


**Lent 2016**

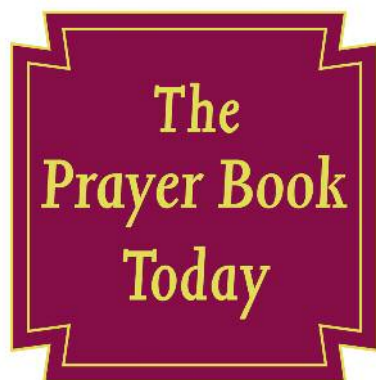
**The  
Prayer Book  
Today**

ISSN: 2059-9528

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- ✠ **Ash Wednesday Prayer Book Style**
  - ✠ **A Prayer Book Novel**
  - ✠ **New Roads by Ancient Ways**

**The Magazine of the Prayer Book Society**





**Issue No. 1 · Lent 2016**  
**ISSN: 2059-9528**

## **The Prayer Book Today**

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Produced & printed by SS Media Ltd

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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.

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Cover image:

The pulpit, Fotheringhay

Photography:

Simon Cotton

The deadline for contributions for the next issue is:

**Friday, 29th April**  
(preferably typed or electronically submitted)

Publication date:

**Friday, 10th June**

**If you are interested in becoming a member of the Prayer Book Society, please visit our website or contact the office at Copyhold Farm for an application form.**

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## Annual Conference 2016

Next year we shall be returning to Girton College, Cambridge, from **Thursday, 8th to Saturday, 10th September 2016**. The theme will be 'The Book of Common Prayer: A book for mission today'. We are delighted to announce that our keynote speaker will be Lord Williams of Oystermouth, Master of Magdalene College, Cambridge and sometime Archbishop of Canterbury. The other speakers will be the Revd Dr Cally Hammond, Dean of Gonville & Caius College, Cambridge; the Revd Nick Bundock, Vicar of St James & Emmanuel, Didsbury; the Revd Dr Lee Gatiss, Director of Church Society; and the Rt Revd Graeme Knowles, former Bishop of Sodor & Man and former Dean of St Paul's.

## Cranmer Awards Finals 2016

The Cranmer Awards Finals will be held on **Saturday, 27th February 2016** at The Old Palace, Deansway, Worcester WR1 2JE, adjacent to Worcester Cathedral. The prizes will be presented by the Bishop of Worcester.

The approximate timetable for the day is as follows:

10.30 a.m.	Coffee
11.00 a.m.	Competition begins
2.00 p.m.	Presentation of prizes
3.00 p.m.	Finish

All members and friends of the Society are warmly invited to attend.

## Annual Peter Toon Memorial Lecture

The annual Peter Toon Memorial Lecture will be held at Wycliffe Hall, Oxford on Tuesday, 10th May.

- 4.00 p.m. BCP Evensong (with visiting preacher)
- 5.00 p.m. Tea
- 5.30 p.m. Lecture by the Revd Dr Andrew Atherstone, Tutor in History and Doctrine, Wycliffe Hall: 'Bishop J. C. Ryle as Historian: Reformers, Puritans, Evangelicals and the Anglican Future'
- 6.30 p.m. End
- All welcome.

As Research Librarian at Latimer House, Oxford, in the 1970s, Peter Toon published two books on Bishop Ryle (1816-1900), the 200th anniversary of whose birth is on 10th May this year. This year's lecture will be delivered by Andrew Atherstone, Research Fellow at the Latimer Trust (successor to Latimer House) and tutor at Wycliffe Hall. Andrew's books include *Archbishop Justin Welby: Risk-taker and Reconciler* (DLT, 2014) and *Evangelicalism and the Church of England in the Twentieth Century* (2014, as co-editor).

For further information, please contact [events@wycliffe.ox.ac.uk](mailto:events@wycliffe.ox.ac.uk) or telephone 01865 274200.

## A new name for this magazine

We are pleased to introduce the first issue of *The Prayer Book Today*—the new name for the former *PBS Journal*.

We believe that the new name better emphasises the present-day focus of the Prayer Book Society, and will help to reduce possible confusion with our other 'journal', *Faith & Worship*.

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# A means of spiritual formation for today

Andrew Braddock

For many people today, the Book of Common Prayer is, at best, part of our heritage: something from our past with little immediate connection to today. If people are acquainted with it at all, it is primarily through early Sunday morning Communion or through Evensong. The vast majority of Anglican worshippers never use it. The Prayer Book has become a closed book. And that means the Church of England risks losing touch with one of the foundations of Anglican spirituality. For the Prayer Book was never intended to be simply a book of services. Instead the Prayer Book is concerned with our spiritual formation as disciples of Jesus Christ.

That's why the Prayer Book makes provision for how Scripture is to be read. That's why the exhortations on the proper preparation for Holy Communion place stress on being reconciled one with another. That's why it provides a Catechism, the means whereby the Christian faith was taught and handed on from generation to generation. That's why the Prayer Book offers prayers for critical moments in our lives—from the safe delivery of a baby to preparation for death. That's why it gives guidance on the giving of alms and the care of the poor. The Book of Common Prayer is not simply a collection of liturgies: it is a guide to the spiritual life. If we are to rediscover and draw on this heritage in ways that are relevant for today, we need to be clear about the role that the Prayer Book has played in giving form and expression to Anglican spirituality in the past.

There is teaching on how we should pray and the giving of the Lord's Prayer as a model for all our praying. There is teaching on how we are to care for the poor and serve one another. There is teaching on placing our trust in God and on our call to be people of reconciliation. Matthew reminds us that Jesus calls us to be his followers in all aspects of our lives, working for the coming of God's kingdom, 'in earth as it is in heaven'.

It is that vision which inspired the Book of Common Prayer, for Cranmer and his heirs grasped that spirituality is not simply about prayer. Rather, Christian spirituality is about living lives orientated towards God, not as an escape from the world, but in order that we may live more fully and authentically in the world. It is in this sense that the Prayer Book is concerned with our spiritual formation, and with

giving it form and substance.

What, then, are the hallmarks of Prayer Book spirituality? Let me offer three themes: exploration, transformation and reconciliation.

First, exploration; the Prayer Book places great stress on exploring the meaning of our worship and our faith. The opening sections of morning and evening prayer are the classic example of this. 'Dearly beloved, the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness', the introduction famously begins, setting out why we are being invited to make confession of our sins. But it then moves on to explain what else will happen in the service, inviting us to set forth God's praise, hear God's holy word and to pray for the needs of body and soul.

This emphasis on instruction and explanation runs throughout the Prayer Book, most notably in the Catechism. It underlines that Anglican spirituality is built on exploring and handing on the faith, it sets value on faith seeking understanding, and on intelligent and informed discipleship. As the concluding part of the baptism service for those 'of riper years' puts it: 'We yield thee humble thanks, O heavenly Father that thou hast vouchsafed to call us to a knowledge of thy grace, and faith in thee; increase this knowledge and confirm this faith in us evermore.' Prayer Book spirituality commits us to go on exploring the riches of our faith.

Secondly, transformation; the Prayer Book has often been criticised for placing too much emphasis on confession—how many sins can one person commit between morning and evening prayer? But that misses the point. The real concern of the Prayer Book is with what the monastic tradition calls 'conversion of life'—a constant turning and returning to God. The Prayer Book is concerned with our interior transformation as we deepen our relationship with God and then live that out in bringing transformation to the world.

The pattern of daily confession and self-examination is one of the spiritual tools for this interior transformation, but so too is the Prayer Book's emphasis on soaking ourselves in attentiveness to the Scriptures and the praying of the psalms. Read and used in the context of worship, they are to shape our understanding of ourselves, of

God and of the world, renewing our minds and hearts. This emphasis is beautifully captured in the collect for the nineteenth Sunday after Trinity: 'O God, for as much as without thee, we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts ...'.

