have been a record number in this Diocese, at least in recent years!

Our final event for the year will be a meeting at the Church of St Mary, Gissing, near the southern edge of the Diocese, where there will be a talk on the extensive

restoration work that has taken place, followed, as usual, by Evensong.

### **Peterborough**

The Branch has organised two events this year, both at the delightful and welcoming Prayer Book Church at Easton Maudit, between Northampton and Wellingborough. On 12th May, we had a full Sung Matins on a beautiful, sunny day, with the bells ringing, the organ playing, and a volunteer choir under Tony Edwards. We were grateful for the great hospitality and to the Revd Ben Lewis, Vicar of St Mark's Church in Wellingborough, who conducted the service and preached. The second service was Evensong sung by the congregation on 8th September, and the preacher was the Archdeacon of Northampton. Our thanks to the PCC and the congregation for their great hospitality.

### **Rochester**

#### **Ash Wednesday Communion**

On Wednesday, 6th March at 11a.m., Revd Gary Owen, rector of St Botolph's Church, Lullingstone, conducted Morning Prayer followed by the Litany and Communion: the 'Denouncing of God's Anger and Judgements against Sinners', the services directed by the Prayer Book for use on Ash Wednesday. Branch Members joined the Lullingstone congregation for the said service. Visitors new to the church were able to have a guided tour after the service.

Regrettably, this is the last year that Revd Owen will lead the service, as he is leaving the Benefice after nine years, during which time he has given great encouragement to the Prayer Book in this Corporate Member church.

### Thirteenth-century wall paintings and twentieth-century windows

On Saturday, 11th May we visited the contrasting churches of St Thomas à Becket, Capel and All Saints, Tudeley. This proved to be a successful and popular meeting with twenty-one members taking part. For five of our number, it was their first time attending a Branch activity. The rural churches in the Kentish Weald are geographically close together but offer visitors very differing points of interest.

St Thomas à Becket is still consecrated and services are occasionally held there, but it is in the care of the Churches Conservation Trust. Don Foreman, of the Friends of Capel Church and a local historian, was our guide to the church, which is a remarkable building for the thirteenth-century wall paintings dominating the north wall of the nave. These were uncovered during restoration in 1927.

Around one side of the Norman window in the north wall, Cain is shown killing his brother Abel. On the other, the hand of God marks Cain on the forehead. The main narratives of the paintings along the nave concern the entry into Jerusalem and the Last Supper. The church tower had to be restored after a fire in 1639 and the chancel and south wall were rebuilt in the nineteenth century, so we will never know what scenes they may have depicted.



Capel Chapel



Don Foreman

Don also told us the history of the east window, which was installed in 1905 as a memorial to Captain Leslie Martin. It would seem that this member of a local family had a fairly undistinguished military career, being plagued by ill health, but he was obviously fondly remembered by his siblings who commissioned the triple-lancet window, 'Christ the King', designed by Horatio Walter Lonsdale.

From Capel, we went on to the George and Dragon, conveniently situated between the two churches, where we were able to enjoy a leisurely lunch and much conversation before carrying on to Tudeley.

All Saints is the only parish church to have had all its windows decorated by the Russian artist Marc Chagall, in collaboration with glassworker Charles Marq of Reims. Patricia Dunkin Wedd told us how the east window was commissioned as a memorial tribute to Sarah, the daughter of Sir Henry and Lady d'Avigdor-Goldsmid, who died in a sailing accident off Rye at the age of twenty-one. Chagall did not visit the church until the installation in 1967 but when he saw the church, he said, 'It's magnificent. I will do them all,' which he did over the next fifteen years.

After our good lunch, we wondered if our party would do justice to the very excellent tea we'd booked, but our fears were unfounded. After tea, the vicar, Revd Dr Jeremy Ive, led us in Evening Prayer as the late afternoon sun lit the blue and gold glass.

We were welcomed to All Saints by Chloe Teacher. She has a very special connection with the church. Sarah was her sister.

### Salisbury

On Saturday 22nd June, over 40 members of the Salisbury Branch attended the summer meeting at Newhouse, Redlynch, the home of Branch member, George Jeffreys.

This large estate house built in 1609 was designed in a Y shape to represent the three arms of the Trinity and is one of only two 'trinity' houses in Britain. The Georgian wings were added in the eighteenth century.

The speaker was the theologian, Professor David Catchpole, whose topic was 'On praying the Prayer of Humble Access in our time'. After question time and tea, members attended St Mary's Church, Redlynch for Evensong conducted by Revd David Bacon.