The spirituality of the Prayer Book is a spirituality of interior transformation and renewal.

And then the third hallmark: an emphasis on reconciliation. The Victorian theologian F. D. Maurice, in his classic commentary on the Prayer Book, wrote that it expresses, at every turn, the worship of a community: as the opening response at Evensong has reminded us, we pray together: 'O Lord, open thou our lips.' The Prayer Book is a stranger to our own age's emphasis on individualism and the spirituality of 'me'.

Consequently the spirituality of the Prayer Book is concerned with the right ordering of both church and society, with promoting unity, and with what we nowadays call the 'common good'.

That's why, for example, the prayers for rain and for good harvests are there—they arise from a recognition of our mutual dependence on each other and the world. That's why there is a strong emphasis on prayer for The Queen and parliament: good governance and the maintenance of justice matter. That's why the giving of alms in Communion is not to pay for the upkeep of the church, or the vicar's stipend, but is for the relief of the poor: we have duties to each other.

Such prayers and directions give expression to the injunction of Jesus to set our minds on God's kingdom and justice. They remind us that we are called to be not just the Church of England, but a Church for England. The spirituality of the Prayer Book commits us to working for reconciliation and the good of all.

So the Prayer Book embodies three hallmarks of Anglican spirituality: a commitment to exploring the riches of our faith, a commitment to our own interior transformation, and a commitment to the pursuit of reconciliation and the common good. The genius of the Prayer Book is that it gives form and content to this spiritual vision. It recognises that how we pray shapes what we believe, and what we pray and believe shapes how we live.

There is great spiritual wisdom to draw on here. Just as many in the church today are finding inspiration in other patterns of spirituality we inherit from the past, such as the Rule of St Benedict, or the writings of the desert fathers and mothers, or the Ignatian spiritual exercises, so we can also encourage each other, and those who know little or nothing of

the Prayer Book itself, to discover afresh the well-springs of Anglican spirituality in ways that speak to our age.

This article is based on a sermon preached at Evensong for the Prayer Book Society at the Parish Church of St John Baptist, Cirencester on Sunday, 20th September 2015. The Revd Canon Dr Andrew Braddock is Director of Mission and Ministry for the Diocese of Gloucester and a Residentiary Canon of Gloucester Cathedral. His book, *The Role of the Book of Common Prayer in the Formation of Modern Anglican Church Identity* (2010), is published by the Edwin Mellen Press.



## Welcome to our new North-East Regional Trustee

The Board of Trustees is delighted to announce the co-option of **the Revd Canon Cyril Roberts** as Regional Trustee for the North-East Region, succeeding the Revd Rob Desics who retired from the post at last September's AGM. Cyril is currently Chairman of the Sheffield Branch of the Prayer Book Society, which he was instrumental in bringing back to life after a long period of inactivity.

Following a short spell as a maths teacher in Cheshire and an academic career at Leeds University, Cyril left to pursue ordination training at St Deiniol's Library, now the Gladstone Memorial Library, in Hawarden, North Wales. He was ordained in 1984 and served as curate in Maltby—at that time a mining community—during the miners' strike. He then moved to a rural parish of five churches on the northern boundary of the diocese (which was quite rare in those days), where he stayed for twenty-six years until his retirement. Prior to his retirement, he served as Area Dean and was made an Honorary Canon of Sheffield. He now has permission to officiate in both Sheffield and York, and lives in the Diocese of York.



# The Prayer Book and the Roman Catholic Church

David Stafford

I am a former Church of England Priest who, for doctrinal reasons, entered the Catholic Church as a member of the Ordinariate (established for former Anglicans in 2009). Throughout my life I treasured the Book of Common Prayer and was a member of the Prayer Book Society. Since I am now a Catholic I remain as an Associate Member, particularly since the Ordinariate Use of Liturgy is based on traditional Anglican prayer books from around the world. The Congregation of the Doctrine for the Faith requires the clergy and people of the Ordinariate to 'maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate as a treasure to be shared' (*Apostolic Constitution Anglicanorum Coetibus*, Article III). This, I believe, is an important development in the history of Anglicanism and a recognition by the Universal Church of the importance of the Book of Common Prayer Book(s) and the noble language of classical English.

The Ordinariate Use is unique since this is the first time, as far as I am aware, that the Congregation of the Doctrine of the Faith has approved a liturgy that has taken prayers and shape from another denomination. But it is important to recognise that the Ordinariate Use is a thoroughly Catholic Rite. Simply put, the compilers of the Ordinariate Use took the shape of Thomas Cranmer's 1549 Rite for the Church of England and catholicised it.

However, further consequences of history have also made their mark on the Ordinariate Use. At this point it is important to note that the *Apostolic Constitution, Anglicanorum Coetibus*, does not refer to the liturgical traditions of the Church of England but to the 'liturgical traditions of the Anglican Communion'. This includes the rites favoured by Anglo-Catholics in this land such as the English Missal and the Anglican Missal but also rites used by the British Colonies throughout the world.

The influence of the Episcopal rites used in the USA have particular importance. After the independence of the Thirteen Colonies, the Scottish Episcopal Church took the step of consecrating Samuel Seabury at Aberdeen in 1784 as the first Anglican Bishop of the United States of America.

In this way, it can be said that the Episcopal Church in the United States owes much of its origins to the Scottish Episcopal Church. As a result of the liturgical reforms during the second half of the twentieth century, traditionalists produced the American edition of the Anglican Missal that followed closely the English Missal, with the exception that it included three Canons, namely the American Canon, the Canon of 1549, and the Gregorian Canon said to be based on the Canon brought by Saint Augustine to England. Whatever its origin, the Gregorian Canon is central to the Ordinariate Use, and reflects the ancient tradition of the Catholic Church.

The Ordinariate Use with its Occasional Services and Customary of Daily Prayer brings the richness of its Anglican traditions to the diversity of the Universal Catholic Church. The experience of the past, on which the Ordinariate Use draws its ethos, can help question the present and inform the future. Its contribution to the Catholic Church is invaluable.

Fr David Stafford is a member of  
The Sheffield Ordinariate Group.

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# Beginning Lent, Prayer Book Style

David Fuller

In a seldom visited part of the Prayer Book is found ‘A Commination’ with the sub-title of ‘Or Denouncing of God’s Anger and Judgement against Sinners’. It has, further, a sub-sub-title, ‘With Certain Prayers to be used on the First Day of Lent and at certain other times, as the Ordinary shall appoint’. It is interesting to record that in The First English Prayer Book (of 1549) Thomas Cranmer called his service, ‘The First Date of Lente, commonly called Ashe-Wednisdaye’, or in some editions, ‘A declaration of scripture, with certein prayers to bee used the firste daye of Lent, commonlye called Ash-wednesdaie’. In the 1552 revision the title became ‘A Commination agaynste Synners, with Certayne Prayers to be used dyvers tymes of the yere’. In this more ‘Protestant’ version of the Prayer Book all reference to Ash Wednesday, with its inclusion of Romish practices like The Imposition of Ashes, was quietly erased.

The first rubric in the 1662 version requires that, ‘After Morning Prayer, the Litany ended, according to the accustomed manner, The Priest shall, in the Reading Pew or the Pulpit, say ...’. The Church’s current preference for celebrations of the Holy Communion on almost all ‘special’ occasions means that the addition of the Commination Service after morning or evening prayer has become an even rarer event.

First, the title: one definition of Commination is ‘the action of threatening divine vengeance’ (Oxford English Dictionary), or, to put it in Prayer Book words, ‘The Denouncing of God’s Anger and Judgement against Sinners’. There is in the human mind a degree of discomfort in thinking of an angry God, yet all down the centuries of recorded scripture God has overtly declared his anger, especially against his Chosen People for their sin in their abandonment of his laws. Prophet after prophet in Old Testament times railed against the Jews for their sins. God’s anger or wrath at sin and sinners is mentioned around 600 times in the Bible. God is uniquely holy and thus cannot abide sin; he loathes the very idea of it, so, in the eyes of God, we are all sinners and we all deserve judgement. As St Paul succinctly put it, ‘The wages of sin is death’ (Rom 6:23).

Ash Wednesday sees the beginning of the penitential season of Lent, the 40 days that take us

through the Passion, Trials and Crucifixion of Jesus Christ, and lead us, in a right frame of mind, to celebrate the glories of the Resurrection. The Commination Service taught Christians to beat their breasts and remind themselves of the significance of God’s anger in their lives. The service begins with a short prayer in which those present are reminded that they stand in direct lineage of the Primitive Church in which notorious sinners were ‘put to open penance and punished in this world’. The wish is clearly made that such a discipline should be restored but, in the meantime, we should remind ourselves of God’s curses against impenitent sinners. There follows a list of some nine ‘cursings’, essentially taken from the twenty-seventh chapter of the Book called Deuteronomy, which, to each, the congregation ‘shall answer Amen’. The author of Deuteronomy identified twelve causes of God’s anger but Cranmer introduced a number of variations to the Biblical text. The first Deuteronomist curse is against ‘the man that maketh any graven or molten image ... and putteth it in a secret place’ (KJV). Cranmer wrote, ‘Cursed is the man that maketh any carved or molten image, to worship it.’ The second Commandment, given to Moses on Mount Sinai, ‘Thou shalt not make to thyself any graven image ...’ is tempered with the words, ‘Thou shalt not bow down to them nor worship them ...’ (in the language of the Prayer Book Decalogue). It was clear that the making of images *per se* was not considered sinful; God, at various times and in sundry places, demanded the creation of images. We only have to think, for example, of the gold-coated, graven images of cherubim with outstretched wings that stood guard over the Ark of the Covenant, both in the Tabernacle (Ex 37:9) and in Solomon’s Temple (1 Kings 6:23) or the Temple doors, made of juniper wood, into which were carved cherubim, palm trees and open flowers (1 Kings 6:35). The author of Deuteronomy included four separate curses on those who had illicit sexual relations (lieth with) ‘his father’s wife; any manner of beast; sister; daughter of his father or mother; and mother-in-law’. Cranmer wrapped this up in one curse—‘he that lieth with his neighbour’s wife’. In conclusion, Cranmer compounded all manner of disparate sinners in one final curse—‘the unmerciful, fornicators and

adulterers, covetous persons, idolaters, slanderers, drunkards and extortioners'; a sort of catch-all catalogue of wrong-doing.

There follows what is surely the longest prayer in the Prayer Book, comprising just short of 800 words. Long it may be but it includes no fewer than twenty Biblical references, ranging from Isaiah and Ezekiel, through the Psalms to the Evangelists and St Paul. It is a positive tour de force.

Psalms 51 comes next, to be said by priest and people kneeling. Artur Weiser stated that, of the seven penitential Psalms (the others are Psalms 6, 32, 38, 102, 130 and 143), this is the most important. He wrote, 'It demonstrates the essence of true penitence. Here with inflexible earnestness the uttermost depth of sin is grasped and the way is shown that leads to forgiveness and true communion with God.'

The Lord's Prayer follows, with a small set of versicles and responses. The order ends with two collects said by the priest and a concluding prayer to be rehearsed by priest and people. In reference to this last element, the 1549 version has a short rubric, 'Then shal this antheume be sayed or song.' The 1662 service concludes with the opening and closing verses of the Aaronic Blessing (Numbers 6:24 & 26), although used in the second-person format.

The current practice in the Church of England, when there is a service of any kind on Ash Wednesday, is to celebrate the Holy Communion. Increasingly this includes The Imposition of Ashes

with ash obtained from the burning of the previous year's palm crosses. We should therefore ask whether the Communion Service has any modern relevance. The Old Testament contains many references to ash and dust, in connection with penitence, from Joshua through to Jonah. God's curse on Adam with the words, 'For dust thou art, and unto dust shalt thou return' (Genesis 3:19), has been taken to be a reminder of human mortality.

I think the time has come for the Church to reintroduce the Communion Service on Ash Wednesday, but, to allay modern sensitivities about cursing, this section could be omitted (rather as the Exhortations have been dropped from the Holy Communion service). This slightly amended Communion Service could perhaps follow Holy Communion, instead of Mattins and The Litany which the Prayer Book rubric suggests. A liturgy combining fine Cranmerian prose with the ancient practice of the Imposition of Ashes would enable the Church to stay faithful to its Catholic and Protestant roots and remind worshippers of their mortality, their need for repentance and the possibility of Divine retribution, for we surely are dust and to dust we shall inevitably return.

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

## New Press Officer Appointed

Bristol PR consultant Tim Stanley has been appointed by the Prayer Book Society to raise its profile in the press.

Tim, whose experience spans work for national and international clients in a wide range of commercial, industrial, professional, consumer and charitable organisations, is a confirmed member of the Church of England, a former server and chorister, and a member of the Prayer Book Society.

He has undertaken PR work for several churches in his home city, including being involved in the formation and launch of Bristol Cathedral Trust (established to raise money to maintain the fabric of the building), and now serving as its Vice-Chairman.

In 2012, to help Bristol celebrate the 350th anniversary of the 1662 Book of Common Prayer, Tim proposed and publicised a re-enactment of the historic 1543 procession from Christ Church City to nearby St Mary Redcliffe Church when Thomas Cranmer's original Litany in English—the basis of the one now found in the Book of Common Prayer—was sung for the first time.

Tim can be contacted at: [tim@timstanleypr.co.uk](mailto:tim@timstanleypr.co.uk) or on 0117 9625658.



Tim Stanley



# The Future of Parsonages and Prayer Books

Anthony Jennings

Save Our Parsonages (SOP) celebrated its twentieth anniversary as a membership organisation last year; that's twenty years of supporting its members in the parishes in the fight to retain their traditional parsonages. These fine houses have been at the heart of Church and community life for hundreds of years. So has the Book of Common Prayer. Both speak of tradition. Both of my own last two London parishes, St Matthew's Ealing Common and St Giles in the West End, combine an old parsonage with the Book of Common Prayer.

But is there a stronger link between the two? Prudence Dailey noted that 'old parsonages were/are used as gathering places for parishioners in a way that modern vicarages are generally not designed to be'. Are parishes that have kept their old parsonage for their community more likely to have kept the BCP? Is there a relationship between the traditional parsonage and traditional worship? Well, if there is, it does not seem to have been researched. The first thing I did for this article was contact Leslie Francis, who has been involved in many statistical surveys for the Rural Theology Association, but in 'The Parsonage Today' in 1992 he had not asked questions about liturgical preferences. He thought it would be timely to do one, perhaps in association with the Prayer Book Society, to explore that connection, which our own surveys have not covered either.

SOP has its AGM at a fine traditional parsonage every year, and also an annual event consisting of a visit to two or three traditional parsonages in different parts of the country which are still at the hub of the local community. The evidence from these at least suggests a link. First, AGM venues. Dedham, with its Regency vicarage, has BCP services three times a month, at Communion, Mattins and Evensong. At St Barnabas Walthamstow, there is a Bible study in the fine Arts and Crafts vicarage by R. D. Caroe. Parishioners at Commondale in the benefice served by the early Victorian Danby vicarage have a strong preference for the BCP—four services for November/December 2015, and one evening service at the vicarage itself. Our 2014 AGM was at the fine Gothic Sherborne vicarage, and the abbey and its sister churches have regular BCP services.