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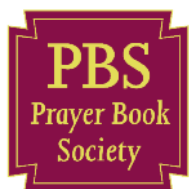
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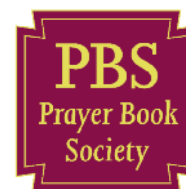
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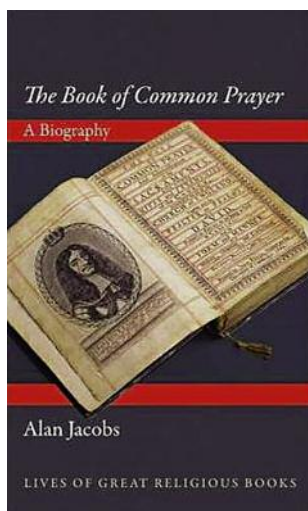
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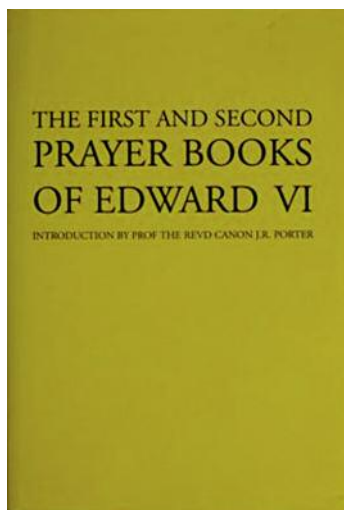
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**209** £2.50  
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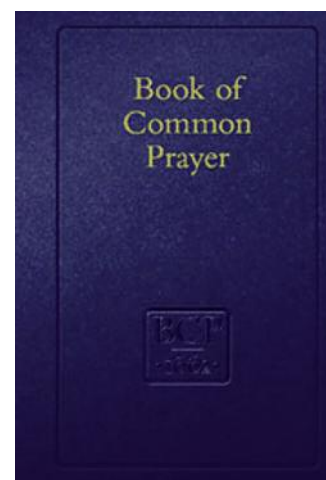
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## Forthcoming Events

### Rochester

The Branch heat of the Cranmer Awards will be held at The Judd School, Brook Street, Tonbridge, Kent, TN9 2PN on Wednesday, 13th November 2019. Refreshments will be available from 5p.m. with the competition starting at 6p.m.

The guest speaker and prize-giver will be historian, leader writer, political and religious affairs columnist for *The Daily Telegraph*, and contributing editor for the *Catholic Herald*, Tim Stanley. Tim's other claim to fame is that he is an old boy of Judd School.

Owen Marshall, the winner of the Junior section at this year's

national Final held at Lambeth Palace, will repeat his recitation from the Gospel for Good Friday.

If you would like to be part of the audience, please contact the secretaries, Mr and Mrs G. E. Comer on 01732 461462 or e-mail [joannacomer@btinternet.com](mailto:joannacomer@btinternet.com)

### Sheffield

On Sunday 27th October 2019 at 11.00a.m., Beauchief Abbey will be welcoming members of the Prayer Book Society to a special combined service of Matins and Holy Communion (BCP) lasting about an hour. We very much hope that members of Branches

not too far away will join us. Sandwiches, cake and hot drinks will be available after the service.

The Abbey, a 'liberty' church and a Corporate Member of the Prayer Book Society, dates from the twelfth century and is said to be the oldest building in Sheffield. Some idea of its history and the role it plays today will be given by one of its Governing Committee to visitors who are interested.

For anyone using sat nav, the address of the Abbey is Beauchief Abbey Lane, Sheffield S8 7BD.

Please let us know if you are coming (by the previous Thursday if possible) by email to [rowood@waitrose.com](mailto:rowood@waitrose.com) or by telephone to 01226 764092 (Sheffield Branch Secretary) or 0114 2353263 (Pam Hodgson, Beauchief Abbey Committee).

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**To receive a Membership Application Form and more details, please contact the office or download off our website, details below.**

Mrs Elizabeth Lloyd, General Secretary, RSSG, P.O. BOX 397, LOUGHTON, IG10 9GN

Telephone: 020 3225 5011 – Email: [info@royalsocietyofstgeorge.com](mailto:info@royalsocietyofstgeorge.com) - Website: [www.rssg.org.uk](http://www.rssg.org.uk)

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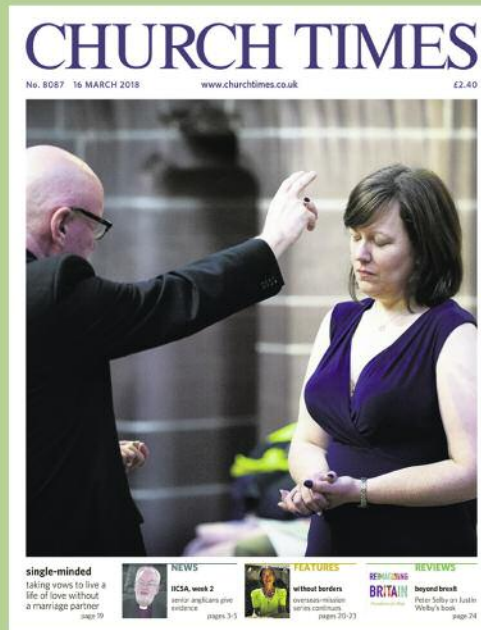
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