Our 2015 AGM was at Georgian Towcester, with at least one regular BCP service a month in the benefice, advertised as 'a warm and friendly Holy Communion in traditional (BCP) language'. As to our recent parsonage tours, St Mary's Hadleigh, with its marvellous ancient Deanery, has regular BCP services. On our 2014 tour of Northamptonshire we visited the Georgian Rectory at Polebrook, where the benefice consists of seven parishes, of which three regularly hold BCP services. We visited the Devizes area last August, and Market Lavington, with its Georgian vicarage, has a BCP Communion Service once a month; in nearby Potterne the BCP is also used, while the regular mid-week service is held in the Georgian vicarage itself.

Our research of the various benefices we have supported also suggests that it is often not just the vicar's preference that prevails as the strongly felt preference of individual parishes for BCP services over the various other kinds on offer, but that those parishes also favour a traditional parsonage. Hook Norton benefice in Oxfordshire seems somewhat unusual in that every one of the four churches that comprise it puts on a BCP service, but the Rector there, despite being billeted in a modern vicarage, is a member of the PBS and greatly values the known structure and beautiful language that a Prayer Book service can offer.

The connection between the BCP and the traditional parsonage can, of course, be seen in a historical light. Eminent Anglican writers, from Hooker and Sterne to Kingsley and Kilvert, mostly inhabited houses that were already old at the time, and this perhaps led to a later unfortunate association between the BCP and the past in the minds of latter-day diocesan officials. This antipathy to tradition and thus to the BCP continues in some quarters of the Church today, reflected in the diocesan idea that an old house is somehow no longer relevant because it speaks of history, as if the Church should turn its back on the past. Church officials, in their wish to be seen as modern and forward-looking, tend to see old buildings as a burden rather than a blessing. Yet the congregations that are growing the fastest tell us they are actively seeking out large traditional houses. The diocesan attitude puts them out of step with the



Towcester

widespread and growing understanding of the importance of our past to our future, reflected nationally in the huge growth in heritage tourism. The same could surely be said of their approach to the BCP.

'Lord, I have loved the habitation of thy house ...' (Psalm 26:8). The 'house' is symbolised by the church building but extends to the daily routine of the Christian life and the environment within which it is exercised: the household and family, friends and colleagues, the Christian life, and the wider Church. The BCP is both a manual of domestic spirituality and the rule of public worship. Together with the Bible it provides a complete routine of prayer for everyday life. A good parsonage is similarly versatile, being both a refuge and a place of welcome; secluded and accessible, quiet yet near church and people, large but friendly, solid but unfortified, flexible for family life, private study, prayer and parochial activities, often all going on at once.

The Church is not bricks and mortar, and you do not need to pray in Tudor English. But it is plainly silly to throw away such priceless possessions as have come down to us, as though we shall be better off without them.

Both are tools for building faith. The Book of Common Prayer concisely and directly guides us into the ways of Christ. Everything needed by worshippers is included within it; to comfort and

sustain in a way that life lived without a prayer book does not. A parsonage complements life lived prayerfully. It is an anchor point in a community where a spiritual leader can be found, and where fellow believers gather to strengthen those in difficulty in practical ways. A parsonage large enough for both the parson's family and parish needs is an invaluable resource for an active church.

Prayer Book and Parsonage must also both be properly maintained. One without the other means a weakened and rudderless structure, as we can witness in so many places today, that ultimately leads to loss of Church in all senses of the word.

*Anthony Jennings is Director of Save Our Parsonages.*

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# The Glory of the Word: Pulpits

Simon Cotton



The earliest reference to pulpits in the Bible is Nehemiah 8:4:

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

This pulpit must have been on the generous side.

Pulpits were quite common in churches before the Reformation. In areas rich in stone, like the Cotswolds, Devon and Somerset, that is the material used; elsewhere wood was used for them. There are some 60 stone pulpits surviving from before the Reformation and I have used examples from Gloucestershire and Oxfordshire to illustrate them.



Combe church in Oxfordshire was reconstructed on its present site in 1395. The pulpit (1) is built into the wall, so it presumably dates from then. There is a cluster of them in the region of Cirencester. One of the finest, dating from c.1480, is at North Cerney (2: Glos.), carved from one block of stone. The rather taller one at Chedworth (3) similarly features crocketed finials on the panels, as does that at Northleach (4). In contrast, that at Ampney Crucis (5) has the panels split in two and bearing very simple tracery designs, whilst the example at Turkdean (6) has been very scraped and restored.

But there are also wooden pulpits from that time, like that at Wootten Wawen (7: Warks.). We are so used to seeing plain and scraped wood in our churches that it is easy to forget how much of the interior would have been painted in vibrant colours before the Reformation made



whitewash *de rigueur*. In its twentieth-century restoration, the fifteenth-century wooden pulpit at Fotheringhay (8: Northants.) received a vivid polychrome finish, using colours like red and green that were popular in the late Middle Ages. The sounding board is original, part of an integrated design. This pulpit bears the arms of King Edward IV (1461-1483). You can see traces of the original paint on the examples at South Creak (9: Norfolk) and Westhorpe (10: Suffolk). The pulpit at Horsham St Faith



(Norfolk) retains much of its original colour, with panels painted with the figures of saints (11) and also including a kneeling donor figure (12). It is dated 1480. We can estimate the date of the pulpit at South Creak to 1420-1430 by a singular episode: in 1429, a South Creak man named William Colyn was accused of being a Lollard on the grounds that, when asked to contribute towards painting images in the parish church, he replied that he would rather give 12d towards burning them rather than painting them, giving a very probable date for refurbishing the church. A slightly earlier date for the pulpit at Westhorpe is indicated by the 1419 will of Dame Elizabeth Elmham, in which she asked that the



chapel of St James, the two aisles and the tower be completed at her expense. She also gave £40 for casting the bells. Other evidence indicates that the chapels near the pulpit were in use by then.

Probably the finest East Anglian pulpit of that time is that at Burlingham St Edmund (13: Norfolk), which retains alternate panels coloured red and green, covered with stars and flowers, like many screens of the time, as well as the inscription 'Internatos mulierum non surrexit maior Johanne Baptista' (Luke 7:28). Subsequently it was provided



with a Jacobean backboard and canopy. The splendid wine-glass pulpit at Salle (14: Norfolk) probably dates from the first half of the fifteenth century, when the church was constructed, but in 1611 it was provided with backboard and canopy, plus other desks, to turn it into a three-decker. Things were indeed changing.

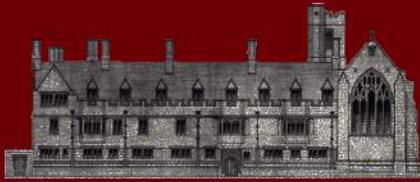
Dr Simon Cotton teaches Chemistry at Birmingham University and writes monthly articles on church architecture for New Directions.





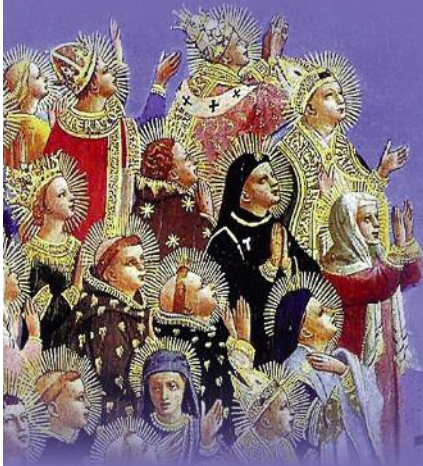






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# Remembering Arthur Crothers Capey

Anthony Kilmister

Those who remember Arthur Capey's trenchant editorials in *Faith & Worship* (and many who don't) will have been sorry to learn of his death in Macclesfield Hospital on 31st August 2015. He had lived in Wilmslow, Cheshire for 42 years. Before that he had lived in a variety of locations dating back to his birth as a Methodist minister's son in Bishop Auckland in November 1931. Arthur was a great character and a staunch Church of England traditionalist.

His command of English language was superb and his dislike of modernism was all too evident. With the Summer 2002 issue, the time came for him to relinquish his editorship. He had been sixteen years in the saddle and to his friends he had called *F & W* 'The Warship'. He wrote: 'With this issue I close down my 1954 Imperial Portable and wish the next editor—one who is computer-literate—good luck, in the Name of the Lord.'

Arthur also contributed a fairly regular column by an imaginary writer called 'Rita Pimple' in which such characters as the perpetual curate Mr B.C.P. Approx, dear Father Gorgonzola (the pleasantly high visiting preacher), Miz (or Muz) Meretricia and 'Celia Crumpet' often appeared. Their approach was usually heralded by the clicking of the garden gate—or the latch of a door—with such characters being fresh from paying peculiar honours to the King. But most of *The Warship's* thought-provoking articles were more obviously erudite and were contributed by top-flight writers from the *C of E*, together with Arthur himself.

Arthur's funeral on 11th September took place at St Wilfrid's, Mobberley, where another former editor of *Faith & Worship* (the late Fr Francis Moss) had once been Rector. I read a Lesson and was accompanied by Neil Inkley of Blackburn diocese, Elizabeth Baldwin of Chester diocese and by Christopher Kemp, the writer of frequent *F & W* articles, and Sandra his wife,



Anthony Kilmister (left) presents Irene Thomas to Princess Alexandra. Also shown are A. C. Capey and C. H. Sisson during a past Cranmer Awards ceremony

together with many relatives and friends, foremost among these being Arthur's daughter Alison and son Nick. Sadly the date of the funeral clashed with the PBS Conference which was taking place at the same time.

After enlisting for National Service in the RAF in 1950 Arthur went up to Cambridge in 1952 to read English at St Catharine's College and became captivated upon visiting 'Little St Mary's' by its incense-filled atmosphere and indeed the language and liturgy of the Church of England. He remained loyal to its traditions ever after. His career in teaching at both university and school level was not just varied but the opening to an extremely happy married life of 34 years' duration with Nancy, the then School Nurse. Their wedding in August 1964 was followed by the birth in June 1965 of daughter Alison and in January 1969 by son Nick. Nancy died in 1998.

And now, with his favourite episode of *Dad's Army* in mind (which he always watched with a large glass of gin in hand), we can reflect on that episode's title, *All is safely gathered in*. This was made all the more poignant as we arrived in church for the funeral to 'Who do you think you are kidding, Mr Hitler?' played on the organ by Arthur's brother Mike.

Anthony Kilmister, OBE is a founder member and Vice-President of the Prayer Book Society.



# Co-ordinator's column

John Service

Since 1st October I have been employed full time as Churches and Ministry Co-ordinator. My job description consists largely of liaison between PBS Clergy (including ordinands) and PBS places of worship (including Corporate Members). I report to the Board and to the new Churches and Ministry Sub-committee whose chairman, the Revd David Harris, Trustee, is my line manager.

- 622 new ordinands have received copies of the BCP and *Using the Book of Common Prayer* by Paul Thomas. I have to contact each of the twenty-two theological colleges on average four times during the summer to obtain their individual requirements. In the past the Society was not able to do this and the distribution was not so effective.
- An average of 43 clergy vacancies with BCP usage have been identified and circulated to the 94 BCP clergy on the Society's database each month. Of these an average of six per month are drawn to my attention by PBS members—please keep them coming!
- Filming was completed on BCP Services to be posted on the internet via YouTube, the PBS website and the Church of England website to instruct clergy on best practice. This project has taken four years to reach fruition.
- I have personally visited the following theological colleges: St Mellitus, Cuddesdon, Wycliffe Hall and St Stephen's House. I hope to visit a good number of other colleges, including Mirfield, Westcott House and Ridley Hall, during 2016.
- Corporate membership of the Prayer Book Society now stands at 59 Parochial Church Councils.
- Complimentary membership of the Society has been taken up by 59 ordinands for the duration of their training. Of a similar number who finished training in 2014, six have become paid-up members, which means that another six benefices will have a Prayer Book Society incumbent.

There are currently three major projects I am organising and working on this year:



- Guards Chapel, London visit on Sunday, 22nd May. Attendance at BCP Mattins followed by reception. Details are included on a flyer enclosed with this issue of *The Prayer Book Today*. This attracted 97 members in 2013 and is an important link between the Society and the Military.
- Old Wine Project for ordinands—'No man also having drunk old wine straight way desireth new: for he saith, The old is better' (Luke 5:39). This is an evening reception and panel presentation and question and answer session with prominent Oxford, PBS-sympathetic clergy. The sole purpose is to demonstrate the practical and very relevant resources contained in the Book of Common Prayer for use by parish clergy. The three Oxford theological colleges are the largest single grouping in the country and this pilot project will build on the relationship the Society already has with the Colleges. It will also build on the free gifts of BCPs and *Using the Book of Common Prayer* on to a practical stage.
- Licensed Lay Readers have not been targeted by the PBS hitherto, owing to a lack of manpower. I now have the hours to organise a pilot project to address this situation. This is planned to take place in London in October 2016. It will consist of a Day Conference for Readers to encourage and instruct them in those services from the BCP which they are licensed to conduct. Much will be learnt from this first initiative to Readers by the Society.



# 'Royal Oak' Remembered: A Prayer Book Connection

Richard Hoyal

It was barely six weeks into the Second World War when, in the early hours of 14th October 1939, the British battleship HMS Royal Oak was torpedoed by an undetected German U-boat as she lay at anchor in the waters of Scapa Flow, within the Orkney Islands. It was a catastrophic hit. The ship sank in minutes, claiming 834 lives and leaving the remaining 400 crew members to face a terrifying struggle for survival in the freezing waters.

One of the survivors was Kenneth Toop. He died in May last year, at the age of 91, in the town where he was born and brought up, Basingstoke in Hampshire. His passing leaves just a single living survivor of the sinking of HMS Royal Oak.

Before the war, at fifteen, he had enlisted for fifteen years' service in the Royal Navy. When the Royal Oak went down Toop was still only sixteen. 'Nothing,' he recalled later, 'prepares one for the oil-fuel-covered winter coldness of Scapa Flow ... There was a lot of fear—everyone was drowning.' Miraculously, he managed to find a catamaran from the ship and clamber on, floating helplessly until eventually picked.

Following treatment in Thurso, on mainland Scotland, survivors were sent by train to Portsmouth. After just ten days survivors' leave, Toop joined the cruiser HMS Manchester—shortly to leave for Scapa to spend the winter in Icelandic waters and on Northern Patrol until the Norwegian campaign started.

Following his time in the Manchester (also sunk during the conflict) Toop transferred to HMS Ceylon, a cruiser that served in the Atlantic and the Pacific during the war. This took him as far as Korea, Japan and America. It was while home on leave, aged 23, that he met his future wife, Lilian. The attraction was instant, and they married six weeks later, with the new groom having seven years of his fifteen-year service still to complete. They were to be together for 68 years.

On leaving the Navy he joined the Southern Electricity Board as a linesman, rising to become foreman on the live line team. Following twenty-eight years with the SEB, in retirement he was active in voluntary work, driving a minibus for Age Concern and for several years serving on the community health council.

Always a religious man, Toop's experience of the Royal Oak tragedy affected him deeply. He got on with life robustly, attending to whatever duties and demands presented themselves, but he never lost his acute awareness of having survived when so many others perished. This was a significant factor in his faith as a loyal churchman, and one greatly attached to the power and beauty of Prayer Book worship.

Unsurprisingly, he became increasingly involved with the Royal Oak Association, serving as its secretary for fifteen years and taking part in the Association's annual pilgrimage to Orkney to mark the anniversary of the sinking.

In addition, he contributed hugely to the arrangements for the Association's yearly Memorial Service at the naval chapel at Whale Island, Portsmouth. This moving observance is one which the writer has had the privilege of attending. The Prayer-Book style service, restrained but powerful, made a deep impression, and it was an honour to be able to meet Mr and Mrs Toop in person afterwards. Very much in accordance with Mr Toop's wishes, the Association has continued to donate a generous proportion of the service collection to the Prayer Book Society.

As Association Secretary, Toop kept in close touch with members and contacts, and not simply by letter. He personally produced striking prayer cards, greetings cards and bookmarks that he regularly sent out for Christmas, Easter and Royal Oak observances. These attractive items (often incorporating BCP texts) have become for many treasured reminders of Royal Oak and of Mr Toop himself.

Toop was also instrumental in the establishment of a Royal Oak memorial garden in Orkney, and in 2012 he arranged for a memorial book to be housed, along with his folded ensign from the ship, in his local church, St Michael's in Basingstoke. The book, a copy of one prepared for the 70th anniversary of the sinking and signed by HRH The Princess Royal, commemorates all those who perished in the tragedy, including one additional name that had previously been omitted.

The disaster marked Toop's whole life—he lost so many friends and comrades, many of them young boys just as he was then. Neither that night nor the memory of those who died ever left him. In 2014 he

was unable to attend the annual Orkney memorial service, the first time for many years that none of the few remaining survivors had been able make the journey. But the victims remained, as ever, in his thoughts. 'All you can do now for your friends who are lost is to think about them,' he said, 'and pray for them and remember them.'

Honourable, courteous, sincere, Toop was quietly remarkable. Many will remember with admiration his commitment to keeping alive powerful and

important memories of the Royal Oak tragedy and all that it has meant—both to those who survived it, and to their friends and families, and to the friends and families of those who did not.

Not least he will also be remembered as a committed churchman of strong Prayer-Book loyalties whose deep faith will have impressed many over the years.

*The Revd Richard Hoyal is a Trustee of the Prayer Book Society.*

## Book Review

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Quentin Letts,  
*The Speaker's Wife,*

Constable,  
hardback and e-book,  
both priced £16.99,  
295 pages,

ISBN: 978-1-47212-200-1 (hardcover),

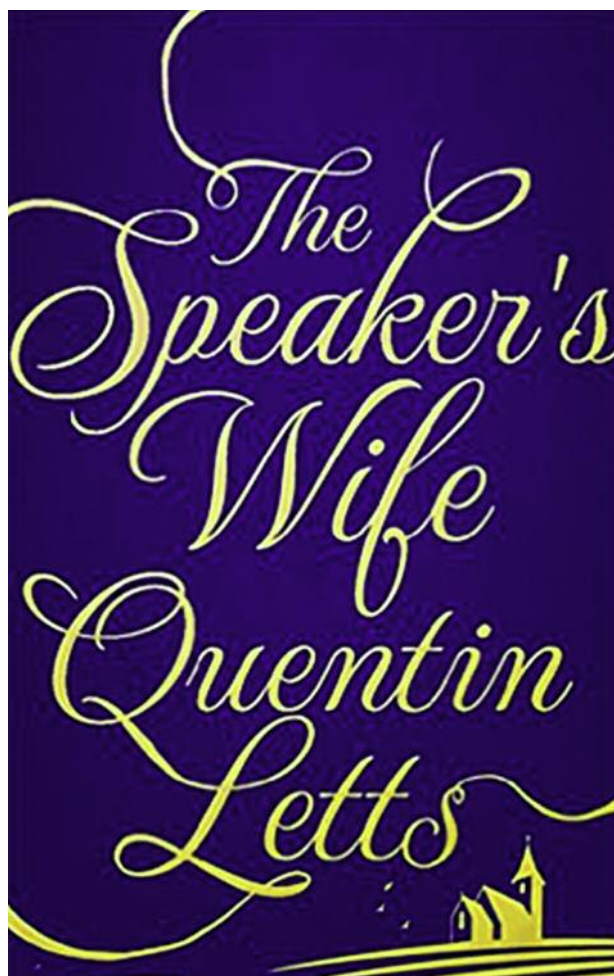
ISBN: 978-1-47212-199-8 (e-book)

Bestselling non-fiction author and journalist Quentin Letts is at his waspish best in his first novel.

The Revd Tom Ross is a firm Book of Common Prayer adherent. His quiet life as Chaplain to the Speaker of the House of Commons is about to be shattered. Pastor Petroc Stone of a central London, evangelical and non-Book of Common Prayer church gives sanctuary to a young man being chased by the police for making an anti-Islamic protest. Politicians rage about the Church of England giving safe haven to a dangerous criminal and Islamists surround the church building, furious at the boy's insult.

Meanwhile, the charismatic, white-maned Don of Doubt, Augustus Dymock, and his secular campaign, the Thought Foundation, are pressuring the Church to sell hundreds of its under-used places of worship.

Letts weaves the power of the Book of Common Prayer throughout the novel and its increasing effect on those hitherto unsympathetic to it. As the stories twist and flow together, Ross finds himself caught up in a world of bribes, violence and political spin and, at high personal cost, he must confront his demons. *The Speaker's Wife* mixes Westminster intrigue with searching depictions of an England which has neglected its beliefs. Deft satire is mixed with moving passages about the human condition and even a fairy-tale love story.



Quentin Letts is a member of the Prayer Book Society, a Hereford Branch committee member and a Deputy Churchwarden. He is a parliamentary sketch writer and theatre critic for the *Daily Mail*. A regular broadcaster, he presents the Radio 4 series 'What's the Point of?' which has included 'What's the Point of the Book of Common Prayer?' and is married to a Herefordshire church organist.

*John Service*

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# Correspondence

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**Dear Sir,**

The following poem was found in the effects of the late Ken Ogglesby. It was given to me at his funeral by his son-in law who is the current churchwarden of Addlethorpe Parish Church in Lincolnshire. Ken was a former churchwarden and composed the poem in the late 1970s in co-operation with Claude Betts, churchwarden of the neighbouring parish of Ingoldmells.

Yours sincerely,

*John Elliot, Tattershall, Lincolnshire*

Tune: 'The Vicar of Bray'

When Books of Common Prayer were rife  
A Tudor tongue no harm meant,  
A loyal Cranmer's man was I  
And so I got preferment.  
And when they gave us Series 1,  
Communion rites amended,  
I loyally gave it a run  
And said 'Why, this is splendid'.

Chorus:

For this is law, that I'll maintain  
Until my dying day, Sir,  
Whatever Series comes to reign  
I'll be the Vicar of Bray, Sir.

The next bombshell was Series 2  
With all its innovations  
And loyally, I made it do  
Despite its limitations.  
I gladly said 'Thy will be done  
on earth' instead of in it  
And promptly turned down Series 1  
All eager to begin it.

Chorus

Now Series 3 has on us burst  
With all its verbal changes.  
And loyal 'Presidents' will thirst  
To sample all its ranges.  
Gone are the words like 'thee' and 'thou',  
We greet our God as 'You', Sir,  
And if you would be with it now  
You'll drop the Series 2, Sir.

Chorus

In '77 comes Series 4,  
Oh please do not be vexed, Sir.  
And verbal juggling galore  
Is what we can expect, Sir.  
Perhaps by then we'll all be taught  
To call the Lord 'Old Chappie'  
And having, thus, reduced to nought  
A reverence, we'll be happy.

Chorus

**Dear Sir,**

The other day I followed a car with registration L1 TRG. I do hope it belongs to a PBS member.

*Michael H Perkins, Solihull*

**Dear Sir,**

I am fortunate to benefit from well-ordered Prayer Book services at the church I attend at Fring here in Norfolk. One tends to assume that the congregation is aware of the work of the Prayer Book Society but I found that this is not the case. Conscious that membership of the Society is diminishing, I was surprised to find that almost no one in the congregation had heard of the Society. I therefore asked the always helpful people at Copyhold Farm for half a dozen leaflets and application forms to be sent to me so that I could invite people to consider taking up membership. I have now distributed the information and hope that at least one membership and one associate membership will result.

Can I suggest that in order to help spread the word all other members who feel able to do so also invite their fellow worshippers to consider taking up membership of the Society. Consider the maths. If, say, 4,000 members each distributed six forms and even 1% of approaches resulted in a new membership, this would provide a real increase to our numbers. I really hope that this pro-active and personal approach will pay dividends and I commend it to you.

Yours faithfully,

*Jane Moth (Mrs), Snettisham, Norfolk*

# News from the Branches

## Chichester East

St Laurence's Church, Catsfield, hosted an Evensong, as it would have been performed in 1815, to mark the bicentenary of the Battle of Waterloo. In those days there was no organ or robed choir, but a village band occupying the west gallery. Along with a choir of both men and women the Catsfield parishioners would have been used to singing their own settings of metrical psalms, canticles and anthems. There is no reason to believe that the Catsfield band was ever anything other than impeccably well-behaved, but many clergy elsewhere did find village bands to be unruly, since they were out of sight up in their gallery. Neither did village bands playing settings for metrical psalms fit in with the growing Victorian desire to see a robed

choir, accompanied by an organ. Consequently west gallery bands were slowly abolished, undermined and marginalised until they were effectively no more. Once the band was gone the galleries were usually pulled down and the musical scores burnt to make sure they could never be revived. The Catsfield scores survived, however, and thanks to the efforts of an enthusiastic group of singers and instrumentalists from Sussex Harmony we revived twelve pieces that would have been familiar in Sussex, as the Napoleonic wars drew to a close.

There were almost 50 singers, along with a band consisting of such instruments as the recorder, clarinet, flute, violin and cello. Most people were dressed in appropriate garb of the period, so we had bonnets, smocks and

cravats galore. The Revd Dr Michael Brydon, who is both the Rector of Catsfield and the local Chairman of the Society, also used the contemporary Waterloo prayers written to be used in conjunction with the Prayer Book. In his sermon he talked about how Sussex had been touched by the Napoleonic wars, meditated upon the Waterloo crucifix from Hougoumont and reminded us how Sir Winston Churchill insisted that his coffin should be transported from Waterloo, so he might have the last laugh at General de Gaulle's expense.

The Branch also met for an Evensong at All Saints Church, Waldron. Benjamin Tyler, the Vice-Chairman, organised a full-blown Choral Evensong with a four-part choir from St Peter's, Bexhill-on-Sea, to mark Royal School of

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Church Music Sunday. The Revd Canon Tim Schofield, the precentor of Chichester Cathedral, was kind enough to come and preach to us on the importance of music.

Our Annual General Meeting was held in Lewes, at St Thomas à Becket. Once again Brother George graciously presided at the Choral Holy Communion for us and the Chairman preached on the importance of the Gloria. We were very grateful to the choir of Waldron Parish Church for leading the singing and to the parishioners of St Thomas's for catering for the lunch.

We also made a modest contribution to the thirty-hour hymnathon in aid of the Friends of Sussex Hospices. Within the beautiful setting of Lancing College Chapel there was the chance, for half an hour, to sing Coverdale's translation of the psalms within the Prayer Book.

Finally, several members of Chichester East were pleased to join with members of Chichester West for the annual Choral Communion at Chichester Cathedral, which was efficiently organised by Valerie Dane.

### Oxford

On Sunday, 6th September 2015, twenty-four PBS members and friends attended the regular BCP Mattins held at All Saints, Farnborough near Wantage. This was at the invitation of Michael and Caroline Todhunter, owners of the Old Rectory there. Michael Todhunter, the Churchwarden, welcomed the party before the service and drew attention to the memorial stained-glass window, commemorating Sir John Betjeman, designed by his friend, John Piper. Reference was also

made to one of his predecessors as Churchwarden and former PBS stalwart, Ivor Bulmer-Thomas, who is buried at the church. Bulmer-Thomas was a minister in the Attlee government and then transferred his affections to the opposition.

The service was conducted by the Rector of the East Downland benefice, the Revd John Toogood, who also preached, while a grandson of Ivor Bulmer-Thomas played the organ. After the service, the congregation enjoyed a sandwich and wine buffet in the churchyard and later made a tour of the celebrated gardens at the Old Rectory, where Betjeman had once resided.

The Branch's annual Advent Carol Service took place on the day before Advent, Saturday, 28th November, at St Michael at the North Gate, Oxford. The service was conducted by the Branch President, the Revd Dr Roger Beckwith, and comprised seven

seasonal hymns, six lessons and six collects from the BCP. Two of the lessons were read by the winners of the recent Branch heats for the Cranmer Awards, Albert McIntosh (Senior) and Isabel Fincham (Junior). The Rector, the Very Revd Bob Wilkes, welcomed the congregation of 35 who later enjoyed an excellent tea including mulled wine. Grateful thanks are due to the Rector and Churchwardens who generously donated the collection taken at the service to Branch funds.

On Sunday, 6th December a service of Evensong was held at St Bartholomew's Chapel, Allnutts Almshouses, Goring Heath, near Reading. The chapel is a corporate member of the society and recently featured in the PBS Journal. All services are from the BCP with readings from the Authorised Version of the Holy Bible. As the Chaplain, the Revd Peter Dewey, was recovering from medical treatment, the service was



conducted by the Branch Chairman Geoffrey Horne in the presence of the Bishop of Dorchester, the Rt Revd Colin Fletcher, who preached on the life and ministry of John the Baptist.

### **Peterborough**

Northampton Heritage Day, Saturday, 12th September: a day given over to the celebrations of the town's history was bright and blustery. The Peterborough Branch of the PBS had been invited to mount a Choral Mattins in St Peter's Church, a Norman church now in the care of the Church Preservation Trust. Sir Nicholas Pevsner describes the building as 'the most interesting Norman Church in the county'. It had started life as the Royal Chapel of Northampton Castle, long since razed to the ground by King Charles II for disobedience in the Civil War. Very extensive Norman (and some Saxon) work remains in this glorious, simple church.

Choral Mattins at 11.00 a.m. was beautifully sung by members of the choir of St Mary the Virgin, Higham Ferrers, under their Director of Music, Tony Edwards, and the officiant and preacher was the Revd Dr David McConkey, a member of the PBS. Some 40 people attended. During the service a number of the Heritage Day participants dropped into the church and sat at the back for a few minutes, some staying to the end to remark on an uplifting experience. This all goes to show that the Prayer Book is alive today in the Diocese of Peterborough.

### **Rochester**

On the evening of 18th November, Rochester Branch held its heat for the Cranmer Awards at The Judd Grammar School, Tonbridge. Twice as many juniors entered as in previous years, and so to fit the competition

comfortably into the evening we ran two junior sections judged by Mrs Shirley Crawford and Mrs Liz Denbigh. Our judge for the seniors was the Revd Canon Chris Stone.

The senior winner for the second year running was Richard Decker, from St Olave's Grammar School. Georgia Cherry, from Bennett Memorial Diocesan School, and Luke Ibbotson, from Judd, tied for second place.

One junior section was won by Victoria Creak, from Trinity School, Sevenoaks, with Caleb Lee of St Olave's second and Benjamin Tunstead of Bennett third.

The other junior winner was Thomas Smith, from Bennett,

with Oliver Marshall and Harvey Warren, both from Judd, in second and third place.

At the end of the evening the winning juniors performed again to all three judges. It was a difficult task to decide between two fine performances, however Victoria Creak was selected as the overall junior winner to go forward to the national final.

Prizes were presented by William Alexander, High Sheriff of Kent. He came in his ceremonial Court Dress, including sword, and told the audience something of the history of his ancient office and its duties today, including his special interest in the rehabilitation of young offenders.



Victoria Creak



The Rochester Branch Heat

He was accompanied by his Chaplain, the Revd Gary Owen, an old boy of Judd School, who commented on how times had changed; instead of coming on the bus, he had arrived by car to a designated parking space. Revd Owen, who is rector of a benefice which includes the PBS corporate member church St Botolph's Lullingstone, stressed how much he values the theology of the Book of Common Prayer.

### Salisbury

The autumn meeting of the Salisbury Branch was held on Saturday, 3rd October 2015 at Silton Village Hall, near Gillingham. The speaker, the Revd Dr Daniel Newman, Assistant Curate at St John's Weymouth, was introduced to the meeting by the Branch Chairman, Mr Michael Rowlandson. The title of the Revd

Dr's well-received address was 'Damned if you do, damned if you don't? Worthy reception of Holy Communion in the Book of Common Prayer.' The address sparked a lively question time.

After the address members took tea before being summoned to Evensong by the church bells of the beautiful St Nicholas Church, Silton. The service was conducted by the Revd Dr Newman by kind permission of the vicar, Canon Bede Cooper. St Nicholas is one of four churches in the Salisbury Branch that is a corporate member, with all its services taken from the Book of Common Prayer.

### Truro

Eighteen members of the Truro Branch of the Prayer Book Society attended its autumn meeting, held in the Phillpotts Library adjacent to Truro Cathedral on Sunday, 20th

September, to hear the Canon Chancellor, the Revd Alan Bashforth, give a talk entitled 'What did Cranmer think he was doing?'

His presentation sought to discover where Thomas Cranmer stood on the Protestant to Catholic scale by looking at the various revisions of the Eucharistic prayers as they appeared in successive versions of the Book of Common Prayer.

Canon Bashforth suggested that Cranmer's views took a particular turn towards Protestantism in 1548 as he became increasingly disenchanted with the concept of 'real presence' during the Eucharist and more inclined to accept the view that it is our state of mind at the time that we receive that is important.

'To eat and drink is to believe in Christ,' said Canon Bashforth.



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**CHARLES STANLEY**



Canon Bashforth in full flow

'There is nothing there until we bring ourselves to remember him and to receive him. Something is going on in you and me and not happening in the bread and wine.'

He suggested that with every revision of the Prayer Book, 'consecration' (of the elements) became of less significance and that 'receptionism' became more and more pronounced. Eventually consecration was removed from the liturgy, only to be restored to some degree in later versions in the years following Cranmer's death.

Canon Bashforth warned his audience not to underestimate the influence of 'history and politics' on Cranmer's thinking. 'People around him set the agenda. Perhaps our conclusion should be that Thomas Cranmer was more Catholic than we give him credit for, but that it was tempered by the political situation around him.'

Having thanked Canon Bashforth for his talk, members enjoyed tea, saffron cake and top-quality biscuits before joining the Truro Cathedral Choir for Choral Evensong for the Eve of St Matthew.

### Wakefield

Wakefield Branch enjoyed a festive celebratory Evensong at St Thomas' Church Heptonstall, an old hilltop village in the Pennines near Hebden Bridge. Sung by the former Branch Secretary and Reader Emeritus Frank McManus, the absolution and the blessing were given by the Chairman,

Philip Reynolds, Vicar of Skelmanthorpe. In his brief address Frank spoke on the text at Revelation 2:5, 'Repent and do the first works', saying we need to recover the faith of the Prayer Book sensibly used. Its 1960s sidelining was a disastrous 'own goal'. One can't give a set of Common Worship volumes to a baby at baptism or a bride at a marriage, so the opportunity to place a fine devotional anthology into stately homes and city 'bedsits' alike has been thrown away. After refreshments served by the helpful local vicar Howard Park, a discussion led by the former National Vice-Chairman Neil Inkley considered the prospects for work in the new Yorkshire Dales 'megadiocese'. We felt the area was too large for members to travel its length or breadth, so area events should be held at least annually, through the cross-traditional borders which attenders always welcomed.

## PRAYER CALENDAR ERRATA

***Though correct in our online version of the November 15-February 16 Calendar, the entries for Sundays 21 and 28 February should read:***

### ***21 LENT 2 [not Lent 1]***

*O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord.* From the Visitation of the Sick  
Pray for greater use of BCP material for the sick, today's apt Collect (Lent 2) included

### ***28 LENT 3 [not Lent 2]***

*The unclean spirit...gone out of a man...seeking rest...and finding none...saith, I will return unto my house whence I came out...and the last state of that man is worse than the first* Gospel for Today Heed the Lord's Gospel warning and let the good advice in today's Epistle [Ephesians 5.1-14] keep us from the dangers of complacency and slackness in our discipleship  
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# Forthcoming Events

## Filling vacancies in Prayer Book parishes

There can be little doubt that the most effective way of ensuring the continuation of worship from the Book of Common Prayer in a parish is to make sure that, when filling a vacancy for a new parson, someone with strong personal sympathy to the Prayer Book is appointed. To this end, and thanks to the efforts of our Churches and Clergy Co-ordinator, John Service, we now have a list of over 70 non-retired clergy, sympathetic to the Book of Common Prayer, who have asked to be kept informed of vacancies in potentially suitable parishes. In addition, we are able to provide information about the legal rights of PCCs in relation to appointments.

If you are a member of the congregation at a church which has a significant commitment to the Book of Common Prayer for a large proportion of its services, **please do let John Service know** as soon as a clerical vacancy arises. Information from our members about impending parish vacancies is vitally important, alongside the details we receive from a variety of other sources. All information received will, of course, be handled with discretion.

John Service can be contacted by e-mail at [john.service@pbs.org.uk](mailto:john.service@pbs.org.uk), or via the PBS office at Copyhold Farm.

## Bath and Wells

Events include Choral Evensong on Thursday, 17th March, sung in the church at Great Badminton by Schola Cantorum of Tewkesbury Abbey, plus a tour of the house and grounds.

On Saturday, 19th March we shall visit Merton College, Oxford, where, as part of the Passiontide celebrations, the choir will sing

Choral Mattins at 10.30 a.m. for the Feast of St Joseph of Nazareth. Evensong at the college will be preceded by an organ recital at 2.00 p.m. given by Daniel Hyde, Informator Choristarum at Magdalene College.

Evensong for St George's Day on Saturday, 23rd April will be held at 6.00 p.m. at St John's, Bathwick.

On a date in April to be announced there will be a symposium at Pitcombe Parish Church on the use of images in Christianity, Judaism and Islam.

On Tuesday, 31st May, for the Visitation of Our Lady, there will be a Service of Solemn Evensong at 6.15 p.m. at Merton College Chapel, preceded by a talk by Canon Paul Williams, Vicar of Tewkesbury Abbey, on the Virgin Mary in the Book of Common Prayer. The service will be followed by dinner in college.

During the summer, there will be a series of candlelit Evensong Services in the moated church of

St Mary the Virgin, Orchardleigh, near Frome. Visiting choirs will include those from Wells Cathedral, Amesbury Abbey, St John's Devizes and Cantores Occasu.

The Musica Deo Sacra Festival will be held from Monday, 1st August to Sunday, 7th August at Tewkesbury Abbey, and the Festival of Music within the liturgy from Sunday, 21st August to Sunday, 28th August, at Edington Priory Church. In addition to these events we hope to arrange an early autumn celebration of Holy Communion at the Church of St John the Baptist, Ashbrittle, followed by lunch.

## Lincoln

Annual Meeting, Saturday, 14th May, The Parish Church of St James Louth, 3.00 p.m. Meeting in the Church Rooms followed by tea and Evening Prayer in the Parish Church.

## Oxford

Monday, 21st March. Annual commemoration of the Martyrdom of Archbishop Thomas Cranmer in Oxford.

Saturday, 4th June. Branch AGM. Further details of these events will be circulated to Branch members nearer the time.



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



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